

the enlightened portion of the community. In 1810 the *Christian Instructor* began to appear under the editorship of Dr Andrew Thomson, a churchman of vigorous intellect and noble character. It was an ably written review, in which the theology of the Haldanes asserted itself in a somewhat dogmatic and confident tone against all unsoundness and Moderatism, clearly proclaiming that the former things had passed away. The question of pluralities began to be agitated in 1813, and gave rise to a long struggle, in which Dr Chalmers took a notable part, and which terminated in the regulation that a university chair or principalship should not be held along with a parish which was not close to the university seat.

Church extension scheme.

The growth of Evangelical sentiment in the church, along with the example of the great missionary societies founded in the end of the 18th and the beginning of the 19th century, led to the institution of the various missionary schemes still carried on, and their history forms the chief part of the history of the church for a number of years. The education scheme, having for its object the planting of schools in destitute Highland districts, came into existence in 1824. The foreign mission committee was formed in 1825, at the instance of Dr Inglis, a leader of the Moderate party; and Dr Duff went to India in 1829 as the first missionary of the Church of Scotland. The church extension committee was first appointed in 1828, and in 1834 it was made permanent. The colonial scheme was inaugurated in 1836, and the Jewish mission in 1838, M'Cheyne and Andrew Bonar setting out in the following year as a deputation to inquire into the condition of the Jews in Palestine and Turkey and on the Continent of Europe. Of these schemes that of church extension has most historical importance. It was originally formed to collect information regarding the spiritual wants of the country, and to apply to the Government to build the churches found to be necessary. As the population of Scotland had doubled since the Reformation, and its distribution had been completely altered in many counties, while the number of parish churches remained unchanged, and meeting-houses had only been erected where seceding congregations required them, the need for new churches was very great. The application to Government for aid, however, proved the occasion of a "Voluntary controversy," which raged with great fierceness for many years and has never completely subsided. The union of the Burgher and the Antiburgher bodies in 1820 in the United Secession—both having previously come to hold Voluntary principles—added to the influence of these principles in the country, while the political excitement of the period disposed men's minds to such discussions. The Government built forty-two churches in the Highlands, providing them with a slender endowment; and these are still known as parliamentary churches. Under Dr Chalmers, however, the church extension committee struck out a new line of action. That great philanthropist had come to see that the church could only reach the masses of the people effectively by greatly increasing the number of her places of worship and abolishing or minimizing seat-rents in the poorer districts. In his powerful defence of establishments against the voluntaries in both Scotland and England, in which his ablest assistants were those who afterwards became, along with him, the leaders of the Free Church, he pleaded that an established church to be effective must divide the country territorially into a large number of small parishes, so that every corner of the land and every person, of whatever class, shall actually enjoy the benefits of the parochial machinery. This "territorial principle" the church has steadily kept in view ever since. With the view of realizing this idea he appealed to the church to provide funds to build a large number of new churches, and personally

carried his appeal throughout the country. By 1835 he had collected £65,626 and reported the building of sixty-two churches in connexion with the Establishment. The keenness of the conflict as it approached the crisis of 1843 checked the liberality of the people for this object, but by 1841 £305,747 had been collected and 222 churches built.

The zealous orthodoxy of the church found at this period several occasions to assert itself. M'Leod Campbell, minister of Row, was deposed by the assembly of 1830 for teaching that assurance is of the essence of faith and that Christ died for all men. He has since been recognized as one of the profoundest Scottish theologians of the 19th century, although his deposition has never been removed. The same assembly condemned the doctrine put forth by Edward Irving, that Christ took upon Him the sinful nature of man and was not impeccable, and Irving was deposed five years later by the presbytery of Annan, when the outburst of supposed miraculous gifts in his church in London had rendered him still more obnoxious to the strict censures of the period. In 1841 Wright of Borthwick was deposed for a series of heretical opinions, which he denied that he held, but which were said to be contained in a series of devotional works of a somewhat mystical order which he had published.

The influence of dissent also acted along with the rapidly rising religious fervour of the age in quickening in the church that sense of a divine mission, and of the right and power to carry out that mission without obstruction from any worldly authority, which belongs to the essential consciousness of the Christian church. An agitation against patronage, the ancient root of evil, and the formation of an anti-patronage society, helped in the same direction. The Ten Years' Conflict, which began in 1833 with the passing by the assembly of the Veto and the Chapel Acts, is treated in the article FREE CHURCH OF SCOTLAND. It is not therefore necessary to dwell further in this place on the consequences of those Acts. The assembly of 1843, from which the exodus took place, proceeded to undo the Acts of the church during the preceding nine years. The Veto was not repealed but ignored, as having never had the force of law; the Strathbogie ministers were recognized as if no sentence of deposition had gone forth against them. The protest which the moderator had read before leaving the assembly had been left on the table; and an Act of Separation and deed of demission were received from the ministers of the newly formed Free Church, who were now declared to have severed their connexion with the Church of Scotland. The assembly addressed a pastoral letter to the people of the country, in which, while declining to "admit that the course taken by the seceders was justified by irresistible necessity," they counselled peace and goodwill towards them, and called for the loyal support of the remaining members of the church.

Two Acts at once passed through the legislature in answer to the claims put forward by the church. The Scottish Benefices Act of Lord Aberdeen, 1843, gave the people power to state objections personal to a presentee, and bearing on his fitness for the particular charge to which he was presented, and also authorized the presbytery in dealing with the objections to look to the number and character of the objectors. Sir James Graham's Act, 1844, provided for the erection of new parishes, and thus created the legal basis for a scheme under which chapel ministers might become members of church courts.

The Disruption left the Church of Scotland in a sadly maimed condition. Of 1203 ministers 451 left her, and among these were many of her foremost men. A third of her membership is computed to have gone with them. In Edinburgh many of her churches were nearly empty. The Gaelic-speaking population of the northern counties com-

Disruption of 1843.

Abolition of patronage.

pletely deserted her. All her missionaries left her but one. She had no gale of popular enthusiasm to carry her forward, representing as she did not a newly arisen principle but the opposition to a principle which she maintained to be dangerous and exaggerated. For many years she had much obloquy to endure. But she at once set herself to the task of filling up vacancies and recruiting the missionary staff. A lay association was formed, which raised large sums of money for the missionary schemes, so that their income was not allowed seriously to decline. The good works of the church, indeed, were in a few years not only continued but extended. All hope being lost that parliament would endow the new churches built by the church extension scheme of Dr Chalmers, it was felt that this also must be the work of voluntary liberality. Under Dr James Robertson, professor of church history in Edinburgh, one of the leading champions of the Moderate policy in the Ten Years' Conflict, the extension scheme was transformed into the endowment scheme, and the church accepted it as her duty and her task to provide the machinery of new parishes where they were required. By 1854 30 new parishes had been added at a cost of £130,000, and from this time forward the work of endowment proceeded still more rapidly. In 1860 61 new parishes had been endowed, in 1870 150, in 1876 250, while in 1886 there were 351.¹ In 1843 the number of parishes was 924. Of 42 parliamentary churches existing at that time 40 have been erected into parishes *quoad sacra*; hence the total number of parishes in Scotland at midsummer 1886 was 1315. By the Poor Law Act of 1845 parishes were enabled to remove the care of the poor from the minister and the kirk-session, in whom it was formerly vested, and to appoint a parochial board with power to assess the ratepayers. The Education Act of 1872 severed the ancient tie connecting church and school together, and created a school board having charge of the education of each parish. At that date the Church of Scotland had 300 schools, mostly in the Highlands. The church, however, continues to carry on normal schools for the training of teachers in Edinburgh, Glasgow, and Aberdeen.

In 1874 patronage was abolished. The working of Lord Aberdeen's Act had given rise to many unedifying scenes and to lengthy struggles over disputed settlements, and it was early felt that some change at least was necessary in the law. The agitation on the subject went on in the assembly from 1857 to 1869, when the assembly by a large majority condemned patronage as restored by the Act of Queen Anne, and resolved to petition parliament for its removal. The request was granted, and the right of electing parish ministers was conferred on the congregation; thus a grievance of old standing, from which all the ecclesiastical troubles of a century and a half had sprung, was removed and the church placed on a thoroughly democratic basis. This Act, combined with various efforts made within the church for her improvement, has secured for the Scottish Establishment a large measure of popular favour, and during the last quarter of a century she has grown rapidly both in numbers and in influence. This revival is largely due on the one hand to the improvement of her worship which began with the efforts of Dr Robert Lee (1804-1868), minister of Old Greyfriars, Edinburgh, and professor of Biblical criticism in Edinburgh university. By introducing into his church a printed book of prayers

¹ These branches of the church extension scheme which dealt with church building, and with the opening of new missions to meet the wants of increasing populations, were taken up by a new department, called the home mission scheme. The home mission is the pioneer in opening up new fields of labour, and the endowment scheme which renders permanent the religious centres that the mission has founded, are both traceable to Dr Chalmers.

and also an organ Dr Lee stirred up vehement controversies in the church courts, which resulted in the recognition of the liberty of congregations to improve their worship. A church service society, having for its object the study of ancient and modern liturgies, with a view to the preparation of forms of prayer for public worship, was founded in 1865; it has published five editions of its "Book of Common Order," which, though at first regarded with suspicion, is now recognized as a useful and respected adjunct. Church music has been cultivated and improved in a marked degree; a fine collection of hymns has been introduced to supplement the psalms and paraphrases. And architecture has restored the larger churches from their disfigurement by partition walls and galleries—though much still remains to be done in this way—and has erected new churches of a style favourable to devotion.

The fervour of the church has, on the other hand, found a channel in the operations of a "Committee on Christian Life and Work," appointed in 1869 with the aim of exercising some supervision of the work of the church throughout the country, stimulating evangelistic efforts, and organizing the labours of lay agents. This committee publishes a magazine of "Life and Work," which has a circulation of about 100,000, and has lately been seeking to organize young men's guilds in connexion with congregations. It was to reinforce this element of the church's activity, as well as to strengthen her generally, that Mr James Baird in 1873 made the munificent gift of £500,000. This fund is administered by a trust which is not under the control of the church, and the revenue is used mainly in aid of church building and endowment throughout the country.

The church has greatly increased of late years in liberality of sentiment, and there has been no deposition for heresy since 1843. A volume of *Scotch Sermons* published in 1880 by ministers holding liberal views brought out the fact that the church would not willingly be led into such prosecutions. An agitation on the part of the Dissenters for disestablishment sprang up afresh after the passing of the Patronage Act and has continued ever since; while a counter-movement was represented by a Bill, introduced into parliament in 1886 to declare the spiritual independence of the Church of Scotland, which, if successful, would, it was understood, have opened the way for a reunion of the Presbyterian bodies.²

Church's Membership.—The Church of Scotland has now (1886) Statistics 1315 parishes, 160 non-parochial churches, and 121 preaching and mission stations, in all 1596 charges. The number of presbyteries of membership is 84, and there are 16 provincial synods. The general assembly consists of 252 clerical and 113 lay members elected by presbyteries, with 73 representatives of royal burghs and universities, and 4 representatives of churches abroad, in all 447 members. In 1873 the number of communicants as returned to parliament in 1874 was 460,526; in 1878 the number as returned to parliament in 1879 was 515,786; in 1883 the number returned to the assembly of 1884 was 543,969; in 1885, 564,435. The professors of divinity at the four Scottish universities must be ministers of the church, and students aspiring to the ministry are required to attend one of the divinity halls of the universities for three sessions, after an arts course of three years. A large number of ministers of the church are employed elsewhere than in Scotland. The Church of Scotland in England consists of 16 charges. There are 31 chaplains ministering to Presbyterians in the army and navy, 15 of these being stationed in India. The foreign mission employs 15 ordained and 11 unordained European missionaries, with a large number of native agents, in India, East Africa, and China. The Jewish mission employs 6 ordained ministers, with other agents, at Constantinople, Smyrna, Salonica, Beyrout, and Alexandria. The colonial committee supplies religious ordinances to emigrants from Scotland in India, Fiji, Cyprus, Mauritius, Ceylon, and the West Indies, besides assisting Presbyterian colleges in Canada and Australia. A minister of the church presides over a Scots church of old standing at Amsterdam. Two lectureships have been founded in recent times in connexion with the church—one by Mr James Baird (already mentioned),

² For the period since 1843 the most useful book is Dr Story's *Life of Dr Robert Lee*, 1870.

the other by Mr John Croall of Southfield—and these have already produced several notable contributions to Scottish theology.

An association for augmenting the smaller livings was formed in 1866, and the church now has a smaller livings scheme, which aims at bringing up to £200 a year all livings that fall below that sum. Such numbered 311 in 1885; and the sum distributed among them was £8537, which, however, was £5000 short of the sum necessary to accomplish fully the desired object.

In the following details of the income of the church we give first the value of her endowments and then some figures showing the growth of her voluntary liberality.

Means from Endowments.—(1) From a parliamentary return obtained in 1874 the church is seen to derive from teinds, including the value of manse and glebes, the annual sum of £289,413. Augmentations have been obtained since that date amounting to upwards of £10,000, but the fiars prices have declined during the same period by nearly 25 per cent., so that the total amount so derived has not increased. The unexhausted teinds amounted in 1880 to £134,413. (2) The exchequer pays to 190 poor parishes and to 42 Highland churches, from church property in the hands of the crown, £17,040. (3) From local sources the church derives £23,501. (4) The endowments raised by the church for 342 new parishes amount to £42,500. The total endowments, not counting church buildings, amount to £383,041.

Means from Voluntary Liberality.—The following table (I.) gives a view of the financial progress of certain of the schemes of the church since the secession:—

Year.	Foreign Mission.	Education.	Colonial Scheme.	Jewish Mission.	Home Mission.
1812	26,748	23,630	23,753	24,298	5,567
1845	8,572	3688	2,481	1867	22,615
1850	6,047	4019	2,707	2472	3,567
1855	3,712	4405	3,009	2519	2,866
1860	4,873	4437	3,228	2804	4,858
1865	5,822	4652	3,696	3299	5,389
1870	7,754	5245	4,634	4101	7,082
1875	2,315	9035	8,371	5044	11,163
1880	16,270	..	11,674	4715	15,904
1885	13,946	..	4,750	5123	9,450

No attempt was made until 1873 to collect statistics of the whole liberality of the church; and changes introduced from time to time in the mode of stating the various sums make it impossible to give a complete comparative statement since that date. The following table (II.) shows the amount at quinquennial periods down to 1885, the church-door collections and seat-rents probably affording the most accurate indication of the general progress of the body. The building operations of which the values are given include only such building as is the result of voluntary effort. Under the head of "general church objects" are included the collections for missions, for small livings, aged and infirm ministers, zenana missions, &c. These figures do not include income from trust funds or endowments; they state what was given in the year referred to. A number of objects of liberality are not included in the table.

Year.	Church-door Collections.	Seat Rents.	Church or Manse Building or Repairs.	General Church Objects.	Other Objects.	Total.
1872	£41,561	£25,225	£21,851	£43,618	£27,224	£255,350
1877	65,827	53,094	69,800	40,117	54,572	373,715
1882	76,899	59,859	67,134	51,520	61,233	386,651
1885	80,887	63,197	59,395	60,110	61,739	374,576

The following sums were raised during the thirteen years 1872-84:—congregational and charitable purposes, £1,462,091; support of ordinances and supplement of stipends, £233,406; education (exclusive of sums raised for training colleges), £161,931; home mission work, £358,543; church building, £737,775; endowment of new parishes, £486,693; foreign mission work, £376,523; total, £3,816,962. Mr James Baird's gift is not included in this statement. (A. M*.)

SCOTLAND; LITERATURE OF. Literature in Scotland, as distinct from England, dates from the time of COLUMBA (q.v.). Adamnan, abbot of Iona, who in 690 wrote in Latin the life of his predecessor, may be regarded as the first author that Scotland produced. In addition to his biography of St Columba, a long extract from a work of his on the "Holy Places" is incorporated by Bede in his *Ecclesiastical History*. The greater part of Scotland was at that time inhabited by a Celtic population and the period from the 7th to the 13th century has left but few literary remains (see CELTIC LITERATURE, vol. v. p. 313). In the latter part of the 13th century what may be called the ancient literary language of Scotland was used in the district between the Humber and the Forth and coastwise as

far north as Aberdeen. Its earliest writer is Thomas of Ereildoune, or Thomas the Rhymer, who reached the height of his fame in 1280. The fairy tale or romance that bears his name may be regarded as the earliest example of romance poetry in Britain. Nearly contemporary with the Rhymer were two other distinguished Scots, Michael Scot (q.v.) and John of Duns, or DUNS SCOTUS (q.v.), both of whom, however, wrote in Latin. Three Arthurian romances taken from Anglo-Norman sources relating to Sir Gawain, one of the most celebrated knights of the Round Table, seem to have been composed about the end of the 13th century. These were—*Syr Gawain and the Grene Knycht*, the *Knighly Tale of Golagros and Gawayne*, and the *Awntyrs of Arthur at the Ternewathelyne*. Sir Gawain's exploits were so popular in the south of Scotland that he was claimed by the people as one of their own chieftains and called the lord of Galloway. The *Awntyrs of Arthur*, or the adventures of King Arthur at the Ternewadling, a small lake near Carlisle, and the *Pystil of Swele Susan*, a version of the apocryphal story of Susanna, are supposed to have been the productions of Sir Hew of Eglintoun about that period. The *Tail of Rauf Coilsear*, in which the adventures of the emperor Charlemagne in the house of a charcoal-burner named Ralph in the neighbourhood of Paris are related with much poetic humour, and the fairy tale of *Orfeo and Heurodis* were written in the early part of the 14th century and were very popular in Scotland in former times.

The War of Independence gave a new impetus to Scottish nationality and produced a corresponding effect on the literature of the country. The *Brus*, or metrical account of the deeds of Robert Bruce, was written by John BARBOUR (q.v.), archdeacon of Aberdeen, in the latter part of the 14th century. To him we owe a translation of a mediæval romance on the *Trojan War*, nearly 3000 lines in length, and a large collection of metrical lives of saints, which, after being long preserved in manuscript, have recently been printed by Dr Horstmann. About this time was compiled the first formal history of Scotland by John of FORDUN (q.v.), which was written in Latin and brought down to the death of David I. He, however, left materials for the completion of the work, the last date of which is 1385. In 1441 a continuation of it was made by Walter Bower or Bowmaker. The whole work was then styled the *Scotichronicon*, and brings the history of Scotland down to 1437. A metrical history was written between 1420 and 1424 by Andrew of Wyntoun, a canon regular of St Andrews and prior of St Serf's Inch in Loch Leven. This work, known as the *Oryngnale Cronykil of Scotland*, is prefaced by an account of the human race from the creation, and, although for the most part its verse is homely and dull, its author occasionally describes stirring incidents with considerable power. The beautiful poem of James I. called *The Kingis Quhair*, written about this period, was far in advance of the contemporary metrical chronicles. It possesses a melody of verse unknown before and gives the king a conspicuous place in early Scottish literature. He is supposed to have also written *A Ballad of Good Counsel* and a song *On Absence*; but two poems, *Christis Kirk of the Grene* and *Pebelis to the Play*, believed to have been his composition, have been recently shown by the Rev. W. W. Skeat to be by some other early poet. An allegorical poem called the *Buke of the Howlat* was written about 1450 by Sir Richard Holland, an adherent of the noble family of Douglas. It is a warning against pride, exemplified by the owl, decked out in the splendour of borrowed feathers, compelled on account of his insolence to resume his original form. The poem displays some inventive and descriptive power, though marred by its alliteration. The exploits of Sir William Wallace found

Blind Harry.

about 1460 a worthy chronicler in Henry the Minstrel, or Blind Harry, who, born with such a serious defect, must be regarded as one of the most extraordinary individuals recorded in the annals of literature. His well-known poem, which bears the name of his hero, is in versification, expression, and poetic imagery a remarkable production for that period. The grave and thoughtful poetry of Robert HENRYSON (q.v.), notary public and preceptor in the Benedictine convent at Dunfermline, who flourished about 1470, contrasts favourably with that of his English contemporaries. His *Testament of Cresseid* was often incorporated in the old editions of the works of Chaucer, to whose poetry it is not inferior. His *Robene and Makyne* is the earliest specimen of pastoral poetry in the Scottish language. These, with his *Fables* and other works, entitle him to a high place amongst the early Scottish poets. Nearly coeval with Henryson was Sir Gilbert Hay, chamberlain to Charles VI. of France, who made several translations from the works of French authors. One of these, taken from a popular French romance of Alexander the Great, extends to upwards of 20,000 lines. A long anonymous poem called *Clariodius* belongs to this period. It is a romance founded on a French original, the more material incidents of which are supposed to have happened at the English court. It abounds with illustrations of the manners and customs peculiar to the age of chivalry. Being nearly 3000 lines in length, it is, like the last-mentioned, an extensive specimen of the language and versification of the time. The *Thrie Tales of the Thrie Preistis of Peblis* (1490), the authorship of which is unknown, are moral tales possessing considerable freshness. As a fragment of an old version of them occurs in the Asloan MS., written in 1490, they must have existed long before the edition printed by Henry Charteris in 1603, in which form only they are now accessible. The *Ledger of Andrew Halyburton*, conservator of the privileges of the Scottish nation in the Netherlands, 1492-1503, is a valuable source of information regarding the early trade of Scotland.

Dunbar.

The close of the 15th century exhibited a considerable growth of literary ability in the writings of William DUNBAR (q.v.) and his contemporaries. His works were so highly esteemed at the time he wrote that he was raised to the dignity of "the makar" or poet-laureate of Scotland. Such of Dunbar's writings as have come down to the present time are of a miscellaneous character, in which there is much power of description and command of verse. The *Thistle and the Rose* and the *Golden Targe* are excellent specimens of his poetic power. His satirical poems, such as the *Twa Mariit Wemen and the Wedo* and the *Flyting with Kennedie*, contain much coarse humour. Seven of his poems were the first specimens of Scottish typography, having been printed by Chepman and Myllar at Edinburgh in 1508, followed in 1509 by the well-known *Breviary* for the church of Aberdeen. A humorous poem called the *Freiris of Berwik* has been attributed to Dunbar and is usually printed with his works. Contemporary with Dunbar were a number of minor Scottish poets, of whose works only a few specimens have come down to the present time. These were Walter Kennedie, with whom he had his "flyting" or poetical contest, Sir John Rowll, Quintyne Shaw, Patrick Johnestoun, Merseir, James Afflek, and others.¹ The most classical of the Scottish poets was Gawyn or Gavin DOUGLAS (q.v.), bishop of Dunkeld, whose great literary work was the translation of the *Aeneid* of Virgil into Scottish verse. To each book he prefixed a prologue;

¹ Kennedie wrote *The Praise of Aige* and *The Passioun of Christ*; Rowll, *The Cursing on the Steilaris of his Fowdis*; Shaw, *Advice to a Courtier*; Johnestoun, *The Three Deid Powis*; Merseir, *Perrell in Paramours*; and Afflek, *The Quair of Jelousy*.

the one before the twelfth is an admirable descriptive poem of the beauties of May. His *Palice of Honour* and *Kyng Hart*, two allegorical poems, are able productions, the latter of which is full of dramatic vigour. Contemporary with Douglas was Sir David LYNDSEY (q.v.), Lyon King-of-arms in the reign of James V., who may be regarded as the most popular of the early Scottish poets. His *Monarchie, or ane Dialog betuix Experience and ane Courteour of the Miserabyl Estait of the World* gives a short survey of sacred and classical history which rendered it very popular in its time. His *Satire of the Thrie Estaitis* is a skilfully written attempt to reform the abuses of the period, especially those of the church. While some of its characters recite long and erudite political speeches, he introduces interludes of a farcical kind suited to the tastes of the times. This work may be considered the first dramatic effort of any British author. In his *Testament of Squire Meldrum* he relates the adventures of his hero with much poetic fire. Lyndsey's other poems consist of appeals to the king for advancement and some *jeux d'esprit* of no great length. One of the best scholars and teachers of this period was John Major or Mair, a native of Haddington, who was principal of St Salvator's College, St Andrews. Besides being the author of learned commentaries on Aristotle, he wrote a well-known work, *De historia gentis Scotorum libri sex*, printed in 1521. Another Scottish author that wrote in Latin with considerable elegance was Hector BOECE (q.v.), principal of King's College, Aberdeen. His great work, *Historia gentis Scotorum a prima gentis origine*, was published in Paris in 1526. It was translated into Scottish by John Bellenden, archdeacon of Moray, under the title of the *Hystory and Croniklis of Scotland*, printed at Edinburgh in 1536. Bellenden also translated the first five books of Livy into Scottish. The *Chronicle of Boece* was versified in Scottish in 1531-35 by William Stewart, a descendant of the first earl of Buchan. It was written by command of Margaret, sister of Henry VIII. of England, for the instruction of her son, the youthful James V. A Latin poem of much merit, entitled *De animi tranquillitate*, was published in 1543 by Florence Wilson, master of Carpentras School. It is in the form of a dialogue and displays much variety of knowledge, while its Latinity has long been celebrated. In an anonymous work, written in 1548 or 1549, and called the *Complaynt of Scotland*, the author deplures the calamities to which Scotland was then subject. These are stated to be the wrongs done to the Scottish labourers at the hands of the landholders and the clergy, the difficulties with England, and the treachery of the Scottish nobility. The work is valuable as affording a glimpse of the literature then popular in Scotland, some pieces of which are no longer to be found,—such as *The Tayle of the Reyde Eytlyn* [red giant] with the *Thre Heydes*, *The Tayl of the Volfe of the Varidis End*, *The Tayl of the Giantis that eit Quyk Men*, *The Tayl of the thrie futtit Dog of Norroway*, and *Robyn Hude and Lital Thone*.

In 1552 there was printed at St Andrews a *Catechism, that is to say ane Commone and Catholike Instruction of the Christian People in Materis of our Catholike Faith and Religion*, written by John Hamilton, archbishop of St Andrews, the last primate of the Roman Catholic faith in Scotland. The poems of Sir Richard Maitland, which are of a somewhat satirical kind, are valuable, as they, like those of Lyndsey, contain much information about the abuses of the time (1560), such as the oppressive conduct of the landholders, vexatious lawsuits, and the depredations of the Border thieves. Sir Richard deserves the thanks of posterity for the large manuscript collection of poems by Scottish authors which he and his daughter formed, and which is now preserved in the Pepysian Library, at Magdalene College, Cambridge. The name of *George*

Bannat-
yne.

Bannatyne is inseparably connected with the history of Scottish poetry, as in 1568 he too formed an extensive collection of Scottish poetry which is certainly the most valuable now extant. It was written by him at Edinburgh in the time of the plague, when the dread of infection confined him closely at home. The *Bannatyne MS.* now preserved in the Advocates' Library extends to 800 pages folio, and includes several of Bannatyne's own poems, of which the two most considerable are of an amatory character. The works of Alexander Scott, consisting principally of love poems, embrace also a spirited account of a *Jousting betwix Adamson and Sym* at the Drum, a place a little to the south of Edinburgh. The author, who was one of the most elegant poets of this period, has sometimes been called the "Scottish Anacreon." Two poems of some merit—the *Praises of Women* and the *Miseries of a Pair Scholar*—were written by Alexander Arbuthnot, principal of King's College, Aberdeen, about 1570. A poem of considerable length, called the *Sege of the Castell of Edinburgh*, published in 1573, was by Robert Semple, who also wrote an attack on Archbishop Adamson, called the *Legend of the Bishop of Sanct Androis Lyfe*. To this period belong two poems of considerable length—the *Court of Venus* (1575), an imitation of the *Palice of Honour* of Gawyn Douglas, and the romance of the *Seaven Seages* (1578), a Scottish version of one of the most remarkable mediæval collections of stories belonging to the same class as the *Arabian Nights*, in which one single story is employed as a means of stringing together a multitude of subsidiary tales. These poems were written by John Rolland, notary in Dalkeith. One of the best Latin scholars that modern Europe has produced was George BUCHANAN (*q.v.*), who flourished in the middle of the 16th century. He wrote several Latin tragedies and an unrivalled translation of the Psalms. His *De jure regni apud Scotos* was composed to instruct James VI., to whom he had been tutor, in the duties belonging to his kingly office. His last and most important labour was his *History of Scotland*, originally printed in 1582, of which seventeen editions have appeared. An excellent specimen of the ancient vernacular language is the *Chronicle of Scotland* by Robert Lyndsay of Pittscottie. It includes the period from 1436 to the marriage of Mary to Darnley in 1565. Although its author was a simple-minded and credulous man, he describes events of which he was an eye-witness with circumstantiality and great prolixity of detail. Another historical work of greater importance was the *De origine, moribus, et rebus gestis Sctorum* (1578) by John Lesley, bishop of Ross. A translation of this work made by Father James Dalrymple, a religious in the Scottish cloister of Ratisbon, 1596, is in course of publication by the Rev. Father E. B. Cody for the Scottish Text Society. Lesley also wrote in Scottish a *History of Scotland* from the death of James I. in 1436 to the year 1561. This work, intended for the perusal of Mary while in captivity in England, is written in an elegant style. The bishop was the champion of that unfortunate queen, and in 1569 wrote a *Defence of the Honour of Marie Queene of Scotland and Dowager of France*, with a declaration of her right, title, and interest to the succession of the crown of England.

Lyndsay
of Pit-
scottie.

Lesley.

The Reformation exerted a considerable influence on Scottish literature. Amongst the earliest Protestant writers of the country may be mentioned Alexander Ales or Alessius, a native of Edinburgh, who published several controversial works and commentaries on various parts of the Bible. But the most eminent promoter of the reform was John KNOX (*q.v.*), who wrote several controversial pamphlets and some religious treatises; his great work was the *History of the Reformation of Religion in Scotland*, first printed in 1586. One of the principal opponents of Knox was Ninian

Winzet, a priest of considerable ability and one familiar with the scholastic learning of the age. He began life as master of Linlithgow school and subsequently became abbot of St James's at Ratisbon. He wrote several tracts in which he strenuously recommended the observance of certain popish festivals. In 1562 he published his *Buke of Four Scoir Thrie Questions touching Doctrine, Ordour, and Maneris proponit to the Prechouris of the Protestantis in Scotland and deliverit to Thone Knox the 20th day of February 1562*. The writings of James VI., who was a man of scholarly attainments, embrace several works both in poetry and prose. His earliest production, published in 1584, when he was only eighteen, was the *Essays of a Prentice in the Divine Art of Poesie*. This was followed by his poetical *Exercises at Vacant Houres* (1591). He also wrote a great many sonnets and a translation of the Psalms. His prose works are *Dæmonologie* (1597), *Βασιλικὸν Δῶρον* (1599), *Counterblast to Tobacco, Paraphrase on Revelation, Law of Free Monarchies, &c.* Among the Scottish poets who frequented his court were William Fowler, the elegant translator of the *Triumphs* of Petrarch, and Stewart of Baldinnes (Perth), a translator of Ariosto. Both these poets wrote other works which exist in MS., but are still unpublished. The zeal of Sir David Lyndsay and others for the reformation of the church initiated a religious revival, and in 1597 was published the collection known as *Ane Compendious Booke of Godly and Spiritual Sangs for avoiding of Sinne and Harlotrie*. This very curious work is attributed to John and Robert Wedderburn, the latter of whom was vicar of Dundee. A number of religious poems were written about the end of the 16th century by James Melville, minister of Anstruther, afterwards of Kilrenny, both in Fife. His *Morning Vision*, printed in 1598, consists of paraphrases of the Lord's Prayer, the Shorter Catechism, and the Ten Commandments. He also wrote the *Black Bastel*, a lamentation over the Church of Scotland, which is dated 1611. Another religious poet was James Cockburn, a native of Lanarkshire, who wrote *Gabriel's Salutation to Marie* (1605), and some other poems not destitute of merit. An eminent theological writer of this era, Robert Rollock, first principal of the university of Edinburgh, wrote many commentaries on the Scriptures which show extensive learning. Most are in Latin; but one or two are in the Scottish language. A very popular poem, the *Cherrie and the Slae*, first printed by Waldegrave at Edinburgh in 1597, afterwards went through many editions. Its author was Alexander Montgomerie, who also wrote some translations of the Psalms and the *Flyting betwixt Montgomerie and Polwarth*, in imitation of Dunbar's *Flyting with Kennedie*. In 1599 was published an interesting volume of poems written by Alexander Hume, entitled *Hymnes or Sacred Songs, wherein the Right Use of Poesie may be espied*. One is on the defeat of the Spanish Armada. To the beginning of the 17th century belongs a comedy in rhyming stanza, the authorship of which is unknown,—*Ane verie Excellent and Delightfull Treatise intituled Philotus, quhairin we may perceive the Greit Inconveniencies that fallis out in the Marriage betwix Aige and Youth* (1603). Its versification is easy and pleasant, and its plan a nearer approximation to the modern drama than the satire of Lyndsay. In the same year appeared the poems of Sir William ALEXANDER (*q.v.*), earl of Stirling. One, called *Doomsday, or the Great Day of the Lord's Judgment*, consists of 11,000 verses. His *Monarchicke Tragedies*, four in number, were not intended for representation on the stage. His exhortation or *Parænesis to Prince Henry* (1604) is his best poem. He also wrote *Recreations with the Muses* (1637), which is of a somewhat philosophical character. One of the most distinguished writers of this era was William DRUMMOND (*q.v.*) of Hawthornden, who

William
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Hannay.

Mathe-
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writers.

published *Poems, amorous, funereal, divine, pastorall* (1616), and *Flowers of Zion, or Spiritual Poems* (1623). He also wrote a *History of Scotland during the Reigns of the Five Jameses* (1655), some political tracts, and the *Cypress Grove*, a moral treatise in prose. As a writer of sonnets he has always been highly esteemed. Nearly contemporary with Drummond was Patrick Hannay, a native of Galloway, who seems to have followed James to England. He published his poems in 1622, the principal of which are *Philomela the Nightingale* and *Sheretrine and Mariana*. He occupies a favourable position amongst the minor Scottish poets. After the removal of the Scottish court to London and the union of the crowns in 1603, the old language began to be considered as a provincial dialect; and the writers subsequent to Drummond, who was the first Scottish poet that wrote well in English, take their places amongst British authors.

To the short sketch above given may be added a notice of the early Scottish writers on mathematics, philosophy, jurisprudence, and medicine. In mathematical science the name of Joannes Sacro Bosco (John Holywood or Holybush) may be mentioned, as he is believed to have been a native of Nithsdale and a canon of the monastery of Holywood, from which he took his name. He flourished about the beginning of the 13th century, and his treatise *De Sphæra Mundi* was very generally taught in colleges and schools. The system of astronomy and the other mathematical treatises of James Bassantie, who taught at Paris about 1560 with much success, were celebrated in their time. The greatest of the Scottish mathematicians, however, was John NAPIER (*q.v.*) of Merchiston, who wrote on various kindred subjects, and in 1614 astonished the world by his discovery of logarithms. In philosophy, besides the voluminous works of Duns Scotus and John Major already mentioned, various learned commentaries on Aristotle, of which Scottish philosophy then almost entirely consisted, were published by Robert Balfour, principal of the college of Guienne; by John Rutherford, professor of philosophy at St Andrews (under whom Admirable Crichton was a pupil); and by James Cheyne, professor of philosophy at Douai. In jurisprudence a celebrated treatise on the *Feudal Law* was written by Sir Thomas Craig about 1603. It was not, however, published till about half a century after his death, as the printing of any treatise on the law of Scotland while he lived seems to have been considered as out of the question. Commentaries on some of the titles of the *Pandects* of Justinian, and a treatise *De Potestate Papæ* (1609), in opposition to the usurpation of temporal power by the pope, were written by William Barclay, professor of law in the university of Angers. Another early legal work was a treatise *On the Connexion between Government and Religion*, by Adam Blackwood, judge of the parlement of Poitiers, who was the antagonist of Buchanan and a strenuous defender of Mary queen of Scots. In medicine the principal early Scottish works were written by Duncan Liddell, a native of Aberdeen, who in 1605 published at Helmstädt his *Disputationes medicinæ*, containing theses or disputations maintained by himself and his pupils from 1592 to 1606. He also published other works, which contain an able digest of the medical learning of his age. Henry Blackwood, dean of faculty to the college of physicians at Paris, wrote various treatises on medicine, of which a list will be found in Mackenzie's *Lives of the Scottish Writers*, but which are now only historically interesting. (J. SM.)

SCOTT, DAVID (1806-1849), historical painter, was born at Edinburgh in October 1806, and studied under his father, Robert Scott, an engraver of repute in the city. For a time in his youth he occupied himself with the burin; but he soon turned his attention to original work in colour, and in 1828 he exhibited his first oil picture, the *Hopes of Early Genius dispelled by Death*, which was followed by *Cain, Nimrod, Adam and Eve singing their Morning Hymn*, *Sarpedon carried by Sleep and Death*, and other subjects of a poetic and imaginative character. In 1829 he became a member of the Scottish Academy, and in 1832 visited Italy, where he spent more than a year in study. At Rome he executed a large symbolical painting, entitled the *Agony of Discord, or the Household Gods Destroyed*. On his return to Scotland he continued the strenuous and unwearied practice of his art; but his productions were too recondite and abstract in subject ever to become widely popular, while the defects and exaggerations of their draftsmanship repelled connoisseurs. So the

gravity which had always been characteristic of the artist passed into gloom; he shrank from society and led a secluded life, hardly quitting his studio, his mind constantly occupied with the great problems of life and of his art. The works of his later years include *Vasco da Gama encountering the Spirit of the Storm*, a picture—immense in size and most powerful in conception—finished in 1842, and now preserved in the Trinity House, Leith; the Duke of Gloucester entering the Water Gate of Calais (1841), an impressive subject, more complete and harmonious in execution than was usual with the artist; the Alchemist (1838), Queen Elizabeth at the Globe Theatre (1840), and Peter the Hermit (1845), remarkable for their varied and elaborate character-painting; and Ariel and Caliban (1837) and the Triumph of Love (1846), distinguished by their beauty of colouring and depth of poetic feeling. The most important of his religious subjects are the Descent from the Cross (1835) and the Crucifixion—the Dead Rising (1844). In addition to his works in colour Scott executed several remarkable series of designs. Two of these—the Monograms of Man and the illustrations to Coleridge's *Ancient Mariner*—were etched by his own hand, and published in 1831 and 1837 respectively, while his subjects from the *Pilgrim's Progress* and Nichol's *Architecture of the Heavens* were issued after his death. Among his literary productions are five elaborate and thoughtful articles on the characteristics of the Italian masters, published in *Blackwood's Magazine*, 1839 to 1841, and a pamphlet on *British, French, and German Painting*, 1841. He died in Edinburgh on the 5th of March 1849. As a colourist David Scott occupies a high place in the Scottish school, but the most distinctive merit of his works lies in the boldness of their conception and their imaginative and poetic power.

See W. B. Scott, *Memoir of David Scott, R.S.A.* (1850), and J. M. Gray, *David Scott, R.S.A., and his Works* (1884).

COTT, SIR GEORGE GILBERT (1811-1878), one of the most successful ecclesiastical architects of the 19th century, was born in 1811 at Gawcott near Buckingham, where his father was rector; his grandfather was Thomas Scott (1747-1821), the well-known commentator on the Bible. In 1827 young Scott was apprenticed for four years to an architect in London named Edmeston, and at the end of his pupillage acted as clerk of the works at the new Fishmongers' Hall and other buildings in order to acquire a knowledge of the practical details of his profession. In Edmeston's office he became acquainted with a fellow-pupil, named Moffat, a man who possessed considerable talents for the purely business part of an architect's work, and the two entered into partnership. In 1834 they were appointed architects to the union workhouses of Buckinghamshire, and for four years were busily occupied in building a number of cheap and ugly unions, both there and in Northamptonshire and Lincolnshire. In 1838 Scott built at Lincoln his first church, won in an open competition, and this was quickly followed by six others, all very poor buildings without chancels; that was a period when church building in England had reached its very lowest point both in style and in poverty of construction. About 1839 his enthusiasm was aroused by some of the eloquent writings of Pugin on mediæval architecture, and by the various papers on ecclesiastical subjects published by the Camden Society. These opened a new world to Scott, and he thenceforth studied and imitated the architectural styles and principles of the Middle Ages with the utmost zeal and patient care. The first result of this new study was his design for the Martyrs' Memorial at Oxford, erected in 1840, a clever adaptation of the late 13th-century crosses in honour of Queen Eleanor. From that time Scott became the chief ecclesiastical architect in

England, and in the next twenty-eight years completed an almost incredibly large number of new churches and "restorations," the fever for which was fomented by the Ecclesiological Society and the growth of ecclesiastical feeling in England.

In 1844 Scott won the first premium in the competition for the new Lutheran church at Hamburg, a noble building with a very lofty spire, designed strictly in the style of the 13th century. In the following year his partnership with Moffat was dissolved, and in 1847 Scott was employed to renovate and refit Ely cathedral, the first of a long series of English cathedral and abbey churches which passed through his hands. In 1851 Scott visited and studied the architecture of the chief towns in northern Italy, and in 1855 won the competition for the town-house at Hamburg, designed after the model of similar buildings in north Germany. In spite of his having won the first prize, another architect was selected to construct the building, after a very inferior design. In 1856 a competition was held for designs of the new Government offices in London; Scott obtained the third place in this, but the work was afterwards given to him on the condition (insisted on by Lord Palmerston) that he should make a new design, not Gothic, but Classic or Renaissance in style. This Scott very unwillingly consented to do, as he had little sympathy with any styles but those of England or France from the 13th to the 15th century. In 1862-63 he was employed to design and construct the Albert Memorial, a very costly and elaborate work, in the style of a magnified 13th-century reliquary or ciborium, adorned with many statues and reliefs in bronze and marble. On the partial completion of this he received the honour of knighthood. In 1866 he competed for the new London law-courts, but the prize was adjudged to his old pupil, G. E. Street. In 1873, owing to illness caused by overwork, Scott spent some time in Rome and other parts of Italy. The mosaic pavement which he designed for Durham cathedral soon afterwards was the result of his study of the 13th-century mosaics in the old basilicas of Rome. On his return to England he resumed his professional labours, and continued to work almost without intermission till his short illness and death in 1878. He was buried in the nave of Westminster Abbey, and an engraved brass, designed by G. E. Street, was placed over his grave. In 1838 Scott married his cousin, Caroline Oldrid, who died in 1870; they had five sons, two of whom have taken up their father's profession.

Scott's architectural works were more numerous than those of any other architect of the century; unfortunately for his fame, he undertook far more than it was possible for him really to design or supervise with thought and care. He carried out extensive works of repair, refurnishing, and restoration in the following buildings:—the cathedrals of Ely, Hereford, Lichfield, Salisbury, Chichester, Durham, St David's, Bangor, St Asaph, Chester, Gloucester, Ripon, Worcester, Exeter, Rochester, the abbey of Westminster, St Albans, Tewkesbury, and countless minor churches. He also built the new Government offices (India, Foreign, Home, and Colonial), the Midland Railway terminus and hotel, and a large number of private houses and other buildings. His style was (with the one exception of the Government offices) a careful copy of architectural periods of the Middle Ages, used with a profound knowledge of detail, but without much real inventive power, and consequently rather dull and uninteresting in effect. As a "restorer" of ancient buildings he was guilty of an immense amount of the most irreparable destruction, but any other architect of his generation would probably have done as much or even more harm. While a member of the Royal Academy Scott held for many years the post of professor of architecture, and gave a long series of able lectures on mediæval styles, which were published in 1879. He wrote a work on *Domestic Architecture*, and a volume of *Personal and Professional Recollections*, which, edited by his eldest son, was published in 1879, and also a large number of articles and reports on many of the ancient buildings with which he had to deal. Owing to his numerous pupils, among whom have been many leading architects, his influence was for some time very widely spread; but it is now rapidly passing away, mainly owing to the growing reaction against the somewhat

narrow mediævalism of which he, both in theory and practice, was the chief exponent.

SCOTT, JOHN. See ELDON, EARL OF.

SCOTT, MICHAEL. See SCOT, MICHAEL.

SCOTT, SIR WALTER (1771-1832), poet and novelist, was born at Edinburgh on 15th August 1771. His pedigree, in which he took a pride that strongly influenced the course of his life, may be given in the words of his own fragment of autobiography. "My birth was neither distinguished nor sordid. According to the prejudices of my country it was esteemed *gentle*, as I was connected, though remotely, with ancient families both by my father's and mother's side. My father's grandfather was Walter Scott, well known by the name of *Beardie*. He was the second son of Walter Scott, first laird of Raeburn, who was third son of Sir William Scott, and the grandson of Walter Scott, commonly called in tradition *Auld Watt* of Harden. I am therefore lineally descended from that ancient chieftain, whose name I have made to ring in many a ditty, and from his fair dame, the Flower of Yarrow,—no bad genealogy for a Border minstrel."

Scott's desire to be known as a cadet of the house of Harden, and his ruling passion—so disastrous in its ultimate results—to found a minor territorial family of Scotts, have been very variously estimated. He himself, in a notice of John Home, speaks of pride of family as "natural to a man of imagination," remarking that, "in this motley world, the family pride of the north country has its effects of good and of evil." Whether the good or the evil preponderated in Scott's own case would not be easy to determine. It tempted him into courses that ended in commercial ruin; but throughout his life it was a constant spur to exertion, and in his last years it proved itself as a working principle capable of inspiring and maintaining a most chivalrous conception of duty. If the ancient chieftain Auld Watt was, according to the anecdote told by his illustrious descendant, once reduced in the matter of live stock to a single cow, and recovered his dignity by stealing the cows of his English neighbours, Professor Veitch is probably right in holding that Scott's Border ancestry were, as a matter of literal fact, sheep-farmers, who varied their occupation by "lifting" sheep and cattle, and whatever else was "neither too heavy nor too hot." The Border lairds were really a race of shepherds in so far as they were not a race of robbers. Professor Veitch suggests that Scott may have derived from this pastoral ancestry an hereditary bias towards the observation of nature and the enjoyment of open-air life. He certainly inherited from them the robust strength of constitution that carried him successfully through so many exhausting labours. And it was his pride in their real or supposed feudal dignity and their rough marauding exploits that first directed him to the study of Border history and poetry, the basis of his fame as a poet and romancer. His father, a writer to the signet (or attorney) in Edinburgh—the original of the elder Fairford in *Redgauntlet*—was the first of the family to adopt a town life or a learned profession. His mother was the daughter of Dr Rutherford, a medical professor in the university of Edinburgh, who also traced descent from the chiefs of famous Border clans. The ceilings of Abbotsford display the arms of about a dozen Border families with which Scott claimed kindred through one side or the other. His father was conspicuous for methodical and thorough industry; his mother was a woman of imagination and culture. The son seems to have inherited the best qualities of the one and acquired the best qualities of the other.

The details of his early education are given with great precision in his autobiography. Stuart Mill was not more minute in recording the various circumstances that shaped

his habits of mind and work. We learn from himself the secret—as much at least as could be ascribed to definite extraneous accident—of the "extempore speed" in romantic composition against which Carlyle protested in his famous review of Lockhart's *Life of Scott*.¹ The indignant critic assumed that Scott wrote "without preparation"; Scott himself, as if he had foreseen this cavil, is at pains to show that the preparation began with his boyhood, almost with his infancy. The current legend when Carlyle wrote his essay was that as a boy Scott had been a dunce and an idler. With a characteristically conscientious desire not to set a bad example, the autobiographer solemnly declares that he was neither a dunce nor an idler, and explains how the misunderstanding arose. His health in boyhood was uncertain;² he was consequently irregular in his attendance at school, never became exact in his knowledge of Latin syntax, and was so belated in beginning Greek that out of bravado he resolved not to learn it at all.

Left very much to himself throughout his boyhood in the matter of reading, so quick, lively, excitable, and uncertain in health that it was considered dangerous to press him and prudent rather to keep him back, Scott began at a very early age to accumulate the romantic lore of which he afterwards made such splendid use. As a child he seems to have been an eager and interested listener and a great favourite with his elders, apparently having even then the same engaging charm that made him so much beloved as a man. Chance threw him in the way of many who were willing to indulge his delight in stories and ballads. Not only his own relatives—the old women at his grandfather's farm at Sandyknowe, his aunt, under whose charge he was sent to Bath for a year, his mother—took an interest in the precocious boy's questions, told him tales of Jacobites and Border worthies of his own and other clans, but casual friends of the family—such as the military veteran at Prestonpans, old Dr Blacklock the blind poet, Home the author of *Douglas*, Adam Ferguson the martial historian of the Roman republic—helped forward his education in the direction in which the bent of his genius lay. At the age of six

¹ Latest edition in 10 vols. fcap. 8vo, Edinburgh, 1847-48.

² Dr Charles Creighton supplies us with the following medical note on Scott's early illness:—"Scott's lameness was owing to an arrest of growth in the right leg in infancy. When he was eighteen months old he had a feverish attack lasting three days, at the end of which time it was found that he 'had lost the power of his right leg,'—i.e., the child instinctively declined to move the ailing member. The malady was a swelling at the ankle, and either consisted in or gave rise to arrest of the bone-forming function along the growing line of cartilage which connects the lower epiphysis of each of the two leg-bones with its shaft. In his fourth year, when he had otherwise recovered, the leg remained 'much shrunk and contracted.' The limb would have been blighted very much more if the arrest of growth had taken place at the upper epiphysis of the tibia or the lower epiphysis of the femur. The narrowness and peculiar depth of Scott's head point to some more general congenital error of bone-making allied to rickets but certainly not the same as that malady. The vault of the skull is the typical 'scaphoid' or boat-shaped formation, due to premature union of the two parietal bones along the sagittal suture. When the bones of the cranium are universally affected with that arrest of growth along their formative edges, the sutures become prematurely fixed and effaced, so that the 'rain-case' cannot expand in any direction to accommodate the growing brain. This universal synostosis of the cranial bones is what occurs in the case of microcephalous idiots. It happened to me to show to an eminent French anthropologist a specimen of a miniature or microcephalic skull preserved in the Cambridge museum of anatomy; the French *savant*, holding up the skull and pointing to the 'scaphoid' vault of the crown and the effaced sagittal suture, exclaimed 'Voilà Walter Scott!' Scott had fortunately escaped the early closure or arrest of growth at other cranial sutures than the sagittal, so that the growing brain could make room for itself by forcing up the vault of the skull bodily. When his head was opened after death, it was observed that 'the brain was not large, and the cranium thinner than it is usually found to be.' In favour of the theory of congenital liability it has to be said that he was the ninth of a family of whom the first six died in 'very early youth.'"

he was able to define himself as "a virtuoso," "one who wishes to and will know everything." At ten his collection of chap-books and ballads had reached several volumes, and he was a connoisseur in various readings. Thus he took to the High School, Edinburgh, when he was strong enough to be put in regular attendance, an unusual store of miscellaneous knowledge and an unusually quickened intelligence, so that his master "pronounced that, though many of his schoolfellows understood the Latin better, *Gualterus Scott* was behind few in following and enjoying the author's meaning."

Throughout his school days and afterwards when he was apprenticed to his father, attended university classes, read for the bar, took part in academical and professional debating societies, Scott steadily and ardently pursued his own favourite studies. His reading in romance and history was really study, and not merely the indulgence of an ordinary schoolboy's promiscuous appetite for exciting literature. In fact, even as a schoolboy he specialized. He followed the line of overpowering inclination; and even then, as he frankly tells us, "fame was the spur." He acquired a reputation among his schoolfellows for out-of-the-way knowledge, and also for story-telling, and he worked hard to maintain this character, which compensated to his ambitious spirit his indifferent distinction in ordinary school-work. The youthful "virtuoso," though he read ten times the usual allowance of novels from the circulating library, was carried by his enthusiasm into fields much less generally attractive. He was still a schoolboy when he mastered French sufficiently well to read through collections of old French romances, and not more than fifteen when, attracted by translations to Italian romantic literature, he learnt the language in order to read Dante and Ariosto in the original. This willingness to face dry work in the pursuit of romantic reading affords a measure of the strength of Scott's passion. In one of the literary parties brought together to lionize Burns, when the peasant poet visited Edinburgh, the boy of fifteen was the only member of the company who could tell the source of some lines affixed to a picture that had attracted the poet's attention,—a slight but significant evidence both of the width of his reading and of the tenacity of his memory. The same thoroughness appears in another little circumstance. He took an interest in Scottish family history and genealogy, but, not content with the ordinary sources, he ransacked the MSS. preserved in the Advocates' Library. By the time he was one and twenty he had acquired such a reputation for his skill in deciphering old manuscripts that his assistance was sought by professional antiquaries.

This early, assiduous, unintermittent study was the main secret, over and above his natural gifts, of Scott's extempore speed and fertility when at last he found forms into which to pour his vast accumulation of historical and romantic lore. He was, as he said himself, "like an ignorant gamester who keeps up a good hand till he knows how to play it." That he had vague thoughts from a much earlier period than is commonly supposed of playing the hand some day is extremely probable, if, as he tells us, the idea of writing romances first occurred to him when he read Cervantes in the original. This was long before he was out of his teens; and, if we add that his leading idea in his first novel was to depict a Jacobitic Don Quixote, we can see that there was probably a long interval between the first conception of *Waverley* and the ultimate completion.

Scott's preparation for painting the life of past times was probably much less unconsciously such than his equally thorough preparation for acting as the painter of Scottish manners and character in all grades of society. With all