

# EAST LOTHIAN BIOGRAPHIES

EAST LOTHIAN ANTIQUARIAN  
AND FIELD NATURALISTS' SOCIETY

1941

EAST LOTHIAN BIOGRAPHIES—FORBES GRAY

TRANSACTIONS  
OF THE  
EAST LOTHIAN  
ANTIQUARIAN AND FIELD  
NATURALISTS' SOCIETY  
FOURTH VOLUME

*Issued to Members,  
May 1941*

*I used in youthful exuberance to take my hat off to East Lothian—the finest county in Britain, nay, in the world! . . . For glorious in a purely æsthetic sense, as in historic significance, is this rich-tinted, rolling carpet of East Lothian, girt about with wide waters and framed with shadowy mountains.*

*A. G. BRADLEY in The Gateway of Scotland.*

# EAST LOTHIAN BIOGRAPHIES

BY

W. FORBES GRAY

F.R.S.E., F.S.A.SCOT.

ASSISTED BY

JAMES H. JAMIESON

F.S.A.SCOT.

HADDINGTON

PRINTED BY D. & J. CROAL

FOR EAST LOTHIAN ANTIQUARIAN  
AND FIELD NATURALISTS' SOCIETY

1941

*250 copies only of this work  
have been printed*



## PREFACE

IN a recent public utterance the Principal of Edinburgh University (Sir Thomas H. Holland) quoted approvingly Emerson's saying that there is no history, only biography, and remarked that if he were obliged to teach his own subject (geology) over again he would do so largely through the medium of biography. Emerson's dictum need not be accepted too literally, but the value of biography is very great, since, among other things, it stimulates that curiosity so essential to research, and thus helps to create the groundwork of large tracts of knowledge.

Some such belief has inspired this work of collective biography which attempts to formulate the contribution of East Lothian towards the upbuilding not merely of the Scottish nation but of the British Empire. Here are brought together more than 300 short biographies of eminent men and women from earliest times to the present day who were either natives of East Lothian, or, though born elsewhere, were prominently identified with its public work. Living persons are excluded, for it is a salutary maxim which says that no man is a fit subject for biography till he is dead.

A perusal of the pages of this work will, I venture to believe, convince the most sceptical that the record of East Lothian equals if it does not surpass that of any other Scottish county. In many spheres of human activity the high-water mark of achievement has been attained. *East Lothian Biographies* includes the careers of a Scottish King, a Prime Minister, two Lord Chancellors, three Lord Presidents of the Court of Session, a Lord Mayor of London, three Historiographers Royal for Scotland, and numerous statesmen, men of letters, scientists, scholars, artists, inventors, explorers, travellers, journalists, social reformers, and a large band of churchmen headed by John Knox. The all-embracing nature of the survey is further emphasised by the inclusion of personages like Matthew Dawson, progenitor of a family of racehorse trainers whose reputation stood high at Newmarket, and John Ernest Laidlay, the amateur golf champion, who recently passed away. In the case of great historical figures like Knox and Bishop Burnet,

Gavin Douglas and Sir David Lindsay, only those portions of their careers that link them with East Lothian have been narrated in detail.

A feature is the resurrection of persons who are not in the *Dictionary of National Biography* but who ought to have been there. Intensive research has brought to light some not unimportant particulars respecting various personages who are deserving of more attention than they have hitherto received. For example, fresh and illuminating facts are furnished relating to Gilbert Burns, brother of the poet; to the Haddington friends of Jane Welsh Carlyle; to the gallant Colonel Gardiner, who fell at the battle of Prestonpans. Then special attention is drawn to the career of James Vetch, who originated the Suez Canal idea a dozen years before M. Ferdinand de Lesseps brought out his scheme (which the French engineer acknowledged). And, further, among those whose names have not appeared in any previous biographical work, I may mention Thomas Edward Ritchie, who wrote the earliest Life of David Hume; also David Scott, who penned a folio History of Scotland extending to 772 pages, corresponded with Sir Hans Sloane, founder of the British Museum, and numbered Gilbert Burnet, Bishop of Salisbury, among his friends.

A work that brings several hundred lives within the compass of a slender volume must necessarily be rigorously concise. In individual biography there is room to expand, but in collective biography the methods are Spartan. Literary embellishment is debarred, likewise frothy sentiment and irrelevance of every kind. The biographer is for the most part restricted to facts and dates with occasionally a line or two of helpful criticism. Yet his competency will be judged by the skill with which he selects and arranges his materials, his object being to suggest as strikingly as he can the exact nature of the person he is describing, together with the distinctive feature of his achievement. For success, the mode of treatment is almost as important as the subject-matter.

The principle throughout has been to outline the leading characteristics of each career, the narrative broadening as regards those aspects which associate the subject with East Lothian. Every effort has been made to supply reliable information, but it has not been found possible, in view of the limited scope of the work, to load the pages with authorities, though statements of exceptional interest and importance are generally accompanied by a precise reference.

While *East Lothian Biographies* may serve the purpose of a work of reference, the conception uppermost in the minds of those who planned it was a volume which all interested in the history of the county could take up at odd moments and usually find pleasant and instructive reading. *East*



*Lothian Biographies* is intended to be a readable book, not a compendium of facts loosely and unappetisingly strung together.

Though the work has been arranged alphabetically, it has been thought advisable to provide an index of the names included. The first figure against each name denotes the page on which the main entry will be found: the other figures indicate pages on which there are incidental references to the same person.

*East Lothian Biographies* has involved very extensive research. And here I should like to pay a tribute to Mr James H. Jamieson, F.S.A. Scot., who has kindly placed at my disposal a mass of information that only a quite uncommon knowledge of the county could have made available. Persistent delving during a lifetime has yielded an abundant harvest. Mr Jamieson has made what may be termed the local celebrities his special care—those who have played conspicuous parts in the life of the county but are perhaps little known beyond. The space allocated to them is of course smaller than in the case of persons who have gone forth from East Lothian and have occupied positions of distinction or done illustrious deeds in all corners of the globe. Mr Jamieson has also brought a discriminating mind to the reading of the proofs, and has called attention to vague or not very intelligible statements that might otherwise have escaped detection.

My acknowledgments are also due (and not for the first time) to Sir Francis J. Grant, K.C.V.O., LL.D., Lord Lyon King of Arms, and Mr William Angus, Keeper of the Registers and Records of Scotland. Sir Francis was good enough to read the portions of the manuscript that came within his province. Mr Angus, a part of whose early career was spent in East Lothian, read almost the whole work in manuscript, and many statements were corrected in the light of his specialised knowledge. He also gave me the benefit of his advice on a number of points, as well as suggested several personages for inclusion.

W. F. G.

April 1941.

## EAST LOTHIAN BIOGRAPHIES

**Abercrombie, John** (1726-1806), writer on horticulture, was the son of a market gardener at Prestonpans. After being apprenticed to his father, he found employment in the Royal Gardens at Kew, at Leicester House, London, and with several noblemen. Eventually he set up as a market gardener at Hackney. While so engaged he was invited by a publisher to write a book on practical gardening. The manuscript was, at his own request, revised (so it is said) by Oliver Goldsmith, who returned it without correction, remarking that Abercrombie wrote a suitable style. The work, which was published in 1767, was entitled *Every Man his own Gardener*, 'being a new and more complete Gardener's Kalendar than any one hitherto published.' On the title-page Abercrombie makes the amazing statement that the volume was written 'by Mr. Maw, gardener to the Duke of Leeds.' Maw, who had never seen the manuscript, is stated to have received £20 for the use of his name. But however that may be, *Every Man his own Gardener* was popular for many years, furnishing for the first time minute information based on practical experience. The work ran through at least seven editions during the author's lifetime, and was reprinted so late as 1879.

Abercrombie also was the author (in this case acknowledged) of *The British Fruit Gardener and Art of Pruning* (1779). By this time he had removed to Tottenham, where at first he carried on his business, but latterly seems to have devoted most of his time to revising and republishing his earlier works, as well as in writing new manuals, notably *Gardener's Pocket Journal and Daily Assistant*, which in 1857 reached its thirty-fifth edition. Abercrombie's other works included *Complete Forcing Gardener* (1781); *Complete Wall-Tree Pruner* (1783); *Propagation and Botanical Arrangement of Plants and Trees* (1784); and *Hot House Gardener*, or 'the general culture of the pine-apple and method of pruning early grapes' (1789). A German translation of the last-mentioned work appeared in 1792. A systematic manual, *The Practical Gardener*, was published after his death. One of his later editors, George Glenny, calls Abercrombie 'the great teacher of gardening.' A memoir

is included in the second edition of *The Practical Gardener* (1817).

**Ada, Countess**, foundress of Cistercian nunnery near Haddington, was the daughter of the Earl of Warenne and Surrey, and the wife of Prince Henry, eldest son of David I, whom she married in 1139. Part of the dowry given to Ada by the King comprised the burgh of Haddington and certain neighbouring lands. Prince Henry and Ada had three sons, two of whom became kings of Scotland—Malcolm IV and William the Lion. The Prince died in 1152. David I survived him almost a year, and then the crown passed to the King's grandson—Malcolm. In a charter confirming a grant by David I of the lands of Athelstaneford to Alexander St. Martine, sheriff of Haddington, Ada designates herself 'Ada Comitissa, Mater Regis Scotorum' ('Ada, the Countess, Mother of the King of Scots'). At the same time she conveyed to St. Martine (who also was sheriff to Hugh Gifford of Yester) the lands of Baro, Duncanlaw, and Banglaw. According to Dr. Wallace-James, the St. Martine family, who appear to have come from Sussex, owned considerable territory in East Lothian. Alexander St. Martine had a daughter Ada who, Dr. Wallace-James states, was 'probably named after the Countess.' Among the Holyrood charters is one by William the Lion confirming the gift of Ada St. Martine of half a merk annually from the mill at Athelstaneford.

Ada is chiefly remembered as the foundress of the Cistercian nunnery which stood for centuries about a mile east of the county town, on the north bank of the river Tyne. Living at a time when the building of religious houses was almost a passion with the Scottish royal family, Ada was imbued with the same spirit. At any rate, sometime between the death of her husband, Prince Henry, in 1152 and her own in 1178 she erected the extensive nunnery of Haddington, in which the parliament was held which decided to marry Mary Queen of Scots to the Dauphin. A Crown charter, granted long after the foundation, confirmed various properties belonging to the nunnery, including 'the lands and tenements of St. Martine's Gate,' which is still the name of the road

running towards the ruined chapel of St. Martine, another possession (together with the lands formerly belonging to the St. Martine family) of the nunnery.

William the Lyon (1143-1214), one of Ada's sons, was probably born in Haddington. At any rate, on his mother's death, the burgh reverted to him, and he occasionally resided there. In 1180 he heard parties at Haddington in a dispute between the labourers of the monks of Melrose and those of Richard de Morville. There, too, in 1191, William the Lyon gave his natural daughter, Isobel, in marriage to Robert de Ross. Finally, in 1198, his son Alexander II (see art.) was born in Haddington.

**Adams, William** (1676-1730). After being schoolmaster of Prestonpans, he entered the ministry, and was ordained and inducted to Humberie parish in 1701, though not without making some stir. Adams refused to sign the Formula, pleading that he had already done so, and that there was 'no need of repeating these engagements.' For his contumacy, he was rebuked by the Synod, and the Presbytery were instructed 'to keep a watchful eye over him.' Later on, Adams, along with others, protested against 'these tyrannical impositions,' but was refused a hearing. Being ordered to remove, he was hooted by a crowd. In 1714 Adams resigned and chose a new vocation. He became a printer in Edinburgh, but in secular employment also got into trouble. Along with Walter Ruddiman, son of the grammarian, he was imprisoned in the Tolbooth for printing a pamphlet entitled 'Mercy, Now or Never.'

**Aitken, John** (1793-1833), was a teller in the East Lothian Bank at Dunbar, but on its failure in 1822 settled in Edinburgh, where he opened a bookshop and was the successful publisher of the *Cabinet*, a selection of miscellaneous pieces in prose and verse in three volumes. Subsequently he became editor of *Constable's Miscellany*. When applying for this post, he obtained testimonials from prominent literary men, which he printed. Aitken also helped to found the *Edinburgh Literary Journal*. He is said to have written verse with 'elegance and taste.' A tribute to his memory, edited by W. C. Taylor, London, was published in 1834.

**Alexander II**, King of Scotland, was born on St. Bartholomew's Day, 24 August, 1198, in Haddington. Where in the royal burgh that event took place, we have no means of knowing, but there is a tradition that this king first saw the light in a building which occupied the site of the offices of the County Council. This structure, or at least a considerable portion of it, existed so recently as 1833. A drawing of it was made by Adam Neill

and reproduced in the *East Lothian Register* of 1834. This scarce print shows a Norman building which might well have been contemporaneous with Alexander II. Haddington was the dowry of Ada, on her marriage with Prince Henry, son of David I. At her death in 1178 William the Lyon, father of Alexander II, inherited the burgh. If Alexander's young manhood was spent in Haddington, as may be reasonably supposed, it probably shared in moulding a shrewd and stable character which ranked him among the most reputable of early Scottish kings. But after Alexander's accession in 1214 the unsatisfactory state of his relations with England and the troubles of his own realm led to constant expeditions, and henceforth his birthplace saw little of him. His treaty with the English barons against King John incurred the enmity of that monarch, who in 1216 invaded the Lothians, and Haddington, probably for the first time, was subjected to pillage and destruction by fire. The town was also the scene of the murder of the Earl of Athole (1242) at the instigation of Walter Bisset, in revenge for that noble having vanquished him in a tournament. Again, in 1244, Henry III marched against Scotland to compel Alexander II to do homage to him, and though peace was established before hostilities became general, Haddington again was committed to the flames.

**Alexander, Thomas**, was a native of Prestonpans, where he was born, 6 May, 1812. Appointed Director-General of the Medical Department of the British Army in 1858, the improved sanitary condition of the troops, as well as the elevation in rank and consideration of those serving as medical officers, were mainly due to his exertions. Alexander also laboured incessantly to improve the condition of the rank and file, and during the Crimean war his 'indefatigable efforts, as principal medical officer of the Light Division, to alleviate the sufferings of the troops, were of inestimable value.' In Lord Raglan's dispatch he is described 'as deserving to be most honourably mentioned,' never having quitted his post for a single day. To this native of Prestonpans also belongs the credit of having founded the Army Medical School at Fort Pitt, the Royal Victoria Hospital at Netley, and the Herbert Hospital at Woolwich. Alexander, who died on 1 February, 1860, and was buried at Prestonpans, was an honorary surgeon to Queen Victoria and a Companion of the Bath. To Prestonpans, where his parents and other relatives resided, he was warmly attached. He frequently visited his early home, took a special interest in the fishermen, and gave liberally for the support of the poor. Alexander's

kindly feeling was fully reciprocated. After his death the townspeople erected a statue of him which stands in the main street. Executed by W. Brodie, R.S.A., it is 8½ feet high and is mounted on a square pedestal, on the sides of which are inscriptions testifying to Alexander's character and achievements.

**Allan, James** (1801-1871), printer and publisher. As an apprentice with James Ballantyne, Edinburgh, Allan carried the proof sheets of the Waverley novels from Paul's Work, at the top of the Canon-gate, to the home of Sir Walter Scott in Castle Street. About 1833 he began business in Haddington. In 1834 he printed an edition of Burns's poems. Early in 1836 appeared the first number of *Allan's East Lothian and Berwickshire Monthly Advertiser*. Consisting of four quarto pages, it was circulated gratis in both counties, the issue sometimes reaching 2000 copies. The *Monthly Advertiser* was continued till 1862 despite competition. Allan also printed Miller's *History of Haddington*, better known as *The Lamp of Lothian*.

## B

**Baillie, Sir James Black** (1872-1940), Vice-Chancellor of Leeds University, was the second son of William Baillie, nurseryman, Haddington. After attending the Burgh School and the Knox Institute, he matriculated at Edinburgh University. Graduating with first-class honours in Philosophy in 1894, Baillie continued his studies at the University of Halle and the Sorbonne in Paris. His academic career was unusually brilliant. He won four scholarships and fellowships, two of which were open to graduates of all the Scottish universities. Baillie also took courses in divinity and modern history. After further study at Strasburg University, he entered Trinity College, Cambridge, where he graduated B.A. About the same time he took the D.Phil. degree at Edinburgh University.

In 1899 he was assistant to the Professor of Logic and Metaphysics in St. Andrews University, but in the following year exchanged it for that of Lecturer in Philosophy at University College, Dundee. Then in 1902, when barely thirty, Baillie accepted the Chair of Moral Philosophy at Aberdeen University, where, during twenty-two years, he built up a great reputation. In 1924 he was appointed Vice-Chancellor of Leeds University, an office which he held till his retirement in 1938.

Baillie rendered important public services during the war of 1914-1918 in the Intelligence Division of the Admiralty, and at the Ministry of Labour, and took a leading part in the settlement of about 300 cases under the Munitions of War

and the Industrial Court Acts. He was also chairman on the Panel of Arbitration Courts, of the Court of Inquiry into the trawling industry at Hull, of a committee on wages and conditions in the motor transport industry, and of an arbitration tribunal to settle disputes in the oilfields of Trinidad and Tobago. Baillie, in addition, was a member of the Royal Commission on the Civil Service.

Knighted in 1931, he was an LL.D. of Aberdeen University, a Freeman of the City of London, an Honorary Freeman of the Company of Clothmakers, and a Knight Commander of the Crown of Italy. In 1906 he married Helena May James, a niece of Lord James of Hereford. Baillie was the author of various philosophical works. In 1901 he published *Hegel's Logic*, and there followed *The Idealistic Construction of Experience* (1906); a translation of Hegel's *Phenomenology of Mind*, with introduction and notes (1910); and *Studies in Human Nature* (1921).

**Baird, Sir David**, the hero of Seringapatam, was born 6 December 1757, at Edinburgh, and died at Fern-Tower, Crieff, on 29 August 1829. He was the fifth son of William Baird of Newbyth, who was grandson of Sir Robert Baird of Saughton, Bart., and cousin and heir of Sir John Baird of Newbyth, Bart. Sir David was noted more for valour in the field than for brilliant generalship. He first attracted notice in 1780 when Hyder Ali overran the Carnatic with 100,000 men officered by the French. The portion of the British army in which he served was defeated, and Baird was Hyder Ali's prisoner for nearly four years. But he had his revenge in 1799, when he stormed Seringapatam and annihilated the enemy. At Newbyth House is preserved several trophies of the victory, including Tippoo Sahib's gold saddle. Baird, now a popular hero, was given important commands. In 1801 he was a member of an expedition to expel the French from Egypt; in 1805 he commanded a force against the Dutch settlements at the Cape of Good Hope; in 1807 he rendered conspicuous service at the bombardment of Copenhagen; and in 1808 he was dispatched to Spain with 10,000 men. Second in command to Sir John Moore, he was present at the battle of Corunna, where he lost his left arm. Baird, who was created a baronet, retired from active service in 1810. There is a Life of Sir David by Theodore Hook (2 vols., 1832).

**Balcanquhall, Walter** (1548-1616). Probably the earliest notice of this divine, who steadily opposed Episcopacy, occurs in the minutes of the town council of Haddington, where it is stated, under date 28 February, 1572-3, that he was appointed 'to read the common prayers'

in the kirk (of the parish) at vii hours before noon in summer and viii hours in winter, and that on Sunday, Wednesday and Friday, and to be clerk in the session and doctor in the school, and that during the space of one year . . . ; and, therefore, the council obliged them to pay to the said reader, fifty merks in the year.' In 1574 Balcanquhall became minister of St. Giles', Edinburgh, where he was rebuked by James VI. He was deep in the counsels of the Kirk. His son, who bore the same name, was Dean of Durham, and one of the executors of the will of George Heriot, who built the hospital in Edinburgh.

**Baldred, or Balthere**, saint, was an anchorite of the sixth century. He is said to have been a disciple of St. Kentigern (or St. Mungo) of Glasgow, who is also believed to have been connected with East Lothian. According to one account, Kentigern was the grandson of Loth, king of Lothian, who had his seat at Traprain Law. (Recent research, however, favours the hill of Kilduff.) His mother, the Princess Thenew, being found with child, is supposed to have been thrown over the cliffs at Traprain. Saved by a miracle, she went to Aberlady Bay, where she got into a coracle which drifted to Culross. There she gave birth to a son. Mother and child were baptized by St. Serf, who reared the boy in his monastery, where he was so beloved that his name Kentigern ('chief lord') was often exchanged for Mungo ('dear friend'). There was a chapel at Garleton dedicated to St. Mungo, and near it is a place which goes by the name of Mungo's Wells.

The *Aberdeen Breviary* refers to Baldred as 'a man truly most devout' who, renouncing all worldly ambition and show, followed the example of St. John at Patmos, and became an island saint. He chose the Bass Rock, and there led a life of contemplation and austerity, always, however, remembering 'the blessed Kentigern, his instructor.' The chapel on the Bass dedicated to Baldred, and consecrated in 1542, occupies in all probability the site of the holy man's cell. From the *Aberdeen Breviary* we also learn that Baldred received from Kentigern the churches of Auldham, Tynninghame and Preston (now Prestonkirk), which rather implies that the Glasgow saint exercised episcopal jurisdiction over Lothian. Numerous places in the vicinity of Baldred's island home claim association with him. In the grounds of Seacliffe there is (or was) a ruin known as 'St. Baldred's Priory,' while an isolated trap rock, a little to the east of the South Carr Beacon, goes by the name of 'St. Baldred's Coble or Cock-boat.' Again, a deep fissure in the rocks at the mouth of the Tyne is called

'St. Baldred's Cradle.' Two wells also bear the name of the saint. One was situated half a mile south west of Tantallon; the other is close to the church of Prestonkirk.

Baldred was held in such veneration that when he died, 6 March, 607-8 (says Boece), the three churches of Auldham, Tynninghame, and Preston claimed his remains, though the first had a prescriptive right if, as the *Aberdeen Breviary* asserts, Baldred died there. These churches, according to the legend, were on the point of deciding their right by blows when a Pictish sage advised them to spend the night in prayer. They did so, and in the morning found three bodies, perfectly alike, and all prepared for interment.

**Balfour, Arthur James**, first Earl of Balfour, was born at Whittinghame on 25 July, 1848. He was the eldest son and fourth child of James Maitland Balfour of Whittinghame, by his wife Lady Blanche Margaret Harriet, second daughter of the second Marquis of Salisbury, and sister of Lord Robert Gascoyne-Cecil, third Marquis, the Victorian Prime Minister. The Balfour family originally belonged to Fife, but in 1817 James Balfour of Balbirnie purchased Whittinghame and Stoneypath Tower, and settled in East Lothian. He was a man of great business capacity, and had amassed a fortune as a contractor in India. His famous grandson speaks of his good sense and taste. Three years before taking up his abode at Whittinghame he married Lady Eleanor Maitland, daughter of James, eighth Earl of Lauderdale. Lord Balfour therefore was descended from the Scottish family of Maitland and the English family of Cecil. His father, James Maitland Balfour, was born at Whittinghame in 1820, succeeded to the estate in 1845, was Conservative member for Haddington, Dunbar, North Berwick, Lauder, and Jedburgh from 1831 to 1835, and from 1841 to 1847, and was a public-spirited county gentleman. He died in 1856 in Madeira, whither he had gone in search of health. Shortly before, a movement was started to commemorate his services to East Lothian by having his portrait painted, but as this project could not be carried out, the money which had been publicly subscribed was devoted to rearing a monument to his memory, consisting of a column of red sandstone with suitable inscription. The memorial occupies elevated ground at Whittinghame and is visible for miles around.

There is no space, nor is it necessary, to outline the career of one of Britain's Prime Ministers — 'a great statesman, a great patriot, and a great gentleman,' as Mr. Lloyd George characterised him on his (Balfour's) return from the Washing-

ton Conference in 1922. All that can be attempted is to single out certain incidents which link him with Whittingehame and with the county in which, as he tells us in his autobiography, he 'had the luck to be born and domiciled.' Though his public duties involved absence from East Lothian for long periods, he was passionately fond of the district and spent most of his vacations within its borders.

Probably Balfour's earliest public appearance occurred when he was only twelve. In August, 1860, Lady Blanche distributed the prizes at the Whittingehame Games. Cheers were given for her and her son, Arthur, who accompanied her. 'The young gentleman,' says *The Haddingtonshire Courier*, 'who bears a marked resemblance to his late much respected father, returned thanks for his mother and himself in a most manly manner.' In 1863 Lady Blanche took Arthur and other members of the family to inspect the workings of Drummole colliery. Then in January, 1869, young Balfour lectured in Haddington on Sir Walter Scott, dealing specially with three of the novels — *Waverley*, *The Antiquary* and *Ivanhoe*, while his sisters provided a programme of music. For some years thereafter Balfour diligently attended local functions. In July, 1876, he presided at a public dinner under the auspices of the East Lothian Agricultural Society in the Corn Exchange, Haddington, and in December, in Whittingehame Church, described his trip round the world in 1875. In January, 1880, he opened the Knox Institute, Haddington; in October, 1881, he was present at a fancy fair in aid of the funds of that institution; and in March, 1883, he presided at a dinner in the Assembly Rooms, Haddington, to inaugurate the East Lothian Conservative Association. Balfour, now in the forefront of politics, was looked upon as a future Prime Minister. In October, 1888, by which time he had reached Cabinet rank, he was entertained at a political banquet in the Corn Exchange, Haddington.

In later years his public appearances in East Lothian became less frequent because of the engrossing nature of his political work. On 2 November 1914, in front of the County Buildings, he addressed the 8th Royal Scots prior to their departure for France. In October, 1921, he managed to be present at the dedication of the 'Cross of Sacrifice' at Whittingehame. Then in November 1922 he received an illuminated address from his tenantry commemorative of his services at the Washington Conference and his elevation to the peerage. In 1925, he opened a new secondary school at Prestonpans.

In the East Lothian Antiquarian and

Field Naturalists' Society, of which he was elected Hon. President at its inception in 1924, Balfour took as much interest as was possible to one whose diary was always crowded with public engagements. In September, 1925, he personally conducted the members over the ancient tower of Whittingehame and afterwards addressed them at the famous yew tree on his estate. In January, 1927, he acted as chairman at a lecture by Professor J. Arthur Thomson, the subject of which was 'The Drama of Animal Life.' The meeting, held in the Parish Church Hall, Haddington, was his last public function in East Lothian. It is impossible to chronicle all Balfour's public appearances in the county, but the above may be taken as typical. He was a freeman of North Berwick, a distinction conferred because of his services towards obtaining an adequate water supply for the burgh.

Balfour regarded East Lothian as the 'paradise of golfers' with, of course, North Berwick as its centre. Golf, as everyone knows, was his chief recreation, although, as he records, he 'did not feel the full fascination of the game' until he was past his teens. When residing at Whittingehame his devotion to golf on the North Berwick links was unremitting. Every holiday season found him staying at the Bass Rock Hotel or in rooms at Bradbury's. In his 'Chapters of Autobiography' we read: 'When at North Berwick I lived a solitary but well-filled life, playing two rounds or more of golf each day, and in the evenings carrying on my official work and such philosophic and literary undertaking as I happened to be engaged upon. Each Friday, after my morning round, I drove to Whittingehame in the best substitute that then could be found for a modern motor-car—a brougham with a pair of horses; and spent the week-end with my family and guests. On the Monday I drove back to North Berwick in time for the afternoon's round, and the happy experiences of the week before on the golf course were repeated with satiety.' Referring to his golfing appearances, his biographer writes: 'To see him on a fine clear day striding bareheaded over those links (at North Berwick) was to see an obviously perfectly happy man, provided always that he was on his game. Even if he were not, the sweetness of his temper was never ruffled, though he became a little depressed. With a handicap never lower than 8, he was no mean exponent of the game.'

Though Balfour in the old days usually drove to and from North Berwick in a brougham with a pair of horses, that vehicle was quickly discarded when the motor car arrived. An early motor enthusiast, he was fond of recalling his

experiences with the original type of machine. Latterly he made his journeys in East Lothian in a Rolls-Royce saloon car presented to him by both Houses of Parliament on his retirement after more than forty years' service to the Crown. In this way, as he himself declared, he realised 'how incomparably beautiful was the county in which he had been reared, but of which after all he had seen but little owing to the pre-occupations and demands of public and political life.'

Lord Balfour died at Whittingehame on 19 March, 1930, and his remains were interred in the family burial ground on the estate. His memory is perpetuated by an ornate tablet in Whittingehame Church, which was unveiled by his sister, Miss Alice Balfour, in 1931. The inscription reads:—'To the glory of God and in remembrance of Arthur James, first Earl of Balfour, K.G., O.M., who by his great gifts of mind and heart, both as statesman and philosopher, enriched the realms of thought and advanced truth, righteousness, and peace in the world. The beloved laird of Whittingehame. A loyal son of the Church of Scotland. Born July 25, 1848. Died March 19, 1930. Erected by friends and parishioners, 1931.' Lord Balfour's Life has been written by his niece, Mrs Dugdale (2 vols., 1936).

**Balfour, Francis Maitland**, was born on 10 November, 1851, the third son of James Maitland Balfour of Whittingehame, and younger brother of the first Earl of Balfour, the statesman. His boyhood was spent at Whittingehame, where he displayed a love for natural science. The birds and fossils of East Lothian specially appealed to him, and of both he made extensive collections. At Harrow he made rapid progress in geology, and when he entered Trinity College, Cambridge, he was a full-fledged scientist. At twenty-five he was appointed to a lectureship on animal morphology at Cambridge, and in 1880-81 stepped into the front rank with a complete treatise on embryology. This two-volume work has been described as 'full of new light from beginning to end.' So much were Balfour's researches valued, that in 1882 a special professorship of animal morphology was instituted for him at Cambridge. Hardly, however, had Balfour's scientific labours been thus recognised when his promising career was cut short. In the hope of making a speedy recovery from an illness, he went to Switzerland in the summer of 1882. On 18 July he and a guide set out to ascend the virgin peak of the Aiguille Blanche de Peuterey. They never returned. A few days later their dead bodies were found by an exploring party. Balfour and his guide had evidently fallen and probably were killed instantaneously. The scientist's

body was brought home and buried at Whittingehame. In 1939 a large and valuable collection of geological specimens made by Balfour during his boyhood was presented by Viscount Tra-prain to the East Lothian Antiquarian and Field Naturalists' Society. Most of the specimens belong to the county.

**Bannerman, James** (1807-1868), Minister of Ormiston from 1833 to 1843, he joined the Free Church of Scotland at the Disruption, and in 1849 became Professor of Apologetics and Pastoral Theology in New College, Edinburgh. He identified himself closely with the movement for union between the nonconformist Presbyterian churches of Scotland and England. Bannerman was the author of a two-volume work. *The Church: A Treatise on the Nature, Powers, Ordinances, Discipline, and Government of the Christian Church*, published posthumously.

**Barclay, George**, of Middleton. From 1766 till his death in 1795 Barclay was minister of Haddington, first of the second charge and then of the first. He was the earliest historian of the county town, contributing a long and valuable account of his parish to the first volume of *Archæologia Scotica* (1792), and in the following year another to Sir John Sinclair's first *Statistical Account of Scotland*. Barclay regarded the church of which he was minister as the original 'Lamp of Lothian,' which modern research has shown to be an error. James Miller in his *History of Haddington* records the following *jeu d'esprit*, in the shape of an epitaph, repeated to Barclay by a friend:—

'Here lies the Rev. Dr. Barclay—  
Quick in apprehension, great in  
memory—  
Waiting for judgment.'

There is an etching of Barclay, by John Brown (noted for his delicate heads in pencil), in the Scottish National Portrait Gallery.

**Baxter, Andrew** (1686-1750) was an Aberdonian, but is linked with East Lothian by the fact that he was travelling companion and tutor to Robert, seventh Lord Blantyre, and Alexander, son of William Hay of Drummelzier, brother of the first Marquess of Tweeddale. Baxter lived with his two charges at Utrecht, and made excursions with them to Spa and Cleves. At the former place he met John Wilkes, and succumbed to the blandishments of that rather questionable character, then in his teens. They entered into correspondence which, on Baxter's part, was maintained till his death. 'My first desire,' says Baxter in a letter to his 'dearest Mr. Wilkes,' dated April 1749, 'is to serve virtue and religion; my second and ardent wish to



testify my respect to Mr. Wilkes.' For many years Baxter resided with his old pupil, Alexander Hay, at Whittingehame in the capacity of factotum. He was buried in the Hay vault in the old kirk of Whittingehame. Baxter wrote a textbook for the use of his two East Lothian pupils, expounding the first principles of astronomy. Written in Latin, it was translated into English, and was first published in 1740 in two volumes. It ran through three editions, as also did the work on which his philosophical reputation chiefly rests — *Enquiry into the Nature of the Human Soul* (1733). Baxter strove to undermine the influence of Locke. Sir Leslie Stephen characterises him as 'a tedious and lengthy, though a sincere and painstaking reasoner.'

**Beattie-Brown, William**, landscape painter, was born in Haddington parish in 1831, the son of Adam Brown, farmer, and of Ann Beattie, his wife. After attending Leith High School, he was apprenticed as a glass-stainer to James Ballantine, of Edinburgh, but before he had completed his training became a student at the Trustees' Art Academy, then under the charge of Robert Scott Lauder. There he was acquainted with Sam Bough, Horatio MacCulloch, William Bell Scott, and George Paul Chalmers, with all of whom he maintained a warm friendship. Beattie-Brown, when only seventeen, exhibited a picture 'On the Forth' at the Royal Scottish Academy, and for more than half a century was always represented at the exhibitions. His chief work was done in oil-colour, and he was one of the first Scottish artists to paint pictures out-of-doors, frequently completing them direct from nature. His principal subjects were Highland landscapes, though he painted much of the scenery of Kent, Surrey, and Yorkshire. He was a frequent exhibitor at the Royal Academy.

In 1871 Beattie-Brown was elected an associate of the Royal Scottish Academy, and was admitted to full membership in 1884. Representative works by him are in the Scottish National Gallery and in various English galleries, these being much admired for their 'realistic line and tone, and for their technical excellence.' When a young man he was much employed in making illustrations for medical works and in restoring pictures. Beattie-Brown died in Edinburgh on 31 March, 1909. In 1858 he married a daughter of Henry Doig, art-dealer, Edinburgh. His eldest son, H. W. Jennings Brown, who predeceased him, was a promising portrait and figure-painter.

**Belhaven and Stenton**, 2nd Lord (1656-1708). See Hamilton, John.

**Bell, John** (1676-1707), Minister of Gladsmuir from 1701 to 1707, he wrote,

and published anonymously in 1705, *An Ingenious and Scientific Discourse of Witchcraft*. In an undated pamphlet (23 pp.) entitled 'Tryal of Witchcraft: or Witchcraft Arraign'd and Condemn'd,' Bell professes to make clear 'how to know if one be a witch, as also when one is bewitched.' He also makes observations upon the witches' mark, and of the witches' compact with the Devil. An *Abridgement and Alphabetical Index of the Acts of the General Assemblies of the Church of Scotland* (1706) was another of Bell's publications. He was the progenitor of famous men, being the grandfather of George Joseph Bell, author of *Commentaries on the Laws of Scotland*; of Robert Bell, compiler of the *Law Dictionary*, and of Sir Charles Bell, the anatomist.

**"Black Agnes" of Dunbar** (1312?-1369). See Dunbar, Agnes, Countess of.

**Blackadder, John**, the elder (1615-1686), Covenanter, spent his last sad years in East Lothian. Ten days before his arrest on 5 April, 1681, being 'made prisoner in his house at Edinburgh,' he preached his last sermon 'on a hill over against the Bass,' says John Howie of Lochgoin, and prayed for the Covenanters who were imprisoned on the lonely rock. When Blackadder was apprehended he was brought before the Privy Council, and, after undergoing a form of examination, was sent to the Bass. The guard which conveyed him thither halted at Castleton, opposite the island, where Blackadder 'dined the whole party.' Then two of the guard conveyed him across to the Bass and delivered him to the Deputy-Governor, Robert Maitland. After more than four years of close confinement on the island, Blackadder's health gave way, and the Privy Council, apprised of his miserable state, decreed that the place of his captivity might be removed either to Haddington or Dunbar, but of this concession Blackadder did not avail himself. Meanwhile his health grew worse, and on 3 December, 1685, the Privy Council agreed to liberate him 'on bond of five thousand merks to confine himself to the town of Edinburgh.' But it was too late. In January, 1686, Blackadder died on the Bass, and was buried under a flat tombstone in the churchyard of North Berwick. On the memorial is inscribed a quaint metrical epitaph eulogising Blackadder's character. The opening lines are:—

Blest John, for Jesus' sake, in Patmos bound,

His prison Bethel, Patmos Pisgah found;

So the bless'd John, on yonder rock confined,

His body suffer'd, but no chains could bind

His heaven-aspiring soul.

Five years on the lone rock, yet sweet  
 aode,  
 He Enoch-like enjoy'd, and walk'd with  
 God.

**Blacklock, Thomas Bromley** (1863-1903), painter. A Kirkcudbright man, he received his artistic training in Edinburgh, and painted chiefly in East Linton. In 1892 he published thirty-two lithographic reproductions of sketches made in East Lothian. The work, to which James Purves (see art.) contributed an introduction, was finely produced. Sir James L. Caw, in his *Scottish Painting*, says that during the East Linton period Blacklock's work was landscape 'marked by feeling for the sentiment of tranquillity in Nature and refined in colour and handling, if conceived with little passion or distinction.'

**Blair, Robert**, author of *The Grave*, was minister of Athelstaneford from 1731 till his death fifteen years later, preceding in that position another literary minister—John Home, author of *Douglas*. Born in Edinburgh in 1699, he came of well-to-do parents, who endowed him with considerable means, so that he was able to live well. Moreover, being a man of cultivated tastes and polished manners, he was on easy terms with the county gentry. In 1738 he married Isabella, daughter of William Law of Elvingston, Professor of Philosophy in Edinburgh University, by whom he had five sons and one daughter. Mrs Blair survived her husband until 1774. Blair led a life of learned leisure. Poetry and botany he delighted in. Says his biographer:—'His tastes were elegant and domestic. Books and flowers seem to have been the only rivals in his thoughts. His rambles were from his fireside to his garden.' Blair's study of the early English versifiers led him to try poetical flights. Before taking up his abode in Athelstaneford he published a 'Poem dedicated to the Memory of William Law of Elvingston.' Not only so, but before he left Edinburgh he had roughly sketched the plan of his poetical masterpiece, *The Grave*. Fully a dozen years elapsed, however, before he submitted the manuscript to Isaac Watts, the hymn-writer, who offered it to two publishers. But it was declined on the rather curious ground that it was unlikely that 'any person living three hundred miles from town (i.e., London) could write so as to be acceptable to the fashionable and the polite.' Blair later enlisted the good offices of Philip Doddridge, the biographer of Colonel Gardiner, and eventually *The Grave* appeared in 1743.

The poem, despite its depressing subject, brought the author more than a modicum of fame, though Blair is remembered to-day only as a minor poet of the

age of Johnson. More than half a century after the publication of *The Grave*, William Blake designed twelve illustrations for it, and the poem was given a fresh lease of life. That so lugubrious a literary effort should have earned wide popularity over a long period is indeed surprising. The poem consists of 767 lines of blank verse, but reveals only intermittent flashes of inspiration. Blair depicts the physical horror of the tomb, the eeriness of the lone church at night, and stresses the futility of display at funerals. One critic says that the poem harmonises with the genius of Scottish Presbyterianism. It may be so, but there is no escaping the unrelieved sombreness of Blair's poem, though Burns was fond of quoting the lines:—

Tell us, ye dead! Will none of you in  
 pity

To those you left behind disclose the  
 secret?

O that some courteous ghost would blab  
 it out,

What 'tis you are and we must shortly  
 be.

Whether that other melancholy poem, *Night Thoughts* by Edward Young, was indebted for inspiration to *The Grave* or contrariwise is a question that may be left to the literary historian. But it is remarkable that two poems treating of similar themes should have been published almost at the same time. Blair's was given to the world in 1743; Young's between 1742 and 1744.

Blair died of a fever on 4 February 1746, and was buried under a plain stone, which bears the initials 'R.B.' in the churchyard of Athelstaneford. In 1796 Dr Robert Anderson, editor and biographer of the British poets, collected from surviving members of the poet's family such details of Blair's career as could be recovered, and prefixed them to an edition of *The Grave*. A monument to the poet stands in the village of Athelstaneford. It takes the form of an obelisk, and was 'erected by permission of Sir David Kinloch, Bart. (proprietor of the adjacent estate) from the contributions of Lord Murray, a Scottish judge; Colonel Gattie, Military Auditor-General of India; Mr Thomas Anderson, farm steward, Merryhatton; Rev. J. M. Whitelaw, minister of Athelstaneford; and other admirers of the genius of the poet.' Archibald Blair, brother of the author of *The Grave*, was minister of Garvald.

**Blair, Robert**, of Avontoun, Lord President of the Court of Session, was the son of Robert Blair, author of *The Grave*, and Isabella, his wife, the daughter of William Law of Elvingston. He was born in 1741 in the manse of Athelstaneford, of which parish his father was minister. His early education was re-

ceived at the grammar school at Haddington. Blair's progress at the Scottish Bar, to which he was called in 1764, was rapid. In 1789 he became Solicitor-General for Scotland, an office which he held till Pitt's death in 1806. During this period Blair twice refused a seat on the Bench, and twice declined the office of Lord Advocate. In 1808, however, he accepted the Lord Presidency. But his tenure of this office was short, for he died with tragic suddenness on 20 May 1811. Blair had been in court that day, and had gone for his usual walk by Bruntsfield Links and Grange. On his way back he became ill, and had hardly crossed the threshold of his house at 56 George Square when he passed away. Lord Melville came to Edinburgh to attend the funeral, but while staying in the house adjoining the Lord President's, he died. 'Lord Melville,' writes Henry Cockburn in *Memoirs of His Time* (1874, p. 220) 'had retired to rest in his usual health, but was found dead in bed next morning. These two early, attached, and illustrious friends were thus lying, suddenly dead, with but a wall between them.' This remarkable coincidence caused a profound sensation, and led to the publication, by an anonymous writer, of a 'Monody on the Death of the Right Hon. Henry, Lord Viscount Melville, and Right Hon. Robert Blair of Avontoun, Lord President of the College of Justice.' The concluding verse runs:—

Thus, thus, lamented chiefs! ye fell  
From glory's loftiest pinnacle

By destiny severe:

Ere, tranced in sorrow, we had paid  
Due rites to Blair's illustrious shade,  
With heart-struck woe we hung dismay'd  
O'er Melville's honoured bier.

Blair ranks among the greatest of Scottish jurists. Combined with a profound and piercing intellect was a firm grasp of legal principle. John Clerk, who sat on the Bench as Lord Eldin, had, when an advocate, not much respect for their lordships, but knew a great lawyer when he saw one. After hearing Lord President Blair demolish an argument which he had laboriously constructed and which he believed to be unassailable, Clerk is reported to have muttered: 'My man, God Almighty spared nae pains when He made your brains' (Lockhart, *Peter's Letters to his Kinsfolk*, II, 42). A statue of Blair by Chantrey is in the Parliament Hall at Edinburgh. 'Nothing,' says Lockhart, 'can be grander than the attitude and whole air of the figure . . . The head itself is one of the most superb things that either Nature or Art has produced in modern times.' Blair's statue was subscribed for solely by Senators of the College of Justice. In

1799 John Kay, the Edinburgh caricaturist, made a drawing of Blair, who is depicted pleading at the Bar. A medallion by Tassie is in the Scottish National Portrait Gallery.

**Bogue, Adam** (1774-1836), an enterprising and successful farmer, came of an agricultural family, his father being George Bogue, who farmed Stevenson Mains and became proprietor of the estates of Woodhall, Broomrigg, Foulstruther, and Kirkland. Adam, who was the eldest son, entered on the farm of Linplum about 1800. A dozen years later, in conjunction with Francis Walker, farmer at Whitelaw, he leased the extensive farm of Snawdon, and, as the result of turf and clay burning (a practice which he introduced into the county), transformed its hills and dales from a state of nature into first-class arable land, thereby increasing substantially food supplies. In 1816 Bogue took a further step by acquiring the farm of Bara which, with Linplum, made about 900 imperial acres. Here he made a reputation as a breeder of fat stock. In particular, he carried on the good work of his uncle, William Brodie of Upper Keith (see art.), in improving the breed of sheep. To Bogue belongs the distinction of holding the first agricultural show in the county. It took place at Linplum in July, 1808. After the show Bogue entertained more than a hundred farmers and landed proprietors in the thrashing barn which was specially fitted up for their reception. After Bogue's death his nephew, George Hope of Fentonbarns, acquired a number of his pure bred rams and ewes, and for many years maintained the reputation of the Linplum breed. Bogue was also known as a breeder of race-horses.

**Bothwell, Earls of.** See Hepburn, Patrick, first Earl (d. 1508); Hepburn, Patrick, third Earl (1512?-1556); Hepburn, James, fourth Earl (1536?-1578).

**Bower, Walter**, abbot of the monastery of Austin Canons on Inchcolm in the Firth of Forth, and the reputed continuator of the *Chronica Gentis Scotorum* of Fordun, the chief authority for the history of Scotland before the fifteenth century, was born in Haddington in 1385, and no doubt received his early education there. His parentage is not known, but in the *Exchequer Rolls of Scotland* (III, 364, 433) mention is made of a certain John Bower or Bowmaker, who was deputy-customar in Haddington from 1395 to 1398. This officer may have been the abbot's father, or at least a relative. Bower studied civil and canon law in Paris, and in or about 1418 was made abbot of Inchcolm. He is best remembered as a chronicler. Fordun, who is believed to have compiled his *Latin Chronicle of Scotland* between 1384 and 1387, brought the narrative down to the

death of David I. Bower not only continued Fordun's chronicle to the death of James I but revised as well as interpolated the portion completed by his predecessor. He was well qualified to write of the history of East Lothian during his lifetime and the preceding generation, and his reference to the burning of the Franciscan church at Haddington by Edward III in 1355-6 not only confirms Fordun's statement but supplements it by pointing out that the Friary church was known as the 'Lamp of Lothian.' (See vol. III of the *Transactions* of the East Lothian Society, 112-19).

**Brodie, William** (1739-1810), an eminent sheep farmer. As tenant of Upper Keith, he introduced drilled turnip husbandry, sowed the most approved grass seeds, reared early lambs in great numbers for the Edinburgh market, and cultivated the best varieties of grain. In 1776 Brodie introduced the Leicester breed of sheep into East Lothian. After being tenant of Upper Keith for a number of years, he took a lease of Amisfield Mains, which was then in poor condition. Brodie built a new farm house, enlarged the steading and offices, and much assisted his operations by making the Cross Road divide the 'Lang Plantings' right across the farm. In a few years Amisfield Mains produced large crops of wheat, barley, and oats, while fat cattle and sheep grazed on the rich grass of the Plum Park, and were in great demand in the markets. Brodie had three sons. The eldest, William, farmed Little Spott, and Alexander succeeded his father at Amisfield Mains.

The third son, George, was an advocate, but devoting much attention to history was, in 1836, appointed Historiographer Royal for Scotland. He was the author of a *History of the British Empire from the Accession of Charles I to the Restoration* — a rather puzzling title. A pronounced Whig, Brodie saw to it that the Tory dogs should not have the best of it. The Stuarts were roughly handled while the Puritans received more than their due. Brodie's office was also held by another native of East Lothian. (See art. on Prof. Hume Brown).

**Broun, George**, Lord Coalston, son of Sir George of Coalston, was admitted to the Scottish Bar in 1734, and on the death of Peter Wedderburn, Lord Chesterhall, became a Senator of the College of Justice, taking his seat by the title of Lord Coalston, 18 December, 1756. In 1765 he was appointed a Lord of Justiciary, but resigned this office shortly before his death, which took place at Coalston on 6 November, 1776. In Chambers's *Traditions of Edinburgh* there is an amusing story of Lord Coalston and his wig, in which a kitten plays the chief

part. His Lordship's daughter, Anne Broun, was the first wife of Sir David Dalrymple, Lord Hailes.

**Brown, George**, the most extensive breeder of Leicester sheep of his day, was born in 1774, the son of Robert Brown, who had for many years farmed Chesters, at the foot of the Lammermuirs. Chesters was also the scene of the farming operations of his son George, who carried on till 1820 when he took a nineteen years' lease of the farm of Halls, in the parish of Spott, consisting of over a thousand acres. Leaving Chesters to a manager, Brown gave his undivided attention to Halls, a great portion of which was hill pasture and had never been ploughed. Besides improving its feeding capabilities, Brown improved the breed of sheep. In 1823, at great expense, he obtained from the most celebrated flocks in England a number of Leicester ewes and rams. By 1840 his pre-eminence as a breeder of Leicester sheep was fully established, and he was awarded by the Highland and Agricultural Society a piece of silver plate for the two best Leicester tups, and for the best sample of combing wool exhibited at the Aberdeen show of that year. In 1841 the Highland Society awarded him another salver for the Leicester Ewe Fleece possessing the greatest merit on a comparison with the winning fleeces at the competition at Edinburgh in 1841. Such was the fame of Brown's stock, which at one time amounted to 400 fine Leicester ewes, that breeders from all parts of England attended the Halls sales. Brown's flock contained a Leicester ram weighing 28 stones or 392 lbs. For many years Brown tenanted the rich and extensive pasture fields of Archerfield, which he grazed with a large stock of his well-bred Halls sheep. Halls, when he took it over, was in a poor and starved condition, but he made it one of the best farms in East Lothian.

Brown was a fervid Baptist, and used to preach to a congregation of that persuasion in Haddington. He died on 20 May, 1846, and was buried in Garvald churchyard.

**Brown, John, of Haddington** (the name being inseparable from the town) was born in 1722 near Abernethy, son of a weaver. When still a boy he lost his parents. He early had a passion for learning, and while tending sheep on Tayside acquired considerable knowledge of Greek and Latin with a smattering of Hebrew. A ridiculous report got abroad that the lad obtained his knowledge from Satan, and he was actually examined on a charge of witchcraft. (*Centenary Memorial*, 52-70.) Probably owing to this affair he sought his living as a wandering packman. During the Jacobite rising of 1745 he served with the garrison of

Edinburgh Castle. Subsequently he entered the ministry, and after studying under the auspices of the Associate Burgher Synod (one of his teachers was Ebenezer Erskine), he became, on 4 July, 1751, pastor of the Burgher congregation in Haddington. His flock was poor and small, and his stipend never amounted to more than £50 a year. Yet he brought up a large family. Besides preaching four sermons every Sunday during summer, and three in winter, he held catechetical examinations at short intervals, and was diligent in pastoral visitation. In 1768 Brown, while continuing his ministerial labours, accepted the unsalaried professorship of Divinity in the Associate Synod. The students (usually about thirty) studied under him at Haddington, and the course lasted five years. Among the students was the celebrated George Lawson of Selkirk, who succeeded Brown in his professorship. The latter taught for nineteen years.

Despite the exacting labours of preaching and teaching, Brown wrote and published a large number of theological works, which gave 'an impress to the Scottish mind and evoked intellectual through religious interests.' Of his prodigious learning there can be no question. He knew many European and several Oriental tongues, while his knowledge of the Bible was extraordinary. The *Self-interpreting Bible* bears eloquent testimony to his encyclopaedic scholarship. Published in 1778 in two volumes, the object of this work was to present the result of the researches of the best commentators 'in a manner that might best comport with the ability and leisure of the poorer and labouring part of mankind, and especially to render the oracles of God their own interpreter.' Together with his *Dictionary of the Bible* (1769), the *Self-interpreting Bible* took rank with Boston's *Fourfold State* among the precious books in shaping the religious life of the Scottish peasantry. Of the popularity of Brown's writings, we have a reminder from Burns:—

For now I'm grown sae cursed douce,  
I pray an' ponder butt the house;  
My shins, my lane, I there sit roastin'  
Perusing Bunyan, Brown, and Boston.  
Brown's publications yielded him little financial gain; but narrow resources notwithstanding, his gospel of plain living and high thinking carried the day. His large family acquitted themselves creditably. Indeed, Brown was the founder of a house famous in Scots theology, science, and literature for four generations.

Many stories are told of stray encounters with people whom Brown persuaded to look at life more seriously. Once David Hume heard him preach, and was so impressed that he is said to have

remarked: 'That old man speaks as if Christ stood at his elbow.' Another story represents Brown awakening religious conviction in Robert Fergusson, the poet. In one of his letters R. L. Stevenson says: 'The true place (in my view) for a monument to Fergusson were the churchyard of Haddington.' Stevenson had in mind an episode which took place in the poet's last years. While on a visit to Haddington he chanced to walk in the churchyard. There he met Brown, who spoke so earnestly to him about religion that Fergusson burned some unpublished manuscripts and would read nothing but the Bible. The story, unfortunately, has undergone embellishment in the retelling. Some versions even go the length of making Brown accountable for the mental distraction with which Fergusson's career ended. But as one of the poet's biographers remarks: 'The character of John Brown of Haddington gives assurance that anything he might say would be wise, fitting, and kindly,' for he was far from being 'a grim, uncompromising, orthodox Calvinist.'

Brown died on 19 June 1787, and was buried in Haddington churchyard. He was twice married. His first wife was Janet Thomson, daughter of a Musselburgh merchant. Of this union several children were born, but only two sons survived, both of whom entered the Secession ministry. Brown's second wife was Violet Croumbie, daughter of a general merchant in Stenton, by whom he had nine children.

**Brown, John**, of Whitburn (1754-1832), was the eldest son of John Brown of Haddington (see art.), and was born there. Becoming a minister of the Secession Church, he was in 1776 ordained and inducted to the charge of the congregation at Whitburn, West Lothian, where he laboured till his death. Like his father, Brown wrote numerous religious works, including *Select Remains of John Brown of Haddington* (1789); *The Evangelical Preacher*, a collection of sermons chiefly by English divines (1802-6); *Memoir of James Hervey* (1806); *Gospel Truth*, treating of the 'Marrow' controversy (1817); *Christian Experience* (1825); *Descriptive List of Religious Books in English*, 'suited for general use' (1827); *Memorials of the Nonconformist Ministers of the Seventeenth Century* (1832). Moreover, the writings of Thomas Boston, Hervey, and others were 'through his instrumentality chiefly given to the public.' Interesting allusions to Brown are contained in Dr John Cairns's 'Letter to John Cairns, D.D.'

**Brown, John Croumbie**, son of Samuel Brown, originator of 'itinerating libraries' (see art.), was born in Haddington in 1808. Though brought up a Presbyterian, he qualified for the Congregational

ministry. While still a young man he succeeded the famous advocate of foreign missions. Richard Knill, in the pastoral charge of the British and American Congregational Church at St. Petersburg. Here he spent several years, and came in contact with George Borrow, author of the *Bible in Spain*, who was then employed by the British and Foreign Bible Society in translating from various languages and dialects. Brown, who was impressed with Borrow's linguistic talent, engaged for a time in similar work, and had a great deal to do with the issue of the New Testament to the people of Finland. From Russia where, curiously enough, he was suspected of practising the 'black art,' Brown went to America to raise money to build a new church at St. Petersburg. The appeal, in which he was assisted by Knill, was successful, and Brown laid the foundation stone. For some obscure reason he left St. Petersburg in 1840. After a brief stay in Scotland, Brown sailed for Cape Town, where he took charge for three years of a Congregational chapel. In 1847 he was back in his native country, and, becoming a minister of the United Presbyterian Church, undertook in 1850 the pastorate of Belmont Street Church, Aberdeen. His leisure was devoted to scientific study, and he was appointed lecturer on botany in Aberdeen University, which conferred on him the LL.D. degree. In 1863 Brown went again to South Africa, this time as Government botanist at the Cape of Good Hope, with the duties of which he united those of Professor of Botany in the South African College.

But in 1869 he returned to Scotland, and was inducted minister of the United Presbyterian congregation at Berwick, where he remained till 1874, when he retired to Haddington. There he spent the remaining twenty-one years of his life, wrote numerous books, gave scientific lectures, organised botanical excursions, and entertained his friends. Though he never saw his grandfather, the Rev. John Brown of Haddington, he much admired him, and occasionally preached in his old church. When the centenary of John Brown's death occurred in 1887, he invited to Haddington all the descendants of the famous Biblical commentator, together with those connected by marriage, and on 19 June the company spent the day together. Soon after, Brown wrote a *Centenary Memorial* of his ancestor. Another John Brown gathering was held in Haddington in 1937.

Pastor, scientist, traveller, linguist, Brown was a member of various learned bodies, the British Association, the Linnean Society and the Royal Geographical Society being among the number. He

was also Hon. Vice-President of the African Institute of Paris. Brown was as great an authority on forestry as he was on botany. In pursuit of this subject he not only visited practically every country in Europe, but presented the results of his survey in no fewer than seventeen publications. He was also the author of a work on the Finnish epic, *Kalerala*. Brown had a lovable personality, and was simple in his tastes. He was much respected by the inhabitants of his native town, where he died on 20 September, 1895.

**Brown, Peter Hume**, Historiographer-Royal for Scotland, was a native of Tranent, where he was born, 17 December, 1849. At the age of eight he became a scholar in the Free Church school at Prestonpans. Here he remained for twelve years, first as learner and then as pupil teacher. Losing his father in 1852 and his mother in 1866, his boyhood appears to have been none too happy. In 1872 he entered Edinburgh University with the object of qualifying for the ministry, but two years later abandoned the idea. During his college days he was much influenced by two professors—David Masson, who was *facile princeps* in Scots history and literature, and Alexander Campbell Fraser, the occupant of the Chair of Logic and Metaphysics. But perhaps the most fruitful friendship formed at this time was that with a fellow-student, Richard (afterwards Viscount) Haldane, who fostered his interest in French and particularly German literature, which resulted in a *Life of Goethe*. Hume Brown was inclined to regard it as his most notable work.

On graduating in 1875 he opened a private school in Edinburgh, but it was given up in or about 1882, and for a time he took private pupils. Meanwhile he devoted himself to historical study, which before long bore excellent fruit. In 1890 he published a *Life of George Buchanan*, and it was followed five years later by a biography of John Knox, a congenial subject, it may be imagined, to a native of East Lothian. Extending over two volumes, it is a conscientious and scholarly piece of work, the central interest of which lies not in the theological but in the political aspects of the Reformer's career. In 1898 Hume Brown succeeded Masson in the editorship of the *Register of the Privy Council of Scotland*, and in 1901 was appointed Fraser Professor of Ancient (Scottish) History and Palæography in Edinburgh University.

From 1898 to 1909 he was much engaged in writing a three-volume *History of Scotland*, published by the Cambridge University Press. His aim was to give 'a compendious history of Scotland which at once supplies a consecutive narrative

of events, and seeks to trace the gradual consolidation of the various elements that have gone to the making of the Scottish people.' The work constitutes the most recent and, on the whole, trustworthy history of Scotland on a fairly extensive scale. If somewhat dull reading, it is judicial and cautious, and exhibits painstaking research. Other publications of Hume Brown are *Early Travellers in Scotland* (1891), *Scotland Before 1700 from Contemporary Documents* (1893), *Scotland in the Time of Queen Mary* (Rhind Lectures, 1904), and *The Legislative Union of England and Scotland* (Ford Lectures, 1914). A posthumous work is *Surveys of Scottish History*, edited by Lord Haldane. Hume Brown died on 30 November, 1918, in his Edinburgh home, close to the Braid Hills.

**Brown, Robert** was a zealous and long-sighted agriculturist who, along with Rennie of Phantassie, Shirreff of Captainhead, and others, gave East Lothian a claim to be regarded as the 'Garden of Scotland.' Born at East Linton, 27 August, 1757, he began his farming career at West Fortune, removing later to Markle, with which his name will be ever associated. In Brown's youth the agriculture of East Lothian suffered from defective knowledge, obsolete methods, and lack of enterprise. This condition of affairs was gradually but steadily improved by the combined labours of various agriculturists, some of whom are dealt with in this work. But while the farmers mentioned confined themselves to the practice of agriculture, Brown proclaimed the reformation in a two-volume work entitled *Treatise on Rural Affairs* (1811), in which he evinces not only the completeness of his practical knowledge, but an ability to expound it in clear and vigorous English. The soil, he urges, must be kept dry, clean, and rich, and he exposes the fallacy that good farming consists in the preservation of turf land. He himself broke up every uncultivated furrow. Brown was the first to demonstrate the importance of cutting crops low. The *Treatise on Rural Affairs* is dedicated to Sir John Sinclair of Ulbster, Bart., the founder of the Board of Agriculture, with whom Brown maintained a correspondence during many years.

When the *Farmer's Magazine* was started in January, 1800, Brown was its first editor, a position he held for fourteen years. The periodical, which existed until 1825 and was published quarterly, Brown enriched with much valuable material, his articles being usually signed 'N.' or 'Verus.' The principal outside contributors were Rennie (whose *nom-de-plume* was 'Arator'), Shirreff, Robert Hope of Fenton, Baron Hepburn of Smeaton,

Howden of Lawhead, and Robert Somerville, surgeon, Haddington. The *Farmer's Magazine* contained reports on the state of East Lothian farming, tables showing the yearly sale of grain at the Haddington market, and details of flax prices. In 1793 Brown, with Rennie and Shirreff, made a survey of the agriculture of the West Riding of Yorkshire, a *General View* of which was published in 1799. Some of Brown's writings were translated into French and German, and he was frequently consulted by the leading agriculturists not only of Britain but of Europe. Brown died on 14 February, 1831, at the house of his son at Drylawhill. He was buried in East Linton churchyard, in a grave adjacent to those of Rennie, Meikle, and Howden.

**Brown, Robert Andrew** (1877-1940). Born in Haddington and educated at the Knox Institute there, and at Edinburgh University, where he graduated in Arts, Brown, in 1904, was appointed English Master of Bathgate Academy. Nine years later, he was made Rector, a position which he held for twenty-seven years. During his Rectorship Bathgate Academy became one of the foremost secondary schools in Scotland. Widely known in Masonic circles, Brown was for eleven years Provincial Grand Master of West Lothian.

**Brown, Samuel**, founder of 'itinerating libraries,' was a son of the Rev. John Brown of Haddington (see art.), and of his second wife, Violet Croumbie. Born 30 April, 1779, Samuel was educated at the burgh school. When only nine he lost his father, and was brought up by his uncle John Croumbie, Haddington, who belonged to a family which for generations supplied chapmen, or travelling dealers, with miscellaneous wares. In Croumbie's shop in the High Street (afterwards occupied by Samuel Smiles), Brown learnt the ironmongery business. But his outlook was much wider. He was deeply interested in the intellectual and moral progress of the community, and was a member of a small society founded in 1818 for scientific study.

The venture was a success, and some years later became the Haddington School of Arts, an institution which anticipated a similar one in Edinburgh. The directorate numbered eighteen, two-thirds of whom were mechanics. Brown was president as well as founder of the expanded organisation, whose main object was 'to communicate to the mechanics and others of Haddington and its vicinity a knowledge of science and its application to the useful arts.' The work of the School was divided into departments, the lectures being given voluntarily by professional men in the town, though sometimes outsiders gave their services, as in July, 1826, when Dr. Thomas Chalmers



lectured. When the first report was issued there were 80 members, but later on the number increased to 127, of whom 48 were mechanics, 35 shopmen and clerks, 13 farmers, while the remainder were professional. The Haddington School of Arts appears to have continued its activities till 1853.

But Brown is best remembered by his scheme of 'itinerating libraries,' which was put into operation in 1817 and was peculiar to East Lothian. His first step was to buy 200 volumes, about two-thirds of which had 'a moral and religious tendency,' the remainder comprising 'books of travel, agriculture, mechanical arts, and popular science.' The books having been divided into four assorted sets of 50 each, these were placed in Aberlady, Saltoun, Tynninghame and Garvald 'under the superintendence of gratuitous librarians.' There they remained for two years, at the end of which they were exchanged for another set. Thus it took eight years to circulate the 200 books in the manner described. By 1836 no fewer than 47 libraries (or sets) were in 'circulatory motion' throughout East Lothian, comprising 2380 volumes, exclusive of about 500 new books which were not yet placed in general circulation. At Brown's death in 1839 the volumes numbered 3850 divided into 56 sets, besides new books kept at Haddington and Dunbar. The scheme was still operating in 1860, but when it ended is unknown.

Dr. Chalmers, dubbed Brown 'the philanthropist,' as well he might, for he was an untiring worker on behalf of the religious, social and educational welfare of Haddington. Municipal work also claimed his attention. He was provost of the town from 1834 to 1836.

**Brown, Samuel** (1817-1856), chemist, was born in Haddington. He was the son of Samuel Brown, ironmonger, and grandson of the Rev. John Brown of Haddington. Brown received his early education at the burgh school. Like his brother, John Croumbie, he had a scientific bent, and was connected with the Haddington School of Arts. At Edinburgh University, where he took the M.D. degree, he was a brilliant student of chemistry. Samuel Smiles, his fellow-townsmen, refers to Brown in his *Autobiography* as 'an able, thorough, vehement, and impulsive young fellow, a splendid talker, and an impressive lecturer.' From 1843 onwards Brown gave himself over to the task of realising experimentally his 'doctrine of the atomic constitution of bodies, which, in his laboratory at Haddington, he tried to explain to Smiles, using for the purpose the apparatus of the Haddington School of Arts. In addition to contributing to the literature of his subject, Brown was the author of a

tragedy entitled *Galileo Galilei*, which was published in 1850, and numbered among its readers Charlotte Brönte, who, in a letter to a 'literary friend,' said it contained 'passages of very great beauty.' Another book of Brown's was *Lay Sermons on the Theory of Christianity*.

**Brunton, Mary** (1778-1818), novelist, establishes contact with East Lothian through the fact that her husband, Alexander Brunton, was minister of Bolton from 1797 to 1803. He afterwards held two Edinburgh charges, and was Professor of Oriental Languages in Edinburgh University. Mrs Brunton resorted to novel-writing as the best means of procuring 'admission for the religion of a sound mind and of the Bible where it cannot find access in any other form.' Her first novel, *Self-Control*, was published anonymously in 1811, with a dedication to Joanna Baillie. Her aim was to show 'the power of the religious principle in bestowing self-command,' and to bear testimony against the maxim that 'a reformed rake makes the best husband.' One of the readers of *Self-Control* was Jane Austen. She was critical, however, and not without justification, for while the novel exhibits keen discernment of character and a gift for delineation, the plot is loosely constructed and the style formal. Still the book was a success. The first edition was sold in a month, and a second and third were published, together with cheap editions in 1837 and 1852, and a French translation in 1829. In 1814 Mrs Brunton issued another novel entitled *Discipline*, and was writing a third when she became ill of fever, from which she did not recover. *Emmeline*, the unfinished book, was to have been the first of a series of domestic tales. A life of Mrs Brunton, with her two novels and the fragmentary one, also a selection from her letters, was published by her husband in 1819.

**Buchanan, Robert** (1802-1875). Minister of Saltoun from 1830 to 1833, he was one of the leaders of the Disruption and a close associate of Dr. Chalmers. His two-volume *History of the Ten Years' Conflict* is a clear, elaborate and fully documented account of the struggle between the Church of Scotland and the civil courts. Buchanan was a prime mover in the unsuccessful negotiations for a union of the Presbyterian churches of Scotland and England that were opposed to State connection. In 1860 he was Moderator of the General Assembly of the Free Church, and in 1864 was presented with four thousand guineas in recognition of his ecclesiastical services. In 1875, if death had not intervened, he would have been made Principal of the Free Church College of Glasgow. See *Life*, by N. L. Walker, 1877.

**Burnet, Gilbert** (1643-1715). From

1665 to 1669 the pastoral duties of Saltoun parish were performed by one who was destined to play a supreme part in Church and State. Bishop of Salisbury, the friend and confidential adviser of William III, a historian who did pioneer work, Gilbert Burnet did not pass out of the world without being much talked about, though estimates of his character and achievement vary profoundly. But say what we will, Burnet was a great man of affairs. Though a clergyman, his mind was essentially worldly, and his strongest aptitude lay in the direction of politics.

Born in Edinburgh, his parents were markedly different in their religious outlook. His father, a well-known lawyer, was thrice exiled for refusing the National Covenant; his mother was the sister of the man who was mainly responsible for drawing up that historic document—Archibald Johnston of Wariston. Young Burnet applied himself first to law and then to theology. In 1661 he was admitted a probationer, and two years later visited Cambridge, Oxford and London, after which he went to Holland where he made himself proficient in Hebrew.

On 10 December, 1664, the Presbytery of Haddington had before it a letter from the Bishop of Edinburgh, bearing that 'the said Mr Gilbert' had received 'letters of presentation from the Kings Majestie' to the Kirk of Saltoun, and 'withall desireing the Presbyterie to hasten his tryalls.' These were taken at 'the next dyet,' when Burnet having been 'approved in all,' there was prescribed for his 'popular sermon,' John 15th chap., 7th verse. On this text he dilated on 15 December, as well as gave 'a tryall of the Originall tongues and of Sacred Chronologie,' sustained his Theses, answered some Catechetical questions, and was approven in these and all the former parts of his tryalls.' His induction took place on 29 June, 1665. It is creditable to Burnet that he was in no hurry to accept the living. Indeed he officiated for four months, at his own desire, upon probation. 'I resolved,' he writes, 'to know all the parish and to be known of them before I would engage myself to them. They all came without any exception to me, and desired me to labour among them.'

Burnet's chief heritor was Sir Robert Fletcher of Saltoun, but this laird, who was a friend of the minister's father, died before Burnet's pastorate began, and the prospective minister's first duty was to preach a funeral sermon, which he published under the title 'A Discourse on the memory of that rare and truly virtuous person, Sir Robert Fletcher of Saltoun: who died the 13 of January last, in the thirty-ninth year of his age.

Written by a gentleman of his acquaintance.' The author describes the work as 'the rude essay of an unpolisht hand,' which it was, since it contained indiscretions that gave offence to the Fletcher family. Nor was this all. Burnet actually printed the sermon without consulting Sir Robert's son. The heir complained that his father had been represented as 'a pitiful, narrow-souled pedant,' and did his best to secure all the copies of the publication. Such was Burnet's first entry into the domain of authorship. So far as the contents of the sermon are concerned, the young laird of Saltoun was hypercritical. The character of Sir Robert, as presented by Burnet, is not unattractive. He dwells upon Fletcher's deep interest in mathematics, likewise the laird's belief that religion and science were not opposed.

Burnet's ministry at Saltoun was on the whole happy. He found the work congenial, and had numerous friends in the parish and among his co-Presbyters: Lady Hepburn, a daughter of Johnston of Wariston, and therefore a cousin, resided at Humble, while the minister of Bothans (Yester) was his dear friend, Laurence Charteris. His stipend was 550 merks, Scots, one chaldar of wheat, one of bere or barley, and two of oatmeal, the value of which would be about £60. The manse was recently built, and Burnet regarded it as 'not only convenient but noble.' Attached to it was a well-filled garden, an excellent glebe, and stabling. The church, again, was pre-Reformation—a plain, oblong building with small windows, half wood and half glass. A feature of the interior was a low wall dividing nave from choir, in which were the pulpit and seats for the gentry. In 1665 Lady Fletcher asked permission of the Presbytery 'to build ane aile and in it a chamber with a chimney divided by a partition from the place of hearing whereunto Lady Saltoun and her children might retire to refresh themselves betwixt sermons.' The petition was granted—all except the chimney.

During Burnet's ministry the congregation increased and the church was enlarged. He had to prepare three sermons each week—two for Sunday and one for a week-day service. 'I went through the Bible,' he tells us, 'to consider all the texts proper to be preached on, and studied to understand the literal meaning.' Thus by a course of meditation and prayer, he 'arrived at a great readiness in preaching.' Nor was he neglectful of his pastoral duties. He regularly examined the parishioners as to their knowledge of the Bible and the Shorter Catechism, visited every family at least twice a year, and attended the sick daily.

Attendance at church was rigidly en-

forced in Burnet's time. One minute records that the elders had searched the parish, and 'all were found at church except those who were necessitated to stay at home.' Burnet was scrupulous, too, in his care of the poor, to whom he gave liberally. He was also deeply interested in the education of the young, and through his efforts a school was built.

Despite exacting parochial duties, he found time for private study and the tutoring of the two sons of Sir Robert Fletcher, one of whom was to become the famous politician of the Union period. And for a brief period he was clerk of the Presbytery of Haddington. He was, however, hardly a suitable person to be placed on a deputation entrusted with the delicate task of conferring with 'the Papists within the familie of Wintoun,' presumably with the object of converting them to the Reformed faith. The deputation was appointed in July, 1665, and in December Burnet and his colleague reported that they had interviewed 'some of the Ladies of Wintoun, but without successe.'

Though Burnet ultimately became head of one of the most important dioceses in England, he was not enamoured of bishops when at Saltoun, at least those who wielded authority in Scotland after the restoration of Episcopacy in 1662. Indignant at what he conceived to be their mismanagement of ecclesiastical affairs, he prepared 'a long and warm memorial of all the abuses, and sent copies to all the bishops of his acquaintance.' The prelates resented the interference and were amazed that 'a stripling (Burnet was only twenty-three) should be so insolent and take so much upon him.' Yet, his presumption apart, the document was on the whole 'a true indictment,' and when summoned to answer for his conduct, he addressed a defiant letter to the Bishop of Edinburgh, dated Saltoun, 5 March, 1666.

Latterly Burnet somehow was dissatisfied with life at Saltoun, and was, as he confesses, 'very near a resolution of abandoning the world, and of going into some remote place in a disguised habit where none knew me, that so I might instruct poor people as being one of themselves.' But he neither repaired to a remote place nor instructed the poor on a footing of equality. Instead he removed to Glasgow where, from a professorial chair, he instructed candidates for the ministry. Before leaving Saltoun in 1669 he gave to the world anonymously a work entitled 'A Modest and Free Conference between a Conformist and a Non-conformist about the present distempers in Scotland, in six dialogues, by a lover of peace.'

No notice of Burnet and his connection with Saltoun would be complete without

reference to the Leslie-Burnet library. In July, 1666, Burnet at a presbyterial visitation announced that Norman Leslie, minister of Gordon, had mortified his library to the kirk of Saltoun for the use of the minister. Burnet exhibited the Leslie books in the manse to a deputation from the Presbytery, and announced his intention of adding ten volumes from his own library, including several Biblical commentaries of Calvin. He also presented to the church two 'silver cups, a table cloth, a basin for the Communion, and one other for Baptisme,' and two Towels, and a Church Bible.

Nor did Burnet forget Saltoun when making his will. He left twenty thousand merks (about £1100) as an expression of his 'kind gratitude to that parish which had the first-fruits of my labour, and among whose people I had all possible kindness and encouragement.' The interest of the bequest was to be applied 'in different sums' for clothing and educating thirty children 'of the poorer sort,' erecting a new schoolhouse, augmenting the schoolmaster's salary, and adding fresh volumes to the minister's library. This bequest in all its particulars still perpetuates Burnet's memory. During two centuries and more the accumulation of books in Saltoun manse, as the result of Burnet's bequest, has reached formidable dimensions. Indeed, of recent years the ministers have been burdened with a miscellaneous collection of books for which they have little or no use, and for which there is hardly accommodation. The Leslie-Burnet library is probably the oldest private library in Scotland, having been founded in 1666, or fully sixty years before the establishment in Haddington of the celebrated library of John Gray, minister of Aberlady. The Saltoun collection, it is true, cannot compete with the Gray Library in fine specimens of early typography or in superb bindings, but it possesses some books upon which bibliophiles cast envious eyes. Moreover, there is a representative collection of the early works of Burnet, as well as books and pamphlets treating of the interminable controversies in which he engaged.

Some of the information contained in this article is drawn from the valuable chapter entitled 'Life and Work in Saltoun' in the standard biography of Burnet by T. E. S. Clarke, B.D. (formerly minister of the parish) and H. C. Foxcroft (1907).

There are two portraits of Burnet, painters unknown, in the Scottish National Portrait Gallery.

**Burns, Gilbert**, younger brother of the poet, spent his mature manhood in East Lothian. He went thither in 1800 from Nithsdale to manage the farm of Morham West Mains for Captain Dunlop, son and

heir of Mrs Dunlop of Dunlop, the friend and correspondent of the poet. Four years later, however, Gilbert was appointed by Katherine, Lady Blantyre, factor of the estate of Lennoxlove, a position which carried with it a free house at Grant's Braes and a salary which ultimately amounted to £140 a year. Burns undertook not only the management of the farm but was responsible for wood planting, surveying, and even the drawing of plans. He also attended heritors' meetings as mandatory for Lord Blantyre. The farm gave considerable trouble, the soil being stiff, poor, and rank with weeds. 'I have been very much disappointed with the return of my farm,' he writes to Ralph Sillar at Mauchline on 15 March 1806. 'My Wheat has been so much mildewed that it is perhaps not anything beyond the truth to say my loss on that score exceeds a hundred pounds. My Barley, too, has turned very ill out.'

The house at Grant's Braes, which was Gilbert's home for twenty-three years, was a humble one, pleasantly situated on a knoll overlooking the river Tyne. It no longer exists, but a stone with suitable inscription marks the site. The well, however, from which the Burns family drew water, is still intact, indeed has in recent years been restored by William Baxter, F.S.A. Scot., Tranent. When the renovation was completed there was a small ceremony at the spot, and Dr John D. Ross, a well-known American authority on the poet, gave an address.

The household at Grant's Braes was large, for besides Gilbert and his wife and their eight children, there was the mother of the poet and Gilbert's sister Annabella. In *Memories of a Long Life* Colonel David Davidson has a pleasant pen-portrait of Gilbert under whose roof he once received hospitality. 'I had often seen Gilbert in the church (of Haddington), where he was an elder, and had marked him, especially on sacramental occasions, when he solemnly dispensed the sacred bread. He had a splendid head, with high forehead and "lyart haffets wearing thin and bare." The lower part of his face was less refined than that of his brother, and the chin well developed, indicating stronger moral qualities.' In the work of the kirk session Gilbert seems to have taken an active part. When cases of discipline were before the court he would add a word to the moderator's admonition. From 1820 to 1825, and probably for longer, he was treasurer of the Bolton Bible Society.

Gilbert's sons and daughters attended the burgh school of Haddington where they made friends with Jane Welsh, the

future wife of Thomas Carlyle. She often visited Grant's Braes, and her Saturdays there were made 'white days' to her because of the 'dinners of rice and milk with currants' which 'kind, thrifty Mrs Gilbert Burns' used to give her, together 'with such a welcome! of play fellows, boys and girls.' But the pleasure of her visits was clouded by the deaths of Isabella Burns in 1815 and of Janet in 1816. Jane Welsh was much impressed with the mother of her school companions, who before her marriage to Gilbert was Jean Breckenridge of Kilmarnock. Writing to Colonel Davidson, long after, she says: 'When I first saw Mrs Somerville (of mathematical celebrity) I was much struck with her exact likeness to Mrs G. Burns—minus the geniality—and plus the feathers in her head! and I remember remarking to my husband (who also of course knew Mrs Burns) that after all Mrs Burns was far the cleverer woman of the two, in as much as to bring up *twelve* (it should be eight, Ed.) children, as these young Burns were brought up, and keep up such a comfortable house at Grant's Braes, all on *eighty pounds a year*, was a much more intricate Problem than the Reconciliation of the Physical Sciences! and Mr C. (Carlyle) cordially agreed with me.' Other callers at Grant's Braes were Carlyle himself (during his visits to Haddington), Edward Irving and Dr Chalmers. The last-mentioned found Gilbert 'a very respectable and interesting man.' But a more familiar figure in the family circle was Andrew Stewart, minister of Bolton, with whom Gilbert, in his broad brimmed Quaker hat and thumbs in vest pockets, had many a 'crack.'

Mrs Burns, the mother of the poet, remained a member of Gilbert's household till her death, which was announced in the *Edinburgh Courant*, as follows:— 'Died at Grant's Braes, near Haddington, on the 14th inst. (January 1820), Agnes Brown, the mother of Burns the Poet, in the 88th year of her age.' She was buried in Bolton churchyard beside the two daughters of Gilbert who had predeceased her. Old Mrs Burns, with her small figure, beautiful dark eyes, and pale red hair, was a familiar figure to all visitors to Grant's Braes. She was usually found sitting by the fire reading her Bible or crooning the Psalms, or, it might be, repeating old ballads. When the poet's name was mentioned she would silence conversation with the exclamation 'Puir Robbie!' Mrs Burns herself was credited with some poetic talent. 'She thought in rhyme,' writes one who knew her, 'and she spoke in it too.' A cherished possession was a portrait of her illustrious son which,

some time before her death, she presented to William Bogue of Kirkland.

To Grant's Braes came, at least occasionally, Jean Armour, the widow of the poet. Dr Robert Lewins, whose father was a medical practitioner in Haddington, tells how, when bird-nesting in his boyhood, he and some companions saw Jean Armour at the door of the cottage at Grant's Braes. She asked them into the house, and gave them milk.

At Ormiston, from 1817 to 1832, lived Isobel Burns (Mrs Begg), the youngest of Gilbert's sisters. As only a few miles separated the two households, there was frequent intercourse. Mrs Begg was a widow with nine children, and the cause of her removal to Ormiston was that her son William was schoolmaster there. She kept house for him and eked out a scanty living by conducting a school for girls. In a series of letters written by her to another son Robert, who was schoolmaster at Kinross, we get glimpses of her own domestic life (which was hard and not without sorrow) as well as of that at Grant's Braes. Mrs Begg had no liking for the minister of Ormiston (John Ramsay) between whom and her son there was friction. Writing on 13 July 1819 to Robert Begg, she expresses her opinion with vigour: 'I am sorry that your brother has got embroiled with this overbearing priest of ours, who is positively the greatest fool that ever wore a black coat, and I expect nothing but a living plague of him as long as we are within his power.' In the same letter she refers to the poet's mother as 'still confined to bed, and I am afraid she will never be able to sit out of it; but she seems to have no ailment but the decay of nature.' In 1832 William Begg resigned his appointment and went to Canada, and his mother removed to Tranent where two of her daughters, Agnes and Isabella, had a dressmaking business. There she remained till 1843 when she went back to her native Ayrshire.

But to return to the Grant's Braes household. Always deeply concerned for his brother's fame, Gilbert edited an edition of the 'Poems,' for which he was paid £500 by the publishers.

In 1819, at a Burns dinner in Edinburgh, Gilbert's health was drunk, and he was described as 'a person whose integrity and talents make him worthy of his great brother, and an honour to his country.' A newspaper containing an account of the proceedings was sent to Grant's Braes by George Thomson, the friend and correspondent of the poet. No doubt Gilbert was gratified by the allusion to himself, but what pleased him most was that Francis Jeffrey had made a speech in which he recanted a critic-

ism of Robert Burns. Here is a passage from Gilbert's reply to Thomson, dated 14 March 1819:—'There is nothing in the whole history of this triennial commemoration with which I am so much gratified as the conduct and concession of Mr Jeffrey, which is worthy of his character and talents and, I may add, of his political principles. My Brother certainly merited no quarter of the thorough thick-and-thin adherents of Government, as he has certainly owed them nothing; but that men of independent minds and with the same views of public matters and the individual rights of Men, should be the strictest to mark the failings of the Poet, and to exaggerate them far beyond the truth, I always felt as peculiarly hard.'

The year 1827 saw many changes in the domestic circle at Grant's Braes. Gilbert's daughter Jean died in January and his son John in February, the latter about to be licensed as a preacher. Then after a period of ill-health, intensified by these losses, Gilbert himself passed away on 8 April. His remains, like those of his mother and his own son and daughter, were conveyed from Grant's Braes to Bolton churchyard in a hearse which had been in use in the parish since 1783, when it arrived from Clifton with the body of Alexander, tenth Lord Blantyre. The burial place of the Burns family, which is close to the mausoleum of the Blantyre family, became the care of Gilbert's youngest son, who bore the same name and resided in Ireland. In 1877 he paid the kirk session £50 to keep the ground, headstone, and railings in decent order. Gilbert's widow remained at Grant's Braes till 1834, and probably longer. Annabella Burns, Gilbert's sister, died in 1832.

**Burns, Thomas** (1796-1871), minister and colonizer. The third son of Gilbert Burns and a nephew of the poet, he was born at Mossiel but brought up at Grant's Braes, where his father was factor to Lord Blantyre. Young Burns received his early education under Edward Irving in the newly-built Mathematical School in Haddington. When he left he was given a prize bearing the inscription: 'From Edward Irving to Thomas Burns, this book is presented as a testimony of that esteem which his industry and success, while his pupil, have procured for him. Haddington, Oct. 12, 1812.' After attending Edinburgh University, Burns studied for the ministry, and passed his trials before the Presbytery of Haddington, being licensed on 3 December, 1822. For a time he acted as tutor in the family of Sir Hew Dalrymple of North Berwick, Bart., and then engaged in ministerial service in

Scotland. In 1847 he emigrated to Otago, New Zealand, where he had a notable career both as minister and colonizer. At Anderson's Bay Burns erected a homestead which he named Grant's Braes, after his early home. His ministerial labours, however, were carried on in Dunedin, where he died, aged seventy-five. His career has been told in a book by E. N. Merrington entitled *A Great Colonizer*. Rev. Dr. Thomas Burns, *Pioneer Minister of Otago and Nephew of the Poet*. Published at Dunedin in 1929, chapter II of the work deals with the East Lothian portion of Dr. Burns's career. He was survived by a daughter, Agnes Burns, who was residing in Dunedin in 1929.

## C

**Cadell, Francis** (1822-1879), Australian explorer, was the son of H. F. Cadell, by his wife, Janet Marion, eldest daughter of Francis Buchan-Sydserriff of Ruchlaw, whom he married in 1817. He was born in the family mansion at Cockenzie. His father took a deep interest in the village and its inhabitants, and to his exertions and influence was due the construction of the harbour. He was partner and then sole manager of the extensive collieries and salt works at Tranent, and for a long period supplied the garrisons of Scotland with both commodities. Cadell also maintained a considerable trade with the Baltic and many English ports, the ships being owned by himself and manned by Cockenzie men. He died, 27 April, 1873, aged eighty-three.

Beginning life as a midshipman in the service of the East India Company, Francis Cadell served throughout the Chinese war, 1840-41. But what made him famous was his sojourn in Australia, 1850-59, when he explored the Murray river and its tributaries. Starting from Melbourne with a canvas boat carried on a packhorse, he eventually reached the Upper Murray. Here he embarked with four gold-diggers as companions, and began a voyage of many hundred miles. Cadell proved that the Murray could be navigated by steamers, a discovery which led to the formation, chiefly under his supervision, of the Murray Steam Navigation Company. In 1855 his services in developing the resources of Australia were acknowledged by the presentation of a gold candelabrum, valued at 900 guineas. He also received one of three gold medals struck by order of the South Australian legislature. Financially, however, Cadell was decidedly the loser. The Murray Steam Navigation Company did not fulfil expectations and had to be dissolved. Cadell was left almost penniless, and had to begin life over again as a settler near Mount Murchison, on the

Darling. Moreover, his end was tragic. In June, 1879, while on a trading voyage to the Spice Islands, Cadell was murdered by a mutinous crew.

**Cadell, Robert**, Scott's publisher, was a cadet of the family of Cadell of Cockenzie, and was born in the East Lothian mansion, 16 December, 1788. From 1811 to 1826 he was the partner of the famous publisher, Archibald Constable, whose daughter he married. Mrs Cadell, however, died a year later. Cadell and Constable were far apart temperamentally, and there were constant disagreements. After the failure of the house of Constable, following on the commercial crisis of 1825-26, each partner while desiring separation wished to retain for himself the profitable connection with Sir Walter Scott, who pointedly summed up the characters of the two men by saying: 'Constable without Cadell is like getting the clock without the pendulum, the one having the ingenuity, the other the caution of the business.' After Constable's death in 1827 Scott continued to do business with Cadell, who was the sole publisher of his subsequent novels. Cadell issued the highly successful Author's edition of Scott's works, also the sumptuous Abbotsford edition which cost about £40,000. Scott made his will in Cadell's house in Edinburgh and entrusted it to his faithful publisher. And it was Cadell who accompanied Scott in his last journey from London to Edinburgh and thence to Abbotsford. In 1847 Cadell offered to relieve the guardians of Scott's granddaughter from all their liabilities to himself and to the mortgagees of Abbotsford in exchange for the family's remaining rights in Scott's works, together with the future profits of Lockhart's *Life of Scott*.

Cadell, whom Lockhart described as 'one of the most acute men of business in creation,' latterly owned an estate at Ratho, Midlothian, from which he was driven to his place of business in St. Andrew Square every morning so punctually that the inhabitants of the district traversed ascertained the time by the appearance of 'the Ratho coach.' Cadell died at Ratho House, 20 January, 1849.

**Cadell, Sir Robert**, was the son of H. F. Cadell of Cockenzie, and was born, 13 February, 1825. Like his younger brother, Thomas, he followed a military career, serving in the Crimean war and throughout the Indian Mutiny. From 1877 to 1881 he was Inspector General of Ordnance at Madras. Later, he was promoted general and commandant of the Royal (Madras) Artillery, and created K.C.B. Cadell married Elizabeth Douglas, elder daughter of the Rev. William Bruce Cunningham, Prestons, In 1890 he became a member of the

County Council of East Lothian. In his retirement Cadell devoted much time to writing a quarto volume entitled *Sir John Cope and the Rebellion of 1745*, a task for which he was peculiarly qualified, Cockenzie House being in the immediate vicinity of the battlefield of Prestonpans, and he familiar from boyhood with the local topography, to say nothing of his military experience. Cadell's object was not only to write a detailed and strictly accurate account of the battle and of the circumstances which led to it, but to place Cope in a more favourable light. Illness and absence abroad prevented Sir Robert completing the work, and after his death, 30 June, 1897, it was revised by his brother, Thomas, and others, and published in 1898. Accompanying the volume is a plan of the battle made by an army officer who was present, and 'published according to Act of Parliament, Decr. 21st, 1745'—exactly three months after the skirmish. The plan was preserved at Cockenzie House, and was copied by Cadell when a boy.

**Cadell, Thomas**, colonel, was born, 5 September, 1835, the youngest son of H. F. Cadell of Cockenzie. All his military career, which was distinguished, was spent in India. His services during the Indian Mutiny earned him the C.B. and a medal with clasp; and for saving life on two occasions at the siege of Delhi he was awarded the Victoria Cross. His regiment then was the 2nd European Bengal Fusiliers, but in the Oude Campaign he was attached to the 3rd Bengal Cavalry. Cadell commanded a Flying Column in Bundelkhand, for which he received the thanks of the Governor-General in Council. The later portion of his career was spent in the Political Department, under whose auspices he held various appointments in Central India and Rajputana. From 1879 to 1892 he was Governor of the Andaman and Nicobar Islands. After his retirement Cadell lived in the ancestral home at Cockenzie and was prominent in public affairs in East Lothian. He married Anna Catherine, fourth daughter of Patrick Dalmahey of Bowerhouses. Cadell died 6 April, 1919.

**Calderwood, David**, historian of the Kirk of Scotland, had a stormy career before becoming minister of Pencaitland in 1641. Opposed to the prelatist policy of James VI, he joined in a protest against granting the power of framing new church laws to a council appointed by that monarch. For this 'mutinous and seditious' act he was imprisoned and banished, the king denouncing him as a 'false puritan' and a 'very knave.' In Holland Calderwood published (1621) the *Altar of Damascus* against Episcopacy. After the death of James VI he returned

to Scotland. Calderwood had a hand in drawing up the *Directory for Public Worship*, but most of his energies were devoted to collecting material for his voluminous *History of the Kirk of Scotland*, which is a mine of information concerning ecclesiastical history from the martyrdom of Patrick Hamilton (1528) to the death of James VI. When Calderwood had reached his seventy-third year the General Assembly granted him a yearly pension of £800 Scots in order that he might complete this work.

The *History of the Kirk* is of course written from the Presbyterian point of view. If the work cannot be commended as a literary performance, it at all events represents vast labour and profound knowledge of Scotland's ecclesiastical past. Calderwood's *History* existed originally in three versions. The first and largest extended to 3136 pages. The second was a compendium of the first, 'in better order and wanting nothing of the substance.' This version was published by the Wodrow Society in eight volumes in 1842-49. The third, which is another condensation, was published in 1678. In addition to the ponderous *History of the Kirk*, Calderwood wrote nearly a score of works, mostly controversial, and several in Latin. The manuscripts of the *History* are in the British Museum, but the remainder of Calderwood's papers are in the National Library of Scotland. Thomas Thomson, who edited the Wodrow Society's edition of the *History*, praises Calderwood's 'eloquence learning, and acute dialectic power.' Among Dutch divines this minister of Pencaitland was ever 'Eminentissimus Calderwood.' He died 29 October 1650, aged seventy-five. In *The Dictionary of National Biography* it is stated that Thomas Thomson wrote a *Life of Calderwood*; this is incorrect. Thomson intended to do so, but was prevented by the paucity of material.

**Carfrae, Patrick** (1742-1822). Licensed by Haddington Presbytery, he was inducted to Morham in November 1766. One of his parishioners was Mrs Dunlop of Dunlop, the friend of Burns. From Morham he was translated in 1795 to Dunbar, where he remained till his retirement in 1820. The last two years were spent at Bowerhouses, where he died. Carfrae published *A Letter to Scotia's Bard*, which elicited a reply from Burns. See also notice of James Mylne, the farmer-poet, in this work.

**Carlisle, Robert**, familiarly known as 'Bob' Carlisle, was an East Lothian 'character' who flourished in the latter half of the nineteenth century. He was well known to the local farmers among whom he hawked copies of his autobiography at the Friday market at Hadding-



ton. The thin volume, which was published in 1896, had for sub-title *A Real Life's Romance, or Twenty-nine Years' Travel by Land and Sea*. The work was read, not because of anything remarkable that 'Bob' had done, but because it revealed a droll personality in many humble walks of life, including that of seaman, circus clown, and lion-tamer. A native of Haddington, Carlisle ran away from his home and joined a travelling show. In June 1875 he was principal clown at a circus in Haddington. At the close of the first performance 'Bob' read to the audience a poem composed by himself, which was afterwards printed in full in the *Courier*. It contained various local references, e.g., to 'the gentle Dr Cook,' the parish church, the Tyne, the Haughs, and Briery Bauk. 'Bob' also wrote sketches, two of which appeared in the *Courier*—'Death in a Circus—a True Sketch' and 'Leaves from a Stroller's Note-Book.' To 'Bob' Carlisle belongs the peculiar distinction of having trudged from Land's End to John o' Groats, wheeling a barrow.

**Carlyle, Alexander**, (1722-1805), better known as 'Jupiter Carlyle,' spent his long ministerial career at Inveresk, just beyond the East Lothian boundary. Yet he was closely linked with the county. His father, William Carlyle, was minister of Prestonpans from 1724 till his death in 1765. In his famous *Autobiography* the younger Carlyle alludes to his parent as a man of 'a moderate understanding' enforced with 'ordinary learning and accomplishments,' and of a 'warm, open, and benevolent temper.' He was 'an orthodox and popular orator,' as well as 'most faithful and diligent in the duties of his office.' And with a touch, perhaps, of filial exaggeration, he adds that the elder Carlyle was 'entirely beloved and much caressed by the whole parish.'

Alexander Carlyle's youth was closely associated with East Lothian. The opening chapter of his *Autobiography* contains an agreeable account of Prestonpans and its social circle in the first half of the eighteenth century, together with word-portraits of the leading men of the parish—Morison of Prestongrange, Lord Erskine, Colonel Gardiner, Lord Drummore, and Colonel Charteris. Prestonpans still carried on some foreign trade, but the shipping had been reduced from twenty to half the number since the Union. The burgh, however, could still boast a custom house, 'the superior officers of which, with their families, added to the mercantile class, . . . made a respectable society.' From the garden of his father's manse Carlyle witnessed the battle of Prestonpans, of which he has placed on record probably the most

detailed and glowing description that exists. Carlyle also tells us that, along with some fellow-students, he was in the habit of dining with the Presbytery, of which his father was a member, but finding, as he thought, that they 'were not very welcome guests, and that whatever number they were in company, they (i.e., Presbytery) never allowed them more than two bottles of small Lisbon wine,' Carlyle and the other divinity students bespoke a dinner for themselves in another tavern, where they 'generally stayed all night.'

The younger Carlyle might have been minister of Cockburnspath. Indeed, he was on the point of being settled there when the more desirable parish of Inveresk fell vacant. This was a chance not to be missed. So his father mounted his horse and rode to Lord Drummore, who successfully used his influence with the patron, the Duke of Buccleuch. There is a portrait of Carlyle, by Archibald Skirving, also a medallion by John Henning, H.R.S.A., in the Scottish National Portrait Gallery.

**Carlyle, Jane Baillie Welsh**, was born in Haddington, 14 July 1801, the only child of John Welsh, a medical practitioner in the town, and of his wife, Grace Welsh. Bearing the same surname, both parents claimed illustrious descent—Dr Welsh from John Knox, and his wife from William Wallace. From childhood Jane was keen-witted and capricious. Till her marriage with Thomas Carlyle, she lived in a large quaint-looking house, standing back from the south front of High Street, and reached through a low archway. The dwelling, now known as 'Carlyle House,' is pleasantly situated in an old-world garden with some fine fruit trees. Jane Welsh attended the burgh school. 'Thither daily,' writes Carlyle, 'at an early hour, might be seen my little Jeannie, tripping nimbly and daintily along, satchel in hand, dressed by her mother, who had a great talent that way, in tasteful simplicity.' An apt and intelligent scholar, Jane insisted on learning Latin 'like a boy,' and would rise at five in the morning to construe Ovid and Virgil. When nine years old Edward Irving (see art.) became her tutor, and under his guidance she made rapid progress not only in Latin but in mathematics, astronomy, and nature study. On her tenth birthday she burnt her doll on a funeral pyre, after the model of Dido; at fourteen she wrote a tragedy, and at fifteen a poem on Byron. Her school companions included the daughters of Gilbert Burns, brother of the poet (see art.), and happy days were spent with that family at Grant's Braes.

In September 1819 her father died of

typhoid fever caught from a patient, a blow from which she did not recover for years. She continued to live with her mother, and became known because of her wit and beauty as 'the flower of Haddington.' Many young men cast envious eyes on her. She herself, however, spoke of George Rennie of Phantassie, brother of the celebrated engineer (see art.) as her 'first love' and her 'oldest friend.' And long years after her marriage with Carlyle, she alluded to George Rennie and his sister as 'the most intimate friends I ever had in East Lothian.' None the less she was much enamoured of her tutor, Edward Irving, who had removed to Kirkcaldy, and was engaged to a Miss Martin there. Irving played a rather dubious part. He continued to visit Miss Welsh, and both were hopeful that the engagement to Miss Martin would be broken off. But when there was no expectation of this, both Irving and Miss Welsh became reconciled to the view that the engagement must be kept. Accordingly Irving married Miss Martin in 1823.

Two years before, in May 1821, Irving introduced Carlyle to Mrs Welsh and her daughter. Soon after, Carlyle obtained permission to send books to Miss Welsh, and a correspondence was begun. Among the books sent was Rousseau's *La Nouvelle Héloïse*, which, Miss Welsh confessed, made a greater impression on her than the sermons of Hugh Blair or of Paley. '*La Nouvelle Héloïse* shall be my first book I buy,' she writes, 'and shall occupy the same shelf as Chalmers and my Bible'—a strange conjunction. Meanwhile Jane Welsh's literary reputation was developing apace, for when George Tait started the *East Lothian Magazine* in 1822, she was invited to contribute, but declined owing to want of confidence in the promoters.

The intimacy with Carlyle gradually increased, though Mrs Welsh was opposed to the engagement, Carlyle's prospects being of the slightest. Besides, his social standing was not to her liking. Haddington became distasteful to her. Indeed so late as 1825 Miss Welsh wrote to Carlyle: 'My mother, like myself, has ceased to feel any contentment in this hateful Haddington.' What Jane's personal position was at this juncture, it is difficult to understand. She does not seem to have been altogether loyal in her attachment to Carlyle, who was as yet ignorant of her former passion for Irving. But whatever the position, all was eventually cleared up satisfactorily, and on 17 October 1826 Carlyle and she were married.

Mrs Carlyle paid several visits to the 'hateful Haddington' of earlier days. In 1834 she visited her father's grave in the

ruined choir of the parish church of St Mary, and, seating herself on the flat tombstone, spent half an hour in silent reflection. Mrs Carlyle was in Haddington again in July 1849. She took up her abode in the George Hotel, occupying 'the best room on the first floor—a large, old-fashioned, three-windowed room looking to the fore street.' From the window she could see the entrance to the home of her girlhood—the same street, the same houses, but so dead and petrified. After visiting her father's grave, she entered the church of St Mary, and seated herself in the pew which her parents had occupied. Later on, she walked to Sunny Bank, the home of the Misses Donaldson (Jean, Janet, and Catherine), her mother's 'most kind and trusted friends' and whose 'love to herself was like the love of a mother.' The friendship was never allowed to drop. Though Mrs Carlyle saw the ladies of Sunny Bank only at long intervals, she wrote to them a weekly letter. And when Carlyle inspected the battlefield of Dunbar in 1843, it was under the hospitable roof of the Misses Donaldson that he stayed. Arrived at Sunny Bank, Mrs Carlyle contented herself with looking through the gate at the 'beautifully-quiet house.' 'I longed to go in, and kiss them once more,' she writes, 'but positively dared not! I felt that their demonstrations of affection would break me down into a torrent of tears, which there was no time for.' But next day she summoned up courage to visit Sunny Bank. The meeting was touching, there being heart thumping 'like, like anything.'

Sunny Bank was visited once more in August 1856. One of the ladies had died, but the surviving two were 'as fresh as gowans,' while the house was 'so quiet and so perfectly the same.' As for the people of Haddington, they 'seem all to grow so good and kind as they grow old.' The final visit, which 'is like pretty well being up towards Heaven,' was on 8 July 1857. On this occasion she appears to have been the guest of the Misses Donaldson, whom she found 'the same heavenly kind creatures,' and whom she regaled with passages from Carlyle's as yet unpublished *Life of Frederick*. She also visited her old home, which she thought little altered, though now occupied by young Dr Howden and his 'girl-wife, who was so lovely, and wrote poetry.'

At Cheyne Row, Chelsea, in 1856, Mrs Carlyle renewed acquaintance with another friend of the Haddington days, whom she had not seen for thirty years. This was Lieut.-Colonel David Davidson, who, in his entertaining *Memories of a Long Life*,

prints, a number of Mrs Carlyle's letters, to him containing recollections of her native town. In response to her request, Davidson called more than once at Cheyne Row, and 'passed some interesting hours . . . conversing on old times, and reviving old and treasured recollections.' He was introduced to Carlyle, and once met Tennyson. After Mrs Carlyle's death Davidson wrote a letter to the bereaved husband, in which he said: 'She was perhaps the only one who had freely entered this secret chamber of my heart; and, now that she is gone, I feel as if its door were for ever closed. Hers was the hand that touched chords which now no living hand can cause to vibrate.'

Mrs Carlyle died in London, 21 April 1866. Her remains were brought to Haddington, and on the 26th they were laid beside those of her father in the churchyard. The night before burial the body lay in the house of Mrs Carlyle's school friend, William Dods (Commercial Bank House), whose guest Carlyle was. At a late hour, as he tells us, Carlyle paced 'the moonlit, silent streets' of Haddington. 'I looked up at the windows of the old room, where I had first seen her, on a summer evening after sunset, six-and-forty years ago.' Then Carlyle retired for the night, 'slept none . . . but lay silent in the great silence.' The funeral next day was attended by his brother John, and John Forster, the historian and biographer, likewise by a dozen old friends—a 'silent, small' cortege, but, adds Carlyle, 'very beautiful and noble to me . . . I laid her in the grave of her father, according to covenant of forty years back—and all was ended.' Carlyle composed the epitaph which is engraved on the tombstone. It contains these words: 'For forty years she was the true and ever-loving helpmate of her husband, and, by act and word, unweariedly forwarded him as none else could, in all of worthy that he did or attempted.' The fullest Life of Jane Welsh Carlyle is by Mrs Ireland, and there are more modern sketches; but her characteristics are best revealed in her incomparable letters, of which there are several volumes.

**Carmichael, James**, was minister of Haddington from 1570 to 1584, and again from 1587 till his death in the reign of Charles I. On 2 November, 1571, he was presented to the vicarage of St Martine's in the Nungate, and on 16 April, 1572, was appointed schoolmaster of the burgh. When, in 1574, a plan was adopted for combining several churches under one minister, with the assistance of a reader in each parish, Carmichael had his pastoral duties extended by the inclusion of Athelstaneford and Bolton. In No-

vember, 1576, he was relieved of his schoolmastership 'in consideration of his great burden in the ministry.' (Town Council Minutes.) He seems to have carried out his duties normally until 1584, when he refused to acknowledge the bishop as his ecclesiastical superior and had to relinquish his charge.

About 1584 Carmichael fled to England, and for eighteen months was the most prominent figure among the Scottish Presbyterian exiles, who included the earls of Angus and Mar, and other noblemen, as well as a score of ministers, including the two Melvilles and James Lawson, Knox's successor in St. Giles'. He had several interviews with Walsingham and other English politicians, and he prepared a statement of the case of the exiles with a view to persuading the English government to intervene in Scotland on their behalf. While Scottish ambassadors maligned the exiled ministers, Carmichael did his utmost to counteract and refute their allegations, and to discredit James VI and his government. The majority of the Presbyterians returned to Scotland at the end of 1585, but Carmichael remained in England for nearly two years more, during which another minister was in charge of the parish of Haddington. (Wodrow Soc., *Miscellany*, I, 411-14.) On resuming his ministry, the town council allowed him 22 merks for 'house mail' (rent).

Carmichael gave signal proof of his scholarship by publishing a Latin grammar. The epistle dedicatory to James VI of his *Grammaticae Latinae, de Etymologia, liber secundus* was dated from Cambridge in September, 1587. This book, which may have been designed to pave the way for the author's return to his native country, consists of 52 pages, and has several commendatory poems prefixed. Andrew Melville was specially appreciative of Carmichael's learning. In a letter to his brother, James Melville, he writes: 'What is the "profound Dreamer" (so I was accustomed to call him when we travelled together in 1584)—what is our Corydon of Haddington about? I know he cannot be idle: has he not brought forth or perfected anything yet, after so many decades of years?' Another testimony to Carmichael's proficiency in letters was forthcoming in 1607, when he was requested by the Privy Council of Scotland to correct typographical errors in Sir John Skene's *Regiam Majestatem*. The Privy Council asked the Presbytery of Haddington to excuse Carmichael's absence for 'tua months or thereby, finding non so meit . . . to examine and espy and correct such errors and faults yrin as vsuallie occures in every printing: that first cumis from the presse.' (Letter, dated 13 Oct., 1608, in *Register*

of Privy Council. First series, VIII, 534-5.) There is a poem by Carmichael prefixed to the Scottish translation of *Regiam Majestatem*.

Carmichael was one of a committee to prepare the Acts of General Assembly for general use, and from 1592 to 1595 he abridged them. He also helped to revise the Second Book of Discipline. In 1606 the General Assembly made him perpetual moderator of the Presbytery of Haddington. Carmichael died between 28 May and 24 September, 1628, aged eighty-five. He was (says Wodrow in his MS. collections for a Life of Carmichael) 'a person of very naturall and acquired abilities, a sufficient person for business; and a great strain of both piety and strong learning runs through his letters and papers.' See *Miscellany of the Wodrow Society*, I, 411-44.

**Charteris, Hon. Sir Evan**, barrister, art critic, and litterateur, was the sixth son of the tenth Earl of Wemyss, and was born on 29 January, 1864. He was educated at Eton. Originally he adopted a military career and held a commission in the Coldstream Guards. Subsequently he became a law student, was called to the English Bar, became a K.C. in 1919, and had an extensive Parliamentary practice. When the War of 1914-18 broke out, Sir Evan commanded Britain's first Territorial Air Force Squadron. In 1916 he joined the Tank Corps, with which he served during the remainder of the War, retiring with the honorary rank of Captain. In *H.Q. Tanks 1917-18*, privately printed in 1920, Sir Evan gives a realistic account of the invention and possibilities of the new war weapon, which 'represented for fighting purposes the substitution of machines for men and the revolutionising of war.' The last two years of Sir Evan's life were spent at the Harestanes, Gosford, but the War summoned him from his retirement. He commanded the local company of Home Guards, who, under his supervision, attained a high degree of efficiency.

Throughout his life Charteris was strongly attracted by art and letters, and in both spheres did work which will keep his name in grateful remembrance. In art matters his authority was great. In 1928 he was made Chairman of Trustees of the National Portrait Gallery, London, a position which he held for many years. He was also a trustee of the Tate Gallery and of the Wallace Collection, London, and he served on the Standing Commission on Museums and Galleries.

Sir Evan embarked on authorship when in his forty-fourth year, but his preparation was of long standing. He devoted much time to the study of the Jacobite period of Scottish history, and in 1908 gave proof of the thoroughness of his

researches in *Affairs of Scotland, 1744-46*. This was followed in 1913 by a comprehensive work entitled *William Augustus, Duke of Cumberland, His Early Life and Times, 1721-1748*, in which he attempted to modify the traditional view of 'Butcher' Cumberland. Charteris had access to the Cumberland Papers at Windsor Castle, and by the aid of hitherto unpublished material was able to throw fresh light on a character which has been severely criticised. Charteris also tried to establish a link between Cumberland and the politics, the aims, and the pursuits of the age in which he lived. As a continuation of this work he published in 1925 another volume treating of Cumberland's connection with the Seven Years' War. His other publications included a monograph on *John Sargent* (1927) and the *Life and Letters of Sir Edmund Gosse* (1931). Both works were written *con amore*, for Sir Evan was an intimate friend of both Sargent and Gosse. With the former he played chess, and Sargent was well represented in Charteris's private collection of modern painters and old masters—one of the finest in London. A close friendship also existed between Sir Evan and Augustine Birrell, the bond of union being the law as well as letters.

Charteris, who is reputed to have been one of the most brilliant conversationalists in London, received his knighthood in 1932. When he was sixty-six he married the widow of Lord Edward Grosvenor, and a sister of Lord Castle-rosse, who survived him. Though never robust, Charteris lived into his seventy-sixth year. He died on 16 November, 1940, at Jesmond Hill, Pangbourne, Herts.

**Charteris, Francis** (1675-1732), has the unenviable distinction of having his career recounted in a series entitled *Lives of the Rakes*. The author of the volume, E. B. Chancellor, suggests rather than actually records the details, and for frontispiece there is a portrait of this notorious laird of Amisfield in the dock. Colonel Charteris has been written down a 'card-sharper, thief, and scoundrel generally.' If he had any redeeming features they were difficult to find. Fortunately East Lothian is not under the disagreeable necessity of having to own Charteris as one of her sons. That misfortune belongs to Dumfriesshire, where he was born into the Nithsdale family of Amisfield. His father was John Charteris, second son of Sir John Charteris of Amisfield. By means of an immense fortune acquired by unscrupulous gambling, Charteris was enabled to purchase the estate on the outskirts of Haddington which was the scene of the operations of the New Mills Cloth Manufactory. On the winding up

in 1713 of that establishment, second in interest only to the Darien scheme, Charteris bought the estate and changed the name from New Mills to Amisfield, as a reminder of his ancestral home in Dumfriesshire. The Grecian mansion of red sandstone which, until its demolition some years ago, stood in the midst of an extensive park, was not, however, built by him but by his relative, the fifth Earl of Wemyss. In Sir Thomas Dick Lauder's *Scottish Rivers* is an interesting account of the Tyne-side games instituted by Lord Elcho in Amisfield Park. Charteris died at Stoneyhill, Musselburgh, which he also owned. This property he life-rented to Duncan Forbes of Culloden, of whom he said that his honesty was so whimsical that it was 45 per cent. above that of Don Quixote. He also left a legacy of £1000 to Forbes. Though Charteris figures as a reprobate in the writings of Pope and Arbuthnot, and in the drawings of Hogarth, it is amazing to read that Carlyle of Inveresk once saw him in his father's church at Prestonpans with Morison of Prestongrange, whom he had relieved of all his money. 'Being fully impressed with the popular opinion that Charteris was a wizard,' writes Carlyle, 'I never once took my eyes off him during the whole service, believing that I should be a dead man the moment I did.'

Charteris, Laurence, was the grandson of Henry Charteris, the noted Scottish printer, and a younger son of an able Principal of Edinburgh University. Born in 1625, he entered the ministry, and from 1654 to 1675 had the pastoral oversight of Bothans (Yester). In church matters he belonged to the school of Archbishop Leighton, and conformed on the restoration of Episcopacy in 1662. Obtaining presentation from the lawful patron and collation from the bishop, he remained for thirteen years longer minister of Bothans. It was Charteris who gave Gilbert Burnet institution to Saltoun parish. They first met at Yester House during the Christmas of 1663. Burnet preached from the pulpit of Bothans on the following Sunday. 'It was,' he says, 'the first time that Mr Charteris had heard me. He is a very modest man, and was sorry to find that some good things which he fancied he saw in me were like to be spoiled with pride and arrogance.' Whereupon Charteris told him the legend of Thauler the mystic's conversion from arrogance to evangelical humility. 'I heard Charteris,' wrote Burnet many years after, 'with such attention, that I think I remember yet the very words he used, the stops he made, his looks and gestures are yet fresh in my mind; and it had such an effect on me that there was never anything befell me in my whole life that touched me

more.' These two East Lothian ministers became lifelong friends. Charteris exerted a profound influence over Burnet. 'I saw in him,' writes the future Bishop of Salisbury, 'a grave and solemn simplicity joined with great prudence. He seemed dead to the world and had no mixture of vanity or self-conceit. He hated controversies and disputes as dry and lifeless things . . . . His sermons were plain and easy, little different from common discourse . . . . He was a very perfect friend and a sublime Christian.'

Charteris, like Burnet, disapproved of the action of the bishops, and was equally hostile to the Erastian tendencies of the Government. In 1670 he was one of six preachers whom Leighton sent to the Covenanters in the West in the hope of ending strife. Kirkton, the Covenanting historian, wondered how Charteris could have undertaken such a mission, being 'a silent, grave man, but most unfit to make country proselytes.' In 1675 Charteris left Yester to become Professor of Divinity in Edinburgh University. But when, in 1681, the test was imposed which made Charles II supreme head of the Church of Scotland, Charteris retired into private life, followed by 'about eighty of the most learned and pious of the clergy,' who revered him as their teacher and guide.

On the test being dispensed with, Charteris resumed his ministry, and in September 1688 became minister of Dirleton. He took the oath of allegiance to William and Mary, and remained there till 1697. In Dirleton he shed nothing of his old independence. When, in 1690, a fast was appointed by the General Assembly on account of such 'national sins' as the late establishment of Episcopacy, Charteris complied to the extent of reading the Act of the supreme court from the Dirleton pulpit, but supplemented the proclamation with a defence of prelatie government. 'He did not see,' he said, 'that the continuance of pastors to serve God and the Church under the late settlement was to be looked upon as a defection for which they were to repent.' The 'factious temper' and 'bitter zeal' of the triumphant Presbyterians were not to his liking. A few years later, Charteris relinquished the living of Dirleton on being granted a retiring allowance. He removed to Edinburgh, where he had a severe illness in the midst of which he was consoled by a message from his old friend Burnet. To Dr Fall, formerly Rector of Glasgow University, in a letter dated Windsor Castle, 25th July 1699, the Bishop writes: 'I confess it is an amazing meditation . . . to see two such men as Mr Charteris and Mr Aird (another clergyman), of

whom the world is not worthy, suffer in their old age, the one so much agony and pain and the other to suffer ill-usage, poverty and reproach.' Charteris died in 1700.

He was noted for his patristic scholarship, but his publications were relatively few. The chief ones were not printed until after his death. These were *On the Difference between True and False Christianity* and *On the Corruption of this Age*, or 'the Chief Hindrances of the Growth of True Christianity.' Represented in *Two Letters to a Friend*. To which is added *Preparation for Death*, written by him (the author), first, for the use of a young Gentleman.' The 'young Gentleman' probably was Lord George Douglas, youngest son of the first Duke of Queensberry. In *On the Corruption of this Age* Charteris advocates the restoration of the public reading of Scripture in the services of the Church of Scotland. Among rare Scottish books in the Gray Library at Haddington is a work entitled *Spiritual Discourses*, by 'the Reverend Mr Laurence Charteris, Minister of the Gospel at Yester and Dirletoun, and Professor of Theology in the Colledge of Edinburgh.'

**Clerk of Tranent**, a fifteenth century poet, with whom ended the early romantic school of Scottish verse. Save for slight references in Dunbar's *Lament for the Makaris* and Veitch's *History and Poetry of the Scottish Border*, little is known of Clerk of Tranent. Dunbar tells us that, among the 'makaris,' death has carried off

Clerk of Tranent eik he has tane  
That maid the auteris of Gawane.

Among the numerous Gawane poems the one usually, but not definitely, assigned to Clerk is 'The Knightly Tale of Golagros and Gawane.' The story alludes to a combat between Gawane and Sir Golagros, a knight famed for daring feats of arms. He is vanquished, however, by Gawane, and does homage to Arthur and his knights. Though the story is derived from the *Perceval* of Chrestien of Troyes, Clerk (if he is the author) makes no literal translation but a free rendering of the original.

**Cockburn, Adam**, Lord Ormiston (1656-1735), Lord Justice-Clerk, was second son of John Cockburn of Ormiston, and Janet Hepburn, his wife. Succeeding his brother John in the lands and barony of Ormiston at the age of fifteen, he early became inured to public life, and held many distinguished offices. A commissioner for East Lothian in the Convention of Estates of 1678 and in the Scots Parliament of 1681 (along with Andrew Fletcher of Saltoun), he again represented the county in the Convention of 1689. Before this, however, Cockburn had

passed through troublous times. In July, 1683, probably owing to his strong Presbyterian sympathies, he was one of eighteen persons, most of them landed proprietors, warded in the Tolbooth of Edinburgh.

After the Revolution his star was in the ascendant. In 1689 he was appointed one of the commissioners for the Union, and in November, 1692, Lord Justice-Clerk. This was followed by membership of the Privy Council of Scotland. Then in May, 1695, he was one of the royal commission appointed to inquire into the circumstances attending the massacre of Glencoe. In this matter Cockburn found an implacable foe in the Earl of Argyle. Writing Carstares, he complains of the 'lies raised against him' and, more particularly of Argyle, who 'reflected on the whole Commission of Glencoe.' 'For the rest,' Argyle said, 'he would not reflect on them; but for that gentleman (meaning me), who thought himself reflected on, he should have satisfaction which way he pleased.' Argyle also poured his complaints into Carstares's ears. What angered him was that Cockburn with Sir Thomas Livingston had powers 'to seize persons, horses, and arms, without being obliged to be accountable to the (Privy) Council, make close prisoners or otherwise, as they see fit.' (*Carstares Papers*, p. 373.) Argyle remained the enemy of Cockburn. When, in 1699, it was proposed to make the laird of Ormiston an ordinary Lord of Session, Argyle wrote to Carstares: 'We have foul weather enough by Lord White-law already, but, if the other (Lord Ormiston) come in, we shall have a constant storm. . . . I have warrant to say, the Chancelour, Lord Queensberry, and the President of the Session, with myself, for I will not be out of the number, shall all be uneasy if the Justice Clerk be put in that post, and believe the consequence will be worse than can be imagined.'

Argyle's opposition apparently was successful, for in February Cockburn was appointed, not an Ordinary Lord of Session, but Treasurer Depute. After the accession of Anne, however, he was deprived of this post, and on 8 January 1705 resumed the Lord Justice-Clerkship, which he had relinquished in 1699. At the same time he was made an Ordinary Lord of Session. Five years later, there was another crisis, when Cockburn was superseded as Lord Justice-Clerk by another East Lothian laird—James Erskine of Grange. But the latter was ousted on the accession of George I, and Cockburn once more resumed the office, this time with a patent conferring it on him for life. Cockburn was Lord Justice-Clerk and an Ordinary Lord of Session till his death at the age of seventy-nine.

Though Lord Justice-Clerk, Cockburn does not appear to have been endowed with a judicial frame of mind. Combined with integrity, shrewdness, and excellent business capacity, was an ability for making enemies. Macky in his *Memoirs* (1733) says of him: 'He is a bigot to a fault, and hardly in common charity with any man out of the verge of Presbytery.' Yet Macky credits Cockburn with being 'a very fine gentleman in his person and manners, just in his dealings, hath good sense, of a sanguine complexion.' Cockburn was a strong Whig. 'Of all the party, Lord Ormiston was the most busy, and very zealous in suppressing the rebellion and oppressing the rebels, so that he became universally hated in Scotland, where they called him the curse of Scotland, and when ladies were at cards, playing the nine of diamonds (commonly called the curse of Scotland), they called it the Justice-Clerk.' He was indeed of a hot temper and violent in all his measures. (*Memoirs of James Houston*, 1753, p. 92.)

Cockburn was a pioneer in agriculture. In 1698 he tried to abolish the short-lease system by granting Robert Wight, one of his tenants, a lease of the farm of Muirhouse (later Murrays) for eleven years. On the Ormiston estate fields were enclosed for the first time in Scotland, and in the garden Cockburn began, in 1726, to rear potatoes.

Twice married, Cockburn's first wife was Lady Susan, fifth daughter of John Hamilton, fourth Earl of Haddington, by whom he had three sons—John (who is dealt with in a separate article), Charles and Patrick. The last-mentioned, an advocate, married Alison Rutherford of Fairmales, authoress of one of the versions of *The Flowers of the Forest*, and a most charming lady. Her husband died in 1753, but Mrs Cockburn survived him till 1794. The Justice-Clerk's second wife was Anne, daughter of Sir Patrick Houston, and widow of Sir William Hamilton of Whitelaw. Some correspondence of Lord Ormiston is contained in *Letters Relating to Scotland in Anne's Reign*, issued by the Scottish History Society.

**Cockburn, Sir John**, of Ormiston, Lord Justice-Clerk, was the son of John Cockburn of Ormiston, and succeeded to the estate in 1583. On 4 July 1588 he presented to the Court of Session a letter of resignation by Robert, Lord Boyd, one of the judges, stating that because of 'weakness of body' and 'my gret age,' likewise because of 'his Majestie's gentill request,' he resigned his places in Privy Council and Session in favour of Cockburn, 'of whom his Majestie hes maid special choiss to serve in the said places in my absence.' Lord Boyd's resignation, however, contained a reservation that he (Boyd) 'sall haif place and be

frie to occupy any of the saids places during my lifytyme.' Cockburn also produced a letter from James VI approving of the transaction. He was accordingly admitted an Extraordinary Lord. In 1591 Cockburn was knighted and appointed Justice-Clerk. In 1593 he was admitted an Ordinary Lord. The Scots parliament chose him one of the commissioners to go to England to treat of a project for legislative union. By 1622, when Cockburn had been Justice-Clerk for thirty years, he had become 'so afflicted with extreme age, blindness, and other infirmities' as to be disabled either from walking abroad or discharging the duties of his office (letter printed in Pitcairn's *Criminal Trials*, vol. III). He therefore resigned. He died on 12 October 1626. Cockburn married Elizabeth, eldest daughter of Sir John Bellen-den of Auchinoul, and widow of James Lawson of Humbie.

**Cockburn, John**, who was born in 1652 and died in 1729, was minister of Ormiston from June, 1683, to August, 1689. His father, who bore the same name, was a tailor in the Canongate of Edinburgh, whose family had the Kirklands of Bolton. When residing with an uncle at Saltoun he met Gilbert Burnet. His recollections of the future Bishop of Salisbury were none too favourable. 'I remember well,' Cockburn writes, 'he (Burnet) came to my uncle's house at Saltoun on a Tuesday morning, just as my uncle was going out of doors to church to preach the weekly lecture. . . . Upon the first motion, he put on the gown, and eased my uncle of that day's exercise.' Next day, after Burnet had gone, the following conversation took place between uncle and nephew:—'John, do not you admire this young man (Burnet), and do not you aspire to be like him, who, as yet, is not above twenty-one, and is a scholar and a preacher? . . . To this, I answered rashly: "No, sir, I have no desire to be like him, for I think him a fool." Cockburn also pungently criticised Burnet's funeral sermon for Sir Robert Fletcher of Saltoun. Writing sixty years after, he referred to it as 'a truly juvenile performance, the language bombast, full of affected words and phrases.' In Cockburn's opinion, Burnet's misfortune was in having lost his father early, 'for the father would have been a curb to his youthful levities and extravagancies,' but that restraint being taken off, Gilbert gave all liberty to his curious, heedless, and precipitant genius.' In 1724 Cockburn published 'A Specimen of some free and impartial Remarks on publick Affairs and particular Persons, especially relating to Scotland, occasioned by Dr Burnet's *History of his own Times*;' also 'A Defence of Dr Cockburn against . . . A Vindication of the late



Bishop Burnet, published in the same year.

When Cockburn was presented, 13 June 1683, with the living of Ormiston by the patron, Adam Cockburn, Lord Justice-Clerk, there was ecclesiastical strife in the parish. The previous minister, James Grierson, had been deprived for refusing the test. Matters did not improve with the coming of Cockburn, who, though faithful in his duties, was unpopular with the stricter Presbyterians, he having conformed to the existing government in Church and State. For six months he could not get any of his parishioners to act as elders and 'keep session with him.' Then in August 1689 he was cited before the Privy Council 'at the desyre of some within the paroch, to witt, Alexander Wight and Alexander Ramsay, for not reading the proclamation which forfaulted King James.' For this offence the Privy Council deprived him of his living, and he lay in prison 'upwards of half a year.' He then went abroad, 'set on foot' (so it is said) an episcopal church in Rotterdam, and was Anglican chaplain in Amsterdam (1698). By 1714 he was back in Britain. The remainder of his days were spent as vicar of Northholt, Middlesex, where he is buried.

Cockburn published numerous theological writings. While at Ormiston he issued *Bibliotheca Universalis*, 'or an Historical Account of Books, and Transactions of the Learned World.' This was the first and only number of a monthly magazine, to cost sevenpence and to consist of six duodecimo sheets. The publication was licensed by the Privy Council, but owing to the first issue containing statements offensive to Roman Catholics, the license was withdrawn. Cockburn was also the author of *Eight Sermons* (1691) mostly preached in St Giles', Edinburgh, and dedicated to the Faculty of Advocates. Other curious writings were *Bourignianism Detected* (1698), an examination of the tenets of Antoinette Bourignon; *A Discourse of Self-Murder* (1716); and a *History and Examination of Duels* (1720).

**Cockburn, John**, of Ormiston, one of the first of the 'improving' lairds of the eighteenth century, was born in 1679. He was the son of Adam Cockburn (see art.), to whose influence he owed the public offices he filled—M.P. (1707-41), and a Lord of the Admiralty. His chief interest, however, was the making of Scottish land more fertile and remunerative. From 1702 he managed the Ormiston estate, his father being engrossed with legal and other affairs in Edinburgh. Inheriting the rural tastes of his parent, Cockburn continued with even greater success the agricultural improvements which his father had begun. With half-starved cattle grazing on the

moor and with long narrow strips of arable land, on which crops of bere, oats, or pease were successively raised till the soil became choked with weeds—the prospect was dreary enough. Profiting by what he had seen in England, Cockburn advised the autumn opening up of the ground by ploughing at a time when nothing was done before Candlemas, also the sowing of winter wheat. An early seed time, he argued, would secure a safe harvest. Cockburn also granted leases for thirty-eight years and upwards to old tenant families. 'My tenants,' he finely said, 'are all interested in the future of Ormiston as well as in the present, for your children will profit by your work. No father can have more satisfaction in the prosperity of his children than I in the welfare of those on my estate.' One of Cockburn's schemes was the enclosing of fields by hedges on earthen mounds, with quicksets planted atop. The hedges combined the useful and the ornamental, as they were set thick with white and black thorn, brambles, roses and honeysuckles, elder and privet, the whole producing a most pleasing effect.

But Cockburn's enthusiasm embraced wider interests than the care of the estate of Ormiston. He was full of plans for improving the village. After his father's death he secured a number of tradesmen and 'adventurers' in sundry home industries—mostly young Scotsmen who had learned their crafts in England. One of these, Charles Bell, who had been a gardener at Tottenham, he induced to take up market-gardening at Ormiston. This was followed up by the dispatch of vegetable seeds, together with a long and interesting letter detailing a plan for supplying Edinburgh. Cockburn saw that the prevailing apathy could only be removed by stimulating local trade, and he had visions of a thriving market town. Gardening and fruit-growing he judged to be practicable under far more favourable conditions than in England, but the industry had to be created in the face of obstacles, the worst of which sprung from the very people who were to benefit. Then the inn at Ormiston being wholly unattractive, Cockburn encouraged George Ramsay, a North of England man, to take over the local change-house. Nor was this all. In July 1736 he founded a farmers' club on the model of one he had seen at Hampstead. The organisation thrived, and existed till 1747. The meetings were held in Ramsay's inn, which Cockburn named the Royal Oak.

In 1904 the Scottish History Society published a most delightful volume, consisting of Cockburn's letters to his gardener, Charles Bell. The letters, which cover the years 1727-1744, represent but

a part of the correspondence, and throw a flood of light on the little-known subject of the rise of modern agriculture in what has ever since been the premier district of Scotland as well as on the social development of the villager, the gardener, and the country gentleman.' Cockburn also maintained an extensive correspondence with his faithful adviser, Alexander Wight. The letters to Bell are convincing evidence that Cockburn was far in advance of his time regarding most of the matters on which he wrote. But alas! he did not live to see the full fruit of his labours. He had just retired from public life and built a new mansion when he had to part with the Ormiston which had been as much to him as Abbotsford was to Scott. In 1747 the estate passed into the hands of the Earl of Hopetoun, to whom it had been heavily mortgaged for some years. At the height of Cockburn's improving zeal, Ormiston was carrying a debt of £10,000. Cockburn spent his closing years with his only son, who was in the Navy Office in London. There, this remarkable man, who had done so much for the industrial regeneration of a poverty-stricken Scotland after the Union, died in 1758. There is a portrait of Cockburn, painter unknown, in the Scottish National Portrait Gallery.

**Cockburn, Patrick**, after studying at the University of Paris, and acting as Professor of Oriental Languages there, became, in 1562, the first Protestant incumbent of Haddington. In the following year he was appointed chaplain of Trinity aisle in the parish church. He was also prebendary of Pitcox (Stenton) in the College and Kirk of Dunbar. Of Cockburn's writings, all of which are in Latin, two were published in Paris in 1551 and 1552. Another, *In Dominicam Orationum pia Meditatio* was published in St Andrews in 1555. Cockburn, who belonged to a family in the Merse, died in 1568.

**Cook, John**, was minister of Haddington Second Charge from 1833 to 1843, and then of the First Charge till his death, 11 September 1874. He was the eldest son of George Cook, Professor of Moral Philosophy at St Andrews, and author of *History of the Reformation in Scotland* and *History of the Church of Scotland*. Cook was born at Laurencekirk in 1807. He belonged to a family which had strongly upheld the Moderate party in the Church, and he himself did nothing to weaken the attachment. At the Disruption he remained with the Church of Scotland, and became a leader who opposed change, not least the abolition of patronage. An able and persuasive speaker, his *Stules of Writs, Forms of Procedure and Practice of the Church Courts of Scotland* (1850) proved

him also a sound ecclesiastical lawyer. In 1854 Cook was made convener of the Assembly's committee for increasing the means of education and religious instruction; in 1862, Principal Clerk of Assembly; and in 1866, Moderator of the General Assembly, an honour which led to his being entertained to dinner by the Presbytery of Haddington. Cook married in 1840 a daughter of Henry Davidson, Sheriff-Clerk of East Lothian. One of his three daughters married the Rev. J. F. W. Grant, D.D., who was for some years one of the ministers of Haddington parish. The eldest and last surviving daughter, Martha Mary Chisholm Cook, died at Haddington in 1934, aged ninety-three. Thus the connection of the Cook family with Haddington Church lasted more than a century. The stonework of the east window of the ruined choir of St Mary's was restored as a memorial of Cook's ministry. A bust of him was presented to the General Assembly, and placed in the Library of the Church of Scotland.

**Craig, James** (1669-1731), second son of John Craig of Thorntonloch, near Innerwick, was ordained minister of Yester in 1701, and after labouring there for seventeen years was translated to Dunbar. From 1721 till his death he was minister of Old Kirk parish, Edinburgh. Craig was the author of *Spiritual Life: Poems on Divine Subjects* (1727). Three volumes of his sermons were published after his death. Wodrow describes him as 'a very grave, modest man, and a fervent and distinct preacher, highly valued by his people.' Craig was not enamoured of church courts, the 'heat and contention' of which caused him uneasiness and dispeace.

**Crichton, Andrew** (1790-1855), was the son of a landed proprietor in Dumfriesshire. He was intended for the ministry but entered the teaching profession, and found employment in North Berwick. In 1823 he published a *Life of John Blackadder*, the Covenanter. Crichton afterwards removed to Edinburgh where he was associated with De Quincey in editing the *Edinburgh Evening Post*. In 1832 he became editor of the *Edinburgh Advertiser*. Crichton contributed five volumes to *Constable's Miscellany*, and for the *Edinburgh Cabinet Library* wrote a history of Arabia. He also largely contributed to the monthly magazines. Crichton, who received the LL.D. degree from St Andrews University, was a member of the Presbytery of Edinburgh, being an elder in Trinity College Church.

**Croal, David** (1819-1904), with his brother James founded *The Haddingtonshire Courier*, the first weekly newspaper published in East Lothian. Six hundred copies of the first issue

(28 October 1859) were printed on a hand-press formerly used for *The Caledonian Mercury*. Despite the fact that the price then was 'unstamped 2d, stamped 3d,' the circulation rapidly increased. In his *Early Recollections of a Journalist*, 1832-1859, Croal mentions that he was an apprentice printer in the office of *The Caledonian Mercury*, and that when *The Witness* was started in 1840 he helped Hugh Miller, the editor, to produce the first number. Croal afterwards went to Glasgow, but returned to Edinburgh in 1852, to join the staff of *The Edinburgh Advertiser*. During this period he came in contact with many of the public figures of the day—Lord Macaulay, Lord Cockburn, Professor Aytoun, James Grant, the novelist, and James Ballantine, stained-glass artist and poet. From 1859 till his death in 1904, Croal devoted his main energies to *The Haddingtonshire Courier*. In addition to his *Early Recollections*, he was the author of *Sketches of East Lothian*, first published in 1873 and now in its fifth edition.

**Croal, John Pettigrew** (1852-1932), editor of *The Scotsman*, was the son of James Croal, joint proprietor of *The Haddingtonshire Courier*. After attending Paterson Place Academy, Haddington, Croal began his journalistic training in his father's office. His connection with *The Scotsman* dated from 1872. At first he did special work relating to land tenure and crofter conditions in the Highlands. In 1881, when the Gallery of the House of Commons was opened to the provincial press, Croal was given the management of the London office of *The Scotsman*. For twenty-five years he acted as Parliamentary correspondent for his paper, a position which brought him into contact with prominent politicians. For his many services, especially during the war of 1914-1918, he was offered a knighthood, which was declined. On the retirement of Dr. Cooper from the editorship of *The Scotsman* in 1905, Croal succeeded him. One of the main objects of his editorial career was the furtherance of the union of the Church of Scotland with the United Free Church, and he lived to see the consummation of his hopes. He retired in 1924. An enthusiastic golfer, Croal was one of the early members of the revived Haddington Club, and played in the early 'seventies over the Amisfield course. He married Margaret, daughter of David Croal, Haddington. She died in 1930.

**Cunningham, John** (d. 1591). See Fian.

**Cunningham, Robert Oliver**, was born in Prestonpans in 1841, and graduated Doctor of Medicine at Edinburgh University in 1864. Two years later, the Admiralty appointed him naturalist on board, H.M.S. *Nassau*, for the survey of

the Straits of Magellan and the west coast of Patagonia. Returning home, in 1869, Cunningham became Professor of Natural History in Queen's College, Belfast.

**Cuthbert, Saint.** Though Irish historians will have it that Cuthbert first saw the light in their country, the son of a petty king, modern scholarship rejects both claims. What evidence there is—and it is very scanty—points to the saint having been born in the ancient kingdom of Northumbria—in East Lothian, Berwickshire or Roxburghshire. Cuthbert's parents are believed to have been humble folk living on the banks of the Tyne, but whether the East Lothian river of that name or the English one, is a matter of controversy.

The incident related by Bede in his *Life of Cuthbert* (chap. III)—how the saint, while on the north bank of the Tyne, saw ships laden with timber intended for a monastery situated on the south bank but unable to make the shore owing to a violent wind, and how, as the result of prayer, they reached their destination—rather precludes the idea that Bede was referring to the Tyne in East Lothian. And confirmation of this supposition seems to be forthcoming in a passage in an anonymous metrical *Life of Cuthbert* where the monastery is identified with that of St. Hilda at South Shields; although, as the writer adheres to the exploded view that Cuthbert was of Irish origin, his testimony is not to be received implicitly. Moreover, the Bollandists, Mabillon, Smith and Raine favour the East Lothian river. Bede's statement, that Cuthbert's vision of St. Aidan ascending to heaven occurred while Cuthbert was tending sheep on the south side of the Lammermoor Hills, rests on surer ground. In the metrical *Life of Cuthbert* the lad is said to have been tending sheep in the 'mountains' near the river 'Leder,' by which is probably meant the Leader, a tributary of the Tweed. If that be so, the 'mountains' referred to must have been the Lammermoors.

On learning of Aidan's death, Cuthbert decided to become a monk. In 651 he entered the monastery of Old Melrose, of which he became prior. In this capacity he made journeys throughout the district, instructing the people and preaching in remote villages. In 664 Cuthbert became prior of the island monastery of Lindisfarne, which he quitted in 676 for a hermit's cell he had built himself on one of the Farnes group. Eight years later, he became bishop of Hexham, but shortly afterwards exchanged this see for that of Lindisfarne. Cuthbert, however, pined for the life of an anchorite and, at the end of two years, returned to his lonely cell, where he died, 20 March 687.

## D

**Dalrymple, Alexander** (1737 - 1808), hydrographer to the Admiralty, was the seventh son of Sir James Dalrymple of Hailes, Bart., Auditor of the Exchequer, and younger brother of Sir David Dalrymple, Bart., Lord Hailes. Dalrymple had little contact with East Lothian, the greater part of his life being spent abroad. As the first holder of the post of hydrographer to the Admiralty, his work involved the collecting, collating and publishing of a large number of charts, as well as the organising of a new Government department.

**Dalrymple, Sir David**, of Hailes, one of the principal figures in legal and parliamentary circles at the time of the Union of 1707. He was the fifth son of James, first Viscount Stair, the famous President of the Court of Session. Admitted to the Faculty of Advocates in 1688, he was created a baronet, 8 May 1701. His public career dates from 1698 when he was chosen commissioner to Parliament for Culross. Soon after he was made Solicitor General to Queen Anne, and in 1706 was one of the commissioners to arrange the Treaty of Union. He sat in the first British Parliament as representative of Haddington burghs, a position which he retained till his death in 1721.

As Lord Advocate from 1709 to 1711, and again from 1714 to 1720, he had to contend against ecclesiastical factions. The Presbyterians were bitter against him. In 1711 he was dismissed from his office. The immediate cause was the circulation of rumours that a medal of the Old Pretender had been received with special honour by the Scottish Bar, and that on a festive occasion the health of this claimant to the throne had been drunk with enthusiasm. Though out of office, Dalrymple gave unremitting attention to his parliamentary duties. In 1712 he opposed the Toleration Act and wrote a pamphlet against the restoration of lay patronage. Dalrymple was again made Lord Advocate in October 1714. During this period of office, a manuscript entitled *Memoirs concerning the Affairs of Scotland* was placed in the hands of the Government, which was found to be a Jacobite history of Scotland commencing with the Revolution. The writer vilified the Whigs and denounced the Revolution. Dalrymple, who was requested to examine the *Memoirs*, suspected that the author was George Lockhart of Carnwath, which was found to be correct. Although the *Memoirs* had been read aloud in Jacobite houses, Lockhart probably did not intend his work to appear in print, at least for the time being. But Dalrymple published it, hoping thereby to expose the system of Jacobite intrigue. (Omond, *Lord Ad-*

*vocates of Scotland*, I, 302). Dalrymple prefixed an introduction in which he criticised the work. Still Dalrymple's policy after the Rebellion of 1715 was one of clemency. Indeed, he was so shocked by the wretched condition of the rebels that he drew up a printed 'Memorial' concerning the prisoners on account of the late Rebellion, in which he pleaded against indiscriminate forfeitures, and suggested that a pardon should be granted to all who had been forced into the Rebellion, as well as to those under age. When Townsend read the 'Memorial,' he declared that it meant that every rebel in Scotland was to escape. As a result, Dalrymple became unpopular with his colleagues. None the less, he spoke in the House of Commons against the Forfeited Estates Bill, and when it passed he put obstacles in the way of the Act being carried into effect. In 1720 he exchanged the office of Lord Advocate for an auditorship of the Exchequer.

Dalrymple married in 1691 Janet, daughter of Sir James Rocheid of Inverleith, and widow of Alexander Murray of Melgund, and had three sons and four daughters.

**Dalrymple, Sir David**, Lord Hailes, was born 28 October 1726. He was the eldest of sixteen children of Sir James Dalrymple of Hailes, Bart., and Lady Christian Hamilton, daughter of Thomas, sixth Earl of Haddington, his wife. Educated at Eton, he studied civil law at Utrecht, and was admitted to the Scottish Bar in 1748. As an advocate, he did sound rather than brilliant work, but came to his own in 1766 when he ascended the Bench as Lord Hailes. Possessing the qualities of a great judge, he shed lustre on the Scottish Bench for six and twenty years. Hailes had a deep sense of equity, was high-principled, painstaking, scrupulously accurate, lucid, and concise. What marked him off from most of his colleagues was his moral worth, his unsullied honour. As a judge of the High Court of Justiciary, to which he was appointed in 1776, he tried to counteract those ugly features which, thanks to Kames and Braxfield, brought its proceedings into contempt.

Hailes was a born scholar. Almost all his leisure was spent in poring over musty tomes, or in writing treatises. His mind was of the antiquarian order. Probably no contemporary exploded more fallacies, brushed aside more fictitious history, dealt more blows at hoary tradition. He was the first to discover that there were flaws in the theory of the royal descent of the Douglasses. Hailes's knowledge covered a wide field, and he was constantly issuing pamphlets, editing chronicles, translating ancient poetry, or trying to resuscitate forgotten authors. A list of forty-three works by

him is given in the *Dictionary of National Biography*, but this by no means represents the full measure of his literary activity, for many of his manuscripts were never printed. Doubtless his varied studies gave pleasure to himself, but what he wrote was often dull and of very limited interest.

The most important of his writings was the *Annals of Scotland*, published in two instalments between 1776 and 1779. It was the first work to relate the early history of Scotland in accordance with the canons of sound historical criticism. But the *Annals* was largely a thankless task, for the work shattered many a venerable tradition, and most people preferred to be wrong with Blind Harry rather than right with Hailes.

His attitude to the Edinburgh literati was one of aloofness. A partiality for English culture, likewise certain anti-social qualities, were the main reasons why he did not fraternise with Hume, Adam Smith, Robertson, and the rest. Between Hailes and Hume there was some enmity. The philosopher had asked Hailes to revise his *Inquiry into the Principles of Morals*, but Hailes, being a stickler for orthodoxy as well as a stout Presbyterian, declined. And of course the Scots judge was violently opposed to Gibbon. When the chapters in the *Decline and Fall of the Roman Empire* which aroused such a storm were published, Hailes broke a lance with the great historian in a treatise entitled *Inquiry into the Secondary Causes which Mr Gibbon has assigned for the rapid growth of Christianity*. Gibbon took the matter in good part, and even praised Hailes's *Annals* as the work of 'a diligent collector and an accurate critic.'

The only literary Scotsman with whom Hailes was intimate was James Boswell. This is highly remarkable, for no two men could be more unlike. Hailes and Boswell were the warmest of friends. Indeed, but for the Scots judge the immortal biography of Samuel Johnson might never have been written. Hailes, Boswell admitted, 'had contributed much to increase my high opinion of Johnson, on account of his writings, long before I attained to a personal acquaintance with him.' Johnson, who revised Hailes's *Annals*, met the judge at Boswell's house in Edinburgh, and afterwards visited him at New Hailes, where he was greatly impressed by the magnificent library there.

Hailes was happiest when living the life of a country gentleman. During his later years he lived almost permanently at New Hailes, journeying to Edinburgh daily in the family coach when the Court of Session was sitting. But while rural life attracted Hailes, it was not because

of any interest in farming or gardening. Rather it appealed to him because it gave a person of his scholarly tastes that leisure and tranquillity without which intellectual labour is almost impossible. At New Hailes his Lordship spent much of his time in learned study. There he wrote his tract on *Regiam Majestatem*, perhaps the most valuable of his writings next to the *Annals*. In private life, according to John Ramsay of Ochertyre, 'Hailes was respectable and irreproachable—a dutiful son, a kind brother, an affectionate husband, and a tender parent.' He was twice married. His first wife was Anne Broun, a daughter of Lord Coalstoun, on whose death, after giving birth to twins, Hailes wrote a pathetic epitaph in Latin. His second wife was Helen, daughter of Sir James Fergusson, Lord Kilkerran. Hailes died, 29 November 1792. Carlyle, the minister of Inveresk, who knew him well, preached a funeral discourse.

Hailes himself was the author of a sermon which, according to the title, 'might have been preached in East Lothian on the 25th of October 1761.' It was occasioned by the plundering of two vessels, the *Betsey* and the *Leith Packet*, which were wrecked between Dunbar and North Berwick. All the persons on board the *Betsey* perished except one man, but forty-two persons on the *Leith Packet* were saved. The country people, who flocked to the wrecks, were said to have carried off the cargoes. Hailes was so much affected by this discreditable incident that he composed the above-mentioned sermon, which he caused to be printed and circulated in most of the churches in East Lothian on the Sunday following the episode.

**Dalrymple, David** (1719-1784), became in 1777 a Senator of the College of Justice with the title of Lord Westhall. A son of Hew Dalrymple, Lord Drummore, he lived at Westhall House (later Dovecot), Prestonpans, and was an elder in the parish church during the ministry of Joseph MacCormick, who edited the *Carstairs Papers*.

**Dalrymple, Sir Hew**, of North Berwick, Bart., Lord President of the Court of Session, was the third son of Viscount Stair, and was born in 1652. Carrying on the family tradition of attachment to the law, he was admitted advocate in 1677, and appointed Dean of Faculty in 1695. On 29 April 1698 he was created a baronet of Nova Scotia, and two months later (7 June) became President of the Court of Session, which office had been vacant since the death of his father in 1695. In 1699 he purchased the barony of North Berwick, including Tantallon Castle, from James, second Marquess of Douglas, and in 1706 the Crown granted

him the Bass Rock for one penny Scots yearly. The island has since continued in the possession of his descendants.

Dalrymple was head of the Court for almost forty years—till his death on 1 February 1737. Macky in his *Memoirs* (p. 211) acclaims him 'one of the best Presidents . . . and one of the completest lawyers in Scotland; a very eloquent orator, smooth and slow in expression, with a clear understanding, but grave in his manner.' And Lord Woodhouselee credits him with being 'free from that turbulent ambition and crafty policy' which marked the characters of his father and his elder brother, Sir James. He was 'a man of unimpeached integrity, and of great private worth and amiable manners.' (*Life of Kames*, I, 42-3). Dalrymple represented North Berwick in the Scots Parliament from 1702 to 1707. He was a strenuous supporter of the Union and one of the commissioners appointed to draw up the terms of the Treaty. Dalrymple's first wife was Marion, daughter of Sir Robert Hamilton of Pressmennan, by whom he had seven sons and five daughters. There were other two daughters by the second marriage to Elizabeth, daughter and heiress of John Hamilton of Bangour, and widow of James Hamilton of Hederwick. A portrait of Dalrymple, by Sir John Medina, is in the Scottish National Portrait Gallery.

**Dalrymple, Hew**, Lord Drummore, was born in 1690, the third son of the Lord President of that name. For eleven years he was one of his father's colleagues, his appointment, with the title of Lord Drummore, being made in 1726. He became a Lord of Justiciary in 1745. According to Lord Woodhouselee, Drummore 'inherited the talents and genius of his forefathers,' and was 'an acute and sound lawyer,' with 'a great command of wit and humour' and 'sweetness of disposition.' What endeared him was the 'great urbanity of his manners and a keen relish of social enjoyments.'

Drummore was a leader of fashionable society in Edinburgh. It was mainly due to his efforts that a dancing Assembly was set up in 1746. Moreover, he was an accomplished musician, and for twenty years was Governor of the Musical Society of Edinburgh. Such was the esteem in which he was held by the members that they commissioned Allan Ramsay the younger, to paint his portrait. And when Drummore died, the Musical Society of Edinburgh held a 'funeral concert,' which was attended by a numerous company, 'all dressed in deep mourning.' The programme included Handel's Dead March in *Saul* and solos from the oratorios of the *Messiah*, *Judas Maccabæus* and *Samson*.

Carlyle of Inveresk knew Drummore

as probably no one else knew him, and in the *Autobiography* there are revealing allusions to him, some not altogether creditable. His lordship bought the small estate of Westpans, which he renamed Drummore. As a heritor of Prestonpans, he was intimate with Carlyle's father, then parish minister. It was through Drummore's influence that Dr Carlyle obtained the living of Inveresk, and with the judge's son, Hew, he spent a whole winter in the house of Wallyford adjacent to the Drummore estate. The two young men planted trees, and when the frost set in, followed the greyhounds on foot or on horseback. Hew Dalrymple intended to enter the Church of England, and was educated at Oxford; but he was consumptive and died early.

Carlyle tells us that Drummore had a 'pleasing countenance,' was 'very popular and agreeable in his manners, and an unusual favourite.' Among his accomplishments was a knowledge of 'the science of defence in rallery.' He 'had the knack, not only of pleasing fools with themselves but of making them tolerable' to other people. He was, too, 'a great friend of the poor' and a 'promoter of agriculture and manufactures.' Though no orator, he was the chief lay spokesman of the Moderate party in the Church, and during the sittings of the General Assembly 'devoted himself to the company of the clergy, and had always two or three elders who followed him to the tavern.' Drummore died, 18 June 1755—'very much regretted,' says Carlyle, 'more, indeed, than any man I ever knew.'

**Davidson, Sir David**. Born in Haddington in 1811, the son of Henry M. Davidson, Sheriff Clerk of the county, Davidson tells us in *Memoirs of a Long Life* that his career was divided into three distinct epochs. 'The first sixteen years, taking in my childhood and boyhood, as passed at Haddington, form the first epoch; the twenty years I spent continuously in India is the second; and the remaining years of my life, spent at home, after my retirement from the service of the Honourable East India Company, constitute the third epoch.' Davidson attended the old burgh school of his native town where he was taught French by John Johnstone, from whom Carlyle learnt his first Latin. Among the friends of his boyhood was Jane Welsh Carlyle, for whose mother he made a pen and ink sketch of Fast Castle. He also visited at Grant's Braes, the home of Burns's brother, Gilbert. In 1827 he left for India, where the whole of his military career was spent. He served in the Bengal Native Infantry, and in 1860 was promoted lieutenant-colonel. Davidson invented and intro-



duced elongated bullets, and laid before the Duke of Wellington a plan for rifled cannon. On his return home he was a tower of strength to the Rifle Volunteer movement. For twenty-three years he commanded the Queen's Brigade, Edinburgh, and was one of the honorary colonels of the corps. His later years were spent in Edinburgh where he built from his own design a splendid mansion in the southern outskirts of the city, which he named 'Woodcroft,' and for which, at his request, Mrs Carlyle suggested the motto that is carved above the entrance—*Meliora semper cogita*—a motto which is to be found on a house in Hardgate, Haddington.

Davidson, who early came under religious impressions, probably through hearing a sermon in Haddington by Legh Richmond, the famous evangelical divine and author of *The Dairyman's Daughter*, helped to organise the Moody and Sankey mission in Edinburgh in 1873. When the Carlyles (with whom he maintained an intimate friendship) introduced him to Thomas Erskine of Linlathen, he found that the Angus laird had advanced beyond the views expounded in his (Erskine's) early theological writings, of which Davidson had been appreciative. 'Carlyle in one of his talks with Davidson expressed the opinion that Erskine was 'about the best specimen he knew of what a Christian ought to be.' So Davidson, who owned Chalmers as his 'spiritual father,' had to confess not only theological disagreement with Erskine of Linlathen but with Carlyle. In the last interview (1880) Carlyle requested 'that I would see to there being a tree planted to mark the site of the house where Knox was born, so that it might be seen from (Haddington) churchyard.' The request was duly carried out, the tree, which overlooks the river Tyne, being planted on 29 March 1881. Davidson was knighted by Queen Victoria in 1897, but did not long survive the honour. He died at Woodcroft, 18 May 1900, and was laid to rest beside his forbears in Haddington churchyard.

**Davidson, John** (1549?-1604). Minister of Prestonpans from 1596 till his death. Davidson—a virile personality, an eloquent preacher, and an accomplished scholar—was one of the potent figures of the Reformation. 'A man of sincere and warm piety, and of no inconsiderable learning, with a large share of that blunt and fearless honesty which characterised the first Reformers,' says McCrie. While a regent of St Leonard's College, St Andrews, Davidson found Knox an inspirational force. One of his earliest writings was a play exposing Romanism, which was acted before Knox. After the Reformer's death, he published at St Andrews 'ane breif commendatioun of

Vprichtnes' based on the character and achievement of 'that notabill document of Goddis michtie protectioun in preserving his maist vpricht seruand and feruent Messenger of Christis Euangell, Johne Knox.' The poem consists of forty-seven eight-line stanzas, and is a typical example of Scots versification of the period. And when Bancroft, Archbishop of Canterbury, spoke disparagingly of Knox and the Kirk, Davidson replied with a pamphlet entitled 'D. Bancrofts Rashness in rayling against the Church of Scotland.'

Davidson's life was one of much tribulation, due mainly to his unflinching opposition to the Episcopal policy of James VI. When the King proposed that certain ministers should sit and vote in Parliament, Davidson regarded it as an insidious attempt to introduce prelacy, and declared in words that became memorable: 'Busk him, busk him, as bonnily as ye can, and bring him in as fairly as ye will, we see him well enouch, we see the horns of his mitre.' Davidson also was in conflict with the Regent Morton for uniting several parishes under one minister in order to secure part of the ecclesiastical revenues for himself. This action led Davidson to compose another poem, 'The Dialogue betwix the Clerk and the Courtier.' It contains a lament for the departed Knox.

'Had gude John Knox not yit bene deid,

It had not cum unto this heid:

Had thay myntit till sic ane steir,

He had maid heuin and eirth to heir.'

The poem was printed without Davidson's knowledge, and he was summoned before the justice ayre at Haddington. After a day's captivity, he was liberated in the hope that he would retract; but he refused. When Morton himself was about to be executed, a touching scene took place, which is recorded by Hume of Godscroft. The Regent, we are told, 'embraced Mr John Davidson, and said to him, you wrote a book for which I was angry with you; but I never meant any ill to you—forgive me. Mr Davidson was so moved herewith, that he could not refrain from weeping.'

In 1579 Davidson became minister of Liberton, but the tyranny of Arran drove him a second time into England. Upon the fall of the Regent, he declined to return to Liberton, and was chosen to deliver a morning lecture in one of the Edinburgh churches. In this capacity and in pastoral visitations he reprov'd James VI so boldly that it was deemed advisable that he should remove from the city.

It was at this juncture that Davidson became minister of Prestonpans. There was then no church in the parish, but he erected one at his own expense, likewise a manse, both of which stood for more than a century and a half. He also



founded a grammar school. In a charter granted in 1615 by John Hamilton of Preston, superior of the lands on which these buildings were reared, it is stated that Davidson deserved well of Salt-preston, 'he having preached for many years in this parish without any fee or reward, built at his own expense a splendid church furnished with a large clock, a manse, garden, and other pertinents, with an acre of arable land for a glebe to the minister; and having resolved (as appears from his testament) to sell his whole patrimonial inheritance, consisting of valuable houses and lands in Dunfermline, and to devote the whole produce to the support of the church and ministry of the said parish, which purpose he would have carried into execution if he had not been prevented by death.' Davidson intended the school for the instruction of the youth of Prestonpans 'in good letters, sciences and virtue.' The languages taught were Latin, Greek and Hebrew. Towards the master's salary Davidson bequeathed 'all his movables,' books, and money, certain legacies alone excepted.

Davidson's sojourn at Prestonpans brought him no respite from distress of body and mind. His outspokenness led to his being interdicted from going beyond the parish, though various attempts were made to have this irksome condition removed. On 5 April 1603, when the King passed through Prestonpans on his way to London, a deputation approached His Majesty, and unsuccessfully entreated clemency for Davidson, who had long been in frail health. 'I may be gracious,' said King James, 'but I will be also righteous, and until he confesses his fault he may lie and rot there.' Davidson died in September 1604.

Besides indulging his poetical talent, which was mediocre, Davidson wrote much prose. Emulating John Foxe, he made some progress with a Latin history of Scottish martyrology, but did not complete the work. He also penned (as Gilbert Burnet did a century later) *Memorials of His Time*, a manuscript which Calderwood used when compiling his *History of the Kirk of Scotland*. Perhaps his most useful prose work was a catechism with the title *Some Helpes for Young Scholars in Christianity* (1602). Davidson's poems were collected and published in 1829, and are reprinted in *Rogers's Three Scottish Reformers*. See *Life of John Davidson of Prestonpans*, by R. M. Gillon (1936).

**Dawson, Matthew** (1820-1898), trainer of racehorses, was born at Gullane. He was the second son of George Dawson, who followed the same occupation. The latter had a large training stable at Gullane, in which, not only Matthew, but his three brothers, were given a rigorous

training in a vocation which brought the family distinction for at least four generations. Matthew, who became a public trainer at Newmarket in 1866, trained winners for six Derbys, seven St Legers, and four Gold Cups at Ascot. His brother John (1827-1903), who settled at Newmarket some years earlier, also enjoyed a high reputation. He had charge of King Edward VII's Perdita II, and trained winners of Cesarewitch (1878), Derby (1875), St Leger (1876), and Two Thousand Guineas (1876 and 1898). A third brother, Thomas (died 1880), also saddled a Derby winner, while a fourth, Joseph (died 1880), if he did not obtain the same successes, was 'the finest stableman that ever entered a loose box.' Two of John Dawson's sons also achieved distinction in the family calling, while a daughter, Ellen Rose, married Fred Archer, the jockey.

**Dick, Robert**, is described in the *Register of the Privy Council* as merchant and salt griever in the Pannes to Lord Carrington. In East Lothian he was well known as the organiser of conventicles (or field meetings). On 24 September 1675 one of these gatherings, which was being held among the Pentland Hills, was raided by a party of soldiers. Many persons were captured and taken prisoners to Edinburgh. Dick, who was among the arrested, was brought before the Privy Council on 12 October 1676 and sentenced to imprisonment on the Bass. He remained there for two years, when he was again brought before the Council, and, adhering steadfastly to the Covenanting creed, was sentenced to banishment to the plantations.

**Dickson, Adam**, described by Carlyle of Inveresk as 'an able ecclesiastic and master of agriculture,' was born at Aberlady in 1721, son of Andrew Dickson, minister of the parish. He was minister of Duns from 1750 till 1769, when he was translated to Whittingehame parish, where he died, 25 March 1776, as the result of a fall from his horse. While performing his pastoral duties efficiently, Dickson found agriculture an engrossing pursuit. Of sound judgment and practical ability, he did much to raise the standard of farming in Scotland, and was a leading writer on the subject. With a wealth of experimental knowledge, Dickson wrote an up-to-date textbook, specially applicable to agricultural conditions in Scotland. From it originated his *Treatise on Agriculture*, the first volume of which was published in 1762, with a second and enlarged edition in 1765. The second volume appeared in 1769, and a new edition of the whole work, with a memoir of the author, in 1785. The first four books treat exhaustively of soil, tillage, and manures; the

remaining four deal with the problems of farm management. Dickson published an *Essay on Manures* in 1772, which is substantially a re-statement of the section treating of the subject in the *Treatise*. The author tilts against the theory that careful ploughing alone provides sufficient fertilisation for the soil. Dickson also wrote a treatise entitled *Small Farms Destructive to the Country in its Present Situation* (1764). But the work by which he is best known was composed in his last years, and was published posthumously in two volumes in 1778, a second (London) edition following in 1788. This was *Husbandry of the Ancients*. Dedicated to the Duke of Buccleuch, the work compares, under appropriate heads, the agricultural knowledge of the ancients with that of the moderns. A French translation appeared in 1802.

**Dodds, James** (1812-1885) was for two years minister of Humber parish and, after the Disruption, of the Free Church in Dunbar for the remainder of his life. Dodds was intimate with Thomas Carlyle, with whom he exchanged numerous letters. He was the author of a sketch of the ecclesiastical state of Scotland from the Secession to the Disruption (1846); of brief biographies of several ministers; and of a story of Disruption times entitled *The Lily of Lammermoor*. Dodds also edited and annotated, as well as prefixed a memoir to *Lays of the Covenanters*, a posthumous volume by his cousin, James Dodds.

**Dods, William**, was born in Haddington in or about 1794, and received his schooling from Edward Irving. He became a seedsman in the town, and also a local bank agent. In municipal work he took an active part, and was provost of Haddington. As a schoolboy he became acquainted with Jane Welsh, the future wife of Thomas Carlyle. Dods assisted her with her Latin, and the friendship thus begun was continued in after years. It was in Dods's house (now the premises of the Commercial Bank) that the body of Mrs Carlyle lay before burial in the ruined choir of Haddington Church. Carlyle was the guest of Dods on that melancholy occasion. After the funeral he corresponded with his host in regard to the placing of a white marble tablet on the flat memorial stone which marks the grave of his wife and her father. Carlyle gave minute directions to Dods, adding: 'And from you, dear Sir, it will be a never-forgotten favour if you will see, instead of me, with your own eyes and judgement, that everything is verily correct and complete.' The work was satisfactorily accomplished, and Carlyle presented Dods with a copy of the *Life of John Sterling*. On being informed of Dods's death, 29 September 1873, Carlyle

wrote to his (Dods's) son, Charles: 'It was but a short while before that I was then almost at his door (Carlyle had been in Haddington on 5 September); and only did not see him because he was much more pleasantly employed among his children in Lancashire. . . . His work was well known to me. His great kindness, faithful and punctual service in all points on the most mournful of occasions is a thing I can never forget, and while life lasts he must be connected in my mind with what was dearest to me in this world.'

**Donaldson, Hay**, was born in 1778 in Haddington, in an ancient house with a roundel in Sidegate (the home of his maternal grandfather), now demolished. His father, who bore the same name, was Town Clerk of Haddington for some years prior to his death in 1802. His mother, who died when he was only twelve years old, was Janet, daughter of George McCall, Postmaster of Haddington, and from 1723 to 1728 Provost of the burgh. Adopting the law as his profession, Donaldson served his apprenticeship in the office of John Moir, W.S., Edinburgh. On 9 July 1802 he himself was admitted a Writer to the Signet. He was law agent for the town council of Haddington.

Donaldson was the confidential solicitor as well as intimate friend of Sir Walter Scott, who describes him as 'a sound and true Pittite [in politics], and, though a very gentlemanlike and indeed an accomplished man, goes little into society, is extremely temperate, and dedicates his time almost entirely to his business.' When Scott's brother John died in 1816, Donaldson, at Scott's request, looked over the dead man's papers to see if there was any testamentary provision, but found none. Donaldson also had the legal management of the affairs of the Buccleuch family. In a letter to Lord Montagu, dated 30 November 1820, Scott makes passing reference to Donaldson who apparently had been ill. 'He is getting stout again,' writes Sir Walter, 'and up to the throat in business; there is no getting a word out of him that does not smell of parchment and special service.' On the occasion of the death of William Erskine (August 1822), who sat on the bench of the Court of Session as Lord Kinnedder, Donaldson, says Lockhart, wrote an 'affecting sketch' of Scott's friend as well as his own, which was supplemented by Sir Walter and printed for private circulation. Six weeks later, 30 September 1822, Donaldson also passed away, and Scott conveyed the mournful news in a letter to Daniel Terry, dated Abbotsford 5 October. 'Now Hay Donaldson has followed him (Lord Kinnedder), an excellent man, who long managed my

family affairs with the greatest accuracy and kindness.

**Douglas, Sir Archibald** (1480?-1535) of Kilspindie. In the years immediately after Flodden, Edinburgh had to pass through grievous times, and a fitting Provost was found in Sir Archibald Douglas, whose fortalice, between Aberlady and the shore, has long since disappeared. The fourth son of Archibald 'Bell-the-Cat,' Douglas rose to be High Treasurer of Scotland. He was a favourite of James V, who called him 'Greysteel,' after the hero of a popular ballad. Long after, Sir Archibald fell into disgrace and fled to England, where he became a pensioner of Henry VIII. Returning to Scotland in 1534, he accosted the Scottish king while the latter was hunting in the park below Stirling Castle. Falling on his knees, he earnestly entreated the King's forgiveness. His Majesty, who had observed his approach, remarked to an attendant, 'Yonder is my Greysteel, Archibald of Kilspindie, if he be alive.' But the King passed the kneeling figure without a word of recognition. Douglas was Provost of Edinburgh in 1519. In consequence, however, of an order from the Regent Albany prohibiting the holding of office by one of his name, he resigned. In 1521, and again in 1525, he resumed the Provostship. After the Douglasses had been declared traitors and outlaws, Sir Archibald was sitting one day at dinner in Edinburgh with some friends when his house was suddenly surrounded by a troop of horsemen; but he succeeded in making his escape, and fled to Tantallon Castle.

**Douglas, Archibald**, younger brother of William of Whittinghame, though ostensibly a cleric, had a stormy passage through life. We hear of him first as parson of Douglas, then as an extraordinary Lord of Session (1565). Concerned in the murder of Riccio, he fled to France but returned within a few months. In January 1567, when Morton, Bothwell and William Maitland of Lethington met (so it is said) under the great yew tree near Whittinghame Tower to plot the murder of Darnley, Douglas was present. Morton in the confession he made before his execution refers to 'Mr Archibald Douglas' as conferring with him and 'persuading me to agree to the Earl of Bothwell's desire.' Douglas was made a Lord of Session in 1568 and parson of Glasgow in 1572. In the latter year he was imprisoned in Stirling Castle for sending money to the party of Mary Queen of Scots. In 1580 he was accused of being concerned in Darnley's murder, but in 1586 a packed jury acquitted him despite the 'damaging nature of the evidence. It was stated at the trial that Morton and John Binning had declared

that Douglas was present at the blowing up of Kirk of Field, and that while the crime was being committed Douglas 'tint his mwilis' (lost his slippers), which, being found at the spot the next day, were acknowledged to be his. The last glimpse we get of this son of Whittinghame is in the sinister rôle of helping to condemn Mary Queen of Scots, 'having discovered several passages betwixt her and himself and other Catholicks of England, tending to her liberation, which were made use of against her majesty for taking her life.' (*Memoirs of Sir James Melville of Halhill*). The date of Douglas's death is unknown, but he seems to have been alive at the beginning of the seventeenth century.

**Douglas, Gavin or Gavin**, poet and bishop, was probably born in Tantallon Castle in or about 1474, the third son of Archibald, fifth Earl of Angus ('Bell-the-Cat'). Educated at St Andrews for the priesthood, his first important post was at Prestonkirk, where he seems to have had charge of two chapels belonging to the collegiate church of Dunbar. One was situated where the village of Linton stands, the other at Hauch (or Prestonhaugh), now Prestonkirk. Contemporary accounts designate Douglas as 'Parson of Lynton and Rector of Hauch.' In 1501 James IV made him provost of the collegiate church of St Giles, Edinburgh. Through the influence of James IV's widowed queen, Douglas obtained in 1515 the bishopric of Dunkeld, but, owing to hostile activities, he was prevented from taking possession for nearly a year. In the interval he was Albany's prisoner because of his receiving bulls from the Pope; and when, five years later, the Douglasses were vanquished at 'Cleanse-the-Causeway,' he was deprived of his bishopric. In the end, he took refuge at the court of Henry VIII, but in 1522 fell a victim of the plague, from which he died. He is buried in the Church of the Savoy in the Strand.

Had he lived in more tranquil times Douglas would have been a greater personage, for he had high mental endowments, substantial and exact learning, and an unquestionable literary gift. His translation of Virgil's *Aeneid* in the Scots vernacular (1513) constitutes him the earliest classical translator in a British tongue. Though a defective rendering, it has been praised for its true and poetic appreciation of the beauties of Virgil, while in several of the prologues he is the creative poet *par excellence*. Two allegorical poems also came from Douglas's pen—*The Palace of Honour* (1501) and *King Hart*. In the former the poet has a vision in which he sees many pilgrims journeying towards the Palace of Honour. He joins them, and, in a style reminiscent of

Chaucer's *Canterbury Tales*, recounts the story of the pilgrimage. The poem inculcates the supremacy of the moral law, as does *King Hart*, which exhibits the unending conflict between good and evil. Poetically superior to *The Palace of Honour*, *King Hart* was unknown to the reading public till it was printed in Pinkerton's *Ancient Scottish Poems* (1786). Douglas was the first to use the term 'Scottis' in relation to the language of his poems.

**Douglas, Hew**, of Longniddry, belonged to a branch of the Douglasses of Dalkeith. In the earlier part of the sixteenth century he owned the barony of Longniddry, and resided there. Like Cockburn of Ormiston, he warmly supported Knox and favoured an alliance with England. Knox was tutor to Douglas's two sons, Francis and George. Wishart was then proclaiming the Reformed faith, and Douglas and Knox heard him preach in Leith. Thereafter Wishart was a guest at Longniddry, and when, later on, he preached in Haddington, the laird and Knox went with him. After the latter retired to the Castle of St Andrews, the sons of Douglas followed him thither, and continued their studies. When in 1543 certain Scottish ships were captured by the English, Douglas, on behalf of his wife, requested the restitution of certain goods conveyed by the vessels. He explained that his lady before her marriage had 'engaged in merchandise' in Edinburgh, and that her mercantile activities still continued. The request is believed to have been granted. In 1547 Somerset invaded Scotland and encamped on the night of 7 September at Longniddry. Some of the leaders of the English army visited Douglas's castle with the object of discovering the political sympathies of the inmates. On learning that they were Protestants and favourable to England, the invaders did no damage, though they commandeered the laird's grain, for which, however, they promised compensation.

**Douglas, Robert** (1594-1674). Towards the end of a career closely identified with ecclesiastical politics, Douglas, the leader of the moderate Presbyterians, forged a link with East Lothian. In 1669 the Privy Council appointed to vacant parishes so many of the ousted ministers as had lived peaceably. One of these was Robert Douglas, who was admitted to the parish of Pencaitland. He died five years later, aged eighty, so that his ministerial functions in East Lothian were exercised when his life was far spent. Behind was a remarkable career. Douglas began as chaplain to the Scots Brigade sent to aid the Protestant cause under Gustavus Adolphus. He presented the Solemn League and Covenant to the Scots Parliament, officiated at the corona-

tion of Charles II at Scone, and, though he largely helped to bring about the Restoration, declined the bishopric of Edinburgh, because to have done so would have violated his Presbyterian principles. Douglas was settled at Pencaitland in the very year that Gilbert Burnet left Saltoun. But the latter knew Douglas well, having frequently met him in Edinburgh. 'He had something,' writes Burnet, 'very great in his countenance. His looks showed both much wisdom and great thoughtfulness, but withal a vast pride. He was generally very silent. I confess I never admired anything he said.... He was a man of great personal courage... and of a most unblameable conversation as to all private matters.' Of Douglas's preaching, Burnet says that 'he laid all the Scriptures relating to any point together, but it was a skeleton of bones, for he neither connected them well nor made he lively reflections on them.' There seems to be no truth in the widely believed story that Douglas was a grandson of Mary Queen of Scots.

**Dow, Alexander** (d. 1779), Persian scholar and dramatist, was educated at the burgh school of Dunbar, where his father was a custom house officer. He is said to have quitted Scotland owing to a fatal duel. Anyhow, he proceeded to London, where he lodged with James Macpherson of 'Ossian' fame. We next hear of him in India where he entered the East India Company's service. Eventually he became lieutenant-colonel of the Bengal Infantry. Returning to England on leave in 1768, he published two translations from the Persian, one of them being the *History of Hindostan* of Ferishta. In the following year he brought out a tragedy entitled *Zingis*, which was acted with some success at Drury Lane. After another residence in India, he issued in 1772 a continuation of his translation of Ferishta's work, also an *Enquiry into the State of Bengal*. Two years later, Dow was again in England, and, as before, produced under Garrick's auspices another tragedy, *Sethona*. The authorship of this work has, however, been disputed. Dow returned to India where he died.

**Dudgeon, Richard**, inventor, was a native of East Lothian but spent most of his career in the United States. In 1860, in New York, he took out a patent for a hydraulic punching apparatus; in 1866 another for a boiler tube expander; and in 1870 a third for an invention connected with rotary engines.

**Dudgeon, William** (1753?-1813), songwriter. When Burns in his Border tour visited Robert Ainslie's parents at Berrywell, he was introduced to Dudgeon, a cousin of Ainslie's, whom he describes in his journal:—'Mr Dudgeon, a poet at

times, a worthy, remarkable character—natural penetration, a great deal of information, some genius, and extraordinary modesty.' Dudgeon's poetical reputation is slender, resting on a single published song, 'The Maid that tends the Goats,' which was popular and gave promise of better things. The son of John Dudgeon, farmer, Tynninghame, this minor poet was at school at Dunbar with John Rennie, the civil engineer. He was a farmer, like his father, and had a long lease of broad acres near Duns, to which he gave the name of Primrose Hill. When he entered into possession the soil was poor, but he made it productive. Dudgeon was devoted to painting and music. He is buried in the churchyard of Prestonkirk.

**Dunbar, Agnes**, Countess of Dunbar, called from her dark complexion 'Black Agnes' (1312?-1369?), was the daughter of Sir Thomas Randolph, first Earl of Moray. She married Patrick, ninth Earl of Dunbar. An adherent of the English, he received Edward II at Dunbar Castle after Bannockburn. Shortly afterwards he was won over to the side of his cousin, Robert I, and for the next fifteen years actively supported Robert and David II. After Halidon Hill (1333), however, he veered again to the English side, became a vassal of Edward III, and sanctioned the garrisoning of Dunbar Castle with English troops. But in 1334 there was another change of front, and for the rest of his life Patrick espoused the cause of Scotland.

The gallant defence of Dunbar Castle by his wife occurred in January 1337-8 when the Earl was absent on a campaign against the English. The stronghold was regarded as the key to the eastern portion of Scotland, and, as military operations then were, was almost impregnable, 'Black Agnes,' though only twenty-five, was of the Amazonian type—bold, undaunted, resolute. In the words of an English versifier of the time:—

She kept a stir in tower and trench,  
That brawling boisterous Scottish  
wench;

Came I early, came I late,  
I found Agnes at the gate.  
Accordingly, when a large English force, under Montagu, Earl of Salisbury, appeared before Dunbar Castle, they met with a resistance which was stout and resourceful. 'Black Agnes,' besides superintending defensive measures, mounted the battlements and dared the attackers do their worst. Salisbury brought up a huge military engine called the 'Sow,' the sight of which caused 'Black Agnes' (tradition says) to warn the English commander of the fate awaiting the battering ram:

'Beware Montagow' (she cried),  
For farrow shalt thy sow!

'Black Agnes' is credited with having heaped further scorn on the English by sending out her maids, spotlessly attired, to wipe off with clean handkerchiefs the marks made on the Castle walls by stone and leaden balls. For five long months the siege continued, and twice it looked as if surrender were imminent: once through the treachery of a porter, and later through the want of food, a cordon of troops having been drawn round the Castle, while two ships watched that side of the fortress facing the sea. But relief was eventually brought by Sir Alexander Ramsay. One dark and stormy night, at the head of a small force, Ramsay eluded the English ships, approached the Castle from the sea, and was admitted at the Water Gate by 'Black Agnes' herself. Next morning Ramsay's force sallied forth and inflicted so severe a defeat on the English that the siege was raised.

For his services to David II the husband of 'Black Agnes' was rewarded with a grant of castle-wards of all his lands and a pension of £40 per annum, while Dunbar was made a free burgh in his favour.

**Dunbar, William** (1465?-1520?). Little is known of the personal history of this, the greatest of the old Scottish poets. The dates of his birth and death are alike uncertain. Nor can we be sure where he was born, though there is a consensus of opinion that he was a native of East Lothian. There is obscurity, too, as regards his ancestry; but in the *Flyting* between him and his contemporary, Walter Kennedy, particulars emerge which seem to link him with the family of the tenth Earl of March. Indeed the poet has been claimed as a grandson of Sir Patrick Dunbar of Biel. Judging by much of his verse, Dunbar would not be classed as a churchman. None the less he was a Franciscan friar who 'made good cheer in every flourishing town in England.' He was also secretary to James IV, who employed him on important political missions. His great poem, well-named *The Thrissill and the Rois*, was inspired by the marriage of the Scottish king with Margaret Tudor. It has been described as 'perhaps the happiest political allegory in English literature,' and has placed the author not far below Chaucer and Spenser. But Dunbar's genius was nothing if not varied. He can be as bitingly satirical as Burns, as witness his *Dance of the Sevin Deidly Synnes* (in which some of his loftiest poetical flights occur), and at the same time touch the most tender chords, as in *The Lament for the Makaris*. Occasionally, too, Dunbar can strike a deep religious note, yet he is not above Rabelaisian humour. He was,

in short, a curious blend of high resolve and ignoble purpose. But much may be forgiven Dunbar, for he lived in chaotic, almost uncivilised times. When all is said, there is no denying the richness and exuberance of his fancy, or the deftness of his descriptive talent. Dunbar had not the popularity of that other East Lothian poet—Sir David Lyndsay, being essentially a court poet. But his fame has increased rather than diminished with the passing of the years. Gavin Douglas was not unmindful of Dunbar's genius when he composed *The Palace of Honour*, paying his tribute ungrudgingly.

**Dunbar, Earl of** (d. 1611). See Home, Sir George.

## E

**Elder, James** (1859-1937), agriculturist and educational reformer, was the son of Hugh Elder, farmer, East Bearford. He was chairman of the old East Lothian Farmers' Club, President of the Scottish Chamber of Agriculture, and, during the war (1914-18), a member of the Agricultural Council connected with the Ministry of Food. Elder also was a member of the advisory committee which brought about the passing of the Seeds Act (1920). In 1923 he was one of a deputation which, on the invitation of the General Swedish Agricultural Society, visited the principal farms and agricultural institutions in the southern part of that country. Two years later, he was chairman of a Scottish conference on agricultural policy. The establishment of the Board of Agriculture for Scotland, the Seed Testing and Plant Registration Station under the Department of Agriculture, and the Scottish Society for Research in Plant Breeding, were largely due to Elder. For the last-mentioned project, he was mainly responsible for raising £22,500 by voluntary subscription. In education Elder took much interest. At one time he was chairman of the Combined School Board of Haddington, and at another a member of the Departmental Committee on Education and Industry. His brother, Thomas, also a well-known agriculturist, was one of the first farmers to acquire his own holding.

**Elibank, Patrick, 5th Lord** (1703-1778). See Murray, Patrick.

**Erskine, James** (1679-1754), whose judicial title was Lord Grange, established a connection with East Lothian through acquiring Preston House, a two-storeyed mansion in the Scots Baronial style, situated a little to the east of the beautiful Market Cross at Preston. This was Grange's country house for many years, and here, as Carlyle of Inveresk reminds us, the judge 'amused himself

in laying out and planting a fine garden, in the style of those times, full of close walks and labyrinths and wildernesses, which, though it did not occupy above four or five acres, cost one at least two hours to perambulate.' The garden, protected from the cold winds by 'hedges of common elder' more than sixteen feet high, 'continued to be an object of curiosity down to the year 1740, inasmuch that flocks of company resorted to it from Edinburgh during the summer . . . and were highly gratified by the sight.' Preston House is now an ivy-clad ruin, and the glory of the garden has departed.

If Carlyle is to be believed, Grange was 'no lawyer' and 'a bad speaker.' At any rate, his promotion was amazingly rapid. Admitted to the Scottish Bar in 1705, he had, by the following year, climbed to the top of the ladder, being appointed to sit on the bench. In 1710 he became Lord Justice-Clerk in succession to Lord Ormiston. Grange's personality is an enigma. Though professing himself pious and a strict Presbyterian, so much so that he gained the esteem of Wodrow, he was yet lax in his morals, as anyone may discover who reads in the *Diary of a Senator of the College of Justice*, which Maidment edited in 1843. In politics there was the same duplicity. While proclaiming himself a Hanoverian, he secretly corresponded with the Jacobites, and was employed by his brother, John, Earl of Mar, to compose the address which the Highland chiefs presented to George I. But while the rebellion of 1715 was in progress, Grange discreetly retired to Preston House and busied himself with the affairs of Prestonpans. He also held prayer meetings with his minister, the father of Carlyle of Inveresk, which were prolonged far into the night. It is Carlyle, too, who tells us that Grange was 'not unenterprising in conversation, for he had a great many anecdotes which he related agreeably.' In personal appearance, again, he was 'fair-complexioned, good-looking, and insinuating.'

Grange's domestic life was one long tragedy. He married Rachel Chieslie, the daughter of Chieslie of Dalry, who murdered Lord President Lockhart because he gave an adverse decision in a cause in which his assailant was interested. Carlyle pictures Grange's lady as 'very beautiful'; but she had an ungovernable temper, was extremely jealous, addicted to drink, and at times mentally deranged. Her lord was in danger of his life, it being her custom to keep lethal weapons under her pillow. Though Grange was by no means immune from blame, the miserable existence he led so affected his health that he resolved on a dastardly act. In 1732 he led people

to believe that his wife was dead, whereas she had, with his connivance, been seized in Edinburgh by some Highlanders, violently overpowered, and kidnapped to the Hebrides. Eventually she was placed on the island of St Kilda, where she was in captivity for seven years, living under wretched conditions, and with little food. She was afterwards forcibly removed to Skye, where she died in May 1745, though her husband had publicly celebrated her funeral thirteen years before.

Meanwhile Grange carried on as if nothing extraordinary had happened. In 1734 he resigned his judgeship and entered the House of Commons as representative for Stirlingshire. Two years later, he disclosed another curious aspect of his personality when he opposed the abolition of the laws against witchcraft, which is consistent with Carlyle's view, that he was learned in demonology, and that the library at Preston House was filled with books on the subject. Grange survived his wife nine years, and apparently without a tinge of remorse. For a time he was secretary to the Prince of Wales, but latterly was poor, and eked out a none too creditable existence in London, where he died.

## F

**Fairbairn, Patrick** (1805-1874) was the last parish minister of Saltoun before the Disruption and the first of the Free Church there, which he left in 1853 to take up a professorship in the Free Church College in Aberdeen. From 1857 till his death he was Principal of the Glasgow College of his denomination. Fairbairn, who was Moderator of the General Assembly in 1864, was a scholarly evangelical theologian, and one of the company for revising the Old Testament. He translated several works from the German, while his two-volume *Typology of Scripture* (1845-47), setting forth definite principles for the interpretation of the symbolical parts of the Bible, is marked by great industry, acute criticism, and thoroughness. In 1868 he delivered the Cunningham Lectures, which were published as *The Revelation of Law in Scripture*. Fairbairn was editor of the *Imperial Bible Dictionary*, to which he contributed many important articles.

**Fall, Robert**, merchant prince and provost of Dunbar, was the son of James Fall, also provost of Dunbar, who sat in the House of Commons from 1734 to 1741 as member for Haddington, Dunbar, and Lauder. Robert's mother was Jean, daughter of Patrick Murray of Pennyland, in Caithness. When in 1741 the elder Fall again stood for the constitu-

ency his electioneering conduct was the subject of inquiry in the law courts. His opponent was Sir Hew Dalrymple of North Berwick who, if trickery had not been employed, would have been elected. But Fall, perceiving that the contest was likely to go against him, procured fictitious commissions, and by counting the whole votes, good and bad, the returning officer, George Fall, W.S., town clerk of Dunbar, was 'over-persuaded' to certify that James Fall was elected. This was not, however, the free act of the town clerk but the result of dishonourable conduct, which led to extraordinary proceedings. A detailed account of the affair, as well as of the Fall family of Dunbar will be found in vol. III of the *Transactions of the East Lothian Antiquarian Society*.

The importance of the Falls in the life of Dunbar was most marked during the closing years of the seventeenth century and throughout the eighteenth. For a time municipal affairs were dominated by four brothers, all of them merchant princes, while the provostship was almost a perquisite of the Fall family. Of the various holders of the office the best known, perhaps, was Robert Fall, son of James, mentioned above. In May 1781 he directed a spirited and successful defence against the bombardment of Dunbar from the sea by a French privateer which was in pursuit of a small vessel that had taken refuge in the harbour. (See Miller's *History of Dunbar*.) The story is a little confused, but the courageous part played by the provost is not in doubt. Fall has another title to fame. When, on 22 May 1787, Robert Burns arrived in Dunbar, 'riding like the devil, and accompanied by Miss \_\_\_\_\_ mounted on an old cart horse,' the poet dined with Provost Fall. In his journal Burns notes: 'Past through the most glorious corn country I ever saw, till I reached Dunbar, a neat little town—dine with Provost Fall, an eminent merchant and most respectable character, but undescribable, as he exhibits no marked traits. Mrs Fall, a genius in painting; fully more clever in the fine arts and sciences than my friend, Lady Wauchope, without her consummate assurance of her own abilities.' In all probability Burns dined at Dunbar House, the palatial edifice at the north end of the High Street, which was owned by the Provost. One of Robert Fall's sisters, Janet, married Sir John Anstruther, second baronet of Anstruther. Carlyle of Inveresk in his *Autobiography* speaks of the 'celebrated Jenny Fall' as 'a coquette and a beauty' and as 'lively and clever, no less than beautiful.' Lady Anstruther induced her husband to form a whale fishing company at Anstruther,



of which her brother, the Provost, was an extraordinary director.

Robert Fall and his relative Charles, together with a few of the landed gentry, founded the East Lothian and Merse Whale Fishing Company. There were 120 shares of £50 each, providing a capital of £6000, afterwards increased to £7200. The business was carried on from Dunbar harbour, and at one time the Company had five ships of 1532 tons burden, which gave employment to 238 seamen. On five ordinary managers, all residing in the burgh, devolved the duty of purchasing vessels, hiring and contracting with shipmasters, and supervising the victualling of ships. In October 1767 the managers advertised in the *Edinburgh Courant* their desire to contract for 13,000 pounds weight of beef for use in their ships. The highest catch of whales was in 1781 when twenty-one were landed at Dunbar. The Company, which ended its operations in 1803, having lasted fifty-two years, had only a brief spell of prosperity, and ceased to pay a dividend in 1785.

Fall and other members of the family were also prominently associated with the Society of Sailors of Dunbar. This was due in great measure to the fact that the Falls were strongly represented in the Town Council, the body which virtually controlled the Society, whose function was to collect the poor's money from the more prosperous sailors of Dunbar and distribute it in necessitous cases. In 1750 Robert and Charles Fall sold ten acres, of which they were proprietors, to the Society for £396. The property is described as 'that Piece of Arable Land lying in the Borrough Dales, Dunbar, bounded by Sir John Warrander's Land on the East, the Gallow Green on the North, Gamilshiels Land on the West, and the South Borrough Dales on the South.' Provost Fall himself owned ground adjoining the town called Liddlelands. It was during his time that the prosperity of the Fall family reached its zenith and that the magnificent house, already referred to, was built. The Falls had towering ambitions and, it is to be feared, lived beyond their means. Anyhow there came a decline in their fortunes, and in 1788 the mercantile house of Fall, one of the wonders of Scotland, went into liquidation. Robert Fall did not long survive the extinction of his firm. He died, says the *Scots Magazine*, on 18 December 1796 at Dunbar. He was the author of at least one publication—'Thoughts on the Sale of Corn by Weight instead of Measure, in Scotland,' written in 1777 but not published till 1802, when it appeared in the *Farmer's Magazine*.

**Ferguson, Robert**, of Raith, represented

East Lothian in Parliament from 1835 to 1837. After the passing of the first Reform Bill, there was a determined effort on the part of the Whigs to wrest the constituency from the Tories, who had held it long. Ferguson achieved this result, but was ousted two years later by Lord Ramsay, afterwards Marquess of Dalhousie. None the less Ferguson's political services to the county were considered so important by the Whig electors that they erected the striking but uninspired monument at the western entrance to Haddington, which was unveiled on 2 June 1843. The memorial cost about £650 and is 45 feet high. Executed by Robert Forrest, who was responsible for the colossal figure of Lord Melville in St Andrew Square, Edinburgh, it consists of a fluted Doric column surmounted by a statue of Ferguson, wrought from a single block of granite, and resting on a square base, at the corners of which are allegorical figures representing Justice, Geology, Art, and Agriculture, emblematic of Ferguson's ruling interests. The inscription mentions that the monument was erected by the 'tenantry of East Lothian' to 'a kind landlord, a liberal dispenser of wealth, a generous patron of literature, science, and art.'

Ferguson was the eldest son of William Ferguson of Raith, Kirkcaldy. After passing as an advocate in 1791, he made the tour of Europe. He was a member of the Institute of France, a Fellow of the Royal Society of Edinburgh, a member of the Geological Society of London, and president of several other scientific societies. Ferguson, who married Mary, only child and heiress of William Hamilton Nisbet of Dirleton (formerly Countess of Elgin), died in London, 3 December 1840, aged seventy-three.

**Fergusson, Sir William**, surgeon, was born at Prestonpans, 20 March 1808, the son of James Fergusson. He began his career in a law office, but finding the work not to his taste, turned to medicine, in accordance with his father's wish. He was a brilliant student of Robert Knox, the anatomist, and became his demonstrator. After being admitted a Fellow of the Edinburgh College of Surgeons, Fergusson lectured with Knox on general anatomy, and would spend from twelve to sixteen hours a day in the dissecting-room. In 1836 he became surgeon to the Edinburgh Royal Infirmary, and shared with James Syme the largest surgical practice in Scotland. Fergusson removed to London in 1840 to become Professor of Surgery at King's College, where his operative skill brought him many students. For long years he was the foremost operator in London. Many honours came to him, including that of Sergeant-Surgeon to Queen

Victoria, who in 1866 conferred a baronetcy on him, a distinction which was accompanied by a presentation from 300 old students, consisting of a silver dessert service valued at £400. Then in 1870 Fergusson was elected President of the Royal College of Surgeons. He made valuable contributions to the literature of his subject, the most notable being his *System of Practical Surgery* (1842), which had run through five editions by 1870. In 1833 Fergusson married Helen Hamilton, daughter and heiress of William Ranken of Spitalhaugh, Peebles-shire. He died in London, 10 February 1877, and was buried at West Linton, where his wife, who had predeceased him, also lies. Fergusson had a commanding presence. He was somewhat reserved in manner but was given to mild humour. Moreover he was very hospitable, and often gave his professional services gratuitously. Fergusson played the violin, was an excellent fly-fisher, and took an interest in theatricals.

**Fian (or Cunningham), John**, a well-known sorcerer, who, in the *History of King James the Sixth*, is designated schoolmaster at Tranent. He was associated with the North Berwick witches who sought by their art to wreck the ship in which James VI went to Norway to bring home his bride, Anne of Denmark (1589). It was currently believed that Fian had been in the company of Satan in North Berwick kirk, that he assumed the form of 'ane Black Mann within the Pulpitt thereof,' and that he attended a convention in the same place 'with Sathan and Witches.' For attempting to bring about the death of James VI, he was strangled and burned in Edinburgh in January 1591. Much curious information about this sorcerer will be found in a black-letter tract entitled 'News from Scotland,' a transcript of which is printed in Pitcairn's *Criminal Trials*, I, part II, 214-23.

**Fleming, James** (1590-1653), became minister of Yester in 1625. He was a member of the General Assembly of 1638 which abolished Episcopacy and restored Presbyterianism. By order of Assembly he attended the execution of witches at Tranent in 1649, on which occasion, as he reported to the Presbytery of Haddington, he 'was railed on and upbraided by some of the town's people.' They were arrested and admonished not to repeat the offence. Fleming, who had to flee after Cromwell's troops entered Scotland, officiated for several months at Newburn. By his second wife, he had a son, Robert, who was born at Yester in 1630. He was probably one of the combatants at the battle of Dunbar. Robert Fleming's later years were spent

at Rotterdam, where he was minister of the Scots Church. He died in London in 1694. He wrote many theological works. The elder Fleming left 300 merks 'for teaching poor scholars.'

**Fletcher, Andrew**, of Saltoun (1655-1716) was born at the ancestral seat, the son and heir of Sir Robert Fletcher, the patron of Gilbert Burnet. Fletcher's was a stormy and disappointed life, and it was only in old age, when he had settled at Saltoun, that he experienced a measure of tranquillity. After some years of foreign travel, he entered the Scots Parliament as a commissioner for East Lothian, but his determined opposition to the measures of Lauderdale and the Duke of York (afterwards James VII) forced him to flee to Holland, where he joined Monmouth and accompanied his expedition to England. A few years later Fletcher was again an exile: he was imprisoned in Spain, and fought against the Turks in Hungary. At the Revolution he came back to England, this time as a follower of the Prince of Orange.

In 1703 Fletcher was again a representative of East Lothian. The head of the nationalist party, he was the ablest and most disinterested of Scottish politicians. An uncompromising opponent of the Union, he delivered fiery but transparently sincere speeches that have made his name memorable. He was indignant because of the treatment meted out to the Darien colonists. But apart from that, he was convinced that the Union would eclipse the ancient glory of Caledonia. What he wanted was a federative, not an incorporating union, and he sketched an ingenious but visionary scheme for partitioning both kingdoms into provinces or states, each with a local capital, and a large measure of home rule. Scotland was to be divided into two provinces, of neither of which Edinburgh was to be the capital. Fletcher considered that city awkwardly situated for a metropolis. Another of the lairds of Saltoun's peculiar ideas was that slavery, after the Greek and Roman model, might be introduced. In his writings he represents the condition of slaves as happy and useful, and by contrast paints the state of the lowest class in Scotland. Serfdom, therefore, was an integral part of his scheme of political reform, and he gave it a touch of reality by advocating that all Scots landowners should be compelled to take white slaves in proportion to the size of their holdings. Although Fletcher was eloquent and sincere, it needs no superior intelligence to see that he was a man of wrong ideas, a propounder of reforms hopelessly impracticable. A contemporary well said of him that his notions of government were too 'fine spun,' and could 'hardly

be lived up to by men subject to the common frailties of human nature.'

Fletcher is best remembered as an improver of Scottish agriculture. In his wanderings abroad, he had noted the efficiency of the machinery for removing the husk of barley and converting it into 'pot' barley. In 1710 he engaged James Meikle, a Saltoun millwright, father of Andrew Meikle (see art.), to go to Amsterdam, and to examine the construction of such portions of the ironwork of barley mills as could not easily be made in Scotland. Meikle had a quantity of ironwork removed to Saltoun, and there a barley mill was erected. The first of the kind in Great Britain, it was a success, and for many years was constantly employed. The Saltoun mill is said to have been erected after a design by William Adam, the architect, father of the more celebrated Robert Adam. The mill was in charge of the wife of Henry Fletcher, a younger brother, who had a room in which she took orders. 'Saltoun Barley,' it is stated, was conspicuous on many a signboard. Mrs Henry Fletcher was a woman of high intelligence and enterprise. At Andrew Fletcher's instigation, she also visited Holland, where she secretly obtained the art of weaving and dressing what was called 'Holland' (fine linen). On her return, she set up in a field adjoining the barley mill an establishment for the weaving of Holland cloth, and so inaugurated a new industry for Scotland. Fanners, for winnowing corn, another novelty at that time, were also introduced at Saltoun.

Fletcher's political writings are marked by a vigorous English style, which he was one of the earliest of Scotsmen to employ. He is also credited with 'abundance of learning.' Anyhow, he formed a large and curious library at Saltoun Hall, for the housing of which a special room was built in 1775 by his grand-nephew, another Andrew Fletcher. Many people to whom Fletcher's career is unknown link him with a famous saying about ballads. The sentiment, as usually quoted, makes Fletcher declare: 'Let me make a country's songs, and I care not who makes its laws.' But what Fletcher actually wrote was this: 'I knew a very wise man so much of Sir Christopher's sentiment that he believed if a man were permitted to make all the ballads, he need not care who should make the laws of a nation.' It was therefore the 'very wise man' of Fletcher's acquaintance who was the author of the saying.

Fletcher died in London in 1716, and was buried in the family vault underneath the north side of Saltoun Church. The casket containing his remains bears his arms with the mottoes of *Festina Lente* (Hasten slowly) and *Dieu Pour*

*Nous* (God for us). Beneath is a Latin inscription, giving the date of the death of Andrew Fletcher, 'lord of the territories of Saltoun.' On an entablature at the base of the tall spire of the church can be read these words: 'Lord Innerpeffer, Andrew Fletcher the Patriot, Lord Milton (see art.), this spire was erected by George Fletcher Campbell, as a monument to the virtues of his ancestors; and an example for their posterity to imitate. Saltoun, 1805.'

**Fletcher, Andrew**, Lord Milton (1692-1766), the third of a trio of Andrew Fletchers of Saltoun, was the son of Henry Fletcher, and nephew of the patriot. In 1724, when only thirty-two, he succeeded Sir John Lauder of Fountainhall as a Senator of the College of Justice, taking the title of Lord Milton. Subsequently he was given a seat in the Court of Justiciary in place of another East Lothian laird, James Hamilton of Pencaitland. Finally, in 1735, he succeeded James Erskine of Grange (see art.) as Lord Justice-Clerk. Milton presided at the trial of Captain John Porteous in 1736, and in the following year was examined at the bar of the House of Lords with regard to matters arising out of the proceedings. Milton was more politician than judge, and over a period of years, embracing the second Jacobite rebellion, he performed duties which were entirely outside the domain of one holding judicial office. He acted as deputy for the Secretary of State, and, according to John Ramsay of Ochertyre (*Scotland and Scotsmen*, I, 89), the management of elections was Milton's 'masterpiece.' His absorption in politics increased with the years, and in 1748 he regularised his position by resigning the judgeship. Subsequently he co-operated with Archibald, third Duke of Argyll, became his confidential adviser, and controlled the greater part of the Government patronage. Milton showed his progressive spirit by promoting trade and agriculture. Some of his correspondence relating to public affairs will be found in John Home's *History of the Rebellion of 1745*. Allan Ramsay, the younger, painted two portraits of this judge.

**Forsyth, James**, Indian traveller, was born at Morham, 12 January 1838. His father, who bore the same name, was minister of the parish, but removed to Aberdeen in 1843. After taking the M.A. degree at an English university, Forsyth entered the Civil Service, and went to India as acting Conservator of Forests. Subsequently he served with distinction under Sir Richard Temple, Chief Commissioner of the Central Provinces. He became a skilful hunter, and in 1862 published a work entitled *Sporting Rifle and its Projectiles*. During the next two

years he was attached to the Bengal Staff Corps, made a complete tour of the Central Provinces, and prepared an account of his explorations for publication. Forsyth, however, died in London, 1 May 1871, while the sheets of the work were passing through the press. Six months later, it appeared under the title of *The Highlands of Central India: Notes on their Forests and Wild Tribes, Natural History, and Sports*, and has been described as 'a complete guide and exposition of the central highlands of India.'

**Fountainhall, Lord** (1646-1722). See Lauder, Sir John.

## G

**Galbraith, Robert**, was parson of Spott, and priest and treasurer of the Chapel Royal at Stirling. He also was one of nine advocates appointed when the College of Justice was instituted, and was admitted an Ordinary Lord in 1537. Galbraith, who was advocate to Margaret Tudor, the queen of James IV, was murdered in 1543 on account of favour which he was alleged to have shown to Sir William Sinclair of Herdmanston in a suit before him. He left some reports of cases, which are cited as the *Book of Galbraith* by the compiler of Balfour's *Practicks*.

**Gall, Richard**, minor poet, was born at Linkhouse, near Dunbar, in December 1776, son of a notary. After attending the burgh school of Haddington, where he was taught by Richard Hay, author of the *Beauties of Arithmetic*, he was apprenticed to his maternal uncle, James Burn, a carpenter and builder in Haddington. But the work was uncongenial, so Gall walked to Edinburgh, whither his parents had removed, and found employment as an apprentice printer (1789) with David Ramsay, proprietor of the *Edinburgh Evening Courant*. Subsequently he became Ramsay's travelling clerk, a position which he held till his premature death, 10 May 1801.

Gall was a zealous admirer of the poetry of Allan Ramsay and Robert Ferguson, but the strongest literary influence was that of Burns, with whom he is stated to have had personal acquaintance as well as correspondence. Gall wrote several songs which were set to music. The piece entitled 'Farewell to Ayrshire' was sent by him to Johnson's *Scots Musical Museum* with Burns's name prefixed, which led Stark in *Biographia Scotica* to assign it to the national bard. Another of Gall's pieces, 'Now bank and brae are clad in green' appeared in Crome's *Reliques of Burns*, and is obviously in imitation of 'Now spring has clad the grove in green' which Burns addressed to Alexander Cunningham.

Gall had little of the divine afflatus, and some of his songs smack too much of the manner of Burns and Tannahill. He is perhaps most original in 'My only jo and dearie,' one verse of which runs:—

The birdie sings upon the thorn

Its sang o' joy, fu' cheerie O,

Rejoicing in the summer morn,

Nae care to mak it eerie O;

But little kens the sangster sweet

Aught o' the cares I hae to meet,

That gar my restless bosom beat,

My only jo and dearie O.

Gall also wrote patriotic pieces which found favour with the volunteer corps; while his 'Address to Haddington,' comprising fifteen stanzas, is 'attractively reminiscent of the old county town. An edition of Gall's *Poems and Songs* was published at Edinburgh in 1819, with a life of the author. Gall lodged in Edinburgh with Thomas Campbell when the latter was composing his *Pleasures of Hope*. He also formed friendships with Hector Macneill, another Scots poet of the minor order, and Alexander Murray, who became Professor of Oriental Languages in Edinburgh University.

**Gardiner, James**, Colonel of Dragoons at the battle of Prestonpans, was born 11 January 1687-8. His father was Captain Patrick Gardiner, of the family of Torwoodhead, his mother, Mary Hodge of Hodges (formerly Thrieplaw) in Gladsmuir parish. Adopting a military career, Gardiner fought in Marlborough's battles and was wounded at Ramillies. According to Carlyle of Inveresk, his horsemanship recommended him to John, second Earl of Stair, to whom he became aide-de-camp and Master of the Horse. In the latter capacity he made the arrangements for Stair's ceremonial entry into Paris as ambassador (1719). Later, he was Lieutenant-Colonel of Stair's Dragoons.

Gardiner, on his own showing, led a 'gay and licentious life in Paris, but was suddenly brought to a sense of religion through reading, Doddridge says, Watson's *Christian Soldier*; or *Heaven Taken by Storm*. Carlyle of Inveresk, however, attributes his conversion to a perusal of Gurnall's *Christian Armour*, a work mentioned by Gardner himself to Carlyle's father. Young Carlyle frequently met Gardiner, but the company of a regenerated soldier was hardly to his liking. 'A noted enthusiast, a very weak, honest, and brave man' is his description. In taking Doddridge to task, Carlyle varies his characterisation by saying that Gardiner was a 'well-meaning man and a pious Christian' whose failing was that 'he boasted oftener of his conversion than of the dangerous battles he had been in.' In 1743 Gardiner became colonel of a regi-

ment of Light Dragoons, then quartered in East Lothian. It was at this time that he purchased Bankton House (originally Olive Stob), formerly occupied by Hew Dalrymple, Lord Drummore (see art.). A sketch of the mansion, which stood on the verge of the battlefield of Prestonpans, was made in 1844 by J. C. Brown, and is reproduced in Anderson's *Scottish Nation*. It shows a substantial looking building of three storeys, with high-pitched roof, crow-stepped gables, enormous chimneys, and an ornamental entrance approached by a flight of steps. The building associated with Gardiner was destroyed by fire, 27 November 1852, but it is possible that the external walls are those of the present mansion, which resembles the original structure.

Gardiner was residing at Bankton at the outbreak of the rebellion of 1745. Two days before the battle of Prestonpans he and his dragoons joined Cope, the commander of the Hanoverian forces, at Dunbar. On the night of 19 September he slept at the manse of the parish minister, Alexander Pyot, where he met Dr Carlyle, the future minister of Inveresk. Gardiner walked with the latter in the garden and communicated to 'Sandie' the confidential information that 'I have not above ten men in my regiment whom I am certain will follow me.' Cope was urged by Gardiner to attack the Highlanders without delay, but the wisdom of this advice was questioned, and not till the following day was the march towards Edinburgh begun, the royal army going by Charteris' Dykes (the wall surrounding the Amisfield estate) and Haddington. Gardiner was unwell, and had to be conveyed in a chaise. That evening Carlyle had his last interview with the colonel, whom he found 'grave but serene and resigned.' He concluded 'by praying God to bless me, and that he could not wish for a better night to lie on the field.'

Next morning, 21 September, the Hanoverian troops were drawn up near Gardiner's residence, the high enclosing wall of which was in Cope's rear. Gardiner's dragoons were posted on Cope's right wing and, after the disaster to Whitney's cavalry, were ordered to charge the Highlanders. Only eleven obeyed, the others galloping from the field, a situation that gives point to General Wightman's remark that Gardiner's heart was broken by 'the behaviour of the dogs he commanded.' The battle seemed already lost. Nevertheless when the officer commanding the infantry was struck down, Gardiner, though suffering from two wounds, 'immediately quitted his horse' and 'took upon him the command of the foot, at whose head he fought till he was brought down by three wounds,'

one in his shoulder, another in his forearm, and the third, a mortal stroke from a Lochaber axe, in the hinder part of the head. (*Gent. Mag.* XV, 530). Gardiner is believed to have fallen at a spot now marked by a decayed thorn tree, and within view of his house, to which he would have been carried had it not been that Bankton was by this time in possession of the Highlanders and full of wounded. In these circumstances, John Foster, Gardiner's faithful servant, conveyed his master in a cart to the manse of Tranent, where he survived but a few hours. Three days later, Gardiner's remains were interred in the north-west corner of Tranent Church where he had often waited on the ministrations of Charles Cunningham. The old church was demolished in 1797, and, in digging the foundations of the present building, Gardiner's grave was discovered and the body examined. Miller, in his *History of Haddington*, says that Gardiner's hair was quite fresh, and that part of his queue remained. Robert Chambers corroborates this statement, and adds that 'the head was found marked by the stroke of the weapon which dispatched him.'

Gardiner's funeral sermon was preached, curiously enough, at Northampton by his close friend and correspondent, Dr Doddridge, the famous nonconformist divine and hymn-writer. The sermon, which was published, was entitled 'The Christian Warrior Animated and Crowned,' and at the service a hymn specially written for the occasion by Doddridge was sung. Doddridge afterwards wrote: *Some Remarkable Passages in the Life of the Honourable Colonel James Gardiner*. Published in 1747, this work gives a fair account of Gardiner's religious history, but is of no value so far as his military career is concerned. It is dedicated to David Gardiner, cornet in Sir John Cope's Regiment of Dragoons, and contains, in addition to Doddridge's narrative, memorial verses on the gallant colonel by the Rev. Benjamin Sowden, and a pretty long elegy by the Rev. Thomas Gibbons.

Gardiner married, 11 July 1726, Lady Frances Erskine, daughter of the fourth Earl of Buchan. By her he had eight children, of whom four survived. A 'lively little woman,' Lady Frances was the 'Francissa' of an elegy on her husband. Of his wife Gardiner said 'that the greatest imperfection he knew in her character was, that she valued and loved him much more than he deserved.' Lady Frances was the patroness of Robert Blair, minister of Athelstaneford, the poet of *The Grave*; a correspondent of Doddridge and Isaac Watts; and a warm supporter, as were all the Buchan family, of Wesley and Whitefield. She

was one of Wesley's auditors when he preached one morning at seven o'clock in the High School Yards in Edinburgh. A month later, Lady Frances wrote congratulating Wesley on sending two of his preachers to Edinburgh. 'I have never, I own, been at the preaching in the morning yet, as they preach so early; but I ventured to the High School Yard the morning you (Wesley) left Edinburgh; and it pleased God, even after I got home, to follow part of your sermon with a blessing to me.' Lady Frances was the authoress of *Anna and Edgar; or Love and Ambition: A Tale*, published in Edinburgh in 1781, while her daughter, Richmond, was the 'Fanny Fair' of the song 'Twas at the Hour of Dark Midnight,' written in commemoration of Colonel Gardiner by Sir Gilbert Elliot, third baronet of Minto. Lady Frances Gardiner died on 9 June 1795.

At the time of the burning of Bankton House in 1852 public attention was directed to the heroic end of Colonel Gardiner, and through the efforts of Dr Robert Balfour Graham, minister of North Berwick, and other local ministers, a fund was raised out of which was erected, in 1853, the well known monument to Gardiner, which stands in front of Bankton House and within a few yards of the main railway line. On the front of the monument, which was the work of Handyside Ritchie, an Edinburgh sculptor, are inscribed the words: 'To Colonel Gardiner who fell in the Battle of Prestonpans, 21st of September 1745. A faithful man, and feared God above many. Neh. vii. 2.' On the east side the inscription runs: 'This neighbourhood, alike hallowed by his life and renowned by his death, gratefully accepts the guardianship of his memory.' Lines from a poem on Gardiner by Hugh Miller are chiselled on the west side.

His valour, his high scorn of death,  
To fame's proud meed no impulse owed;  
His was a pure unsullied zeal  
For Britain and for God.  
He fell—he died—the exulting foe  
Trod careless on his noble clay;  
Yet not in vain our champion fought  
In that disastrous day.

A portrait, showing Gardiner in his fortieth year, was painted by Van Deest, a Dutch artist brought to Scotland by General Wade in 1727.

**Gardiner-Baird, Sir James**, sixth baronet of Saughtonhall. In the staircase of the County Buildings, Haddington, hangs a portrait of this lieutenant-colonel, painted for the East Lothian Yeomanry Cavalry by John Syme in 1827. Sir James was commandant of this corps from its embodiment in 1797 and for many years thereafter. He was of the family of Baird of Newbyth, which

became possessed of the lands of Saughton, now part of the city of Edinburgh, in the time of Robert Baird, who was created a baronet of Nova Scotia in 1695. The family took the name of Gardiner-Baird when Sir William, the fifth baronet, married Frances, the daughter of Colonel Gardiner. They were the parents of Sir James Gardiner-Baird, who succeeded to the baronetcy in 1771. He resided for nineteen years at The Inch, Liberton, and died in 1830.

**Gibson, James**, was minister of Spott in 1576. From 1578 he had charge of Saltoun, Pencaitland, Keith Humber and Keith Marischal, with two or three readers as assistants. On 24 January 1583-4 he was presented to the vicarage of Saltoun, but in the summer of 1584 he fled to England with the Presbyterian leaders, including James Carmichael (see art.). Apparently he returned to Scotland earlier than the majority of the exiles, and from 1585 to 1597 had charge of Pencaitland and Saltoun with the assistance of a reader. Towards the end of 1585, after preaching a sermon violently condemning King James's ecclesiastical policy, Gibson was arrested, and on 21 December had an interview with His Majesty during which he called the King a persecutor who maintained 'the tyranny of the bishops and absolute power,' and prophesied disaster for him and his posterity if he continued in his 'cursed course.' (Calderwood, *History of the Kirk*, IV, 484-8). Accounts of this conference, although not printed, were circulated in manuscript and became well known in England as well as Scotland. The conflict between Gibson and the Government continued for another five years, during which he suffered periods of imprisonment and of suspension from preaching. King James never forgave him. In 1590 Gibson appears to have visited England again, and may then have established contacts with the extremists of the English Puritan party, whom he subsequently encouraged by correspondence to overthrow by force Church and State in England. Gibson was presented to the vicarage of Tranent, 13 June 1598, and until his death, probably in 1602, had charge of Tranent and Seton.

**Glass, Adam**, who became minister of Aberlady in 1697, was remarkable for defying the conventions. At his induction he refused to subscribe the formula, for which he was rebuked by the Synod, while the Presbytery was instructed 'to keep a watchful eye over him.' In 1705 Glass and some others protested to the General Assembly against what they termed 'tyrannical impositions,' but they were ordered to remove, and were hooted as incendiaries by a crowd at the door.

During his ministry at Aberlady, Glass seems to have resided at Redhouse, having married the daughter of the laird, Captain Thomas Hamilton. He lived beyond his means, got into debt, and ultimately was an inmate of the Sanctuary of Holyrood. Glass also neglected his parish for long periods, and as the censures of the Presbytery had no effect, his charge was declared vacant in 1711. On his joining the Church of England, the Synod in 1712 relieved him of his status as a Presbyterian minister. Re-ordained as a deacon and priest by the Bishop of London, he was for a brief period rector of Lofthouse, Yorkshire. Glass, who died in 1741, came of good stock. He was the youngest son of Alexander Glass of Sauchie, Stirlingshire. His mother was Marion Rae, daughter of Colonel James Rae of Cultinrove, and grand-daughter of Sir John Sinclair of Stevenson. Glass was a brother-in-law of George Turnbull, minister of Tynninghame. (See art.).

**Gordon, Hon. Alexander**, Lord Rockville (1739-1792), was the third son of William, second Earl of Aberdeen, by his third wife, Anne, daughter of Alexander, second Duke of Gordon. Admitted to the Scottish Bar in 1759, he was elevated to the bench on the death of David Dalrymple, Lord Westhall (see art.), and took his seat 1 July 1784, as Lord Rockville. The title was derived from an estate in East Lothian which his Lordship had purchased. Tall and handsome, Rockville 'adorned the bench by the dignified manliness of his appearance, and polished urbanity of his manners.' (Douglas, *Peerage*, I, 22). He married in 1769 the widow of William, Earl of Dumfries and Stair, and had his town house on the Castlehill of Edinburgh, in an alley which bore the name of Rockville Close. He afterwards removed to St Andrew Square. In his younger days Rockville was a member of the 'Crochallan Fencibles,' a club which met in Anchor Close and was famous for claret, uproarious mirth, and buffoonery. Burns declared that he never was so abominably thrashed as when introduced to the 'Crochallans.' John Kay, the Edinburgh caricaturist, made an etching of Lord Rockville which is reproduced in his *Original Portraits*.

**Graham, Henry Grey**, writer on Scottish history, was the youngest of the eleven children of Dr Robert Balfour Graham, minister of North Berwick, by his wife Christina, daughter of Dr Archibald Lawrie, minister of Loudoun. He was born in his father's manse, 3 October 1842. Graham's ancestors for at least six generations were connected with the ministry of the Church of Scotland. His great grandfather, Dr George Lawrie,

minister of Loudoun, first introduced Burns's poems to the public. On the death of his father in 1855, Graham removed with his mother to Edinburgh, where he was educated for what might almost be called the family vocation. Licensed by the Presbytery of Haddington in 1865, he became in 1868 minister of Nenthorn, Berwickshire. Here he made the acquaintance of Alexander Russel, editor of *The Scotsman*, who resided in the parish in summer. Russel was attracted to the young minister by his Broad Church views, unconventionality, pungent wit, and literary discernment. Thereafter Graham contributed to *The Scotsman* during many years, besides writing the longest and most adequate sketch of its famous editor. It forms one of Graham's *Literary and Historical Essays*. After the death of Dr Robert Lee of Old Greyfriars Church, Edinburgh, with whose schemes for liturgical reform he was in full sympathy, Graham was invited to become a candidate for the vacancy, but preferred to remain at Nenthorn. In 1884, however, he was translated to Hyndland Church, Glasgow, where he remained till his death, 7 May 1906.

Graham took little interest in ecclesiastical affairs and, apart from pastoral work, was a literary recluse. His studies were mainly directed to eighteenth-century Scotland, of which he had unrivalled knowledge. His two works—*Social Life of Scotland in the Eighteenth Century* and *Scottish Men of Letters in the Eighteenth Century*—bring the atmosphere of that resplendent period very near. Both works were the result of many years' research, and of wide reading. There was, it is said, hardly a pamphlet of the period in the Advocates' Library (as it was then) which Graham had not seen. A brilliant representative of the school of literary historians, he draws word-pictures which, while grounded in the facts, are instinct with colour. Both books, however, are not without blemishes, the most serious being their treatment of ecclesiastical affairs. For a Presbyterian minister, Graham's attitude was surprisingly unsympathetic, often misleading, and occasionally flip-pant. It was this aspect that attracted Lady Frances Balfour when she read his *Social Life of Scotland*. Writing to the author from Whittingehame, she says: 'I am too loyal a daughter of the Church of Scotland not to regret the backhanders the said Church and its ministers get from you at times!'

In 1878 Graham married, at the Catholic Apostolic Church, Gordon Square, London, Alice Carlyle, his first cousin. His wife's mother, who was a great favourite with Edward Irving,



married Thomas Carlyle of Shawhill, Ayrshire. Carlyle was an advocate but gave up his practice to become a minister of the Catholic Apostolic Church. He published books, mostly theological, which led to his being confused with his more famous namesake. At least the latter thought so, and in the first edition of his *Reminiscences* spoke of 'my double-goer, T. Carlyle, Advocate . . . selling his pamphlets as mine, getting my letters as his, and vice versa.' Against this statement Graham vehemently protested in the *Athenæum* as 'bitterly false' and 'cruelly erroneous.' The offending passage in the *Reminiscences* was afterwards expunged, and the omission marked by a footnote to the effect that the Sage of Chelsea had been misinformed.

**Grant, William**, Lord Prestongrange (1701?-1764). Readers of *Catriona* will remember the interview David Balfour, the bearer of a letter from the laird of Pilrig, had with 'Lord Advocate Prestongrange' at his town house. R. L. Stevenson has immortalised Prestongrange, who, before he became a judge, was a noted political figure. The second son of Sir Francis Grant, Lord Cullen, by his first wife, Jean, daughter of Rev. William Meldrum of Meldrum, he was admitted an advocate in 1722, appointed Procurator for the Church of Scotland and Principal Clerk of Assembly in 1731, Solicitor-General in 1737, and Lord Advocate in 1746. Ramsay of Ochertyre says Grant discharged the duties of the last-mentioned office 'at a very stormy period with less obloquy and ill-will than could have been expected' (*Scotland and Scotsmen*, I, 121), which is saying much, for as Lord Advocate he was connected with measures that made him unpopular with the Jacobites. During the rebellion of 1745 he is believed to have written a pamphlet, which was published, 'containing an Answer to the second Manifesto of the Pretender's eldest Son . . . containing Reflections, political and historical, upon the last Revolution, and the Progress of the Present Rebellion in Scotland.' Grant was also closely connected with the measures for abolishing heritable jurisdictions and annexing the forfeited estates. When the latter became law, he acted as a commissioner, his conduct in the adjustment of claims meriting, says Tytler, 'universal approbation.' It also fell to Grant to prosecute in the trial of Archibald Stewart, Lord Provost of Edinburgh, whose actions were ambiguous when the Highland army was marching on the capital, though the evidence showed that the conduct of Stewart, who was unanimously found not guilty, was not so culpable as it was thought to be by the Lord Advocate.

In November 1754 Grant became an Ordinary Lord of Session and a Lord of

Justiciary. He assumed the title of Lord Prestongrange, an estate in East Lothian which he had purchased in 1746. Prestongrange, says Ramsay of Ochertyre, 'lost no fame by becoming a judge,' being 'better suited to the bench than to the bar.' He was also 'an excellent criminal judge,' being 'amiable, enlightened, and upright.'

Prestongrange died at Bath, 23 May 1764, and was buried in Prestonpans Church. There is a monument to him in the churchyard. By his wife, Grizel, daughter of Rev. — Miller, he had four daughters. Janet Grant married the fourth Earl of Hyndford; Agnes, Sir George Suttie of Balgone, Bart.; and Jane, Robert Dundas of Arniston, the second Lord President of that name. Christian died unmarried. On the death of the Countess of Hyndford in 1818, her nephew, Sir James Suttie, succeeded to the Prestongrange estate, and assumed the additional surname and arms of Grant. He represented East Lothian in three parliaments, and died in 1836. A portrait of Grant, painter unknown, is in the Scottish National Portrait Gallery.

**Gray, John**, who bequeathed to his native town of Haddington a noble collection of early printed books, was born 28 February 1646. Andrew Gray, his father, was a merchant in Haddington. He was twice married, John being the eldest son of the first union. Gray was educated at Edinburgh University, where he graduated Master of Arts in 1664. Resolving to enter the ministry of the Church of Scotland, then under Episcopal domination, he passed his trials before the Presbytery of Haddington, and was licensed in 1667 by George Wishart, Bishop of Edinburgh. For the next five years he was minister of Tulliallan, after which he accepted an invitation from the Town Council of Glasgow to preach in 'ony of the toune's kirkis as he sall be appoynted.' In Glasgow Gray made the acquaintance of Gilbert Burnet, and a close relationship existed for several years, both belonging to the school of Archbishop Leighton. Reliable testimony to the personality and theological views of Gray is furnished by a score of manuscript volumes in his handwriting. He appears to have been a person of resolute purpose, highly opinionative, and striving for the fulfilment to the letter of clear-cut convictions. Probably, too, his nature was more imperious than genial, more just than generous. Be that as it may, he left 3000 merks to the community of Haddington, in addition to his splendid library.

In 1684 Gray was translated from Glasgow to Aberlady parish, but in 1689 he was deprived of his charge for refusing to read a proclamation of the Scots Parliament and to pray for King William

and Queen Mary. Gray had no alternative but to become a non-juror, though he continued to describe himself as 'minister of Aberlady.' For the rest of his days he lived in Haddington, where he occasionally preached in the Episcopal meeting-house in Poldrate. He died, 24 November 1717, and is buried under a flat, ornamented stone with elaborate inscription in the ruined choir of the parish church of Haddington.

Gray's will, dated 23 April 1711, is mainly concerned with his Library. A thousand merks were to be spent in lighting the apartment in which it was stored. Another thousand was to be absorbed in remunerating the librarian, and in buying and binding books. Gray named the Provost, three bailies, the Dean of Guild, and the Town Clerk, as trustees. They were to meet annually on 28 February (the donor's birthday) to discuss the affairs of the Library. The bequest became operative on the death of Mrs Gray in 1729. She, too, left a will, which makes clear that her husband was a man of substance. Not only Haddington, but several East Lothian lairds received loans from the ex-minister of Aberlady. At one time the magistrates of Haddington were in Gray's debt to the amount of 8000 merks. Then in 1712 Gray lent Henry Fletcher of Saltoun 1000 merks, and in 1717 another 3000 merks. Lord Elibank, then laird of Ballencrieff, also received a loan of 1000 merks.

Gray's Library has now been in the possession of the burgh of Haddington for more than two centuries. During many years it lay neglected in the gallery of the building in which the Public Library is housed. Its existence was known to few, and fewer still showed any desire to become acquainted with its remarkable contents. But when, in 1929, the town council realised that they had in their keeping the finest private library of early printed books in Scotland, they built a handsome annexe to the Public Library, where John Gray's magnificent collection, besides being preserved from further deterioration, can be inspected by all interested. Gray's library consists of fully 900 items, representing a varied assortment of specimens of early printing and binding—the handiwork of the most renowned printers in Europe in the sixteenth and seventeenth centuries. The books—ponderous tomes, some of them—are for the most part theological. Gray must have been a man of prodigious learning, for the serried ranks of venerable books are in all languages, and many have marginal notes in the handwriting of the scholarly minister of Aberlady, together with this inscription: 'Ex Libris Jo. Gray, Aberladiæ. Summa religionis imitari quem colis.' (The

sum of religion is to imitate Him whom you worship.) This motto is the same as the one which Archbishop Leighton placed upon his books, now preserved in Dunblane. As a collection of books of rare quality, Gray's Library attracts the bibliographer and the antiquary, the man skilled in the productions of the early printing press, and he who delights in rummaging for ancient lore, in studying quaint woodcuts, and appreciates splendid bindings. For a detailed account of the Library, see the *Catalogue of the Library of John Gray*, with introduction and descriptive notes by W. Forbes Gray (1929).

**Gray, Robert**, banker and ornithologist, was born at Dunbar, 15 August 1825, the son of Archibald Gray, merchant there. Robert attended the parish school. Choosing banking as his profession, he obtained rapid promotion. At the age of twenty he entered the head office of the City of Glasgow Bank and was subsequently appointed inspector of branches. In 1874 Gray entered the service of the Bank of Scotland, first as superintendent of the Edinburgh branches and then as Cashier. The latter position he retained for the remainder of his life.

As a youth, Gray devoted his leisure to the study of natural history, specialising in ornithology. While on his rounds as inspector of the branches of the City of Glasgow Bank he availed himself of every opportunity to study bird life. Besides making additions to his collection of specimens, he filled notebooks with minute observations. In this way he built up a mass of first-hand knowledge which he illustrated with a skilful pencil. These note-books formed the groundwork of his highly readable *Birds of the West of Scotland* (1871), a work now scarce.

Gray was an active member of several scientific organisations. In 1851 he helped to found the Natural History Society of Glasgow, was its treasurer for two years and its secretary for thirteen, as well as a contributor to its *Proceedings*. On removing to Edinburgh, he was admitted a Fellow of the Royal Society of that city and in 1882 became a Vice-President. Gray, however, was most closely identified with the Royal Physical Society. One of the oldest scientific bodies in Edinburgh, it was moribund, but when, in 1877, he became secretary, the Society soon revived. Gray's business capacity, powers of organisation, and persuasive manner, heartened the old members and attracted new. He also introduced much needed reforms and improved the status of the Society by the issue of printed *Proceedings*. Gray was collaborating with William Evans in preparing a volume

treating of the birds of the east coast of Scotland when he died suddenly in Edinburgh, 18 February 1887. He was greatly assisted in his studies of bird life by his wife, Elizabeth, daughter of Thomas Anderson of Girvan, whom he married in 1856. Mrs Gray was also interested in geology, and formed an extensive collection illustrative of the fossils of the Silurian rocks of the south of Scotland.

**Green, Charles Edward** (1865-1920), law publisher, though not a native of East Lothian, was strongly drawn to the county—its natural beauty, its old mansions, its antiquities—and much of his leisure was spent within its borders. 'The county,' he wrote, 'is rich in historical associations and remains; it has given to Scotland Knox and many other great men; its soil has been "salted down" with the bones of thousands slain in battle.' Green's wanderings in 'one of the most charming of Scottish counties and as a whole one of the least known' led him to embody his impressions and researches in a handsome volume, copiously illustrated, and simply entitled *East Lothian*. Published in 1907, the work ranks high topographically, being in fact without a competitor, for the volume on the county published by the Royal Commission on the Ancient and Historical Monuments of Scotland has a more limited function. While the author makes no attempt at exhaustive treatment, he brings together much curious information that is hard to find elsewhere.

Besides being the publisher of numerous works of reference dealing with law, medicine, and agriculture, Green was the founder of the *Juridical Review* and of the *Scots Law Times*. He was a Fellow of the Royal Society of Edinburgh. A brochure containing appreciations of his life and work was published after his death.

**Gunn, William Maxwell** (1806-1851), who was Rector of Haddington Burgh School from 1838 to 1843, had a distinguished academic career. As a pupil at the High School of Edinburgh, he carried off (1823) the gold medal in the Rector's class. Two years later, he was the first to obtain a gold medal presented by the Writers to the Signet to the best scholar in the Senior Humanity Class in Edinburgh University. Gunn was the first Rector of the Edinburgh Southern Academy, which he opened in 1829. He relinquished his Haddington rectorship, already noted, on being appointed one of the classical masters of the High School of Edinburgh. His later years were spent in Inverness, where he was classical teacher in the Royal Academy. Gunn was the author of several classical textbooks. He also published in two volumes for the Wodrow Society, the *Select*

*Works of Robert Rollock*, the first Principal of Edinburgh University. Other publications of his were: *Hints on the Study of Biblical Criticism in Scotland* (1838) and *Religion and National Education* (1840). The honorary degree of Doctor of Laws was conferred on Gunn by Edinburgh University.

## H

**Haldane, Richard Burdon**, Viscount Haldane of Cloan (1856-1928), Lord Chancellor, represented East Lothian in Parliament from December 1885 until raised to the peerage in 1911. In accepting an invitation to contest the seat in the Liberal interest, Haldane undertook a task the outcome of which was highly speculative. Hitherto the constituency had been regarded 'almost as a pocket burgh of the Wemyss family,' being largely composed of landed proprietors who saw to it that their tenantry were of their way of thinking politically. But Gladstone's recent Franchise Act had given the vote not only to agricultural labourers but to the working classes in towns, and it was difficult to prognosticate how the election would go under the new conditions. Lord Elcho, the sitting member, desired re-election, and was actively supported by A. J. Balfour of Whittingehame (as he then was). Haldane, on the other hand, had the assistance of the Marquess of Tweeddale. The Liberal candidate saw that the newly enfranchised classes in the country districts would be chary of attending his meetings lest they should offend the lairds, and he introduced a new method of electioneering by tramping up and down the constituency and talking to the farm employees as well as the artisans. In his *Autobiography* Haldane writes: 'I threw myself with all the energy I had into a prolonged contest, and in December 1885 ejected the sitting member, Lord Elcho, by a large majority. Having turned him out from a seat which by tradition had long been a Conservative one, I had of course to fight hard afterwards to keep the constituency. But it became a splendid Liberal seat. By working in it constantly as I was able, I got to know the new electors whom the recent extension of the franchise had brought in, and through subjects in which the older electors were interested irrespective of politics, I got to know them also. I had the devoted help, as my chairman, of Mr Lawrie of Monkkrigg, an able man of business and of high character, and at his house I had always a home during my frequent visits to the county. For East Lothian I sat unbrokenly for a quarter of a century, having to fight no fewer than eight contested elections during the time.'

At the General Election in the summer

of 1892 Haldane had a stiff fight. Announcing the result to his mother, he wrote: 'I am in by the skin of my teeth. The Church question and a section of the miners did it, but the main cause was the falling off of enthusiasm for Mr Gladstone. We had no notion of the peril we were in and expected on our canvass a majority of 800 to 1000 when we went in to count. Prestonpans and Dunbar were solid against me and, but for the personal affection for me of true friends, who came from all quarters to poll for me, I should be out.' At the General Election in January 1906, when the Liberals were overwhelmingly successful, Haldane's majority rose from 378 (in 1900) to 1180, notwithstanding that he was unable, owing to public business, to give the constituency his undivided attention. In January 1910 Haldane completed twenty-five years parliamentary connection with East Lothian, and the auspicious event was celebrated by his supporters in March. Besides being made a freeman of Haddington, he was presented with a service of plate.

But his political relations with East Lothian did not last much longer, for in the following year he entered the House of Lords as Viscount Haldane of Cloan.

**Hall, Sir James**, of Dunglass (1761-1832), founder of experimental geology, was the eldest son of Sir John, third baronet, and was born at Dunglass. The intimate friend of James Hutton, he adopted the leading principles of his system, but only after three years' argument reinforced with constant experiment in the laboratory, as well as careful study of rock formations in Scotland and abroad. It was by the same means that Hall refuted the views of Werner, the results of his experiments in the laboratory being conveyed in a series of communications to the Royal Society of Edinburgh, of which he was president. To the same body he submitted an 'Essay on the Origin and Principles of Gothic Architecture,' a subject which interested him almost as keenly as geology. The 'Essay' was afterwards greatly expanded, and was published in 1813, with sixty plates. A machine invented by Hall for regulating high temperatures was described to the Geological Society of London after his death, by his second son, Basil, the noted traveller, and the writer of several books dealing with wanderings in various parts of the globe.

A pleasant glimpse of Hall as laird of Dunglass is afforded in the journal of Burns who, in his Border tour with Robert Ainslie, visited Dunglass—'the most romantic, sweet place I ever saw.' Sir James and his lady (a daughter of the fourth Earl of Selkirk), the poet describes as 'a pleasant happy couple.' Burns was taken to see the 'fine scenery on the

stream of Dunglass,' and Sir James, he further tells us, 'pointed out a walk for which he has an uncommon respect, as it was made by an aunt of his (Hall's), to whom he owes much.'

**Hall, Sir John**, Lord Provost of Edinburgh from 1689 to 1691, was the first baronet of Dunglass. He was a wealthy merchant in the Scottish capital, and in 1669 acquired the Craigcrook estate on the outskirts of the city, which gained literary and legal fame as the country residence of Francis Jeffrey. In 1687 Hall was created a baronet, and, two years later, became Lord Provost, though, for political reasons, he does not seem to have been popular. At any rate, he resigned before his full period of service had expired, declaring that he would have done so earlier had it not been 'the desire of certain persons to thrust him off without his consent.' Sir John recommended the town council to choose one 'able to procure favours and kindness from his Majesty.'

**Hamilton, Sir Andrew**, Lord Redhouse, was the second son of Sir Thomas Hamilton of Priestfield and a half brother of Thomas, first Earl of Haddington. His appointment as a Lord of Session, with the title of Lord Redhouse, was brought about in a curious way. On 28 June 1608 Hamilton presented a letter from James VI to the Court of Session, requiring their Lordships to take notice of his qualifications for a judgeship along with those of Sir Gideon Murray of Elibank and Thomas Henderson, Commissioner of Edinburgh, and to admit the best qualified of the three. Their Lordships took the hint, and Hamilton was appointed to the vacancy caused by the resignation of his father. Redhouse, who died on 1 September 1634 and was buried in Greyfriars Churchyard, Edinburgh, married Jean, only child of John Laing, Keeper of the Signet, and in 1608 he and his wife were infeft by Laing in the lands of Wester Red Spittal and Coates. Again, in 1621, Sir Andrew was infeft in the lands held by Robert Trotter, as prebendary of Red Spittal, in the collegiate church of Dunglass. The marriage of Laing's daughter to Sir Andrew brought Redhouse into a branch of the ducal family of Hamilton.

**Hamilton, George**, last of the lairds of Redhouse, inherited a legacy of debt from his father. From it he could not free himself, and was often forced to remain in hiding or seek the sanctuary of Holyrood. In 1739 Hamilton complained to the Court of Session that the Bailie of Holyrood had granted a warrant for his arrest and the searching of his person for money alleged to have been fraudulently concealed. The case was decided in favour of the Bailie. In the 'Infor-

mation' for Hamilton, lodged in court on 8 December 1740, the pursuer laments his misfortune to have succeeded 'to a landed Estate deeply encumbered by the debts of his predecessors.' He represents himself as proposing no injustice, but as seeking sanctuary until his affairs were laid before his creditors. He characterises the fee necessary before a debtor could take up residence as ridiculous, and asserts that every man, whether booked or not, is entitled to sanctuary against civil debts 'the moment his legs are over the strand.' Though resorting to Holyrood sanctuary, Hamilton declined to pay the booking fee. Nor would he pay the Bailie's fees. But this abstention had its repercussion, for when, in August 1739, two of Hamilton's creditors applied to that official for his apprehension, the warrant was readily granted. Trouble from Hamilton must, however, have been feared, for the officers sent to arrest him were accompanied by soldiers armed with bayonets. When his lodging was beset Hamilton attempted to escape by climbing a high wall, but was captured. The sum of £5 sterling and a cutlass were taken from him.

In the rebellion of 1745 Hamilton served as Deputy Quartermaster-General to the Highland army. It is recorded that the Prince, after holding a council of war at Duddingston, sent out Hamilton and Roy Stewart to report. On reaching Chrystal's Inn, Musselburgh, they saw two of the royalist pickets, Francis Garden (afterwards Lord Gardenstone) and Robert Cunningham (later General Cunningham) regaling themselves. Hamilton and Stewart made them prisoners and, after threatening to hang them, conveyed them to the Prince's headquarters. After Culloden, Hamilton was taken prisoner and, along with seventy others, condemned to death at the York Assizes. On 1 November 1746 he was hanged 'with all the circumstances of barbarity which attended these executions.'

**Hamilton, George** (1757-1832), was born in Bolton manse, 'a solitary place at a distance from any road,' writes Carlyle of Inveresk. His father, John Hamilton, minister of the parish, married Jean Wight, a cousin of Carlyle's. 'She was very handsome, sprightly and agreeable—about twenty; he a sensible man.' George, their son, was educated at the High School of Edinburgh, and from 1790 till his death was minister of Gladsmuir. Hamilton, who was Moderator of the General Assembly in 1805, belonged to the Moderate party, and made a celebrated speech in the supreme court of the Church, in which he scouted the idea of converting the heathen, an attitude towards foreign missions which brought Dr John Erskine, the leader of the Evangelicals, to his feet, with the words:

'Rax me the Bible.' Besides writing a description of his parish for Sir John Sinclair's *Statistical Account of Scotland* (1791), Hamilton was the author of a political poem entitled 'The Telegraph.' He also took Burns to task for having written certain imprudent lines (as he thought) on seeing the ruinous state of the ancient hall of Stirling Castle. Here is part of the minister of Gladsmuir's poetic admonition:—

Can Burns, disdainful truth and law,  
Faction's venom'd dagger draw;  
And, skulking with a villain's aim,  
Basely stab his monarch's fame?  
Yes, Burns, 'tis o'er, thy race is run,  
And shades receive thy setting sun:  
With pain thy wayward fate I see,  
And mourn the lot that's doomed for thee:

These few rash lines will damn thy name,

And blast thy hopes of future fame.

In the Glenriddel manuscripts Burns, under the title of 'The Poet's Reply to the Threat of a Censorious Critic,' alludes to the minister of Gladsmuir thus: 'My imprudent lines were answered, very petulantly, by *somebody*, I believe a Rev. Mr Hamilton.'

**Hamilton, John**, second Lord Belhaven, was born 5 July 1656, the eldest son of Robert Hamilton, Lord Pressmennan, and elder brother of James Hamilton of Pencaitland, who was appointed a Lord of Justiciary in 1712. Belhaven, who succeeded to the peerage in 1679, lives in Scottish history by his impassioned but rather ineffective opposition to the Union. He and Fletcher of Saltoun led the Country Party, and opposed the Union, as Hume Brown points out, not because of dynastic considerations, but from the conviction that it would mean the betrayal and ruin of Scotland. Both enlivened the proceedings of the Scots Parliament by inflammatory speeches. Belhaven was the more theatrical, and of his 'long premeditated harangues,' as Lockhart of Carnwath calls them, the most famous was delivered on 2 November 1706, which has the distinction of being the only specimen of Scottish parliamentary oratory that has found its way into English collections. In the form of a vision Belhaven contrasted Scotland, free and independent with Scotland subordinated to England. 'I think I see,' he declared with turgid eloquence, 'our ancient mother Caledonia, like Caesar sitting in the midst of our senate, ruefully looking round about her, covering herself with her royal garment, and breathing out her last with an *Et tu, mi fili*.' Lord Marchmont replied that a short answer to Belhaven's speech would suffice. 'Behold, he dreamed, but lo! when he awoke, behold it was a dream.' Belhaven's oration was ridiculed in some

doggerel verses entitled 'The Vision,' which may have been written by Thomas, sixth Earl of Haddington. 'A Scot's Answer to a British Vision' was also in the nature of a lampoon. As for the speech itself, it was printed as a broadside in Edinburgh, and reprinted in London in 'a pamphlet cried about the streets,' says Defoe, who incorporates it in his *History of the Union*. Defoe also attacked Belhaven in his *Review* for 12 March 1707.

Whatever seemed to endanger the independence of Scotland found in Belhaven a vehement spokesman. At the outset of his parliamentary career he referred to the Test Act as failing 'to secure our Protestant religion against a Popish or phanatic successor to the Crown.' For this remark, which was directed against the Duke of York, then the King's commissioner in Scotland, Belhaven was, by order of the Scots parliament, imprisoned in Edinburgh Castle. At the Revolution he helped to settle the Scottish crown on William III. Then, in April 1689, he succeeded Fletcher of Saltoun as captain of a troop of horse raised in East Lothian, which he commanded at the battle of Killiecrankie. Belhaven now basked in the sunshine of royal favour. He was made a member of the Privy Council of Scotland, and one of the farmers of the poll-tax and the excise. He of course supported the Darien scheme, and was among the few subscribers of £1000 to the funds. As a leader of the Country Party, he was associated with the Jacobites, and in 1708 was suspected of favouring the attempted French invasion. After being imprisoned in Edinburgh, he and some others were conveyed to London, where they were examined by the Privy Council. Belhaven was admitted to bail, but died a few days afterwards, 21 June 1708, of inflammation of the brain caused, it is said, by wounded pride.

Mackay in his *Memoirs* draws a forbidding picture of Belhaven's personal appearance—a 'rough, fat, black, noisy man more like a butcher than a lord'—but in an obituary he is more flatteringly described as of 'a good stature, well set, of a healthy constitution, black complexion, and graceful manly presence.' And Lockhart of Carnwath adds to this, that Belhaven was a 'well-accomplished gentleman in most kinds of learning, well acquainted with the constitution of Scotland, and a skilful parliamentary strategist' despite his frothy speeches. Belhaven was the author of 'An Advice to the Farmers in East Lothian to Labour and Improve their Grounds' (1713). There is a long dedication 'To the young nobility and gentry of Scotland' interlarded with classical quotations. The tract ends with a poem by the author

'in praise of a country life and the pleasures thereof.'

By his wife, Margaret, daughter of Sir Robert Hamilton of Selverton Hill, and granddaughter of the first Lord Belhaven, he had two sons. John, the third lord, was appointed Governor of the Barbadoes, but was drowned on the outward voyage. The other son, James, was an advocate.

**Hamilton, Sir Robert**, Lord Pressmennan, third son of James Hamilton and of his wife, Margaret Hamilton, heiress of Barncleuch, was from 1661 to 1676 one of the Principal Clerks of Session. He was also 'clerk of the rests (arrears) of the ordinary taxation' under the Duke of Hamilton, the collector. He became an advocate in 1677, but in February of the following year was suspended for not subscribing the bond. He was, however, re-admitted on presenting a petition setting forth that 'his absence . . . was no contumacie to the Lords' commands, but being taken up at that time to gett in their Lordships' emoluments for paying of their salaries,' he being collector of their rents. At the Revolution Hamilton was appointed an Ordinary Lord of Session, with the title of Lord Pressmennan, and shortly afterwards was knighted. He was Commissioner of Excise for East Lothian in 1667, and Commissioner of Supply in 1678, 1689, and 1690. In 1681 he obtained a ratification of the lands of Goslington, 'for his good, true, and faithful services to his majesty in times past, and for his sad sufferings at Preston and Worcester.' Pressmennan and his son, the second Lord Belhaven (see art.), petitioned the King and Parliament in the same year, craving a warrant to hold two yearly fairs and a weekly market at Stenton, which was granted. He died, 10 November 1695, aged seventy-three.

**Hamilton, Sir Robert**, second baronet of Preston (1652-1701), was the younger son of Sir Thomas Hamilton of Preston and Fingalton, a devoted royalist who fought as lieutenant-colonel at the battle of Dunbar. Sir Robert was a Covenanted leader of a pronounced type. While attending Glasgow University he was tutored by Gilbert Burnet whose sister was the baronet's stepmother. Burnet thought him a 'lively, hopeful young man' but predicted that he would become 'a crackbrained enthusiast,' a view of his character that was not mistaken. Hamilton blossomed into an uncompromising Covenanter, and his rigidity wrought much harm. He helped to draw up the Rutherglen Declaration (1679), and took command, 'without the ceremony of a choice' (says Wodrow), at Drumclog and Bothwell Brig. At both fights he proved not only incompetent but cowardly, and was responsible for the death of one of the captured troopers. Hamilton now was in bad odour and took refuge in



Holland. There he was commissioner to 'the persecuted true Presbyterian church in Scotland,' in which capacity he visited various towns in Germany and Switzerland.

At the Revolution he returned to Scotland, and succeeded to the baronetcy on the death of his brother, William, though he declined the estates on the ground that he could not acknowledge 'an uncovenanted sovereign.' As he was unmarried, he secured the entailed settlement of the family inheritance on the children of his brother's daughter, Anne, by her husband, Thomas, son of Sir James Oswald. Hamilton, still regarded by the extreme Covenanters as their 'principal stay and comfort,' was arrested in September 1692 on suspicion of having drawn up and published the Sanquhar Declaration, and for some months was a prisoner, first in Edinburgh and then in Haddington. He was liberated in May 1693, and from this time drops out of notice. His death, 20 October 1701, was signalled by the publication of 'The Believer's Farewell to the World, or an Elegie on the Death of that much honoured . . . Gentleman, Sir Robert Hamilton.' This laird of Preston figures in John Howie of Lochgoin's *Scots Worthies*.

**Hamilton, Thomas**, first Earl of Haddington, belonged to a younger branch of the noble family of Hamilton. He was born in 1563. His father was Thomas Hamilton of Priestfield, created a Lord of Session by the title of Lord Priestfield; his mother was Elizabeth, daughter of James Heriot of Trabroun. Called to the Scottish Bar in 1587, he became, five years later, an Ordinary Lord of Session, sitting on the bench as Lord Drumcairn. A particular favourite with James VI, who jocularly called him 'Tam o' the Cowgate' (his townhouse being there), Hamilton used his not inconsiderable abilities in furthering the royal policy. He was probably the most influential Scotsman of his day. Practically the whole administration of the country was in his hands, and, though his course was sometimes tortuous and unpopular, certain traits promoted his success. He was believed to have the philosopher's stone, and he confessed that he might have failed had it not been that he never put off till tomorrow what he could do today, and never asked another to do what he could do himself.

Hamilton is credited with having secured the appointment (January 1595-6) of a commission of the Exchequer known as the Octavians. Ranking as Officers of State, the commissioners supervised public finance at a time when such service was much needed. But the duties brought Hamilton and his colleagues ill-will. They were regarded as the 'chief authors

of all the troubles of the Kirk,' and a request was made to the King to remove them 'from his company.' Hamilton was the first to be styled Lord Advocate in the records of the Court of Session—a position to which he was appointed in 1596. It was followed by a knighthood. A commissioner for the union with England, public business frequently took him to London. While there he attended a conference of ministers of the Kirk, at which Andrew Melville accused him of favouring 'trafficking priests' and sheltering from punishment his uncle, John Hamilton, 'who had been banished from France and branded as an incendiary.' But the Kirk was not strong enough to undermine Hamilton's influence. He procured the execution of Spots for his connection with the Gowrie conspiracy, and to Hamilton was granted a lease of all metals and minerals of Scotland, provided one-tenth of the produce was paid to the King. In 1612 Hamilton was appointed Lord Clerk Register, but soon after exchanged the office for that of Secretary of State. Then came his elevation to the peerage (1613) as Lord Binning; his appointment (1616) to the Lord Presidentship of the Court of Session, in succession to John Preston of Fentonbarns; and his creation (1619) as Earl of Melrose (the lands of the abbacy already belonged to him) 'for the good service he had done in advancing the estate of the bishops,' says Calderwood. On 17 August 1627 Hamilton received a patent changing his title to Earl of Haddington. About the same time he resigned the Presidentship of the Court of Session. An able lawyer, his *Decisions* report upwards of 3000 cases decided between 1592 and 1624. Haddington died 29 May 1637.

He was thrice married. By his first wife, Margaret, the daughter of James Borthwick of Newbyres, he had two daughters. The elder, Christian, married first, Robert, ninth Lord Lindsay of Byres and, secondly, Robert, seventh Lord Boyd. She was a notable figure in the religious life of the seventeenth century, and was the correspondent of Samuel Rutherford. Her sister, Isabel, married James, first Earl of Airlie. Lord Haddington's second wife was Margaret, daughter of James Foulis of Colinton. By her he had three sons—Thomas (see art.), Sir James of Priestfield, and Sir John of Trabroun. There were also four daughters. By his third wife, the widow of Sir Patrick Hume of Polwarth, he had a son—Robert of Wester Binning, killed at the blowing up of Dunglass Castle in 1640. Lord Haddington was keenly interested in antiquarian matters, the Scottish records being his special concern. A selection from his State papers, including the correspondence with James VI,



was published by the Abbotsford Club.

**Hamilton, Thomas**, second Earl of Haddington, was the eldest son of the first Earl by his second wife, Margaret, daughter of James Foulis of Colinton. Born 25 May 1600, he lived abroad from 1615 to 1621. With his father he attended the funeral of James VI in Westminster Abbey. In 1637 he succeeded to the title, became a member of the Privy Council, and was one of those who signed the 'King's Covenant' at Holyroodhouse, 22 September 1638; also a letter of the Privy Council, offering his life and fortune in maintenance of the 'foresaid religion and confession.' Haddington had a hand in drawing up the proclamation dissolving the memorable General Assembly which met in Glasgow in November 1638. His career ended with startling suddenness. In 1640 Leslie led the Covenanting army into England, and Haddington was given a force of 10,000 men with which to defend the Borders. His headquarters were at Dunglass Castle where a large quantity of gunpowder was stored. On 30 August the castle was blown up, and Haddington, his half-brother Robert, and many others perished. According to Scotstarvet, the catastrophe was caused by an English page who, annoyed by a remark against his countrymen, thrust a red-hot iron into a barrel of gunpowder.

The Earl was twice married. His first wife was Lady Catherine Erskine, fourth daughter of John, Earl of Mar, Lord High Treasurer of Scotland. The dowry of the lady was 20,000 merks, or upwards of £1000 stg., and she was infertile in the lands of Barnbougle (which Haddington's father had bought from the Moubrays) and others in the barony of Dalmeny, with the castle. By his first wife the Earl had six sons and one daughter. The second wife, Lady Jean Gordon, third daughter of the second Marquess of Huntly, survived her husband fifteen years. She resided much at Barnbougle, and it was to her that on 6 August 1651 General Monck granted a pass entitling her to travel to 'Barn Buggill about her own affairs by sea or land, with her servants and necessaries, without molestation.'

**Hamilton, Thomas**, sixth Earl of Haddington, was the second son of Charles, fifth Earl, by his wife, Lady Margaret Leslie, eldest daughter of John, Duke of Rothes. He was born in 1680, but lost his father while still a child. By an arrangement made on the occasion of his parents' marriage, his elder brother succeeded to the earldom of Rothes, and Thomas to the earldom of Haddington. He fell much under the influence of his uncle, Adam Cockburn of Ormiston, who made him a staunch Hanoverian. Lock-

hart of Carnwath describes him as 'hot, proud, vain, and ambitious,' with a talent for buffoonery. Anyhow, Haddington; with his elder brother, the Earl of Rothes, was one of the leaders of the party known as the 'Squadron Volante,' which worked ardently for the parliamentary union, and was largely instrumental in bringing victory for the cause. Haddington fought at Sheriffmuir (1715), where he was wounded and had his horse shot under him. In 1691 he was given the hereditary office of Keeper of Holyrood Park, which remained with the family till near the middle of the nineteenth century, and carried with it, according to the sixth Earl's descendants, a right to the profits of the quarries in the Park. Haddington's Whig politics brought him much favour with the Government. In 1716 he was appointed Lord Lieutenant of the county of Haddington, invested with the Order of the Thistle, and elected one of the sixteen representative peers of Scotland. A burlesque print of the Earl by Aikman, published in 1717, represents him as Simon the Skipper, the term 'skipper' being the nickname for those who favoured the Hanoverian regime.

But the most important aspect of Haddington's career is the wonderful and wholly praiseworthy transformation that he wrought on the external appearance of the Tynninghame estate, which, though it had come into the possession of the first Earl in 1628, did not become the chief seat of the family until 1662. Previously their residence had been principally at Barnbougle, but when the fourth Earl succeeded to the Dalmeny estates they were mortgaged to a considerable extent as well as burdened with the jointures of two dowagers. In these circumstances, the Earl was forced to sell Barnbougle for 160,000 merks, or rather less than £9000 sterling, the purchaser being Sir Archibald Primrose, the ancestor of the Earls of Rosebery. Then it was that Tynninghame became the home-domain of the Haddington family.

In 1705 the sixth Earl, instigated by his Countess, commenced planting operations on a great scale, and he must be regarded as the originator of the thousands of fine expanses of modern plantation which now so generally beautify Scotland. His first exploit was to plant Binning Wood, a forest of 400 acres, over the whole face of what was then Tynninghame Moor. The trees were arranged in thirteen rides or avenues, converging at four different points in an open glade. The Earl next placed sheltering beds along the enclosures of fields; and then—boldly putting to the test a received opinion that no trees would grow near the shore—he planted some expanses of sandy

ground upon the beach. Finding that his trees grew and were thriving, he determined to 'fight no more with the cultivation of bad land, but to plant it all.' Thus arose a forest which, while the earliest modern one in Scotland, is excelled by none in the Lowlands for the beauty of either its trees or its arrangement. The holly-hedges were also planted by the Earl. 'Aggregately extending to about 9000 feet, they have a breadth of 10 to 13 feet at the base and a height of from 15 to 25 feet. They are arranged in double rows, flanking very spacious walks or avenues. . . . Numerous single hollies, each about 50 feet high, and of proportionate circumference, are interspersed with the forest, and enliven its aspect.' (*Ordnance Gazetteer of Scotland*.) The Earl wrote 'A Treatise on the Manner of raising Forest Trees' in a letter to his grandson, dated Tynninghame, 22 December 1733, which was published at Edinburgh in 1761.

Haddington is said to have been a poet as well as an authority on forestry. At all events, two anonymous publications are attributed to him—*Forty Select Poems on Several Occasions* and *Tales in Verse for the Amusement of Leisure Hours*.

The sixth Earl died at New Hailes on 28 November 1735. By his wife Helen, daughter of John Hope of Hopetoun, Haddington had two sons, Charles and John, and two daughters. Christian, the younger, married Sir James Dalrymple of Hailes, and was the mother of Lord Hailes. Portraits of the Earl by Medina and Kneller are at Tynninghame.

His eldest son, Charles, styled Lord Binning (1697-1733) was also poetical. To him is attributed a popular pastoral poem entitled 'Ungrateful Nanny,' which appeared in the *Gentleman's Magazine* (1741) and was republished in Ritson's *Scottish Songs* (1794). Binning, about whom Hamilton of Bangour wrote an elegy, joined his father in assisting to suppress the first Jacobite rising and fought gallantly at Sheriffmuir. He was Knight Marischal of Scotland, and a Commissioner of Trade. Binning, who died at Naples in ill-health, married a daughter of George Baillie of Jerviswood, by whom he had a large family. His eldest son succeeded as seventh Earl of Haddington.

**Hardie, Charles Martin.** Born at East Linton on the 16 March 1858, and educated at the village school, Hardie early showed leanings towards picture painting, in which he received the encouragement of his relative, John Pettie, R.A. (see art.). In the latter half of last century, East Linton was a centre of much artistic activity, and its picturesque setting was the sketching-ground of the youthful Hardie. In 1875 he removed to

Edinburgh, became a student at the art school of the Board of Manufactures, and in 1876 entered the life class of the Royal Scottish Academy, passing through it with distinction. Hardie's earliest success was a picture called 'The Baron's Jester' (1879), which won the Stuart prize for design. In 1880 he gained the Keith prize for the best picture in the exhibition of the year by a student of the Academy. It bore the title 'The Swish of the Scythe.' In his *genre* pictures Hardie was much influenced by Pettie and W. Q. Orchardson. In 1886 he was elected an associate of the Royal Scottish Academy, and in 1895 was raised to full membership. Two pictures exhibited in 1889 greatly enhanced his reputation. One was entitled 'An Unrecorded Coronation—Inchmahome, the Isle of Rest, 1548,' the other 'A Royal Decoration.'

From 1890 to 1900 Hardie produced numerous large pictures with interesting Scottish subjects, some of which, by means of engravings, carried his name to the British colonies and America. His exhibits included admirably painted scenes from *The Antiquary*, and 'The Childhood of Sir Walter Scott,' the latter showing the author of *Waverley* as a boy listening to a tale of Border chivalry under the shadow of Smailholm Tower.

But Hardie's crowning achievement was the painting of two large pictures in oil—'Burns Reading His Poems to the Literati of Edinburgh' and 'The Meeting of Burns and Scott,' the latter exhibited in 1894. Both pictures meant for the artist much research, as well as genuine sympathy with his subjects, and the result was highly successful. In 'Burns Reading His Poems' Hardie took the heads from authentic portraits, thus investing the picture with additional historical interest. A statue of Burns erected in Adelaide, New South Wales, is an exact replica of the figure of the poet in Hardie's picture. The 'Burns and Scott' canvas, on the other hand, preserves in pictorial form an historical incident which took place at the house of Professor Adam Ferguson in the Sciennes district of Edinburgh. As in the case of its companion, this picture had a great success in black-and-white form. Another large and interesting Scottish canvas (exhibited 1900) was a spirited representation of a curling match at Carsbreck. Sixty of the principal figures are portraits of peer and peasant. This picture was photogravured for the Royal Caledonian Curling Club. Among Hardie's later exhibits is one showing the ancient feudal ceremony of 'infefment,' which was observed in 1903 when Pittencrieff Glen was handed over by Andrew Carnegie's trustees to Dunfermline, as a pleasure park for ever.

Throughout his career, but especially from 1890, Hardie enjoyed large favour as a portraitist. One canvas, a combination of figure and landscape called 'The Bather,' was exhibited at the Paris Salon in 1902, and gained for the artist a 'Mention Honorable.' Again, in pure landscape work, Hardie showed nothing finer than a view of the Firth of Forth from his own garden at Garthhill, North Queensferry. Hardie, who carried on the best traditions of Scottish painting, died in 1916.

**Harley, George**, physician, was born at Harley House, Haddington, 12 February 1829, only son of George Barclay Harley and Margaret Macbeath. His father, who was sixty-three at the time of his birth (his mother was forty), died while his son was still a child. Harley received his early education at the burgh school of Haddington. He matriculated at Edinburgh University and graduated M.D. at twenty-one. After acting for fifteen months as house surgeon and resident physician to the Edinburgh Royal Infirmary, he spent two years working in laboratories in Paris, and other two at the principal German universities. In 1859 he became Professor of Medical Jurisprudence in University College, London, in 1864 a Fellow of the College of Physicians, and in 1865 a Fellow of the Royal Society. Harley was one of the founders of the British Institute of Preventive Medicine. He invented a microscope which could be transformed from a monocular into a binocular or into a polarising instrument, either of a high or a low power. Harley was also an advocate of spelling reform, and published a book entitled *The Simplification of English Spelling* (1877), in which he counselled the total omission of redundant consonants from all words except personal names. He died 27 October 1896 at his house in Harley Street, London. Harley married Emma Jessie, daughter of James Muspratt of Seaforth Hall, Liverpool. One of his daughters was Mrs Alec Tweedie, the authoress, who edited a biography of her father.

**Hay, Andrew**, of Craignethan, died in 1689. Though a landed proprietor in Lanarkshire (his castle was the Tillietudlem of Scott's *Old Mortality*), Hay had interesting links with East Lothian. He belonged to the Yester family, and managed the affairs of more than one member of the family of Hepburn of Humble. An extreme Covenanter, Johnston of Wariston was his intimate friend, while others who stood high in his regard were Sir John Chieslie and Sir James Stewart. Hay was a graduate in Arts, and there is evidence that he was conversant with French, Italian and

Dutch. Sermons and theology were the staple of his reading, varied with perusals of Bacon's *Life of Henry VII* and Sir John Hayward's *History of Edward VI*. He kept a diary, and though the bulk of it has been lost, the Scottish History Society printed the remaining fragment, which covers from 1 May 1659 to 31 January 1660. Most of what we know about Hay is derived from the *Diary*, a considerable portion of which relates to his actings as the adviser of Elizabeth Johnston, a daughter of Lord Wariston, and widow of Thomas Hepburn of Humble, a son of Sir Adam (see art.). Thomas Hepburn died only two years after his father, leaving Helen, an only child, who on 25 January 1659 was served heiress of line. Hepburn's affairs were in a confused state. The mother, who had claims on the estate, was advised to leave Humble for Bath for the sake of her health. In this difficult position Hay undertook to look after the interests of the heiress, which he did faithfully and efficiently. His trust entailed frequent visits to Humble, all of which are minutely recorded in the *Diary*. Lady Humble, after a widowhood of ten years, became the wife of Lieut-General William Drummond, afterwards created Viscount Strathallan.

**Hay, Arthur**, ninth Marquess of Tweeddale, soldier, traveller, and naturalist, was born at Yester, 9 November 1824, son of George, eighth Marquess. Enlisting in the Grenadier Guards in 1841, he became in 1845 aide-de-camp to Lord Hardinge, Governor General of India. He also served as captain and lieutenant-colonel in the Crimean War, and wrote a series of interesting letters recounting his experiences. Hay was never absent from duty except when attacked by cholera. After travelling in Greece, Italy, and Switzerland, he returned home in 1856. The remainder of his life was devoted to ornithology and zoology. Of both subjects he had a scientific knowledge, and was a regular contributor of magazine articles dealing with them. These were collected after his death and published privately in 1881, the editor being his nephew, Captain R. E. Wardlaw Ramsay. A memoir of the author was prefixed. By the death of his brother, George, Hay became heir to the title and estates, but preferred to be known as 'Viscount Walden.' He lived at Chislehurst, where he built a house and grew roses. His reputation as a naturalist was recognised by his admission to the Royal and Linnean Societies, likewise his election as President of the Zoological Society of London. After 1876, when he became Marquess of Tweeddale, he resided mostly at Yester, where he proved a model landlord. He

provided a medical officer for the tenantry, founded a library and reading room, and improved the schools. Tweeddale, who died at Chislehurst in December 1878, was twice married: His first wife was Hélène, daughter of Count Kilmansegge, Hanoverian minister in London. She died in 1871, and, two years later, he married Julia, daughter of Keith Stewart Mackenzie of Seaforth. Tweeddale is said to have shown 'shrewdness of observation, diligence in study, and amiable disposition.'

**Hay, George** (d. 1588), Protestant controversialist, was the second son of Dugald Hay of Linplum. He preached with Knox in Ayrshire, and when the Abbot of Crossraguel disputed at Maybole about the mass, the 'voice of Maister George Hay (says Knox) so effrayed him that efter ones he wearyed of that exercise.' Hay published the substance of his discourses as *The Confutation of the Abbote of Crossraguell's Masse set forth by Maister George Hay* (1563), likewise a work against Tyrie the Jesuit, which a committee of the General Assembly revised. In 1570-1 Hay was Moderator of the General Assembly. In 1577 he was a delegate to the General Council at Magdeburg for establishing the Augsburg Confession.

**Hay, George**, eighth Marquess of Tweeddale, rose through all the grades of the Army to the position of Field-Marshal, which he attained in 1875. Born at Bonnington, 1 February 1787, and succeeding to the title and estates in 1804, he served under Wellington in the Peninsula, and was wounded at the battles of Busaco and Vittoria. He also took part in the American war, and (for the third time) was wounded at Niagara. He was, however, a man of powerful physique, celebrated as a cavalryman, and he soon recovered. From 1842 to 1848 Tweeddale was Governor of Madras and Commander-in-Chief of the local army. After his return, he settled down at Yester, and spent his time in agricultural pursuits and in discharging his duties as a landed proprietor and Lord Lieutenant of East Lothian, to which he was appointed in 1824. Tweeddale was a pioneer in tile-draining and deep ploughing, and invented several useful farming implements. Agricultural experiments were much to his liking, and he spared no expense in carrying them out. He was President of the Highland and Agricultural Society. Tweeddale was also a close student of meteorology. He was known, too, as an expert coachman, and is said to have once driven the mail from London to Haddington without a halt. In front of the County Buildings, Haddington, is a handsome red sandstone structure, in the form of a votive temple,

under the canopy of which is a bust of the Marquess, executed in marble by Sir J. E. Boehm, R.A.—a fitting memorial of Tweeddale's services to East Lothian. He died from an accident, 10 October 1876, aged eighty-nine. He married in 1816 Lady Susan Montagu, third daughter of the fifth Duke of Manchester, by whom he had six sons and eight daughters.

**Hay, John**, first Marquess of Tweeddale, a high-principled statesman, was born in 1626, the eldest son of John, first Earl of Tweeddale, and of his wife, Lady Jane Seton, daughter of Alexander, first Earl of Dunfermline. When the Civil War broke out he joined the standard of Charles I at Nottingham, but the King's treatment of the Covenanters disgusted him, and he took service with the Scots army that was opposing the royal progress northwards. Hay commanded the East Lothian regiment at the battle of Preston. Succeeding his father in 1654, he sat in the Scots Parliament as representative of Haddington. At the Restoration he became a Privy Councillor, but having opposed the proposal to pass sentence on James Guthrie, the Covenanting minister of Stirling, he was by royal command imprisoned in Edinburgh Castle. After a time Tweeddale became reconciled to the existing Government, though he tried to mitigate the sufferings of the Covenanters. The indulgence granted in June 1669 was mainly due to his influence. Subsequently he found himself in sharp conflict with Lauderdale, who in 1673 wrote to Charles II that Tweeddale, 'at first an underhand contriver and counsellor,' had 'now shown himself openly.' Tweeddale therefore was dismissed from his offices and expelled from the Privy Council. In 1682 he was readmitted to the latter body. At the Revolution he supported William of Orange, and in 1692 was appointed High Chancellor of Scotland. Two years later, he was created a Marquess. Lord High Commissioner to the Scots Parliament of 1695, Tweeddale served on the commission to enquire into the massacre of Glencoe. He also supported the Darien scheme, but his giving, in the absence of the King, the royal assent to the Colonisation Act, led to trouble, and he was dismissed from the Chancellorship. Tweeddale died 11 August 1697. By his wife, Lady Jean Scott, daughter of Walter, first Earl of Buccleuch, he had seven sons and two daughters.

**Hay, John**, second Marquess of Tweeddale (1645-1713), was a 'short, brown man,' says Macky in his *Memoirs*, warm-tempered, but a man of honour, and 'a great encourager and promoter of trade and of the welfare of his country.' He first comes upon the page of history in

1685. The Argyle invasion of Scotland was about to take place, and he was colonel of the East Lothian regiment. At the Revolution he was chosen a Privy Councillor of William III and Mary, and was appointed Sheriff of Haddington. In 1697 he succeeded his father, and thereafter became immersed in politics. With the Duke of Hamilton he led the national party, though he was commissioner to the Scots Parliament which passed the Act of Security. Tweeddale, 'the least ill-meaning man of his party either through inclination or capacity,' says Lockhart of Carnwath, was made Lord High Chancellor in room of Seafeld, but before many months had elapsed the latter was reinstated. As head of the 'Squadron Volante,' he did much to further the Union, and was one of the first batch of representative peers for Scotland. By his wife, Lady Mary Maitland, only child of the Duke of Lauderdale, he had three sons and two daughters.

**Hay, John**, fourth Marquess of Tweeddale, was Principal Secretary of State for Scotland in Lord Wilmington's Government. He resigned in 1746 when the office was abolished. Trained to the law, he was appointed (1721) an Extraordinary Lord of Session, eight years after he had succeeded to the family title. In 1761 he became Lord Justice-General. He was a governor of the Bank of Scotland and Principal Keeper of His Majesty's Signet. As one of the representative peers for Scotland, he attached himself at first to Carteret's party at Westminster. Tweeddale did much to beautify the Yester estate by planting trees and enclosing fields. He died in London, 9 September 1762, and by his express direction was privately buried at Yester. By his wife, Lady Frances, daughter of Earl Granville, he had a family of two sons and four daughters.

**Hay, John, of Restalrig** (1705-1784), secretary to Prince Charles Edward, was the second son of Alexander Hay of Huntington, Sheriff-Depute of East Lothian, brother of Thomas Hay, Lord Huntington (see art.), and cousin of Father Hay, the historian and antiquary. His connection with Restalrig was brought about through his marriage with Anne, only daughter and heiress of James Elphinstone, a member of the Balmerino family and proprietor of a portion of the Restalrig estate, including the village.

In 1726 Hay was admitted a Writer to the Signet. He was Deputy Keeper of the Signet 1725-41 and 1742-46, Fiscal 1732-34, and Treasurer 1736-46. In 1745, the year in which his father died, Hay joined the Jacobite army, in which he was a colonel. He served throughout the rebellion, and had intimate relations

with the Prince, who relied much on his counsel. Hay was sent to Glasgow with a body of cavalry to enforce the demand for £15,000 made by the Pretender while at Leckie House. Again, in December 1745, when Lord Elcho proceeded to Glasgow with mounted troops to take possession of the city, Hay accompanied the detachment, and, acting on instructions from the Prince, demanded from the Provost quarters for the army in churches and other public buildings. He also informed the chief magistrate that a considerable sum of money would be required from the city, together with a large contribution of food and clothing.

The Prince appointed Hay his treasurer, and when John Murray of Broughton fell ill at Inverness in March 1746, Hay succeeded him as secretary. Before the battle of Culloden he got into trouble because of the wretched state of the commissariat department. Lord George Murray speaks of Hay as 'the gentleman the army blamed for the distress they were in for want of provisions, he having had the superintendency of all those things from the time of Mr Murray's illness, who had always been extremely active in whatsoever regarded the providing of the army.' After the disaster at Culloden, Hay visited the Prince when in hiding at Borrodale.

Hay, who was attainted and exempted from the Act of Indemnity, subsequently took refuge in France, where he joined the Prince, becoming major-domo of his household when the latter went to Rome. In 1766 the Prince, who had succeeded to his father's empty titles, created Hay a baronet, but two years later dismissed him from his service along with Andrew Lumisden and Captain Urquhart. In 1771 Hay returned to Scotland from which he had been absent for twenty-five years. He seems to have lived quietly for the remaining thirteen years of his life, and on his death, at the age of seventy-nine, his remains were interred in the family vault in Restalrig churchyard.

**Hay, Lord John**, Rear-Admiral, was the third son of George, seventh Marquess of Tweeddale. He was born on 1 April 1793. Entering the Navy in 1804, he maintained an intermittent connection with it for the rest of his life, and saw active service on many ships in various parts of the world, particularly on the North American station. Early in his career he lost his left arm in a cutting-out expedition. He played an important part in the capture of a Turkish man-of-war. In 1846 he was Superintendent of Woolwich Dockyard, and from 1847 to 1850 one of the Lords of the Admiralty. Then he was appointed Commodore-Superintendent at Devonport, and was

fulfilling the duties when he died, 26 August 1851, shortly after he had hoisted his flag as Rear-Admiral on board the *St George*. Lord John, who represented East Lothian in Parliament from 1826 to 1830, married Mary Anne, eldest daughter of Donald Cameron of Lochiel, but left no issue.

**Hay, Robert** (1799-1863), a pioneer of Egyptian exploration, was the fourth son of Robert Hay of Whittingehame (a great-grandson of John Hay, first Earl of Tweeddale). His career centres in an archaeological expedition to Egypt (1826-1838), of which he was one of the leaders. It was fruitful in results, yielding a collection of antiquities for the British Museum, likewise forty-nine volumes of drawings. During the expedition Hay kept an interesting diary which has been preserved, and in 1840 he published a folio work entitled *Illustrations of Cairo*. Hay, who inherited the estate of Linplum from his brother James, died at Amisfield.

**Hay, Thomas**, a Lord of Session, was the eldest son of Alexander Hay of Huntington, advocate, and brother of John Hay of Restalrig. Like his father, who was Sheriff-Depute of East Lothian, he entered the legal profession, becoming an advocate in 1725 and Keeper of the Signet in 1742. Twelve years later, he ascended the bench as Lord Huntington. Hay held the office for barely three months. On 4 February 1755 he became ill while sitting on the bench and expired before he could be removed from the Parliament House. He was buried in Haddington churchyard.

**Hay, Walter**, who was ordained minister of Yester in 1576, had an extraordinary career. He claimed to be a son of William, fifth Lord Hay of Yester. Anyhow he was constantly at variance with ecclesiastical authority. In 1587 the Presbytery judged him 'unfit to be a minister,' and he was deprived of his living. Subsequently he was reponed, but warned that 'gif afterward he sal be slanderous, or offend in any of the particular heids of accusation that wer given in against him . . . he sal be depryvit from all functions in the kirk.' On consenting to walk worthily, Hay was re-admitted in March 1589. But, soon after, various charges were brought against him and old ones renewed. His offences were that he had 'three aikers of land in farm'; that he 'pretended to have a knowledge of medicine,' and took several sheep from a man for curing him; that he was 'a maker of acquavitæ,' and that 'he rode on a Lord's Day afternoon to Edinburgh to visit patients.' This led the Presbytery to 'inhibit him the use of medicines. that he may the better wait on his buik.' Hay was also forbidden,

'under the pain of deposition,' to buy 'acquavitæ, and mak nane.' In 1606 he was again in trouble. On 27 August it was found 'by uniforme consent that his appearance was not only offensive and uncomlie, but all unreverent, disdainful, proud, boisterous, and sic as apperit to bewray his guiltiness.' Matters apparently had now reached a climax, and on 31 December he was deposed. Hay left the country, and died before August 1609.

**Hay, William**, fifth Baron Yester (d. 1586), was the eldest son of John, fourth Lord Yester, who was taken prisoner at the battle of Pinkie. He joined Queen Mary and Bothwell after their flight to Dunbar, marched with his tenantry to the Queen's support at Carberry Hill, tried to prevent her removal to Lochleven, signed the band for her deliverance therefrom, and fought for her at Langside. Further, in March 1570, according to Calderwood, the historian of the Kirk, Yester subscribed a letter advising Queen Elizabeth to unite the Scottish factions 'as one flock under the obedience of one head by entering into conditions with the queen of Scotland.' When he saw that Mary's cause was lost, Yester joined the 'King's party.' On 14 February 1561-2 Queen Mary confirmed a charter to Yester and his wife, Margaret Ker, of the lands of Belton, with manor, turret and fortalice.

**Hepburn, Sir Adam, of Humble**, was appointed clerk to the Committee of Estates, elected in June 1640 to oppose Charles I. He accompanied the Scots army to England in the campaign of that year. In 1641 he became, with the consent of the Estates, an Ordinary Lord of Session, was knighted, and in 1643 and for some years thereafter represented East Lothian in the Scots parliament. When the army entered England in 1643 in support of the English parliamentary forces, Humble was commissary-general and treasurer of the northern troops. In July 1644 he was despatched, after the capitulation of York, to the English Parliament to plead the necessities of the Scots army, and for a settlement of the religious question. Humble appears to have been one of the most active and zealous of the Covenanting party. In 1650 he attended Charles II at Perth, and served on the committee entrusted with the arrangements for the coronation. Along with other members of the Committee of Estates, he was, in August 1651, taken prisoner at Alyth by Cromwell's troops. The prisoners forfeited their 'landis and rentis,' were conveyed to Broughty Castle, and from thence shipped to Tynemouth and afterwards to London. According to John Nicoll, the diarist, Humble died in June 1656, but John Lamont, the chronicler, gives him two



more years, assigning his death to December 1658.

Humbie left his lands to his daughter. These at one time were considerable. About 1646 he bought, probably from Sir George Touris of Inverleith, certain lands in the Bristo district of Edinburgh. Two years later, the town council of Edinburgh concluded a bargain with him for 'the superiority of the Potterraw and West Port for the Touns use,' the payment amounting to 27,500 merks Scots. (Maitland, *History of Edinburgh*, p. 172.) Apparently it was thought that Humbie was a good friend to the town, for on 14 March 1649 the magistrates and council 'being verie sensible of many guid offices done to them by Sir Adam Hepburne of Humbie . . . and in particular in purchasing to them the superioritie of the Potterraw and West port,' granted to him and his family 'that seat in the Grayfreir kirk right befor the second pillar on the east end and north side of the said kirk.' Furthermore, the bailies were instructed 'to have a speciall cair that the said Sir Adam and his familie have frie passage in and out at the Societie port to and fra this brugh to his hous in Bristo at all lawfull tymes of day and night. And that the saids porteris present and to come be commandit to doe the same that the said Sir Adam and his familie have no just cause to complean' (*Burgh Records*, 1642-55 p. 191). Hepburn seems to have retained certain portions of the Wester Croft of Bristo, for a sasine, recorded 13 June 1666, infefts Helen Hepburn, niece and heir to Sir Adam, in a strip of ground extending from the south side of what is now Lothian Street northwards to Bristo Port. Hepburn's Accounts as Commissary to the Forces have been printed by the Scottish History Society (*The Army of the Covenant*, two vols.).

**Hepburn, Sir George Buchan, Bart.** (1739-1819), was the son of John Buchan of Letham, by his wife Elizabeth, daughter of Patrick Hepburn of Smeaton. He succeeded to the barony of Smeaton-Hepburn in 1764, assuming the name and arms of Hepburn of Smeaton. Educated at Edinburgh University, where Henry Dundas was an intimate friend, he became an advocate in 1763, and from 1767 till 1790 was Solicitor to the Lords of Session. In the latter year he was appointed a judge of the High Court of Admiralty in Scotland, and in 1791 a baron of the Scottish Exchequer. He retired in 1814, and in 1815 was created a baronet. Besides being Convener of East Lothian, Sir George was a noted agriculturist, farming his own property of Preston Mains and contributing instructive articles to the *Farmer's Magazine*. In 1796 he published a *General View of the Agriculture and Rural*

*Economy of East Lothian*, 'with Observations on the Means of their Improvement,' and in 1814 a speech by him on the Corn Laws 'delivered in a numerous and respectable meeting of the county of East Lothian held at Haddington . . . and published at the request of that meeting.' Sir George was also the author of 'An Address to the County of East Lothian' in answer 'to one part of a sketch of a speech intended to be delivered at the next county meeting by a farmer.' The farmer was Andrew Pringle, and the 'sketch' had reference to the 'new Turnpike Bill.'

**Hepburn, James**, fourth Earl of Bothwell (1535?-1578), husband of Mary Queen of Scots, was the only son of Patrick, third earl, by his wife Agnes, daughter of Henry, Lord Sinclair. There is no need to narrate the career of so prominent a historical figure as Bothwell. All that can be attempted here is to stress the points of contact with East Lothian. On the death of his father in 1556, Bothwell obtained the titles and estates, as well as the hereditary offices (one of which was Sheriff of Haddington), with the custody of the castles of Hailes and Crichton.

So far as East Lothian is concerned, Bothwell first comes conspicuously on the scene in 1558-9, when the English commissioners secretly agreed to supply the Lords of the Congregation with £3000 to assist their activities against the Queen Regent. Cockburn of Ormiston was given the money, and was conveying it from Berwick-on-Tweed when Bothwell apprehended him near Dundender Law, by instructions of the Regent. The money was taken possession of by Bothwell. In consequence of this incident Arran and Lord James Stuart (afterwards the Regent Moray) came to Haddington with 200 horsemen, 100 footmen, and two pieces of artillery, the intention being to capture Bothwell. But the latter, learning what was in store for him, escaped from his house (says Sadler) by 'a lane called the Gowl to the (river) tyne.' The lane is still to the fore and is known as 'Gowl Close.' Entering the mansion of Cockburn of Sandybed, at the far end of Hardgate, Bothwell is said to have changed clothes with the servant at the turnspit and to have performed the duties of that menial until his escape. In return for his protection Bothwell gave to Sandybed and his heirs a perpetual ground annual out of his lands of Mainshill. The mansion of Sandybed, now in the last stages of decay, has long been popularly known as 'Bothwell Castle,' probably because of the incident referred to. The title-deeds, however, make clear that the property bore the name of Sandybed both before and after Bothwell's time, being occupied by the Cockburns of Sandybed, a family now



represented, through the Haldanes of Gleneagles, by the Earl of Camperdown. The next incident occurred in 1562, when Bothwell, finding his enemy, the Earl of Moray, all powerful, resolved to take refuge in France. So, on a December day, he went on board a merchant vessel at North Berwick and sailed away. But the weather was stormy and he got no farther than Holy Island. There he was captured by Sir Thomas Dacre, but was ultimately allowed to proceed to France, earnest representations having been made to Queen Elizabeth by Mary and Maitland of Lethington.

After Riccio's murder Bothwell rose high in the Queen's favour. The Earl, says Knox, 'had now of all men greatest access and familiarity.' Though ignorant of the plot against Riccio, he was at Holyrood at the time of the murder, and, when it was evident that Mary was a prisoner in her own palace, he and his brother-in-law, Huntly, planned her escape. On 11 March 1566, two days after the tragedy, Mary, accompanied by Darnley and a few followers, left Holyrood at midnight and rode to Seton House, where she was received by the laird at the head of 200 men-at-arms. With this strong escort the royal party galloped to Dunbar. The journey was accomplished in 'five houris of the nycht,' not rapid travelling; but obviously there were difficulties, and Mary was 'tyrit and evill at ease.' Anyhow the governor of the castle 'was amazed early on Tuesday morning, by the arrival of the King and Queen, hungry and clamorous for fresh eggs to breakfast.' Awaiting them were Bothwell and Huntly with 1300 horsemen. At the castle of Dunbar, partly a refuge from the strife of faction and partly a prison, Mary remained for some days. Here she resolved to avenge the murder of Riccio, and as a first step issued a proclamation from Dunbar calling on the inhabitants of Edinburgh, Haddington, Linlithgow, and Stirling to meet their Queen at Haddington. On the way thither the royal pair disagreed but later became reconciled. Bothwell with 2000 horsemen escorted them back to Edinburgh. For his services, he was rewarded with the captaincy of Dunbar (strongest of all Scottish sea-fortresses) and the crown lands of East and West Barns.

Bothwell, now the most powerful noble between the Forth and the Borders, was on bad terms with Maitland of Lethington, being jealous of his influence with the Queen, notwithstanding that she had bestowed on him the lands of the abbey of Haddington which had belonged to his rival. Maitland decided to take refuge in Flanders but, hearing that Bothwell had made plans for capturing him at sea, went to Argyllshire instead. Subse-

quently their relations improved, and in January 1566-7 they met at Whittingehame at dead of night, and, (tradition says) under a great yew tree near the hoary tower, plotted the murder of Darnley. Morton was also present, and in his confession says: 'Bothwell put forth to me the purpose of the King's murther, requyreinge what would be my parte therein. . . . To this, my answer was, that I desired the Earl of Bothwell to bring the Queen's handwriting to me of that matter for a warrant, and then I would give him an answer.' After the murder at Kirk o' Field, the Queen went again to Seton, where Bothwell and other nobles were with her. Sir William Drury, deputy governor of Berwick, reported that a few days before, the Queen was at Lord Wharton's house at Tranent, and that she and Bothwell having won at the butts against Lords Seton and Huntly, the losers entertained them to dinner.

In April 1567, little more than two months after Darnley's murder, the Queen was again at Dunbar. A contemporary account says that Bothwell 'full gently' brought her there, whereas the truth is that, while at the head of a large force, he seized her near Edinburgh, as she was returning from Stirling. Lethington and others were with Mary, and they too were led captive to Dunbar. A letter to Cecil, dated 7 May, brings out the significance of the stay there. Bothwell 'did karye the Quenes Majestie violentlie to Dunbare, quhare sche is judgit to be detenit withoute her awyne lybertie.' The outcome of it all was that Mary 'commandit sum of her cumpane to pas to Edinbroughe, and charge the towne to be in armour for her reskew.' After remaining at Dunbar for ten days, Mary and Bothwell, according to Buchanan, 'thought it expedient to return to the Castle of Edinburgh.' The Queen could not have been idle while at Dunbar, seeing that a score of documents then passed the Privy Seal, while the Privy Council met.

After Bothwell's marriage to Mary, the Confederate Lords attempted to place the royal pair in captivity, both being now unpopular, but were frustrated by their sudden departure for Borthwick Castle, attended by a bodyguard. Three days later, Morton and Home surrounded the building with 1200 horsemen. Bothwell escaped by a postern gate and Mary returned to Edinburgh, the nobles being as yet averse to taking strong measures against their Queen. Mary, indeed, was hopeful that the inhabitants would come to her aid, but this proved delusive. Her Majesty, writes a contemporary, 'in men's clothes, booted and spurred, departed . . . to Dunbar; whereof no man knew, save my lord duke (i.e., Bothwell, who had been created Duke of Orkney)

and some of his servants, who met her majesty a mile from Borthwick and conveyed her to Dunbar, which was reached at three o'clock in the morning. Mary's stay on this occasion lasted a single day. Having issued a proclamation, she took a long farewell (as it proved) of her sea-girt castle. Next day, 15 June 1567, she surrendered to the Confederate Lords at Carberry Hill. No great zeal was shown at that time for Bothwell's capture, and he remained at Dunbar. While there he sent his servants to fetch his effects from the castle of Edinburgh. Among these is stated to have been the famous silver casket which, in addition to other documents, contained certain letters addressed by the Queen to Bothwell. On 26 June, however, he was accused by the Secret Council of being 'the principal deviser of Darnley's murder,' and on the following day, presumably unaware of the proclamation, he left Dunbar for the north where he expected to get help in order to revive the drooping fortunes of Mary. Bothwell never saw East Lothian again, and before long he was on a foreign soil from which he never returned.

The glory of Dunbar Castle departed with the flight of Queen Mary. It had been the arsenal for Scotland, and had supplied the gunpowder that blew up Darnley. The Castle had proved too serviceable to Bothwell, and so, in 1568, Parliament decreed that it should be dismantled.

**Hepburn, James** (1573-1620), known as Bonaventura, vied with the 'Admirable' Crichton as traveller, scholar, and amazing linguist. This East Lothian 'lad o' pairts,' fourth son of Thomas Hepburn, rector of Oldhamstocks (see art.), is said to have mastered so many languages that he was able to speak to the people of any nation in their own tongue. While the statement need not be taken too literally, Hepburn was for six years Keeper of the Oriental books and manuscripts in the Vatican Library. He was educated at St Andrews University, where Oriental languages received a great deal of his attention. Joining the Church of Rome, he lived for some time in France and Italy, after which he travelled in Turkey and the East. He then entered the order of Minims at Avignon, and subsequently spent a secluded life of five years in the French monastery of the Holy Trinity at Rome. He died in Venice at the early age of forty-seven. Hepburn is credited with the authorship of twenty-nine works. They include Hebrew and Chaldaic dictionaries and translations from Hebrew manuscripts, many of which, however, are not known to print.

**Hepburn, John** (d. 1522), Prior of St Andrews and founder of St Leonard's College there, was the fourth son of Adam

Hepburn, second Lord Hailes. After having had the custody of Falkland Castle for five years, he was Keeper of the Privy Seal and subsequently Vicar-General of St Andrews. In 1514 he was a competitor with Gavin Douglas (see art.) and Andrew Forman for the archbishopric of St Andrews. Forman was successful, but being unable to obtain possession, agreed to a compromise whereby Hepburn received the rents of the church and lands of Kirkliston belonging to the archbishopric. Hepburn's monument, much defaced, is in St Leonard's Chapel.

**Hepburn, Sir John** (1598?-1636) was the second son of George Hepburn, portioner of Athelstaneford. His small property was held feudally of his kinsmen, the Hepburns of Waughton. He was a typical soldier of fortune—a Dugald Dalgetty whose services were at the disposal of the highest bidder, and whose career is not without the elements of romance. Practically all Hepburn's short life was spent abroad, and his military talents and prowess brought him into favour with Gustavus Adolphus of Sweden, Louis XIII of France, and particularly with the latter monarch's great minister, Richelieu, who frequently mentions him in his correspondence. Though a Roman Catholic, Hepburn had no scruples about joining the Scottish force under Sir Andrew Gray in the service of the Elector Palatine (1620).

Three years later, he transferred to Sweden, and won the admiration of Gustavus Adolphus, who in 1625 made him colonel of that Scottish regiment from which the Royal Scots took its rise. Hepburn's regiment took part in the operations round Dantzic under Sir Alexander Leslie, first Earl of Leven, and formed part of the army which invaded Prussia, Hungary and Poland. In 1631 Hepburn was given the command of the four Scots regiments in the Swedish service which Gustavus had formed into the Scots (or Green) Brigade, and which virtually won the battle of Leipzig. In 1632, however, there was friction between Hepburn and Gustavus, and the Scots general, sheathing his sword, said to the king: 'Sire, I will never more unsheath this sword in the quarrels of Sweden.' He then offered his services to Louis XIII of France, by whom they were eagerly accepted.

In spring of 1633 Hepburn was in Scotland raising twelve hundred men for service under his new master. His recruits were incorporated with the Scots archery guard nicknamed 'Pontius Pilate's guards,' and took part in the conquest of Lorraine. About this time Duke Bernard of Weimar joined the French service, and the remnant of the Scots Brigade that accompanied him was added to Hepburn's force, which thus became 8300

strong. Hepburn was naturally proud of the Scots Brigade, and threatened to quit the French army unless it were given precedence, a concession which was granted. But Hepburn did not enjoy his triumphs long. On 8 July 1636, while reconnoitring the fortifications of Saverne, he was mortally wounded. The capture of the fortress, Richelieu confessed, was dearly purchased by Hepburn's death. This illustrious son of East Lothian was buried in Toul Cathedral. Near his grave was erected, in 1669, a monument with recumbent effigy, while his helmet, sword, and gauntlets were placed at the foot of it. Unfortunately the monument was destroyed in the French Revolution, but the Latin inscription on the floor of the cathedral can still be read. See James Grant's *Memoirs of Sir John Hepburn*. The knighthood is said to have been conferred by Charles I.

**Hepburn, John**, last of the lairds of Bearford, was born, 11 July 1773, in the manse of Athelstaneford, of which parish his father, Thomas Hepburn, was minister from 1771 to 1777. The elder Hepburn, who was translated from Birsay in Orkney, and is praised by Carlyle of Inveresk for 'the shrewdness of his remarks and irresistible repartees,' is said to have assisted Simon Haliburton in writing the satirical *Memoirs of Magopico* (Edin. 1761). His son John attended Edinburgh University, where he had a career of some distinction. When, about 1800, he took up residence at Bearford, he was worth about £30,000, and owned, in addition to the ancestral seat, the estate of Sydserff, near North Berwick. And to wealth was united the superior intelligence and broad sympathies of one who had travelled far, seen much, and was in close contact with men and movements that were causing an upheaval in Europe. Like so many young men of his time, Bearford succumbed to the first fervour of the French Revolution. In 1791, the year which saw Robespierre energetic as public accuser, he visited Paris. Hepburn made the acquaintance of the 'Incorruptible,' and published an article in the *London Review* (1796), in which he sought 'to elucidate an epoch of French history, and to do justice to a character much misrepresented.' He deplored the delineation of Robespierre 'as an enemy of his country.' On the contrary, he 'merited the title of the Uncorrupted Patriot of France.' This vindication of Robespierre is signed 'John Hepburn, Bearford, near Haddington.' Bearford was also known personally to Danton and Marat.

On his return from France, Hepburn resided in London, where he was active in the counsels of those champions of

liberty—John Horne Tooke, author of *Diversions of Purley*, and William Godwin, whose *Political Justice* was inspired by the most subversive doctrine. Hepburn was a particular friend of Godwin, who, in the course of a tour in Scotland, turned aside to visit the laird of Bearford. Hepburn's last years were marked by misery and want. In an article entitled 'The Victim of Facility' in the first volume of *Chambers's Journal* (1832), the whole sad story is revealed under the assumed name of Heron of Bearcroft. In spite of his association with questionable political company, Bearford was a man of high character, and greatly respected in East Lothian. But his hospitality was on such a scale that he quickly ran through his fortune. He kept open house, and some of his friends lived at Bearford for days and even weeks at a time. 'Lawyers, doctors, officers in the army accompanied by their commissaries and adjutants from the barracks at Haddington . . . lived on him,' and not content with devouring his substance, would borrow his money, which was rarely paid back. In this way Hepburn's fortune speedily vanished, and he was compelled to part with his estate. He afterwards took up residence in Edinburgh, and was appointed editor of a magazine on condition that he mastered Spanish and Hindustani. But he did not live to take up his duties, for his health was quite broken. He died in 1823, and was buried at Prestonkirk, the family burial-place.

**Hepburn, John**, Arctic explorer, was born at Spring Gardens, in Whitekirk parish, in 1794. A wish for a seafaring life led him in 1810 to enter the employment of a Newcastle shipowner, in whose vessels he sailed between Shields and London. At the end of his apprenticeship, Hepburn made a voyage to North America, but on the return journey was shipwrecked along with the rest of the crew. The men were picked up by a privateer and handed over to the Navy. While in the King's service Hepburn came in contact with Lieutenant (afterwards Sir John) Franklin, who was so impressed by Hepburn's character that, when preparing in 1818 his first expedition to the Arctic regions, he requested the seaman from East Lothian to become his attendant. Hepburn accepted the post, and for three years, during which 5550 miles by land and water were traversed, he bore many hardships and privations. In his journal Franklin pays tribute to the 'fidelity, exertions, and uniform good conduct, in the most trying situations, of John Hepburn, our only attendant, to whom, in the latter part of our journey, we owe, under Divine Providence, the preservation of the lives

of some of the party.' Of Hepburn's indefatigable labours, Franklin furnishes an instance. 'During the last few hundred yards of our march, I fell down upwards of twenty times, and became at length so exhausted, that I was unable to stand. If Hepburn had not exerted himself far beyond his strength, and speedily made the encampment and kindled a fire, I must have perished on the spot.' Franklin gave Hepburn's name to one of the islands explored by the expedition.

On returning home Hepburn was given a pension and appointed to the charge of a Leith vessel named the *Hope*, which supplied the Navy with stores. Later, he was a warder in Haslar Hospital. When Franklin was appointed Lieutenant-Governor of Van Dieman's Land (1836), he took Hepburn with him and gave him charge of a convict settlement, a post which he held for nearly fourteen years. Fresh work awaited him on his return to England. By this time Franklin had gone on an expedition for the discovery of the North-west Passage, and tidings of its fate were long overdue. Lady Franklin invited Hepburn to join one of the fifteen search parties that were despatched between 1848 and 1854. Though nearly sixty, he boarded the *Prince Albert* and spent a winter and two summers in what proved a vain search. In 1855 Hepburn sailed for the Cape of Good Hope, where he held a Government appointment. But his health gave way, and he died, 5 April 1864, at Port Elizabeth.

**Hepburn, Patrick**, third Baron Hailes and first Earl of Bothwell, was the eldest son of Adam, second Lord Hailes, and his wife, Helen, eldest daughter of the first Lord Home. In 1482 he defended Berwick against the English, but thereafter opposed James III and fought at Sauchieburn (1488). After the tragic fate of the monarch, Hailes became a most powerful noble—honours, offices and lands being showered upon him. He was made in quick succession, Governor of Edinburgh Castle, Master of the Royal Household, and Lord High Admiral of Scotland. On 13 October 1488 he was given Crichton Castle and the lordship of Bothwell, and created an earl. He was also entrusted with the guardianship of the king's brother, the Duke of Ross, and was appointed Protector of the West and Middle Marches. A month later, he was made Steward of Kirkcudbright and given the custody of Threave Castle. Then, 29 May 1489, Hailes and his uncle John had bestowed on them the lordship of Orkney and Shetland. He was further enriched in 1491-2 with the lands and lordship of Liddesdale and the castle of Hermitage. In his native dis-

trict Bothwell was all powerful, being Sheriff of Lothian and Constable of Haddington; an extensive landowner, and a large employer of labour. Besides taking part in various political missions, he was one of the commissioners appointed to contract a marriage between James IV and Margaret Tudor, and when the Princess entered Edinburgh he bore the sword. Bothwell died in Edinburgh, 18 October 1508.

**Hepburn, Patrick**, third Earl of Bothwell, was the only son of Adam, second earl, and the grandson of the first. When he was a year old, his father was slain at Flodden (1513), and he was placed under guardians, one of whom was Patrick, Master of Hailes. In 1529 he received a share of the forfeited estates of Archibald, sixth Earl of Angus, including the lordship of Tantallon, but immediately thereafter was imprisoned for protecting Border marauders. On regaining his freedom, he offered his services to the Earl of Northumberland against Scotland. Bothwell represented that he had been cruelly wronged by James V and was in danger of the royal vengeance, that he was desirous of becoming an English subject, and that he would take the field against his native country with one thousand gentlemen and six thousand commoners. These negotiations, however, do not appear to have gone further. Though he was imprisoned at Edinburgh, probably in 1532, we find Bothwell, five years later, being granted lands in the barony of Crichton. This, however, was counterbalanced by the relinquishment under compulsion of the lordship of Liddesdale, and, according to Lindsay of Pitscottie, a second banishment 'for certain crimes of lese majesty.' If so, he was back in Scotland soon after the death of James V, and again in possession of Liddesdale and the castle of Hermitage. Bothwell's support was sought for the proposed marriage of the infant Mary Queen of Scots with Prince Edward, but Sir Ralph Sadler, the English ambassador, found him devoted to the French interest.

Probably the discovery had something to do with Sadler's unattractive description of Bothwell—'the most vain and insolent man of the world, full of folly, and here nothing to be esteemed.' Bothwell was now acting with Cardinal Beaton. Along with other Catholic lords, he mustered a strong force for the protection of the ancient religion and the independence of Scotland. Meanwhile his influence at Court was growing and, together with the Earl of Lennox, he aspired to become the husband of the Queen Dowager. In order to pave the way, he had himself divorced from his wife, Agnes Sinclair of Morham, whose mother was

Margaret Hepburn, daughter of Adam, Master of Hailes, and a sister of the first Earl of Bothwell.

Bothwell did his best to prevent the spread of the Reformed religion. In his capacity as Sheriff of East Lothian, he prohibited the people from listening to George Wishart when he preached in Haddington in 1546. But about a hundred persons assembled, and when, later in the day, Wishart went to Ormiston House, Bothwell, with armed men, surrounded the mansion, and obtained the custody of Wishart on the understanding that he was not to fall into Beaton's clutches. Knox states that the bribes of the Cardinal and the persuasions of Mary of Guise made Bothwell's promise of none effect, but the Register of the Privy Council indicates that threats as well as promises had to be used before Bothwell would give up Wishart.

In 1547 Bothwell was again guilty of treasonable conduct. Along with other nobles, he secretly bound himself to serve England. His terms were that he should marry the Countess of Suffolk, aunt of Edward VI. Though the project came to nothing, Bothwell in 1549 swore fealty to the English king, who granted him a yearly allowance of one thousand crowns, also one hundred light horsemen for his protection. It was further agreed that should Bothwell lose his lands in Scotland, he would be provided with territory of similar value in England. After spending some years in the south, Bothwell was induced by Mary of Guise to return to Scotland. The Queen-Dowager not only pardoned his treasons but appointed him Lieutenant on the Borders. Bothwell, states the *Diurnal of Occurrences*, died at Dumfries in September 1556. His son James was the husband of Mary Queen of Scots.

Hepburn, Robert, of Bearford, belonged to a family which derived their territorial title from a small property lying a little to the east of Haddington. In its palmy days Bearford could boast of a castle, but it became dilapidated, and in the early nineteenth century the laird pulled it down, and on the site built a farmhouse, which still exists. Robert Hepburn probably was the son of a laird of Bearford bearing the same name. The elder Hepburn owned the area lying between Rose Street and Princes Street in Edinburgh, and being litigious, had protracted disputes with the town council, the governors of Heriot's Hospital, and the heritors and kirk session of St Cuthbert's. But in 1717 a settlement was reached, the town council paying Hepburn £29,000 Scots for his land, known as Bearford's Parks.

The younger Hepburn was born at

Bearford about 1690, and cut some figure in the literary world by attempting to do for Scotland what Sir Richard Steele had done in the *Tatler* for England. After studying civil law in Holland, Hepburn returned to Scotland in 1711, and in the following year became an advocate. But he was more interested in literature than in law. He had been a diligent reader of the writings of Swift, and discovered fresh incitements to literary effort in Steele's essays in the *Tatler*. That periodical came to an end in January 1711, and Hepburn in a fit of emulation started immediately in Edinburgh *The Tatler*, by Donald MacStaff of the North. Issued weekly, it consisted of a single folio sheet printed on both sides in double columns by James Watson, and sold at his shop opposite the Lucken-Booths. There were only thirty issues of the Scottish *Tatler*, and it may be safely assumed that the circulation was small. Donald MacStaff informs his readers that his design is 'rather to entertain than instruct, or at least to reprove People for their Faults in a diverting manner.' Hepburn seems to have performed the latter function not wisely but too well, possessing as he did more of the pungency of Swift than the spontaneity and charm of Steele and Addison. In the concluding number MacStaff announces for publication a translation of Sir George Mackenzie's ('Bluidy Mackenzie') tract 'Idea Eloquentiæ Forensis.' Into a life of only twenty-two years (he died in 1712) Hepburn crowded an amount of literary work that would have done credit to a writer double his age.

Hepburn, Thomas, was appointed to the pastoral charge of Oldhamstocks in 1562, the first General Assembly having thought him 'apt and able to minister.' His brother, Robert, was minister of Prestonkirk. In 1567 Hepburn asked John Craig, Knox's colleague in St Giles', to proclaim Queen Mary's marriage with his relative, the Earl of Bothwell. Two days after the marriage, he received the famous Casket Letters on behalf of Bothwell, but was arrested, and the casket and its contents taken from him. On the escape of Mary from Lochleven, Hepburn with twenty men attempted to capture Dunbar Castle, but was beaten by a detachment of troops commanded by the Earl of Home. In August 1568 he was inhibited from carrying on his ministry, and in 1576 the General Assembly deposed him for heresy, he having declared that 'no soul entered heaven until the last judgment.' But he resumed his ministry at Oldhamstocks in 1578. He was also Master of the Grammar School there. He died in 1585. One of Hepburn's sons was James (Bonaventura),

Keeper of Oriental books and manuscripts in the Vatican Library.

**Heriot, John**, governor of Chelsea Hospital, was born in Haddington on 22 April, 1760, son of the Sheriff-Clerk of East Lothian. He was educated at the High School and University of Edinburgh. Family misfortune, however, compelled him to give up the vocation for which his training fitted him. Enlisting in the Marines, he was promoted a first lieutenant in two years, and served on frigates on the coast of Africa and in the West Indies. He was wounded in Rodney's action with the French fleet (April 1780). Subsequently Heriot served in the Barbadoes. When peace came he was put on half-pay, and had to begin life anew on slender resources. Like his brother George, who had written some books of travel (and found a lucrative post as Postmaster-General of Canada), he tried to earn a livelihood by his pen. In 1787 Heriot published a poem, 'The Sorrows of the Heart,' which was followed by two novels, in one of which, *The Half-pay Officer* (1789), he made deft use of his own experiences while afloat. On the proceeds of these literary efforts he lived for two years. He then published *An Historical Sketch of Gibraltar*.

Heriot now turned to journalism. After editing the *World* newspaper for a brief period, he started, at the instigation of Government officials who guaranteed all expenses, *The Sun*, which supported Pitt's policy. The first number appeared on 1 October 1792, and for a time 4000 copies were sold daily, then a remarkable achievement. 'Peter Pindar' and other writers of note were contributors. Emboldened by his success, Heriot on 1 January 1793 launched another newspaper, the *True Briton*, which ran concurrently with the *Sun*. Though his hands must have been fairly full, Heriot yet found time to edit an account of the battle of the Nile (1798) from the notes of an officer of rank who took part in the engagement. This work went through several editions. In 1806 Heriot relinquished his journalistic labours for a clerkship in the Lottery Office. Four years later, he returned to Barbadoes as deputy Paymaster-General of the troops in the Windward and Leeward Islands, where he remained till 1816. Then came the crown of his strangely diversified career—his appointment by the Duke of York to the Comptrollership of Chelsea Hospital, which he held till his death, 29 July 1833.

**Hislop, John Fowler**, of Castlepark, Prestonpans, was the eldest son of Robert Hislop of Burnrig, and of Anne, daughter of Francis Buchan Sydserff of Ruchlaw, his wife. He was born in 1823. The elder Hislop succeeded to Laird Fowler's (an uncle) brewery in Prestonpans which,

after remaining in his son's hands for some time, was sold in 1865.

Both father and son were staunch supporters of the Free Church of Scotland. At the Disruption the former gave a site for the new church and also built a manse which he presented to the congregation, while the latter was for thirty years a Free Church elder. Hislop was educated at Edinburgh Academy, and then entered his father's business. A man of public spirit, he was chairman of almost every public body in Prestonpans, and was largely responsible for the reorganisation of Schaw's Trust and Stiell's Trust. A Fellow of the Society of Antiquaries of Scotland, Hislop did a great amount of local research. He was constantly discovering dials and coats of arms on old buildings, and these he took delight in sketching, his artistic powers being considerable. The renovation of the venerable keep of Preston, which adjoins the Castlepark property, owed much to Hislop. He was also diligent in preserving much literary material pertaining to Prestonpans and Cockenzie. In 1939 two bulky volumes of newspaper cuttings, documents, and pamphlets, together with a considerable number of his memoranda relating to East Lothian generally, were presented by his daughters to the East Lothian Antiquarian and Field Naturalists' Society for preservation. Hislop, who died suddenly, 6 August 1894, married a daughter of Captain Patrick Wood, a distinguished officer in the East India Company, by whom he had three sons and three daughters.

**Hodges, James**, designated 'James Hodges of Glaidesmoore,' was a voluminous writer on political and economic subjects at the end of the seventeenth century and the beginning of the eighteenth. He published at least ten works between 1697 and 1710. These for the most part dealt with the state of Scotland at that time, the central problem being the proposed legislative union with England. The particulars of Hodges's career are scanty. He is believed to have been the son of Robert Hodges, who owned the lands of Hodges lying between Penston and Samuelston. They are said to have formed part of the common of the burgh of Haddington. A relative was James Hodges, whose daughter, Mary, was served heir to her uncle, Sir John Graham of Gartmore, on 4 November 1708. Mary Hodges married Captain Patrick Gardiner, and was the mother of Colonel James Gardiner, who fell at Prestonpans.

The subject of this notice seems to have lived a portion of his life in London, from which he maintained a frequent interchange of letters with James Anderson, an Edinburgh Writer to the Signet, who was editor of the *Diplomata*

Scotiæ and Postmaster-General for Scotland. Hodges's correspondence with Anderson is printed in *Maidment's Analecta Scotica* (pp. 247-67). He also appears to have corresponded with Andrew Fletcher of Saltoun. Hodges was voted £4,800 Scots by the Parliament of Scotland in recognition of his political writings on behalf of his native country. His chief publications are: *Present State of England as to Coin and Publick Charges* (three parts, London, 1697, octavo); *Defence of the Scots abdication of Darien*, 'including an answer to the Defence of the Scots Settlement there,' (1700, octavo); *Rights and Interests of the two British Monarchies* 'with respect to an United or Separate State' (London, 1703-4). (Hodges wrote other treatises on the same subject); *Letter from Mr Hodges at London to a Member of Parliament of Scotland* (1703. The author suggests the founding of a Scottish Academy 'of war and universal learning'); *War betwixt the two British Kingdoms Considered* (London, 1705. Dedicated to Queen Anne.); *Considerations and Proposals for supplying the present Scarcity of Money and advancing Trade* (Edinburgh, 1705, quarto); *Essay on the Union* (Edinburgh, 1706, quarto); *Shining Character of a Public-spirited Man* (London, 1710.)

**Home, Sir George**, Earl of Dunbar, was the son of Alexander Home of Manderston, by his wife, Jean, daughter of George Home of Spott. The year of his birth is uncertain. In 1592 he acquired Spott by royal charter. James VI, largely relied on Home for carrying out his prelatich policy in Scotland. In 1589 he accompanied the King to Denmark, and in 1598 was appointed to assist His Majesty in the discharge of business twice a week at Holyroodhouse. The office of Lord High Treasurer was conferred on him in 1601. When James VI ascended the English throne, he was created an English peer by the title of Baron Home of Berwick, and in the following year a Scottish peer by the title of Earl of Dunbar. He was also made a Knight of the Garter. Henceforth he was the chief Scottish adviser of James VI. Dunbar furthered the royal policy with tact as well as with zeal. He was dexterous in mollifying the Kirk while submitting the King's proposals with firmness. At the General Assembly at Glasgow, in June 1610, Dunbar brought about the supersession of Presbyterianism by Episcopacy with little friction. He was instrumental, too, in lessening crime and disorder on the Borders. In 1606 he 'condemned and caused hang above 140 of the nimblest and most powerful thieves.' Two years later, he was active in obtaining from

George Sprot a confession of his implication in the Gowrie conspiracy, for which Sprot paid with his life. Dunbar is characterised by Archbishop Spottiswoode, probably a biased witness, as 'a man of deep wit, few words, and in his majesty's service no less faithful than fortunate.' By his wife, daughter of George Gordon of Gight, and granddaughter of Cardinal Beaton, Dunbar had two daughters. Anne married Sir James Home of Coldingknowes, and Elizabeth, Theophilus Howard, who became second Earl of Suffolk.

Dunbar died at Whitehall, 30 January 1611, according to Calderwood, 'not without suspicion of poison.' Three months later his funeral service took place in Westminster Abbey, after which his body, which had been embalmed, was placed in a leaden coffin, and sent north to be buried in the parish church of Dunbar. Here his executors reared a noble and superb monument of various coloured marble, with a statue as large as life. The monument, which is placed against the wall, near the pulpit, is 26 feet high and twelve feet broad at the base. The Earl is represented kneeling on a cushion in the attitude of prayer, with an open Bible before him. He is clad in armour, which is seen under his Knight's robes, and on his left arm is the badge of the Order of the Garter. Two armoured knights stand on each side as supporters. Above them are two female figures, Justice and Wisdom, betwixt whom, and immediately above the cupola, Fame sounds her trumpet, while, on the opposite side, Peace, with her olive branch, sheds a laurel wreath on his lordship. Beneath the monument is the burial vault.

**Home, John**, author of the tragedy of *Douglas*, has two links with East Lothian. He was from 1746 to 1757 minister of Athelstaneford, and at a later period, when he had quitted the ministry, he was a gentleman-farmer at Kilduff, close to the scene of his former labours. Born 21 September 1722 in Leith, of which his father was town clerk, he was trained for the ministry at Edinburgh University along with Carlyle of Inveresk, Robertson, who became minister of Gladsmair, and Adam Ferguson. The trio became lifelong friends and were in the vanguard of Moderatism. When the Highland army marched on Edinburgh, Home shouldered a musket and bore a part in the defence of the city. Later, Cope employed him to watch the movements of the enemy. He was present at the battles of Prestonpans and Falkirk. At the latter he was captured and confined in Doune Castle, from which, however, he escaped. In 1802 Home published a history of the Jacobite rebellion, from



which he omitted any mention of the barbarities of Cumberland, so as to enable the work to be dedicated to George III.

When the rising was at an end Home was presented by Sir David Kinloch of Gilmerton to the parish of Athelstaneford, succeeding Robert Blair (see art.). He frequently left the parish on non-ecclesiastical missions, and did not live in the manse but in a house in the village. Home, according to Carlyle, found Gilmerton House a 'great resort' because of its lively society. Under Sir David Kinloch's roof he was 'most acceptable to all strangers who were not offended with the levities of a young clergyman, for he was very handsome and had . . . an agreeable catching address.' While 'he had not much wit, and still less humour,' he had 'so much sprightliness and vivacity, and such an expression of benevolence . . . and such an unceasing flattery of those he liked . . . that he was truly irresistible. His entry to a company was like opening a window and letting the sun into a dark room.' Home was 'best man' at the marriage of John Hamilton, minister of Bolton, to Jean Wight, a cousin of his friend Carlyle. Once Home conducted Tobias Smollett from Gilmerton House to Dunbar. Henry Mackenzie (the 'Man of Feeling'), the biographer of Home, says that the minister of Athelstaneford spent much time in writing sermons, but adds that the manuscripts had often scraps of verse on them. Home was already enamoured of the idea that he was a dramatic genius, a belief fostered by his friends. He wrote two tragedies at Athelstaneford—*Agis* and his masterpiece *Douglas*. After the former had been revised by Lord Kames, Sir Gilbert Elliot, and Oswald of Dunnikier, Home set out for London in the hope that *Agis* would soon be acted. But Garrick declined the play, and Home, crest-fallen, prolonged his absence from his parish in order to recover from the blow. When Athelstaneford saw him again, he still clung to the idea that he was born to write tragedy comparable to that of Shakespeare.

In February 1755 Home, having finished *Douglas*, offered the play to Garrick; but, as before, the great actor would have nothing to do with it. Home's Edinburgh friends, however, had *Douglas* performed in the Canongate Theatre, 14 December 1756. It was a noted success, and the opening soliloquy was declaimed by fashionable dames over the tea-table. Meanwhile action was being taken to end Home's career as a parish minister: a position so frankly ambiguous as that of presbyter-dramatist was impossible. Home was cited to appear before the Presbytery of Haddington but delayed obeying the

summons. Whereupon the Presbytery prepared to prosecute him for ecclesiastical misdemeanours, but Home arrested proceedings by resigning his charge, 7 June 1757. His parishioners were sorry to part with him, and when he preached his farewell sermon there was not, as Carlyle was informed, 'a dry eye amongst those who heard it.'

As for Home himself, he retained pleasant memories of Athelstaneford, and some years later made his home in the parish. In 1770 he obtained a long lease of the farm of Kilduff from Sir David Kinloch. On the farm Home built the mansion that stands to this day. Lord Haddington told Henry Mackenzie that the parishioners insisted on conveying the stones free of charge. At Kilduff, Home lived quietly till his removal to Edinburgh in 1779. But he was no longer a bachelor, having married in 1770 Mary, daughter of William Home, minister of Foggo, and cousin german of Jane Welsh Carlyle. The lady does not appear to have been handsome. At all events, David Hume is said to have asked his friend 'how he could ever think of such a woman,' and to have received the disconcerting reply: 'Ah! David, if I had not, who else would have taken her?' None the less, Home and his wife were devoted to each other.

Home's declining years were spent in Edinburgh where, at his house at Merchiston, he entertained his friends, who were both numerous and distinguished. Scott, a frequent guest, has left a vivid account of his hospitality. Home was a leading member of the Poker Club, which included Hume, Adam Smith, Ferguson, Black, Hutton, and Lord Elibank. Home died in 1808, and was laid to rest beside his ancestors in South Leith churchyard, where there is a memorial tablet, erected by his nephew, John Home, W.S.

A memorial, consisting of a slender pedestal surmounted by a bust of the poet, was erected in 1867 by public subscription at the west end of the municipal buildings, Haddington, and facing the Edinburgh road. The inscription runs: 'John Home, author of *Douglas*, Born 21 Sept. 1722. Died 5 Sept. 1808. A tribute to the memory of the Poet from the Right Hon. the Earl of Home, Sir Edward Bulwer-Lytton, Bart., Lord Murray, and the Rev. J. M. Whitelaw, LL.D., Athelstaneford. Francis Vert, Esq., Provost of Haddington, 1867.' Eventually the monument was removed to the small plot of ground in front of the Public Library in Newton Port, where it is no longer an ornament, having been defaced by mischievous youths.

Of all Scottish men of letters of the eighteenth century, Home probably was the most belauded in his lifetime and the

most derided after his death. Praised by his contemporaries as little inferior to Shakespeare, disillusionment came before last century had far advanced. Home's tragedies are now not only unread but, most pathetic of literary fates, no one asks why. His tragic muse has become a tinkling cymbal.

**Hope, George** (1811-1876), agriculturist, was born at Fenton, which his father, Robert Hope, farmed successfully for many years. Educated at Dirleton school, Hope spent 'four years in a 'writer's office' in Haddington, but not relishing the work turned to the family vocation. He assisted his father and ultimately, by judgment, skill, and knowledge, made Fenton Barns a model farm, which was known in America and on the Continent. All but the last three years of Hope's life were spent at Fenton Barns. He was among the foremost in raising agriculture in East Lothian to the state of efficiency for which it has been so long famous. In 1873 Hope suffered a grievous disappointment, being unable to obtain a renewal of his lease. He had therefore to leave Fenton Barns, which had been tenanted by his family for two generations, and to seek a new sphere at Bordlands, a small property in Berwickshire which he had purchased. But death overtook him before his labours were well begun. Hope was closely identified with the agitation for the abolition of the Corn Laws. He was a personal friend of Cobden and Bright, and gained a prize of £30 offered by the Anti-Corn Law League for an essay, which was published in 1842. He also opposed the game laws. Twice he made an effort to enter Parliament—for East Lothian in 1865 and for East Aberdeenshire in 1875, but unsuccessfully. In the case of the latter constituency, his defeat was attributed to his Unitarian beliefs. Hope died at Bordlands and was buried at Dirleton. Besides the above-mentioned essay, he contributed 'Hindrances to Agriculture from a Tenant Farmer's Point of View' to *Recess Studies*, edited by Sir Alexander Grant (1870). A memoir of Hope by his daughter was published privately in 1879 and for sale in 1881.

**Hope, John**, fourth Earl of Hopetoun (1765-1823), was the pupil and friend of Sir Ralph Abercromby, the chief lieutenant of Sir John Moore in Sweden and the Peninsula, and, in Wellington's opinion, 'the ablest man in the Peninsular army.' Because of the personal esteem in which he was held, more particularly as a landlord, as well as his renown as a soldier, Hopetoun had the distinction of having four public monuments erected to his memory—one on Sir David Lyndsay's Mount in Fife, another near Hopetoun House, a third, a bronze equestrian

statue in St Andrew Square, Edinburgh, and a fourth on the summit of Byres-hill, the highest of the Garleton range. The last-mentioned consists of a massive column of local whinstone with an inside spiral stair of 133 steps leading to an outside landing encircled with a parapet. Surmounting the stairway is another column, eight feet high, crowned by an urn. The monument cannot be considered a thing of beauty, resembling at a distance a factory chimney, but like its counterpart at the Mount, near Cupar, it is an important landmark. The foundation stone was laid with Masonic honours, on 3 May 1824, by Thomas Howden, surgeon, Haddington, and bears this inscription: 'This monument was erected to the memory of the great and the good John, 4th Earl of Hopetoun, by his affectionate and grateful tenantry in East Lothian.' Following the ceremony a dinner was held in the Haddington Assembly Rooms, at which a song, written specially for the occasion by James Miller, was sung. The monument formerly was much frequented, but of recent years, owing to signs of decay, it has been closed to the public. When the parish church of Haddington was repaired and reseated in 1811, Hopetoun, as patron, had the first choice of a seat. Owning considerable land in East Lothian, including Byres-hill on which his monument stands, he was a leading heritor.

**Hopetoun, 4th Earl of** (1765-1823). See Hope, John.

**Hume, Alexander**, whose Latin grammar (1612) was the first which the Scots Parliament appointed to be taught exclusively in all schools, was rector of an institution founded at Prestonpans by John Davidson (see art.) for the teaching of Latin, Greek, and Hebrew. Hume went there in 1606, having relinquished a similar position in the High School of Edinburgh. He remained till 1615 when he took up a similar appointment at Dunbar, where he himself had acquired Latin under Andrew Simson (see art.). Descended from the ancient family of the Humes, he attended St Andrews University, and afterwards spent sixteen years in England, partly in study at Oxford and partly in teaching. While in Edinburgh Hume became convinced that the grammars of Simson of Dunbar and James Carmichael could be improved. Hume's grammar, on which the author spent many years, was revised by Andrew Melville and other learned friends. But it was not so successful as the author anticipated, largely owing to prejudice against innovation. Though the Privy Council enjoined that Hume's grammar be used exclusively in all schools, their action was rendered ineffectual by the bishops, whose dis-

pleasure the author had incurred. Hume, writing to Melville, 6 December 1612, gives an account of the opposition which his grammar had encountered, while the scholar, Casaubon, in a letter to Hume, denies having influenced James VI against the work, but does not conceal his own disapproval of it.

**Hume, John** (1718-1774), bequeathed to the magistrates of Haddington (his native town) a 'tenement on the south side of Crossgate . . . for the benevolent purpose of annually binding one of the inhabitants of this town an apprentice at the rate of £8 stg.' The words quoted are from an inscribed board in the Public Library of Haddington. Hume's tombstone in the local churchyard, which refers to his 'valuable mortification,' was restored by the town council in 1870.

**Hunter, Peter Hay** (1854-1909), was minister of Yester from 1886 to 1896, when he was translated to St Andrew's parish, Edinburgh, where he remained till his death. The son of a paper merchant, he studied at the universities of Edinburgh and Leipzig, also at the Sorbonne, Paris. His ministerial career was outwardly uneventful, save that on two occasions he acted as chaplain to the tenth Marquess of Tweeddale when that nobleman was Lord High Commissioner to the General Assembly. Hunter made some mark as a writer of short stories, to which he imparted local colour. *Sons of the Croft* (1887), and especially *James Inwick, Ploughman and Elder* (1894), reflect the life and speech of humble folks met with in and around Gifford, while *The Bible and Sword* (1904) skilfully conveys the atmosphere of the Lammermoors. *John Armiger's Revenge* (1897) is also redolent of the upland parish where the author laboured for ten years. But perhaps Hunter's best known book is *My Ducats and my Daughter* (1884), written in collaboration with Walter Whyte. Other stories of his are *The Crime of Christmas Day* (1885) and *The Silver Bullet* (1894). Hunter also published *After the Exile: A Hundred Years of Jewish History and Literature* (1889). The D.D. degree was conferred on him by Edinburgh University.

## I

**Irving, Edward**, (1792-1834), founder of the Catholic Apostolic Church, spent two years in Haddington. When in 1810 the so-called 'Mathematical School' was opened in the town, Irving, then 'a tall, ruddy, robust, handsome youth,' was recommended by Professor John Leslie of Edinburgh University for the mastership. He 'won the confidence of his advanced pupils,' says Mrs Oliphant, his biographer, as well as made his way

'into the homes and society of many of the worthy inhabitants.' Among them was Dr. John Welsh, the local surgeon, whose daughter Jane had lessons from Irving. The friendship with Jane Welsh is the central episode of the Haddington period of Irving's career.

While teaching mathematics Irving was studying for the ministry, and at supper parties would ventilate the peculiar religious views, that afterwards made him prominent, a habit which sometimes brought him into conflict with the parish minister — Dr. Robert Lorimer. Irving was known, too, as an athlete. A part of the mill lade near the parish church was pointed out for long as 'Irving's Jump.' A favourite walk of his was to the Garleton Hills. Another was to Grant's Braes where he was welcomed by the father of one of his pupils—Gilbert Burns, brother of the poet. And he was often at Bolton manse when Andrew Stewart was minister of the parish. Stewart began as a medical man, and in that capacity cured the Hon. Margaret Stuart, only daughter of Alexander, tenth Lord Blantyre, of supposed consumption. Patient and doctor fell in love with each other, and married. Subsequently Stewart became a minister, and in 1804 was presented to the living of Bolton by his brother-in-law, the eleventh Lord Blantyre. At Bolton manse Irving renewed acquaintance with a fellow-student—Robert Story, who, later on, was resident at Colstoun as tutor of Lord Dalhousie's son. Licensed by the Presbytery of Haddington, Story became minister of Roseneath. He was the father of Principal Story of Glasgow University. During his stay in Haddington Irving was keenly interested in astronomy and, accompanied by some of his pupils, made excursions to ascertain the altitudes of the heavenly bodies.

## J

**Jerdan, Samuel Smiles** (1846-1878), son of a Dalkeith bookseller, was born in Haddington, in the same house in which his uncle, Samuel Smiles, author of *Self-Help*, spent most of his youth. Jerdan wrote lyrics, some of which were set to music. He was a friend of Alexander Russel, the famous editor of the *Scotsman*, to whose columns he contributed literary articles and book reviews. Jerdan also wrote in the *Edinburgh Courant* and other journals. His *Essays and Lyrics*, edited by his brother, Rev. Charles Jerdan, with a biographical sketch, was published posthumously.

## K

**Kello, John** (died 1570). A very queer

person was among those whom the first General Assembly 'thought apt and able to minister.' This was John Kello, who in 1567 was given the pastoral charge of Spott. On the morning of Sunday, 24 September 1570, he strangled his wife immediately before conducting the usual service. No suspicion attached to him till Andrew Simson, minister of Dunbar (see art.), reminded him of a dream which Kello had told him some weeks before. 'Ye are, I fear, the author yourself of this cruel murder,' said Simson. Subsequently Kello admitted that it was so, being 'persuaidit that God spak' through Simson. No account of Kello's trial has been preserved, but the following is the official record of the sentence, dated 4 October 1570: 'For the quhilk he was adjugeit and dome pronuncit, to be hanged to the deid, and thaireftir his body to be cassin in ane fyre and brint in assis, and his gudis and gear to be confiscat, etc.' The sentence was carried out the same day. 'The confession of Mr Johnne Kello, Min. of Spott, togidder with his Erneist Repentance maid upon the Scaffold before his suffering' was published by R. Lekprivik at Edinburgh in 1570.

**Kerr, John** (1852-1928). Translated in 1878 from Skelmorlie parish to Dirlerton, of which he was minister till his death, Kerr was Clerk of the Synod of Lothian and Tweeddale from 1907 onwards. He was widely known as an enthusiast regarding Scottish games, particularly golf and curling. Residing in one of the principal golfing centres, there was the sense of appropriateness in his being the author of *The Golf-Book of East Lothian* (1896). Kerr also wrote *History of Curling* (1890); *Curling in Canada and the United States* (1904); and *Scotland's Ain Game in Song and Story* (1914).

**Kingston, Viscount** (1621?-1691). See Seton, Alexander.

**Kirkwood, James**, an advocate of parish libraries, was born at Dunbar in or about 1650. Graduating at Edinburgh University, and passing his trials before the Presbytery of Haddington, he became domestic chaplain to the Earl of Caithness. In 1679 he was presented to the living of Minto, but was deprived (1681) for refusing the test. In 1685, through the friendship of Bishop Burnet, he was given the rectory of Astwick, Bedfordshire, which he retained till 1702 when he was ejected for 'neglect in not adjuring.' At Astwick he made the acquaintance of the Hon. Robert Boyle, the celebrated chemist and philosopher.

While residing in the Highlands with the family of the Earl of Caithness, Kirkwood was largely instrumental in spreading a knowledge of the Scriptures, and indeed of all kinds of literature,

among the Gaelic-speaking population. In spite of English opposition, he distributed several thousand copies of the Bible. Further, in 1699 he issued 'An Overture for Founding and Maintaining Bibliotheks in every Paroch throughout the Kingdom.' The private books of parish ministers were to form the nucleus of each library, the parish schoolmaster was to act as librarian, and the cataloguing was to be uniform. Kirkwood also seems to have been the author of 'A Copy of a Letter anent a Project for Erecting a Library in every Presbytery, or at least every County in the Highlands.' Though the scheme was approved by the General Assembly, no practical step was taken. In 1699 Kirkwood himself founded a library for Highland ministers. He was elected a corresponding member of the Society for Promoting Christian Knowledge. Kirkwood, who died about 1708, bequeathed some hundreds of books, chiefly in Latin, likewise his papers with 'some other things,' to the Presbytery of Dunbar.

**Kirkwood, James**, grammarian, was born near Dunbar, and styled himself 'Jacobus Kirkwodo Dunbarensi.' From 1675 to 1690 he was master of a school in Linlithgow, and, as a reminder of his stormy career there, published in 1711 *The History of the Twenty-Seven Gods of Linlithgow*; 'Being an exact and true Account of a Famous Plea betwixt the Town-Council of the said Burgh (who were the "twenty-seven gods") and Mr Kirkwood, Schoolmaster, there.' The tract was dedicated to Sir David Dalrymple, whose elder brother, the Earl of Stair, says Kirkwood, 'not only sent his son, the present earl, to my school at Lithgow, but tabled him in my house.' While at Linlithgow Kirkwood compiled a Latin grammar which he printed at his own expense. In 1677, according to the records of the Privy Council (vol. V, p. 211), he complained that some persons had reprinted the work with many gross errors, and craved that he should have exclusive rights over his own publication, a request which was granted. Kirkwood was involved in another dispute while master of the school at Kelso, and there was more pamphleteering. The post at Kelso he accepted on the invitation of the Countess of Roxburghe, chiefly, as he tells us, because he was 'born under that family' and because his relatives 'were feuars or tenants to her ladyship in the neighbourhood of Dunbar.' George Chalmers, in his *Life of Ruddiman*, refers to Kirkwood as the first grammarian of the day. At the suggestion of Lord Stair, President of the Court of Session, he was consulted by the educational authorities as to the best Latin grammar for use in Scotland. This led to his editing

Despauter's Latin grammar (1695). A fourth edition was published in 1720. Kirkwood was the author of other Latin works. He died before 1720.

**Knox, John.** It is unnecessary to set forth the public career of this, one of the greatest of Scotsmen. All that will be attempted is an outline of his connection with East Lothian. That Knox was born in the county has never been disputed; but his ancestry, the date of his birth, and the parish in which that event occurred, have been matters of prolonged controversy. In vol. III of the *Transactions of the East Lothian Society*. Mr James H. Jamieson has gone fully into the whole matter.

There is no truth in the statement that Knox was descended from the Ranfurly branch in Renfrewshire. He came of stock less distinguished. Whether the name of Knox was imported into East Lothian or whether it is of local origin, is uncertain; but it can be traced back to 1441. In a charter, dated Haddington 6 July of that year, granted by John of Lachis to Edmund Haya of Lynplum, one of the witnesses is styled 'William of Knox.' As to his lowly descent, the Reformer is his own witness. He describes himself as, 'a man of base estate and condition.' We know nothing of his parentage save that his father's name was William Knox and that his mother's surname was Sinclair. He had a nephew, son of his brother, William, who (at one time a merchant in Preston) became minister of Cockpen.

Until the beginning of the twentieth century it was universally believed that Knox was born in 1505. M'Crie's biography opens with this categorical statement: 'John Knox was born in the year one thousand five hundred and five.' Professor Hume Brown, again, in his two-volume *Life of Knox*, published in 1895, accepts without demur the date 1505, giving however (which M'Crie does not do) his authority, namely, Spottiswoode's *History of the Church of Scotland*. When, however, in 1905, the fourth centenary (according to M'Crie and Hume Brown) of Knox's birth came round, Dr Hay Fleming suspected the generally accepted date, and in an article in the *Bookman* (vol. XXVIII, pp. 193-6) demonstrated that 1505 was an error, and that Knox was born some time between the years 1513-15. According to this chronology, Knox when he died was not sixty-seven but about fifty-seven—signifying a very appreciable shortening of his career.

Three places in East Lothian have been claimed as Knox's birthplace. A reference in Beza's *Icones* to 'Giffordensis' has led some to assign Gifford as the scene of the event. But this could not be, since the village of that name did

not exist at Knox's birth nor for more than a hundred years thereafter. In 1889 David Loudon, schoolmaster at Morham, claimed the distinction for that parish in a series of articles contributed to the Press. But though, in the words of Dr Hay Fleming, displaying 'much plodding, dogged, persevering inquiry' and linking his proofs together with 'no little ingenuity,' Loudon failed to establish his claim. That of Giffordgate, in Dr Hay Fleming's opinion, still holds the field. Its supporters take their stand on a continuous and consistent tradition to be found in written records as early as the seventeenth century; likewise on documentary evidence that has never deviated as regards the particular site in Giffordgate, a site on which, it has been proved, stood property that belonged to a family of the name of Knox. That the Reformer was born in Giffordgate was the firm belief, too, of Thomas Carlyle, who had a tree planted on the supposed site. As the husband of Jane Welsh, who claimed descent from the Reformer through Knox's youngest daughter, Carlyle had a special reason for carefully investigating the Giffordgate claim. About a year before his death he had a talk with Colonel David Davidson (see art.), in which he expressed a desire that a tree should be planted to mark the site, and asked Davidson if he, on his behalf, would see the project carried out. Davidson agreed, and the tree was planted 29 March 1881, a few weeks after Carlyle's death. The ground was the gift of Miss Barbara S. Watson. Linlithgow, who officiated at the ceremony. Carlyle also contributed to the erection (1878) in Haddington of a secondary school, known as the Knox Institute, in front of which is a life-size statue of the Reformer, which Carlyle, however, regretted, because it had not been executed by Boehm.

Knox had several friends in East Lothian who, on his own showing, helped to shape his Protestant opinions. In his *History of the Reformation* occasional mention is made of Thomas Guyllyame (Williams), who was born at Athelstaneford. Williams, who is said to have been the first man from whom Knox 'received any taste of the truth,' originally belonged to the Dominicans, but preached in general conformity with the new doctrines. After becoming a Protestant Williams, Knox tells us, became chaplain to Arran. The Governor (Arran), established in government, godly men repaired unto him . . . At thare instant sutying, more than of his awin motion, was Thomas Guyllyame, a Blak Freare, called to be precher.' 'The man,' Knox adds, 'was of solid judgment, reasonable letteris (as for that age), and of a prompt

and good utterance; his doctrine was wholesome, without great vehemency against superstition.' Arran's defection from the Reformed faith led to the inhibition of Williams from preaching, and he left for England.

Another East Lothian glimpse of Knox is as tutor to the sons of Hew Douglas of Longniddry, who were joined by Alexander, son of John Cockburn of Ormiston. Knox, who resided at the castle of Longniddry (now gone), taught his young charges Latin, read with them the classical authors, and 'nourished them in godliness.' In the garden of Longniddry House stands the ruins of a chapel which was called 'John Knox's Kirk,' because within that building the Reformer catechised the young Douglasses publicly, as well as expounded the Scriptures.

In December 1545 George Wishart's life was in danger, and certain 'gentill men of Lotheane,' including Knox and Hew Douglas, persuaded him to reside at Longniddry. On two Sundays Wishart preached at Tranent. Then he went to Haddington, and on 15 January 1546 preached in the forenoon in the parish church, where, says Knox, 'the auditouris was reasonable, and yitt nothing in comparisone of that which used to be in that kyrk.' Wishart afterwards proceeded to Lethington, where he was the guest of Sir Richard Maitland, who 'was ever civile, albeit not persuaded in religioun.' Next morning Wishart preached 'neyr ane hour and ane half' in Haddington Church, and then set out for Ormiston. Knox would have gone with him, but Wishart said: 'Nay, return to your barnes (pupils) and God blisse you. One is sufficient for one sacrifice. And so he caused a twa handed sward (which commonly was caryed with the said Maister George), be tackin fra the said Johnne Knox who, albeit unwillinglie, obeyit, and returned with Hew Douglass to Langnudrye.'

Of Knox's Haddington friends David Forrest was perhaps the best known. One of the Forrests acquired the flour mills at Haddington, known as Gimmers-mills. In an instrument of sasine, dated 1569, in favour of David Forrest as heir to his father, John Forrest of Gimmers-mills, it is recorded that David, son of David Forrest, General of the King's Cunzie House, acted as attorney for the heir. Between Knox and David Forrest there was a close friendship. Knox speaks of him as 'ane man that lang he professed the trueth, and upoun whom many in that tyme depended.' Forrest was with Knox in 1558 when the image of St Giles was dashed to the ground by the Edinburgh mob. And when there were 'na publickt ministeris of the worde,' Forrest was among the 'zelous men' who exhorted the

brethren. One of the laymen in the first General Assembly, strong representations were made to him 'to tak on the ministerie,' but he declined. The Forrest family maintained their territorial connection with Haddington till near the end of the eighteenth century.

When Knox preached his first sermon 'Maister Johnne Mair' was one of his auditors. This was none other than John Major, the great Schoolman and historian, who was born at Gleghornie, near North Berwick. He was Knox's teacher at Glasgow University and at St Salvator's College, St Andrews. Major's word, Knox informs us, 'wes holden' as an oracle in materis of religioun.' Knox also came much in contact with William Maitland of Lethington, Queen Mary's secretary. Maitland was one of the guests at Erskine of Dun's supper party in 1555 and, along with Knox and Forrest, took part in the discussion. In Knox's view, Maitland 'was a man of good learning and of scharpe witt and reasonyng.'

Knox's *History* contains many incidental references to Haddington, and a circumstantial and vivid account of the siege of the town in 1548-49. Knox was then working in the French galleys, but he appears to have heard what took place from eye-witnesses. One of the chief episodes was the midnight attempt by the French to dislodge the English, who were in occupation. Knox says the French, who had marched from Edinburgh, approached Haddington after midnight when the English soldiers, except the watch, were asleep. But the English, aroused by the cries of the watch, attacked the French near the East Port. Knox's glowing description of the encounter is one of the best passages in his *History*.

From the inventory of Knox's estate it is clear that he was in receipt of a pension from Haddington Church. No record can be found either of the circumstances which led to the bestowal of the pension or the date when it was first paid.

## L

**Laidlay, John Ernest**, a famous amateur golfer, was born at Seaciff in 1861. While at Loretto School, Musselburgh, he made 'rapid progress' in the game, which was then in the 'guttie' ball era. While still in his twenties he won eleven first and two second medals, three being with record scores. In 1889 Laidlay won the Amateur Championship, defeating John Ball in a match that went to the twentieth hole. Two years later, he again won the Amateur Championship, beating Harold Hilton in the final. Besides twice securing the Blue Riband, Laidlay won more than 150 medals not

only on East Lothian greens but also at St Andrews, Prestwick, Hoylake, and elsewhere. Further, he represented Scotland against England in every international match from 1902 (when this fixture was inaugurated) until 1911. Laidlay's style was essentially his own. He originated the overlapping grip which was later popularised by Vardon and Taylor, and it was his custom to finish his strokes with a throw forward from the body. For a time he was unrivalled in the use of the cleek, and was especially famous for the skill and accuracy of his short approaches. Laidlay's name will inevitably be linked with such first-rate exponents as Freddie Tait, Robert Maxwell, John Ball and Harold Hilton. He died 18 July 1940 at his residence, Auldham, Sunningdale, Berkshire, where he had lived for many years.

**Laskey, James**, conchologist, belonged to Crediton, Devonshire, but came to Dunbar about 1804 with his regiment—the 21st Militia, in which he held the rank of captain. An ardent collector of shells, he made a detailed record of the varieties to be found on the coast between Belton and the borders of Berwickshire. Upwards of forty of the specimens had not previously been described. Laskey, who is mentioned in the fifth volume of Donovan's work on British shells, was an original member of the Wernerian Natural History Society. To its publications he contributed from 'Seton House, East Lothian,' in January 1809, a paper entitled 'Account of North British Testacea,' in which he gave a comprehensive list of shells found on the coast in the vicinity of Dunbar. In a notice of Laskey's career, Robert Gray (see art.) writes: 'From this time (1813) I can trace nothing of his movements or writings. He shortly afterwards, as I am informed, mysteriously disappeared from Dunbar, leaving a wife and child, and all his shells and curiosities behind him. Nothing was heard of him for nearly twenty years, when about the year 1832 his wife, while walking on the beach with her brother, was astonished, on coming up to a person intently scrutinizing the shingle, to find her long lost husband at his old employment of shell collecting. A few days afterwards he disappeared as mysteriously as he had come, and after a lapse of some years his deserted wife heard of his death in indigent circumstances.' Regarding unrecorded varieties of shells Laskey picked up near Dunbar, it was subsequently demonstrated that at least half of them were indigenous to the Mediterranean and the West Indies, but had somehow been washed ashore on the Scottish coast.

**Lauder, Sir John**, second baronet of

Fountainhall, has acquired more fame as a chronicler than as a judge. Descended from the Lauders of the Bass, he was the eldest son of 'John Lauder of Newington, merchant-burgess of Edinburgh,' by his second wife, Isobel Eleis (or Ellis), daughter of Alexander Eleis of Mortonhall. The elder Lauder, who was a magistrate of Edinburgh and was created a Nova Scotia baronet in 1690, acquired the lands of Fountainhall, and thus renewed a family connection with the county, his ancestors having been lairds there from the thirteenth to the sixteenth century.

John Lauder, who was to take the name 'Fountainhall' as his judicial title, was born on 2 August 1646. After attending the High School and University of Edinburgh, he was sent abroad to study civil law. Having spent a week in London viewing the wonderful sights, Lauder proceeded to Paris, carrying with him a letter of introduction from his father to Francis Kinloch, first baronet of Gilmerton. Kinloch received him kindly, and to a friend introduced the young Scotsman as 'Mr John Lauder, whose father is my very much honoured friend, his mother my near kinswoman, and himself a very hopeful youth, inclined to virtue every way.' After staying for some months in Poitiers, Lauder visited Brussels, Antwerp, and Rotterdam. In July 1667 he was at Campvere, where doubtless he was introduced to the Scots settlement and came to know about the Scottish Staple. He also spent some time at the University of Leyden, where he matriculated. Lauder returned to Scotland in November 1667, having been abroad nearly three years.

Called to the Scottish Bar in June 1668, he became a diligent pleader. He writes: 'From my admission as an Advocate . . . I began to mark the Decisions of the Lords of Session.' These were published in due course, and form, says Woodhouselee, 'a very honourable memorial of his talents and industry' (*Life of Lord Kames*, vol. I, p. 44, 8vo ed.). In 1669 Lauder married Janet, daughter of Sir Andrew Ramsay of Abbotshall, Bart., Lord Provost of Edinburgh. It was probably Ramsay's influence which gained Lauder a knighthood in 1681, and to his father-in-law he may also have owed his appointment as one of the assessors of Edinburgh. Between 1685 and the Union of 1707 Lauder sat, though not continuously, in the Scots Parliament as one of the members for East Lothian. He opposed the Romanising policy of James VII as firmly as he supported the principles of the 'glorious Revolution.' On the Union question he took the side of Lord Belhaven and Fletcher of Saltoun, making frequent speeches condemnatory of the articles by which Scotland



and England became one legislatively.

In 1689 Lauder was made a Lord of Session and in 1690 a Lord of Justiciary. Two years later he declined the office of Lord Advocate 'because he was refused liberty to prosecute the murderers of the inhabitants of Glenco.' In the same year he succeeded to the family estates on the death of his father, who, to gratify his third wife's vanity, had obtained the baronetcy already referred to. The step-mother now came forward and tried to get the succession for her own son, but failed. Fountainhall died in Edinburgh, 20 September 1722. The *Caledonian Mercury* alluded to him as 'a bold asserter of the Protestant religion and the liberties of his country.'

Throughout a long and comparatively tranquil career, Fountainhall was busy with his pen, and left behind him manuscripts of great legal and historical interest. His *Historical Notices of Scottish Affairs* (1661-1688), which was printed by the Bannatyne Club in 1848, presents what is probably the most authoritative and realistic account of the social condition of Scotland from the Restoration to the Revolution. According to Lord Woodhouselee, Sir John was a profound lawyer, a man of considerable learning and knowledge of human nature, a conscientious judge whose collection of *Decisions of the Court of Session*, 1678 to 1712, contains 'so pleasing a mixture of the anecdotes of the times, and so much characteristic ingenuity of observation, as to render its perusal agreeable even to the general reader, and valuable to the historian.'

Lauder, Sir Thomas Dick, author, artist, and Whig politician, was the eldest son of Sir Andrew Lauder, sixth baronet of Fountainhall, who married Elizabeth, daughter of Thomas Brown of Johnstonburn. Born in 1784, much of his boyhood was spent at Fountainhall, his birthplace, and at Johnstonburn, the latter estate being only a few miles distant from the ancestral home. As a young man, he served in the Cameron Highlanders. In 1808 he married Charlotte Anne Cumin, the heiress of Relugas in Elginshire. At this sylvan retreat on the banks of the Findhorn he lived till 1831. The scenery and legends of the district prompted him to scientific and literary study. In 1815 he published papers on natural history, chemistry, and meteorology. Three years later Lauder proved that the 'Parallel Roads of Glenroy' were not artificially constructed, but the result probably of geological action. To the newly started *Blackwood's Magazine* he contributed a tale entitled 'Simon Roy, gardener at Dumphail,' which was editorially described as 'written, we have no doubt, by the author of *Waverley*.' This was followed by two romances, *Lochinvar*

(1825) and *The Wolf of Badenoch* (1827), depicting the scenery of Morayshire and recalling remote incidents of Scottish history. Both stories, though popular and translated into several languages, were eclipsed by Lauder's account of the *Moray Floods of 1829*, which, says Dr John Brown, contained 'something of everything characteristic of the author (an eye-witness of what occurred)—his descriptive power, his humour, his sympathy for suffering, his sense of the picturesque.'

In 1820 Lauder succeeded to the baronetcy, and in 1831 came to live at the Grange, on the southern outskirts of Edinburgh. A man of public spirit, he was active in politics, an ardent supporter of the Reform Bill, and, says Lord Cockburn, 'the greatest favourite with the mob that the Whigs have. The very sight of his blue carriage makes their soles itch to become the horses.' Cockburn also speaks of Lauder's 'tall, gentleman-like, Quixotic figure, and general picturesqueness of appearance,' and says his versatility was such that he could have made 'his way in the world as a player, or a ballad singer, or a street fiddler, or a geologist, or a civil engineer, or a surveyor, and easily and eminently as an artist or a layer out of ground.'

In 1839 Lauder became Secretary to the Board of Scottish Manufactures. Later, he acted in a similar capacity to the Board of White Herring Fishery and the Royal Institution for the Encouragement of the Fine Arts. These offices provided congenial work and made him a useful public servant. Meanwhile his literary industry was unabated. Six volumes of Highland lore were followed by a *Tour round the Coast of Scotland* (1842). Then, he contributed to *Tait's Magazine* a series of papers descriptive of three Scottish rivers—the Jordan, the Tweed, and the Tyne. As regards the last-named, the narrative incorporates an interesting account of the lands adjoining and of the proprietors who were contemporary with himself. The articles were republished in 1874 with a delightful preface by Dr John Brown, author of *Rab and his Friends*, who alludes to Lauder's 'noble presence, long, rich, fair hair, a handsome face, animated by honest, fearless, happy blue eyes.' Lauder was 'one of the most popular of men—always in the van in any cause where liberty and human welfare were at stake.' Withal he had 'an intense love and study of nature and of art—he was, in fact, a genuine artist, and had he been born poor, would have died all the more famous.'

Lauder was the intimate friend of Scott, Jeffrey, Cockburn, Wilson, 'Grecian' Williams, and John Thomson

of Duddingston. After taking up his official duties in Edinburgh, he lived almost constantly at Grange House, though his connection with East Lothian was maintained as proprietor of Fountainhall and the holder of several offices in the county. He was a Deputy Lieutenant, a Justice of the Peace, a Commissioner of Supply, and a member of the New Club, Haddington. At the Disruption the mansion of Fountainhall was occupied by a Free Church minister and his family. During this period the house became dilapidated, especially the old court-room. Not till 1922, when it was purchased by Professor Ian B. S. Holbourn, was Fountainhall thoroughly renovated. Lauder died 29 May 1848, leaving two sons and ten daughters. He was succeeded by his eldest son, John.

**Lauderdale, Duke of (1616-1682).** See Maitland, John, and for 8th Earl of (1759-1839) see Maitland, James.

**Laurie, Sir Peter,** Lord Mayor of London, belonged to the Lauries of Stichel, near Kelso, a family of tenant-farmers whose names keep cropping up in local records for three centuries. John Laurie, his father, was tenant successively of the farms of Skinlaws in Nenthorn parish; then of Littledean in Maxton parish, and finally of Sandersdean on the Colstoun estate, near Haddington. At Sandersdean the future Lord Mayor was born in 1778. He had a religious upbringing, his father being a staunch Seceder and an elder in the congregation of John Brown of Haddington, who baptised his illustrious son. Peter attended the old grammar school of the county town. His father wished him to be a minister, but Peter wanted to learn a trade. In the end he was apprenticed to an Edinburgh firm of saddlers. The lad was interested in the drama, learnt much of Home's tragedy of *Douglas* by heart, and for a time appeared on the boards of the Theatre Royal in Shakespeare Square. But it did not take long to convince Laurie that he would not earn his livelihood as an actor. So he threw himself heartily into the saddlery business.

In 1801 he went to London, where he found employment with David Pollock, saddler to George III. A few years later he set up for himself in premises in Oxford Street. The business flourished, its mainstay in the early years being a large contract for the Indian Army. By uncommon ability, shrewdness, and integrity, Laurie amassed great wealth and became eminent socially. In 1812 he was admitted to the freedom and subsequently to the livery of the Saddlers' Company. In the year 1827 he retired from business and devoted himself to public work. In 1823 he was elected to the Shrievalty of the city of London.

Knighthood was conferred in 1824, and in 1826 he became an alderman, a hard-working magistrate, and a zealous promoter of social reform. Laurie reached the summit of his civic career in 1832, when he was elected Lord Mayor of London. He specially identified himself with prison reform, and published pamphlets on the subject. Known to Londoners for fully two generations, Laurie was the original of 'Mr Cute' in Dickens's Christmas tale, *The Chimes*. At his death in 1861 he was the oldest member of the Corporation of London. He had worn the gown of an alderman for thirty-five years, played a leading part in great movements, and witnessed important political and social changes.

Laurie married in 1803 Margaret Jack, whose grandfather had been a minister of the Church of Scotland. He met his future wife at the Scotch Church in Swallow Street, which for a time he attended. Among Scotsmen in London whom he befriended was Edward Irving, whose acquaintance he had made in Haddington. Irving used to visit Sir Peter at his residence in Regent's Park. On one occasion he was accompanied by Carlyle who, long years after, when in a reminiscent mood, wrote: 'I went with the Irvings once to his, Sir Peter's house . . . to a Christmas dinner . . . very sumptuous, very cockneyish—strange and inadmirable to me.'

In the town hall of Haddington a portrait of Laurie, clad in the robes of the Mayoralty of London, painted by Thomas Phillips, R.A., fittingly commemorates the signal achievement of a townsman.

**Law, William,** of Elvingston, Sheriff of East Lothian, was born in 1714. His father, who bore the same name, purchased Elvingston in 1710. From 1708 till his death in 1729 the elder Law was Professor of Moral Philosophy in Edinburgh University. His daughter, Isabella, was the wife of Robert Blair, minister of Athelstaneford. William Law, the younger, became an advocate in 1737. At his death, 15 December 1806, he had been Sheriff for nearly fifty years. He was a competent agriculturist and effected useful improvements in husbandry which are enumerated in an obituary in the *Farmers' Magazine*.

**Lewins, Robert (1817-1895),** physician. He was born in North Berwick, the son of a medical practitioner. After the death of Dr John Welsh, the father of Mrs Thomas Carlyle, the elder Lewins took over his practice in Haddington. His son attended the Burgh School, and latterly Dollar Academy, where he boarded with his teacher—William Tennant, author of *Anster Fair*. Lewins qualified as a physician. He made a special study of the brain, and published

two works—*Life and Mind on the Basis of Modern Medicine and Auto-Centricism, or the Brain Theory of Life and Mind.*

**Lindsay** (or **Lyndsay**), **Sir David**, whose poetical satires of the abuses of the ancient Church were a factor in bringing about the Scottish Reformation, had an East Lothian ancestry. He was a son of the laird of Mid-Garleton, near Haddington, though whether he was born there or at his father's fife seat, the Mount, in the parish of Monimail, cannot be stated with certainty. The date of Lindsay's birth is usually given as 1490. The poet's youthful days appear to have been spent on the far side of the Firth of Forth, the place of his education being St Salvator's College, St Andrews; but in later life he was at intervals resident in East Lothian. He received a charter of the property of Garleton from the fourth Lord Byres. There is a tradition that he composed some of his poems on the top of the Garleton Hills and in strolls along the sands towards Longniddry. Anyhow, Lindsay's verse derives some inspiration from the quiet undulating beauty of the country between Haddington and the sea. In 1512 Lindsay was appointed 'usher' of the new-born prince who became James V, and in 1542 was made Lyon King of Arms, by which time he had been knighted. Lindsay was frequently employed in embassies, visiting England, France, Denmark and the Netherlands. He represented Cupar in the Scots Parliament. Lindsay died before 10 April 1554.

His popularity as a Scottish poet went unchallenged for two centuries. Lindsay's poems, though coarse, are lit up with humour, good sense, and knowledge of human nature. While satirising unmercifully the disorderly life of the Church under the old regime, there is no evidence that Lindsay sympathised with the Reformed doctrines. His principal poem, *The Satyre of the Thrie Estaites*, affords one of the best illustrations of the transition from the medieval religious miracle play, through the secular masque, the fools' play, and the interludes, to the Elizabethan tragedy and comedy.

Knox, in his *History of the Reformation*, mentions Lindsay among 'the meri of counsaill, judgement, and godlynes.' The Reformer must have known him personally. When the Protestant party in the castle of St Andrews entreated Knox to become a preacher they took Lindsay into their counsel, and it was largely owing to his advice that Knox received his charge.

**Lindsay of the Byres**, John 5th Lord (d. 1563). See Lindsay, John; Patrick, 6th Lord (d. 1589). See Lindsay, Patrick.

**Lindsay, John**, fifth Lord Lindsay of the Byres (d. 1563), was the eldest son of John, Master of Lindsay, styled Sir

John Lindsay of Pitercurie. The Lindsays of the Byres were descended from William, son of Sir David Lindsay of Crawford. Sir John of the Byres (d. 1482) was created a lord of Parliament, and from 1457 to 1466 was Justiciar of Scotland beyond the Forth. David, second lord (d. 1490), fought on the side of James III at Sauchieburn, and it was on his 'grey courser' that the King is said to have escaped from the battle. He was succeeded in turn by his brothers John (d. 1497) and Patrick (d. 1526). The latter fought at Flodden and was one of the guardians of James V.

The fifth lord succeeded on the death of his grandfather, the fourth Lord Lindsay. In 1532, at the founding of the Court of Session, he was named an Extraordinary Lord. He was present at the death of James V, and was one of the four 'indifferent noblemen' given custody of the infant princess Mary. Lindsay's attitude to the Reformation, unlike that of his son, was somewhat lukewarm. Randolph records that, on the adoption of the Reformed Confession of Faith, 'the old Lord of Lyndsay, as grave and godly a man as ever I sawe, sayd I have lived manie years: I am the oldeste in this compagne of my sorte; now that yet (it) hath pleased God to lett me see this day . . . I will say with Simeon, *Nunc dimittis*.' He subscribed, however, the first Book of Discipline. During his lifetime the family estates were considerably increased by grants under the Great Seal. By his wife, Helen Stewart, daughter of John, second Earl of Athole, the fifth lord had three sons and seven daughters.

**Lindsay, Patrick**, sixth Lord Lindsay of the Byres, was probably the first Scottish nobleman openly to join the Reformers. In 1560 he subscribed the band to 'defend the liberty of the Evangell of Christ,' also the first Book of Discipline, and he was one of those deputed by the General Assembly in May 1561 to suppress 'Idolatrie and all monuments thereof.' Lindsay plotted against Riccio, led the Confederate Lords, conducted Queen Mary to Lochleven, compelled her under terror of death to sign her abdication, and fought against her forces at Langside. Subsequently he supported the King's party. In 1571 a body of horsemen from Edinburgh went to the Byres and seized a large number of cattle, but next day Lindsay, in a skirmish with the enemy in the High Street of Edinburgh, took Lord Seton prisoner. From 1571 to 1576 Lindsay was Provost of Edinburgh. During his term of office Knox lay dying. He was visited by Lindsay, and was advised by the Reformer to have no dealings with the 'damnable house of the Castle,' where Kirkaldy of Grange and his supporters

were defending the fortress on behalf of Queen Mary. Lindsay took Knox's advice, though after the surrender he tried to induce Morton to save the life of his old companion-in-arms (Kirkaldy), but without avail. Afterwards he combined with other noblemen to overthrow Morton. It was to Lindsay and Ruthven that the castle of Edinburgh was surrendered in 1578. Later on he adhered to Morton, whose downfall caused Lindsay to retire to the Byres. He was concerned, however, in the Ruthven raid, and for his part in another conspiracy he was imprisoned in the castle of Tantallon, from which he was released after the fall of Arran. He died 11 December 1589. By his wife, Euphemia, eldest daughter of Sir Robert Douglas of Lochleven, he had two sons and four daughters.

**Livingstone** (or **Levingston**), **James**, a member of the family of Saltcoats, Gullane, was made Bishop of Dunkeld in 1476, on the resignation of Thomas Lauder (1395-1481), who formerly had been Master of the Hospital of Soutra, East Lothian. In placing his resignation in the hands of the Pope, Lauder favoured Livingstone as his successor. The latter had been Dean of Dunkeld. Livingstone was appointed Lord Chancellor in 1483, but held the office only a few months, dying the same year in Edinburgh. He was buried in the Abbey-church of Inchcolm. See Keith's *Catalogue of Scottish Bishops*. New ed., 1824, pp. 90, 91.

**Logan, John**, who figures in Isaac D'Israeli's *Calamities of Authors* amongst unfortunate men of genius, was born in 1748. His father farmed Soutra (where the poet was born) and then Gosford Mains, Aberlady. He belonged to the Burgher branch of the Secession Church and attended the ministrations of John Brown of Haddington. At Edinburgh University Logan was one of the most promising students of the Rhetoric class of Hugh Blair, who obtained for him a tutorship in the family of Sir John Sinclair of Ulbster. Logan was also indebted to Patrick, Lord Elbank, who gave him access to his well-stocked library at Ballencreeff. Having qualified for the ministry of the Church of Scotland, Logan was licensed by the Presbytery of Haddington in 1770. Three years later he was presented to the important parish of South Leith. Meanwhile he had become intimate with John Home, the former minister of Athelstaneford, Carlyle of Inveresk, and other shining lights of Moderatism. Logan early conceived a fondness for the drama which, as in the case of Home, led him strange lengths and brought disastrous consequences. Having published a play called *Runnemed*, which was acted in the Edinburgh theatre, Logan was forced in 1786 to resign his charge of South Leith parish.

There were other accusations but his turning playwright probably was the chief.

In 1770 he published the poems of his friend and fellow-student, Michael Bruce (who had died in 1767), and added 'some poems written by different authors.' Then the General Assembly of 1775 appointed Logan a member of a committee charged with the revision and enlargement of the Paraphrases, and he became one of the principal contributors. Further, during the college sessions 1779-81 he delivered a course of historical lectures under the patronage of Principal Robertson, Hugh Blair, and others. A summary of the lectures was published under the title of *Elements of the Philosophy of History*, and shortly after Logan applied, but unsuccessfully, for the Chair of Universal History in Edinburgh University. In 1781 he was (to use his own expression) a 'wandering minstrel' in London with the ostensible object of having his own poems, and others 'wrote by different authors' published. When the volume was issued from the press later in the same year, the *Ode to the Cuckoo*, which he had previously shown as his own composition, appeared under his own name. Carlyle of Inveresk reviewed the work, and singled out the *Ode to the Cuckoo* as one of the 'most pleasing pieces.' It was 'an elegant and simple composition almost perfect of its kind.' Many believed, however, that the *Ode to the Cuckoo* was written by Michael Bruce, and a prolonged and bitter controversy has waged round the authorship of what Edmund Burke pronounced 'the most beautiful lyric in our language.' In modern times, Logan's claims have been vindicated by David Laing, John Small, and especially by the Rev. Robert Small.

Logan lived but two years after relinquishing his charge of South Leith parish. This period, which was one of decline in more senses than one, was spent entirely in London. Feeling the stress of adverse circumstance, he had thoughts of becoming an Anglican clergyman, and Carlyle of Inveresk was asked to use his good offices with Dr John Douglas, the new Bishop of Carlisle, in the hope of obtaining one of the livings in his gift; but the Bishop, who had met Logan and knew something of his history, foresaw difficulties. So the ex-minister of South Leith tried to earn a livelihood by doing hackwork and refurbishing up plays. Several tragedies from Logan's pen were found among his papers after his death, which took place on 25 December 1788. In an undated letter to Carlyle, but obviously written shortly before the end, Logan alludes to the 'growing degeneracy' of the Church of Scotland; a strange confession

to come from one who had ranked among popular preachers. Even after his career was closed, a lingering regard for Logan's former reputation led Hugh Blair to publish two volumes of his sermons.

**Louden, David** (1838- ), of Stiell's Hospital, Tranent, and afterwards schoolmaster at Morham, was the author of a history of Morham (1889), which parish he claimed as the birth place of John Knox. He was also joint author with William Whitfield, a minister at Dunbar, of a volume entitled *East Lothian Studies* (1891).

**Lowrey, James**, who was born in Haddington about 1716, had an amazing career. According to his own statement, he came of 'a very good family,' but both his parents died when he was young, and as there were no other near relations, he was left to his own resources. Going to sea, he served for seven years in the merchant service, and afterwards in the Navy from 1736 to 1747. Three years later, he was captain of the ship *Molly*, and, in a pamphlet which he wrote, he recounts his voyages, and particularly his difficulties with mutinous crews. On one occasion he struck a seaman with fatal consequences. He was tried for murder, found guilty, and executed in 1752.

**Lumsden, James**, was born in 1839, son of Alexander Lumsden, Abbey Mill, near Haddington. His father removed to the farm of Nether Hailes, and there part of James's boyhood was spent. Lumsden followed several occupations, including that of farmer, but with little concentration or industry. In *Bibliography of East Lothian* Lumsden is represented by half a dozen volumes under his name and two others under the pseudonym of 'Samuel Mucklebackit.' This literary farmer had plenty of animal spirits, and his jovial personality combined with mediocre ability is reflected in all his writings. Lumsden depicts local scenes and characters of the humorous and boisterous order. In *Toorie and Other Pieces* he recites the doings of a cobbler who lived in Abbey village, and was nicknamed 'Coroonie' because of his fondness for alluding to the battle of Corunna and his peculiar pronunciation of the word. 'Coroonie' was a sergeant in the Black Watch, served in the Peninsular campaign, and is said to have been the personal servant of Sir John Moore, the hero of Corunna. He also fought at Waterloo.

## M

**Macdowall, Andrew**, Lord Bankton (1685-1760). When Colonel Gardiner died in 1745 from wounds received at the battle of Prestonpans, his mansion of

Bankton (not the present building), together with the adjoining lands, was purchased by Andrew Macdowall, who at the time of the second Jacobite rebellion was, says John Ramsay of Ochertyre, 'a lawyer in good repute, being very learned and very acute.' Yet he was 'a very extraordinary pleader, fitter for a stage than a court of justice.' Ramsay speaks of 'the wildness of his eye, the uncouthness of his countenance, and the awkwardness of his gestures.' Moreover, Macdowall spoke the broad Doric, was full of animal spirits, had a rich store of anecdotes, and wit and humour peculiarly his own. While at the Bar he employed his vacations in preparing *An Institute of the Laws of Scotland in Civil Rights* (3 vols., 1751-3), a work that so impressed Lord Chancellor Hardwicke that he insisted that the author should be made a judge. This was done in 1755, when Macdowall took his seat by the title of Lord Bankton, 'out of delicacy to his friend Mr Hamilton,' who had owned the lands of Olivestob (later Bankton) previous to Colonel Gardiner. On the Bench Bankton was not a success. He came to the position late in life. He spoke too much and too often, and there was a want of dignity and sometimes an absurdity so comic that it provoked risibility. Besides, there was constant friction between Bankton and President Craigie, both of them great lawyers and equally tenacious of their opinions. Though Bankton estate lies for the most part in Tranent parish, his Lordship's chief interests lay in Prestonpans, for the poor of which he bequeathed £600, which still yields about £18 per annum.

**Machray, William F.** (1859-1938), journalist, spent his boyhood in Haddington. His father, a Crimean veteran, was a magistrate and governor of the prison at Haddington. Beginning his career in the office of the *Haddingtonshire Courier*, Machray afterwards joined the staff of the *Liverpool Courier*, was its representative in the Reporters' Gallery of the House of Commons, and ultimately its managing director. In 1911 he returned to the Reporters' Gallery as chief representative of the *Liverpool Post* (which had absorbed the *Liverpool Courier*), serving in that capacity for twenty-six years.

**Mackay, William Darling**, landscape painter, was born at Gifford in 1844, the eldest son of Peter Mackay, who for thirty-five years was parish schoolmaster. After receiving his elementary education at Gifford, he proceeded to Edinburgh at the age of sixteen, attended the art classes of the Board of Trustees, studied the old masters in the recently founded National Gallery, and surrendered to the influence of the Scott Lauder school.

From 1866 to 1872 Mackay resided chiefly at Gifford, and to this period belongs a series of pastorals which attracted attention, notably 'Guddling for Trout' (1870). He usually painted out-of-doors, being anxious to study nature at close quarters and in all its moods. Subjects for some of his most important pictures were found on the open links and wide seashores about Aberlady and Gullane. In 1872 Mackay opened a studio in Picardy Place, Edinburgh, where he worked for eight years. In 1877 he was elected an associate of the Royal Scottish Academy, and six years later attained full membership. From 1896 to 1907 he was Librarian of the Academy, and in the latter year became Secretary. His art and official work were much appreciated, and in 1913 the Academy purchased 'Summer at Kilspindie' and presented it to the Scottish Modern Arts Association. A close student of the history and technique of Scottish painting, Mackay published in 1906 a volume entitled *The Scottish School of Painting*. In 1919 the LL.D. degree was conferred on him by Edinburgh University. In *Scottish Painting, Past and Present*, Sir James Caw points out that it was in the Lothians and the Border Counties that Mackay 'painted Scottish landscape more realistically perhaps than any of his contemporaries . . . While many of his early works are admirable transcripts of reality, they are something more. He had a genuine and naïve joy in natural beauty and rural life, which transfuses his work and infects the spectator with something of the same feeling.' Some of Mackay's best known canvases have East Lothian subjects, e.g., 'Nungate Bridge, Haddington' and 'Autumn Evening, Haddington.' The latter Mackay presented in 1922 to the county town, and the canvas was placed on the walls of the Knox Institute. Mackay died in 1924.

**Maclaren, Charles**, editor of the *Scotsman*, was born at Ormiston, 7 October 1782, son of a small farmer. His mother, Christine Meikle, is said to have been a relative of the inventor of the threshing machine. Maclaren received some schooling at Fala and Colinton, but was mainly self-educated. He began his career as a clerk to various Edinburgh firms. Joining the Philomathic Debating Society, he came in contact with John and William Ritchie, and other leading Whigs. Along with William Ritchie and John M'Diarmid, the latter a journalist and author, he founded the *Scotsman*, 25 January 1817, and was jointly responsible for the first two numbers. In the same year he obtained a clerkship in the Custom House, and John Ramsay M'Culloch became editor. But in 1820 Maclaren resumed the editorship and held it till 1845, when he was succeeded by Alexan-

der Russel. Maclaren wrote ably on scientific subjects, especially geology. In 1839 he published a *Sketch of the Geology of Fife and the Lothians*, and he was president of the Geological Society of Edinburgh from 1864 till his death. Another of his published writings was a *Dissertation on the Topography of the Plain of Troy*. After visiting the region, the work was reissued in 1863 as *The Plains of Troy*. Maclaren edited the sixth edition of the *Encyclopædia Britannica*, to which he was also an important contributor. He died at Moreland Cottage, Edinburgh, 10 September 1866. Maclaren married in 1842 Jean Veitch, daughter of Richard Somner of Somnerfield, East Lothian, and widow of David Hume, nephew of the philosopher. A bust of him was executed by William Brodie, and a replica by John Hutchinson is in the National Portrait Gallery, Edinburgh.

**McCormick, Joseph** (1733-1799), became in 1771 minister of Prestonpans. He held the charge till 1782 when he was presented to St Leonard's parish, in his native St Andrews. While at Prestonpans he edited the *State Papers and Letters addressed to William Carstares*, his grand-uncle. McCormick derived most of the documentary material from Charles Macky, an Edinburgh professor, who was a nephew of Carstares, and had lived with his famous uncle. McCormick also obtained from Macky material for a biography of Carstares. The *Life*, which Principal Story, a later biographer, dismisses as of 'no great historical worth,' McCormick prefixed to the *State Papers*, and the whole work was published in quarto form in Edinburgh (1774).

McCormick, who in early life was tutor to Hepburn of Clerkington, is described by Carlyle of Inveresk as 'rather a merry-andrew than a wit,' one who 'left as many good sayings behind him, which are remembered, as any man of his time.' This 'laughing philosopher' (Carlyle calls him) was a Moderate, and got into trouble through attending performances of Home's *Douglas*. But the incident did not imperil his future, for, besides holding several charges, McCormick was Moderator of the General Assembly, Dean of the Chapel Royal, and Principal of the United College of St Andrews.

**M'Neill, Peter**—miner, postman, bookseller, author, poet—had a strangely diversified career. Born at Tranent in or about the year 1839, he was entirely self-educated. His great-grandfather was one of the last miners to work as a serf, while his mother was engaged in a pit at Tranent till 1848, when the employment of women in mines was forbidden by law. M'Neill himself became



a pit-boy at the age of nine, and worked coal for ten years.' But he had a strong desire to better himself, and for two years attended a night school. Later, he was post-runner between Tranent and Gladsmuir. Then he opened a book shop in Tranent which enabled him to withdraw from the postal service. For fifty years he sold books, an occupation which brought him into touch with bookish people and afforded him time and opportunity for antiquarian pursuits. In this work he was encouraged by a grant from the Literary Fund, which he owed mainly to Viscount Haldane, then M.P. for East Lothian. M'Neill's labours resulted in the publication of two books, one dealing with Tranent (1883); the other with the historical, ecclesiastical, and traditional aspects of Prestonpans (1902). In both works the author supplies illuminating details respecting coal-mining which has been carried on in the district for centuries. On this subject he wrote from intimate knowledge. For the rest, both books reveal the faults of the unpractised writer. The poet-laureate of the local Burns Club, M'Neill indited dialect poems and short lyrics, which were published as *Battle of Preston and Other Poems and Songs*. He also made a metrical version of the Psalms, and was the author of *Blawearie*, a tale of mining life in the Lothians, which has the directness and vividness belonging to fiction founded on fact. M'Neill died at Inveresk in August 1929.

**Maitland, Charles**, Deputy-Governor of the Bass Rock, seems to have belonged to the East Lothian family of that name, and to have been a kinsman of the Duke of Lauderdale. His father, Robert Maitland, had his arms registered on 24 September 1673. In the middle of the seventeenth century the Bass belonged to the Laird of Waughton. Then it became the property of Sir Andrew Ramsay, Bart., a somewhat notorious Lord Provost of Edinburgh. Ramsay sold the islet in 1671 for £4000 to the Government, and it was converted into a State prison for the Covenanters. The Duke of Lauderdale was appointed Governor, and Robert Maitland became his Deputy. This office he held till his death in 1682, a period of eleven years, when he was succeeded by his son, Charles, who had served on the Bass during his father's term of office, being then known as 'Ensign Maitland.'

On 5 May 1678, at the head of forty armed men, he dispersed a conventicle, numbering about a thousand people, which had assembled for worship on the elevated ground above Whitekirk. The central figure of this Covenanting gathering was James Learmont, a native of Haddington. He was arrested along with several other East Lothian men. Tried, condemned,

and beheaded in the Grassmarket of Edinburgh, Learmont charged his blood on Maitland and his brother. In 1682 Maitland signed the Test Act, and, in the following year, was commissioned to examine answers against heritors indicted for high treason. Then on 14 May 1685 we read in the records of the Privy Council of Scotland of his receiving money for a boat with sail, mast and oars, to be used by the garrison of the Bass. Further, on 15 July 1687, he had an allowance of £60 from the Government. In 1684 the Earl of Perth, Lord High Chancellor of Scotland, succeeded Lauderdale as Governor of the Bass, so that Maitland served under two masters.

A zealous supporter of James VII, Maitland continued to hold the Bass after the Revolution on behalf of the late King. The fortress being difficult to take by assault, the Privy Council authorised Captain Archibald Dunbar to try to conclude terms of capitulation with the Deputy-Governor. During the parley Maitland undertook not to interfere with the herring fishing, which the garrison had been doing in order to obtain food. On 9 August 1689 an agreement was reached. Maitland and the garrison were to be indemnified on taking an oath never to bear arms against the government of William and Mary. They were to be allowed to remove their personal belongings, but all stores were to be left behind, likewise the boat the garrison had used for crossing to the mainland. Maitland's brother, David, had also been implicated in the affair of the Bass, and was included among those who had to take the oath of allegiance to the new Government. (He married Agnes, daughter of David Pringle of Soltra (Soutra), and was known as 'Maitland of Soltra.' He represented Lauder in the Scots Parliament, 1689-1702).

After the surrender of the Bass Charles Maitland went to reside in North Berwick, of which he had been made a bailie by James VII. Apparently the inhabitants had no pleasant recollections of his magistracy, and petitioned the Privy Council to have him removed. On 15 June 1691 four Jacobite prisoners shut the gate of the fortress on the Bass against King William's garrison, who were all outside engaged in landing coal. Reinforced till they numbered sixteen men, victualled by the French Government, and supplied with two war vessels, they actually held out till April 1694, and then capitulated on honourable terms. The Minutes of the Privy Council contain numerous orders 'anent the Bass and its pretended garrison.'

Maitland's brother James was a captain of the Scots Guards, and saw service in Holland. He had a charter under the Great Seal, 22 June 1713, of the lands of



Pogbie in East Lothian. In 1676 James Maitland was given the custody of certain Covenanters intended for transportation. James, who died in 1716, was for some time Governor of Fort William. He had 'sasine of a tenement of land in the burgh of Haddington and 18½ acres there.' The large house of Maitlandfield in Sidegate belonged to the descendants of James Maitland of Pogbie.

Alexander Maitland, who is believed to have been another brother, was servitor to the Duke of Lauderdale. In or about 1661 he was appointed one of the macers to the Lords of Session. He was, however, deprived of his office in 1684 for malversation. Other posts held by Alexander were those of Principal Keeper of the Money Stamps of Scotland and Counter Warden of the Mint.

**Maitland, James**, eighth Earl of Lauderdale (1759-1839), was not a native of East Lothian, but resided for many years at Dunbar House—that somewhat fantastic structure, with couchant sphinx imparting an Egyptian appearance, which blocks the sea end of the High Street of Dunbar. Built in the eighteenth century by a member of the celebrated Fall family, it was bought by Lauderdale, who was well known to the inhabitants as the chief manager of local Parliamentary elections in pre-Reform days.

Lauderdale has been described as 'a violent-tempered, shrewd, eccentric man, with a fluent tongue, a broad Scottish accent, and a taste for political economy.' Philo Scotus, again, in *Reminiscences of a Scottish Gentleman* (1861), classes him as a 'most conspicuous and ardent supporter of citizenship and republicanism.' 'Well do I remember,' he adds, 'gazing with fear and wonder at the citizen Earl, as he walked along George Street (Edinburgh), dressed; or rather I should say, undressed, in a rough frock coat made of the cloth denominated "Rap Rascal."' His 'dark and sombre countenance' caused young people to be rather timorous in his presence.

Lauderdale at first was an outstanding Whig, a boon companion of the Hon. Henry Erskine, and the terror of Tory politicians. Admitted an advocate in 1780, he forsook the law for the House of Commons, became for a time a loyal follower of Burke and Fox, and a manager of the Hastings' impeachment. Succeeding to the peerage in 1789, he was elected a Scottish representative to the House of Lords, but so combative did he prove that he failed to secure re-election. Their Lordships listened to no fewer than eighty-six protests on the part of Lauderdale, who tried unsuccessfully to re-enter the House of Commons by surrendering his peerage. During the French Revolution he visited Paris in the company of Dr John Moore, father of the hero of

Corunna, and was an eye-witness of the attack on the Tuileries. Lauderdale was enamoured of revolutionary ideas and helped to found the Friends of the People.

In 1806 he was back in France, this time as joint commissioner with the Earl of Yarmouth for concluding a peace, but the negotiations failed. In the same year he was created a peer of Great Britain and Ireland, offered the Governor-Generalship of India (but withdrew because of strong opposition), accepted the office of Lord High Keeper of the Great Seal of Scotland, and was made a Privy Councillor. His political views latterly underwent a change, and the former supporter of Burke attacked Burke's pension and called forth the famous *Letter to a Noble Lord*. Lauderdale afterwards ranked as an influential Tory. But he was growing old, and, retiring from public life, became absorbed in rural pursuits.

Lauderdale's reputation as an economist rests on his *Inquiry into the Nature and Origin of Public Wealth, and into the Means and Causes of its Increase* (1804). The work attracted some attention, was translated into French and Italian, and was unfavourably reviewed by Lord Brougham. A sharp controversy between author and critic followed. Lauderdale also published numerous tracts dealing mainly with public finance.

Lauderdale is buried in the family vault in Haddington Church. His third daughter, Eleanor, married James Balfour of Whittingehame, and was the grandmother of the first Earl of Balfour.

**Maitland, Sir John**, first Baron Maitland of Thirlestane (1545?-1595), was the second son of Sir Richard Maitland, Lord Lethington, and the first member of the family to be ennobled. In 1568 he was appointed a spiritual Lord of Session. He secretly favoured the Queen's party, was denounced a rebel, and forfeited his lands. He was with Kirkcaldy of Grange in the castle of Edinburgh, and on its surrender in 1573 was sent a prisoner to Tantallon Castle. Though harshly treated by Morton, his force of character carried him forward. In 1584 he was made Secretary of State, and his lands were restored to him, and, on the fall of Arran, he succeeded to the Chancellorship. Maitland exerted great influence over James VI, whom he accompanied on his marriage expedition to Denmark in 1589. In the following year, at the Queen's coronation, he was created Lord Thirlestane. He was in much favour with the ecclesiastics, being mainly responsible for the establishment of Presbyterianism in Scotland. But he lamented not having been more devoted to the Kirk at an earlier period. 'He granted,' writes Calderwood, 'that he had greatlie offended that man

of God, Mr Knox, and wished often that he had builded a hospitall when he builded his castell at Lawder, and cryed oftin for mercie' (*History of the Kirk*, V, 382). Maitland's coat of arms and that of his wife, Jane, only daughter and heiress of James, fourth Lord Fleming, are carved on a stone panel over the entrance to the banqueting hall of Lethington (Lennoxlove). Maitland inherited the poetic gifts of his father. A number of his Latin poems are included in *Delicæ Poetarum Scotorum* (1637), while four Scots poems, one of which is entitled 'Aganis Sklanderous Touns,' were published in an appendix to the poems of Sir Richard Maitland. King James wrote a sonnet on Maitland, which is inscribed on the tomb of black alabaster that, with recumbent effigy in his Chancellor's robes, was erected by his son, John, Earl of Lauderdale, in Haddington Church. Cecil declared Maitland 'the wisest man of Scotland,' and the ability with which he maintained his ascendancy at a time when factions and plots were rife, testifies to both moral and mental gifts.

**Maitland, John**, Duke of Lauderdale, the 'learnedest and powerfulest Minister of State in his age,' says Fountainhall, was born at Lethington, 24 May 1616, the eldest surviving son of John, first Earl of Lauderdale, grandson of Sir John Maitland and grand-nephew of William Maitland of Lethington. His mother was Isabel Seton, daughter of Alexander, Earl of Dunfermline. Lauderdale's career is an integral part of Scottish history. He began as a zealous Covenanter, at least represented himself as such, and the Kirk appointed him a commissioner to the Westminster Assembly. After the Restoration Lauderdale was an ultra-Royalist. He became chief adviser on Scottish affairs, and though he had rivals, dexterously managed to retain his authority by harassing the Covenanters, it being fundamental to his position that he should make the Crown absolute in Church and State. The Western rebellion in 1666 was the inevitable result of Lauderdale's policy, though he must not be wholly blamed for bringing the 'Highland host' to quell the disturbance, part of the responsibility resting with the bishops. Lauderdale found a serviceable tool in Sir Andrew Ramsay of Abbots-hall, Lord Provost of Edinburgh. This personage was the owner of the Bass Rock (Kirkton, *History of Church of Scotland*, p. 361), and when, in 1671, Lauderdale was in search of a prison in which to place recalcitrant Covenanters, Ramsay obliged by selling him the island for £4000 stg. But the hillmen were not the only sufferers. Even the Episcopal faction was brought into conformity with the royal policy. While naturally highly regarded by Charles II, who created him

a duke in 1672, Lauderdale's unscrupulousness made him increasingly unpopular in both countries. In 1679 a motion in the Commons, that the King should rid himself of his Scots minister, was lost by a single vote. Moreover, Lauderdale's domestic life was not running smoothly, and after his second marriage, this time to the ambitious and voluptuous Lady Dysart, his character deteriorated. The crowning blow came in 1682, when he was deprived of his principal offices and the pensions to himself and his Duchess were stopped. Lauderdale did not long survive this misfortune. On 24 August he died at Tunbridge Wells.

The Duchess, who, according to Fountainhall, had 'abused him grossly and had gotten all from him, and was glad to be quit of him,' wanted to bury the Duke at Lauder, but the new Earl (the dukedom was extinct), his brother Charles, determined to have him laid beside his ancestors in Haddington Church. The funeral, which became a pageant, did not take place till 5 April 1683, seven months after the Duke's death. The body, after lying in state at Highgate, was brought to Scotland, and prior to burial, rested in Inveresk Church. A contemporary account states:—'After dinner . . . all went to sermon at Inveresk Kirk wher the B(ishop) of Edenbruch preached vere lernadly. The bodie was placed in good order befor the pulpet and the frends about it; at on (one) of the klok the funerall (the bodie being in the hearce covered with the pale or canobie) went in procession touard the Church of Hadingtoun. And at 5 aclok that noble and Extraordinarie person was placed in his tumb, nixt to his father's bodie, but raised higher upon a basse of ston maid of purposs. Ther was present at the funerall tuo thusant hors at least; insomuch that they filled the highway for full four meils in lenth. Ther was 25 Cotches.' The expenses of the funeral amounted to £2800. The undertaker was paid 'but a small part, if any, of his bill.'

It was largely due to Lauderdale and his father that the hoary tower of Lethington did not become a ruin. Both carried out a renovation scheme, while the Duke not only extended the mansion to the east but built a high and substantial retaining wall round the policies. The contract for the latter is dated 29 April 1674, and it was stipulated that the work should be completed by 1 November 1676. Over an arched gateway at the west end the Duke's arms were placed, but this structure became unsafe and was pulled down towards the close of the nineteenth century. Between 1673 and 1675 Lauderdale spent on additions to the fifteenth century tower and the enclosure of the park not less than £25,000 Scots or £2,083 stg. He took

great interest in the work, and visited Lethington periodically while building operations were in progress. In November 1679 Lauderdale sumptuously entertained at Lethington the Duke and Duchess of York, the former being on his way to take up official duties at Edinburgh. When the royal visitors arrived in East Lothian their retinue included the Marquess of Montrose and 'about sixty of the noblemen and gentry of the southern shires.' The Duke and Duchess of York spent nearly a fortnight at Lethington. It may be added, that in 1622, when he was only six years old, Lauderdale received a charter of the lands and baronies belonging to the abbacy of Haddington, with the barony of Haddington.

**Maitland, Sir Richard**, of Lethington, poet, lawyer, and collector of early Scots poetry, was the son of Sir William Maitland, who was killed at Flodden, and of his wife Martha, daughter of George, Lord Seton. He was born in 1496, educated at St Andrews and Paris, and served James V, Queen Mary, and James VI as Lord of Session, Privy Councillor, Keeper of the Privy Seal, and commissioner for dealing with unrest on the Borders. Although 'ever civil' to George Wishart, Maitland, in Knox's opinion, was not 'persuaded in religion,' at least at the time of Wishart's martyrdom. That he supported the Queen Regent in her conflicts with the Lords of the Congregation is proved by a line in his poem 'On Queen Mary's Arrival in Edinburgh': 'Madam, I was trew servant to your mother.' Maitland, in fact, was not much of a party man, but his sympathies on the whole lay with the Reformers. Some time before 1560 he became blind, and, as he tells us in the preface to his *Historie of the House of Seytoun*, was unable 'to occupy himself as in times past.' Therefore to 'avoid idleness of mind,' and because he thought it 'perilous to "mell" with matters of great importance,' he devoted his enforced leisure to writing poems and collecting those of other people.

After his son William joined the Queen's party in the castle of Edinburgh, the tower of Lethington, which had been burned by the English in September 1549, was seized by the Regent's party. But when the defence of Edinburgh Castle broke down in 1573, Lethington was not restored, and Maitland complained to Queen Elizabeth that for four years he had been deprived of his ancestral home, the use of which his son (of whose public actions he disapproved) had borrowed. But Elizabeth's help was not forthcoming, and legal proceedings taken against Captain Hume, who retained Lethington on behalf of the Government, were met by

an act assailing Hume. At last, in February 1583-4, James VI's intervention brought about the restoration of Lethington, though Maitland did not enjoy his regained property long, for he died 20 March 1586, aged ninety. By his wife Mariota, daughter of Sir Thomas Cranstoun of Crosbie, he had three sons and four daughters. Helen married Sir John Cockburn of Clerkington; Elizabeth, William Douglas of Whittingehame; Mary, Alexander Lauder of Hatton; and Isabel, James Heriot of Trabroun.

Maitland was a fairly prolific poet. While his verses, which were dictated to one of his daughters, hardly reach a high level, they are marked by grace and tunefulness of expression, right feeling, humour, shrewdness, and at times a mild cynicism. Historically, they shed an interesting light on current events and social usages, e.g., 'On the New Year,' 'On the Quenis Maryage,' 'On the Assemblie of the Congregation.' Perhaps the best known is 'Satire on the Toun Ladyes,' in which the 'newfangelness of geir' is drolly alluded to. Maitland also made a manuscript collection of early Scots poems by various authors, and as a memorial of his achievement the Maitland Club was founded in Glasgow in 1828. Under its auspices Maitland's own poems were published, together with an appendix containing selections from the poems of his sons, Sir John of Thirlestane, and Thomas. The Club's first publication was Maitland's *Historie of the House of Seytoun*, which was also issued by the Bannatyne Club.

**Maitland, Thomas**, third son of Sir Richard Maitland of Lethington and younger brother of 'Secretary' Maitland, was born about 1545. He was a student with Andrew Melville at St Andrews and Paris, also the prolocutor with George Buchanan in the latter's *De Jure Regni apud Scotos*. In the dialogue Maitland is represented as having recently returned from France, and Buchanan asks him how late events in Scotland are being talked of in that country. When Maitland objects that Buchanan would unduly limit the power of kings, he receives for answer that it is immaterial to him (Buchanan) what form of government a people may chose so long as it is legitimate. And when Maitland urges that as in Scotland kings are hereditary, the people must needs be content with whatever ruler chance may bring them, Buchanan replies that the Scots have always retained and exercised the right of calling bad kings to account, and of punishing violence offered to good ones. Maitland, after the death of the Regent Moray, composed a pasquinade which gave great offence to Knox. In the form of a conversation, Maitland represented

six of Moray's friends, Knox among them, as offering him counsel. The object of the writer was to discredit Moray, and to ridicule the characteristics of the different speakers. Cleverly written, the pasquinade was regarded as the report of an actual conversation. In his next sermon Knox drew attention to Maitland's squib, and declared that its author would die in a foreign land, a prediction which was actually fulfilled, for Maitland, says Calderwood the historian, 'departed out of this life in Italie.' The event occurred in 1572. The appendix to the Maitland Club edition of his father's poems contains a number of Thomas Maitland's verses. He also wrote a treatise 'On undertaking war against the Turks,' and an oration in favour of setting Queen Mary at liberty and restoring her to her throne.

**Maitland, William,** 'Secretary Maitland,' was born between 1525 and 1530, the eldest son of Sir Richard Maitland of Lethington. In 1558 he became Secretary of State to the Queen-Regent, but in the following year joined the Lords of the Congregation. In 1560 he represented the Protestants at the English court, where he had close relations with Cecil. Soon after the arrival of Mary from France, he became her Secretary and managed her foreign policy. He also associated with Moray in opposing the extreme proposals of Knox. Maitland more than once represented Mary at the Court of Elizabeth. The latter was attracted by his accomplishments, and described him as the 'flower of the wits of Scotland.' Towards England Maitland pursued a conciliatory policy. In 1562, however, he tried to bring about a marriage between Queen Mary and Don Carlos, and though his efforts were unsuccessful, they were recognised by the gift of the abbacy of Haddington. But he lost the confidence of Mary by his connivance at Riccio's murder, though he regained it before long. At first, he favoured Bothwell whom he accompanied to Whittingehame, where at the famous conference it was proposed that Morton should compass the murder of Darnley. Maitland also escorted Mary to Seton after that event, and he was with the Queen when she was intercepted by Bothwell, and was conveyed with her to Dunbar. According to his own account, he would have been slain that night but for the Queen's interference, being strongly adverse to Mary's marriage with Bothwell. Nevertheless he accompanied Mary to Edinburgh, and was present at her marriage with Bothwell. Maitland even remained at Court, but ultimately was forced to leave on account of Bothwell's violence. When lodged in the house of the Provost of Edinburgh after Carberry, Mary called

Maitland to her window and remonstrated against the wrong done her in separating her from Bothwell. After Mary's flight to England, Maitland worked secretly in her interests, and is said to have sent her a small oval ornament of gold, enamelled with Æsop's fable of the mouse delivering the lion caught in the net. Shut up in Edinburgh Castle, Maitland and Kirkaldy of Grange, after a spirited defence of the fortress for the exiled Queen, surrendered in May 1573, and on 9 June Maitland escaped execution by dying in prison in Leith.

Maitland was more a diplomatist than a statesman. He had little sympathy with either religious party. Both Knox and Buchanan speak of his learning, though the latter in *The Chamaeleon* caricatured him so cleverly that the portrait was accepted as accurate. While not neglectful of his own interests, Maitland, almost alone among his contemporaries, displayed unflinching patriotism. He was twice married. By the first union, with Janet Menteith, there was a daughter Marion; the second marriage, to Mary, daughter of Malcolm, third Lord Fleming, resulted in a son and daughter. The son, James, became a Roman Catholic and died abroad. He was the author of *An Apologie for William Maitland of Ledington against the Lies and Calumnies of Jhone Leslie, Bishop of Ross, George Buchanan, and William Camden*. The work was not published till 1904 when the Scottish History Society issued it under the editorship of Andrew Lang. A vindication of Maitland's political conduct is attempted in Sir John Skelton's two-volume biography (1887-8).

**Major, (or Mair), John,** historian and Schoolman, was born in 1469 at Gleg-hornie, near North Berwick. The estate at that time was owned by a branch of the Lumsdens of that ilk, and contained a village of the same name, the site of which is marked by ancient trees near the present farmhouse. In several Latin works Major styles himself 'Glegornensis,' and in his writings generally are numerous allusions to the neighbourhood. When he mentions any event which occurred near North Berwick, he notes the precise distance, while 'local colour' is imparted by his description of the method of catching crabs and lobsters near Gleghornie, and of the habits of the solan geese on the Bass Rock. He is punctilious even to the extent of indicating the correct time at North Berwick.

Little is known about Major's parentage. It has been stated by Sheriff Æneas Mackay that his father probably was a labourer or small farmer. As regards Major himself, it is possible that he attracted the notice of the Earl of Angus, who resided at Tantallon Castle. Angus

was the father of Gavin Douglas, who became Major's friend and patron. Major attended the grammar school of Haddington where, at a later date, Knox also received his elementary education. He describes himself as 'Haddingtonanus,' and in dedicating one of his treatises to Gavin Douglas and Robert Cockburn (the latter, Bishop of Ross), he makes grateful reference to his connection with the county town and its school.

'These reasons [Major writes] have led me to dedicate this work to you, for not only is each of you like myself a Scottish Briton, but also my nearest neighbours in my native land. The Dialogue in the Preface . . . explains the distance from the birthplace of one of you [Douglas, who was born at Tantallon] is not more than a Sabbath-day's journey. Haddington has a still fuller right to rejoice in the origin of the other (Robert Cockburn), the town which fostered the beginnings of my own studies, and in whose kindly embraces I was nourished as a novice with the sweetest milk of the art of grammar, and carried on in my education to a pretty advanced age, and it is not more than five miles from Gleghornie where I was born. So that many persons call me not wrongly a Haddington man.'

After leaving East Lothian, Major studied at Oxford, Cambridge, and Paris. In the French capital he was acclaimed 'the veritable chief of the Scholastic philosophy,' the 'prince of Paris divines,' the leader of those who still held out against the new light of the Renaissance. Besides lecturing on logic and philosophy, Major wrote lengthy commentaries on Peter the Lombard, and various Latin works bearing upon his subjects. At Paris he gave to the world his best known work *Historia Majoris Britanniae* (1521), of which the Scottish History Society published a translation in 1891. Unlike Boece's history, Major's is in many respects a critical work, for, as he says in the preface, a historian's first duty is to utter the truth. Major was sceptical about many things that passed in his day for true knowledge. While he writes as a leal Scot, fond of doting on the scenes of his youth, he recounts English history with surprising impartiality, and strongly advocates the union of the two kingdoms.

In 1518 Major returned to Scotland, and taught in Glasgow University where he had Knox among his pupils. From 1523 to 1525 he lectured in St Andrews when Patrick Hamilton (who suffered martyrdom) and George Buchanan were among his students. At the end of this period Major returned to Paris, which was his home for other five years. There

he continued lecturing on theology and philosophy, and was regarded as a 'storehouse of all the learning of the Middle Ages.' In 1534 he became Provost of St Salvator's College, St Andrews. While denouncing ecclesiastical abuses he was faithful to the old religion. At St Andrews Major asserted that the doctrine of a friar accused of heresy was unobjectionable, and Knox, who recounts the incident, says that Major's 'word was then holden as an oracle in matters of religion.' In 1547 he was present in the parish church of St Andrews when Knox preached his first sermon. Major retained the Provostship of St Salvator's till his death in 1550. Though obscurantist in theological matters, Major was liberal politically, one of his tenets being that the power of kings is derived from the people, a doctrine which found an apt pupil in Buchanan.

**Martin, John** (d. 1835), had an adventurous career before settling in North Berwick as a grocer. When sergeant in the Royal Artillery, he was chosen in 1819-20 to accompany Sir William Parry (1790-1855) on a voyage of exploration to the Arctic regions. In Parry's account of the expedition Martin is mentioned as a zealous and active member, whose services were valuable because of his wide acquaintance with bird life. Sallying forth on 1 June 1820 from winter quarters, in which the party had been snowbound, Parry selected twelve men, Martin being one, to make a three weeks' journey across Melville Island to the southern shore.

**Martine, John**, annalist of East Lothian, was born in the second decade of the nineteenth century and died 29 December 1891. His grandfather, a tanner, was Provost of Haddington in 1781, while his father thrice held the office during the period 1807-17. After carrying on a brewing business in Haddington for some years, Martine succeeded to the estate of Morhambank, three miles south of the town, and engaged in farming. But adverse circumstances obliged him to give up, and his closing years were spent in Edinburgh, where he wrote several books, in which he entertainingly served up his early recollections of Haddington, as well as shed a strong light on the social conditions of the burgh and the quaint personalities that frequented its streets in bygone times. Martine's knowledge of the town and county was extensive, and his books are delightfully informative. Indeed no one can know the atmosphere of East Lothian in the old days unless he has read them. Besides, Martine often furnishes details of men and matters that are to be found nowhere else. He intended to publish reminiscences of every parish

in the county, but this ambitious scheme he did not live to carry out. He published, however, two books, one furnishing reminiscences of the burgh of Haddington, the parish of Morham, and noted farmers in the district (1883); the other (1890) dealing with fourteen parishes of the county. At the time of his death Martine had written about eight of the ten remaining parishes, Gladsmuir and Oldhamstocks being the two untouched. The manuscript was revised by E. J. Wilson, Schoolhouse, Bolton, and published by William Sinclair of the *Haddingtonshire Advertiser* in 1894, together with a memoir of Martine by Thomas Cowan, a local bookseller. The posthumous volume is entitled: *Reminiscences and Notices of Ten Parishes of the County of Haddington*.

**Meikle, Andrew**, inventor of the drum threshing-machine, was born in 1719, the son of James Meikle, who erected at Saltoun the first barley-mill of its kind in Britain. Andrew set up as a millwright at Houston Mill, near Dunbar, and in 1768, along with Robert Mackell, obtained a patent for a machine for dressing grain. Ten years later he constructed a threshing-machine, which seems to have been similar to one patented in 1734 by Michael Menzies. Neighbouring farmers, including George Rennie of Phantassie, assembled to witness a trial of the machine, but it failed to give satisfaction. Undaunted, Meikle renewed his efforts, and about 1784 invented the drum threshing-machine, the distinctive features of which were that it could run at high speed, and, being equipped with fixed scutchers, was capable of beating and not rubbing out the grain, as previous machines had done. A controversy arose as to Meikle's indebtedness to Francis Kinloch of Gilmerston, who had caused a model to be made of a threshing-machine he had seen in England. It too had a drum, but after several unsuccessful trials it was sent to Meikle who, running it at a great speed, destroyed it. Meikle, however, seems to have discovered the fault, and to him is assigned the credit of the drum threshing-machine. 'In all its essential parts, and in the principle of its construction, it remains as it came from the hands of its inventor,' writes Low in his *Elements of Practical Agriculture*.

In 1787 Meikle made for George Rennie a machine to be worked by horses, and, two years later, began the manufacture of his chief invention. Unfortunately he acquired relatively little money through it, and in 1809 a subscription for his relief was opened by Sir John Sinclair and others. Upwards of £1500 was raised. John Rennie and James Watt subscribed £21 between them. In the *Farmers' Magazine* for 1810 appeared a rhyming

epistle which took the form of an amusing dialogue between the flail and the threshing-machine. Here is a verse:—

'When round my axletree I reel,  
Wi' men, wind, nout, or water-wheel,  
In twenty minutes, or I'm a deil,  
I'll clean mair strae  
Than you, if ye will thrash it weel,  
In a hail day.'

('Nout' means cattle.) Meikle also invented a method of rapidly furling the sails of windmills to prevent damage by sudden squalls. He died at Houston Mill, 27 November 1811, aged ninety-two, and was buried in the churchyard of Prestonkirk. His son George, who died only two days later, besides assisting his father in perfecting the threshing-machine, invented a water-raising wheel, which was used in draining the moss of Kincardine in 1787.

**Melville, Arthur** (1855-1904), an artist of strong personality and original gifts, had two important links with East Lothian. His youth was spent in East Linton, the haunt of several noted painters. There he received his schooling, and there the artistic impulse was quickened by J. Campbell Noble, R.S.A. Then at Cockburnspath he met two promising Glasgow artists, James Guthrie (afterwards knighted) and E. A. Walton. The companionship proved not only mutually advantageous, but helped to establish and give direction to the aims of the Glasgow School, in which Melville played an important part. After studying in the Life School of the Royal Scottish Academy, Melville, from 1875 to 1878, painted oil-pictures of homely incident. But further study in Paris, and travels in Egypt, Persia, Turkey, Spain and Italy, revealed a much wider artistic bent. Melville's journeyings in distant lands led him to impart to his canvases the warm, rich, and vivid colouring of the East and South. 'A Moorish Procession,' now in the National Gallery of Scotland, is a typical example of what he could produce when at his best. Other mature specimens of Melville's art are 'The Flower Girl' and 'Portrait of a Lady,' both of which were exhibited at the Royal Scottish Academy in 1889, by which date he had made his home in London.

**Miller, George**, founder of the East Lothian Press, came of humble stock connected with the county for two hundred years. His paternal grandfather was born in the seventeenth century at Gifford Hall. His father, James Miller, was a native of Dirleton, and during the eighteenth century was a general merchant in Dunbar. He married Elizabeth Wilson, daughter of a wright in the town, and their son George was born, 14 January 1771. He was apprenticed in 1785 to Alexander Smart, a bookseller in

Dunbar, but the indenture was broken by mutual consent, after which Miller gained some insight into printing at South Shields. Returning to Dunbar in 1789, he opened a bookshop along with his brother James. But the partnership was dissolved after two years, and George built up a thriving business on his own account. After twenty-five years he had a stock valued at over £10,000. He also organised and managed a circulating library, a printed catalogue (1809) of which contained the titles of 3500 works.

In 1795 Miller founded the East Lothian Press, the first of its kind in the county. Dunbar, however, was not advantageous for printing operations; and in 1804 the East Lothian Press found a new home in Haddington, first in premises in Hardgate and then in the High Street. From the latter address, between 1812 and 1833, was issued a long series of useful and instructive publications. The history of Miller's press, writes Dr W. J. Couper, 'is an epitome of the civic, commercial and literary activities' of Haddington. The East Lothian Press, in the management of which Miller was assisted by his son James (who is noticed separately), issued *The Cheap Magazine*, which catered for the farm labourer and the remote villager. Robert Chambers writes of *The Cheap Magazine* as 'in some respects in advance of its age', and as providing 'a considerable mass of paper and print once a month at fourpence . . . calculated to instruct, as well as amuse the two great classes who mostly require instruction, the young and the poor.' Miller's periodical, however, was short-lived (the first number being issued 14 January 1813, and the last in December 1814), which is rather strange, considering that its circulation averaged from 12,000 to 20,000 copies a month. *The Cheap Magazine* was followed in January 1815 by *The Monthly Monitor* and *Philanthropic Museum*, of which twelve monthly numbers appeared. This periodical was pretty much on the same lines as its predecessor, though more literary.

Apart from these publications and the *Haddington Register* (1820), an almanac compiled by James Miller, and containing the sort of information found in county directories, the East Lothian Press issued reprints of popular works like Burns's poems, Allan Ramsay's *Gentle Shepherd*, Thomas Boston's *Crook in the Lot*, and *The Shorter Catechism*, the last-mentioned, curiously enough, with a cut of Dunbar Castle for frontispiece. In 1801 Miller issued an edition of *Robinson Crusoe*, of which there was a 'prodigious impression.' Paisley took 2500 copies, Edinburgh and Glasgow 500 each, and America 500. In 1819 Miller got into financial difficulties, and from then until

1833 the East Lothian Press was in the hands of his son James. Miller, however, continued the bookshop at Dunbar till his death in July 1838. Besides two pamphlets, 'An Antidote to Deism' (1794) and 'War, a System of Madness and Irreligion' (1796), Miller wrote a long-winded autobiography. The full title runs to 446 words, but is briefly designated *Retrospections of a Sexagenarian*. Only the later portion was published, though *Later Struggles*, as the work is called, contains a free summary of the contents of the unprinted portion.

**Miller, James**, son of the preceding, was born at Dunbar, 21 December 1791. He served his apprenticeship as a printer, and from 1819 to 1833 managed the East Lothian Press. Miller printed for the father of Samuel Smiles, author of *Self-Help*, and Hew Scott, the future compiler of *Fasti Ecclesiae Scoticae*. He also brought out an edition of John Brown of Haddington's *Dictionary of the Bible*, as well as the effusions of local bards and pamphleteers. Miller himself was a versifier. In 1824 he published *St Baldred of the Bass; The Siege of Berwick: a Tragedy; with other Poems*. He also wrote a *History of Dunbar* (1830), but is best known by his *Lamp of Lothian, or, the History of Haddington*, on which he spent several years. Not only so, but 'every type . . . was set up and every correction preparatory to printing off the sheets, was performed by the author's hand.' He was then in the employment of James Allan, printer, Haddington, who issued the work in 1844. Unfortunately, the East Lothian Press had ended its existence in 1833 owing to the unsteadiness of Miller's habits. He died 21 May 1865. See *The Millers of Haddington, Dunbar, and Dunfermline*, by W. J. Couper (1914).

**Moffat, Robert**, pioneer of South African missions, was born at Ormiston, 21 December 1795. His father was a Custom House officer, and constantly moving about, but the family of his mother, Ann Gardiner, had resided for several generations in the village. The future missionary was but two years old when his parents removed to Banffshire. When working as a gardener in Cheshire, Moffat came under the influence of Wesleyan Methodism, and resolved to devote himself to converting the heathen.

In 1816 he went to South Africa under the auspices of the London Missionary Society, and began his labours in Namaqualand, where he converted the chief, Afrikaner. Later on, he fixed his headquarters at Kuruman in Bechuana-land, and made the district a centre of Christian civilisation. Moffat completed a translation of the New Testament in the Sechwana language in 1839, the Old



Testament following in 1857. From 1839 to 1843 he was in England, where he had an enthusiastic reception. It was then that he published his *Labours and Scenes in South Africa*. In 1840 Moffat met Livingstone in London, and secured his services for mission work. Early in 1843 he returned to South Africa, and was met by Livingstone at the Vaal river. On reaching Kuruman Moffat sent the younger members of the mission staff to the various tribes of the Bakwanas. Livingstone, who went to Mobotsa, returned to Kuruman after an accident, was nursed by Moffat's family, and married the eldest daughter, Mary. In 1859 Moffat established a mission among the Matabele, but subsequently his health failed, and in 1870 he returned home.

The remainder of his life was spent in England. In 1873 Moffat was presented with £5000 in recognition of his fifty-four years of missionary work in South Africa. In 1874 he identified the remains of Livingstone on their arrival at Southampton, and was present at the funeral in Westminster Abbey. Two years later, Moffat took part in the unveiling of the statue of Livingstone in Princes Street Gardens, Edinburgh. Queen Victoria, who was then in residence at Holyroodhouse, sent for him and gave him a short interview. Moffat died at Leigh, near Tunbridge, 8 August 1883, and was buried at Norwood, beside the remains of his wife, Mary Smith, who for fifty years shared all her husband's hardships and trials. Moffat's eldest son, Robert, and his daughter, Mrs Livingstone, both died in 1862. At the east end of Ormiston, a monument to Moffat's memory was erected in 1885 at a cost of £250, raised by public subscription. It is an obelisk of Peterhead granite, stands twenty feet high, and has a bronze alto-relievo of the famous missionary, by D. W. Stevenson, R.S.A.

**More, James** (1798-1877), succeeded to the estate of Monkkrigg near Haddington after a lawsuit in regard to the will of George More of Monkkrigg, his cousin. By his own will, James More founded the Monkkrigg Benevolent Fund for aged and poor persons belonging to the parish of Haddington, which has benefited hundreds of people during the last sixty years and more. Each beneficiary receives £5 a year. More also bequeathed £300 to the town council of Haddington in aid of new schools that were to be dedicated to the memory of John Knox. The money was utilised in founding a bursary bearing the donor's name. When More succeeded to Monkkrigg he was in comparatively humble circumstances.

**Morison, Alexander**, of Prestongrange, was the son of John Morison, one of the bailies of Edinburgh, who in 1609 purchased Prestongrange from the executors

of the first Earl of Lothian. His mother was Katherine, daughter of Sir John Preston, Lord President of the Court of Session. Born in 1579, Morison was admitted an advocate in 1604, and in 1626 became an Ordinary Lord of Session as Lord Prestongrange, a title also assumed by William Grant (see art.). In 1627 Prestongrange was elected Rector of the University of Edinburgh. 'This person,' writes Bower, the early historian of the University, 'was a native of the city, and had the reputation of great learning. He took the oath *de fidei administratione*, but interfered very little in the business of the university.' His Lordship died at Prestongrange, 20 September 1631. His daughter, Jean, was the third wife of Sir John Nisbet of Dirleton. A descendant of Alexander Morison of Prestongrange represented East Lothian in the first British Parliament, his rival for the honour being Andrew Fletcher of Saltoun. This member of the family, according to Carlyle of Inveresk, 'had been very rich but had suffered himself to be stripped by the famous gambler of those times, Colonel Charteris, whom I once saw with him (Morison) in church.' Carlyle also states that 'this simple gentleman's estate (Morison's) soon went under sequestration for the payment of his debts.' Morison, who was chief heritor in the parish of Carlyle's father (Prestonpans), 'was so imaginary and credulous as to believe that close by his creek of Morison's Haven was the place where St John wrote the Apocalypse, because some old vaults had been discovered in digging a mill-race for a mill that went by sea-water.'

**Muir, John**, geologist, explorer, naturalist, was born in Dunbar, 21 April 1838, the son of David Muir and Anne Gilrye, his wife. Part of his education was received in Scotland, the rest in America, to which he removed. Muir was a student at Wisconsin University, U.S.A., from which he received the LL.D. degree. He was also an honorary M.A. of Harvard. 'No man since Thoreau,' writes one authority, 'ever had more sympathy with nature, a quicker vision for her mysteries, or a surer speech for their interpretation.' The establishment of the Yosemite and Sequoia national parks, and the great Sierra Forest reservation, were due to Muir's writings, which included *The Mountains of California* (1894); *Our National Parks* (1901); *Stickeen: the Story of a Dog* (1909); and about 150 articles contributed to magazines and newspapers dealing with the physiography and natural history of the Pacific coast, Alaska, etc. Muir's principal achievement as an explorer was the discovery in 1879 of the famous glacier in Alaska which goes by his

name. He also visited the Arctic regions on the U.S. steamer 'Corwin,' in search of the Delong expedition, and travelled in Russia, Siberia, Manchuria, India, Australia, and New Zealand. Muir died in 1914.

**Murray, Hugh** (1779-1846), geographer, was the younger son of Matthew Murray, minister of North Berwick. Curiously enough, his grand-father, George Murray, and his elder brother, George, were also ministers of the same parish. Hugh, who was at first a clerk in the Excise Office at Edinburgh, devoted his spare time to literary pursuits, and in 1804 embarked on authorship with a tale entitled *The Swiss Emigrants*, published anonymously. *The Morality of Fiction* (1805) and *Enquiries respecting the Character of Nations* (1808), followed, and then another romance *Corasmin, or the Minister* (1814). Murray's admission to the Royal Society of Edinburgh led to a serious interest in geographical study. Besides contributing papers to the Society's *Transactions*, he completed Leyden's *Historical Account of Discoveries and Travels in Africa* (1817).

But his chief work was the *Encyclopædia of Geography*, 'a description of the Earth, physical, statistical, civil and political.' To this composite-publication Murray contributed the geographical section. The work contained eighty-two maps and over a thousand woodcuts. It was first published in 1834, but there followed a supplement in 1843, and, later, a three-volume American edition. Murray also wrote geographical articles for the *Edinburgh Cabinet Library*, was editor for a short time of the *Scots Magazine*, and a contributor to Constable's *Edinburgh Gazetteer*. The last-mentioned connection led to Murray figuring in the celebrated squib called the 'Chaldee Manuscript' which appeared in *Blackwood*. In *Archibald Constable and his Literary Correspondents* Murray is referred to as 'an eminent geographer, whose extreme modesty prevented his being known and honoured as he deserved to be.' Other works were *A Catechism of Geography*, a seventh edition of which was published in 1842; *Travels of Marco Polo* (1844), and two posthumous works—*The African Continent: a Narrative of Discovery and Invention* (1853) and *Pictorial History of the United States* (1861).

**Murray, Patrick**, fifth Lord Elibank, was born in 1703 and died 3 August 1778 at Ballencrieff, an estate which his family owned for about three centuries, though their chief seat is in Peeblesshire. In 1755 the mansion and policies of Redhouse passed to Patrick, Lord Elibank, but in 1825 were acquired by Francis, Earl of Wemyss. Only the walls of

Ballencrieff House are now standing, the interior having been burnt in 1868, by which time it had been deserted by the Elibanks. Finely situated, and at one time surrounded by stately trees, Ballencrieff enjoys an extensive prospect of sea and land.

The gaunt ruin enshrines precious literary memories, for there Dr Samuel Johnson 'passed two nights and dined thrice' in 1773 when he was the guest of Elibank. Johnson did not relish the performances of the French cook, and threatened to 'throw such a rascal into the river,' though the nearest water was the Firth of Forth. Tradition has it that a group of ash trees was planted at Ballencrieff by Elibank on Johnson's suggestion. When the English dictionary-maker took leave of the laird of Ballencrieff, he told him that he was 'one of the few Scotchmen whom he met with pleasure and parted from with regret.' Previously Johnson had confessed to Boswell that he was never in Elibank's company without learning something. 'Lord Elibank has read a great deal. . . . He has a great deal of what is in books, proved by the test of real life.' But Johnson spoke with two voices, for although he was fond of Elibank's company, he said there was 'nothing conclusive in his talk.' Elibank greatly admired Johnson. 'Though I should regret to let Mr Johnson go a mile out of his way on my account, old as I am, I shall be glad to go five hundred miles to enjoy a day of his company.' To Elibank is ascribed the reply made to Johnson when the latter remarked that 'oatmeal was food for horses in England and for men in Scotland.' 'And where,' asked Elibank, 'would you see such horses and such men?'

Elibank, who succeeded to the title in 1736, was a considerable figure in the literary and social life of Edinburgh. He was admitted an advocate in 1723, but, exchanging the gown for the sword, served as a lieutenant-colonel at the siege of Carthage, of which, says Dr Carlyle of Inveresk, 'he left an elegant and Xenophon-like account.' Elibank afterwards quitted the army in disgust, and associated chiefly with his legal friends in Edinburgh. 'So fascinating and lively was his discourse,' says Ramsay of Ochertyre, 'that he shone as much in a drawing-room of ladies as in a society of literati.' The same authority tells us that he was a 'zealous promoter of polite literature' and one of a 'literary triumvirate' (David Hume and Lord Kames being the other members) from whose judgment 'in matters of taste and composition' there was no appeal. Elibank was a founder of the Select Society of Edinburgh and a member of the famous Cocoa Tree Club which, according to

Boswell 'was sacred of old to loyalty.' Sir Walter Scott says that his Lordship was deeper in the Jacobite cause than was known at the time, he having 'carried on a correspondence with the Chevalier after 1745, which was not suspected by his most intimate friends.' Yet this 'very prating, impertinent Jacobite' (so Horace Walpole calls him) rallied to the house of Hanover upon the accession of George III.

Elibank was the early patron of William Robertson and John Home, ministers of Gladsmuir and Athelstaneford respectively, being attracted to them apart from the fact that they were his neighbours. 'I saw these lads had talents,' he remarked to Boswell, 'and they were much with me.' And, says Carlyle of Inveresk, Robertson and Home showed their gratitude by curing Elibank of his 'contempt for the Presbyterian clergy.' Elibank attended the rehearsals of Home's tragedy of *Douglas*, and, with David Hume, cried it up 'as the first performance the world had seen for half a century.' Elibank, in Dr Carlyle's estimation, was 'one of the most learned and ingenious nobleman,' with 'a mind that embraced the greatest variety of topics, and produced the most original remarks.' He was, too, 'rather a humorist than a man of humour' and would 'defend paradoxes and uncommon opinions with a copiousness and ingenuity that was surprising.'

Ramsay says Elibank was 'too lazy to be an author,' but Boswell credits him with a few 'small pieces of distinguished merit.' These include *Thoughts on Money Circulation and Paper Currency* (1758); *Queries relating to the proposed Plan of altering the Entails of Scotland* (1765); *Letter to Lord Hailes on his Remarks on the History of Scotland* (1773); and *Considerations on the present State of the Peerage of Scotland* (1774), in which the author warmly attacks the mode of electing Scottish peers to the House of Lords.

Elibank married in 1735 a Dutch lady 'with a great fortune,' says Ramsay. Ballencreeff is referred to by implication in Smollett's *Humphry Clinker*. Matthew Bramble, one of the chief characters, is made to say: 'I intended to pay my respects to Lord Elibank. . . . He lives in this part of Lothian, but was gone to the North on a visit. I have long revered him for his humanity and universal intelligence, over and above the entertainment arising from the originality of his character.' Elibank is buried in Aberlady church, on the west wall of which is a memorial tablet bearing an elaborate Latin inscription.

**Mylne, James**, who died prematurely at his farm of Lochhill, in Aberlady parish, 9 December 1788, may be classed

with Adam Skirving (see art.). Mylne made a valiant attempt to arrest the decay of vernacular poetry by bringing to the notice of his countrymen the good things in the works of Allan Ramsay and Robert Fergusson. He was among the first to discern the genius of Burns, and exercised his rhyming talent in the hope of inducing the national bard to visit him. In his metrical epistle, which extends to no fewer than forty-one stanzas, he tells Burns how to reach Lochhill.

'Ride through the town o' Prestonpans,  
Three miles ayont then leave the sands,  
Then ither twa thro' gude rich lands,  
You'll find Lochhill;  
And, ready to rin at your commands,  
Your frien' James Mylne.'

This poetical invitation to Burns was found among the poet-farmer's papers after his death. The verses were probably the last that he wrote. Folded up with them was a letter addressed to the Ayrshire bard. Mylne's son, George, brought the verses to the notice of the minister of Morham, Patrick Carfrae (whose church Burns's friend, Mrs Dunlop, attended), likewise other manuscripts, including two tragedies. Carfrae, who was nicknamed 'Paper Pate' because of his habit of reading his sermons, thinking the poems might be published, wrote to Burns for advice. Carfrae's letter, dated 2 January 1789, refers to Mylne as 'a man highly respectable for every accomplishment and virtue,' though possessing 'an invincible modesty of temper, which prevented, in a great degree, his figuring in life, and confined the perfect knowledge of his character and talents to the small circle of his chosen friends. He was untimely taken from us . . . in the prime of life.' With his letter Carfrae transmitted 'the verses Mylne wrote on the publication of your (Burns') incomparable poems,' and added: 'If it is your opinion that the verses are not unworthy of the author and will be no discredit to you, it is the inclination of Mr Mylne's friends that they should be immediately published in some periodical work.'

Mrs Dunlop seems to have been aware of the proposal, for in a letter to her, dated Ellisland, 4 March 1789, Burns says: 'You are right, madam, in your idea of poor Mylne's poem which he has addressed to me. The piece has a good deal of merit, but it has one damning fault—it is, by far, too long. . . . I am prodigiously hurried with my own matters, else I would have requested a perusal of all Mylne's poetical performances, and would have offered his friends my assistance in either selecting or correcting what would be proper for the press.' A few days later, Burns replied to Carfrae's letter: 'I have, as you hint,

thought of sending a copy of Mylne's poem to some periodical publication; but, on second thoughts, I am afraid that . . . it would be an improper step. . . . I have, Sir, some experience of publishing; and the way in which I would proceed is this:—I would publish, in two or three English and Scottish public papers, any one of his English poems which should, by private judges, be thought the most excellent, and mention it, at the same time, as one of the productions of a Lothian farmer of respectable character, lately deceased, whose poems his friends had it in idea to publish soon, by subscription, for the sake of his numerous family—not in pity to that family, but in justice to what his friends think the poetic merits of the deceased.'

The volume was duly published in Edinburgh in 1790. Mylne's son, George, obtained a long list of subscribers, which included Burns, John Home, author of *Douglas*, and Carlyle of Inveresk. The volume, dedicated to Henry Dundas, first Viscount Melville, is entitled *Poems, consisting of Miscellaneous Pieces and Two Tragedies*. It includes the rhyming epistle to Burns. One of the tragedies is named 'The British Kings,' and deals with prehistoric Britain: the other, 'Darthula,' is descriptive of Ireland in the dark ages. The tragedies are inferior to the dialectal poems, which show considerable taste and feeling.

## N

**Neill, Adam** (1810-1889), succeeded, in 1848 to a bookselling and publishing business which had been carried on in Haddington for two generations. In 1771 it was under the care of his grandfather, Archibald Neill, who also had a printing business in Edinburgh. John Brown of Haddington's edition of the *Psalms* (1775) was printed and sold 'by Archibald Neill, the Publisher, at his Stationery Warehouse, back of the City Guard, and at his shop in Haddington.' Neill's son, George, extended the business. In 1833 he took over the *Annual Register*, which had been started in Haddington by the Millers in 1820. A few years later, he began publishing *The Monthly Advertiser*, and in 1840 printed a catalogue of Haddington Subscription Library. He also sold local books, such as James Miller's *History of Dunbar*. George Neill was secretary of an association for the promotion of the fine arts. His artistic temperament was inherited by his son Adam, the subject of this notice. From 1834 there appeared in the *Annual Register* a series of illustrations of quaint buildings in Haddington and neighbourhood. Some of the drawings were Neill's work, including a sketch of the Norman ruin which stood on part of

the site now occupied by the County Buildings, and was believed to be the remains of the royal palace; also a drawing of Grant's Braes, showing the house occupied by Gilbert Burns, brother of the poet. No other drawings of these buildings are known to exist. Adam Neill carried on the family business till his death, by which time it had existed for about one hundred and twenty years. The *Annual Register*, after being published by two generations of the Neills under various titles, was acquired by John Hutchison, who once more altered the name to *The Haddingtonshire Register and Almanac*. On Hutchison's death in 1919 the business was transferred to James Orr, but the title of the *Register* adopted by Hutchison was still continued.

**Nicholson, Peter**, mathematician, inventor, architect, was born at Prestonkirk, 20 July 1765. He was a pupil at the village school, where his progress in mathematics and geometry was remarkable. When twelve he began to assist his father, a stonemason, but the work proving uncongenial he was apprenticed to a cabinet-maker in East Linton, where he served for four years. Then he worked as a journeyman in Edinburgh, devoting his leisure to mathematics. In 1789 he went to London, opened a school for mechanics in Soho, and produced the first of many technical publications, *The Carpenter's New Guide*, for which he engraved plates, and in which he set forth an original method of constructing intricate groins and niches. From 1800 to 1810 he was an architect, first in Glasgow and then in Carlisle. Thomas Telford, the engineer, had Nicholson appointed architect for Cumberland, where he superintended the building of the new court-houses in Carlisle. Returning to London in 1810, he set up as a private tutor in mathematics, land surveying, navigation, fortification, etc., produced an *Architectural Dictionary*, and began a serial publication, *The School of Architecture and Engineering*, which came to an end after five numbers owing to the bankruptcy of the publishers. Nicholson also lost heavily, and probably it was this fact that caused him in 1829 to remove to Morpeth, where he resided on a small property left to him by a relative. In 1832 he made an unsuccessful effort to carry on a school in Newcastle, and two years later was presented with £320 raised by public subscription. He was President of the Newcastle Society for the Promotion of Fine Arts (1835). Nicholson died at Carlisle, 18 June 1844, and was buried in Christ Church graveyard, where a plain tombstone marks the spot. A monument (by Billings) to his memory is in Carlisle cemetery.

Mechanical processes in building were improved by Nicholson, who simplified old methods as well as invented new ones. He enabled workmen to execute handrails with greater ease and from less material; he was the first to expound methods of forming the joints, and the hinging and hanging of doors and shutters; while his invention of the centrolinead for use in drawing perspective views gained him twenty guineas from the Society of Arts. Nicholson designed Corby Castle, near Carlisle; made additions to the old University buildings in Glasgow; laid out the town of Ardrossan as a watering place; and erected a timber bridge over the Clyde at Glasgow. His publications dealing with mathematics, architecture, and technical processes number fully thirty.

Nicholson had a son named Michael Angelo, who exhibited architectural drawings at the Royal Academy during many years. He conducted a school for architectural drawing, and styled himself Professor of Architecture and Perspective. He was the author of several publications similar to those of his father, whom, however, he did not survive, dying in 1842.

**Nisbet, Charles**, Scoto-American divine, was born at Long Yester, 21 January 1736, the son of William Nisbet, schoolmaster, there. Educated at the High School and University of Edinburgh, he became, in 1764, minister of the First Charge of Montrose. When the American war broke out, Nisbet ranged himself on the side of the colonists, and was markedly prominent by the persistency with which he pled their cause. Such was his enthusiasm that he absented himself from his church in order to visit America, an incident which led, in 1785, to his being relieved of his charge. In America Nisbet's attitude was much appreciated. He was made D.D. of the College of New Jersey, and subsequently Principal of Dickinson College, Carlisle, Pennsylvania, a position which he retained till his death, 18 January 1804. At Dickinson College Nisbet lectured on theology, logic, belles-lettres, and philosophy. He must have had a prodigious memory; if it be true that he could repeat the whole of the *Aeneid* and Young's *Night Thoughts*. When minister of Montrose Nisbet frequently opposed Principal Robertson in the General Assembly. The circumstance that Robertson received £4,500 for his *History of Charles V.* led Nisbet to make a calculation which showed that twopence halfpenny had been paid for every word written.

**Nisbet, Sir John**, Lord Dirleton, was born 1 July 1610. His father, Patrick Nisbet, was an Ordinary Lord of Session with the title of Lord Eastbank. He was knighted in 1638. His son, John, admitted

advocate in 1633, was one of the counsel for Montrose who, in 1641, was charged with treason. Nisbet's practice became lucrative, and in 1663 he purchased the lands of Dirleton, which, says Lamont's *Diary*, 'stood him a great sowme of money, and was looked on as a great bargain and purchase at that tyme.' In 1664 Nisbet was appointed Lord Advocate and raised to the Bench as Lord Dirleton. In his person the two offices were conjoined for the last time. As Lord Advocate, Nisbet's treatment of the Covenanters was almost as unscrupulous and severe as that of 'Bluidy Mackenzie,' his successor. After the Pentland Rising Nisbet induced his colleagues to agree to fifty persons, accused of being concerned in the affair, being tried in their absence. All were condemned to death. In 1670 he was one of the commissioners sent to London about the union of the kingdoms, but opposed the abolition of the Scots Parliament. Having incurred the enmity of Charles Maitland of Hallow, brother of Lauderdale, Nisbet was forced in 1677 to resign as Lord Advocate, which he had declined to do seven years before when the Lord Presidship might have been his. He died in 1688. His town house, with its quaint front, is one of the few remaining historic buildings in the Canongate of Edinburgh.

Burnet, in his *History* of his own time, mentions Nisbet as 'one of the worthiest and most learned men of his age.' He was a Greek scholar, and when his house was burned he is said to have lost a manuscript in that tongue for the recovery of which he offered £1000 stg. But Nisbet is best known as the author of *Dirleton's Doubts*, a work 'the outside of which is familiar to Scottish lawyers.' (Omond, *Lord Advocates*, I, 198-9). This authority takes a less favourable view of Nisbet's character than Burnet. 'At a time when bad men were common, he was one of the worst; and it does not appear that, in the course of his public career, he ever did one deed which lightens the darkness of his servile and mercenary life.'

**Noble, Robert** (1857-1917), was for twenty years the *doyen* of a group of well known artists who resorted to East Linton, and made it a kind of Scottish Barbizon. His first visit was intended to last only a fortnight, but he remained for the period specified, attracted by the varied scenery presented to a thoughtful landscape artist. More probably than any other painter Noble interpreted the loveliness of nature on the Tyne—the mystery of still water, the impressiveness of the linn, the charm of the cornfields and meadow land, the glamour of the mills under varying aspects of light.

'East Linton is quite an artist's village,' wrote a contemporary. 'Seven or eight easels may often be seen at one time set up on the riverside below the linn, and the people, young and old, have been so educated that artists at work have long ceased to be a curiosity to them.' Noble found a world of artistic interest in the Tyne, which afforded subjects for many of his best pictures. He studied at the Scottish Academy school, and came to his own in 1892 when his qualities as a landscape painter were recognised by his election as an associate of the Royal Scottish Academy. Full membership was accorded him in 1903. Noble was the leading spirit in the formation in 1892 of the Society of Scottish Artists, and was its first chairman.

## O

**Ogilvie, William** (1689-1729), was minister of Innerwick, to which parish he was presented in 1715 by William Nisbet of Dirleton. He achieved fame as the author of *The Laird o' Coul's Ghost*, a chap-book the contents of which were long a subject of superstitious belief, though possibly, under the influence of spiritualistic ideas, they might find some credence now. The manuscript, which was found in Ogilvie's desk after his death, purports to be 'An Account of Mr Maxwell, Laird of Coul, his Appearance after Death to Mr. Ogilvie, a Minister of the present Establishment at Innerwick, 3 Miles East from Dunbar.' First published at Edinburgh in 1808, then at Paisley in 1811, and reprinted so late as 1892, *The Laird o' Coul's Ghost*, had, in early editions, a representation of Satan, with horns, wings, cloven feet, and grasping a stick. Ogilvie's chap-book used to be sold extensively by pedlars, the illiterate firmly believing in the actuality of the interviews between the minister of Innerwick and Coul's ghost.

**Otterburn, Sir Adam**, King's Advocate, was born about 1482, and had several important links with East Lothian. The *Dictionary of National Biography* wrongly assumes that Auldham, in Whitekirk parish, was the family property and that it was his birthplace. Otterburn had no connection with Auldham till 1518 when he began to purchase the property by instalments from George Inglis of Lochend. By the first writ, dated 9 October 1518, Inglis resigned one quarter of the lands. This was followed by a charter in Otterburn's favour from the Archbishop of St Andrews (from whom the estate was held) on 8 January 1519. Finally, on 26 March 1520, Inglis resigned his remaining rights to the lands of Auldham, which in 1040 had been

granted by King Duncan, son of King Malcolm, along with others in East Lothian, to the monks of St Cuthbert, Durham. By purchasing Auldham Otterburn became the neighbour of the Earl of Angus who, after he had married the Queen-Mother of James V, shut himself up in Tantallon Castle, and defied his enemies. In January 1522 Albany laid siege to Tantallon and captured it, an incident which involved Otterburn, since his farm at Auldham, together with its contents, was destroyed by the attacking force. He received, however, £100, partly as compensation and partly for his exertions in riding twice at his own expense to the Marches on public business while the siege of Tantallon was in progress. In 1533 Otterburn was awarded further compensation amounting to £133-6-8, the farm of Auldham having been burned 'be the rebellis.' In December 1527, Otterburn bought the estate of Redhall, on the Water of Leith, three miles west of Edinburgh, and though he is usually designated 'Sir Adam Otterburn of Redhall,' he retained Auldham which belonged to his descendants for four generations. When, in 1548, the French besieged the English in Haddington, Otterburn was present. On 6 July he was slain at Edinburgh.

Otterburn was a national figure. King's Advocate from 1524 to 1538, he was Town Clerk of Edinburgh, of which city he afterwards was Provost on several occasions. During his second period of office he was energetic in arresting the plague. Otterburn was skilled in diplomacy, and his services were in frequent demand when the relations between Scotland and England were critical. Thomas Magnus, Henry VIII's envoy, writes of Otterburn as 'a sad and one of the wisest men in Edinburgh, well learned, and of good experience and practice, and very favourable and forward in our causes.' Magnus subsequently recommended Otterburn to the English king for a pension 'for good services done.' While in England he was knighted. He was strongly averse to the proposed marriage of Mary Queen of Scots with the heir to the English throne. 'If,' he remarked to Sir Ralph Sadler, the English ambassador, 'your lad was a lass and our lass a lad, would you then be so earnest in this matter? Our nation, being a stout nation, will never agree to have an Englishman to be king of Scotland. And though the whole nobility of the realm would consent to it, yet our common people and the stones in the streets would rise and rebel against it.' Otterburn does not seem, however, to have been as patriotic as these words imply, for when Hertford with his army landed near Leith in 1544, 'the town of Edinburgh' (says the *Diurnal of Occurrents*)

'came forth in their sight, but the provost, Mr Adam Otterburne, betrayed them, and fled home.' But the *Diurnal* is not always trustworthy, and a letter of an English 'eye-witness, published in the same year, supports Bishop Lesley's view that the Provost went to parley with the invaders after the small Scottish force had been withdrawn, and that Otterburn, despite adverse circumstances, rejected the demand for unconditional surrender. On the arrival of Mary of Lorraine in Edinburgh, Otterburn indited a speech of welcome in French.

[For the information regarding Auldham the writer is indebted to Sir Adam Otterburn of Redhall: *King's Advocate*, 1524-38, by John A. Inglis, K.C. (1935).]

## P

**Patterson, John Brown** (1804-1835), was one of the numerous descendants of John Brown of Haddington who achieved distinction in scholarship. His father, Robert Patterson of Croft House, Alnwick, died while John was a child. Consequently his early education devolved upon his mother, a daughter of John Brown. From 1815 to 1818 mother and son resided in Haddington. At Edinburgh University Patterson specially distinguished himself in Greek, and in 1827 won a prize of one hundred guineas offered by the commissioners for visiting the universities and colleges of Scotland, for an essay 'On the National Character of the Athenians and the Causes of those Peculiarities by which it was distinguished.' This essay, which was published in 1828 and reissued with a memoir in 1860, probably accounted for Lord Cockburn dubbing the author 'Athenian Patterson.' After tutoring Lord Cranstoun, whom he accompanied to Oxford, Patterson entered the ministry of the Church of Scotland, and was presented in 1829 to Falkirk parish by the Crown on the recommendation of Sir Robert Peel, Home Secretary, who had been favourably impressed by the essay on the Athenians.

Patterson died prematurely from overwork, and was buried in the vestibule of his church. He contributed the memoir of John Brown of Haddington to the Glasgow edition of the *Self-Interpreting Bible*, besides furnishing notes; he edited *Beauties of Jeremy Taylor*, and supplied an introductory essay; and he provided classical translations for Williams's *Views of Greece*. Two volumes of Patterson's sermons, together with an account of his career, were published in 1837.

Patterson's brother, Alexander Simpson Patterson (1805-1885), was also a minister of the Church of Scotland. Licensed by Dunbar Presbytery, he

acted as assistant to his brother at Falkirk. He afterwards became minister of Hutchesontown Church, Glasgow, but left at the Disruption and formed a new congregation in the parish, to which he remained faithful to the end of his life, though he was actually elected Professor of Divinity at Halifax, Nova Scotia. He was a D.D. of Glasgow University, wrote various Biblical commentaries, edited the *Imperial Illustrated Bible* and the *Illustrated Family Bible*, and altogether was a person of considerable influence in the Free Church of Scotland. In 1886 a memoir of him by Rev. George Philip, with selections from his unpublished writings, made by Dr John Bonar of Greenock, was issued.

**Paxton, George** (1762-1837), Seceder minister and theologian, was born at Dalgourie, a hamlet in Bolton parish, and was son of a carpenter. Already proficient in Latin and Greek, he entered Edinburgh University, but before he had taken a degree, went to Alloa (1784) to study divinity under William Moncrieff. Becoming 'a firm Seceder,' he accepted in 1789 the pastoral charge of the united congregations of Kilmaurs and Stewarton. In 1807 the General Associate Synod appointed him Professor of Divinity, but disagreement as to the propriety of a union between Burghers and Anti-burghers led him, in 1820, to resign his professorship and withdraw from the Synod. His sympathisers built him a church in Infirmary Street, Edinburgh, which he soon filled. Eventually Paxton's congregation joined the Constitutional Seceders, to which M'Crie, the biographer of Knox, belonged, and thus formed the Associate Synod of Original Seceders. Paxton became Professor of Divinity in this body also, while retaining the pastorate of the church in Infirmary Street. He stoutly defended national establishments in religion against his co-religionists. Paxton, who received the D.D. degree from St Andrews University, was an eloquent preacher, and author of several theological and ecclesiastical publications. He also wrote on 'The Sin and Danger of circulating the Apocrypha in connection with the Holy Scriptures.' In 1813 he published *The Villager, and other Poems*.

**Pettie, John** (1839-1893). But for the fact that his boyhood was spent in East Linton, to which his father, a well-to-do tradesman, removed from Edinburgh, Pettie had little connection with East Lothian. He began his training at the Trustees' Academy in Edinburgh under Robert Scott Lauder, and was one of a group of painters, Orchardson, McWhirter, MacTaggart, and George Paul Chalmers being among the others, who did



much to develop the modern Scottish school along lines which sharply marked off its members from their immediate predecessors. Pettie's work, says one critic, 'embodies some purely pictorial motive over and above the subject, specially aiming at a rich resonance of colour. His fame springs mainly from the success with which he pursued this latter ideal.' Pettie began exhibiting in his twentieth year, and between 1860 and his death sent about 130 pictures to the Royal Academy. In 1862 he settled in London with his friend Orchardson, the two artists sharing a studio for several years. Pettie became one of the best known of British painters, and his pictures found a ready sale. The 'Drum-head Court-Martial,' his first conspicuous success, was followed in 1866 by 'An Arrest for Witchcraft,' which secured him election as an Associate of the Royal Academy. In 1873 he was elected a full member in succession to Sir Edwin Landseer, contributing the well known 'Jacobites, 1745' as his diploma picture. 'The Chieftain's Candlesticks' (1886) is considered by good judges Pettie's most striking work. In his later years he turned his attention to portraiture.

**Preston, John**, of Fentonbarns, Lord President of the Court of Session, was an active public servant in the reign of James VI. He is supposed to have been related to the Prestons of Craigmillar because of the fact that on 13 January 1584-5 he was a surety in a bond of caution by David Preston of Craigmillar. Admitted an advocate in 1575, he built up an extensive and important practice. In 1595 he became an Ordinary Lord of Session with the title of Lord Fentonbarns, a circumstance that lends colour to the view that he was a landed proprietor in East Lothian. In 1601-2 James VI conceded to him and his wife, Lillias Gilbert, certain lands in Midlothian, in recognition of his services to the Crown, and in 1604 he had a grant of the lands and barony of Penicuik, and thereafter was usually designated as of Penicuik. In 1606 Parliament ratified to him pensions from the King amounting to £1087 10s, likewise 24 bolls of meal yearly from the feu duties of the abbeys of Haddington, North Berwick, Jedburgh, etc. On 6 June 1609 the Court of Session, in obedience to a royal command requiring the judges to choose, by the advice of the Earl of Dunbar, the best qualified of their number to succeed Balmerino in the Presidentship, chose Fentonbarns. As he had official relations with the Earl of Dunbar, it may be presumed that that nobleman was the determining factor. Fentonbarns served on various important commissions and acted as Royal Commissioner to the General Assembly. In 1610 he became one of the members of

the reconstructed Privy Council, and in the following year was appointed to the council of eight—called the New Octavians. Fentonbarns died on 14 June 1616.

**Purves, James**, lawyer and littérateur, was born in Haddington in 1862, and received his early education there. Trained to the law, he was admitted an S.S.C. in 1877. He practised in Edinburgh for many years, and was known in the profession by his text-book on the statutory provisions, decisions, and practice of the Scottish licensing laws (1896), a work which has passed through five editions. Purves was, what lawyers generally are not, highly literary. That he was a contributor to *Fraser's Magazine* in its palmy days is sufficient testimony to the quality of his writing. In that periodical he wrote anonymously an idyllic description of his native town, in which the old-world charm of Haddington was portrayed with much artistry. Alluding to the gables of his father's house (afterwards his own), he writes:—'Mine are five, and Hawthorne's house had seven.' In 1881 Purves wrote an article entitled 'A Canoe Voyage on the Tyne,' which appeared in the *Haddingtonshire Courier*. It was afterwards reprinted in book form and sold at a bazaar for the endowment of the Knox Institute, Haddington. Purves's essay was supplemented by a poem on the Tyne by Alexander Anderson (Surfaceman), and further enhanced with an illustration by W. D. Mackay, R.S.A. Purves died at Gullane, 30 March 1922.

**Pyot, Alexander**, became minister of Dunbar in 1733, but not before a 'forced settlement.' So determined was the opposition on the day of induction, 24 October, that the church doors were found to be locked, and entrance had to be obtained by the vestry window. Still Pyot seems to have turned out an acceptable minister, for he held the charge till his death in 1765. Colonel Gardiner, as we learn from Dr Carlyle's *Autobiography*, was Pyot's guest for two nights before the battle of Prestonpans. Beginning his career as chaplain to John, Marquess of Tweeddale, Pyot was licensed by the Presbytery of Haddington, and was minister of Carriden before coming to Dunbar. Along with a layman, Ord of Spott, he figures in the satirical *Memoirs of the Life, etc., of that Celebrated Pulpit-Hero Mas-John Magopico, with Anecdotes of his friend Plumbino*, by Thomas Hepburn and Simon Haliburton (1810).

## R

**Rankin, Thomas**, Methodist divine and friend of John Wesley, who in his letters always addressed him as 'My dear

Tommy,' was a native of Dunbar. Born in 1738, he had a religious upbringing, but on the death of his father became lax in his habits. The turning point of his career came when a troop of dragoons arrived in Dunbar. Some of the men were Methodists and held devotional meetings which were largely attended by the townspeople, Rankin among the number. As a result he came under religious conviction, and joined the Methodists after hearing George Whitefield preach at the Orphan Hospital Park in Edinburgh. Rankin spent some time in South Carolina as the agent for an Edinburgh firm, and then, in 1759, became a Wesleyan itinerant preacher. He visited certain societies in the north of England where he preached his first sermons. In 1761 he had two interviews with Wesley. For twelve years thereafter Rankin engaged in an itinerant ministry, and sometimes accompanied Wesley. In April 1773 Wesley sent him to America where, as 'general assistant and superintendent,' he summoned the first conference of American Methodism, which met at Philadelphia on 4 July 1773. Rankin's abrupt manner, however, made him unpopular, and he returned to England in 1777, where he continued to preach until 1783, when he was appointed supernumerary of the London district. In 1789 Rankin received ordination at the hands of Wesley. His forceful character brought him into conflict with some of the Methodist leaders, including Charles Wesley, but his uprightness was never in doubt. Rankin's last years were spent in London, where he died on 17 May 1810. He was buried near John Wesley in the City Road Chapel—the headquarters of Methodism.

**Rennie, George**, a noted agriculturist, was the son of James Rennie, farmer, Phantassie, and elder brother of John Rennie. He was born at Phantassie in 1749, and after some schooling, was sent by his father to make a survey of a new system of farming which had been introduced in the Tweedside district by Lord Kames, Hume of Ninewells, and other landed proprietors. While still in his teens he supervised a brewery erected by his father, and from 1783 to 1797 conducted the business of distilling on an extensive scale. The latter he relinquished to a tenant and concentrated on the management of the Phantassie farm, which at his father's death in 1766 was a flourishing concern. Rennie employed Andrew Meikle to erect a drum threshing-machine, which was driven by water. He strongly believed in its utility, and when Meikle's claim to be the inventor was disputed, Rennie came to the rescue with a publication entitled: 'A Reply to an Address to the Public, but more particularly to the Landed Interest of Great

Britain and Ireland, on the subject of the Thrashing Machine.' He was also one of the authors (the others were Robert Brown of Markle and John Shirreff of Captainhead) of *A General View of the Agriculture of the West Riding of Yorkshire* (1795), undertaken at the request of the Board of Agriculture. Rennie died 6 October 1828. His son, George (1802-1860) made his mark as a sculptor and politician. From 1828 to 1837 he exhibited statues and busts at the Royal Academy, but afterwards devoted himself to politics, becoming the associate of Joseph Hume, and representing Ipswich in Parliament for six years. From 1847 to 1855 Rennie was Governor of the Falkland Islands, whose condition he greatly improved.

**Rennie, John**, civil engineer, was born at Phantassie, 7 June 1761, the youngest son of James Rennie, farmer, there. After attending the parish school of Prestonkirk and the burgh school of Dunbar, he entered Edinburgh University where he studied for three years. His mechanical bent was early displayed, first, by his working alongside of Andrew Meikle and then by managing a millwright business on his own account. Proceeding to England in 1784, he made the acquaintance of James Watt, and took charge of certain flour mills in London, for which Boulton and Watt were installing a steam engine, the machinery for which Rennie designed on an original plan.

About 1791 Rennie set up as a mechanical engineer in Holland Street, Blackfriars, London, from whence throughout the rest of his life he conducted engineering works as important as they were colossal. At first he was employed in constructing canals in various parts of England, and in draining the Lincolnshire fens, the latter a vast undertaking. His attention then turned to docks and harbours, and among those either constructed or improved by him were the London docks, East and West India docks, and those at Sheerness and Chatham. The harbours included Holyhead and Ramsgate.

But perhaps Rennie's greatest achievement was the construction of three bridges across the Thames in the heart of London—Southwark Bridge, London Bridge, and Waterloo Bridge. The last-mentioned will shortly give place to a wider and more up-to-date structure. Rennie also built the bridges at Kelso and Musselburgh. But for sheer magnitude nothing excels his construction of the breakwater at Plymouth. It consisted of a massive wall stretching across the Sound for fully a mile, and in deep water. This gigantic structure absorbed more than three and a half million tons of rough stone, besides 22,149 cubic yards of masonry on the

surface. The work was begun in 1811 and was not completed at his death ten years later. The final stages were superintended by his son, Sir John. Rennie added to his wonderful record in other respects. He greatly improved the diving-bell, and he was the first to use extensively the steam-dredger, with its chain of buckets. Rennie's prodigious and incessant labours led to a premature end. He died at his house in Stamford Street, London, 4 October 1821, and was buried in St Paul's Cathedral.

A handsome East Lothian memorial to Rennie was unveiled by the Earl of Wemyss in October 1936. Erected by public subscription, the monument occupies an ideal site on the south side of the bye-pass road at East Linton, and overlooking Phantassie. The design, by J. Wilson Paterson, C.V.O., takes the form of a seat and platform, partially recessed. The masonry, from local quarries, is stepped to suit the rise in the bank, while the stone seat has teak or oak-sparred coverings. In the centre of the platform, and resting on a base with an appropriate inscription, is a baluster from the old Waterloo Bridge in London. Behind, and in the centre of the wall, is a bronze plaque in relief of Rennie's bust, the work of Alexander Carrick, R.S.A. The masonry was prepared by William Laing, builder, East Linton.

There are two recorded portraits of Rennie by Raeburn. One shows the famous engineer in a dark blue coat with brass buttons and white stock, and was formerly the property of Rennie's grandson, Sir George Rennie. The other is a version of the same picture. A portrait, from a drawing by Archibald Skirving, is reproduced in Smiles's biography of Rennie.

**Richardson, John** (1793-1886), lawyer, was born in Haddington, and attended the burgh school, where he read Ovid with Jane Welsh, the future wife of Thomas Carlyle. He became senior partner of Richardson and Gemmell, solicitors, Haddington. Deeply interested in antiquarian matters, he contributed a valuable paper to the *Proceedings* of the Society of Antiquaries of Scotland (1858) dealing with the question of John Knox's birthplace, in which he showed that M'Crie, the biographer of the Reformer, had not understood that on the east side of the river Tyne at Haddington there were two villages—Nungate and Giffordgate, and that, contrary to his contention, Giffordgate was actually Knox's birthplace. In 1881 Richardson contributed to the *Haddingtonshire Advertiser* 'Recollections of a Haddington Octogenarian,' afterwards republished in *Sinclair's Guide to Haddington*.

**Richardson, John** (1862-1940). Though

he spent most of his life in Musselburgh, of which he was town clerk, he was born in Haddington, the son of Robert Richardson, solicitor, there. In his will Richardson directed that the residue of his estate 'be made over to the town council . . . of Haddington, to be held by them as part of the common good of the burgh, and the annual income to be devoted to the improvement and amenity of the town . . . but subject to the burgh in the first instance setting aside a sum sufficient to erect six cottages for occupation by deserving natives of Haddington, free of rent, rates and taxes.' Richardson also left £1000 to the Haddington Cottage Hospital, and a large number of East Lothian books to the Public Library, Haddington.

**Ritchie, Thomas Edward**, who died in 1810, is described on his tombstone in Dunbar churchyard as 'historian and barrackmaster,' an incongruous combination. For some years he was amanuensis to James, eighth Earl of Lauderdale, when that nobleman resided in Dunbar House. Ritchie, who appears to have been of considerable education, had an admiration for the writings of David Hume, and wrote the earliest biography of the Scottish philosopher and historian. It was published in London in 1807, and held the field till the appearance of John Hill Burton's two-volume work in 1846. He also translated from the French a work called *Ecce Homo*, a title which for modern readers suggests the most remarkable of Sir John Seeley's books. In common life Ritchie was barrackmaster at Belhaven and wore the Windsor uniform, a blue coat with red facings. He was eccentric, unusually vain, and because of his convivial habits came to a premature end. See Miller's *History of Dunbar* (1859), pp. 212-13.

**Robb, James** (1808-1900), antiquary and geologist. Born in Midlothian, Robb was for fifty years manager of the Haddington Gas Company. Keenly interested in local antiquities, he was an authority on the history and ancient buildings of Haddington. In 1883 he published a *History and Guide to Haddington*, a revised edition of which appeared in 1891. A feature of the work is extracts from the burgh records, dating from 1426 to 1545, and exhibiting social conditions. Robb brought his selected transcriptions down to 1714. These are contained in seven manuscript volumes which, in 1935, were presented to the East Lothian Antiquarian Society by his granddaughter, Miss Madge W. Shaw. Robb also devoted much time to geological study, which brought him in contact with Hugh Miller. On at least one occasion

he accompanied Miller on a geological excursion, and he was with him on the day before he (Miller) died. The discovery of hematite ore on Sir Thomas Buchan Hepburn's land at Garleton was made by Robb. An interest in Burns was stimulated by the fact that the poet's brother, Gilbert, used to pay visits to Robb's father. Robb himself recollected Gilbert Burns as a tall, grave man, and was proud to possess a book which had belonged to the poet, and which contained a reference to John Hampden as a 'zealot of rebellion.' The epithet annoyed Burns so much that he almost erased the offensive words, and at the bottom of the page pencilled the couplet:—

'For shame! Let Folly and Knavery  
Freedom oppose,  
'Tis suicide Genius to mix with her  
foes.'

**Robertson, James** (1837-1920), was minister of Whittingehame from 1865 till his death. He was Moderator of the General Assembly (1909), twice Lecturer on Pastoral Theology, and from 1908 to 1913 chairman of the Christian Unity Association. Among his publications are *The Christian Minister: His Aims and Methods* (1899); *Lady Blanche Balfour, a Reminiscence* (1897; 2nd ed., 1911); *Pages of Practical Help for Young Communicants* (1888, 3rd ed., 1911); *Christian Upbringing* (1908, 2nd ed., 1909). Robertson has been claimed as one of the originators of Zionism. Dr Norman Maclean (writing in *Life and Work* magazine for December 1940) states that it was from Robertson's ministrations at Whittingehame that the first Earl of Balfour 'imbibed the ethical and spiritual passion which made Zionism possible.' Sitting in the Whittingehame pew, Balfour began to see visions of the Jews returning to Palestine. He became a fervent advocate of Zionism, and when in Washington had consultations with President Woodrow Wilson, which resulted in the famous Balfour Declaration—the *Magna Carta* of the movement that has built up a new Jerusalem.

**Robertson, William** (1721-1793), historian, ecclesiastic, and Principal of Edinburgh University, was a son of the manse. Through the influence of the Arniston family he was presented in 1743 by the Earl of Hopetoun to the living of Gladsmuir, where he succeeded his uncle, Andrew Robertson. Two years later, he lost both parents, and, though only twenty-four and with an income of less than £100 a year, he supported his younger brother and sisters, who found a home in the manse of Gladsmuir (not the present one). In consequence of straitened means his marriage to his

cousin Mary, daughter of James Nisbet, minister of the Old Kirk, Edinburgh, was postponed for six years. When the Jacobite rebellion broke out and the Highlanders were marching on Edinburgh, Robertson left his manse and joined a company of volunteers for the defence of the city. After its surrender, he went with some comrades to Haddington and offered his services to Sir John Cope, but the Hanoverian general declined to enlist in his army young men with little military training.

The Jacobite rising was the only incident that broke the tranquillity of Robertson's life at Gladsmuir. Ambitious to write a history of Scotland, he lived laborious days at his manse in preparation for the work. The actual composition was begun in 1753, and engaged his unremitting attention for five years. The *History of Scotland* was published in 1759. It brought its author much praise and more money than had ever previously been earned by a historian. 'How could I suspect,' Horace Walpole writes to the author, 'that a man . . . who, I was told, had passed his life in a small living near Edinburgh . . . had not only written what all the world now allows to be the best modern history, but that he had written it in the purest English and with as much seeming knowledge of men and courts as if he had passed all his life in important embassies.' Robertson's talents were overrated by his contemporaries. Hume, Gibbon, and Burke penned glowing epistles about a historian whose work has not stood the test of modern scholarship. As for Robertson's florid style, it reminded Dr Johnson of the tutor's advice: 'Read over your composition, and wherever you meet with a passage which you think is particularly fine, strike it out.'

In 1746 Robertson sat for the first time as a member of the General Assembly, in which, as leader of the Moderate party, he was to become the most influential figure. This minister of Gladsmuir was one of the original fifteen members of the Select Society, which included Hume, Adam Smith, Adam Ferguson, and Lords Monboddo and Kames. Robertson was embroiled in the fierce controversy that arose over the tragedy of *Douglas*, a play written and produced by John Home, an intimate friend, and from 1746 minister of Athelstaneford. Robertson defended Home when he was condemned by the General Assembly, and led the minority of eleven (against 200) which sought to lessen the punishment of those ministers (Carlyle of Inveresk among them) who had witnessed Home's play. While minister of Gladsmuir Robertson preached before the Society for Propagating Christian Knowledge.

In August 1756 he was presented to

Lady Yester's Church, Edinburgh, though he did not take up the duties until June 1758. The main reason for the delay was that he had to visit London to arrange for the publication of his *History of Scotland*. The incidents of the journey and the rather lengthened stay are amusingly described in Carlyle of Inveresk's *Autobiography*. Robertson's career after leaving Gladsmuir was one of much distinction. He was appointed chaplain of Stirling Castle and one of His Majesty's chaplains for Scotland. In 1761 he was translated to Old Greyfriars', and from 1767 was the colleague of Dr John Erskine there. Then, in 1762, he was made Principal of Edinburgh University. During his period of office, which lasted till his death, the University made great progress. He was the chief promotor of the present buildings in South Bridge, he materially strengthened the faculties of Medicine and Arts, he largely increased the number of students, and he succeeded where Carstairs had failed—in attracting students from England.

Meanwhile he continued his historical studies, encouraged no doubt by the revival in his favour of the office of Historiographer Royal for Scotland, which was also held by other two East Lothian men—George Brodie and Peter Hume Brown. In 1769 Robertson brought out his masterpiece in three volumes quarto. This was the *History of Charles V*, for which he received the unprecedented sum (at least for a work of this kind) of £4,500. Voltaire and Catherine II of Russia were among admirers of the work, which was followed in 1777 by a *History of America*.

Robertson's reputation outran his abilities. Even his historical knowledge was not extensive, and he had the fatal gift of reasoning on insufficient data. Personally, he was somewhat pompous, and had an irrepressible longing to 'shine' in company. His eldest son, William, who was born at Gladsmuir, was a Senator of the College of Justice, and previously had been Procurator of the Church of Scotland. The second son, James, became a British general, while the third son, David, was a lieutenant-colonel, and raised the first Malay regiment in Ceylon. He married the heiress of Kinloch-Moidart, and assumed the name of Macdonald.

**Rosslyn, first Earl of** (1733-1805). See Wedderburn, Alexander, Lord Chancellor.

**Runciman, Walter**, Baron Runciman, shipowner and millionaire, was born in Dunbar, 6 July 1847, the sixth of seven children. His father bore the same name, and his mother was Jean, eldest daughter of John Finlay, shipowner, Dunbar. While still a child, his parents removed to Creswell, a fishing village

in Northumberland, and it was from there that he went to sea. Runciman began in the days of sailing ships, and as cabin boy made his first voyage to Mozambique on board the brig 'Harperley'.

In 1871 he became a master mariner. His first ship, the 'Althausse,' was a clipper barque. He afterwards commanded the steamer 'Coanwood' for fully eight years, and then, on medical advice, resigned. In 1885 he embarked on shipowning at South Shields. At first, it was a struggle, but long experience of the sea and business acumen brought him through his difficulties. By 1895, as head of the Moor Line, Ltd., he controlled twenty steamers. At the outbreak of the war in 1914 they had increased to forty. Nearly all Runciman's vessels were requisitioned by the Admiralty, and twenty-six were sunk by submarines.

After the war the shareholders of the Moor Line Ltd. began to sell out, and Runciman most reluctantly agreed to the winding-up of the concern. Subsequently he revived the business as a family undertaking, and by 1924 was again running a fleet of twenty-three steamers, besides being chairman and director of other shipping organisations, including the Anchor Line (1936). Runciman was a member of the Departmental Committee on Boy Seamen, and of the Advisory Committee of the Marine Department of the Board of Trade. He was also President (1910-11) of the Chamber of Shipping of the United Kingdom.

From 1914 to 1918 Runciman was Liberal M.P. for Hartlepool. He was strongly opposed to the building of huge liners. In his view, the 'Queen Mary' ought to have been divided into three ships. Notwithstanding his busy life, Runciman found time to write a number of books, mostly nautical. *Windjammers and Sea Tramps* was published in 1903, followed by *The Shellback's Progress in the 19th Century* (1905), *Looking Seaward Again* (1907), *The Tragedy of St Helena* (1911), *Drake, Nelson, and Napoleon* (1919), *Sunbeam Logs* (1922, five editions), *Before the Mast—and After* (1924), *Collier Brigs and their Sailors* (1927).

Runciman, who was created a baronet in 1906 and a baron in 1933, died 13 August 1937, aged ninety. In 1868 he married Ann Margaret, eldest daughter of John Lawson, of Blakemoor, Northumberland. Lady Runciman died in 1933. Their only child, Walter, was born in 1870, and from 1895 to 1905 assisted his father in the management of the Moor Line, Ltd. He was President of the Board of Trade while his father sat in the House of Commons.

## S

**Schaw, James**, of Preston, who died at Bath in November 1784, left his estate for the purpose of founding and endowing a hospital 'for the aliment, clothing, and education of poor boys; and also for binding said boys apprentices, or otherwise setting them out to business; all in the most frugal and sober manner.' Schaw's mansion at Prestonpans, according to the donor's wishes, was fitted up for the reception of the boys, and the institution began in February 1789 with a master, housekeeper, and two maid servants. At first, fifteen boys were admitted (afterwards increased to twenty-four), who were taught English, arithmetic, and writing, also some manual employment.

In 1831 a new hospital of 'considerable exterior elegance and very superior internal accommodation' was erected. It was controlled by nineteen trustees, who, as regards admission to the institution, were bound to give preference to boys whose surnames were Schaw, Macneill, Cunningham, or Stewart.

**Scott, David**, historian, was born near Haddington in 1675 and died in that town in 1742. Exhaustive research has yielded little about his career. He is stated to have been a solicitor in Edinburgh, though his name is absent from the Register of Notaries Public. His Jacobite principles led to his imprisonment. Part of his later life was spent in London, and his folio *History of Scotland*, by which alone he has escaped oblivion, is dated from the Inner Temple, despite the fact that he was not a member. One or two of Scott's letters are in the MSS Department of the British Museum. Lord Strafford and Sir Hans Sloane were among his correspondents. Scott's *History of Scotland* is a folio of 772 pages, dedicated to the 'Most Illustrious Prince, James, Duke of Hamilton, Châtelherault, and Brandon, as both first Peer and Prince of the Blood Royal of Scotland.' The work, which was printed at Westminster and published in 1727, professes to be a survey of 'all the historical transactions' of the Scottish nation 'from the year of the World 3619 to the year of Christ 1726.' Impartially collected and digested into a regular method. The names of the subscribers to the folio occupy five pages, and include Gilbert Burnet, Sir James Dalrymple of Hailes, and Lord Binning. There is a map of Scotland by Hermann Moll.

**Scott, Hew**, compiler of *Fasti Ecclesiae Scoticae*, was the son of Robert Scott, excise officer, and was born in Haddington, 5 February 1791. At first a book-

seller in his native town, he issued in 1811 a small work entitled *The Foundling: Tale in Verse*, by Thomas Adams, Royal Artillery, Haddington. Later, he resolved to enter the ministry. Scott studied at Edinburgh University, graduated M.A. at Aberdeen, and received the D.D. degree from St Andrews. Licensed by the Presbytery of Haddington, he was for a brief period assistant at Garvald, and in 1839, when almost fifty, was presented to the parish of West Anstruther, where he died, 12 July 1872. Scott was a competent antiquary, and because of his services in this connection, David Laing dissuaded him from accepting a ministerial appointment in Canada. While waiting for a church, Scott collated manuscripts in the Register House, Edinburgh, where he was known as 'the peripatetic index.' His title to fame rests on his compilation of *Fasti Ecclesiae Scoticae*, a six-volume work of reference published in 1866-71, and furnishing a notice of every minister who held office in the Church of Scotland from the Reformation to the year 1839. The *Fasti*, a new edition of which in seven volumes was published in 1915, involved enormous labour. In pursuit of his self-imposed task, Scott visited nearly 800 parishes and wrote the whole work on letter-backs. Considering the magnitude of the undertaking, his edition of the *Fasti* was surprisingly accurate, and supplied interesting particulars to be found nowhere else. Scott was of penurious habits and somewhat eccentric. Though his stipend was less than £200 a year, he managed to save about £9000. He bore part of the cost of publishing the *Fasti*.

**Scougal, James**, Lord Whitehill, was the second son of Patrick Scougal, minister of Saltoun and subsequently Bishop of Aberdeen. In 1687 he became an advocate, and in 1696, on the death of Lord Pressmennan, was appointed an Ordinary Lord of Session with the title of Lord Whitehill. Scougal, who was at one time a commissary of Edinburgh, appears to have studied medicine, as he translated from the French a work on anatomy and published a treatise entitled *The Country Physician*. In Edinburgh he resided at Roseburn House. Scougal died, 23 December 1702.

**Scougal, Patrick**, Bishop of Aberdeen, was the son of Sir John Scougal of Scougal, and was born about 1607. The family property was in Whitekirk parish, close to Tantallon Castle. In Forrest's map of East Lothian (1822) is shown Old Scougal with a ruin near the coast, while about a mile farther south is a place named Scougal. The name dates back to the eleventh century, being mentioned in a charter by King Duncan, wherein he gives 'in alms to St Cuthbert and to

his servants Tiningeham, Aldehame, Seuchale, Hatherwick (Hedderwick) and Broceesmuthe (Broxmouth). Educated at Edinburgh University and ordained to the ministry by Archbishop Spottiswoode, Scougal held charges at Dairsie and Leuchars in Fife before becoming minister of Saltoun in 1659. Here he remained till 1664, when he was appointed Bishop of Aberdeen. His two intimate ministerial friends were Laurence Charteris of Yester and Robert Douglas of Pencaitland. The trio belonged ecclesiastically to the school of Archbishop Leighton.

Bishop Keith writes of Scougal as 'a man of great worth,' Baillie singles him out as 'a good and noble scholar,' while Gilbert Burnet commends his piety and learning. As Burnet and Scougal were talking one day on the street in Edinburgh, 'a gentleman of a pale countenance and in a very plain garb came to us (writes Burnet) and made me a great compliment in acknowledgment of the kindness he had received from my father at Paris.' This was Sir Robert Fletcher of Saltoun, who after Scougal's removal to Aberdeen, made Burnet his successor at Saltoun. This was done on Scougal's recommendation, though he was foremost in censuring Burnet's memorial regarding the remissness of the Episcopal bench. On Burnet being summoned, Scougal laid plainly before the offender 'his pride, vanity and insolency, his false and indiscreet zeal.' In 1661 Scougal was one of the commissioners appointed by the Scots Parliament for 'trying the witches at Samuelston.' In 1662 he conformed to the Episcopal regime by accepting presentation to the parish of Saltoun from Charles II. Later, he was regarded as being too much under the influence of Archbishop Sharp. Yet he stood out manfully against the Test Act (1681), and it was due to him that it was allowed to be taken in a modified form. Scougal died, 16 February 1682, and was buried in his cathedral.

His son, Henry, was Professor of Divinity at King's College, Aberdeen, and the author of *The Life of God in the Soul of Man*, a religious classic which ran through many editions and was translated. George Whitefield ascribed to the book 'his first conviction of that doctrine of free salvation which he afterwards made it the great object of his life to teach.' Scougal's book also influenced the Wesleys and John Newton. It might never have seen the light but for Gilbert Burnet, who supplied a preface and published it with the author's consent, but without his name.

**Seton, Alexander**, Viscount Kingston, was the fourth son of George, third Earl of Winton. He was born, 13 March 1620.

When Charles I visited Seton Palace in 1633, Seton, then a boy of twelve, welcomed the King in a formal Latin oration. Then and there His Majesty knighted him, remarking: 'Now Sir Alexander, see that this does not spoil your school; by the appearance you will be a scholar.' To which Seton replied, 'No, please Your Majesty.' Between 1636 and 1640 Seton was abroad. He studied in France and made a tour of the greater part of that country. He also visited Italy and Spain. To avoid subscribing the Solemn League and Covenant in 1643, he went to Holland. Returning home the following year, he still declined to subscribe and was excommunicated in the church of Tranent, 8 October 1644. Again he betook himself to France, where he was in attendance on the young Prince Charles. After the coronation of Charles II at Scone, he was created Viscount Kingston. When this honour came to him Seton was defending the castle of Tantallon against Cromwell. It was taken by assault, but the defender and his men received quarter in recognition of their bravery.

In 1668 Seton was appointed to command the East Lothian Militia. He died, 21 October 1691, at Whittingehame, of which he had become laird through his marriage to Elizabeth, daughter of Sir Archibald Douglas, who heired the estate. There is a Crown charter, dated 1663, in favour of the Lords of Session, confirming another of alienation and disposition by Seton, as proprietor of the lands and barony of Hailes, and Dame Elizabeth Douglas, his wife, proprietrix of the lands and barony of Whittingehame, under reversion for 100,000 merks with past rents. Seton was married four times. His first wife was Jean, daughter of Sir George Fletcher of Innerpeffer, by whom he had five daughters, one of whom became the wife of James, third Lord Mordington. His second wife was Elizabeth Douglas, already referred to. This union resulted in two sons and a daughter. Seton married, thirdly, Elizabeth Hamilton, third daughter of the first Lord Belhaven, and lastly, in 1686, Lady Margaret Douglas, a daughter of the Earl of Angus, and a sister of the second Marquess of Douglas. She died at Whittingehame, 12 October 1692, and was buried in the aisle of the old kirk there.

Archibald, the elder son of Kingston's second wife, became second Viscount. He died unmarried in 1714, and was succeeded by his brother, James, the third and last Viscount Kingston. He was captured in the Jacobite rebellion of 1715 and sent a prisoner to the Tower of London, from which he escaped. Kingston's estates



were forfeited, and the old and extensive palace of Seton fell into decay. In 1790 it was pulled down. Seton Palace was one of the most magnificent buildings of its kind, consisting of two sides of a quadrangle united by a rampart, while its gardens and terrace walks were of unusual splendour. On the site of Seton Palace was built the present mansion. Two drawings of the palace by John Clerk of Eldin have been frequently reproduced.

**Seton, Francis**, who died on 16 December 1722, 'for the love and affection he bore to Haddington, the place of his nativity, bequeathed to the poor of the said town 160 lib Stg. to be under the management of the magistrates thereof.' So runs an inscription on a board which hangs in the Public Library of Haddington. The donor, Captain Francis Seton of Madras, may have been the son of William Seton, Provost of Haddington in 1661.

**Seton, George**, fourth Lord Seton, was the son of George, third Lord, who was slain at Flodden. His mother was Lady Janet Hepburn, elder daughter of the first Earl of Bothwell. In 1533 he was made an Extraordinary Lord of Session, and in 1543 was entrusted by Arran with the custody of Cardinal Beaton in Blackness Castle. Seton took the field against the English army under Hertford when it invaded Scotland in 1544. The English forces, it is recorded in Maitland's *History of the House of Seton*, retaliated, and 'came and lay at Seton, burnt and destroyed the castle thereof, spoyled the kirk, tooke away the bells from the organs, and all other tursable (portable) things, and putt them in their ships, and burnt the timber work within the kirk.' Sir Richard Maitland of Lethington wrote the history of the house of Seton at the instigation of the fourth Lord Seton, who died 19 July 1549, and was buried in the choir of the Abbey of Culross, 'because the Englishmen were in Haddington, and was (sic) masters of Lothian, but efter, when the peace was made, and the English left Haddington, his body was taken up, being in a lead chest, and transported by his wife and friends to the College Kirk of Seton, where he was honestly buried in the Quier thereof beside his father.' Seton, says Maitland, was 'ane wes and vertewes nobleman; a man well experienced in all games, and took pleasure in halking (hawking), and was holden to be the best falconer in his days.' By his first wife, Elizabeth, daughter of John, Lord Hay of Yester, Seton had three sons and four daughters.

**Seton, George**, third Earl of Winton (1584-1650), succeeded to the earldom in 1607, in the lifetime of his elder brother, who resigned the title and estates in his

favour. He entertained James VI when he visited Scotland in 1617. At Seton Palace Latin poems were showered upon His Majesty, likewise an English piece, *Forth. Feasting: a Panegyricke to the King*, by Drummond of Hawthornden. Winton also twice entertained Charles I when in Scotland for his coronation.

Not content with Seton Palace, the third Earl erected in 1620 the additional residence of Winton Castle in Pencaitland parish, which is 'in many respects a work of original genius.' Though 'following the Tudor style in its stacks of columned chimneys and in the decorated architraves of its windows,' Winton Castle has numerous features that differentiate it from the productions of the Elizabethan builders. The third Earl, who is said to have been 'popishly affected,' was not prominent in public affairs. He appears to have approved of Charles I's policy.

**Seton, George**, fifth Earl of Winton, was the son of George, fourth Earl, by his second wife, Christian, daughter of John Hepburn of Alderston. He is alluded to in Macky's *Secret Memoirs* as 'a young gentleman who hath been much abroad in the world.' He was on the Continent when his father died in 1704. His right to the earldom was questioned by his cousin, Viscount Kingston, but in 1710 he was served heir to his father. The Earl was prominent in the Jacobite rising of 1715. In a list of Scots nobles he is mentioned as having '300 men, most of them with their chief, against the government and in the rebellion.' (Patten, *History of the Rebellion*, p. 194). Winton was present with the Earl of Kenmure at Moffat, when the Chevalier was proclaimed James VIII. He was against the march into England, and proposed that the Highland army should join the western clans at Glasgow. But eventually he took part in the expedition into England, and was taken prisoner at the battle of Preston. Alone of the earls tried for their share in the rebellion, he refused to plead guilty. But after trial Winton was found guilty and sentenced to death. He succeeded, however, in making his escape from the Tower of London, and fled to France. Winton died unmarried at Rome, 19 December 1749.

**Seton, Sir John**, of Barns, third son of George, fifth Lord Seton, was, according to an account of his family by Alexander, Viscount Kingston, 'a brave young man' who went to Spain to the Court of Philip II, 'by whom he was made knight of the royal order of St Iago (Santiago) . . . in memory whereof, he and his heirs hes a sword in their coat of armes, being the badge of that order. King Philip also preferred him to be a gentleman of his chamber . . . He also carried the golden key att his syde in a

blew ribbing: all which were the greatest honours King Philip . . . could give . . . except to be made a grandee of Spaine.' Seton was granted a pension of two thousand crowns yearly, to be continued to his heirs. He is said to have been recalled from Spain by James VI, who made him Master of the Royal Household and Master of the Horse. In 1581 Seton was commanded to go to the Court of Elizabeth to complain of her ambassador's interference on behalf of Morton, but was not allowed to enter England. In January 1586-7 he was made a Privy Councillor, and on 17 February 1587-8 an Extraordinary Lord of Session, with the title of Lord Barns, succeeding his brother, Alexander, afterwards Earl of Dunfermline. The royal letter of nomination bore that the King had been informed of Seton's 'literature, guid judgement, and qualifications,' that he was 'of guid fame, weil inclinit to ye furtherance of justice,' and that he had 'sufficient leiving of his awin, whereupon to live honestlie.' Seton died 25 May 1594, in 'the strength of his age, and was buried in the College Kirk of Seytoun.'

Sir John acquired the estate of Barns (or Barnes) from his father, and began erecting thereon a castle, known locally as 'the Vaults.' Situated on a promontory stretching eastwards from the Garleton Hills, the building was never completed. All that exists are certain vaulted apartments on the ground floor, and a number of towers which appear to have been carried up to the first floor. Barns Castle apparently was intended to have projecting wings and the re-entrant angles spiral staircases. The buildings were to have been ranged round a courtyard. Fragments of three towers can still be seen. See article, by F. W. Hardie, in *Transactions of the East Lothian Society*, vol. II, pp. 57-61.

**Shirreff, James**, was a son of John Shirreff of Mungoswells and Janet Mylne of Lochhill, his wife. His brother Patrick was the seed specialist. Shirreff went to India in 1803, and was a cadet in the East India Company's service. During the Afghan War of 1839 he served on the staff of Sir Lionel Smith and was promoted lieutenant-colonel. After his retirement he settled in Haddington, where he died in March 1851. Shirreff presented 274 volumes to the Public Library of Haddington and bequeathed £50 to buy more.

**Shirreff, John**, agricultural writer, was born in 1759 at Captainhead, Haddington, of which farm his father had a lease. He spent his youth in the West Indies as a merchant, but returned home on his father's death and took over the management of Captainhead, where he effected numerous improvements, including a threshing-machine worked by wind, and

a bone-mill. From the Board of Agriculture Shirreff received, in 1801, a premium for an essay on the 'Best Mode of Cropping Old Pasture Grounds,' and he contributed to the London Society of Arts an account of the osier plantations at Captainhead. Later in life, he sublet his farm, factored the estates of several noblemen, and became a valued contributor to the *Farmers' Magazine*, in which an obituary of him, likewise, a poem to his memory, will be found (vol. XXII, 207-09). Shirreff died, 2 November 1818, and was buried beside his forebears at Prestonkirk. He collaborated, along with George Rennie of Phantassie and Robert Brown of Markle, in surveying the West Riding of Yorkshire for the Board of Agriculture. The results are contained in a stout quarto volume published at Edinburgh in 1799. Shirreff also made agricultural surveys of the Orkney and Shetland Islands (1804).

**Shirreff, Patrick**, pioneer of cereal seed-breeding in Scotland, was born in 1791 at Mungoswells, which his ancestors had farmed for many generations. His father, John Shirreff, married Janet Mylne of Lochhill, and the family consisted of eight daughters and six sons. Patrick, the third son, attended the burgh school of Haddington, where he was taught by Edward Irving. On one occasion Shirreff and Irving walked from Haddington to Edinburgh and back, their object being to hear Dr Chalmers preach.

Shirreff learnt farming at Mungoswells, and became a close observer of plant life. Once when inspecting a field on his father's farm that had suffered grievously through a stormy winter and wet spring, his attention was drawn to a green stook of wheat that had withstood the blast. Next morning he made an examination of it, and removed everything that was calculated to hinder its growth. His efforts were abundantly successful, for the plant yielded him 4723 grains of seed wheat, which, after three years' growing, testing, and weeding out, supplied him in the end with 42 quarters of a variety of wheat superior to any on the market. Subsequently Shirreff found an oat that seemed to him of superior quality, and, after treating it in the same manner as the wheat, sent it out as the Hopetoun Oat. It remained on the prize-list of the East Lothian Agricultural Society till Shirreff's death. From this body, of which he became a member in 1822, he received much encouragement and help.

Later on, Shirreff became prominent with his bearded wheats and oats—Early Fine Fellow and Long Fellow. He devoted much time to the improvement of cereals through selection and hybridisation, a method never before attempted in

Scotland. From the Highland and Agricultural Society he received medals for at least seven varieties of wheat. The Mungoswells wheat obtained a silver medal in 1827, the Hopetoun wheat a gold medal in 1835, and Shirreff's Bearded a gold medal in 1860. In recognition of his pioneer labours he was entertained to a public dinner at Haddington, in November 1869.

For some years Shirreff engaged in farming in the Highlands, in England, and in Wales. He also went on an agricultural mission to the United States and Canada, the results of which were embodied in a volume, which for long was a standard work. In 1873 he published *Improvement of the Cereals*, and contributed to the *Transactions of the Highland and Agricultural Society*.

Apart from cereal seed-breeding, Shirreff was most interested in social reform. With his brother, Charles, he closely identified himself with the Anti-Corn Law League, was a friend of Cobden and Bright, and plied a busy pen on behalf of Free Trade. Shirreff's principal researches were carried out in Haddington. There he laid the foundation of scientific reproduction by cross fertilisation, thus securing new and distinct varieties of cereals, a collection of which he presented to the Royal Scottish Museum, Edinburgh. Shirreff, who was unmarried, died in Haddington, 16 December 1876.

**Simson, Andrew.** Presented to the living of Dunbar in 1564, the catastrophe known as the 'Lost Drave of Dunbar' occurred during his ministry, and is reported thus in the minutes of the kirk session:—'A fearful judgment of God fell forth at Dunbar about the year 1577, whereof I was an eye-witness. My father (Andrew Simson) of good memory, being minister thereof, when going to the church, saw a thousand boats setting their nets on the Sabbath. He weeped, and feared that God would not suffer such contempt. It being a most calm day as ever was seen at that season—at midnight, when they went forth to draw their nets, the wind arose so fearfully that it drowned eight score and ten boats, so that there was reckoned in the coast side fourteen score of widows.' Simson demitted his charge at Dunbar, and presumably the mastership of the local grammar school, which he also held, in 1582, when he became minister of Dalkeith. A noted classical scholar, Simson in 1585 was a member of a committee to consider the best method of teaching Latin in Scottish schools. He was the author of *Rudimenta Grammatices* (1587). Simson died about 1590. His son Patrick, was a student at Cambridge University where he acquired Greek, which he

taught at Dunbar. From 1577 to 1580 he was minister of Spott. He stoutly opposed the ecclesiastical policy of James VI.

**Simson, Archibald**, divine and theologian, was probably born at Dunbar in 1564. He was the son of Andrew Simson, and of his wife, Violet, sister of Patrick Adamson, Archbishop of St Andrews. At his father's death, about 1590, he succeeded him as minister of Dalkeith. Simson defied the royal ecclesiastical policy, and was secretary of a movement for strengthening the General Assembly. The King's resentment fell on him, and he was summoned before the Court of High Commission, deprived of his charge, and confined to Aberdeen. Ultimately he acknowledged his offence and was restored to his charge. When James VI visited Scotland in 1617 Simson was one of those who contributed a congratulatory poem to the *Muses' Welcome* (1618). He died in December 1628. Besides several volumes of sermons and prayers, his publications include a work bearing the curious title *Samsons seaven Lockes of Haire allegorically expounded* (1621). Two of Simson's manuscripts are in the National Library of Scotland—*Historia Ecclesiastica Scotorum* and *Annales Ecclesiae Scoticanæ*.

**Sinclair, George**, was the author of that curious book, *Satan's Invisible World Discovered* (1685), dedicated to the Earl of Winton, and written to 'prove the existence of devils, spirits, witches, and apparitions,' and to uphold this belief against those who would attack 'one of the outworks of religion.' Sinclair is usually claimed as a native of East Lothian. On the title-page of his *Ars Nova* he styles himself 'Scoto-Lothiani,' and he owned property in Haddington (*Laing Charters*, No. 2838). Moreover his brother John, in 1647, became minister of Ormiston, whence in 1682 he went to Holland, and died there in 1689. George Sinclair was Professor successively of Philosophy and Mathematics at Glasgow, after which he 'retired to the village of Tranent . . . and was employed as a practical engineer in tracing levels of coal pits and in directing the machinery employed in mines.' (*Encyclo. Brit.*, 9th ed., II app., p. 130). He also was associated with the inventor of the diving bell (1655), and was one of the first to make use of the barometer in Scotland. He also superintended the laying of Edinburgh water-pipes in 1673-4. Sinclair died 24 March 1687.

**Sinclair, Sir Robert**, Lord Stevenson (1643-1713), was second son of John Sinclair, the younger, of Stevenson, near Haddington. The lands of Stevenson, and others, were acquired by his grandfather, the first baronet, in 1624. Robert's

elder brother, John, succeeded his grandfather, Sir John Sinclair, as second baronet of Stevenson, but dying without issue, Robert became third baronet in 1652. He obtained a confirming charter of the barony of Stevenson in 1663, and a charter of the lands of Carfrae in East Lothian in 1670. Trained to the law, Sinclair was one of the counsel for the defence at the trial of the Marquess of Argyll in 1661. He eventually became Dean of the Faculty of Advocates. In 1680 he was rebuked by the Privy Council for resisting an order to levy 5,500 men for the militia. At the Revolution he supported the cause of William of Orange, and was appointed a Lord of Session with the title of Lord Stevenson, but because of 'uncommon modesty' he never took his seat on the Bench. He resigned in 1693. Sinclair, besides being Sheriff of Haddington, represented the Constabulary of the county in the Parliament of 1689-1702. In May 1690, he became a Privy Councillor and one of the Barons of Exchequer.

Sinclair was twice married. By his first wife, a daughter of John, seventeenth Earl of Crawford, he had six sons and three daughters. Margaret Sinclair, his daughter, married Robert Dundas of Arniston, and was mother and grandmother to the two Lord Presidents of the Court of Session who bore the title of Lord Arniston. Sir Robert's second wife was Anne, daughter of Sir William Scott of Ardross, and widow of Sir Daniel Carmichael. There were no issue of this union.

**Sinclair, William**, came to Haddington in 1881 as reporter for the newly started *Haddingtonshire Advertiser*, which he afterwards acquired and edited till his death in 1914. He reprinted James Miller's *Lamp of Lothian* in his newspaper, and used the stereotype plates to bring out a new edition, to which he contributed a preface. Dr Wallace-James wrote an estimate of Miller's book as history. Sinclair also published a pictorial guide to Haddington.

**Skirving, Adam**, balladist, was born in 1719, the eldest son of Archibald Skirving, farmer, Muirton. He took up the family occupation, becoming tenant of East Garleton, which he farmed for the greater part of his life. A parishioner of Athelstaneford, he waited on the ministrations of John Home, author of *Douglas*, with whom he was intimate. Skirving visited the battlefield of Prestonpans a few hours after the skirmish. As he was proceeding thither, he was robbed by a party of Highlanders, an incident referred to in a ballad which he wrote soon after. Here are two stanzas:—

'That afternoon, when a' was done,  
I gaed to see the fray, man;  
But had I wist what after past,  
I'd better staid away, man.

On Seton sands, wi' nimble hands,  
They pick'd my pockets bare, man;  
But I wish ne'er to dree sic fear,  
For a' the sum and mair, man.'

Scott calls the ballad from which these lines are taken, 'The Battle of Prestonpans,' and says (*Tales of a Grandfather*) that with its 'considerable spice of malevolence' it has preserved for Skirving 'a memorial of his name outlasting the period of his own day and generation.' Chambers, on the other hand, speaks of it (*History of the Rebellion*) as the ballad of 'Tranent Muir,' and as embodying 'almost the whole talk of the times regarding the actors on both sides.' Skirving's taunting Lieut. Peter Smith of Hamilton's Regiment with cowardice led to his being challenged to a duel. When Smith's message reached East Garleton, Skirving's reply was: 'Gang awa back to Mr Smith; tell him that I hae nae time to come to Haddington to give him satisfaction; but say, if he likes to come here, I'll tak a look o' him, and if I think I'm fit to fecht him, I'll fecht him; and if no, I'll just do as he did—I'll rin awa.' Skirving heard no more of the matter.

According to James Hogg (*Jacobite Relics*, II, 111, 308) and other authorities, Skirving was the author of 'Hey, Johnnie Cope,' which, it is said, he wrote to an old tune common in his day. He is also credited with many 'racy and witty sayings,' which were long remembered. And that he was an athlete as well as a wit, we are reminded by the quaint verses on his tombstone in the churchyard of Athelstaneford. Skirving died in April 1803. His son Archibald is separately noticed.

**Skirving, Archibald** (1749-1819), portrait-painter, was the son of Adam Skirving, and was born at his father's farm of East Garleton. He began as a miniature painter and, rather late in life, studied in Rome and London before settling in Edinburgh. In the Scottish capital he painted mostly in crayon, seldom in oils. His best known work is a red chalk drawing of Robert Burns, executed partly from Nasmyth's portrait, and liked by the poet's admirers for its poetical atmosphere. Sir James L. Caw says Skirving 'drew admirably in an academic manner, had a pleasant sense of colour and design, and possessed considerable grasp of character.' (*Scottish Painting Past and Present*, p. 46). Next to the Burns's portrait may be placed the one of Dr Carlyle of Inveresk, the leonine head of which earned the subject the sobriquet of 'Jupiter.' Among other sitters of Skirving

were the mother of Jane Welsh Carlyle, Gavin Hamilton, Dugald Stewart, and the painter's father and sister, the latter the wife of John Carnegie of Edrom. He also executed a crayon portrait of himself, depicting a young man smartly attired in a coat of bluish-grey and low-crowned, black beaver hat. Skirving is described as 'an eccentric man who desired to be thought an epigrammatist.' He was unbusinesslike and lackadaisical, seldom producing more than one picture a year; for which he generally received about one hundred guineas, which was 'four or five times more than Raeburn was being paid.' Some of Skirving's portraits are in the Scottish National Portrait Gallery, and there are renderings of the artist himself by Raeburn, Geddes, and George Watson. Skirving died suddenly at Inveresk, and was buried beside his father in Athelstaneford churchyard.

**Smiles, Samuel**, social reformer and author of *Self-Help*, was one of eleven children of Samuel Smiles, at first a papermaker and then a general merchant in Haddington, where he died of cholera in 1832. The elder Smiles came of Covenanting stock. His paternal grandfather was a Cameronian field-preacher, and as an office-bearer in the Anti-burgher Church in Haddington, he himself perpetuated the religious tradition of his family. He married Janet, daughter of Robert Wilson, Dalkeith. Samuel, their son, was born, 23 December 1812, in a house in the High Street of Haddington which no longer exists. His early education was obtained in a school in St Ann's Place, and when his teacher, Patrick Hardie, was appointed to the burgh school, he went with him. In 1826 Smiles was apprenticed for five years to Robert Lewins and Robert Lorimer, medical practitioners, who were in partnership in Haddington.

Meanwhile he was a diligent reader in Samuel Brown's 'itinerating library,' and was coached in Latin, French, and mathematics by the parish schoolmaster, James Johnstone, the friend of Carlyle. Lewins removed to Leith in 1829, and Smiles, who went with him, attended the medical classes in Edinburgh University, one of his fellow-students being John Brown, author of *Rab and his Friends*. On obtaining his diploma in 1832, Smiles practised in his native town. His shop for the sale of drugs was next the George Hotel.

Smiles became a special friend of Samuel Brown, the chemist, who, in his laboratory at Haddington, explained to Smiles his doctrine of atoms. At the request of Brown's father, Smiles delivered twelve lectures on chemistry under the auspices of the Haddington School of Arts. He also expounded to

popular audiences the principles of physiology, and in 1837 published at his own expense *Physical Education, or the Nurture and Management of Children*, three editions of which appeared, the latest in 1905. At the same time he wrote articles for the *Edinburgh Weekly Chronicle* and became a town councillor. His surplus energies were devoted to music, especially violin-playing.

With seven other doctors in the town, Smiles found it hard to make a living, and his career now took a different course. In 1838 he left Haddington, which, but for a lengthened stay in 1875 when he wrote part of his book on *Thrift*, he afterwards rarely visited. After a walking tour in Holland and Germany, and a brief visit to London (where he lodged with Mazzini), Smiles, in the autumn of 1838, became editor of the *Leeds Times*. Radical politics now engrossed his attention. He became secretary of a society for the extension of the franchise, and, as the friend of Cobden and Joseph Hume, advocated the repeal of the Corn Laws and the betterment of the working classes. From journalism Smiles turned to railway enterprise, which, with George Stephenson at its head, was prospering. In 1845 he became Assistant Secretary of the Leeds and Thirsk Railway, and in 1854 Secretary of the South Eastern Railway, a post which he held for twelve years. Meanwhile his leisure was devoted to writing and lecturing on social subjects, as well as advocating national education and public libraries.

Smiles had a talent for biographical writing, in which he was highly successful financially. In 1857 a *Life of his friend, George Stephenson*, sold to the extent of 7500 copies, and in 1864 had reached eighteen thousand. It was followed by *Lives of the Engineers* (3 vols.), *Industrial Biography*, and the *Lives of Boulton and Watt*. All were based on manuscript sources and became standard books. But by far the most popular of Smiles's writings was *Self-Help, with Illustrations of Character and Conduct* (1859), of which more than a quarter of a million copies were sold. Written to encourage young people in well-doing, *Self-Help* was translated into many foreign languages. It was followed by other books inculcating the homely virtues—thrift, duty, and work. Though they had not the circulation of *Self-Help*, they sold very largely in English-speaking countries and in translations.

In 1866 Smiles resigned his railway post to become President of the National Provident Institution, an office which he held till 1871. In 1879 he was in Rome, where he received an ovation and was

introduced to Garibaldi and Queen Margherita. He wrote a book on the Huguenots, ten thousand copies being sold on publication. More biographies followed, the list including Thomas Edward of Banff, the naturalist; Robert Dick of Thurso, botanist and geologist; James Nasmyth, of steam-hammer fame; George Moore, the naturalist; and Josiah Wedgwood. Then, at the request of his publisher, John Murray, he wrote a two-volume work entitled *A Publisher and his Friends: Memoir and Correspondence of the late John Murray, with an Account of the Origin and Progress of the House, 1768-1843*. Finally, Smiles wrote his autobiography, the narrative being brought down to 1890. The first six chapters treat mainly of the Haddington period and afford interesting glimpses of the town, inhabitants, and social life from 1812 to 1838. Smiles once saw Sir Walter Scott in his seat at the Clerks' table in the Court of Session. Smiles received the LL.D. degree from Edinburgh University. He died at his residence in Kensington, 16 April 1904, and was buried in Brompton Cemetery. Smiles married in 1843 Sarah Ann Holmes, the daughter of a Leeds contractor; by whom he had three daughters and two sons.

**Smith, Robert Henry Soden** (1822-1890), Keeper of the Art Gallery, South Kensington, was the son of Robert Smith of Dirleton, who was a captain in the 44th Regiment. After spending his boyhood in East Lothian, Smith studied at Trinity College, Dublin, with a view to the ministry, but the project fell through. Instead he tutored the Earl of Brecknock (afterwards third Marquess Camden) and then, in 1857, joined the staff of the South Kensington Museum. In 1868 he became head of the Art Library there. Besides largely organising that institution, he edited and partly compiled several classified lists of books dealing with various art industries which are represented in the South Kensington Museum. Smith published in 1890 some poems, entitled *Flowers and Bird Posies*—a joint work with his friend Professor A. H. Church.

**Smith, William R.**, botanist, was born at Athelstaneford. Neither the exact date of his birth or death has been ascertained; probably because he emigrated to America when quite young. He lived, however, throughout the second half of the nineteenth century. For many years Smith was superintendent of the Botanic Gardens at Washington, U.S.A., which he brought to such perfection that they attracted visitors from all parts of the United States and Canada. Smith was also notable on account of his collection

of editions of Burns and Burnsiana, said to be the most complete in America.

**Somerville, Alexander**, social reformer, was born of humble parents at Springfield, Oldhamstocks, 15 March 1811. After attending a school at Birnynows, he began life by herding cows. In 1828 he joined a brother in Edinburgh, and while a carpenter improved his education, and interested himself in politics. Low wages, however, led him in 1832 to enlist in the Scots Greys. While the regiment was at Birmingham, he and others were ordered to sharpen their swords, so as to be able to deal with the Reform rioters. For disobeying this and other orders, Somerville received a hundred lashes. But as the result of an inquiry set on foot by himself those who ordered the flogging were reprimanded. Somerville became a local hero, and received £300, which was publicly subscribed. With this sum he returned to Edinburgh and resumed his old trade; but, later on, unsuccessfully started a paper and then a shop. In 1835 Somerville went to Spain where he served with credit in the British Legion.

After two years he returned to England, and blossomed out as a writer on social and economic subjects, published a pamphlet entitled 'Warnings to the People on Street Warfare,' in which he deprecated violence, and wrote letters in the *Morning Chronicle* dealing with the Corn Laws. The letters attracted Cobden, who employed the writer to collect information for the Anti-Corn Law League. In 1844 Somerville became a correspondent for the *Manchester Examiner*, and undertook for his paper an inquiry into the state of Ireland and the effects of the potato famine. At a later stage he fell into financial difficulties through no fault of his own, and in 1858 he and his family emigrated to Canada. There he resumed his journalistic career, editing the *Canadian Illustrated News*. Misfortune, however, again overtook him, and he died very poor in Toronto, 17 June 1885.

Somerville had a virile personality; but while displaying a sturdy independence, was unpractical. He describes his career as 'persistently devoted to public well-being and to the removal of antagonism between extremes of society.' He was the author of numerous works. The first to be published was a *History of the British Legion and War in Spain* (1839), and it was followed by *Autobiography of a Working Man* (1848); *Financial Reform Catechism* (1849); *The Whistler at the Plough*, combined with *Free Trade and the League* (1852); *Life of Roger Mowbray: a Tale* (1853); *Conservative Science*

of Nations, containing a complete account of the author's career (1860); *Canada as a Battle-Ground* (1862); *Living for a Purpose* (1865); *Fenian Invasion of Canada* (1866).

**Somerville, Robert**, who died on 17 June 1803, was a surgeon in Haddington. He is chiefly remembered for his services to agriculture. When the *Farmers' Magazine* was started in 1800 he was a leading contributor. He also wrote in the second volume of the first series of the *Transactions of the Highland and Agricultural Society*, and was much employed by Sir John Sinclair during the establishment of the Board of Agriculture. For the Board Somerville compiled his *General View of the Agriculture of East Lothian* with a thoroughness that made the work authoritative. The *General View* was not printed until after the author's death, the first edition appearing in 1805 and the second in 1813.

**Sprott, George Washington** (1829-1909), liturgical scholar, was parish minister of North Berwick from 1873 to 1903. Son of a Presbyterian minister in Nova Scotia, where he was born, he attended Glasgow University. One of his fellow-students was Sir Henry Campbell-Bannerman, the Edwardian Premier, who had thoughts of entering the ministry and consulted Sprott. Ordained in 1852, Sprott returned to Nova Scotia, where he was an assistant minister. Several years later, he was back in Scotland, and after holding assistantships at Greenock and Dumfries, went out to Ceylon, where he laboured for seven years among the British troops and coffee-planters. In 1865 he was an army chaplain at Portsmouth, but next year was presented to the parish of Chapel of Garioch, Aberdeenshire, where he remained till translated to North Berwick. In 1884, after a nine years' struggle, he brought about the erection of a new parish church in North Berwick.

Sprott devoted much time to historical and liturgical study. While in Ceylon he vigorously defended the orders of the Church of Scotland as against Anglican claims. He also opposed the abolition of patronage. A pamphlet he wrote led to the formation of the Church Service Society, under whose auspices he published a critical edition of *Knox's Liturgy*, followed (1871) by his most important book, *Scottish Liturgies of James VI*. In 1879 the General Assembly sent Sprott to visit the Presbyterian churches of Canada, and in 1882 he delivered a series of lectures at the four Scottish universities, which were published as *Worship and Offices of the Church of Scotland*. The lectures gained him the D.D. degree from Glasgow. Sprott was

an original member of the Scottish Ecclesiological Society, and the founder of the Church Law Society. He also helped to establish the Scottish Church Society, whose object was the vindication of sound church principles, and was an active member of the Scottish Christian Unity Association. Sprott spent the closing years of his life in Edinburgh where he engaged in editing publications for the Church Service Society and writing the *Memorials of the Rev. John Sprott*, his father, a work published in 1906. Sprott is buried at North Berwick. Memorials to him are in the parish church there, also in St Oswald's Church, Edinburgh, where he worshipped after his retirement. He married in 1857 Mary, daughter of Charles Hill, of Halifax, Nova Scotia, who died in 1874. Four sons died before their father, and four married daughters survived.

**Stanfield, Sir James**, whose tragic death in 1687 aroused interest over all Scotland, was of Puritan stock. A colonel in the Cromwellian army, he came to Scotland and settled at first in Edinburgh, where he lived in a house in World's End Close overlooking the Netherbow Port. An excellent business man with a shrewd eye to his own interests, he had many transactions with noblemen in giving them monetary accommodation, and acquired territorial possessions in the vicinity of Leith. Later, he became owner of the East Lothian estate of New Mills (renamed Amisfield), and sat in the Scots Parliament as representative for the county.

Stanfield is best remembered as the chief promoter of an extensive cloth manufactory which was started in 1681 at New Mills on lands that had formerly belonged to the Abbey of Haddington. The site was partly determined by the fact that a similar concern had been carried on there previously. The old premises were acquired by Stanfield, who granted a nineteen years' lease of them to the newly-formed company. The 'tack of the cloath manufactory at Newmylnes' is preserved in the Register House. It refers to 'that great manufactory stone house on the south syde of the village of Newmylnes, being one hundredth and one foot in lenth, twentie-one foot in breadth within the walls, and three storie high.' Besides this property the Company rented some other buildings, including a dye-house with the land adjoining. Factors which influenced the prosperity of the manufactory were its situation in a wool-producing district, its proximity to Edinburgh, and its exemption from certain taxes. Stanfield is said to have been knighted for making the Company



a thriving concern. At any rate, the part he played is made clear in the records of the *New Mills Cloth Manufactory*, 1681-1703, published by the Scottish History Society in the year 1905. In September 1684, Stanfield petitioned the Privy Council that the manufactory might be exempt 'from paying any excise for ther drink.' Again, in March 1686, he was anxious to sell his interest in the land and buildings at New Mills to the Company, and, two months later, after being paid for certain goods he had handed over to the joint-stock undertaking, he notified the co-partners of his intention to claim half of the privilege of providing cloth for the Army for a new company which he proposed to set up. But Stanfield's death occurred soon after, and nothing more was heard of the rival company.

The new company referred to was started because Stanfield had become financially embarrassed owing to the extravagance of his son, Philip, who had plunged into evil courses and was a thorn in the flesh of his father. In 1682 Stanfield and his son were sued by James Alston, an Edinburgh merchant, 'for 1100 lb. Scots of cloathes tane off by himself (Philip) and his wife in 2 years tyme. The ground he (Alston) insisted on against Sir James, the father, was, because tho' the son was major and married the tyme of the furnishing, yet he and his lady ware in familia with Sir James, and the son had no estat aliunde to be affected, and so the father was bound to cloath and aliment them.' The action furnishes an interesting sidelight on the relations existing between Stanfield and his son and daughter-in-law. The court, Fountainhall further tells us, decerned against Philip, but assoilzied the father 'because he made it appear that he had payed 5000 mks. of debts for his son, contracted by him during that very space, and that his sone was a prodigall master.'

One day towards the close of 1687 Stanfield was found drowned in the Tyne, close to New Mills. As he had been subject to melancholy, it was thought that he had committed suicide. Suspicions, however, were aroused by a hasty funeral, coupled with the fact that his lady had prepared grave clothes a short time before. The Privy Council had the body exhumed and examined by two surgeons. The inspection, which took place in the parish church of Morham, led the surgeons to report that death had been caused by strangulation. They also stated that the body bled on being touched by Philip Stanfield, which was actually accepted as an indication of his guilt. Accordingly, Philip was

tried, convicted, and hanged at the Cross of Edinburgh. Nor was this all. His tongue was cut out for cursing his father, his right hand struck off for parricide, his head exposed on the east port of Haddington, while his body was hung in chains on the Gallowlee, between Edinburgh and Leith. S. R. Crockett in *Little Anna Mark* makes use of the Stanfield case.

**Stark, Robert**, (1654?-1716), was from 1691 till his death minister of Stenton. A friend of Thomas Boston, author of that once celebrated religious classic, the *Fourfold State*, Stark had him to preach in his church on several occasions. In July 1699 Boston, as he relates in the *Memoirs*, had some spiritual experiences. He writes: 'Being at Stenton, and in good case spiritually . . . I heard the sermons preparatory for the sacrament in some good frame.' On the following Sunday Boston, 'being to preach without in the afternoon, . . . got up to Mr Stark's garret betwixt sermons, and at the south-east corner of it I (Boston) conversed with Christ, and it was a Bethel to me.' When he left for Edinburgh on Monday, Stark, he says, gave him 'a compliment of two dollars. and the use of his horse for my journey.' Boston was back in Stenton a fortnight later, and again preached for his friend. When he was preparing his sermon Boston was 'called to family worship,' and during the exercises became ill. 'Being desired, I prayed with composure for a while; but being in the kitchen (presumably of Stark's manse), where was a great heat, my heart began to fail, so that I was obliged to break off; and going straight to the door for air, fainted away.' He slowly recovered, but 'being confused through the remains of my indisposition, my studies (for his sermon) took all my time.'

Stark was anxious that Boston should preach at Innerwick, the pastorate of which was then vacant, and made a proposal to that effect at the Presbytery meeting; but his brethren refused consent. While staying with Stark, Boston visited Dunbar, the leading parishioners of which wished to have him as their minister; but he did not view their overtures favourably. While at Stenton he was told that Lady Pressmennan had been offended by the communion sermon he had preached in Stenton Church; but when he met her, 'she cleared herself to him.' On the other hand, when about to return home, he was 'comforted by a Christian woman, goodwife of Roughlaw, blessing God that ever she saw me, and shewing that never one had read her case, as the Lord had

helped me to do, in my sermons first and last. At parting she put in my pocket about 2s. sterling, which I value as a token of Christian affection.'

**Stevenson, Andrew** (1588-1664), was one of the ministers who, not having conformed to the Articles of Perth, was recommended by the famous Glasgow Assembly of 1638 for the supply of vacancies. In 1639 he was appointed to Dunbar parish but, during the occupation of the Cromwellian army in 1650, took shelter in Dundee. Stevenson married a daughter of James Cathkin, bookseller in Edinburgh. One of his sons, Archibald, was Physician to the King. The old parish church of Dunbar contained a tablet in Latin to Stevenson's memory. It was placed on the wall leading to the aisle in the south-east of the building, but, unfortunately, was broken. A translation of the inscription has, however, been preserved, and is as follows: 'To the sacred dust here reposed of his most famous, and dear father, Mr Andrew Stevenson; first for thirty years a most famous Professor of Philology and Philosophy in the College of Edinburgh; thereafter for the space of 25 years most faithful at the Church of Dunbar, to whom the short dawning of a natural life began to appear, for he was born Oct. 29th 1588, and the noonday of eternal life began to shine, or who died Dec. 13th 1664. Mr Archibald Stevenson, Doctor of Medicine, of the defuncts eight children (whereof Mr Thomas, James and Janet rest here, at their father's feet) only surviving, with his sister Agnes, drenched in tears, have dedicated and consecrated this homely tomb.' Then follow some metrical lines beginning:

'Here Mr Stevenson lies, of high renown,  
To learning a great ornament and crown.'

**Stewart, Alexander Patrick**, physician, was the son of Rev. Andrew Stewart, minister of Bolton, by his wife Margaret, daughter of the tenth Lord Blantyre. He was born in his father's manse, 28 August 1813. As the elder Stewart had graduated M.D. and practised as a physician before entering the ministry, the younger was but maintaining a family tradition. In 1838 he graduated M.D. at Glasgow University, and thereafter went to Paris and Berlin for further study. On his return Stewart settled in the west end of London where he engaged in a lucrative practice. Having travelled abroad with his family for two years, he was a proficient French scholar, and in 1840 he read before the Parisian Medical Society a paper entitled 'Some Considerations on the Nature and Pathology of Typhus and Typhoid Fever applied to the Solution of the Question of the Identity or Non-Identity of the two Diseases.' Based on observations made at

the Glasgow Fever Hospital, the paper attracted attention and was reprinted by the New Sydenham Society in 1884. Stewart was convinced of the distinction between the two fevers, while his remarks against the use of purgatives in typhoid fever helped to save many lives. In 1855 he became Physician to the Middlesex Hospital, where he lectured on Materia Medica and Medicine until his retirement in 1866. Stewart was a Fellow of the College of Physicians and a prominent member of the British Medical Association. He was an elder in the Church of Scotland, and at the Disruption wrote numerous pamphlets, the chief being entitled 'Divide and Conquer.' Stewart died unmarried at his house in Grosvenor Street, 17 July 1883.

**Stewart, Lady Margaret**, was the second daughter of James II of Scotland and Queen Mary of Gueldres. In 1464, by which time both her parents were dead, she was sent for her education to the Cistercian abbey of Haddington. Dame Alison Maitland, one of the nuns (presumably belonging to the Lethington family), was her governess. Various items referring to Lady Margaret occur in the *Accounts of the Lord High Treasurer of Scotland*. In 1473 payment was made to 'Sandy Balfour, the scherare, for certane clath schoorne be him to the King (James III) and the Qwene and my lady of Hadingtoun the Kingis sister, and the hensmen fra Pasche to Zule Xls.' During the later years of her stay at the Abbey of Haddington Lady Margaret appears occasionally to have attended Court. In the *Accounts* for 1473-74 there is noted a long list of articles of attire 'deliverit to my Lady of Haddington the Kingis sister.' Up to 1474 Dame Alison Maitland does not appear to have been remunerated, but on 13 February 1474-75 it is recorded that she received from James III a letter assigning her an allowance of five merks yearly for life in return for her services done and to be done. The pension was paid by the Customar of Haddington, whose accounts make clear that Lady Margaret remained at the Abbey till at least 10 July 1477.

**Stiell, George** (d. 1811), a native of Tranent, and a blacksmith in Edinburgh, by a trust deed and settlement, dated 27 January 1808, left the residue of his estate for the establishment and maintenance of a hospital, in Tranent or neighbourhood, for the alimant, clothing, and education of poor children belonging to Tranent, or, failing them, to necessitous children in Prestonpans, Gladsmuir, and Pencaitland, in the order mentioned. The hospital, a plain but spacious building, was erected in 1822 on a site to the north of Tranent. The Lord Justice-Clerk, the Sheriff of the

county, and the minister of Tranent were originally governors and directors, and thirty boys and girls were admitted. In the thirties of last century David Anderson, of St Germain's and John Gray, solicitor, Edinburgh were appointed trustees for life. Modifications of the original design appear to have taken place from time to time. Besides the thirty inmates, there was a free day school attended by about 140 scholars. Further adaptations of the constitution of the Hospital, to meet modern conditions, took place in 1878.

**Stirling, John** (1859-1938). A Haddington solicitor, he won distinction in two spheres apart from his profession. He was one of the leading anglers in Scotland and the historian of the achievements of the Territorial Army. In 1911 Stirling, along with three other anglers, resuscitated the Scottish Anglers' Association, of which he was chairman for many years. He further stimulated interest and proficiency in Izaak Walton's art by publishing two books on the subject—*Fifty Years with the Rod*, 'with Essays on What We Know of the Salmon and Scottish Sea Trout' (1929) and *Fishing for Trout and Sea Trout with Worm and Wet Fly* (1931), as well as a pamphlet entitled 'The Salmon Fishery Laws of Scotland' (1884). Stirling was a member of a committee on Pollution of Rivers set up by the Government in 1928. In the military domain he published *Colonials in South Africa, 1899-1902*, and *Our Regiments in South Africa*, covering the same period. He was also the author of *Territorial Divisions, 1914-1918*. Stirling took a prominent part in the affairs of East Lothian. A keen volunteer, he was a major in the 8th Royal Scots. Later, he commanded a company at Prestonpans. From 1908 to 1925 he was secretary of the East Lothian Territorial Army Association, and from 1912 to 1919 of the East Lothian branch of the British Red Cross Society. He was also secretary for many years of the United East Lothian Agricultural Society. Stirling also served on the town council of Haddington for nine years. He assisted in obtaining the Longyester water supply for the burgh. Other offices held by him were the chairmanship of the local Liberal Association and the presidency of the Haddington Burns Club. In 1919 Stirling was made M.B.E. in recognition of his War work.

**Stuart, Sir Patrick** (1777-1855), British general, was the son of Alexander, tenth Lord Blantyre and Catherine, heiress of Patrick Lindsay of Eaglescarnie. He was colonel of the 44th Regiment, Commander of the Forces in Scotland, and Governor of Malta (1841). He inherited Eaglescarnie by a deed of entail of his

grandfather, Patrick Lindsay. His brother, Robert Walter, was the eleventh Lord Blantyre.

**Swinton, John** (1830-1901), American journalist, was, like his brother, William, a native of Saltoun. In 1843 he emigrated to Canada and afterwards went to the United States. He learnt the printing trade in New York, travelled extensively in the North American continent, and embodied his impressions in a book, *John Swinton's Travels* (1880). Identifying himself with the anti-slavery movement, he was prominent in the free-state contest at Kansas. Returning to New York in 1857, Swinton studied medicine but abandoned it for journalism. For some years he was managing editor of the *New York Times*, but at the close of the Civil War resigned owing to ill-health. Later, he held a similar position in connection with the *New York Sun*, which he relinquished in 1883 in order to start a paper of his own, which he called *John Swinton's Paper*. For years it was the organ of his political and social views. In 1870 Swinton published *The Chinese-American Question*.

**Swinton, Peter Burn** (1827-1912). Born in Gifford and educated at Haddington Burgh School, Swinton had a legal training under H. M. Davidson, Sheriff Clerk of Haddington. In 1856 he succeeded Davidson as factor of Yester estate, a position he held for more than half a century, serving under the eighth, ninth, and tenth Marquesses of Tweeddale. In January 1907, on the occasion of his jubilee as factor, he was presented by the tenantry with his portrait (painted by Fiddes Watt) and entertained to dinner. Swinton was a typical example of the estate factor—a body of men who have done much to stimulate agriculture in East Lothian and elsewhere. Public-spirited, he was closely connected with educational and poor law administration in the county, and in 1905 was elected President of the East Lothian Agricultural Society. Swinton was the donor of the clock in the tower of the public hall at Gifford. He was much interested in art, and in his collection of paintings were fine examples of the work of W. D. Mackay, R.S.A. He also owned a portrait of Burns which had belonged to the poet's mother when living at Grant's Braes. She gave the portrait to William Bogue, of Kirkland, but it was acquired by Swinton at a sale in 1873. Painted on a panel of dark mahogany, this portrait differs from Nasmyth's inasmuch as it depicts a more rustic and virile type of personality. The artist is unknown.

**Swinton, William** (1833-1892), journalist and author, was born at Saltoun, brother of John Swinton. In 1843 the

family settled in Canada, and Swinton received part of his education at Knox College, Toronto. From 1855 to 1858 he taught languages in New York while preparing for the Presbyterian ministry. But, securing a post on the *New York Times*, he represented that paper in the American Civil War. Trenchant criticism of the generals and reprehensible means of obtaining information brought him into bad odour. Eventually he was deprived of his privileges as a war correspondent and forbidden to remain with the army. Swinton published several books dealing with the war. In 1869 he became Professor of English in the University of California, but owing to friction with the head of that institution, his resignation was called for. Swinton now wrote school books with such success that he was awarded a gold medal at the Paris Exhibition of 1878. His royalties sometimes reached 25,000 dollars a year but, careless with money, he was frequently in straitened circumstances. Swinton died at Brooklyn, New York.

**Syme, David**, Australian newspaper proprietor and politician, was born in North Berwick, 2 October 1827, the son of George Syme, parish schoolmaster there. After studying theology in Scotland and philosophy in Germany, he sailed in 1851 for San Francisco, where he engaged in goldmining with little success. Next year he settled in Melbourne, again attracted by goldmining. The Australian industry was more remunerative and enabled Syme in 1856, along with his brother Ebenezer, to purchase *The Age* newspaper for £2000. Under his editorship, which lasted from 1860 to 1870, it became a powerful organ of advanced Liberalism, advocating protection in the interest of the working class, the opening of land to small farmers, and the abolition of capitalism. Syme obtained payment of members, and free compulsory education. Despite attempts by landowners and importers to boycott *The Age*, the price was reduced to a penny, when the circulation more than doubled in a week. *The Age* wielded great influence in the appointment of successive Victorian governments. Besides securing measures to protect industry against rings and trusts, Syme's paper forced the Government to abandon a scheme for covering the colony with non-paying railways under the direction of official commissioners. It also supported Australian federation, conscription, and the formation of an Australian navy. Syme, who declined a knighthood, died 14 February 1908. He left £50,000 to Victorian charities. Syme was the author of *Outlines of an Industrial Science* (1877) and *Representative*

*Government in England* (1882). He attacked the Darwinian theory of natural selection in *On the Modification of Organisms* (1890). He proclaimed his religious belief as 'a kind of pantheistic teleology' in *The Soul: a Study and an Argument* (1903).

**Syme, Ebenezer**, journalist, was born at North Berwick in 1826. After receiving his elementary education from his father, George Syme, the parish schoolmaster, he studied at St Andrews University with the intention of entering the ministry of the Church of Scotland, but difficulties over credal subscription led to his becoming an independent evangelist, in which capacity he travelled through Scotland and England in 1846. Two years later, he established contact with the *Westminster Review* and other periodicals, and engaged in editorial work in London. In 1852 he emigrated to Australia where he pursued the journalistic calling, writing in the *Melbourne Argus* and the *Digger's Advocate*. Later on, being joined by his brother David, Syme purchased the *Melbourne Age*, which became the foremost Liberal paper. In 1859 he gave up active journalism and entered the colonial Parliament as an advanced Liberal. Syme died in Melbourne, 13 March 1860.

## T

**Tait, George** (1795-1844) was a bookseller in Haddington. With the support of several of the young literati of the town, he founded in 1822 *The East Lothian Magazine; or Literary and Statistical Journal*, which aimed at illustrating the history, antiquities, agriculture, and natural history of the county. Only one volume appeared, covering from April to December of the year mentioned. Numbering 240 pages, it contained much interesting material, including historical notes on the burgh of Haddington and the county generally; also memoirs of Fletcher of Saltoun and Richard Gall, the poet. In July 1830 Tait launched and edited another periodical which in title and contents bore a marked similarity to the original one. It was called *The East Lothian Literary and Statistical Journal*. On its failure after barely a year's existence, Tait wrote: 'Death Wake of Maga of the East; or the Editor's Lamentation for the Downfall of his Journal.' The chief contributors are represented as assembled round a coffin in the editor's bedroom mourning the death of 'Maga of the East.' One of them bewails the fact that 'East Lothian, the most fertile and perhaps the wealthiest of the Scottish counties, has shown itself unworthy' of the efforts put forth for its instruction and amusement.

A copy of this publication is in the Central Public Library, Edinburgh. Tait was the author of *Philip Stanfield, the Parricide, and other Tales* (1838), dedicated to Lord Ramsay, M.P. Three years later, he published *Elibank, or the Noble Basket-Maker*, 'a traditionary tale of East Lothian' dedicated to James Maitland Balfour of Whittingehame.

**Terrot, Charles Hughes** (1790-1872) was the nephew of William Terrot, incumbent of the Episcopal church at Haddington from 1799 to 1806. Charles, born in India and educated at Cambridge, spent his vacations with his uncle in Haddington, and was known to many of the county families. He himself qualified for the priesthood, and when, in 1814, the incumbency of his uncle's old church became vacant, 'the managers unanimously made choice of him.' Terrot's three years in Haddington were among the happiest of his life. He made numerous friends, including the parents of Jane Welsh Carlyle and the mother of Colonel Sir David Davidson. Terrot's daughter gives this account of her father's introduction to the future wife of Thomas Carlyle: 'One day Jennie Welsh, aged fourteen at that time, who was sliding on the Tyne, fell, and my father ran forward to help her up. . . . She kept up intercourse with him after her marriage, coming frequently to see him, and writing, and being very friendly; but afterwards changed, probably through her husband's influence. Long years afterwards, in the early part of my father's illness, she wrote him a very beautiful letter expressive of much regard and sympathy.' Besides tutoring the sons of several county gentlemen, Terrot devoted much time to the composition of a poem entitled 'Hezekiah and Sennacherib,' which was accepted as the Seatonian Prize Poem (Cambridge) for 1816. Terrot left Haddington in 1817 to undertake the charge of St Peter's Church, Edinburgh. He was promoted bishop of the diocese in 1841, and in 1857 became Primus of the Scottish Episcopal Church.

**Thomson, Sir John Arthur**, biologist, was born in the manse at Pilmuir, 8 July 1861. His father, Arthur Thomson, was Free Church minister of Saltoun from 1853 to 1874, and of Yester from 1874 until his death in 1881. Thomson attended the village school at Saltoun, and when twelve was placed under Mr Tait, the headmaster of one of the two schools at Gifford. For some time, too, he was a pupil in Walter Haig's academy in Haddington. In 1880 he matriculated at Edinburgh University, where one of his fellow-students was Sir J. M. Barrie. Subsequently he studied at Jena and Berlin, and on returning to Edinburgh, became a student at New College, his intention being to enter 'the

ministry of the Free Church. But the claims of science proved too strong. In 1886 Thomson was appointed to a lectureship in zoology in Edinburgh University. He early revealed his brilliant powers of exposition, and in 1899 was appointed Regius Professor of Natural History in Aberdeen University, a position which he retained till his retirement in 1930. In addition to the duties of his Chair, Thomson gave courses of lectures in the United States, Canada, and South Africa, while his scientific eminence was acknowledged by the universities of Edinburgh, Aberdeen, California and McGill (Montreal) conferring on him the LL.D. degree. He was knighted in 1930. Among Thomson's numerous publications, perhaps the most outstanding are *The Wonder of Life* and *The System of Animate Nature*, the latter being the Gifford lectures delivered at St Andrews in 1915.

Thomson was much interested in the East Lothian Antiquarian and Field Naturalists' Society, and in January 1927 lectured under its auspices in Haddington, his subject being 'The Drama of Life.' The first Earl of Balfour, who presided, said that 'nothing could take one more effectively from the narrow round in which every one lived . . . than the lecture to which they had just listened, in its beauty and attractiveness.' Thomson had, writes Hugh Hannah, 'a rare combination of qualities. Brilliance, steadiness, sincerity, penetration, activity—all were his, and his pen was as tireless as his brain was active. . . . Possessing an innate sense of literary style . . . he was able to gain the attention of the reading public in a way that no other scientist of our day has approached.'

Thomson died at his home in Surrey, 12 February 1933. By his wife, Margaret Robertson Stewart (herself a writer on natural history and an accomplished German scholar), he had three sons and a daughter. The eldest son, Dr Arthur Landsborough Thomson, C.B.E., is Assistant Secretary of the Medical Research Council; his second son, Dr Ian Thomson, is Assistant Medical Officer for Health for Westminster; while his youngest son, Dr David Landsborough Thomson, is Associate Professor of Bio-chemistry in McGill University, Montreal. Thomson's daughter, Maribel (Mrs Edwin), has published two novels, 'as well as half a dozen 'Nature' books.

**Turnbull, George** (1657-1744), was minister of Tynninghame from 1699 to 1731. Of Covenanting stock and the friend of Thomas Boston, he kept a diary, a portion of which (to the year 1704) has been published by the Scottish History Society. It includes the first five years of his ministry at Tynninghame, but as the entries are for the most part mere jottings, the

volume is not particularly enlightening. It sheds, however, a sidelight on the exacting duties, especially those of preaching and baptizing, which fell to a conscientious Presbyterian minister (such as Turnbull seems to have been) before the Revolution Settlement was in full working order. Turnbull, who was a brother-in-law of Adam Glass, minister of Aberlady, appears to have visited regularly most of the well-known East Lothian families of his day, though he tells little about them. He accepted the call to Tynninghame at the earnest request of the Countess of Rothes, wife of the fifth Earl of Haddington, and in referring to her death he speaks of her as 'my very great freind and benefactrix.' Turnbull died 17 June 1744, in the eighty-eighth year of his age and the fifty-seventh of his ministry.

**Turnbull, Walter B.**, who died in 1907 at the age of thirty-five, had a distinguished Indian career. His father was James Turnbull, Assessor of Taxes for East Lothian and Berwickshire. Entering the Indian Medical Service, he received medical charge of the 35th Sikhs, holding the rank of major. After two years' service he was transferred to the civil government in the province of Oudh. Major Turnbull took part in suppressing two North-West risings, for which he held medals. He also possessed medals for the China and Tibet expeditions, as well as a decoration received from the Ameer of Afghanistan when he visited Kabul with Sir Louis Dane's commission. Major Turnbull was also attached to the Perso-Baluchistan Boundary Delimitation Commission.

**Turnbull, William P.**, naturalist, was born at Fala, Midlothian, 20 June 1830. His boyhood, however, was spent at Gladsmuir, where he acquired a taste for natural history. Between 1845 and 1850 he made many observations on bird life in the county, which resulted in the publication in America (whither he had gone in his twenty-first year) of a work entitled *Birds of East Lothian*, 'and a portion of the surrounding Counties.' This work, which is a simple catalogue, bears no date. In 1867 a new edition, containing additional matter, was, at the author's suggestion, prepared by Robert Gray (see art.), who corresponded with Turnbull. It was illustrated by William Sinclair, and printed for private circulation. Of the 200 copies issued, about a third was destroyed by fire in the premises of Glasgow publishers. Another work of Turnbull's, which was printed in Glasgow, though published in Philadelphia, was *Birds of East Pennsylvania and New Jersey* (1869). Turnbull was a keen admirer of Alexander Wilson (1766-1813), the Scoto-American poet and ornitholo-

gist, and possessed a trunk containing his books, correspondence, and the proof-sheets and plates of Wilson's elaborate work *The American Ornithology*. Turnbull also owned an extensive library, which is said to have contained almost every work on birds that had been published. Turnbull visited Scotland in 1866, and, two years later, the degree of Doctor of Laws was conferred on him by Philadelphia University. He died at Philadelphia, 5 July 1871. A notice of Turnbull's career will be found in the *Transactions of the Berwickshire Field Naturalists' Society*, vol. VIII, pp. 71-2.

**Turnbull, William Robertson** (1855-1903) author of *The Heritage of Burns* (1896) and *Othello: A Critical Study*, was the son of Rev. W. B. Turnbull, who from 1876 till his death in 1906 was minister of Gladsmuir. A barrister, Turnbull does not appear to have practised. Latterly he was connected with journalism, and was the first editor of the *Haddingtonshire Advertiser*.

**Tweeddale, Marquesses of.** See Hay, John, first Marquess (1626-1697); Hay, John, second Marquess (1645-1713); Hay, John, fourth Marquess (d. 1762); Hay, George, eighth Marquess (1787-1876); Hay, Arthur, ninth Marquess (1824-1878).

**Tweedie, Robert** (1771-1856), belonged to Tweedsmuir but lived in East Lothian for more than forty years, being successively tenant of the farms of Longnewton and West Hopes. The former he left in 1822 after a nineteen years' lease, the latter he gave up about 1836. He removed to Morham Bank and in 1838 to Edinburgh. Tweedie was noted more for his vigorous and exuberant personality than for his agricultural experiments, though he appears to have been a first-rate farmer. He was greatly liked, while his forceful manner, high spirits, and odd personal appearance, were the subject of many droll stories. Short-legged and corpulent, and of powerful build, he wore top-boots, a blue coat with yellow buttons, a light vest, and a broad-rimmed hat. Mounted on a thick-set cob when he attended Haddington market, he was altogether a typical Dandie Dinmont. *Punch* knew of him, and somewhere about 1840 he was represented in its pages above the caption 'A Stout Scotch Farmer.'

## V

**Vert, John**, philanthropist, was born in Haddington in 1852, but most of his life was spent in America, where he amassed a fortune as an estate agent in Pendleton, Oregon, U.S.A. In 1927 he presented his native town with £7000 with which to found a cottage hospital, a sum which he afterwards increased to £10,000. The

institution, which occupies a commanding site on the by-pass road leading to Dunbar, was opened by Vert on 24 April 1930. The freedom of the burgh was afterwards conferred on him. Vert's father was Provost of Haddington from 1866 to 1869, and, in recognition of his efforts to abolish road tolls, was presented with a piece of silver plate. After his death, it came into the possession of his son, who took it to America, but on the completion of the Vert Memorial Hospital, he presented the silver plate to that institution along with a clock made in Haddington in the eighteenth century by Andrew Bell. Vert died in 1934, aged eighty-two.

**Vetch, Henry**, was born in Haddington in 1857, the fifth son of Lieut.-Colonel Vetch of Caponflat. A Solicitor before the Supreme Courts, he had his legal training in the office of Richardson and Gemmell, Haddington. Caponflat passed out of his family, but some twenty years before his death in 1936 he re-acquired the property, and allocated a portion, free of charge, as a site for the Vert Hospital.

**Vetch, James**, military engineer, was born in Haddington, 13 May, 1789, the third son of Robert Vetch of Caponflat. After attending the burgh school and a seminary in Edinburgh, Vetch, in 1805, entered the Royal Military Academy, and two years later became second lieutenant in the Royal Engineers. He served in the Peninsular war, was present at the blockade of Cadiz and the siege of Badajoz, and received the war medal with clasps. Appointed in 1821 to the Ordnance Survey, he conducted the triangulation of the Orkney and Shetland islands, and of the western islands of Scotland. In 1824 Vetch, now on half-pay (promotion being slow), went to Mexico where he managed silver mines and was instrumental in their development. On his return to England, he was from 1836 to 1840 resident engineer of the Birmingham and Gloucester Railway Company.

Vetch's main title to fame is that as early as 1843 he advocated a ship canal between the Mediterranean and the Red Sea. Lord Palmerston opposed the scheme as contrary to British interests, but in 1855 M. Ferdinand de Lesseps, the engineer of the Suez Canal, published Vetch's opinions as an appendix to his own on the subject. Vetch designed a system of sewage for Leeds, and systems of drainage for Windsor Castle and Southwark. In July 1846 he was appointed consulting engineer to the Admiralty on all questions relating to railways, bridges, and other works which might injuriously affect the harbours

and rivers of the United Kingdom. Vetch, who retired in 1863, was a member of many learned bodies, including the Royal Society. He died 7 December 1869 and was buried in Highgate Cemetery. Vetch married in 1832 Alexandra Ogilvie, daughter of Robert Auld, Edinburgh. He was the author of numerous publications, including *Account of the Island of Foula* (1821); *Monuments and Relics of the Ancient Inhabitants of New Spain* (1836); *Political Geography and Geographical Nomenclature of Australia* (1838); *On Structural Arrangement most favourable to the Health of Towns* (1842); *Havens of Safety* (1844). Between 1847 and 1859 Vetch published reports on the following harbours: — Ramsgate, Tyne, Isle of Man, Holyhead, Portpatrick, Portsmouth, Table Bay, and Port Natal.

## W

**Waddell, Peter Hately**, born in 1854, a son of the manse, was, after a brilliant career at Glasgow University, ordained and inducted to the united parishes of Whitekirk and Tynninghame, 18 December 1879. It was an ideal charge for one who loved intensely the sights and sounds of external nature, and Waddell remained loyal to Whitekirk till ill-health brought about his resignation in 1904, when he went to live in North Berwick. He died there, 22 November 1922. During his ministry the church of Whitekirk was improved by the removal of the old pews with doors, and by the rebuilding of the south transept. The cost was borne by Dr and Mrs Waddell, who also presented the church with an organ. Between minister and parishioners the relationship was most cordial. In the pulpit Waddell maintained a high standard. Scholar and theologian, Glasgow University conferred on him the D.D. degree. Waddell was a candidate for the Divinity professorship in that seat of learning, but at the last moment, and when his election was tolerably certain, he was compelled for health reasons to withdraw. He was the author of nine books, most of them theological. *The Gospel of the Kingdom* was published in 1892, and it was followed by *Christianity as an Ideal* (1900); *Essays on Faith* (1903); *Modern Mysticism* (1910); and *The Religious Spirit* (1914). Of local interest is *An Old Kirk Chronicle* (1893), which is a history of Auldham, Tynninghame and Whitekirk drawn from kirk-session records, 1615-1850. Waddell married in 1884 Elizabeth, elder daughter of J. W. Laidlay of Seacliffe, one of the principal heritors of the parish. See *Life and Letters of P. Hately Waddell*,



D.D. (with extracts from his works) by John C. Gibson (1925).

**Wallace-James, John George**, antiquary. Born in 1861; the son of Major R. Wallace-James, he was not a native of East Lothian. But in the early eighties of last century he settled in Haddington as a medical practitioner, having previously carried on his profession in Mull. Dr Wallace-James, who married a daughter of P. D. Deans, well known in the coal mining industry of East Lothian, was for many years resident in Tyne House, Haddington. He identified himself with local municipal affairs, was a member of the town council for nearly thirty years, and Provost of Haddington. A scholarly antiquary, Wallace-James devoted a great deal of his time to researches into the history of the burgh of Haddington. He owned a considerable number of ancient documents, and was skilled in the reading of them as well as in the transcription of Latin charters. In 1895 he printed for private circulation *Charters and Writs concerning Haddington, 1318-1543*, which was followed, four years later, by *Deeds relating to East Lothian*. Besides transcribing the book of the Burgh Court of Haddington, he made hundreds of notes on the civil, religious, and family history of the county. These were copied into a series of volumes which are preserved in the Register House, Edinburgh. Wallace-James died 19 October 1922 and was buried in the churchyard of Haddington.

**Waterston (or Walterston), Robert**, was born about 1470, and as Provost of the Collegiate Church of Bothans (Yester) from 1513 to 1542, and, afterwards, Arch-Presbyter of the Collegiate Church of Dunbar, was a considerable figure in East Lothian in pre-Reformation times. His name is frequently mentioned in the *Register of the Privy Seal, 1529-1542*, and seventeen times in the *Yester Calendar of Writs*. As Provost, he administered the ecclesiastical lands of Bothans, and after 1542 was usufructuary of those that had been given for the upkeep of the chapel and altar at which he had officiated in Bothans. In 1536 he mortgaged a tenement of land in the 'Hardgait,' Haddington, also two acres of arable land near the town for the welfare of the souls of King James V, Patrick, Earl of Bothwell, and his son Adam and others, including his own relatives. Masses were to be said in the choir of the church of Bothans and at the altar of the Holy Cross there. Waterston presented a chalice to the Collegiate Church of Haddington. His own landed property was gifted to Bothans. The exact date of his death appears to be unknown, but

he did not survive the tumult of the Reformation. His seal, appended to a document, dated 1537, is illustrated in Laing's *Ancient Scottish Seals*.

**Waterston, William** (1729-1780), founder of the well known firm of Waterston, stationers and lithographic printers, of Edinburgh and London, was a native of Spott. His father, John Waterston, was born in the reign of Charles II. He was gardener to Lord Alexander Hay of Spott, and planted the existing avenue of trees leading to Spott House. Waterston (who spelt his surname differently) was originally a schoolmaster in Dunbar, but apparently this occupation was uncongenial. At all events, he relinquished it and started a business in Edinburgh in 1752 for the manufacture of sealing wax, wafers, and flambeaux. The last-mentioned were much used before the days of street lamps, and were carried by link boys to light the way of occupants of Sedan chairs when visiting in old Edinburgh on dark nights. Long before the introduction of the gummed envelope letters were folded and kept closed with either sealing wax or paste wafers. These commodities formed an important branch of Waterston's business. By 1765 he had established connections with places so far apart at that time as Glasgow and Liverpool, likewise with Dundee, Perth, Greenock, and other towns. The firm (now carried on by the sixth generation of the same family) still possesses a ledger and two day books which record the founder's business transactions between 1752 and 1771. Four years after commencing business Waterston was awarded two silver medals for 'Best Sealing Wax' and 'Best Sealing Wafers' by the Edinburgh Society for the Promotion of Arts and Manufactures. In the first *Edinburgh Directory* (Peter Williamson's), issued in 1773, Waterston's premises are stated to be in Dunbar's Close, in the Lawnmarket. This property was sold by his descendants, and was demolished to make way for the Head Office of the Bank of Scotland.

After Waterston's death in 1780 his widow, Catherine Sandeman, continued the business with increasing success. An advertisement in the *Caledonian Mercury* for 1782 announces that 'Mrs Waterston, Wax Chandler, in Galloway's Close, has now opened a shop on the North Side of the Lawnmarket, opposite to the head of Forrester's Wynd, Edinburgh, where, for the convenience of the public, may be had a complete assortment of the different kinds of Sealing Wax, Wafers, and other Articles in the Wax-Chandlery way, which of late have been greatly improved.' In 1788 she

transferred the workshop as well as her dwelling to St John's Hill, where the Sealing Wax branch of the firm's business is still carried on. Mrs Waterston married again, her second husband being Robert Ferrier, who predeceased her. At his death in 1795 she took her son, the first George Waterston, into partnership. Mrs Waterston died at her house in St John's Hill, where, it is interesting to add, five generations of her descendants lived, most of whom entered the business begun one hundred and eighty-eight years ago by the ex-schoolmaster of Dunbar.

**Watt, Francis**, barrister and author, was born in Haddington, 20 September 1849, the eldest son of James Watt, a former Provost of the town. Educated at Edinburgh University, he continued his studies at Heidelberg. Entering the legal profession, he became a barrister of Gray's Inn, and subsequently of the Middle Temple. During the war of 1914-18 he was one of the examiners of the High Court and Librarian of the Middle Temple. From 1885, when he published a life of John Bright, Watt's literary gifts developed apace, and he put forth a series of books appealing not only to lawyers but to the general reader. Imagination, literary charm, and un-failing interest in the human side of things, are features of all his writings. A leal-hearted Scot, and especially devoted to his native district, Watt is at his best in *Edinburgh and the Lothians* (1912). There he gives a glowing description of his birthplace. 'I remember quiet Haddington,' he writes, 'quainter than it now is.' Then the whole of Nungate was 'a jewel of rare excellence . . . crammed with every feature of old Scots architecture.' But now that suburb of the old town is swept and garnished, and with a touch of pathos he adds: 'I shall never walk in it again.' Watt writes hauntingly, too, of the River Tyne, of Tantallon and the Bass, of Traprain and the Lammermoors, of Dunbar and the Berwick road. In *Picturesque Scotland* (of which he was joint author with Andrew Carter), romantic scenes and historical associations are described in lay and legend, song and story, not forgetting East Lothian. Watt was also the author of a history of Scotland from Robert the Bruce to the Union; the *Book of Edinburgh Anecdote* (1912), and a volume on R. L. Stevenson. There were three editions of the last-mentioned work, as there were of *Scotland of To-day*. Written in conjunction with T. F. Henderson and first published in 1907, this book gives a distinct and coherent picture, if only in outline, of modern Scotland. Its institutions, educa-

tion, religion, art, literature, games, wit and humour, even its food and drink, are discussed and criticised, the whole picture being painted with regard to the contrasting characteristics of England. The legal side of Watt's authorship is represented by *Law's Lumber Room* (1895), of which a continuation appeared in 1898, and *Terrors of the Law* (1902), a captivating book despite its forbidding title. Watt died 4 October 1927.

**Wedderburn, Alexander**, first Baron Loughborough and first Earl of Rosslyn, was the eldest son of Peter Wedderburn of Chesterhall, who sat on the Bench of the Court of Session as Lord Chesterhall. He was born 13 February 1733. Through his great-grandfather, Sir Peter Wedderburn of Gosford, he could claim kinship with Sir George Mackenzie of Rosehaugh ('Bluidy' Mackenzie). Wedderburn was educated at the High School and University of Edinburgh, and his instructors, says John Ramsay of Ochertyre, 'were amazed at the quickness and solidity of his parts.' The same authority adds that Wedderburn was 'exceedingly indebted to his excellent father, whom he wished to make happy by conforming to his precepts and admonitions.' While a student he made lifelong friends of Hume and Adam Smith. Called to the Scottish Bar in 1754, he raised hopes of his becoming as great a lawyer as the second Lord President Dundas. When only twenty-one he was made an elder of the Church of Scotland, and became prominent as a debater in the General Assembly. His sympathies were with the Moderates, and among his ministerial friends were Carlyle of Inveresk, John Home of Athelstaneford, and William Robertson of Gladsmuir. When the deposition of Home for having produced the tragedy of *Douglas* was being considered, Wedderburn warmly defended him. In 1757 Wedderburn settled in London with the intention of making his way at the English Bar. But he was thought 'proud, supercilious, and satirical,' and when Ramsay of Ochertyre visited him at his chambers in the Middle Temple the idea that his friend would one day reach the Woolsack probably never visited his imagination. In 1761 Wedderburn entered the House of Commons as a Tory, becoming Solicitor-General in 1771, and Attorney-General in 1778. Chatham tried to persuade him to join the Whigs, but he was then 'the wary Wedderburn' of whom 'Junius' wrote. In 1780 he was made Chief Justice of the Common Pleas, and was raised to the peerage as Baron Loughborough. In 1793 he reached the goal of his ambition—the Lord Chan-

cellorship. He held the office for eight years, and on his retirement in 1801 was created Earl of Rosslyn.

Before leaving Edinburgh Wedderburn helped to found the Select Society, took part in its discussions, and edited under its auspices the original *Edinburgh Review*, which was started in July 1755 and came to an end in January following, only two numbers being published. Wedderburn wrote the preface to the July issue and collaborated with Adam Smith in reviewing Samuel Johnson's newly published *English Dictionary*. In the autobiography of Carlyle of Inveresk we get glimpses of Wedderburn when he was still a young barrister. In the summer of 1757, 'after a convivial meeting,' Carlyle and Dr Wight were left alone with Wedderburn, who 'opened himself to us as much as he was capable of doing to anybody, and the impression he left corresponded with the character he had among his intimates.' Carlyle also notes that he and John Home dined at Wedderburn's house in London in 1769, and that all three attended a performance of Home's *Fatal Discovery*, in which Garrick acted the leading part.

Wedderburn's last years were spent at a villa near Windsor, which he had purchased, and there he died 2 January 1805. He was buried in St Paul's Cathedral. He was twice married. A son by his second wife survived only a short time, and the earldom passed to a nephew.

**Wedderburn, Sir Peter, Lord Gosford**, was born in Dundee about 1616, his father being town clerk there. According to Brunton and Haig (*Senators of the College of Justice*), his uncle, Sir John Wedderburn, Physician to Charles I, left him the estate of Gosford, but this is contradicted by the *Dictionary of National Biography*, which states that he acquired Gosford in 1659 from Sir Alexander Auchmuty, the money being advanced by an uncle. Admitted to the Scottish Bar in 1642, Wedderburn built up an extensive practice. He afterwards became Clerk to the Privy Council. A Royalist, he was knighted after the Restoration, and in 1668 raised to the Bench, his judicial title being derived from his estate. A judge, 'whose law was directed by justice and sympathy,' Wedderburn published *Decisions of the Court of Session, 1668-1677*. He represented the Constabulary of Haddington in the Conventions almost continuously from 1661 till his death, which took place at Gosford 11 November 1679. This Lord of Session was an ancestor of Alexander Wedderburn, first Earl of Rosslyn.

**Wedderburn, Peter, Lord Chesterhall**,

was the great-grandson of Sir Peter Wedderburn, Lord Gosford, whom, remarks John Ramsay of Ochertyre, he resembled 'in love of truth and dignified integrity.' Admitted an advocate in 1715, he was 'a lawyer very much esteemed, but in little practice.' His parts were solid rather than bright. His judgment, however, was usually sound, and his intellect penetrating. For long, Wedderburn was Secretary to the Board of Excise, and was counsel for the Crown in causes respecting that branch of the revenue. He was also one of the Assessors of Edinburgh.

On the death, in 1755, of Thomas Hay of Huntington, Wedderburn was raised to the Bench as Lord Chesterhall. He proved an 'upright, enlightened judge,' his law papers being much admired for candour and force. Unfortunately his tenure was short, being seized with a fatal illness. He died on 11 August 1756. Chesterhall was an old-fashioned Whig, and a devoted member of the Church of England. Ramsay, who knew him, says that his ideas on most subjects were English, which possibly was accounted for by the fact that he seems to have been educated south of the Tweed. Anyhow 'he was remarkable for speaking proper English at a time when . . . our literati were contented with polishing their periods and dropping their Scotticisms.' Chesterhall, in short, made 'jurisprudence and polite literature go hand in hand.' He married Janet Ogilvy. Much of his time and thought were spent in educating his children. His eldest son was Lord Chancellor Loughborough.

**Wemyss-Charteris-Douglas, Francis**, ninth Earl of Wemyss and March (1818-1914), represented East Lothian in the House of Commons from the year 1847 till the death of his father in 1883. He began as a strong Conservative but, developing a 'cross-bench mind,' latterly styled himself a Liberal-Conservative. When the Franchise Bill of 1866 was introduced, he joined with other politicians in forming the 'cave of Adullam,' the meetings of the 'cave' being held in his house. The Act of 1858 creating the General Medical Council was due mainly to his exertions. But Wemyss's deepest interests were connected with army reform and national service. When the Rifle Volunteer movement was begun in 1859, he helped to create the London Scottish regiment, of which he was lieutenant-colonel. He was also the first chairman of the National Rifle Association, and presented it with the Elcho Challenge Shield, which is competed for yearly. Wemyss energetically opposed

the army reforms of Lord Haldane. When a student at Christ Church, Oxford, Wemyss formed a friendship with Ruskin, who mentions him in *Proterita* as belonging to a group of noblemen which contained 'the brightest types of high race and active power.' Acquaintance with Ruskin partly accounted for the great interest Wemyss took in artistic matters. Indeed, he painted in water colours and occasionally practised as a sculptor.

**Whitelaw, John Morrison** (1812-1881), became minister of Athelstaneford, 4 June 1846, having been translated from Dunkeld. He was the author of numerous poems and hymns, and published (1863) a work of fiction in three volumes entitled *Seacliffe*, which has much local colour. Other works by him are *Vanity Church* (2 vols., 1861), and *Hours of Quiet Thought* (1865). Whitelaw, who had the LL.D. degree conferred on him, took a foremost part in having a monument erected in Haddington to his noted predecessor, John Home, author of *Douglas*.

**Wight, Robert**, botanist, was born at Milton, Duncra Hill, 6 July 1796, the only son of a Writer to the Signet. Educated at the High School and University of Edinburgh, he qualified as surgeon and graduated M.D. in 1818. Next year he entered the service of the East India Company, and while attached to the 42nd Native Infantry at Madras, employed natives to collect plants. Subsequently he was naturalist at Madras, and for several years superintended the botanical department, in which capacity he toured extensively in the southern provinces, and collected and distributed among botanists a great number of duplicates. While at home on three years' furlough, Wight published his materials in W. J. Hooker's *Botanical Miscellany*, likewise the first instalment of his *Illustrations of Indian Botany* (Glasgow, 1831). The latter work proved expensive, and was not resumed until 1838. It was completed in 1850, the whole being issued in two quarto volumes with 182 coloured plates.

But the main work of Wight's leisure was the preparation, in collaboration with George Walker-Arnott, of *Prodromus Floræ Peninsulae Indiae Orientalis*, which has been authoritatively described as 'the most able and valuable contribution to Indian botany which has ever appeared, and one which has few rivals in the whole domain of botanical literature.' The first volume, the only one published (1834), treats of fourteen hundred species.

Returning to India in 1834, Wight was attached to the 33rd Native Infantry at Bellary. In 1836 he was appointed to report on the cultivation of cotton, to-

bacco, senna, and other useful plants, and from 1842 to 1850 he had charge of an experimental cotton farm. The *Icones Plantarum Indiae Orientalis*, the publication of which covered the period 1838-53, ran to six quarto volumes and contained over 2100 plates. The work was issued at considerable loss to the author. Wight described nearly three thousand species of Indian plants. On retiring in 1853 he returned to England, and purchased Grazeley Lodge, near Reading, formerly the residence of Mitford the historian. His remaining years were spent in farming the land attached to this property. Wight died at Grazeley, 26 May 1872. By his wife, a daughter of Lacy Gray Ford of the Madras Medical Board, he had four sons and a daughter.

**Wilkie, Daniel**, was a descendant of Patrick Wilkie, minister of Haddington, 1714-71. He was a 'writer' in Haddington early in the nineteenth century, and resided at Tyne House, which was occupied at a later period by Dr Wallace-James. In 1834 Wilkie visited the United States and Canada, and retailed his experiences in *Sketches of a Summer Trip to New York and the Canadas*, which he published in 1837 with a dedication to Mrs Hamilton Nisbet Ferguson of Dirleton and Belhaven.

**Williams (or Cuylliams), Thomas**, was born at Athelstaneford about the end of the fifteenth century. He was Provincial of the Dominican or Black Friars of Scotland, but was influenced by the Reformed doctrines. He translated the New Testament into the Scots vernacular, and is said to have been 'the first man from whom Knox received any taste of the truth.' In his *History of the Reformation* Knox makes occasional mention of 'Thomas Guyllyame, a Blak Freare, called to be preacher.' He may have heard him discourse in Haddington Church. At all events, he speaks of Williams as 'of solid judgement, reasonable letteris (as for that age), and of a prompt and good utterance: his doctrine was holosome, without great vehemency against superstition.' Williams appears to have been a member of the household of the Earl of Arran. In the Lord High Treasurer's Accounts, 23 February 1543, there is an entry for 'ryding gownes, with hudis, to Frier Thomas Gilzame.'

**Wilson, Robert** (1803-1882), engineer, was a native of Dunbar, where his father, a fisherman, was drowned in 1810. After some schooling at Dunbar, he was apprenticed to a joiner. About 1827 he invented a propeller to be fixed to the stern of vessels. His model was bought by the Highland Society for £10. In 1832 he was awarded a silver medal by the

Scottish Society of Arts, who brought his invention to the notice of the Admiralty. That body, however, took no action, but in 1840 adopted a similar invention of Sir Francis Pettit Smith. In 1838 Wilson became manager of James Nasmyth's Bridgewater Foundry, near Manchester, and suggested the self-acting motion of Nasmyth's steam-hammer. At a later date, Wilson improved this tool by adding the 'circular balanced valve.' He also constructed the great double-acting hammer at Woolwich Arsenal, which he patented. From 1843 to 1853 Wilson was engineer at the Low Moor ironworks, near Bradford. In 1880 the War Office granted him £500 for the use of his double-action screw-propeller as applied to the fish torpedo. Between 1842 and 1880 Wilson took out twenty-four patents for valves, pistons, propellers, and hydraulic and other machinery. He was the author of a work entitled *The Screw-Propeller: Who Invented It?* (1860; republished 1880).

Winton, 3rd and 5th Earls of. See Seton, George.

Witherspoon, John, Presbyterian minister and American statesman, was the eldest son of James Witherspoon, minister of Yester, and of his wife Anne, daughter of David Walker, minister of Temple, a descendant of John Knox. Born in Yester manse, 5 February 1723, Witherspoon attended the grammar school at Haddington, where he showed a bent towards the classics. In 1739 he passed to Edinburgh University and, deciding to enter the ministry, was licensed to preach by the Presbytery of Haddington, 6 September 1743. Two years later he became minister of Beith. Witherspoon was opposed to the Moderate party in the Church of Scotland. In 1753 he published anonymously *Ecclesiastical Characteristics, or the Arcana of Church Policy*, 'being an attempt to open up the Mystery of Moderation.' The work made considerable stir, and five editions were issued within ten years. Witherspoon acknowledged the authorship in a *Serious Apology* for the earlier publication. It attracted even more attention, was praised by the Bishops of London and Oxford, and by Rowland Hill. But it brought the author into conflict with Robertson, Blair, and other Moderates.

Witherspoon entered the fray caused by John Home, minister of Athelstaneford, turning playwright. In 1757 he published a treatise entitled *Serious Enquiry into the Nature and Effect of the Stage*, in which Home was severely rebuked. This work was republished with a new preface in 1842 (to expose the Moderates of the later age) and again in 1876. While at Beith Witherspoon also issued 'one of the ablest

expositions of Calvinistic doctrine in any language'—his *Essay on the Connection between the Doctrine of Justification by the imputed Righteousness of Christ and Holiness of Life*. At Beith, too, he showed his public spirit by joining a body of volunteers recruited to oppose the advance of the Highland army in 1745. He was made prisoner by the rebels after the battle of Falkirk and, like John Home, was confined in the castle of Doune, but managed to escape by means of a rope of knotted blankets.

Witherspoon was translated in 1757 to the Town Church, Paisley, where an incident marred his growing fame. In a sermon preached in 1762, he censured by name some young men who had disparaged the Lord's Supper on the night before its celebration at Paisley. He was prosecuted for libel and defamation and, after proceedings extending over a number of years, was ordered to pay £150 damages. While at Paisley he declined calls to Dublin and the Scots Church at Rotterdam; but in 1768 came the parting of the ways.

Having received two invitations to become Principal of Princeton College, New Jersey, Witherspoon ultimately resolved to go to America. His fame had preceded him, and the journey from Philadelphia to Princeton was like a triumphal procession. Besides lecturing on various subjects at the college, including theology, philosophy, and history, Witherspoon revolutionised the system of instruction, and Princeton became the training ground for some of the foremost legislators of the United States.

When the American Revolution broke out Witherspoon threw in his lot with the colonists, and was recognised as a leader. In 1776 he helped to frame the first constitution of New Jersey, the inhabitants of which he represented in the General Congress. When a member expressed a fear that they 'were not yet ripe' for a declaration of independence, Witherspoon replied: 'In my judgment, sir, we are not only ripe but rotting.' Besides signing the memorable Declaration, he served on important committees, and was indefatigable in furthering the cause by addresses, pamphlets, and sermons. His most notable publication during the struggle was entitled *Considerations on the Nature and Extent of the Legislative Authority of the British Parliament* (1774), erroneously assigned to Benjamin Franklin.

After American Independence had triumphed, Witherspoon resumed his Principalship of Princeton. The college was then in need of funds. Witherspoon tried to raise the money during a tour of Great Britain, but with partial success, the feeling against the colonists being

still strong. He did much to mould theological thought in the United States. While still in Scotland he received the D.D. degree from St Andrews, and in 1785 Yale University made him an LL.D. Two years before his death he became blind, but continued his academic duties.

Witherspoon died 6 November 1794, and was buried at Princeton. A statue to his memory was erected in 1876 in Fairmount Park, Philadelphia, and a few years ago his services on both sides of the Atlantic were commemorated by the placing of an ornamental stone in Gifford churchyard. Witherspoon was twice married. His first wife was Elizabeth, daughter of Robert Montgomery of Craighouse, by whom he had five sons and four daughters. His second wife was an American lady. There was no issue of this union. He possessed a clock which, it is believed, belonged to John Knox. The clock was made at Paisley in the year 1560. It is constructed of rosewood with brass works, and stands eight feet high. When Witherspoon went to America he took the clock with him, and had pleasure in showing it to his friends. He had it cleaned at regular intervals, and it kept excellent time. By Witherspoon's dying request the clock remained in his family, and may do so still.

**Wood, Andrew**, (1619-1695) was minister of Spott from 1643 to 1665, when he was translated to Dunbar. In 1675 he was appointed Bishop of the Isles, but retained his East Lothian benefice by a dispensation from Charles II (Letter, Duke of Lauderdale to Archbishop Sharp, 2 June

1677). While attending his episcopal duties, Wood's place at Dunbar was supplied by ordained assistants. In 1680 he was transferred to the bishopric of Caithness, which he held till July 1689 when he was deprived of the temporalities of the see by the Act of the Scots Parliament abolishing Prelacy. Wood appears to have retired to Dunbar, where he ministered till his death.

## Y

**Young, Robert**, widely known by his *Analytical Concordance to the Bible*, a quarto published in 1879, of which there have been numerous editions, was born in East Lothian, 10 September 1822, his father, George Young, being manager of a flour mill there. An apprentice printer, he devoted his spare time to the study of Oriental languages, and for three years was connected with the Sunday school attached to Dr Chalmers's Territorial Church in the West Port, Edinburgh. In 1847 Young set up as a printer and bookseller, and published a series of works intended to further the study of the Old Testament and its ancient versions. From 1856 to 1861 he was superintendent of the Mission Press at Surat, and during this period he added Gujarati to his acquisitions. Then, from 1864 to 1874, he conducted the *Missionary Institute*. In 1867 Young visited the United States, and in 1871 was an unsuccessful candidate for the Professorship of Hebrew at St Andrews. He died in Edinburgh, 14 October 1888, leaving two sons and four daughters.

# INDEX

Note.—Main entry comes first. Succeeding figures denote references to same person in other parts of the work.

Abercrombie, John, 9  
 Ada, Countess, 9, 10  
 Adams, William, 10  
 Aitken, John, 10  
 Alexander II, King, 10  
 Alexander, Thomas, 10  
 Allan, James, 11, 98  
  
 Baillie, Sir Jas. B., 11  
 Baird, Sir David, 11  
 Balcanquhall, W., 11  
 Baldred, St., 12  
 Balfour, first Earl of, 12, 59, 92, 109, 124  
 Balfour, F. Maitland, 14  
 Bannerman, Jas., 14  
 Barclay, George, 14  
 Baxter, Andrew, 14  
 Beattie-Brown, Wm., 15  
 Belhaven, Lord. See Hamilton, John  
 Bell, John, 15  
 'Black Agnes.' See Dunbar, Agnes,  
   Countess of  
 Blackadder, John, 15, 37  
 Blacklock, Thos B., 16  
 Blair, Rev. Robert, 16, 54, 78, 86  
 Blair, Robt., of Avontoun, 16  
 Bogue, Adam, 17  
 Bothwell, Earls of. See Hepburn  
 Bower, Walter, 17  
 Brodie, Wm., 18, 17  
 Broun, George, 18, 40  
 Brown, George, 18  
 Brown, John, of Haddington, 18, 20, 21,  
   86, 88, 98, 102, 105  
 Brown, John, of Whitburn, 19  
 Brown, J. Croumbie, 19  
 Brown, P. Hume, 20, 18, 82, 110  
 Brown, Robert, 21, 107, 114  
 Brown, Robert A., 21  
 Brown, Sam. (1779-1839), 21, 19, 117  
 Brown, Sam. (1817-1856), 22, 117  
 Brunton, Mary, 22  
 Buchanan, Robt., 22  
 Burnet Gilbert, 22, 33, 35, 43, 46, 51,  
   57, 62, 81, 103, 109, 111, 112  
 Burns, Gilbert, 24, 29, 41, 80, 102, 109

Burns, Thomas, 26  
  
 Cadell, Francis, 27  
 Cadell, Robert, 27  
 Cadell, Sir Robert, 27  
 Cadell, Thomas, 28  
 Calderwood, David, 28, 43, 55, 63, 69,  
   77, 92, 95  
 Carfrae, Patrick, 28, 101  
 Carlisle, Robert, 28  
 Carlyle, Alex., of Inveresk, 29, 33, 40, 41,  
   42, 43, 48, 49, 53, 54, 61, 73, 77, 78, 88,  
   90, 99, 100, 101, 102, 106, 109, 110, 116,  
   128, 129  
 Carlyle, Jane Welsh, 29, 25, 44, 78, 80,  
   82, 86, 108, 117, 124  
 Carmichael, Jas., 31, 55, 79  
 Charteris, Sir Evan, 32  
 Charteris, Francis, 32, 29, 99  
 Charteris, Laur., 33, 23, 112  
 Clerk of Tranent, 34  
 Cockburn, Adam, 34, 36, 48, 64  
 Cockburn, Sir John, 35, 83  
 Cockburn, Rev. John, 35  
 Cockburn, John, of Ormiston, 36  
 Cockburn, Patrick, 37  
 Cook, John, 37, 29  
 Craig, James, 37  
 Crichton, Andrew, 37  
 Croal, David, 37  
 Croal, John P., 38  
 Cunningham, Robt. O., 38  
 Cuthbert, St., 38  
  
 Dalrymple, Alex., 39  
 Dalrymple, Sir David, 39, 81  
 Dalrymple, Sir David, Lord Hailes, 39,  
   18, 65  
 Dalrymple, David (Westhall), 40, 56  
 Dalrymple, Sir Hew, 40, 41  
 Dalrymple, Hew (Drummore), 41, 29, 54  
 Davidson, Col. Sir David, 41, 25, 30, 31,  
   82, 124  
 Davidson, John, 42, 43, 79  
 Dawson, Matthew, 43  
 Dick, Robert, 43



# INDEX

- Dickson, Adam, 43, 44  
 Dodds, Jas., 44  
 Dods, Wm., 44, 31  
 Donaldson, Hay, 44  
 Douglas, Sir Arch. (Kilspindie), 45  
 Douglas, Archd. (Whittingehame), 45, 112  
 Douglas, Gavin, 45, 46, 48, 72, 96  
 Douglas, Hew, 46, 83  
 Douglas, Robt., 46, 112  
 Dow, Alex., 46  
 Dudgeon, Richd., 46  
 Dudgeon, Wm., 46  
 Dunbar, Agnes, Countess of, 47  
 Dunbar, Wm., 47, 34  
 Dunbar, Earl of. See Home, Sir G.  
 Elder, James, 48  
 Elibank, Lord. See Murray, Pat.  
 Erskine, Jas. (Grange), 48, 29, 34, 52  
 Fairbairn, Pat., 49  
 Fall, Robert, 49, 92  
 Fentonbarns, Lord. See Preston, J.  
 Ferguson, Robt., of Raith, 50  
 Fergusson, Sir Wm., 50  
 Fian, (or Cunningham), J., 51  
 Fleming, Jas., 51  
 Fletcher, Andrew, of Saltoun, 51, 34, 52, 61, 77, 84, 123  
 Fletcher, A., Lord Milton, 52  
 Forsyth, Jas., 52  
 Fountainhall. See Lauder, Sir J.  
 Galbraith, Robt., 53  
 Gall, Richd., 53, 123  
 Gardiner, Col., 53, 16, 29, 76, 89, 106  
 Gardiner-Baird, Sir J., 55  
 Gibson, Jas., 55  
 Glass, Adam, 55, 125  
 Gordon, Hon. Alex., 56  
 Graham, Henry Grey, 56  
 Grant, Wm. (Prestongrange), 57, 99  
 Gray, John, 57, 24  
 Gray, Robt., 58, 84, 125  
 Green, Chas. E., 59  
 Gunn, Wm. Maxwell, 59  
 Haddington, Earls of. See Hamilton.  
 Haldane, Lord, 59, 20, 21, 91, 130  
 Hall, Sir Jas., 60  
 Hall, Sir John, 60  
 Hamilton, Sir A. (Redhouse), 60  
 Hamilton, Geo. (Redhouse), 60  
 Hamilton, George, 61  
 Hamilton, John, Lord Belhaven, 61, 62, 84  
 Hamilton, Sir Robt. (Pressmennan), 62, 41, 61, 111  
 Hamilton, Sir R., Covenanter, 62  
 Hamilton, Thos., first Earl of Haddington, 63, 60  
 Hamilton, Thos., second Earl of Haddington, 64, 63  
 Hamilton, Thos., sixth Earl of Haddington, 64, 39, 62  
 Hardie, C. Martin, 65  
 Harley, George, 66  
 Hay, Andrew (Craignethan), 66  
 Hay, Arthur, ninth Marquess of Tweeddale, 66  
 Hay, Geo., controversialist, 67  
 Hay, Geo., seventh Marquess of Tweeddale, 68  
 Hay, George, eighth Marquess of Tweeddale, 67, 66  
 Hay, John, first Marquess of Tweeddale, 67, 69  
 Hay, John, second Marquess of Tweeddale, 67  
 Hay, John, fourth Marquess of Tweeddale, 68  
 Hay, John (Restalrig), 68, 69  
 Hay, Lord John, 68  
 Hay, Robert, 69  
 Hay, Thos. (Huntington), 69, 68, 129  
 Hay, Walter, 69  
 Hay, Wm., Baron Yester, 69  
 Hepburn, Sir Adam, 69, 66  
 Hepburn, Sir G. Buchan, 70, 21  
 Hepburn, Jas., fourth Earl of Bothwell, 70, 45, 75, 95  
 Hepburn, Jas. (Bonaventura), 72, 75  
 Hepburn, John, 72  
 Hepburn, Sir John, 72  
 Hepburn, John, of Bearford, 73  
 Hepburn, John, explorer, 73  
 Hepburn, Patrick, first Earl of Bothwell, 74, 75  
 Hepburn, Patrick, third Earl of Bothwell, 74, 70  
 Hepburn, Robt. (Bearford), 75  
 Hepburn, Thos., 75, 72  
 Heriot, John, 76  
 Hislop, John F., 76  
 Hodges, Jas., 76  
 Home, Sir Geo., Earl of Dunbar, 77, 106  
 Home, John, 77, 52, 86, 88, 90, 101, 102, 109, 116, 128, 129, 130, 131  
 Hope, George, 79, 17  
 Hope, John, fourth Earl of Hopetoun, 79  
 Hume, Alex., 79  
 Hume, John, 80  
 Hunter, P. Hay, 80  
 Irving, Edward, 80, 25, 26, 29, 30, 44, 56, 86, 114  
 Jerdan, Samuel S., 80  
 Kello, John 80  
 Kerr, John, 81  
 Kirkwood, Jas., advocate of parish libraries, 81  
 Kirkwood, Jas., grammarian, 81  
 Knox, John, 82, 20, 29, 42, 46, 67, 71, 75, 87, 88, 89, 93, 94, 95, 96, 99, 105, 108, 119, 130, 131, 132  
 Laidlay, John E., 83

# INDEX

Laskey, Jas., 84  
 Lauder, Sir J., 84, 52, 93  
 Lauder, Sir T. Dick, 85, 33  
 Laurie, Sir P., 86  
 Law, Wm., 86, 16  
 Lewins, Robt., 86, 26, 117  
 Lindsay, Sir D., 87, 48, 79  
 Lindsay, John, fifth of Byres, 87  
 Lindsay, Pat., sixth of Byres, 87  
 Livingstone, Jas., 88  
 Logan, John, 88  
 Louden, David, 89, 82  
 Lowrey, Jas., 89  
 Lumsden, Jas., 89  
  
 Macdowall, A., 89  
 Machray, Wm. F., 89  
 Mackay, W. D., 89, 106, 122  
 Maclaren, Chas., 90  
 McCormick, Jos., 90  
 McNeill, Peter, 90  
 Maitland, Chas., 91  
 Maitland, Jas., eighth Earl of Lauderdale, 92, 108  
 Maitland, Sir John (Thirlestane), 92, 93  
 Maitland, John, Duke of Lauderdale, 93, 51, 67, 68, 91, 92, 103, 132  
 Maitland, Sir Richd., 94, 83, 92, 93, 95, 113  
 Maitland, Thos., 94  
 Maitland, Wm., 95, 45, 71, 83, 93, 94  
 Major, John, 95, 83  
 Martin, John, 96  
 Martine, John, 96  
 Meikle, A., 97, 21, 52, 107  
 Melville, Arthur, 97  
 Miller, George, 97  
 Miller, Jas., 98, 11, 14, 49, 54, 79, 102, 108  
 Moffat, Robt., 98  
 More, James, 99  
 Morison, Alex., 99  
 Muir, John, 99  
 Murray, Hugh, 100  
 Murray, Pat., 5th Lord Elibank, 100, 58, 78, 88  
 Mylne, James, 101  
  
 Neill, Adam, 102  
 Nicholson, P., 102  
 Nisbet, Chas., 103  
 Nisbet, Sir John, 103, 99  
 Noble, Robt., 103  
  
 Ogilvie, Wm., 104  
 Otterburn, Sir A., 104  
  
 Patterson, John B., 105  
 Paxton, Geo., 105  
 Pettie, John, 105, 65  
 Preston, John (Fentonbarns), 106, 63, 99  
 Purves, Jas., 106, 16  
 Pyot, Alex., 106, 54  
  
 Rankin, Thos., 106  
 Rennie, Geo., 107, 21, 30, 97, 114

Rennie, J., 107, 30, 47, 97  
 Richardson, J. (1793-1886), 108  
 Richardson, J. (1862-1940), 108  
 Ritchie, Thos. E., 108  
 Robb, James, 108  
 Robertson, Jas., 109  
 Robertson, Wm., 109, 40, 77, 88, 101, 103, 128  
 Runciman, Walter, Baron, 110  
  
 Schaw, James, 111, 76  
 Scott, David, 111  
 Scott, Hew, 111, 98  
 Scougal, Jas. (Whitehill), 111  
 Scougal, Patrick, 111  
 Seton, Alex., Lord Kingston, 112  
 Seton, Francis, 113  
 Seton, Geo., fourth Lord, 113  
 Seton, Geo., third Earl of Winton, 113, 112  
 Seton, Geo., fifth Earl of Winton, 113  
 Seton, Sir John, 113  
 Shirreff, Jas., 114  
 Shirreff, John, 114, 21, 107  
 Shirreff, Patrick, 114  
 Simson, Andrew, 115, 79, 81  
 Simson, Archd., 115  
 Sinclair, Geo., 115  
 Sinclair, Sir Robt., 115  
 Sinclair, Wm., 116, 97, 125  
 Skirving, Adam, 116, 101  
 Skirving, Archd., 116, 29, 108  
 Smiles, S., 117, 21, 22, 80, 98, 108  
 Smith, Robert H. S., 118  
 Smith, Wm. R., 118  
 Somerville, Alex., 118  
 Somerville, Robt., 119, 21  
 Sprott, Geo. W., 119  
 Stanfield, Sir Jas., 119  
 Stark, Robt., 120  
 Stevenson, And., 121  
 Stewart, A. P., 121  
 Stewart, Lady Margt., 121  
 Stiell, Geo., 121, 76  
 Stirling, John, 122  
 Stuart, Sir P., 122  
 Swinton, John, 122  
 Swinton, Peter B., 122  
 Swinton, Wm., 122  
 Syme, David, 123  
 Syme, Eben., 123  
  
 Tait, Geo., 123, 30  
 Terrot, Chas. H., 124  
 Thomson, Sir J. Arthur, 124  
 Turnbull, Geo., 124, 56  
 Turnbull, W. B., 125  
 Turnbull, Wm. P., 125  
 Turnbull, Wm. R., 125  
 Tweeddale, Marquesses of. See Hay  
 Tweedie, Robt., 125  
  
 Vert, John, 125  
 Vetch, Henry, 126  
 Vetch, James, 126

## INDEX

Waddell, P. Hatcly, 126	Whitelaw, J. M., 130, 16, 78
Wallace-James, J. G., 127, 9, 116, 130	Wight, Robert, 130
Waterston, Robt., 127	Wilkie, Daniel, 130
Waterston, Wm., 127	Williams, T., 130, 82, 83
Watt, Francis, 128	Wilson, Robt., 130
Wedderburn, Alex., Lord Chancellor, 128	Witherspoon, John, 131
Wedderburn, Sir P., 129, 128	Wood, Andrew, 132
Wedderburn, P. (Chesterhall), 129, 18, 128	
Wemyss, ninth Earl of, 129	Young, Robt., 132