

(Sweden and Norway): A. D. 1818.—Accession of Charles XIV. (Bernadotte).

(Denmark): A. D. 1839.—Accession of Christian VIII.

(Sweden and Norway): A. D. 1844.—Accession of Oscar I.

(Denmark): A. D. 1848.—Accession of Frederick VII.

(Denmark): A. D. 1848-1862.—The Schleswig-Holstein question.—First war with Prussia.—The two Duchies of Schleswig and Holstein lie to the south of modern Denmark. Holstein, the more southern of the two, is exclusively German in its population. Schleswig, the more northern, contains a mixed population of Danes and Germans. In the course of the 14th century Schleswig was conquered by Denmark, but ceded to Count Gerard of Holstein—the Constitution of Waldemar providing that the two Duchies should be under one Lord, but that they should never be united to Denmark. This is the first fact to realise in the complex history of the Schleswig-Holstein question. The line of Gerard of Holstein expired in 1375. It was succeeded by a branch of the house of Oldenburg. In 1448 a member of this house, the nephew of the reigning Duke, was elected to the throne of Denmark. The reigning Duke procured in that year a confirmation of the compact that Schleswig should never be united with Denmark. Dying without issue in 1459, the Duke was succeeded, by the election of the Estates, by his nephew Christian I. of Denmark. In electing Christian, however, the Estates compelled him in 1460 to renew the compact confirmed in 1448. And, though Duchies and Crown were thenceforward united, the only link between them was the sovereign. Even this link could possibly be severed. For the succession in the Duchy was secured to the male heir in direct contradiction of the law of Denmark. . . . It would complicate this narrative if stress were laid on the various changes in the relations between Kingdom and Duchies which were consequent on the unsettled state of Europe during the three succeeding centuries. It is sufficient to say that, by a treaty made in 1773, the arrangements concluded more than 300 years before were confirmed. Schleswig-Holstein reverted once more to the King of Denmark under exactly the same conditions as in the time of Christian I., who had expressly recognised that he governed them as Duke, that is, by virtue of their own law of succession. Such an arrangement was not likely to be respected amidst the convulsions which affected Europe in the commencement of the present century. In 1806 Christian VII. took advantage of the disruption of the German Empire formally to incorporate the Duchies into his Kingdom. No one was in a position to dispute the act of the monarch. In 1815, however, the King of Denmark, by virtue of his rights in Holstein and Lauenburg, joined the Confederation of the Rhine; and the nobility of Holstein, brought in this way into fresh connection with Germany, appealed to the German Diet. But the Diet, in the first quarter of the 19th century, was subject to influences opposed to the rights of nationalities. It declined to interfere, and the union of Duchies and Kingdom was maintained. Christian VII. was succeeded in 1806 by his son Frederick VI., who was followed in 1809 by his cousin Christian VIII. The latter

monarch had only one son, afterwards Frederick VII., who, though twice married, had no children. On his death, if no alteration had been made, the crown of Denmark would have passed to the female line—the present reigning dynasty—while the Duchies, by the old undisputed law, would have reverted to a younger branch, which descended through males to the house of Augustenburg. With this prospect before them it became very desirable for the Danes to amalgamate the Duchies; and in the year 1844 the Danish Estates almost unanimously adopted a motion that the King should proclaim Denmark, Schleswig, Holstein, and Lauenburg one indivisible State. In 1846 the King put forth a declaration that there was no doubt that the Danish law of succession prevailed in Schleswig. He admitted that there was more doubt respecting Holstein. But he promised to use his endeavours to obtain the recognition of the integrity of Denmark as a collective State. Powerless alone against the Danes and their sovereign, Holstein appealed to the Diet; and the Diet took up the quarrel, and reserved the right of enforcing its legitimate authority in case of need. Christian VIII. died in January 1848. His son, Frederick VII., the last of his line, grasped the tiller of the State at a critical moment. Crowns, before a month was over, were tumbling off the heads of half the sovereigns of Europe; and Denmark, shaken by these events, felt the full force of the revolutionary movement. Face to face with revolution at home and Germany across the frontier, the new King tried to cut instead of untying the Gordian knot. He separated Holstein from Schleswig, incorporating the latter in Denmark but allowing the former under its own constitution to form part of the German Confederation. Frederick VII. probably hoped that the German Diet would be content with the half-loaf which he offered it. The Diet, however, replied to the challenge by formally incorporating Schleswig in Germany, and by committing to Prussia the office of mediation [see GERMANY: A. D. 1848 (MARCH—SEPTEMBER)]. War broke out, but the arms of Prussia were crippled by the revolution which shook her throne. The sword of Denmark, under these circumstances, proved victorious; and the Duchies were ultimately compelled to submit to the decision which force had pronounced. These events gave rise to the famous protocol which was signed in London, in August 1850, by England, France, Austria, Russia, Sweden, and Denmark. This document settled the question, so far as diplomacy could determine it, in the interests of Denmark. The unity of Denmark, Schleswig, Holstein and Lauenburg was secured by a uniform law of succession, and their internal affairs were placed, as far as practicable, under a common administration. The protocol of 1850 was signed by Lord Palmerston during the Russell Administration. It was succeeded by the treaty of 1852, which was concluded by Lord Malmesbury. This treaty, to which all the great powers were parties, was the logical consequence of the protocol. Under it the succession to Kingdom and Duchies was assigned to Prince Christian of Glücksburg, the present reigning King of Denmark. The integrity of the whole Danish Monarchy was declared permanent; but the rights of the German Confederation with respect to Holstein and Schleswig were reserved. The declar-

ation was made in accordance with the views of Russia, England, and France; the reservation was inserted in the interests of the German powers; and in a manifesto, which was communicated to the German Courts, the King of Denmark laid down elaborate rules for the treatment and government of the Duchies. Thus, while the succession to the Danish throne and the integrity of Denmark had been secured by the protocol of 1850 and the treaty of 1852, the elaborate promises of the Danish King, formally communicated to the German powers, had given the latter a pretext for contending that these pledges were at least as sacred as the treaty. And the next ten years made the pretext much more formidable than it seemed in 1852. . . . The Danes endeavoured to extricate themselves from a constantly growing embarrassment by repeating the policy of 1848, by granting, under what was known as the Constitution of 1855, autonomous institutions to Holstein, by consolidating the purely Danish portions of the Monarchy, and by incorporating Schleswig, which was partly Danish and partly German, in Denmark. But the German inhabitants of Schleswig resented this arrangement. They complained of the suppression of their language and the employment of Danish functionaries, and they argued that, under the engagements which had been contracted between 1851 and 1852, Holstein had a voice in constitutional changes of this character. This argument added heat to a dispute already acute. For it was now plain that, while the German Diet claimed the right to interfere in Holstein, Holstein asserted her claim to be heard on the affairs of the entire Kingdom."—S. Walpole, *Life of Lord John Russell*, ch. 30 (v. 2).—In the first period of the war of 1848-9, the only important battle was fought at Düppeln, June 5, 1848. The Prussians were superior in land forces, but the Danes were able to make use of a flotilla of gunboats in defending their strong position. "After a useless slaughter, both parties remained nearly in the same position as they had occupied at the commencement of the conflict." The war was suspended in August by an armistice—that of Malmö—but was renewed in the April following. "On the 20th April [1849] the Prussians invaded Jutland with 48 battalions, 48 guns, and 2,000 horse; and the Danish generals, unable to make head against such a crusade, retired through the town of Kokling, which was fortified and commanded an important bridge that was abandoned to the invaders. The Danes, however, returned, and after a bloody combat dislodged the Prussians, but were finally obliged to evacuate it by the fire of the German mortars, which reduced the town to ashes. On the 8d May the Danes had their revenge, in the defeat of a large body of the Schleswig insurgents by a Danish corps near the fortress of Fredericia, with the loss of 840 men. A more important advantage was gained by them on the 6th July," over the Germans who were besieging Fredericia. "The loss of the Germans in this disastrous affair was 96 officers and 3,250 men killed and wounded, with their whole siege-artillery and stores. . . . This brilliant victory was immediately followed by the retreat of the Germans from nearly the whole of Jutland. A convention was soon after concluded at Berlin, which established an armistice for six months," and which was followed by the negotiations and

treaties described above. But hostilities were not yet at an end; for the insurgents of Schleswig and Holstein remained in arms, and were said to receive almost open encouragement and aid from Prussia. Their army, 32,000 strong, occupied Idstedt and Wedelsbang. They were attacked at the former place, on the 25th of July, 1850, by the Danes, and defeated after a bloody conflict. "The loss on both sides amounted to nearly 8,000 men, or about one in eight of the troops engaged; a prodigious slaughter, unexampled in European war since the battle of Waterloo. Of these, nearly 3,000, including 85 officers, were killed or wounded on the side of the Danes, and 5,000 on that of the insurgents, whose loss in officers was peculiarly severe."—Sir A. Alison, *Hist. of Europe*, 1815-1852, ch. 53.—From 1855 to 1862 the history of Denmark was uneventful. But in the next year King Frederick VII. died, and the Treaty of London, which had settled the succession upon Prince Christian of Glücksburg, failed to prevent the reopening of the Schleswig-Holstein question.

ALSO IN: C. A. Gosch, *Denmark and Germany since 1815*, ch. 3-9.—*A Forgotten War* (Spectator, Sept. 22, 1894, reviewing Count von Moltke's "Geschichte des Krieges gegen Dänemark, 1848-49").

(Denmark—Iceland): A. D. 1849-1874.—**The Danish constitution.—Relations of Iceland to Denmark.**—"Denmark became a constitutional monarchy in 1849. The principal provisions of the Constitution are these: Every king of Denmark, before he can assume the government of the monarchy, must deliver a written oath that he will observe the constitution. He alone is invested with the executive power, but the legislative he exercises conjointly with the Assembly (Rigsdag). He can declare war and make peace, enter and renounce alliances. But he cannot, without the consent of the Assembly, sign away any of the possessions of the kingdom or encumber it with any State obligations. . . . The king's person is sacred and inviolable; he is exempt from all responsibility. The ministers form the Council of State, of which the king is the president, and where, by right, the heir-apparent has a seat. The king has an absolute veto. The Rigsdag (Assembly) meets every year, and cannot be prorogued till the session has lasted for two months at least. It consists of two Chambers—the Upper Chamber, 'Landsting,' and the Lower Chamber, 'Folketing.' The Upper Chamber consists of 66 members, twelve of which are Crown-elects for life, seven chosen by Copenhagen, and one by the so-called Lagting of Farø. The 46 remaining members are voted in by ten electoral districts, each of which comprises from one to three Amts, or rural governorships, with the towns situated within each of them included. The elections are arranged on the proportional or minority system. In Copenhagen and in the other towns one moiety of electors is chosen out of those who possess the franchise for the Lower House, the other moiety is selected from among those who pay the highest municipal rates. In every rural commune one elector is chosen by all the enfranchised members of the community. . . . The Lower House is elected for three years, and consists of 102 members; consequently there are 102 electorates or electoral districts. . . . The Lower House is elected by manhood suffrage. Every man thirty years old has a vote, provided there

be no stain on his character, and that he possesses the birthright of a citizen within his district, and has been domiciled for a year within it before exercising his right of voting, and does not stand in such a subordinate relation of service to private persons as not to have a home of his own.

... The two Chambers of the Rigsdag stand, as legislative bodies, on an equal footing, both having the right to propose and to alter laws.

At present [1891] this very Liberal Constitution is not working smoothly. As was to be expected, two parties have gradually come into existence — a Conservative and a Liberal, or, as they are termed after French fashion, the Right and the Left. The country is governed at present arbitrarily against an opposition in overwhelming majority in the Lower House. The dispute between the Left and the Ministry does not really turn so much upon conflicting views with regard to great public interests, as upon the question whether Denmark has, or has not, to have parliamentary government. The Right represents chiefly the educated and the wealthy classes, the Left the mass of the people, and is looked down upon by the Right. . . . I said in the beginning that I would tell you how the constitutional principle has been applied to Iceland. I have only time briefly to touch upon that matter. In 1800 the old Althing (All Men's Assembly, General Diet), which had existed from 930, came to an end. Forty five years later it was re-established by King Christian VIII in the character of a consultative assembly. The Althing at once began to direct its attention to the question — What Iceland's proper position should be in the Danish monarchy when eventually its anticipated constitution should be carried out. The country had always been governed by its special laws; it had a code of laws of its own, and it had never been ruled, in administrative sense, as a province of Denmark. Every successive king had, on his accession to the throne, issued a proclamation guaranteeing to Iceland due observance of the country's laws and traditional privileges. Hence it was found entirely impracticable to include Iceland under the provisions of the charter for Denmark, and a royal rescript of September 23, 1848, announced that with regard to Iceland no measures for settling the constitutional relation of that part of the

monarchy would be adopted until a constitutive assembly in the country itself 'had been heard' on the subject. Unfortunately, the revolt of the duchies intervened between this declaration and the date of the constitutive assembly which was fixed for 1851. The Government took fright, being unfortunately quite in the dark about the real state of public opinion in the distant dependency. The Icelanders only wanted to abide by their laws, and to have the management of their own home affairs, but the so-called National Liberal Government wanted to incorporate the country as a province in the kingdom of Denmark proper. This idea the Icelanders really never could understand as seriously meant. The constitutive assembly was brusquely dissolved by the Royal Commissary when he saw that it meant to insist on autonomy for the Icelanders in their own home affairs. And from 1851 to 1874 every successive Althing (but one) persisted in calling on the Government to fulfil the royal promise of 1848. It was no doubt due to the very loyal, quiet, and able manner in which the Icelanders pursued their case, under the leadership of the trusted patriot, Jon Sigurdsson, that in 1874 the Government at last agreed to give Iceland the constitution it demanded. But instead of frankly meeting the Icelandic demands in full, they were only partially complied with, and from the first the charter met with but scanty popularity. — E. Magnusson, *Denmark and Iceland (National Life and Thought, ch. 12)*.

(Sweden): A. D. 1855. — In the alliance against Russia. See RUSSIA. A. D. 1854-1856. (Sweden and Norway): A. D. 1859. — Accession of Charles XV.

(Denmark): A. D. 1863. — Accession of Christian IX.

(Denmark): A. D. 1864. — Reopening of the Schleswig-Holstein question. — Austro-Prussian invasion and conquest of the duchies. See GERMANY. A. D. 1861-1866.

(Sweden and Norway): A. D. 1872. — Accession of Oscar II.

A. D. 1890. — Population. — By a census taken at the close of 1890, the population of Sweden was found to be 4,784,981, and that of Norway 2,000,917. The population of Denmark, according to a census taken in February, 1890, was 2,185,335. — *Statesman's Year-Book*, 1894.

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(Sweden and Norway): A. D. 1872. — Accession of Oscar II.

SCANZIA, Island of. — The peninsula of Sweden and Norway was so called by some ancient writers. See **GOths**, ORIGIN OF THE.

SCHAH, OR SHAH. See **BEY**.

SCHAMYL'S WAR WITH THE RUSSIANS. See **CAUCASUS**.

SCHARNHORST'S MILITARY REFORMS IN PRUSSIA. See **GERMANY**. A. D. 1807-1808.

SCHELLENBERG, OR HERMANSTADT, Battle of (1599). See **BALKAN AND DANUBIAN STATES: 14-18TH CENTURIES (ROMANIA, ETC.)**.

SCHENECTADY: A. D. 1690. — Massacre and Destruction by French and Indians. See **CANADA: A. D. 1689-1690**; also **UNITED STATES OF AM.: A. D. 1690**.

SCHEPENS. See **NETHERLANDS: A. D. 1564-1585**.

SCHILL'S RISING. See **GERMANY: A. D. 1809 (APRIL-JULY)**.

SCHISM, The Great. See **PAPACY: A. D. 1377-1417**, and **1414-1418**; also, **ITALY: A. D. 1343-1389**, and **1388-1414**.

SCHISM ACT. See **ENGLAND: A. D. 1711-1714**.

SCHKIPETARS, Albanian. See **ILLYRIANS**.

SCHLESWIG, and the Schleswig-Holstein question. See **SCANDINAVIAN STATES (DENMARK)**. A. D. 1848-1862, and **GERMANY: A. D. 1861-1866**, and **1866**.

SCHMALKALDIC LEAGUE, The. See **GERMANY: A. D. 1530-1552**.

SCHENE, The. — An ancient Egyptian measure of length which is supposed, as in the case of the Persian parasang, to have been fixed by no standard, but to have been merely a rude estimate of distance. See **PARASANG**.

SCHOFIELD, General J. M. — Campaign in Missouri and Arkansas. See **UNITED STATES OF AM.: A. D. 1862 (JULY-SEPTEMBER)**; **MISSOURI-ARKANSAS**, and **(SEPTEMBER-DECEMBER)**.

BER: MISSOURI—ARKANSAS). The Atlanta Campaign. See UNITED STATES OF AM A D 1864 (MAY—GEORGIA), to (SEPTEMBER—OCTOBER. GEORGIA). . . Campaign against Hood. See UNITED STATES OF AM A D 1864 (NOVEMBER. TENNESSEE), and (DECEMBER TENNESSEE)

SCHOLARII.—The household troops or imperial life guards of the Eastern Roman Empire —T Hodgkin, *Italy and Her Invaders*, bk 5, ch 20

SCHOLASTICISM.—SCHOOLMEN. See EDUCATION, MEDIEVAL SCHOLASTICISM

SCHOOL OF THE PALACE, Charlemagne's.—"Charlemagne took great care to attract distinguished foreigners into his states, and among those who helped to second intellectual development in Frankish Gaul, many came from abroad. He not only strove to attract distinguished men into his states, but he protected and encouraged them wherever he discovered them. More than one Anglo-Saxon abbot shared his liberality, and learned men who, after following him into Gaul, wished to return to their country, in no way became strangers to him. Alcuin fixed himself there permanently. He was born in England, at York, about 735. The intellectual state of Ireland and England was then superior to that of the continent, letters and schools prospered there more than anywhere else. The schools of England, and particularly that of York, were superior to those of the continent. That of York possessed a rich library, where many of the works of pagan antiquity were found, among others, those of Aristotle, which it is a mistake to say were first introduced to the knowledge of modern Europe by the Arabians, and the Arabians only, for from the fifth to the tenth century, there is no epoch in which we do not find them mentioned in some library, in which they were not known and studied by some men of letters. In 780, on the death of archbishop Albert, and the accession of his successor, Eanbald, Alcuin received from him the mission to proceed to Rome for the purpose of obtaining from the pope and bringing to him the 'pallium.' In returning from Rome, he came to Parma, where he found Charlemagne. The emperor at once pressed him to take up his abode in France. After some hesitation, Alcuin accepted the invitation, subject to the permission of his bishop, and of his own sovereign. The permission was obtained, and in 782 we find him established in the court of Charlemagne, who at once gave him three abbeys, those of Ferrières in Gatanols, of St. Loup at Troyes, and of St. Josse in the county of Ponthieu. From this time forth, Alcuin was the confidant, the councillor, the intellectual prime minister, so to speak, of Charlemagne. . . . From 782 to 796, the period of his residence in the court of Charlemagne, Alcuin presided over a private school, called 'The School of the Palace,' which accompanied Charlemagne wherever he went, and at which were regularly present all those who were with the emperor. . . . It is difficult to say what could have been the course of instruction pursued in this school; I am disposed to believe that to such auditors Alcuin addressed himself generally upon all sorts of topics as they occurred; that in the 'Ecole du Palais,' in fact, it was conversation rather

than teaching, especially so called, that went on; that movement given to mind, curiosity constantly excited and satisfied, was its chief merit." —F. Guizot, *Hist. of Civilization*, lect 23 (v 3).—See, also, EDUCATION, MEDIEVAL.

ALSO IN: A. F. West, *Alcuin and the Rise of the Christian Schools.*

SCHOOLS. See EDUCATION

SCHÖNBRUNN, Treaty of (1806). See GERMANY A D 1806 (JANUARY—AUGUST)

Treaty of (1809). See GERMANY. A D 1809 (JULY—SEPTEMBER)

SCHOUT AND SCHEPENS.—The chief magistrate and aldermen of the chartered towns of Holland were called the Schout and the Schepens —J. L. Motley, *Rise of the Dutch Republic*, introd., sect 6—"In every tribunal there is a Schout or sheriff, who convenes the judges, and demands from them justice for the litigating parties, for the word 'schout' is derived from 'schuld,' debt, and he is so denominated because he is the person who recovers or demands common debts, according to Grotius"—Van Leeuwen, *Commentaries on Roman Dutch Law*, quoted in O'Callaghan's *Hist of New Netherland*—See NETHERLANDS A D 1584-1585

SCHURZ, CARL, Report on the South. See UNITED STATES OF AM A D 1865

SCHULZE-DELITZSCH, and cooperation. See SOCIAL MOVEMENTS A D 1848-1883.

SCHUMLA, Siege of (1828). See TURKS: A D 1826-1829

SCHUYLER, General Philip. See UNITED STATES OF AM A D 1775 (MAY—AUGUST); 1777 (JULY—OCTOBER)

SCHUYLER, Fort, Defense of. See UNITED STATES OF AM A D 1777 (JULY—OCT.)

SCHWECHAT, Battle of (1848). See AUSTRIA A D 1848-1849

SCHWEIDNITZ, Battle of (1642). See GERMANY A D 1640-1645

Captured and recaptured. See GERMANY: A D 1761-1762

SCINDE, OR SINDH.—"Sindh is the Sanskrit word Sindh or Sindhu, a river or ocean. It was applied to the river Indus, the first great body of water encountered by the Aryan invaders. Sindh, which is part of the Bombay Presidency, is bounded on the north and west by the territories of the khan of Khelat, in Beluchistan, the Punjab and the Bahawalpur State lie on the north-east . . . Three-fourths of the people are Muhammadans and the remainder Hindus." Sindh was included in the Indian conquests of Mahmud of Ghazni, Akbar, and Nadir Shah (see INDIA: A. D. 977-1290; 1399-1605, and 1662-1748). "In 1748 the country became an appanage of ~~Kabul~~, as part of the dowry bestowed by the reigning emperor upon Timur, son of Ahmed Shah Durani, who founded the kingdom of Afghanistan. . . . The connection of the British government with Sindh had its origin in A. D. 1758, when Ghulam Shah Kalhora . . . granted a 'purwanah,' or permit, to an officer in the East India Company's service for the establishment of a factory in the province. . . . In their relations with the British government the Amirs throughout displayed much jealousy of foreign interference. Several treaties were made with them from time to time. In 1806, owing to the designs of Ranjit Singh on

Sindh, which, however, were not carried out because of the interposition of the British government, more intimate connection with the Amirs was sought. Colonel Pottinger visited them to negotiate for this purpose. It was not, however, till 1838 that a short treaty was concluded, in which it was stipulated that a British minister should reside at Haidarabad. At this time the friendly alliance of the Amirs was deemed necessary in the contemplated war with Afghanistan which the British government was about to undertake, to place a friendly ruler on the Afghan throne. The events that followed led to the occupation of Karachi by the British, and placed the Amirs in subsidiary dependence on the British government. New treaties became necessary, and Sir Charles Napier was sent to Haidarabad to negotiate. The Beluchis were infuriated at this proceeding, and openly insulted the officer, Sir James Outram, at the Residency at Haidarabad. Sir Charles Napier thereupon attacked the Amir's forces at Meanee, on 17th February, 1843, with 2,800 men, and twelve pieces of artillery, and succeeded in gaining a complete victory over 22,000 Beluchis, with the result that the whole of Sindh was annexed to British India.—D. Ross, *The Land of the Five Rivers and Sindh*, pp. 1-6.

ALSO IN. Mohan Lal, *Life of Amir Dost Mohammed Khan*, ch. 14 (v. 2).—See INDIA A D 1836-1845.

SCIO. See CHIOS.

SCIPIO AFRICANUS, The Campaigns of. See PUNIC WAR, THE SECOND.

SCIPIO AFRICANUS MINOR, Destruction of Carthage by. See CARTHAGE B C 146.

SCIR-GEREFA. See SHERIFF; SHIRE, and EALDORMAN.

SCIRONIAN WAY, The.—“The Scironian Way led from Megara to Corinth, along the eastern shore of the isthmus. At a short distance from Megara it passed along the Scironian rocks, a long range of precipices overhanging the sea, forming the extremity of a spur which descends from Mount Geranium. This portion of the road is now known as the ‘Kaki Scala,’ and is passed with some difficulty. The way seems to have been no more than a footpath until the time of Adrian, who made a good carriage road throughout the whole distance. There is but one other route by which the isthmus can be traversed. It runs inland, and passes over a higher portion of Mount Geranium, presenting to the traveller equal or greater difficulties.”—G. Rawlinson, *Hist. of Herodotus*, bk. 8, sect. 71, foot-note.

SCLAVENES.—SCLAVONIC PEOPLES. See SLAVONIC PEOPLES.

SCLAVONIC. See SLAVONIC.

SCODRA, OR SKODRA. See ILLYRIANS.

SCONE, Kingdom of. See SCOTLAND: 8-9TH CENTURIES.

SCORDISCANS, The.—The Scordiscans, called by some Roman writers a Thracian people, but supposed to have been Celtic, were settled in the south of Pannonia in the second century, B. C. In B. C. 114 they destroyed a Roman army under consul C. Porcius Cato. Two years later consul M. Livius Drusus drove them across the Danube.—E. H. Bunbury, *Hist. of Ancient Geog.*, ch. 18, sect. 1 (v. 2).

SCOT AND LOT.—“Paying scot and lot; that is, bearing their rateable proportion in the

payments levied from the town for local or national purposes.”—W. Stubbs, *Const. Hist. of Eng.*, ch. 20, sect. 745 (v. 3).

SCOTCH HIGHLAND AND LOWLAND.—“If a line is drawn from a point on the eastern bank of Loch Lomond, somewhat south of Ben Lomond, following in the main the line of the Grampians, and crossing the Forth at Aberfoil, the Teith at Callander, the Almond at Crieff, the Tay at Dunkeld, the Erich at Blairgowrie, and proceeding through the hills of Brae Angus till it reaches the great range of the Mounth, then crossing the Dee at Ballater, the Spey at lower Craigellachie, till it reaches the Moray Firth at Nairn—this forms what was called the Highland Line and separated the Celtic from the Teutonic-speaking people. Within this line, with the exception of the county of Caithness which belongs to the Teutonic division, the Gaelic language forms the vernacular of the inhabitants.”—W. F. Skene, *Celtic Scotland*, v. 2, p. 453.

SCOTCH-IRISH, The.—In 1607, six counties in the Irish province of Ulster, formerly belonging to the earls of Tyrone and Tyrconnel, were confiscated by the English crown. The two earls, who had submitted and had been pardoned, after a long rebellion during the reign of queen Elizabeth, had now fled from new charges of treason, and their great estates were forfeited (see IRELAND: A D. 1559-1603, and 1607-1611). These estates, thus acquired by King James, the first of the Stuarts, were ‘parcelled out among a body of Scotch and English, brought over for the purpose. The far greater number of these plantations were from the lower part of Scotland, and became known as ‘Scotch Irish.’ Thus a new population was given to the north of Ireland, which has changed its history. The province of Ulster, with fewer natural advantages than either Munster, Leinster, or Connaught, became the most prosperous, industrious and law-abiding of all Ireland. . . . But the Protestant population thus transplanted to the north of Ireland was destined to suffer many . . . persecutions. . . . In 1704, the test-oath was imposed, by which every one in public employment was required to profess English prelacy. It was intended to suppress Popery, but was used by the Episcopal bishops to check Presbyterianism. To this was added burdensome restraints on their commerce, and extortionate rents from their landlords, resulting in what is known as the Antrim evictions. There had been occasional emigrations from the north of Ireland from the plantation of the Scotch, and one of the ministers sent over in 1683, Francis Makemie, had organized on the eastern shore of Maryland and in the adjoining counties of Virginia the first Presbyterian churches in America. But in the early part of the eighteenth century the great movement began which transported so large a portion of the Scotch-Irish into the American colonies, and, through their influence, shaped in a great measure the destinies of America. Says the historian Froude: ‘In the two years which followed the Antrim evictions, thirty-thousand Protestants left Ulster for a land where there was no legal robbery, and where those who sowed the seed could reap the harvest.’ Alarmed by the depletion of the Protestant population, the Toleration Act was passed, and by it, and further promises of relief, the tide of emigration was checked for

a brief period. In 1728, however, it began anew, and from 1729 to 1750, it was estimated that 'about twelve thousand came annually from Ulster to America.' So many had settled in Pennsylvania before 1729 that James Logan, the Quaker president of that colony, expressed his fear that they would become 'proprietors of the province. . . . This bold stream of emigrants struck the American continent mainly on the eastern border of Pennsylvania, and was, in great measure, turned southward through Maryland, Virginia, North Carolina, and South Carolina, reaching and crossing the Savannah river. It was met at various points by counter streams of the same race, which had entered the continent through the seaports of the Carolinas and Georgia. Turning westward the combined flood overflowed the mountains and covered the rich valley of the Mississippi beyond. As the Puritans or Round heads of the south, but freed from fanaticism, they gave tone to its people and direction to its history. . . . The task would be almost endless to simply call the names of this people [the Scotch-Irish] in the South who have distinguished themselves in the annals of their country."—W. W. Henry, *The Scotch Irish of the South* (*Proceedings of the Scotch Irish Congress*, 1889).—The descendants of the Scotch Irish are well represented in the list of the signers of the Declaration of Independence. They were with scarcely an exception on the side of the patriots during the American Revolution, forming, for their part of the population, a goodly proportion of the military force employed. They are to be found in striking numbers in the records of our army and navy, in those of our legislatures and of our courts. Their names stand high among our divines, teachers, writers, explorers and inventors. Over one third of the numbers of our presidents is claimed to be of the Scotch Irish stock, in greater or less degree of descent. In an analysis of the races which settled in the United States the Scotch Irish are credited with furnishing one tenth of the famous men of the country. "Full credit has been awarded the Roundhead and the Cavalier for their leadership in our history, nor have we been altogether blind to the deeds of the Hollander and the Huguenot, but it is doubtful if we have wholly realized the importance of the part played by that stern and virile people, the Irish whose preachers taught the creed of Knox and Calvin. These Irish representatives of the Covenanters were in the

west almost what the Puritans were in the north-east, and more than the Cavaliers were in the south. Mingled with the descendants of many other races, they nevertheless formed the kernel of the distinctively and intensely American stock who were the pioneers of our people in their march westward, the vanguard of the army of fighting settlers, who with axe and rifle won their way from the Alleghenies to the Rio Grande and the Pacific. . . . They . . . made their abode at the foot of the mountains, and became the outposts of civilization. . . . In this land of hills, covered by unbroken forest, they took root and flourished, stretching in a broad belt from north to south, a shield of sinewy men thrust in between the people of the seaboard and the red warriors of the wilderness. All through this region they were alike; they had as little kinship with the Cavalier as with the Quaker; the west was won by those who have been rightly called the Roundheads of the south, the same men who, before any others, declared for American independence. The two facts of most importance to remember in dealing with our pioneer history are, first, that the western portions of Virginia and the Carolinas were peopled by an entirely different stock from that which had long existed in the tide water regions of those colonies, and, secondly, that, except for those in the Carolinas who came from Charleston, the immigrants of this stock were mostly from the north, from their great breeding ground and nursery in western Pennsylvania. That these Irish Presbyterians were a bold and hardy race is proved by their at once pushing past the settled regions, and plunging into the wilderness as the leaders of the white advance. They were the first and last set of immigrants to do this; all others have merely followed in the wake of their predecessors. But, indeed, they were fitted to be Americans from the very start; they were kinsfolk of the Covenanters, they deemed it a religious duty to interpret their own Bible, and held for a divine right the election of their own clergy. For generations, their whole ecclesiastical and scholastic systems had been fundamentally democratic."—T. Roosevelt, *The Winning of the West*, v. 1, ch. 5.

ALSO IN J. Phelan, *Hist. of Tennessee*, ch. 23.

SCOTCH MILE ACT. See SCOTLAND: A. D. 1660-1666.

SCOTIA, The name. See SCOTLAND, THE NAME.

SCOTLAND.

The name.—"The name of Scotia, or Scotland, whether in its Latin or its Saxon form, was not applied to any part of the territory forming the modern kingdom of Scotland till towards the end of the tenth century. Prior to that period it was comprised in the general appellation of Britannia, or Britain, by which the whole island was designated in contradistinction from that of Hibernia, or Ireland. That part of the island of Britain which is situated to the north of the Firths of Forth and Clyde seems indeed to have been known to the Romans as early as the first century by the distinctive name of Caledonia, and it also appears to have borne from an early period another appellation, the Celtic form of

which was Albu, Alba, or Alban, and its Latin form Albania. The name of Scotia, however, was exclusively appropriated to the island of Ireland. Ireland was emphatically Scotia, the 'patria,' or mother-country of the Scots; and although a colony of that people had established themselves as early as the beginning of the sixth century in the western districts of Scotland, it was not till the tenth century that any part of the present country of Scotland came to be known under that name. . . . From the tenth to the twelfth or thirteenth centuries the name of Scotia, gradually superseding the older name of Alban, or Albania, was confined to a district nearly corresponding with that part of the Lowlands of Scot-

land which is situated on the north of the Firth of Forth. . . . The three propositions—1st, That Scotia, prior to the tenth century, was Ireland, and Ireland alone, 2d, That when applied to Scotland it was considered a new name superinduced upon the older designation of Alban or Albania, and, 3d, That the Scotia of the three succeeding centuries was limited to the districts between the Forth, the Spey, and Drumalban,—lie at the very threshold of Scottish history.—W. F. Skene, *Celtic Scotland*, v. 1, *introd.*

The Picts and Scots.—"Cæsar tells us that the inhabitants of Britain in his day painted themselves with a dye extracted from woad, by the time, however, of British independence under Cæraustus and Allectus, in the latter part of the third century, the fashion had so far fallen off in Roman Britain that the word 'Picti,' Picts, or painted men, had got to mean the peoples beyond the Northern wall. . . . Now, all these Picts were natives of Britain, and the word Picti is found applied to them for the first time, in a panegyric by Eumenius, in the year 296, but in the year 360 another painted people appeared on the scene. They came from Ireland, and, to distinguish these two sets of painted foes from one another, Latin historians left the painted natives to be called Picti, as had been done before, and for the painted invaders from Ireland they retained, untranslated, a Celtic word of the same (or nearly the same) meaning, namely 'Scotti.' Neither the Picts nor the Scotti probably owned these names, the former of which is to be traced to Roman authors, while the latter was probably given the invaders from Ireland by the Brythons, whose country they crossed the sea to ravage. The Scots, however, did recognize a national name, which described them as painted or tattooed men. This word was Cruithnig, which is found applied equally to the painted people of both islands. . . . The eponymus of all the Picts was Cruithne, or Cruithnechan, and we have a kindred Brythonic form in Prydyn, the name by which Scotland once used to be known to the Kymry."—J. Rhys, *Celtic Britain*, ch. 7.—A different view of the origin and signification of these names is maintained by Dr. Guest.—E. Guest, *Origines Celticae*, v. 2, pt. 1, ch. 1.—Prof. Freeman looks upon the question as unsettled. He says "The proper Scots, as no one denies, were a Gaelic colony from Ireland. The only question is as to the Picts or Caledonians. Were they another Gaelic tribe, the vestige of a Gaelic occupation of the island earlier than the British occupation, or were they simply Britons who had never been brought under the Roman dominion? The geographical aspect of the case favours the former belief, but the weight of philological evidence seems to be on the side of the latter."—E. A. Freeman, *Hist. of the Norman Conq. of Eng.*, ch. 2, sect. 1, *foot-note*.

ALSO IN: W. F. Skene, *Celtic Scotland*, bk. 1, ch. 5 A. D. 78-84.—Roman conquests under Agricola. See BRITAIN: A. D. 78-84.

A. D. 208-211.—Campaigns of Severus against the Caledonians. See BRITAIN: A. D. 208-211.

A. D. 367-370.—The repulse of the Picts and Scots by Theodosius. See BRITAIN: A. D. 367-370.

6th Century.—The Mission of St. Columba. See COLUMBAN CHURCH.

6-7th Centuries.—Part included in the English Kingdom of Northumberland. See ENGLAND: A. D. 547-683.

7th Century.—The Four Kingdoms.—"Out of these Celtic and Teutonic races [Picts, Scots, Britons of Strathclyde, and Angles] there emerged in that northern part of Britain which eventually became the territory of the subsequent monarchy of Scotland, four kingdoms within definite limits and under settled forms of government, and as such we find them in the beginning of the 7th century, when the conflict among these races, which succeeded the departure of the Romans from the island, and the termination of their power in Britain, may be held to have ceased and the limits of these kingdoms to have become settled. North of the Firths of Forth and Clyde were the two kingdoms of the Scots of Dalriada on the west and of the Picts on the east. They were separated from each other by a range of mountains termed by Adamnan the Dorsal ridge of Britain, and generally known by the name of Drumalban.

The colony [of Dalriada] was originally founded by Fergus Mor, son of Ere, who came with his two brothers Loarn and Angus from Irish Dalriada in the end of the 5th century [see DALRIADA], but the true founder of the Dalriadic kingdom was his great grandson Aedan, son of Gabran. The remaining districts north of the Firths of Forth and Clyde formed the kingdom of the Picts. . . . The districts south of the Firths of Forth and Clyde, and extending to the Solway Firth on the west and to the Tyne on the east, were possessed by the two kingdoms of the Britons [afterwards Strathclyde], on the west and of the Angles of Bernicia on the east. The former extended from the river Derwent in Cumberland in the south to the Firth of Clyde in the north, which separated the Britons from the Scots of Dalriada.

The Angles of Bernicia were now in firm possession of the districts extending along the east coast as far as the Firth of Forth, originally occupied by the British tribe of the Otadini and afterwards by the Picts, and including the counties of Berwick and Roxburgh and that of East Lothian or Haddington, the rivers Esk and Gala forming here their western boundary.

. . . In the centre of Scotland, where it is intersected by the two arms of the sea, the Forth and the Clyde, and where the boundaries of these four kingdoms approach one another, is a territory extending from the Esk to the Tay, which possessed a very mixed population and was the scene of most of the conflicts between these four states." About the middle of the 7th century, Oswiu or Oswiu, king of Northumberland (which then included Bernicia), having overcome the Mercians, "extended his sway not only over the Britons but over the Picts and Scots; and thus commenced the dominion of the Angles over the Britons of Alclyde, the Scots of Dalriada, and the southern Picts, which was destined to last for thirty years. . . . In the meantime the little kingdom of Dalriada was in a state of complete disorganisation. We find no record of any real king over the whole nation of the Scots, but each separate tribe seems to have remained isolated from the rest under its own chief, while the Britons exercised a kind of sway over them, and along with the Britons they were under subjection to the Angles." In 685, on an attempt

being made to throw off the yoke of the Angles of Northumbria, King Egfrid or Egfrith, son of Oswiu, led an army into the country of the Picts and was there defeated crushingly and slain in a conflict styled variously the battle of Dunnichen, Duin Nechtain, and Nechtan's Mere. The effect of the defeat is thus described by Bede: "'From that time the hopes and strength of the Angles kingdom began to fluctuate and to retrograde, for the Picts recovered the territory belonging to them which the Angles had held, and the Scots who were in Britain and a certain part of the Britons regained their liberty, which they have now enjoyed for about forty six years'"—W. F. Skene, *Celtic Scotland*, bk 1, ch 5 (p 1).

8-9th Centuries.—The kingdom of Scone and the kingdom of Alban.—"The Pictish kingdom had risen fast to greatness after the victory of Nectansmere in 685. In the century which followed Egfrith's defeat, its kings reduced the Scots of Dalriada from nominal dependence to actual subjection, the annexation of Angus and Fife carried their eastern border to the sea, while to the south their alliance with the Northumbrians in the warfare which both waged on the Welsh extended their bounds on the side of Cumbria or Strath-Clyde. But the hour of Pictish greatness was marked by the extinction of the Pictish name. In the midst of the 9th century the direct line of their royal house came to an end, and the under king of the Scots of Dalriada, Kenneth Mac Alpin, ascended the Pictish throne in right of his maternal descent. For fifty years more Kenneth and his successors remained kings of the Picts. At the moment we have reached, however [the close of the 9th century], the title passed suddenly away, the tribe which had given its chief to the throne gave its name to the realm, and 'Pict land' disappeared from history to make room first for Alban or Albania, and then for 'the land of the Scots'"—J R Green, *The Conquest of England*, ch 4.—It appears however that, before the kingdom of Alban was known, there was a period during which the realm established by the successors of Kenneth Mac Alpin, the Scot, occupying the throne of the Picts, was called the kingdom of Scone, from the town which became its capital. "It was at Scone too that the Coronation Stone was 'reverently kept for the consecration of the kings of Alban,' and of this stone it was believed that 'no king was ever wont to reign in Scotland unless he had first, on receiving the royal name, sat upon this stone at Scone.'" . . . Of its identity with the stone now preserved in the coronation chair at Westminster there can be no doubt. It is an oblong block of red sandstone, some 28 inches long by 16 inches broad, and 10½ inches deep. . . . Its mythic origin identifies it with the stone which Jacob used as a pillow at Bethel, . . . but history knows of it only at Scone." Some time near the close of the 9th century "the kingdom ceased to be called that of Scone and its territory Cruithentuath, or Pictavia its Latin equivalent, and now became known as the kingdom of Alban or Albania, and we find its kings no longer called kings of the Picts but kings of Alban."—W. F. Skene, *Celtic Scotland*, bk. 1, ch. 6-7 (p. 1).

9th Century.—The Northmen on the coasts and in the islands. See NORMANS.—NORTHMEN: 8-9TH CENTURIES.

10-11th Centuries.—The forming of the modern kingdom and its relations to England.—"The fact that the West-Saxon or English Kings, from Eadward the Elder [son of Alfred the Great] onwards, did exercise an external supremacy over the Celtic princes of the island is a fact too clear to be misunderstood by any one who looks the evidence on the matter fairly in the face. I date their supremacy over Scotland from the reign of Eadward the Elder, because there is no certain earlier instance of submission on the part of the Scots to any West-Saxon King.

The submission of Wales [A. D. 828] dates from the time of Egberht, but it evidently received a more distinct and formal acknowledgement [A. D. 922] in the reign of Eadward. Two years after followed the Commendation of Scotland and Strathclyde. . . . I use the feudal word Commendation, because that word seems to me better than any other to express the real state of the case. The transaction between Eadward and the Celtic princes was simply an application, on an international scale, of the general principle of the Comitatus. . . . A man 'chose his Lord'; he sought some one more powerful than himself, with whom he entered into the relation of Comitatus, as feudal ideas strengthened, he commonly surrendered his allodial land to the Lord so chosen, and received it back again from him on a feudal tenure. This was the process of Commendation, a process of everyday occurrence in the case of private men choosing their Lords, whether those Lords were simple gentlemen or Kings. And the process was equally familiar among sovereign princes themselves.

There was nothing unusual or degrading in the relation, if Scotland, Wales, Strathclyde, commended themselves to the West-Saxon King, they only put themselves in the same relation to their powerful neighbour in which every continental prince stood in theory, and most of them in actual fact, to the Emperor, Lord of the World. The original Commendation to the Eadward of the tenth century, confirmed by a series of acts of submission spread over the whole of the intermediate time, is the true justification for the acts of his glorious namesake [Edward I] in the thirteenth century. The only difference was that, during that time, feudal notions had greatly developed on both sides; the original Commendation of the Scottish King and people to a Lord had changed, in the ideas of both sides, into a feudal tenure of the land of the Scottish Kingdom. But this change was simply the universal change which had come over all such relations everywhere. . . . But it is here needful to point out two other distinct events which have often been confounded with the Commendation of Scotland, a confusion through which the real state of the case has often been misunderstood. . . . It is hard to make people understand that there have not always been Kingdoms of England and Scotland, with the Tweed and the Cheviot Hills as the boundaries between them. It must be borne in mind that in the tenth century no such boundaries existed, and that the names of England and Scotland were only just beginning to be known. At the time of the Commendation the country which is now called Scotland was divided among three quite distinct sovereignties. North of the Forth and Clyde reigned the King of Scots, an independent Celtic prince reigning over a Celtic people, the

Picts and Scots, the exact relation between which two tribes is a matter of perfect indifference to my present purpose. South of the two great firths the Scottish name and the Scottish dominion were unknown. The south-west part of modern Scotland formed part of the Kingdom of the Strathclyde Welsh, which up to 924 was, like the Kingdom of the Scots, an independent Celtic principality. The south-eastern part of modern Scotland, Lothian in the wide sense of the word, was purely English or Danish, as in language it remains to this day. It was part of the Kingdom of Northumberland, and it had its share in all the revolutions of that Kingdom. In the year 924 Lothian was ruled by the Danish Kings of Northumberland, subject only to that precarious superiority on the part of Wessex which had been handed on from Egbert and Ælfred. In the year 924, when the three Kingdoms, Scotland, Strathclyde and Northumberland, all commended themselves to Eadward, the relation was something new on the part of Scotland and Strathclyde; but on the part of Lothian, as an integral part of Northumberland, it was only a renewal of the relation which had been formerly entered into with Egbert and Ælfred. . . . The transactions which brought Scotland, Strathclyde, and Lothian into their relations to one another and to the English Crown were quite distinct from each other. They were as follows:—First, the Commendation of the King and people of the Scots to Eadward in 924. Secondly, the grant of Cumberland by Eadmund to Malcolm in 945. . . . In 945 the reigning King [of Cumberland, or Strathclyde] revolted against his over-lord Eadmund; he was overthrown and his Kingdom ravaged; it was then granted on tenure of military service to his kinsman Malcolm King of Scots. . . . The southern part of this territory was afterwards . . . annexed to England; the northern part was retained by the Scottish Kings, and was gradually, though very gradually, incorporated with their own Kingdom. The distinction between the two states seems to have been quite forgotten in the 13th century. The third transaction was "the grant of Lothian to the Scottish kings, either under Eadgar or under Cnut. . . . The date of the grant of Lothian is not perfectly clear. But whatever was the date of the grant, there can be no doubt at all as to its nature. Lothian, an integral part of England, could be granted only as any other part of England could be granted, namely to be held as part of England, its ruler being in the position of an English Earl. . . . But in such a grant the seeds of separation were sown. A part of the Kingdom which was governed by a foreign sovereign, on whatever terms of dependence, could not long remain in the position of a province governed by an ordinary Earl. . . . That the possession of Lothian would under all ordinary circumstances remain hereditary, must have been looked for from the beginning. This alone would distinguish Lothian from all other Earldoms. . . . It was then to be expected that Lothian, when once granted to the King of Scots, should gradually be merged in the Kingdom of Scotland. But the peculiar and singular destiny of this country could hardly have been looked for. Neither Eadgar nor Kenneth could dream that this purely English or Danish province would become the historical Scotland. The

different tenures of Scotland and Lothian got confounded; the Kings of Scots, from the end of the eleventh century, became English in manners and language; they were not without some pretensions to the Crown of England, and not without some hopes of winning it. They thus learned to attach more and more value to the English part of their dominions, and they laboured to spread its language and manners over their original Celtic territory. They retained their ancient title of Kings of Scots, but they became in truth Kings of English Lothian and of Anglicized Fife. A state was thus formed, politically distinct from England, and which political circumstances gradually made bitterly hostile to England, a state which indeed retained a dark and mysterious Celtic background, but which, as it appears in history, is English in laws, language and manners, more truly English indeed, in many respects, than England itself remained after the Norman Conquest."—E. A. Freeman, *Hist. of the Norman Conquest of Eng.*, ch. 3, sect. 4.

A. D. 1005-1034.—The kingdom acquires its final name.—"The mixed population of Picts and Scots had now become to a great extent amalgamated, and under the influence of the dominant race of the Scots were identified with them in name. Their power was now to be further consolidated, and their influence extended during the thirty years' reign of a king who proved to be the last of his race, and who was to bequeath the kingdom, under the name of Scotland, to a new line of kings. This was Malcolm, the son of Kenneth, who slew his predecessor, Kenneth, the son of Dubh, at Monzievaird. . . . With Malcolm the descendants of Kenneth mac Alpin, the founder of the Scottish dynasty, became extinct in the male line."—W. F. Skene, *Celtic Scotland*, bk. 1, ch. 8.

A. D. 1039-1054.—The reign of Macbeth or Macbeda.—Malcolm was succeeded by his daughter's son, Duncan. "There is little noticeable in his [Duncan's] life but its conclusion. He had made vain efforts to extend his frontiers southward through Northumberland, and was engaged in a war with the holders of the northern independent states at his death in the year 1039. . . . He was slain in 'Bothgowan,' which is held to be Gaelic for 'a smith's hut.' The person who slew him, whether with his own hand or not, was Macbeda, the Maarmor of Ross, or of Ross and Moray; the ruler, in short, of the district stretching from the Moray Frith and Loch Ness northwards. The place where the smith's hut stood is said to have been near Elgin. This has not been very distinctly established; but at all events it was near if not actually within the territory ruled by Macbeda, and Duncan was there with aggressive designs. The maarmor's wife was Grunch, a granddaughter of Kenneth IV. If there was a grandson of Kenneth killed by Malcolm, this was his sister. But whether or not she had this inheritance of revenge, she was, according to the Scots authorities, the representative of the Kenneth whom the grandfather of Duncan had deprived of his throne and his life. . . . The deeds which raised Macbeda and his wife to power were not to appearance much worse than others of their day done for similar ends. However he may have gained his power, he exercised it with good temper, according to the reports nearest to his time. It is among the

most curious of the antagonisms that sometimes separate the popular opinion of people of mark from anything positively known about them, that this man, in a manner sacred to splendid infamy, is the first whose name appears in the ecclesiastical records both as a king of Scotland and a benefactor of the Church; and is also the first who, as king of Scotland, is said by the chroniclers to have offered his services to the Bishop of Rome. The ecclesiastical records of St. Andrews tell how he and his queen made over certain lands to the Culdees of Lochleven, and there is no such fact on record of any earlier king of Scotland. Of his connection with Rome, it is a question whether he went there himself. . . . That he sent money there, however, was so very notorious as not only to be recorded by the insular authorities, but to be noticed on the Continent as a significant event. . . . The reign of this Macbedu or Macbeth forms a noticeable period in our history. He had a wider dominion than any previous ruler, having command over all the country now known as Scotland, except the Isles and a portion of the Western Highlands. . . . With him, too, ended that mixed or alternative regal succession which, whether it was systematic or followed the law of force, is exceedingly troublesome to the inquirer. . . . From Macbeth downwards . . . the rule of hereditary succession holds, at all events to the extent that a son, where there is one, succeeds to his father. Hence this reign is a sort of turning-point in the constitutional history of the Scottish crown."—J. H. Burton, *Hist. of Scotland*, v. 1, ch. 10.

A. D. 1066-1093.—Effects of the Norman Conquest of England.—Civilization and growth of the Northern Kingdom.—Reign of Malcolm III.—"The Norman Conquest of England produced a great effect upon their neighbours. In the first place, a very great number of the Saxons who fled from the cruelty of William the Conqueror, retired into Scotland, and this had a considerable effect in civilizing the southern parts of that country; for if the Saxons were inferior to the Normans in arts and in learning, they were, on the other hand, much superior to the Scots, who were a rude and very ignorant people. These exiles were headed and accompanied by what remained of the Saxon royal family, and particularly by a young prince named Edgar Etheling, who was a near kinsman of Edward the Confessor, and the heir of his throne, but dispossessed by the Norman Conqueror. This prince brought with him to Scotland two sisters, named Margaret and Christian. They were received with much kindness by Malcolm III., called Canmore [Ceannmore] (or Great Head), who remembered the assistance which he had received from Edward the Confessor. . . . He himself married the Princess Margaret (1068), and made her the Queen of Scotland. . . . When Malcolm, King of Scotland, was thus connected with the Saxon royal family of England, he began to think of chasing away the Normans, and of restoring Edgar Etheling to the English throne. This was an enterprise for which he had not sufficient strength; but he made deep and bloody inroads into the northern parts of England, and brought away so many captives, that they were to be found for many years afterwards in every Scottish village, nay, in every Scottish hovel. No

doubt, the number of Saxons thus introduced into Scotland tended much to improve and civilize the manners of the people. . . . Not only the Saxons, but afterwards a number of the Normans themselves, came to settle in Scotland, . . . and were welcomed by King Malcolm. He was desirous to retain these brave men in his service, and for that purpose he gave them great grants of land, to be held for military services; and most of the Scottish nobility are of Norman descent. And thus the Feudal System was introduced into Scotland as well as England, and went on gradually gaining strength, till it became the general law of the country, as indeed it was that of Europe at large. Malcolm Canmore, thus increasing in power, and obtaining reinforcements of warlike and civilized subjects, began greatly to enlarge his dominions. At first he had resided almost entirely in the province of Fife, and at the town of Dunfermline, where there are still the ruins of a small tower which served him for a palace. But as he found his power increase, he ventured across the Frith of Forth, and took possession of Edinburgh and the surrounding country, which had hitherto been accounted part of England. The great strength of the castle of Edinburgh, situated upon a lofty rock, led him to choose that town frequently for his residence, so that in time it became the metropolis, or chief city of Scotland. This king Malcolm was a brave and wise prince, though without education. He often made war upon King William the Conqueror of England, and upon his son and successor, William, who, from his complexion, was called William Rufus, that is, Red William. Malcolm was sometimes beaten in these wars, but he was more frequently successful; and not only made a complete conquest of Lothian, but threatened also to possess himself of the great English province of Northumberland, which he frequently invaded." Malcolm Canmore was killed in battle at Alnwick Castle (1093), during one of his invasions of English territory. —Sir W. Scott, *Tales of a Grandfather (Scotland)*; abridged by E. Ginn, ch. 4.

Also in: J. H. Burton, *Hist. of Scotland*, v. 1, ch. 11.

A. D. 1093-1153.—Successors of Malcolm III.—The reign of David I.—His civilizing work and influence.—"Six sons and two daughters were the offspring of the marriage between Malcolm and Margaret. Edward, the eldest, perished with his father, and Ethelred, created Abbot of Dunkeld and Earl of Fife, appears to have survived his parents for a very short time; Edmund died in an English cloister, a penitent and mysterious recluse; Edgar, Alexander, and David, lived to wear, in succession, the crown of Scotland. Of the two daughters, Editha . . . became the queen of Henry of England. . . . Three parties may be said to have divided Scotland at the period of Malcolm's death." One of these parties, inspired with jealousy of the English influence which had come into the kingdom with queen Margaret, succeeded in raising Donald Bane, a brother of the late king Malcolm, to the throne. Donald was soon displaced by Edmund, who is sometimes said to have been an illegitimate son of Malcolm; and in 1097 Edmund was dethroned by Edgar, the son of Malcolm and Margaret. Edgar, dying in 1107, was succeeded by Alexander I., and he, in 1124, by David I. The reign of David was contemporary

with the dark and troubled time of Stephen in England, and he took an unfortunate part in the struggle between Stephen and the Empress Matilda, suffering a dreadful defeat in the famous Battle of the Standard (see STANDARD, BATTLE OF). But "the whole of the north of England beyond the Tees" was "for several years . . . under the influence, if not under the direct authority, of the Scottish king, and the comparative prosperity of this part of the kingdom contrasting strongly with the anarchy prevailing in every other quarter, naturally inclined the population of the northern counties to look with favour upon a continuance of the Scottish connection."

Pursuing the policy inaugurated by his mother [the English princess Margaret], he encouraged the resort of foreign merchants to the ports of Scotland, insuring to native traders the same advantages which they had enjoyed during the reign of his father, whilst he familiarized his Gaelic nobles, in their attendance upon the royal court, with habits of luxury and magnificence, remitting three years' rent and tribute—according to the account of his contemporary Malmesbury—to all his people who were willing to improve their dwellings, to dress with greater elegance, and to adopt increased refinement in their general manner of living. Even in the occupations of his leisure moments he seems to have wished to exercise a softening influence over his countrymen, for, like many men of his character, he was fond of gardening, and he delighted in indoctrinating his people in the peaceful arts of horticulture, and in the mysteries of planting and of grafting. For similar reasons he sedulously promoted the improvement of agriculture, or rather, perhaps, directed increased attention to it, for the Scots of that period were still a pastoral, and, in some respects, a migratory people. . . . David hoped to convert the lower orders into a more settled and industrious population, whilst he enjoined the higher classes to 'live like noblemen' upon their own estates, and not to waste the property of their neighbours. . . . In consequence of these measures feudal castles began, ere long, to replace the earlier buildings of wood and wattles rudely fortified by earthworks; and towns rapidly grew up around the royal castles and about the principal localities of commerce. . . . The prosperity of the country during the last fifteen years of his reign [he died in 1158] contrasted strongly with the miseries of England under the disastrous rule of Stephen; Scotland became the granary from which her neighbour's wants were supplied, and to the court of Scotland's king resorted the knights and nobles of foreign origin, whom the commotions of the Continent had hitherto driven to take refuge in England.—E. W. Robertson, *Scotland under her Early Kings*, v. 1, ch. 6-8.

A. D. 1153.—Accession of Malcolm IV.

A. D. 1165.—Accession of William IV. (called The Lion).

A. D. 1174-1189.—Captivity of William the Lion, his oath of fealty to the English king, and his release from it.—In 1174, on the occasion of a general conspiracy of rebellion against Henry II., contrived at Paris, headed by his wife and sons, and joined by great numbers of the nobles throughout his dominions, both in England and in France, William the Lion, king of Scotland, was induced to assist the rebellion

by the promise of Northumberland for himself. Henry was in France until July, 1174, when he was warned that "only his own presence could retrieve England, where a Scotch army was pouring in from the north, while David of Huntingdon headed an army in the midland counties, and the young prince was preparing to bring over fresh forces from Gravelines. Henry crossed the channel in a storm, and, by advice of a Norman bishop, proceeded at once to do penance at Becket's shrine. On the day of his humiliation, the Scotch king, William the Lion, was surprised at Alnwick and captured. This, in fact, ended the war, for David of Huntingdon was forced to return into Scotland, where the old feud of Gael and Saxon had broken out. The English rebels purchased peace by a prompt submission. In less than a month Henry was able to leave England to itself." The king of Scotland was taken as a prisoner to Falaise, in Normandy, where he was detained for several months. "By advice of a deputation of Scotch prelates and barons he at last consented to swear fealty to Henry as his liege lord, and to do provisional homage for his son. His chief vassals guaranteed this engagement, hostages were given, and English garrisons received into three Scotch towns, Roxburgh, Berwick, and Edinburgh. Next year [1175] the treaty was solemnly ratified at York."—C. H. Pearson, *Hist. of Eng. during the Early and Middle Ages*, v. 1, ch. 31.—This engagement of fealty on the part of William the Lion is often referred to as the Treaty of Falaise. Fourteen years afterwards, when Henry's son, Richard, Cœur de Lion, had succeeded to the throne, the Scotch king was absolved from it. "Early in December [1189], while Richard was at Canterbury on his way to the sea [preparing to embark upon his crusade], William the Lion came to visit him, and a bargain was struck to the satisfaction of both parties. Richard received from William a sum of 10,000 marks, and his homage for his English estates, as they had been held by his brother Malcolm, in return, he restored to him the castles of Roxburgh and Berwick, and released him and his heirs for ever from the homage for Scotland itself, enforced by Henry in 1175."—K. Norgate, *England under the Angevin Kings*, v. 2, ch. 7.

ALSO IN: W. Burns, *Scottish War of Independence*, v. 1, ch. 12.

A. D. 1214.—Accession of Alexander II.

A. D. 1249.—Accession of Alexander III.

A. D. 1263.—The Norwegian invasion and the Battle of Largs.—"The western Highlands and Islands formed the original territory of the Scots. But we have seen how the Norwegians and Danes, seizing Shetland and Orkney, spread themselves over the western Archipelago, even as far south as Man, thereby putting an end, for 800 years, to the intercommunication between the mainlands of Scotland and Ireland. These islands long formed a sort of maritime community, sometimes under the active authority of the kings of Norway, sometimes connected with the Norwegian settlers in Ireland—Ostmen, as they were called; sometimes partially ruled by kings of Man, but more generally subject to chieftains more or less powerful, who, when opportunity offered, made encroachments even on the mainland. . . . Alexander II. seems to have determined to bring this sort of interregnum to

a close, and he was engaged in an expedition for that purpose when he died at the little island of Kerrera, near Oban. His son, as he advanced to manhood, appears to have revived the idea of completely re-annexing the Islands. Complaints were made by the islanders to Haco, king of Norway, of aggressions by the earl of Ross and other mainland magnates, in the interest of the king of Scots, and Haco, who was at once a powerful and a despotic monarch resolved to vindicate his claims as suzerain of the isles. Haco accordingly fitted out a splendid fleet, consisting of 100 vessels, mostly of large size, fully equipped, and crowded with gallant soldiers and seamen. On the 10th of July, 1263 'the mightiest armament that ever left the shores of Norway sailed from the haven of Hrolver'.

The island chieftains, Magnus of the Orkneys, Magnus, king of Man, Dougal MacRoderic, and others, met the triumphant fleet, swelling its numbers as it advanced amongst the islands. Most of the chiefs made their peace with Haco, though there were exceptions. The invading fleet entered the Clyde, numbering by this time as many as 160 ships. A squadron of 60 sail proceeded up Loch long, the crews drew their boats across the narrow isthmus at Tarbet, launched on Loch lomond and spread their ravages, by fire and sword over the Lennox and Stirlingshire. The alarm spread over the surrounding country, and gradually a Scottish army began to gather on the Ayrshire side of the firth.

Whether voluntarily or from stress of weather, some portion of the Norwegians made a landing near Largs on the Ayrshire coast, opposite to Bute. These being attacked by the Scots, reinforcements were landed and a fierce but desultory struggle was kept up, with varying success, from morning till night. Many of the ships were driven ashore. Most of the Norwegians who had landed were slain. The remainder of the fleet was seriously damaged.

Retracing its course among the islands on the 29th of October it reached Kirkwall in Orkney, where king Haco expired on 15th December. Such was the result of an expedition which had set out with such fair promises of success."—W Burns, *The Scottish War of Independence*, ch 18 (v 1).—"In the Norse annals our famous battle of Largs makes small figure, or almost none at all, among Hakon's battles and feats.

Of Largs there is no mention whatever in Norse books. But beyond any doubt such is the other evidence, Hakon did land there, land and fight, not conquering, probably rather beaten, and very certainly 'retiring to his ships,' as in either case he behooved to do! It is further certain he was dreadfully maltreated by the weather on those wild coasts, and altogether credible, as the Scotch records bear, that he was so at Largs very specially. The Norse Records or Sagas say merely he lost many of his ships by the tempests, and many of his men by land fighting in various parts,—tacitly including Largs, no doubt, which was the last of these misfortunes to him. . . . To this day, on a little plain to the south of the village, now town, of Largs, in Ayrshire, there are seen stone cairns and monumental heaps, and, until within a century ago, one huge, solitary, upright stone, still mutely testifying to a battle there—altogether clearly to this battle of King Hakon's; who by the Norse records, too, was in these neighbourhoods

at that same date, and evidently in an aggressive, high kind of humour"—T Carlyle, *Early Kings of Norway*, ch 15.

ALSO IN J H Burton, *Hist. of Scotland*, ch 15 (v 2).—See, also, NORMANS.—NORTHMEN 8-9TH CENTURIES, and 10-13TH CENTURIES.

A. D. 1266.—Acquisition of the Western Islands.—Three years after the battle of Largs, "in 1266, Magnus IV, the new King [of Norway], by formal treaty ceded to the King of Scots Man and all the Western Isles, specially reserving Orkney and Shetland to the crown of Norway. On the other hand, the King of Scots agreed to pay down a ransom for them of a thousand marks, and an annual rent of a hundred marks."—J H Burton, *Hist. of Scotland*, ch 15 (v 2).

A. D. 1286.—Accession of Queen Margaret (called The Maid of Norway) who died on her way to Scotland in 1290.

A. D. 1290-1305.—Death of the Maid of Norway.—Reign of John Balliol.—English conquest by Edward I.—Exploits of Wallace.—Alexander III of Scotland, dying in 1286, left only an infant granddaughter to inherit his crown. This was the child of his daughter Margaret, married to the king of Norway and dead after her first confinement. The baby queen, known in Scottish history as the Maid of Norway, was betrothed in her sixth year to Prince Edward of England, son of Edward I, and all looked promising for an early union of the Scottish and English crowns. "But this project was abruptly frustrated by the child's death on her voyage to Scotland, and with the rise of claimant after claimant of the vacant throne Edward was drawn into far other relations to the Scottish realm. Of the thirteen pretenders to the throne of Scotland, only three could be regarded as serious claimants. By the extinction of the line of William the Lion, the right of succession passed to the daughters of his brother David. The claim of John Balliol, Lord of Galloway, rested on his descent from the eldest of these; that of Robert Bruce, Lord of Annandale, on his descent from the second, that of John Hastings, Lord of Abergavenny, on his descent from the third. All the rights of a feudal suzerain were at once assumed by the English King; he entered into the possession of the country as into that of a disputed fief to be held by its overlord till the dispute was settled. Scotland was thus reduced to the subjection which she had experienced under Henry II. . . . The commissioners whom he named to report on the claims to the throne were mainly Scotch; a proposal for the partition of the realm among the claimants was rejected as contrary to Scotch law, and the claim of Balliol as representative of the elder branch was finally preferred to that of his rivals. The castles were at once delivered to the new monarch, and Balliol did homage to Edward with full acknowledgment of the services due to him from the realm of Scotland. For a time there was peace." But, presently, Edward made claims upon the Scotch nobles for service in his foreign wars which were resented and disregarded. He also asserted for his courts a right of hearing appeals from the Scottish tribunals, which was angrily denied. Barons and people were provoked to a hostility that forced Balliol to challenge war. He obtained from the pope absolution from his oath of fealty and he entered

into a secret alliance with the king of France. In the spring of 1296 Edward invaded Scotland, carried Berwick by storm, slaughtered 8,000 of its citizens, defeated the Scots with great slaughter at Dunbar, occupied Edinburgh, Stirling and Perth, and received, in July, the surrender of Balliol, who was sent to imprisonment in the Tower of London. "No further punishment, however, was exacted from the prostrate realm. Edward simply treated it as a liege, and declared its forfeiture to be the legal consequence of Balliol's treason. It lapsed in fact to the overlord, and its earls, barons and gentry swore homage in Parliament at Berwick to Edward as their king. . . . The government of the new dependency was entrusted to Warenne, Earl of Surrey, at the head of an English Council of Regency.

The disgraceful submission of their leaders brought the people themselves to the front. . . . The genius of an outlaw knight, William Wallace, saw in their smouldering discontent a hope of freedom for his country, and his daring raids on outlying parties of the English soldiery roused the country at last into revolt. Of Wallace himself, of his life or temper, we know little or nothing; the very traditions of his gigantic stature and enormous strength are dim and unhistorical. But the instinct of the Scotch people has guided it aright in choosing Wallace for its national hero. He . . . called the people itself to arms." At Stirling, in September, 1297, Wallace caught the English army in the midst of its passage of the Forth, cut half of it in pieces and put the remainder to flight. At Falkirk, in the following July, Edward avenged himself upon the forces of Wallace with terrible slaughter, and the Scottish leader narrowly escaped. In the struggle which the Scots still maintained for several years, he seems to have borne no longer a prominent part. But when they submitted, in 1303, Wallace refused Edward's offered amnesty; he was afterwards captured, sent to London for trial, and executed, his head being placed on London Bridge, according to the barbarous custom of the time.—J. R. Green, *Short Hist. of the English People*, ch. 4, sect. 3.

Also in: J. H. Burton, *Hist. of Scotland*, ch. 15 and 18-22.—C. H. Pearson, *Hist. of Eng. during the Early and Middle Ages*, v. 2, ch. 12-18.

A. D. 1305-1307.—The rising under Robert Bruce.—After the submission of Scotland in 1303, King Edward of England "set to work to complete the union of the two kingdoms. In the meantime Scotland was to be governed by a Lieutenant aided by a council of barons and churchmen. It was to be represented in the English parliament by ten deputies,—four churchmen, four barons, and two members of the commons, one for the country north of the Firths, one for the south. These members attended one parliament at Westminster, and an ordinance was issued for the government of Scotland. . . . But the great difficulty in dealing with the Scots was that they never knew when they were conquered, and, just when Edward hoped that his scheme for union was carried out, they rose in arms once more. The leader this time was Robert Bruce, Lord of Annandale, Earl of Carrick in right of his mother, and the grandson and heir of the rival of Balliol. He had joined Wallace, but had again sworn fealty to Edward at the Convention of Irvine, and had since then received many favours from

the English king. Bruce signed a bond with William Lamberton, Bishop of St. Andrews, who had also been one of Wallace's supporters. In this bond each party swore to stand by the other in all his undertakings, no matter what, and not to act without the knowledge of the other. . . . This bond became known to Edward; and Bruce, afraid of his anger, fled from London to Dumfries. There in the Church of the Grey Friars he had an interview with John Comyn of Badenoch, called the Red Comyn, who, after Balliol and his sons, was the next heir to the throne. . . . What passed between them cannot be certainly known, as they met alone"—but Comyn was slain. "By this murder and sacrilege Bruce put himself at once out of the pale of the law and of the Church, but by it he became the nearest heir to the crown, after the Balliols. This gave him a great hold on the people, whose faith in the virtue of hereditary succession was strong, and on whom the English yoke weighed heavily. On March 27, 1306, Bruce was crowned [at Scone] with as near an imitation of the old ceremonies as could be compassed on such short notice. The actual crowning was done by Isabella, Countess of Buchan, who, though her husband was a Comyn, and, as such, a sworn foe of Bruce, came secretly to uphold the right of her own family, the Macduffs, to place the crown on the head of the King of Scots. Edward determined this time to put down the Scots with rigour. . . . All who had taken any part in the murder of the Red Comyn were denounced as traitors, and death was to be the fate of all persons taken in arms. Bruce was excommunicated by a special bull from the Pope. The Countess of Buchan was confined in a room, made like a cage, in one of the towers of Berwick Castle. One of King Robert's sisters was condemned to a like punishment. His brother Nigel, his brother-in-law Christopher Seaton, and three other nobles were taken prisoners, and were put to death as traitors. . . . Edward this time made greater preparations than ever. All classes of his subjects from all parts of his dominions were invited to join the army, and he exhorted his son, Edward Prince of Wales, and 300 newly-created knights, to win their spurs worthily in the reduction of contumacious Scotland. It was well for Scotland that he did not live to carry out his vows of vengeance. He died at Burgh-on-the-Sands, July 30th. His death proved a turning-point in the history of Scotland, for, though the English still remained in possession of the strongholds, Edward II. took no effective steps to crush the rebels. He only brought the army raised by his father as far as Cumnock in Ayrshire, and retreated without doing anything."—M. MacArthur, *Hist. of Scotland*, ch. 8.

Also in: Sir W. Scott, *Hist. of Scotland*, v. 1, ch. 8-9.—W. Burns, *Scottish War of Independence*, v. 2, ch. 21-22.

A. D. 1314.—The Battle of Bannockburn.—"It is extremely difficult to give distinctness and chronological sequence to the events in Scotland from 1306 to 1310: the conditions are indeed antagonistic to distinctness. We have a people restless and feverishly excited to efforts for their liberty when opportunity should come, but not yet embodied in open war against their invaders, and therefore doing nothing distinct enough to hold a place in history. . . . The

other prominent feature in the historical conditions was the new-made king [Robert Bruce], . . . a tall strong man, of comely, attractive, and commanding countenance . . . He is steady and sanguine of temperament; his good spirits and good-humour never fail, and in the midst of misery and peril he can keep up the spirits of his followers by chivalrous stories and pleasant banter. . . . The English were driven out of the strong places one by one—sometimes by the people of the district. We hear of the fall of Edinburgh, Roxburgh, Linlithgow, Perth, Dundee, Rutherglen, and Dumfries. . . . In the beginning of the year 1309 Scotland was so far consolidated as to be getting into a place in European diplomacy. The King of France advised his son-in-law, Edward II., to agree to a souffrance or truce with the Scots. . . . While the negotiations with France went on, countenance still more important was given to the new order of things at home. The clergy in council set forth their adherence to King Robert, with the reasons for it. . . . This was an extremely important matter, for it meant, of course, that the Church would do its best to protect him from all ecclesiastical risk arising from the death of Comyn. A crisis came at last which roused the Government of England to a great effort.

After the fortresses had fallen one by one Stirling Castle still held out. It was besieged by Edward Bruce [brother of Robert] before the end of the year 1313. Mowbray the governor, stipulated that he would surrender if not relieved before the Feast of St. John the Baptist in the following year, or the 24th of June. The taking of this fortress was an achievement of which King Edward [I] was prouder than of anything else he had done in the invasions of Scotland.

That the crowning acquisition of their mighty king should thus be allowed to pass away, and stamp emphatically the utter loss of the great conquest he had made for the English crown, was a consummation too humiliating for the chivalry of England to endure without an effort. Stirling Castle must be relieved before St. John's Day, and the relieving of Stirling Castle meant a thorough invasion and resubjection of Scotland. On both sides the utmost efforts were made,—the one to relieve the Castle, the other to strengthen its besiegers. "On the 28d of June [1314] the two armies were visible to each other. If the Scots had, as it was said, between 30,000 and 40,000 men, it was a great force for the country at that time to furnish. Looking at the urgency of the measures taken to draw out the feudal array of England, to the presence of the Welsh and Irish, and to a large body of Gascons and other foreigners, it is easy to be believed that the army carried into Scotland might be, as it was said to be, 100,000 in all. The efficient force, however, was in the mounted men, and these were supposed to be about equal in number to the whole Scottish army." The Scots occupied a position of great strength and advantage (on the banks of the Bannock Burn), which they had skilfully improved by honeycombing all the flat ground with hidden pits, to make it impassable for cavalry. The English attacked them at daybreak on the 24th of June, and suffered a most ignominious and awful defeat. "The end was rout, confused and hopeless. The pitted field added to the disasters; for though they avoided it in their ad-

vance, many horsemen were pressed into it in the retreat, and floundered among the pitfalls. Through all the history of her great wars before and since, never did England suffer a humiliation deep enough to approach even comparison with this. Besides the inferiority of the victorious army, Bannockburn is exceptional among battles by the utter helplessness of the defeated. There seems to have been no rallying point anywhere. . . . None of the parts of that mighty host could keep together, and the very chaos among the multitudes around seems to have perplexed the orderly army of the Scots. The foot-soldiers of the English army seem simply to have dispersed at all points, and the little said of them is painfully suggestive of the poor wanderers having to face the two alternatives—starvation in the wilds, or death at the hands of the peasantry. The cavalry fled right out towards England. . . . Stirling Castle was delivered up in terms of the stipulation."—J. H. Burton, *Hist. of Scotland*, v. 2, ch. 23—"The defeated army . . . left dead upon the field about 30,000 men, including 200 knights and 700 esquires."—W. Burns, *Scottish War of Independence*, ch. 23 (v. 2).

ALSO IN P. F. Tytler, *Hist. of Scotland*, v. 1, ch. 3.

A. D. 1314-1328.—After Bannockburn.—The consequences of the battle in different views.—"A very general impression exists, especially among Englishmen, that the defeat at Bannockburn put an end to the attempted subjugation of Scotland. This is a mistake. . . . No doubt the defeat was of so decisive a character as to render the final result all but certain. But it required many others, though of a minor kind, to bring about the conviction described by Mr. Froude [that the Scotch would never stoop to the supremacy inflicted upon Wales], and it was yet fourteen long years till the treaty of Northampton."—W. Burns, *The Scottish War of Independence*, ch. 24 (v. 2).—"No defeat, however crushing, ever proved half so injurious to any country as the victory of Bannockburn did to Scotland. This is the testimony borne by men whose patriotism cannot be called in question.

It drove from Scotland the very elements of its growing civilization and its material wealth. The artisans of North Britain were at that time mostly English. These retired or were driven from Scotland, and with them the commercial importance of the Scottish towns was lost. The estates held by Englishmen in Scotland were confiscated, and the wealth which through the hands of these proprietors had found its way from the southern parts of the kingdom and fertilized the more barren soil of the north, at once ceased. The higher and more cultured clergy were English; these retired when the severance of Scotland from England was effected, and with them Scottish scholarship was almost extinguished, and the budding literature of the north disappeared. How calamitous was the period which followed upon Bannockburn may be partially estimated by two significant facts. Of the six princes who had nominal rule in Scotland from the death of Robert III. to James VI., not one died a natural death. Of the ten kings whose names are entered on the roll of Scottish history from the death of Robert Bruce, seven came to the throne whilst minors, and James I. was detained in England for nineteen years. The country during these long minorities, and

the time of the captivity of James, was exposed to the strife commonly attendant on minorities. . . . The war commenced by Bruce lingered for almost three centuries, either in the shape of formal warfare proclaimed by heralds and by the ceremonials usually observed at the beginning of national strife, or in the informal but equally destructive hostilities which neighbours indulge in, and which partake of the bitterness of civil war. . . . For three centuries the lands south of the Tweed, and almost as far as the Tyne at its mouth, were exposed to the ceaseless ravages of moss troopers. . . . For a while men were killed, and women outraged and murdered, and children slain without pity, and houses plundered and then burnt, and cattle swept off the grazing lands between Tweed and Tyne, until none cared, unless they were outlaws, to occupy any part of the country within a night's ride of the borders of Scotland. The sufferers in their turn soon learned to recognize no law save that of might, and avenged their wrongs by inflicting like wrongs upon others, and thus there grew up along the frontiers of either country a savage population, whose occupation was murder and plunder, and whose sole wealth was what they had obtained by violence. . . . The war, indeed, which has been called a war of independence, and fills so large a part of the annals of England and Scotland during the Middle Ages, was successful so far as its main object was concerned, the preservation of power in the hands of 'barbarous chieftains who neither feared the king nor pitied the people', the war was a miserable failure if we regard the well-being of the people themselves and the progress of the nation."—W. Denton, *England in the Fifteenth Century*, pp. 68-78. — On the other side "It [the battle of Bannockburn] put an end for ever to all hopes upon the part of England of accomplishing the conquest of her sister country. . . . Nor have the consequences of this victory been partial or confined. Their duration throughout succeeding centuries of Scottish history and Scottish liberty, down to the hour in which this is written, cannot be questioned; and without launching out into any inappropriate field of historical speculation, we have only to think of the most obvious consequences which must have resulted from Scotland becoming a conquered province of England; and if we wish for proof, to fix our eyes on the present condition of Ireland, in order to feel the reality of all that we owe to the victory at Bannockburn, and to the memory of such men as Bruce, Randolph, and Douglas."—P. F. Tytler, *Hist. of Scotland*, v. 1, ch. 3. — "It is impossible, even now, after the lapse of more than 570 years, to read any account of that battle—or still more to visit the field—without emotion. For we must remember all the political and social questions which depended on it. For good or for evil, tremendous issues follow on the gain or on the loss of national independence. . . . Where the seeds of a strong national civilisation, of a strong national character, and of intellectual wealth have been deeply sown in any human soil, the preservation of it from conquest, and from invasion, and from foreign rule, is the essential condition of its yielding its due contribution to the progress of the world. Who, then, can compute or reckon up the debt which Scotland owes to the few and gallant men who, inspired by a splendid courage and a noble faith,

stood by The Bruce in the War of Independence, and on June 24, 1314, saw the armies of the invader flying down the Carse of Stirling?"—The Duke of Argyll, *Scotland as it was and as it is*, v. 1, ch. 2.

A. D. 1326-1603.—The formation of the Scottish Parliament.—"As many causes contributed to bring government earlier to perfection in England than in Scotland; as the rigour of the feudal institutions abated sooner, and its defects were supplied with greater facility in the one kingdom than in the other, England led the way in all these changes, and burgesses and knights of the shire appeared in the parliaments of that nation, before they were heard of in ours. Burgesses were first admitted into the Scottish parliaments by Robert Bruce [A. D. 1326]; and in the preamble to the laws of Robert III. they are ranked among the constituent members of that assembly. The lesser barons were indebted to James I. [A. D. 1427] for a statute exempting them from personal attendance, and permitting them to elect representatives. The exemption was eagerly laid hold on, but the privilege was so little valued that, except one or two instances, it lay neglected during one hundred and sixty years, and James VI. first obliged them to send representatives regularly to parliament. A Scottish parliament, then, consisted anciently of great barons, of ecclesiastics, and a few representatives of boroughs. Nor were these divided, as in England, into two houses but composed one assembly, in which the lord chancellor presided.

The great barons, or lords of parliament, were extremely few, even so late as the beginning of the reign of James VI. they amounted only to 53. The ecclesiastics equaled them in number, and, being devoted implicitly to the crown, rendered all hopes of victory in any struggle desperate. As far back as our records enable us to trace the constitution of our parliaments, we find a committee distinguished by the name of lords of articles. It was their business to prepare and to digest all matters which were to be laid before the parliament. There was rarely any business introduced into parliament but what had passed through the channel of this committee. . . . This committee owed the extraordinary powers vested in it to the military genius of the ancient nobles, too impatient to submit to the drudgery of civil business. . . . The lords of articles, then, not only directed all the proceedings of parliament, but possessed a negative before debate. That committee was chosen and constituted in such a manner as put this valuable privilege entirely in the king's hands. It is extremely probable that our kings once had the sole right of nominating the lords of articles. They came afterwards to be elected by the parliament, and consisted of an equal number out of each estate."—W. Robertson, *Hist. of Scotland*, bk. 1.

A. D. 1328.—The Peace of Northampton.—In 1327 King Edward III. of England collected a splendid army of 60,000 men for his first campaign against the Scots. After several weeks of tiresome marching and countermarching, in vain attempts to bring the agile Scots to an engagement, or to stop the bold ravages of Douglas and Randolph, who led them, the young king abandoned his undertaking in disgust. He next "convoked a parliament at York, in which there appeared a tendency on the part of Eng-

land to concede the main points on which proposals for peace had hitherto failed, by acknowledging the independence of Scotland and the legitimate sovereignty of Bruce." A truce was presently agreed upon, "which it was now determined should be the introduction to a lasting peace. As a necessary preliminary, the English statesmen resolved formally to execute a resignation of all claims of dominion and superiority which had been assumed over the kingdom of Scotland, and agreed that all muniments or public instruments asserting or tending to support such a claim should be delivered up. This agreement was subscribed by the king on the 4th of March, 1328. Peace was afterwards concluded at Edinburgh the 17th of March, 1328, and ratified at a parliament held at Northampton, the 4th of May, 1328. It was confirmed by a match agreed upon between the princess Joanna, sister to Edward III., and David, son of Robert I., though both were as yet infants. Articles of strict amity were settled between the nations, without prejudice to the effect of the alliance between Scotland and France. It was stipulated that all the charters and documents carried from Scotland by Edward I. should be restored, and the king of England was pledged to give his aid in the court of Rome towards the recall of the excommunication awarded against king Robert. Lastly Scotland was to pay a sum of £20,000 in consideration of these favourable terms. The borders were to be maintained in strict order on both sides, and the fatal coronation stone was to be restored to Scotland. There was another separate obligation on the Scottish side, which led to most serious consequences in the subsequent reign. The seventh article of the Peace of Northampton provided that certain English barons should be restored to the lands and heritages in Scotland, whereof they had been deprived during the war, by the king of Scots seizing them into his own hand. The execution of this article was deferred by the Scottish king, who was not, it may be conceived, very willing again to introduce English nobles as landholders into Scotland. The English mob, on their part, resisted the removal of the fatal stone from Westminster, where it had been deposited. The deed called Ragman's Roll, being the list of the barons and men of note who subscribed the submission to Edward I. in 1296, was, however, delivered up to the Scots."—Sir W. Scott, *Hist. of Scotland*, ch. 12 (v. 1).

ALSO IN: J. Froissart, *Chronicles* (tr. by Johnes), bk. 1, ch. 18.

A. D. 1329.—Accession of David II.

A. D. 1332-1333.—The Disinherited Barons.—Balliol's invasion.—Siege of Berwick and battle of Halidon Hill.—Until his death, in 1329, King Robert Bruce evaded the enforcement of that provision of the Treaty of Northampton which pledged him to restore the forfeited estates of English nobles within the Scottish border. His death left the crown to a child of seven years, his son David, under the regency of Randolph, Earl of Murray, and the regent still procrastinated the restoration of the estates in question. At length, in 1332, the "disinherited barons," as they were called, determined to prosecute their claim by force of arms, and they made common cause with Edward Balliol, son of the ex-king of Scotland, who had been exiled

in France. The English king, Edward III., would not openly give countenance to their undertaking, nor permit them to invade Scotland across the English frontier; but he did nothing to prevent their recruiting in the northern counties an army of 3,800 men, which took ship at Ravenspur, in Yorkshire, and landed on the coast of Fifeshire, under Balliol's command. Marching westward, the invaders "finally took up a strong position in the heart of the country, with the river Earn in their front. Just before this crisis, the wise and capable Regent, Randolph, Earl of Murray, had died, and the great Sir James Douglas, having gone with King Robert's heart to offer it at the shrine of the Holy Sepulchre, had perished on his way, in conflict with the Moors of Spain. The regency had devolved upon the Earl of Mar, a man wanting both in energy and in military capacity, but so strong was the national antipathy to Balliol, as representing the idea of English supremacy, that Mar found no difficulty in bringing an army of 40,000 men into the field against him. He drew up over against the enemy on the northern bank of the Earn, on Dupplin Moor, while the Earl of March, with forces scarcely inferior to the Regent's, threatened the flank of the little army of the invaders. Balliol, however, was not wanting in valour or generalship, and there were, as usual, traitors in the Scotch army, one of whom led the English, by a ford which he knew, safe across the river in the darkness of the night. They threw themselves upon the scattered, over-secure, and ill-sentinelled camp of the enemy with such a sudden and furious onslaught, that the huge Scottish army broke up into a panic-stricken and disorganised crowd and were slaughtered like sheep, the number of the slain four times exceeding that of the whole of Balliol's army, which escaped with the loss of thirty men. The invaders now took possession of Perth, which the Earl of March forthwith surrounded, by land and water, and thought to starve into submission, but Balliol's ships broke through the blockade on the Tay, and the besiegers, despairing of success, marched off and disbanded without striking another blow. Scotland having been thus subdued by a handful of men, the nobles one by one came to make their submission. Young King David and his affianced bride were sent over to France for security, and Edward Balliol was crowned King at Scone on September 24, 1332, two months after his disembarkation in Scotland. As Balliol was thus actual (de facto) King of Scotland, Edward could now form an alliance with him without a breach of the treaty; and there seemed to be many arguments in favour of espousing his cause. The young Bruce and his dynasty represented the troublesome spirit of Scottish independence, and were closely allied with France, whose king, as will be seen, lost no opportunity of stimulating and supporting the party of resistance to England. Balliol, on the other hand, admitted in a secret despatch to Edward that the success of the expedition was owing to that King's friendly non-intervention, and the aid of his subjects; offered to hold Scotland 'as his man,' doing him homage for it as an English fief; and, treating the princess Joan's hastily formed union with David as a mere engagement, proposed to marry her himself instead. The King, as always, even on less important issues than the present, con-

sulted his Parliament. . . . Balliol in the meanwhile, having dismissed the greater part of his English auxiliaries, was lying unsuspecting of danger at Annan, when his camp was attacked in the middle of the night by a strong body of cavalry under Murray, son of the wise Regent, and Douglas, brother of the great Sir James. The entrenchments were stormed in the darkness; noble, vassal and retainer were slaughtered before they were able to organise any resistance, and Balliol himself barely escaped with his life across the English border." In the following year, however, Edward restored his helpless vassal, invading Scotland in person, besieging Berwick, and routing and destroying, at Halidon Hill, a Scotch army which came to its relief.—W. Warburton, *Edward III.*, ch. 2.

ALSO IN: W. Longman, *Life and Times of Edward III.*, v. 1, ch. 4.—J. H. Burton, *Hist. of Scotland*, v. 3, ch. 25.—See, also, BERWICK-UPON-TWEED.

A. D. 1333-1370.—The long-continued wars with Edward III.—"Throughout the whole country of Scotland, only four castles and a small tower acknowledged the sovereignty of David Bruce, after the battle of Halidon; and it is wonderful to see how, by their efforts, the patriots soon afterwards changed for the better that unfavourable and seemingly desperate state of things. In the several skirmishes and battles which were fought all over the kingdom, the Scots, knowing the country, and having the good-will of the inhabitants, were generally successful, as also in surprising castles and forts, cutting off convoys of provisions which were going to the English, and destroying scattered parties of the enemy; so that, by a long and incessant course of fighting, the patriots gradually regained what they lost in great battles. . . . You may well imagine that, during those long and terrible wars which were waged, when castles were defended and taken, prisoners made, many battles fought, and numbers of men wounded and slain, the state of the country of Scotland was most miserable. There was no finding refuge or protection in the law. . . . All laws of humanity and charity were transgressed without scruple. People were found starved to death in the woods with their families, while the country was so depopulated and void of cultivation that the wild deer came out of the remote forests, and approached near to cities and the dwellings of men. . . . Notwithstanding the valiant defence maintained by the Scots, their country was reduced to a most disastrous state, by the continued wars of Edward III., who was a wise and warlike King as ever lived. Could he have turned against Scotland the whole power of his kingdom, he might probably have effected the complete conquest, which had been so long attempted in vain. But while the wars in Scotland were at the hottest, Edward became also engaged in hostilities with France, having laid claim to the crown of that kingdom. . . . The Scots sent an embassy to obtain money and assistance from the French; and they received supplies of both, which enabled them to recover their castles and towns from the English. Edinburgh Castle was taken from the invaders by a stratagem. . . . Perth, and other important places, were also retaken by the Scots, and Edward Balliol retired out of the country, in despair of making good his pretensions to the crown.

The nobles of Scotland, finding the affairs of the kingdom more prosperous, now came to the resolution of bringing back from France, where he had resided for safety, their young King, David II., and his consort, Queen Joanna. They arrived in 1341. David II. was still a youth, neither did he possess at any period of life the wisdom and talents of his father, the great King Robert. The nobles of Scotland had become each a petty prince on his own estates; they made war on each other as they had done upon the English, and the poor King possessed no power of restraining them. Edward III. being absent in France, and in the act of besieging Calais, David was induced, by the pressing and urgent counsels of the French King, to renew the war, and profit by the King's absence from England. The young King of Scotland raised, accordingly, a large army, and, entering England on the west frontier, he marched eastward towards Durham, harassing and wasting the country with great severity; the Scots boasting that, now the King and his nobles were absent, there were none in England to oppose them, save priests and base mechanics. But they were greatly deceived. The lords of the northern counties of England, together with the Archbishop of York, assembled a gallant army. They defeated the vanguard of the Scots and came upon the main body by surprise. . . . The Scottish army fell fast into disorder. The King himself fought bravely in the midst of his nobles and was twice wounded with arrows. At length he was captured. . . . The left wing of the Scottish army continued fighting long after the rest were routed, and at length made a safe retreat. It was commanded by the Steward of Scotland and the Earl of March. Very many of the Scottish nobility were slain; very many made prisoners. The King himself was led in triumph through the streets of London, and committed to the Tower a close prisoner. This battle was fought at Neville's Cross, near Durham, on 17th October, 1346. Thus was another great victory gained by the English over the Scots. It was followed by farther advantages, which gave the victors for a time possession of the country from the Scottish Border as far as the verge of Lothian. But the Scots, as usual, were no sooner compelled to momentary submission, than they began to consider the means of shaking off the yoke. Edward III. was not more fortunate in making war on Scotland in his own name, than when he used the pretext of supporting Balliol. He marched into East-Lothian in spring, 1355, and committed such ravages that the period was long marked by the name of the Burned Candlemas, because so many towns and villages were burned. But the Scots had removed every species of provisions which could be of use to the invaders, and avoided a general battle, while they engaged in a number of skirmishes. In this manner Edward was compelled to retreat out of Scotland, after sustaining much loss. After the failure of this effort, Edward seems to have despaired of the conquest of Scotland, and entered into terms for a truce, and for setting the King at liberty. Thus David II. at length obtained his freedom from the English, after he had been detained in prison eleven years. The latter years of this King's life have nothing very remarkable. He died in 1370."—Sir W. Scott, *Tales of a Grandfather (Scotland)*; abridged by E. Gine, at 14-15.

ALSO IN: J. Froissart, *Chronicles* (tr. by Johnes), bk. 1.—W. Longman, *Life and Times of Edward III.*, v. 1, ch. 4, 10, 15, 22

A. D. 1346.—Founding of the Lordship of the Isles. See HEBRIDES. A. D. 1346-1504

A. D. 1370.—The accession of Robert II. the first of the Stewart or Stuart Dynasty.—On the death of David II. of Scotland (son of Robert Bruce) A. D. 1370, he was succeeded on the throne by his nephew, "Robert the High Steward of Scotland," whose mother was Marjory, daughter of Robert Bruce. The succession had been so fixed by act of the Scottish Parliament during "good King Robert's" life. The new King Robert began the Stewart line, as a royal dynasty. "The name of his family was Allan, or Fitz Allan, but it had become habitual to call them by the name of the feudal office held by them in Scotland, and hence Robert II. was the first of the Stewart, or, as it came to be written, the Stewart dynasty. They obtained their feudal influence through the office enjoyed by their ancestors at the Court of Scotland—the office of Steward"—J. H. Burton, *Hist. of Scotland*, ch. 26 (r. 3)—The succession of the family on the Scottish throne was as follows: Robert II., Robert III., James I., James II., James III., James IV., James V., Mary, James VI. The grandmother of Mary, the great grandmother of James VI., was Margaret Tudor, of the English royal family—sister of Henry VIII. The death of Queen Elizabeth in 1603 left the English throne with no nearer heir than the Scottish King James VI. He, therefore, united the two crowns and became James I. of England, as well as James VI. of Scotland. His successors of the dynasty in England were Charles I., before the Rebellion and Commonwealth, then Charles II., James II., Mary (of the joint reign of William and Mary), and Anne. The Hanoverian line, which succeeded, was derived from the Stuart, through a daughter of James I.—Elizabeth of Bohemia—M. Noble, *Hist. Genealogy of the House of Stuart*

ALSO IN: Sir W. Scott, *Hist. of Scotland*, ch. 15 (v. 1)

A. D. 1388.—The Battle of Otterburn. See OTTERBURN

A. D. 1390.—Accession of Robert III.

A. D. 1400-1436.—Homildon Hill and Shrewsbury.—The captivity of James I.—From 1389 to 1399 there was a truce between England and Scotland, and the Scotch borderers watched impatiently for the termination of it, that they might be let loose on the northern English counties, "like hounds let off the leash. It was asserted on the part of England, indeed, that they did not wait for the conclusion. Ten years of peaceful husbandry had prepared a harvest for them, and they swept it off in the old way—the English borderers retaliating by an invasion of the Lowlands. The political aspect again became menacing for Scotland. The conditions which rendered peace almost a necessity for England had ceased with a revolution. It was no longer Richard II., but Henry IV., who reigned; and he began his reign by a great invasion of Scotland." He marched with a large army (A. D. 1400) as far as Leith and threatened Edinburgh Castle, which was stoutly defended by the Scottish king's son; but the expedition was fruitless of results. Henry, however, gained the adhesion of the Earl of March, one of the most powerful of the Scottish nobles,

who had received an unpardonable affront from the Duke of Albany, then regent of Scotland, and who joined the English against his country in consequence. In the autumn of 1402 the Scotch retaliated Henry's invasion by a great plundering expedition under Douglas, which penetrated as far as Durham. The rieviers were returning, laden with plunder, when they were intercepted by Hotspur and the traitor March, at Homildon Hill, near Wooler, and fearfully beaten, a large number of Scotch knights and lords being killed or taken prisoner. Douglas and others among the prisoners of this battle were subsequently released by Hotspur, in defiance of the orders of King Henry, and they joined him with a considerable force when he raised his standard of revolt. Sharing the defeat of the rebellious Percys, Douglas was again taken prisoner at Shrewsbury, A. D. 1403. Two years later the English king gained a more important captive, in the person of the young heir to the Scottish throne, subsequently King James I., who was taken at sea while on a voyage to France. The young prince (who became titular king of Scotland in 1406, on his father's death) was detained at the English court nineteen years, treated with friendly courtesy by Henry IV. and Henry V. and educated with care. He married Jane Beaufort, niece of Henry IV., and was set free to return to his kingdom in 1424, prepared by his English training to introduce in Scotland a better system of government and more respectful ideas of law. The reforms which he undertook gave rise to fear and hatred among the lawless lords of the north, and they rid themselves of a king who troubled them with too many restraints, by assassinating him, on the 20th of February, 1436.—J. H. Burton, *Hist. of Scotland*, v. 3, ch. 26-27

ALSO IN: Sir W. Scott, *Hist. of Scotland*, v. 1, ch. 16-18

A. D. 1411.—Battle of Harlaw.—Defeat of the Lord of the Isles and the Highland clans. See HARLAW

A. D. 1437-1460.—Reign of James II.—Feuds in the kingdom.—The Douglasses.—James II. was crowned (1437) at six years of age. "Sir Alexander Livingstone became guardian of his person, Sir William Crichton, Chancellor of his kingdom, and Archibald, fifth Earl of Douglas, nephew of the late King, became Lieutenant-General. The history of the regency is the history of the perpetual strife of Livingstone and Crichton with each other and with the Earl of Douglas, who had become 'very potent in kine and friendis'. His 'kine and friendis' now spread over vast territories in southern Scotland, including Galloway and Annandale, and in France he was Lord of Longueville and possessor of the magnificent duchy of Touraine. The position the Douglasses occupied in being nearly related to the house of Baliol (now extinct) and to the house of Comyn placed them perilously near the throne; but there was a greater peril still, and this lay in the very dearness of the name of Douglas to Scotland. . . . To the Queen-mother had been committed by Parliament the care of her son, but as Crichton, the Chancellor, seemed disposed to take this charge upon himself, she determined to outwit him and to fulfil her duties. Accordingly, saying she was bound on a pilgrimage, she contrived to pack the boy up in her luggage, and carried him

off to Stirling Castle. He was soon, however, brought back to Edinburgh by those in power, and then they executed a wicked plot for the destruction of William, who, in 1439, had, at the age of sixteen, succeeded his father, Archibald, as Earl of Douglas. The Earl and his brother

were executed, and for a time it would appear that the mightiness of the Douglasses received a shock.

The Queen-mother had been early thrust out of the regency by Livingstone and Crichton. Distrusted because she was by birth one 'of our auld enemies of England', separated from her son, still comparatively young, and needing a strong protector, she gave her hand to Sir James Stewart, the Black Knight of Lorn.

After her second marriage she sinks out of notice, but enough is told to make it apparent that neglect and suffering accompanied the last years of the winning Jane Beaufort, who had stolen the heart of the King of Scots at Windsor Castle. The long minority of James, and the first years of his brief reign, were too much occupied in strife with the Douglasses to leave time for good government.

When there was peace, the King and his Parliament enacted many good laws.

Although the Wars of the Roses left the English little time to send armies to Scotland, and although there were no great hostilities with England, yet during this reign a great Scottish army threatened England, and a great English army threatened Scotland. James was on the side of the House of Lancaster, and 'the only key to the complicated understanding of the transactions of Scotland during the Wars of the Two Roses is to recollect that the hostilities of James were directed, not against England, but against the successors of the House of York'. Since the Battle of Durham, the frontier fortress of Roxburgh had been in English hands, and when, in 1460, it was commanded by the great partisan of York, the Earl of Warwick, James laid siege to it in person. Artillery had been in use for some time, and years before we hear of the 'cracks of war'. Still many of the guns were novelties, and, curious to study the strange new machinery of death, 'more curious than became the majesty of a King,' James ventured too near 'a misframed gun.' It burst, and one of its oaken wedges striking him, he fell to the ground, and 'died hastily thereafter,' being in the thirtieth year of his age. . . . King James III., who was eight years old, was crowned at the Monastery of Kelso in 1460.—M. G. J. Kinloch, *Hist. of Scotland*, v. 1, ch. 16.

A. D. 1460.—Accession of James III.

A. D. 1482-1488.—Lauder Bridge and Sauchie Burn.—James III., who was an infant at the time of his father's death, developed a character, as he came to manhood, which the rude nobles of his court and kingdom could not understand. "He had a dislike to the active sports of hunting and the games of chivalry, mounted on horseback rarely, and rode ill. . . . He was attached to what are now called the fine arts of architecture and music; and in studying these used the instructions of Rogers, an English musician, Cochrane, a mason or architect, and Torphichen, a dancing-master. Another of his domestic minions was Hommil, a tailor, not the least important in the conclave, if we may judge from the variety and extent of the royal wardrobe, of which a voluminous catalogue is pre-

served. Spending his time with such persons, who, whatever their merit might be in their own several professions, could not be fitting company for a prince, James necessarily lost the taste for society of a different description, whose rank imposed on him, a certain degree of restraint.

The nation, therefore, with disgust and displeasure, saw the king disuse the society of the Scottish nobles, and abstain from their counsel, to lavish favours upon and be guided by the advice of a few whom the age termed base mechanics. In this situation, the public eye was fixed upon James's younger brothers, Alexander duke of Albany, and John earl of Mar." The jealousy and suspicion of the king were presently excited by the popularity of his brothers and he caused them to be arrested (1478). Mar, accused of having dealings with witches, was secretly executed in prison and his earldom was sold to the king's favourite, Cochrane, who had amassed wealth by a thrifty use of his influence and opportunities. Albany escaped to France and thence to England, where he put himself forward as a claimant of the Scottish throne, securing the support of Edward IV by offering to surrender the hard won independence of the kingdom. An English army, under Richard of Gloucester (afterwards King Richard III.) was sent into Scotland to enforce his claim. The Scotch king assembled his forces and advanced from Edinburgh as far as Lauder (1482), to meet the invasion. At Lauder, the nobles, having becoming deeply exasperated by the arrogant state which the ex-architect assumed as Earl of Mar, held a meeting which resulted in the sudden seizure and hanging of all the king's favourites on Lauder Bridge. "All the favourites of the weak prince perished except a youth called Ramsay of Balmain, who clung close to the king's person," and was spared. Peace with Albany and his English allies was now arranged, on terms which made the duke lieutenant-general of the kingdom, but it lasted no more than a year. Albany became obnoxious and fled to England again. The doings of the king were still hateful to his nobles and people and a continual provocation of smouldering wrath. In 1488, the discontent broke out in actual rebellion, and James was easily defeated in a battle fought at Sauchie Burn, between Bannockburn and Stirling. Flying from the battle field, he fell from his horse and was taken, badly injured, into the house of a miller near by, where he disclosed his name. "The consequence was, that some of the rebels who followed the chase entered the hut and stabbed him to the heart. The persons of the murderers were never known, nor was the king's body ever found"—Sir W. Scott, *Hist. of Scotland*, ch. 20 (v. 1).

Also in: C. M. Yonge, *Cameos from Eng. Hist.*, series 3, ch. 18 and 22.

A. D. 1488.—Accession of James IV.

A. D. 1502.—The marriage which brought the crown of England to the Stuarts.—"On the 8th of August 1502 the ceremony of marriage between King James [IV. of Scotland] and Margaret, Princess of England [daughter of Henry VII. and sister of Henry VIII.], was celebrated in the Chapel of Holyrood. A union of crowns and governments might be viewed as a possible result of such a marriage; but there had been others between Scotland and England whence none followed. It was long ere such a harvest

of peace seemed likely to arise from this union—it seemed, indeed, to be so buried under events of a contrary tenor that it was almost forgotten, yet, a hundred and one years later, it sent the great-grandson of James IV. to be King of England.—J. H. Burton, *Hist. of Scotland*, ch. 30 (v. 3).

A. D. 1502-1504.—The Highlands brought to order.—Suppression of the independent Lordship of the Isles.—"The marriage of James in 1502 with the Princess Margaret, daughter of Henry VII., helped to prolong the period of tranquillity. But, in fact, his energetic administration of justice had, almost from the beginning of his reign, restored confidence, and re-awakened in his subjects an industrial activity, that had slumbered since the death of Alexander III. Everywhere he set his barons the novel task of keeping their territories in order. The Huntlys in the North, the Argylls in the West, were made virtual viceroys of the Highlands, the Douglasses were charged with maintaining the peace of the Borders, and at length the formidable Lordship of the Isles, which had been the source of all the Celtic troubles of Scotland since the days of Somerled, was broken up in 1504, after a series of fierce revolts and the claim to an independent sovereignty abandoned forever. Henceforth the chieftains of the Hebrides held their lands of the Crown, and were made responsible for the conduct of their clans"—J. M. Ross, *Scottish History and Literature*, ch. 5, p. 177.

A. D. 1513.—The Battle of Flodden.—In 1513, while Henry VIII. of England, who had joined the Holy League against France, was engaged in the latter country, besieging Tournai, he received an embassy from James IV., king of Scotland, his brother-in-law. "French intrigues, and the long standing alliance between the nations, had induced James to entertain the idea of a breach with England. Causes of complaint were not wanting. There was a legacy due from Henry VII., Sir Robert Ker, the Scotch Warden of the Marches, had been killed by a Heron of Ford, and the murderer found refuge in England, Andrew Barton, who, licensed with letters of marque against the Portuguese in revenge for the death of his father, had extended his reprisals to general piracy, had been captured and slain by Lord Thomas and Sir Edward Howard, and the Scotch King demanded justice for the death of his captain. To these questions, which had been long unsettled, an answer was now imperiously demanded. Henry replied with scorn, and the Scotch King declared war. The safety of England had been intrusted to the Earl of Surrey, who, when James crossed the border, was lying at Pontefract. Without delay, he pushed forward northward, and, challenging James to meet him on the Friday next following, came up with him when strongly posted on the hill of Flodden, with one flank covered by the river Till, the other by an impassable morass, and his front rendered impregnable by the massing of his artillery. Ashamed, after his challenge, to avoid the combat, Surrey moved suddenly northward, as though bound for Scotland, but soon marching round to the left, he crossed the Till near its junction with the Tweed, and thus turned James's position. The Scots were thus compelled to fight [September 9, 1513]. On the English right, the sons of Surrey with difficulty held their own. In the centre, where Surrey

himself was assaulted by the Scotch King and his choicest troops, the battle inclined against the English; but upon the English left the Highlanders were swept away by the archers, and Stanley, who had the command in that wing, fell on the rear of the successful Scotch centre, and determined the fortune of the day. The slaughter of the Scotch was enormous, and among the number of the slain was James himself, with all his chief nobility."—J. F. Bright, *Hist. of Eng.*, v. 2, pp. 370-372—"There lay slain on the fatal field of Flodden twelve Scottish earls, thirteen lords, and five eldest sons of peers—fifty chiefs, knights, and men of eminence, and about 10,000 common men. Scotland had sustained defeats in which the loss had been numerically greater, but never one in which the number of the nobles slain bore such a proportion to those of the inferior rank. The cause was partly the unusual obstinacy of the long defence, partly that when the common people began to desert their standards, the nobility and gentry were deterred by shame and a sense of honour from following their example."—Sir W. Scott, *Hist. of Scotland*, ch. 21 (v. 1).

ALSO IN P. F. Tytler, *Hist. of Scotland*, v. 2, ch. 6.

A. D. 1513.—Accession of James V.

A. D. 1542.—The disaster at Solway-frith.—James V. of Scotland, who was the nephew of Henry VIII. of England—the son of Henry's sister, Margaret Tudor—gave offense to his proud and powerful uncle (A. D. 1541) by excusing himself from a meeting which had been arranged to take place between the two kings, and for which Henry had taken the trouble to travel to York. It was the eager wish of the English king to persuade his royal nephew to take possession of the property of the monasteries of Scotland, in imitation of his own example. The appointed meeting was for the further urging of these proposals, more especially, and it had been frustrated through the influence of the Catholic clergy with young King James,—very much to the disgust of many among the Scottish nobles, as well as to the wrath of King Henry. Whence came results that were unexpectedly sad. Henry determined to avenge himself for the slight that had been put upon him, and, having made his preparations for war, he issued a manifesto, alleging various injuries which gave color to his declaration of hostilities. "He even revived the old claim to the vassalage of Scotland, and he summoned James to do homage to him as his liege lord and superior. He employed the Duke of Norfolk, whom he called the scourge of the Scots, to command in the war." After some preliminary raiding expeditions, the Duke of Norfolk advanced to the border with 20,000 men, or more. "James had assembled his whole military force at Fala and Sautrey, and was ready to advance as soon as he should be informed of Norfolk's invading his kingdom. The English passed the Tweed at Berwick, and marched along the banks of the river as far as Kelso, but hearing that James had collected near 30,000 men, they repossessed the river at that village, and retreated into their own country. The King of Scots, inflamed with a desire of military glory, and of revenge on his invaders, gave the signal for pursuing them, and carrying the war into England. He was surprised to find that his nobility, who were in general disaffected on

account of the preference which he had given to the clergy, opposed this resolution, and refused to attend him in his projected enterprise. Enraged at this mutiny, he reproached them with cowardice, and threatened vengeance; but still resolved, with the forces which adhered to him, to make an impression on the enemy. He sent 10,000 men to the western borders, who entered England at Solway frith [or Solway Moss]; and he himself followed them at a small distance, ready to join them upon occasion." At the same time, he took the command of his little army away from Lord Maxwell, and conferred it on one of his favorites, Oliver Sinclair. "The army was extremely disgusted with this alteration, and was ready to disband, when a small body of English appeared, not exceeding 500 men, under the command of Dacres and Musgrave. A panic seized the Scots, who immediately took to flight, and were pursued by the enemy. Few were killed in this rout, for it was no action, but a great many were taken prisoners, and some of the principal nobility." The effect of this shameful disaster upon the mind of James was so overwhelming that he took to his bed and died in a few days. While he lay upon his deathbed, his queen gave birth to a daughter, who inherited his crown, and who played in subsequent history the unfortunate role of "Mary, Queen of Scots."—D. Hume, *Hist. of Eng.*, ch. 33.

Also in: J. H. Burton, *Hist. of Scotland*, ch. 33.—W. Robertson, *Hist. of Scotland*, bk. 1.

A. D. 1542.—Accession of Queen Mary.

A. D. 1544-1548.—The English Wooing of Queen Mary.—Immediately on the death of James V., Henry VIII of England began a most resolute undertaking to secure the hand of the infant queen Mary for his own infant son. Scotland, however, was averse to the union, and resisted all the influences which the English king could bring to bear. Enraged by his failure, Henry despatched the Earl of Hertford, in May 1544, with a military and naval force, commissioned to do the utmost destructive work in its power, without attempting permanent conquest, for which it was not adequate. The expedition landed at Newhaven and seized the town of Leith, before Cardinal Beaton or Beatoun, then governing Scotland in the name of the Regent, the Earl of Arran, had learned of its approach. "The Cardinal immediately deserted the capital and fled in the greatest dismay to Stirling. The Earl of Hertford demanded the unconditional surrender of the infant Queen, and being informed that the Scottish capital and nation would suffer every disaster before they would submit to his ignominious terms, he marched immediately with his whole forces upon Edinburgh. . . . The English army entered by the Water-gate without opposition, and assaulted the Nether Bow Port, and beat it open on the second day, with a terrible slaughter of the citizens. They immediately attempted to lay siege to the Castle. . . . Baffled in their attempts on the fortress, they immediately proceeded to wreak their vengeance on the city. They set it on fire in numerous quarters, and continued the work of devastation and plunder till compelled to abandon it by the smoke and flames, as well as the continual firing from the Castle. They renewed the work of destruction on the following day; and for three successive days they returned with unabated fury to

the smoking ruins, till they had completely effected their purpose. The Earl of Hertford then proceeded to lay waste the surrounding country with fire and sword. . . . This disastrous event forms an important era in the history of Edinburgh; if we except a portion of the Castle, the churches, and the north-west wing of Holyrood Palace, no building anterior to this date now exists in Edinburgh. . . . The death of Henry VIII in 1547 tended to accelerate the renewal of his project for enforcing the union of the neighbouring kingdoms, by the marriage of his son with the Scottish Queen. Henry, on his deathbed, urged the prosecution of the war with Scotland, and the councillors of the young King Edward VI. lost no time in completing their arrangements for the purpose. . . . In the beginning of September, the Earl of Hertford, now Duke of Somerset, and Lord Protector of England, during the minority of his nephew Edward VI., again entered Scotland at the head of a numerous army, while a fleet of about 60 sail co-operated with him, by a descent on the Scottish coast. At his advance, he found the Scottish army assembled in great force to oppose him.

After skirmishing for several days with various success in the neighbourhood of Prestonpans, where the English army was encamped,—a scene long afterwards made memorable by the brief triumph of Mary's hapless descendant, Charles Stuart,—the two armies at length came to a decisive engagement on Saturday the 10th of September 1547, long after known by the name of 'Black Saturday.' The field of Pinkie, the scene of this fatal contest, lies about six miles distant from Edinburgh. The Scots were at first victorious, and succeeded in driving back the enemy, and carrying off the royal standard of England; but being almost destitute of cavalry . . . they were driven from the field, after a dreadful slaughter, with the loss of many of their nobles and leaders, both slain and taken prisoners." Notwithstanding their severe defeat, the Scots were still stubbornly resolved that their young queen should not be won by such savage wooing; and the English returned home, after burning Leith and desolating the coast country once more. Next year the royal maid of Scotland, then six years old, was betrothed to the dauphin of France and sent to the French court to be reared. So the English scheme of marriage was frustrated in a decisive way. Meantime, the Scots were reinforced by 8,000 French and 1,000 Dutch troops, and expelled the English from most of the places they held in the country.—D. Wilson, *Memorials of Edinburgh*, pt. 1, ch. 5 (p. 1).

Also in: P. F. Tytler, *Hist. of Scotland*, v. 3, ch. 1-2.—J. A. Froude, *Hist. of Eng.*, ch. 22 (p. 4) and 24-25 (p. 5).

A. D. 1546.—The murder of Cardinal Beaton.—"Cardinal Beaton [who had acquired practical control of the government, although the Earl of Arran was nominally Regent] had not used his power with moderation, equal to the prudence by which he attained it. Notwithstanding his great abilities, he had too many of the passions and prejudices of an angry leader of a faction, to govern a divided people with temper. His resentment against one party of the nobility, his insolence towards the rest, his severity to the reformers, and, above all, the barbarous and illegal execution of the famous

George Wishart, a man of honourable birth and of primitive sanctity, wore out the patience of a fierce age; and nothing but a bold hand was wanting to gratify the public wish by his destruction. Private revenge, inflamed and sanctified by a false zeal for religion, quickly supplied this want. Norman Lesly, the eldest son of the earl of Rothes, had been treated by the cardinal with injustice and contempt. It was not the temper of the man, or the spirit of the times, quietly to digest an affront. The cardinal, at that time, resided in the castle of St. Andrew's, which he had fortified at great expense, and, in the opinion of the age, had rendered it impregnable. His retinue was numerous, the town at his devotion, and the neighbouring country full of his dependents. In this situation, sixteen persons undertook to surprise his castle, and to assassinate himself, and their success was equal to the boldness of the attempt.

His death was fatal to the catholic religion, and to the French interest in Scotland. The same zeal for both continued among a great party in the nation, but when deprived of the genius and authority of so skilful a leader, operated with less effect. The sixteen conspirators, having full possession of the castle of St. Andrew's, were soon joined by friends and sympathizers—John Knox being one of the party—until 150 men were within the walls. They stood a siege for five months and only surrendered to a force sent over by the king of France, on being promised their lives. They were sent as prisoners to France, and the castle of St. Andrew's was demolished.—W. Robertson, *Hist. of Scotland* bk. 2 (c. 1).

ALSO IN P. F. Tytler, *Hist. of Scotland*, i. 3, ch. 1-2.—T. M'Crie, *Life of John Knox*, period 2.

A. D. 1547-1557.—The birth of the Protestant Reformation.—In Scotland, the kings of the house of Stuart "obtained a decisive influence over the appointment to the high dignities in the Church, but this proved advantageous neither to the Church nor, at last, to themselves.

The French abuses came into vogue here also ecclesiastical benefices fell to the dependents of the court, to the younger sons of leading houses, often to their bastards they were given or sold 'in commendam,' and then served only for pleasure and gain. The Scotch Church fell into an exceedingly scandalous and corrupt state. It was not so much disputed questions of doctrine as in Germany, nor again the attempt to keep out Papal influence as in England, but mainly aversion to the moral corruption of the spirituality which gave the first impulse to the efforts at reformation in Scotland. We find Lollard societies among the Scots much later than in England; their tendencies spread through wide circles, owing to the anti-clerical spirit of the century, and received fresh support from the doctrinal writings that came over from Germany. But the Scotch clergy was resolved to defend itself with all its might. . . . It persecuted all with equal severity as tending to injure the stability of holy Church, and awarded the most extreme penalties. To put suspected heretics to death by fire was the order of the day; happy the man who escaped the unrelenting persecution by flight, which was only possible amid great peril. These two causes, an undeniably corrupt condition, and relentless punishment of those who blamed it as it well deserved, gave

the Reform movement in Scotland, which was repressed but not stifled, a peculiar character of exasperation and thirst for vengeance. Nor was it without a political bearing, in Scotland as elsewhere. In particular, Henry VIII. proposed to his nephew, King James V., to remodel the Church after his example; and a part of the nobility, which was already favourably disposed towards England, would have gladly seen this done. But James preferred the French pattern to the English. he was kept firm in his Catholic and French sympathies by his wife, Mary of Guise, and by the energetic Archbishop Beaton. Hence he became involved in the war with England in which he fell, and after this it occasionally seemed, especially at the time of the invasions by the Duke of Somerset, as if the English, and in connexion with them the Protestant, sympathies would gain the ascendancy. But national feelings were still stronger than the religious. Exactly because England defended and recommended the religious change it failed to make way in Scotland. Under the regency of the Queen dowager, with some passing fluctuations, the clerical interests on the whole kept the upper hand. It is remarkable how under these unfavourable circumstances the foundation of the Scotch Church was laid. Most of the Scots who had fled from the country were content to provide for their subsistence in a foreign land and improve their own culture. But there was one among them who did not reconcile himself for one moment to this fate. John Knox was the first who formed a Protestant congregation in the besieged fortress of St. Andrew's, when the French took the place in 1547 he was made prisoner and condemned to serve in the galleys. After he was released, he took a zealous share in the labours of the English Reformers under Edward VI., but was not altogether content with the result, after the King's death he had to fly to the continent. He went to Geneva, where he became a student once more and tried to fill up the gaps in his studies, but above all he imbibed, or confirmed his knowledge of, the views which prevailed in that Church.

A transient relaxation of ecclesiastical control in Scotland made it possible for him to return thither . . . towards the end of 1555: without delay he set his hand to form a church-union, according to his ideas of religious independence, which was not to be again destroyed by any state power . . . Sometimes in one and sometimes in another of the places of refuge which he found, he administered the Communion to little congregations according to the Reformed rite, this was done with greater solemnity at Easter 1556, in the house of Lord Erskine of Dun, one of those Scottish noblemen who had ever promoted literary studies and the religious movement as far as lay in his power. A number of people of consequence from the Mearns (Mearnsire) were present. But they were not content with partaking the Communion; following the mind of their preacher they pledged themselves to avoid every other religious community, and to uphold with all their power the preaching of the Gospel. In this union we may see the origin of the Scotch Church, properly so called. . . . At Erskine's house met together also Lord Lorn, afterwards Earl of Argyll, and the Prior of St. Andrew's, subsequently Earl of Murray; in December 1557 Erskine, Lorn, Mur-

ray, Glencairn (also a friend of Knox), and Morton, united in a solemn engagement, to support God's word and defend his congregation against every evil and tyrannical power even unto death. When, in spite of this, another execution took place which excited universal aversion, they proceeded to an express declaration, that they would not suffer any man to be punished for transgressing a clerical law based on human ordinances. What the influence of England had not been able to effect was now produced by antipathy to France. The opinion prevailed that the King of France wished to add Scotland to his territories, and that the Regent gave him aid thereto. When she gathered the feudal array on the borders in 1557 (for the Scots had refused to contribute towards enlisting mercenaries) to invade England according to an understanding with the French, the barons held a consultation on the Tweed, in consequence of which they refused their co-operation for this purpose. It was this quarrel of the Regent with the great men of the country that gave an opportunity to the lords who were combined for the support of religion to advance with increasing resolution'—L. Von Ranke, *Hist. of Eng. principally in the 17th Cent.*, bk 3, ch 2 (v 1).

ALSO IN: T. M'Crie, *Life of John Knox*, period 1-6—G. Stuart, *Hist. of the Establishment of the Reformation of Religion in Scotland*, bk 1-2.

A. D. 1557.—The First Covenant and the Lords of the Congregation.—In 1556 John Knox withdrew from Scotland and returned to Geneva—whether through fear of increasing dangers, or for other reasons, is a question in dispute. The following year he was solicited to come back to the Scottish field of labor, by those nobles who favored the Reformation, and he gave up his Genevan congregation for the purpose of obeying their summons. "In the beginning of October he proceeded to Dieppe; but while he waited there for a vessel to convey him to Scotland, he received other letters which dashed all his hopes, by counselling him to remain where he was. The Reformers had suddenly changed their minds. . . . Sitting down in his lodging at Dieppe, Knox wrote a letter to the lords whose faith had failed, after inviting him to come to their help. . . . With it he despatched another addressed to the whole nobility of Scotland, and others to particular friends. . . . The letters of Knox had an immediate and powerful effect in stimulating the decaying zeal of the Reforming nobles. Like a fire stirred up just when ready to die out among its own ashes, it now burned more brightly than ever. Meeting at Edinburgh in the month of December, they drew up a bond which knit them into one body, pledged them to a definite line of conduct and gave consistency and shape to their plans. They had separated from the Roman communion; they now formed themselves into an opposing phalanx. This document is known in our Church history as the first Covenant, and is so important that we give it entire: 'We, perceiving how Satan, in his members, the anti-Christ of our time, cruelly do rage, seeking to overthrow and destroy the gospel of Christ and His congregation, ought, according to our bounden duty, to strive in our Master's cause, even unto the death, being certain of the victory in Him. The which our duty being well considered, we do promise before the

Majesty of God and His congregation, that we, by His grace, shall, with all diligence, continually apply our whole power, substance, and our very lives, to maintain, set forward, and establish the most blessed Word of God and His congregation, and shall labour, at our possibility, to have faithful ministers, truly and purely to administer Christ's gospel and sacraments to His people. We shall maintain them, nourish them, and defend them, the whole congregation of Christ, and every member thereof, at our whole powers and waging of our lives, against Satan and all wicked power that doth intend tyranny or trouble against the foresaid congregation. Unto the which holy word and congregation we do join us, and so do forsake and renounce the congregation of Satan, with all the superstitious abomination and idolatry thereof, and, moreover, shall declare ourselves manifestly enemies thereto, by this our faithful promise before God, testified to His congregation by our subscription to these presents, at Edinburgh, the 3rd day of December 1557 years. God called to witness—A, Earl of Argyle, Glencairn, Morton, Archibald, Lord of Lorn, John Erskine of Dun, &c. From the time that the Reformers had resolved to refrain from being present at mass, they had been in the habit of meeting among themselves for the purpose of worship. . . . Elders and deacons were chosen to superintend the affairs of these infant communities. Edinburgh has the honour of having given the example, and the names of her first five elders are still preserved. The existence of these small Protestant 'congregations,' scattered over the country, probably led the lords to employ the word so frequently in their bond, and this again led to their being called the Lords of the Congregation. It was a bold document to which they had thus put their names. It was throwing down the gauntlet to all the powers of the existing Church and State."—J. Cunningham, *Church Hist. of Scotland*, i, 1, ch 10.

ALSO IN: John Knox, *Hist. of the Reformation in Scotland* (*Works*, v 1), bk 1—D. Calderwood, *Hist. of the Kirk of Scotland*, 1557 (v 1).—T. M'Crie, *Life of John Knox*, period 5-6.

A. D. 1558.—Marriage of Mary Stuart to the Dauphin of France.—Contemplated union of Crowns. See FRANCE, A. D. 1547-1559.

A. D. 1558-1560.—Rebellion and triumph of the Lords of the Congregation.—The Geneva Confession adopted.—"In 1558 the burning of an old preacher, Walter Mill, at St. Andrew's, aroused the Lords of the Congregation, as the signers of the Covenant now called themselves. They presented their demands to the regent [the queen-dowager, Mary of Guise], and some time was spent in useless discussion. But the hands of the Reformers were strengthened by Elizabeth's accession in England, and on May 2, 1559, the leading spirit of the Scottish Reformation, John Knox, returned to Scotland. . . . Knox's influence was soon felt in the course of affairs. In May, 1559, the regent, stirred to action by the Cardinal of Lorraine, summoned the reformed clergy to Stirling. They came, but surrounded by so many followers, that the regent was afraid, and promised that, if they would disperse, she would proceed no further. They agreed; but scarcely were they gone before Mary caused the preachers to be tried and condemned in their absence. Knox's anger broke out in a fierce ser-

mon against idolatry, preached at Perth. The people of the town rose and destroyed the images in the churches, and tore down all architectural ornaments which contained sculpture. The example of Perth was followed elsewhere, and the churches of Scotland were soon robbed of their old beauty. From this time we must date the decay of the fine ecclesiastical buildings of Scotland, whose ruins still bear witness to their former splendour.

The Lords of the Congregation were now in open rebellion against the regent, and war was on the point of breaking out. It was, however, averted for a time by the mediation of a few moderate men, amongst whom was Lord James Stewart, an illegitimate son of the late king, known in later history as the Earl of Murray. Both parties agreed to lay down their arms, and submit their disputes to a meeting of the Estates of the Realm, while the regent promised not to molest the people of Perth or garrison the town with French soldiers. She kept the letter only of her promise, for she hired native troops with French money and proceeded to punish the people of Perth. This perfidy gave strength to the Congregation. They again took up arms, seized Edinburgh, summoned a parliament, and deposed the regent (October 1559). This was a bold step, but without help from England it could not be maintained. As the regent was strong in French troops the Congregation must ally with England. Elizabeth wished to help them, but her course was by no means clear. To ally with rebels fighting against their lawful sovereign was a bad example for one in Elizabeth's position to set.

At last, in January 1560, a treaty was made at Berwick between Elizabeth and the Duke of Chatellerault [better known as the Earl of Arran, who had resigned the regency of Scotland in favor of Mary of Guise, and received from the French king the duchy of Chatellerault] the second person in the Scottish realm. Elizabeth undertook to aid the Scottish lords in expelling the French, but would only aid them so long as they acknowledged their queen. And now a strange change had come over Scotland. The Scots were fighting side by side with the English against their old allies the French. Already their religious feelings had overcome their old national animosities, or, rather, religion itself had become a powerful element in their national spirit.

But meanwhile affairs in France took a direction favourable to the Reformers. The French troops were needed at home, and could no longer be spared for Scotland. The withdrawal of the French made peace necessary in Scotland, and by the treaty of Edinburgh (July, 1560), it was provided that henceforth no foreigners should be employed in Scotland without the consent of the Estates of the Realm. Elizabeth's policy was rewarded by a condition that Mary and Francis II. should acknowledge her queen of England, lay aside their own pretensions, and no longer wear the British arms. Before the treaty was signed the queen-regent died (June 30), and with her the power of France and the Guises in Scotland was gone for the present. The Congregation was now triumphant, and the work of Reformation was quickly carried on. A meeting of the Estates approved of the Geneva Confession of Faith, abjured the authority of the Pope, and forbade the administration, or presence at the adminis-

tration, of the mass, on pain of death for the third offence (August 25, 1560).

The plans of the Guises were no longer to be carried on in Scotland and England by armed interference, but by the political craft and cunning of their niece, Mary of Scotland [now widowed by the death, December 4, 1560, of her husband, the young French king, Francis II.], who had been trained under their influence.—M. Creighton, *The Age of Elizabeth*, bk 2, ch 1.

ALSO IN J. A. Froude, *Hist. of Eng.*, v 7, ch 2-3.—J. Knox, *Hist. of the Reformation in Scotland*, bk 2 (Works, v 1).—J. H. Burton, *Hist. of Scotland*, ch 37-38 (v 4).

A. D. 1561-1568.—The reign of Mary.—Differing views of her conduct and character.

—In August, 1561, Queen Mary returned from her long residence in France, to undertake the government of a country of which she was the acknowledged sovereign, but of which she knew almost nothing. "She was now a widow, so the Scots were freed from the fear they had felt of seeing their country sink into a province of France. The people, who had an almost superstitious reverence for kingship, which was very inconsistent with their contempt for kingly authority, welcomed her with open arms. . . . They had yet to find out that she had come back to them French in all but birth, gifted with wit, intellect and beauty, but subtle beyond their power of searching and quite as zealous for the old form of religion as they were for the new one. The Queen too, who came thus as a stranger among her own people, had to deal with a state of things unknown in former reigns. Hitherto the Church had taken the side of the Crown against the nobles, now both [the Reformed Church and the Lords of the Congregation] were united against the Crown, whose only hope lay in the quarrels between these ill-matched allies. The chief cause of discord between them was the property of the Church. The Reformed ministers fancied that they had succeeded, not only to the Pope's right of dictation in all matters public and private, but to the lands of the Church as well. To neither of these claims would the Lords agree. They were as little inclined to submit to the tyranny of presbyters as to the tyranny of the Pope. They withstood the ministers who wished to forbid the Queen and her attendants hearing mass in her private chapel, and they refused to accept as law the First Book of Discipline, a code of rules drawn up by the ministers for the guidance of the new Church. As to the land, much of it had already passed into the hands of laymen, who, with the lands generally bore the title of the Church dignitary who had formerly held them. The Privy Council took one third of what remained to pay the stipends of the ministers, while the rest was supposed to remain in the hands of the Churchmen in possession, and, as they died out, it was to fall in to the Crown. Lord James Stewart, Prior of St. Andrews, whom the Queen created Earl of Murray, was the hope of the Protestants, but in the north the Romanists were still numerous and strong. Their head was the Earl of Huntly, chief of the Gordons, who reigned supreme over most of the north." One of the first proceedings of the Queen was to join the Earl of Murray in hostilities which pursued the Earl of Huntly and his son to their death. And yet they were the main pillars of the Church

which she was determined to restore! "The most interesting question now for all parties was, whom the Queen would marry. Many foreign princes were talked of, and Elizabeth suggested her own favourite, the Earl of Leicester, but Mary settled the matter herself by falling in love with her own cousin, Henry Stewart, Lord Darnley." Murray opposed the marriage with bitterness, and took up arms against it, but failed of support and fled to England. The wretched consequences of Mary's union with the handsome but worthless Darnley are among the tragedies of history which all the world is acquainted with. She tired of him, and inflamed his jealousy, with that of all her court, by making a favorite of her Italian secretary, David Rizzio. Rizzio was brutally murdered, in her presence, March 9, 1566, by a band of conspirators, to whom Darnley had pledged his protection. The Queen dissembled her resentment until she had power to make it effective, flying from Edinburgh to Dunbar, meantime. When, within a month, she returned to the capital, it was with a strong force, brought to her support by James Hepburn, Earl of Bothwell. The murderers of Rizzio were outlawed, and Darnley, while recovering from an attack of small-pox, was killed (February 9, 1567) by the blowing up of a house, outside of Edinburgh, in which the Queen had placed him. "It was commonly believed that Bothwell was guilty of the murder, and it was suspected that he had done it to please the Queen and with her consent. This suspicion was strengthened by her conduct. She made no effort to find out the murderer and to bring him to punishment, and on the day of the funeral she gave Bothwell the feudal superiority over the town of Leith." In May, three months after Darnley's death, she married the Earl of Bothwell,—who had freed himself from an earlier tie by hasty divorce. This shameless conduct caused a rising of the barons, who occupied Edinburgh in force. Bothwell attempted to oppose them with an army; but there was no battle. The Queen surrendered herself, at Carberry, June 15, 1567; Bothwell escaped, first to Orkney, and then to Denmark, where he died about ten years later. "Just a month after her third marriage the Queen was brought back to Edinburgh, to be greeted by the railings of the mob, who now openly accused her as a murderess. . . . From Edinburgh she was taken to a lonely castle built on a small island in the centre of Loch Leven. A few days later a casket containing eight letters was produced. These letters, it was said, Bothwell had left behind him in his flight, and they seemed to have been written by Mary to him while Darnley was ill in Glasgow. If she really wrote them, they proved very plainly that she had planned the murder with Bothwell. They are called the 'casket letters,' from the box or casket in which they were found. The confederate barons acted as if they were really hers. The Lord Lindsay and Robert Melville were sent to her at Loch Leven, and she there signed the demission of the government to her son, and desired that Murray should be the first regent." The infant king, James VI., was crowned at Stirling; and Murray, recalled from France, became regent. Within a year Mary escaped from her prison, reasserted her right of sovereignty, and was supported by a consider-

able party. Defeated in a battle fought at Langside, May 13, 1568, she then fled to England, and received from Elizabeth the hospitality of a prison. She was confined in various castles and manor-houses, ending her life, after many removes, at Fotheringay, where she was executed [see ENGLAND: A. D. 1585-1587] February 8, 1587.—M. Macarthur, *Hist. of Scotland*, ch. 6.—"In spite of all the prurient suggestions of writers who have fastened on the story of Mary's life as on a savoury morsel, there is no reason whatever for thinking that she was a woman of licentious disposition, and there is strong evidence to the contrary. There was never anything to her discredit in France. . . . The charge of adultery with Rizzio is dismissed as unworthy of belief even by Mr. Froude, the severest of her judges. Bothwell indeed she loved, and, like many another woman who does not deserve to be called licentious, she sacrificed her reputation to the man she loved. But the most conclusive proof that she was no slave to appetite is afforded by her nineteen years' residence in England, which began when she was only twenty-five. During almost the whole of that time she was mixing freely in the society of the other sex, with the fullest opportunity for misconduct had she been so inclined. It is not to be supposed that she was fettered by any scruples of religion or morality. Yet no charge of unchastity is made against her. . . . That Darnley was murdered by Bothwell is not disputed. That Mary was cognisant of the plot and lured him to the shambles, has been doubted by few investigators at once competent and unbiassed. She lent herself to this part not without compunction. Bothwell had the advantage over her that the loved has over the lover; and he used it mercilessly for his headlong ambition, hardly taking the trouble to pretend that he cared for the unhappy woman who was sacrificing everything for him. He in fact cared more for his lawful wife, whom he was preparing to divorce, and to whom he had been married only six months. . . . What brought sudden and irretrievable ruin on Mary was not the murder of Darnley, but the infatuation which made her the passive instrument of Bothwell's presumptuous ambition."—E. S. Beesly, *Queen Elizabeth*, ch. 4.—"Constitutionally, Mary was not a person likely to come under the sway of a violent and absorbing passion. Her whole nature was masculine in its moderation, its firmness, its magnanimity. She was tolerant, uncapricious, capable of carrying out a purpose steadily, yet with tact and policy. She was never hysterical, never fanciful. With her, love was not an engrossing occupation; on the contrary, to Mary, as to most men, it was but the child and plaything of unfrequent leisure. Her lovers went mad about her, but she never went mad about her lovers. She sent Chatelar to the scaffold. She saw Sir John Gordon beheaded. She admitted Rizzio to a close intimacy. Rizzio was her intellectual mate, the depository of her state secrets, her politic guide and confidant; but the very notoriety of her intercourse with him showed how innocent and unsexual it was in its nature,—the frank companionship of friendly statesmen. Had she been Rizzio's mistress, nay, even had love in the abstract been a more important matter to her than it was, she would have been more cautious and discreet; however

important the public business which they were transacting might have been, she would hardly have kept the Italian secretary in her boudoir half the night. Her marriage with Darnley was not exclusively a love-match—it was a marriage to which her judgment, as well as her heart, consented. Her love-letters abound in pretty trifles. Her business letters are clear, strong, rapid, brilliantly direct. By the fantastic irony of fate this masculine unsentimental career has been translated into an effeminate love story,—the truth being, as I have had to say again and again, that no woman ever lived to whom love was less of a necessity. This was the strength of Mary's character as a queen—as a woman, its defect. A love sick girl, when her castle in the air was shattered, might have come to hate Darnley with a feverish feminine hatred, but the sedate and politic intelligence of the Queen could only have been incidentally affected by such considerations. She knew that, even at the worst, Darnley was a useful ally, and the motives which induced her to marry him must have restrained her from putting him forcibly away. Yet when the deed was done, it is not surprising that she should have acquiesced in the action of the nobility. Bothwell, again, was in her estimation a loyal retainer, a trusted adviser of the Crown, but he was nothing more. Yet it need not surprise us that after her forcible detention at Dunbar, she should have resolved to submit with a good grace to the inevitable. Saving Argyle and Huntley, Bothwell was the most powerful of her peers. He was essentially a strong man, fit, it seemed, to rule that turbulent nobility. He had been recommended to her acceptance by the unanimous voice of the aristocracy, Protestant and Catholic. On a woman of ardent sentimentality these considerations would have had little effect—they were exactly the considerations which would appeal to Mary's masculine common sense. Yet, though she made what seemed to her the best of a bad business, she was very wretched.—J. Skelton, *Essays in History and Biography*, pp. 40-41.—“To establish the genuineness of the Casket Letters is necessarily to establish that Mary was a co-conspirator with Bothwell in the murder of her husband. The expressions in the letters are not consistent with an innocent purpose, or with the theory that she brought Darnley to Edinburgh in order to facilitate the obtaining of a divorce. Apart even from other corroborative evidence, the evidence of the letters, if their genuineness be admitted, is sufficient to establish her guilt. Inasmuch, however, as her entire innocence is not consistent with other evidence, it can scarcely be affirmed that the problem of the genuineness of the letters has an absolutely vital bearing on the character of Mary. Mr. Skelton, who does not admit the genuineness of the letters, and who may be reckoned one of the most distinguished and ingenious defenders of Mary in this country, has taken no pains to conceal his contempt for what he terms the ‘theory of the ecclesiastics’—that Mary, during the whole progress of the plot against Darnley's life, was ‘innocent as a child, immaculate as a saint.’ He is unable to adopt a more friendly attitude towards her than that of an apologizer, and is compelled to attempt the assumption of a middle position—that she was neither wholly innocent nor wholly guilty; that, ignorant of the

details and method of the plot, she only vaguely guessed that it was in progress, and failed merely in firmly and promptly forbidding its execution. But in a case of murder a middle position—a position of even partial indifference—is, except in very peculiar circumstances, well-nigh impossible, in the case of a wife's attitude to the murder of her husband, the limit of impossibility is still more nearly approached, but when the wife possesses such exceptional courage, fertility of resource, and strength of will as were possessed by Mary, the impossibility may be regarded as absolute. Besides, as a matter of fact, Mary was not indifferent in the matter. She had long regarded her husband's conduct with antipathy and indignation, she did not conceal her eager desire to be delivered from the yoke of marriage to him, and she had abundant reasons, many of which were justifiable, for this desire.

The fatal weakness . . . of all such arguments as are used to establish either Mary's absolute or partial innocence of the murder is, that they do not harmonize with the leading traits of her disposition. She was possessed of altogether exceptional decision and force of will, she was remarkably wary and acute, and she was a match for almost any of her contemporaries in the art of diplomacy. She was not one to be concussed into a course of action to which she had any strong aversion.—T. F. Henderson, *The Casket Letters and Mary Queen of Scots*, ch. 1.—“The beauties of her person, and graces of her air, combined to make her the most amiable of women and the charms of her address and conversation aided the impression which her lovely figure made on the hearts of all beholders. Ambitious and active in her temper, yet inclined to cheerfulness and society, of a lofty spirit, constant and even vehement in her purpose, yet polite, and gentle, and affable in her demeanour, she seemed to partake only so much of the male virtues as to render her estimable, without relinquishing those soft graces which compose the proper ornament of her sex. In order to form a just idea of her character, we must set aside one part of her conduct, while she abandoned herself to the guidance of a profligate man, and must consider these faults, whether we admit them to be imprudences or crimes, as the result of an inexplicable, though not uncommon, inconstancy in the human mind, of the frailty of our nature, of the violence of passion, and of the influence which situations, and sometimes momentary incidents, have on persons whose principles are not thoroughly confirmed by experience and reflection. Enraged by the ungrateful conduct of her husband, seduced by the treacherous counsels of one in whom she reposed confidence, transported by the violence of her own temper, which never lay sufficiently under the guidance of discretion, she was betrayed into actions which may with some difficulty be accounted for, but which admit of no apology, nor even of alleviation. An enumeration of her qualities might carry the appearance of a panegyric; an account of her conduct must in some parts wear the aspect of severe satire and invective. Her numerous misfortunes, the solitude of her long and tedious captivity, and the persecutions to which she had been exposed on account of her religion, had wrought her up to a degree of bigotry during her later years; and such were the prevalent spirit and principles of the age, that it is the less

wonder if her zeal, her resentment, and her interest uniting, induced her to give consent to a design which conspirators, actuated only by the first of these motives, had formed against the life of Elizabeth."—D. Hume, *Hist. of England*, ch. 42 (v. 4).—"More books have been written about Mary Stuart than exist as to all the Queens in the world, yet, so greatly do those biographies vary in their representations of her character, that at first it seems scarcely credible how any person could be so differently described. The triumph of a creed or party has unhappily been more considered than the development of facts, or those principles of moral justice which ought to animate the pen of the Historian, and, after all the literary gladiatorialship that has been practised in this arena for some three hundred years, the guilt or innocence of Mary Queen of Scots is still under consideration, for party feeling and sectarian hate have not yet exhausted their malice. . . . If the opinions of Mary Stuart's own sex were allowed to decide the question at issue, a verdict of not guilty would have been pronounced by an overwhelming majority of all readers, irrespective of creed or party. Is then, the moral standard erected by women for one another, lower than that which is required of them by men? Are they less acute in their perceptions of right and wrong, or more disposed to tolerate frailties? The contrary has generally been proved. With the exception of Queen Elizabeth, Catharine de Medicis, Lady Shrewsbury, and Margaret Erskine (Lady Douglas), of infamous memory, Mary Stuart had no female enemies worthy of notice. It is a remarkable fact that English gold could not purchase wittnesses from the female portion of the household of the Queen of Scots. None of the ladies of the Court, whether Protestant or Catholic, imputed crime at any time to their mistress. In the days of her Royal splendour in France Queen Mary was attended by ladies of ancient family and unsullied honour, and like true women, they clung to her in the darkest hour of her later adversity, through good and evil report they shared the gloom and sorrow of her prison life"—S. H. Burke, *Historical Portraits of the Tudor Dynasty and the Reformation Period*, v. 4, ch. 7.—"Mary Stuart was in many respects the creature of her age, of her creed, and of her station; but the noblest and most noteworthy qualities of her nature were independent of rank, opinion, or time. Even the detractors who defend her conduct on the plea that she was a dastard and a dupe are compelled in the same breath to retract this implied reproach, and to admit, with illogical acclamation and incongruous applause, that the world never saw more splendid courage at the service of more brilliant intelligence; that a braver if not 'a rarer spirit never did steer humanity.' A kinder or more faithful friend, a deadlier or more dangerous enemy, it would be impossible to dread or to desire. Passion alone could shake the double fortress of her impregnable heart and ever active brain. The passion of love, after very sufficient experience, she apparently and naturally outlived; the passion of hatred and revenge was as inextinguishable in her inmost nature as the emotion of loyalty and gratitude. Of repentance it would seem that she knew as little as of fear; having been trained from her infancy in a religion where the Decalogue was supplanted by the Creed. Adapted as

she was in the most exquisite delicacy of dissimulation, the most salient note of her original disposition was daring rather than subtlety. Beside or behind the voluptuous or intellectual attractions of beauty and culture, she had about her the fresher charm of a fearless and frank simplicity, a genuine and enduring pleasure in small and harmless things no less than in such as were neither. . . . For her own freedom of will and of way, of passion and of action, she cared much, for her creed she cared something; for her country she cared less than nothing. She would have flung Scotland with England into the hellfire of Spanish Catholicism rather than forego the faintest chance of personal revenge. . . . In the private and personal qualities which attract and attach a friend to his friend and a follower to his leader, no man or woman was ever more constant and more eminent than Mary Queen of Scots"—A. C. Swinburne, *Mary Queen of Scots* (*Miscellaneous*, pp. 357-359).

ALSO IN J. H. Burton, *Hist. of Scotland*, ch. 41-47 (v. 4).—M. Laing, *Hist. of Scotland*, v. 1-2.—F. A. Mignet, *Hist. of Mary, Queen of Scots*.—A. Strickland, *Life of Mary, Queen of Scots*.—J. Skelton, *Marriage of Lethington*.—W. Robertson, *Hist. of Scotland*, Appendix.—C. M. Yonge, *Cambray of English History*, series 4, c. 32, and series 5, c. 1, 2, 5 and 6.

A. D. 1567.—Accession of James VI.

A. D. 1568-1572.—Distracted state of the kingdom.—The Reformed Church and John Knox.—During the whole minority of the young king, James VI., Scotland was torn by warring factions. Murray, assassinated in 1570, was succeeded in the regency by the Earl of Lennox, who was killed in a fight the next year. The Earl of Mar followed him, and Morton held the office next. "The civil commotions that ensued on Murray's assassination were not wholly adverse to the reformed cause, as they gave it an overwhelming influence with the king's party, which it supported. On the other hand they excused every kind of irregularity. There was a scramble for forfeited estates and the patrimony of the kirk, from which latter source the leaders of both parties rewarded their partisans. . . . The church . . . viewed with alarm the various processes by which the ecclesiastical revenues were being secularised. Nor can it be doubted that means, by which the evil might be stayed, were the subject of conference between committees of the Privy Council and General Assembly. The plan which was actually adopted incorporated in the reformed church the spiritual estate, and reintroduced the bishops by their proper titles, subject to stringent conditions of qualification [see below: A. D. 1572]. . . . Knox, whose life had been attempted in March 1570-1, had been constrained to retire from Edinburgh and was at St. Andrews when the new platform was arranged. On the strength of certain notices that are not at all conclusive, it has been strenuously denied that he was a party to it even by consent. . . . There are facts, however, to the contrary. . . . On the evidence available Knox cannot be claimed as the advocate of a divine right, either of presbytery or episcopacy. . . . With fast-failing strength he returned to Edinburgh towards the end of August." On the 24th of November, 1572, he died.—M. C. Taylor, *John Knox* (*St. Giles' Lects*, 2d series).—"It seems to me hard measure that this Scottish

man [John Knox], now after three hundred years, should have to plead like a culprit before the world; intrinsically for having been, in such way as it was then possible to be, the bravest of all Scotchmen! Had he been a poor Half-and-half, he could have crouched into the corner, like so many others, Scotland had not been delivered; and Knox had been without blame. He is the one Scotchman to whom, of all others, his country and the world owe a debt. He has to plead that Scotland would forgive him for having been worth to it any million 'unblamable' Scotchmen that need no forgiveness. He bared his breast to the battle, had to row in French galleys, wander forlorn in exile, in clouds and storms; was censured, shot at through his windows, had a right sore fighting life. If this world were his place of recompense, he had made but a bad venture of it. I cannot apologise for Knox. To him it is very indifferent, these two hundred and fifty years or more, what men say of him.—"T. Carlyle, *Heroes and Hero worship* lect 4—"Altogether, if we estimate him [Knox], as we are alone entitled to do, in his historical position and circumstances, Knox appears a very great and heroic man—no violent demagogue, or even stern dogmatist!—although violence and sternness and dogmatism were all parts of his character. These coarser elements mingled with but did not obscure the fresh living, and keenly sympathetic humanity beneath. Far inferior to Luther in tenderness and breadth and lovable ness, he is greatly superior to Calvin in the same qualities. You feel that he had a strong and loving heart under all his harshness, and that you can get near to it, and could have spent a cheery social evening with him in his house at the head of the Canongate, over that good old wine that he had stored in his cellar, and which he was glad and proud to dispense to his friends. It might not have been a very pleasant thing to differ with him even in such circumstances, but, upon the whole, it would have been a pleasanter and safer audacity than to have disputed some favourite tenet with Calvin. There was in Knox far more of mere human feeling and of shrewd worldly sense, always tolerant of differences, and you could have fallen back upon these, and felt yourself comparatively safe in the utterance of some daring sentiment. And in this point of view it deserves to be noticed that Knox alone of the reformers, along with Luther is free from all stain of violent persecution. Intolerant he was towards the mass, towards Mary, and towards the old Catholic clergy, yet he was no persecutor. He was never cruel in act, cruel as his language sometimes is, and severe as were some of his judgments. Modern enlightenment and scientific indifference we have no right to look for in him. His superstitions about the weather and witches were common to him with all men of his time. . . . As a mere thinker, save perhaps on political subjects, he takes no rank, and his political views, wise and enlightened as they were, seem rather the growth of his manly instinctive sense than reasoned from any fundamental principles. Earnest, intense, and powerful in every practical direction, he was not in the least characteristically reflective or speculative. Everywhere the hero, he is nowhere the philosopher or sage.—He was, in short, a man for his work and time—knowing what was good for his country there and then,

when the old Catholic bonds had rotted to the very heart. A man of God, yet with sinful weaknesses like us all. There is something in him we can no longer love,—a harshness and severity by no means beautiful or attractive; but there is little in him that we cannot in the retrospect heartily respect, and even admiringly cherish."—J. Tulloch, *Leaders of the Reformation* Knox.

A. D. 1570-1573.—Civil War.—"All the miseries of civil war desolated the kingdom. Fellow citizens, friends, brothers, took different sides, and ranged themselves under the standards of the contending factions. In every county, and almost in every town and village, 'king's men' and 'queen's men' were names of distinction. Political hatred dissolved all natural ties, and extinguished the reciprocal good-will and confidence which hold mankind together in society. Religious zeal mingled itself with these civil distinctions, and contributed not a little to heighten and to inflame them. The factions which divided the kingdom were, in appearance, only two, but in both these there were persons with views and principles so different from each other that they ought to be distinguished. With some, considerations of religion were predominant, and they either adhered to the queen because they hoped by her means to reestablish popery, or they defended the king's authority as the best support of the protestant faith. Among these the opposition was violent and irreconcilable.

As Morton, who commanded the regent's forces [1572, during the regency of Mar], lay at Leith, and Kirkcaldy still held out the town and castle of Edinburgh [for the party of the queen], scarce a day passed without a skirmish.

Both parties hanged the prisoners which they took, of whatever rank or quality, without mercy and without trial. Great numbers suffered in this shocking manner, the unhappy victims were led by fifties at a time to execution, and it was not till both sides had smarted severely that they discontinued this barbarous practice." In 1573, Morton, being now regent, made peace with one faction of the queen's party, and succeeded, with the help of a siege train and force which Queen Elizabeth sent him from England, in overcoming the other faction which held Edinburgh and its castle. Kirkcaldy was compelled to surrender after a siege of thirty-three days, receiving promises of protection from the English commander, in spite of which he was hanged.—W. Robertson, *Hist. of Scotland*, bk 6 (c 2).

Also in J. H. Burton, *Hist. of Scotland*, ch. 58-56 (c 5).

A. D. 1572.—Episcopacy restored.—The Concordat of Leith.—The Tulchan Bishops.—"On the 12th of January, 1572, a Convention of the Church assembled at Leith. By whom it was convened is unknown. It was not a regular Assembly, but it assumed to itself 'the strength, force, and effect of a General Assembly,' and it was attended by 'the superintendents, barons, commissioners to plant kirks, commissioners of provinces, towns, kirks, and ministers.' . . . By the 1st of February the joint committees framed a concordat, of which the following articles were the chief:—1. That the names of archbishops and bishops, and the bounds of dioceses, should remain as they were before the Reformation, at the least till the majority of the

king, or till a different arrangement should be made by the parliament; and that to every cathedral church there should be attached a chapter of learned men; but that the bishops should have no more power than was possessed by the superintendents, and should like them be subject to the General Assemblies. 2. That abbots and friars should be continued as parts of the Spiritual Estate of the realm. . . . Such was the famous concordat agreed upon by the Church and State in Scotland in 1572. . . . The Church had in vain . . . struggled to get possession of its patrimony. It had in vain argued that the bishoprics and abbacies should be dissolved, and their revenues applied for the maintenance of the ministry, the education of the youth, and the support of the poor. The bishoprics and abbacies were maintained as if they were indissoluble. Some of them were already gifted to laymen, and the ministers of the Protestant Church were poorly paid out of the thirds of benefices. The collection of these even the regent had recently stopped, and beggary was at the door. What was to be done? The only way of obtaining the episcopal revenues was by reintroducing the episcopal office. . . . The ministers regarded archbishops, bishops, deans and chapters as things lawful, but not expedient—they sounded of papistry; but now, under the pressure of a still stronger expediency, they received them into the Church. . . . Knox yielded to the same necessity under which the Church had bowed. . . . It was a mongrel prelacy that was thus introduced into Scotland—a cross betwixt Popery and Presbytery. It was not of the true Roman breed. It was not even of the Anglican. It could not pretend to the apostolical descent.”—J. Cunningham, *Church Hist. of Scotland*, v. 1, ch. 12.—“The new dignitaries got from the populace the name of the Tulchan bishops. A tulchan, an old Scots word of unknown origin, was applied to a stuffed calf skin which was brought into the presence of a recently-calved cow. It was an agricultural doctrine of that age, and of later times, that the presence of this changeling induced the bereaved mother easily to part with her milk. To draw what remained of the bishops’ revenue, it was expedient that there should be bishops; but the revenues were not for them, but for the lay lords, who milked the ecclesiastical cow.”—J. H. Burton, *Hist. of Scotland*, ch. 54 (v. 5).

A. D. 1581.—The Second Covenant, called also The First National Covenant.—“The national covenant of Scotland was simply an abjuration of popery, and a solemn engagement, ratified by a solemn oath, to support the protestant religion. Its immediate occasion was a dread, too well founded—a dread from which Scotland was never entirely freed till the revolution—of the re-introduction of popery. It was well known that Lennox was an emissary of the house of Guise, and had been sent over to prevail on the young king to embrace the Roman catholic faith. . . . A conspiracy so dangerous at all times to a country divided in religious sentiment, demanded a counter-combination equally strict and solemn, and led to the formation of the national covenant of Scotland. This was drawn up at the king’s request, by his chaplain, John Craig. It consisted of an abjuration, in the most solemn and explicit terms, of the various

articles of the popish system, and an engagement to adhere to and defend the reformed doctrine and discipline of the reformed church of Scotland. The covenanters further pledged themselves, under the same oath, ‘to defend his majesty’s person and authority with our goods, bodies, and lives, in the defence of Christ’s evangel, liberties of our country, ministration of justice, and punishment of iniquity, against all enemies within the realm or without.’ This bond, at first called ‘the king’s confession,’ was sworn and subscribed by the king and his household, for example to others, on the 28th of January 1581; and afterwards, in consequence of an order in council, and an act of the general assembly, it was cheerfully subscribed by all ranks of persons through the kingdom; the ministers zealously promoting the subscription in their respective parishes.”—T. M’Crie, *Sketches of Scottish Church History*, v. 1, ch. 4.

ALSO IN: D. Calderwood, *Hist. of the Kirk of Scotland*, v. 3, 1581.—J. Row, *Hist. of the Kirk of Scotland*, 1581.

A. D. 1582.—The Raid of Ruthven.—“The two favourites [Lennox and Arran], by their ascendant over the king, possessed uncontrolled power in the kingdom, and exercised it with the utmost wantonness.” The provocation which they gave brought about, at length, a combination of nobles, formed for the purpose of removing the young king from their influence. Invited to Ruthven Castle in August, 1582, by its master, Lord Ruthven, lately created Earl of Gowrie, James found there a large assemblage of the conspirators and was detained against his will. He was afterwards removed to Stirling, and later to the palace of Holyrood, but still under restraint. This continued until the following June, when the king effected his escape and Arran recovered his power. Lennox had died meantime in France. All those concerned in what was known as the Raid of Ruthven were proclaimed guilty of high treason and fled the country. The clergy gave great offense to the king by approving and sustaining the Raid of Ruthven. He never forgave the Church for its attitude on this occasion.—W. Robertson, *Hist. of Scotland*, bk. 6 (v. 2).

ALSO IN: C. M. Yonge, *Cameos from Eng. Hist.*, series 5, c. 20.

A. D. 1584.—The Black Acts.—“James was bent upon destroying a form of Church government which he imagined to be inconsistent with his own kingly prerogatives. The General Assembly rested upon too popular a basis; they were too independent of his absolute will; they assumed a jurisdiction which he could not allow. The ministers were too much given to discuss political subjects in the pulpit—to speak evil of dignities—to resist the powers that were ordained of God. . . . On the 22d of May, 1584, the Parliament assembled. . . . A series of acts were passed almost entirely subversive of the rights hitherto enjoyed by the Church. By one, the ancient jurisdiction of the Three Estates was ratified,—and to speak evil of any one of them was declared to be treason; thus were the bishops hedged about. By another, the king was declared to be supreme in all causes and over all persons, and to decline his judgment was pronounced to be treason; thus was the boldness of such men as Melville to be chastised. By a third, all convocations except those specially licensed

by the king were declared to be unlawful; thus were the courts of the Church to be shorn of their power. By a fourth, the chief jurisdiction of the Church was lodged in the hands of the Episcopal body; for the bishops must now do what the Assemblies and presbyteries had hitherto done. By still another act, it was provided 'that none should presume, privately or publicly, in sermons, declamations, or familiar conferences, to utter any false, untrue, or slanderous speeches, to the reproach of his Majesty or council, or meddle with the affairs of his Highness and Estate, under the pains contained in the acts of parliament made against the makers and reporters of lies.' . . . The parliament registered the resolves of the king; for though Scottish barons were turbulent, Scottish parliaments were docile, and seldom thwarted the reigning power. But the people sympathized with the ministers; the acts became known as the Black Acts; and the struggle between the court and the Church, which lasted with some intermissions for more than a century, was begun."—J. Cunningham, *Church Hist. of Scotland*, v. 1, ch. 12.

ALSO IN: D. Calderwood, *Hist. of the Kirk of Scotland*, v. 4, 1584.—*Scottish Divines* (St. Giles' Lect's, series 3), lect. 2.—J. Melville, *Autobiog. and Diary*, 1584.

A. D. 1587.—The execution of Mary Stuart in England. See ENGLAND: A. D. 1585–1587.

A. D. 1587.—Appropriation of Church lands and ruin of the Episcopacy.—The parliament of 1587 passed an act which "annexed to the crown such lands of the church as had not been inalienably bestowed upon the nobles or landed gentry; these were still considerable, and were held either by the titular bishops who possessed the benefices, or were granted to laymen by rights merely temporary. The only fund reserved for the clergy who were to serve the cure was the principal mansion house, with a few acres of glebe land. The fund from which their stipends were to be paid was limited to the tithes. . . . The crown . . . was little benefitted by an enactment which, detaching the church lands from all connection with ecclesiastical persons, totally ruined the order of bishops, for the restoration of whom, with some dignity and authority, king James, and his successor afterwards, expressed considerable anxiety."—Sir W. Scott, *Hist. of Scotland*, ch. 37 (v. 2).

A. D. 1600.—The Gowrie Plot.—"On the morning of the 5th of August, 1600, as James was setting out hunting from Falkland Palace, he was met by Alexander Ruthven, the younger brother of the Earl of Gowrie [both being sons of the Gowrie of the 'Raid of Ruthven'], who told him with a great air of mystery that he had discovered a man burying a pot of money in a field, and that he thought the affair so suspicious that he had taken him prisoner, and begged the King to come to Gowrie House in Perth to see him. James went, taking with him Mar, Lennox, and about twenty other gentlemen. After dinner Alexander took the King aside, and, when his attendants missed him, they were told that he had gone back to Falkland. They were preparing to follow him there when some of them heard cries from a turret. They recognized the King's voice, and they presently saw his head thrust out of a window, calling for help. They had much ado to make their way to him, but they found him at last in a small room struggling

with Alexander, while a man dressed in armour was looking on. Alexander Ruthven and Gowrie were both killed in the scuffle which followed. A tumult rose in the town, for the Earl had been Provost and was very popular with the townsfolk, and the King and his followers had to make their escape by the river. The doom of traitors was passed on the dead men, and their name was proscribed, but as no accomplice could be discovered, it was hard to say what was the extent or object of their plot. The whole affair was very mysterious, the only witnesses being the King himself and Henderson the man in armour. Some of the ministers thought it so suspicious that they refused to return thanks for the King's safety, as they thought the whole affair an invention of his own." Eight years later, however, some letters were discovered which seemed to prove that there had really been a plot to seize the King's person.—M. Macarthur, *Hist. of Scotland*, ch. 6.

ALSO IN: Sir W. Scott, *Hist. of Scotland*, ch. 40 (v. 2).—P. F. Tytler, *Hist. of Scotland*, v. 4, ch. 11.

A. D. 1603.—Accession of James VI. to the English throne. See ENGLAND: A. D. 1603.

A. D. 1618.—The Five Articles of Perth.—After his accession to the English throne, James became more deeply enamoured of Episcopacy, and of its ecclesiastical and ceremonial incidents, than before, and more determined to force them on the Scottish church. He worked to that end with arbitrary insolence and violence, and with every kind of dishonest intrigue, until he had accomplished his purpose completely. Not only were his bishops seated, with fair endowments and large powers restored, but he had them ordained in England, to ensure their apostolic legitimacy. When this had been done, he resolved to impose a liturgy upon the Church, with certain ordinances of his own framing. The five articles in which the latter were embodied became for two years the subject of a most bitter and heated struggle between the court and its bishops on one side, with most of the general clergy on the other. At length, in August, 1618, an Assembly made up at Perth proved subservient enough to submit to the royal brow-beating and to adopt the five articles. These Five Articles of Perth, as they are known, enjoined kneeling at the communion, observance of five holidays, and episcopal confirmation; and they authorized the private dispensation both of baptism and of the Lord's Supper. The powers of the court of high commission were actively brought into play to enforce them.—J. Cunningham, *Church Hist. of Scotland*, v. 2, ch. 1.

A. D. 1637.—Laud's Liturgy and Jenny Geddes' Stool.—"Now we are summoned to a sadder subject; from the sufferings of a private person [John Williams, bishop of Lincoln, pursued and persecuted by Laud] to the miseries and almost mutual ruin of two kingdoms, England and Scotland. I confess, my hands have always been unwilling to write of that cold country, for fear my fingers should be frostbitten therewith; but necessity to make our story entire puts me upon the employment. Miseries, caused from the sending of the Book of Service or new Liturgy thither, which may sadly be termed a 'Rubric' indeed, dyed with the blood of so many of both nations, slain on that occasion. It seems the design began in the reign of king

James; who desired and endeavoured an uniformity of public prayers through the kingdom of Scotland. . . . In the reign of king Charles, the project being resumed (but whether the same book or no, God knoweth), it was concluded not to send into Scotland the same Liturgy of England 'totidem verbis,' lest this should be misconstrued a badge of dependence of that church on ours. It was resolved also, that the two Liturgies should not differ in substance, lest the Roman party should upbraid us with weighty and material differences. A similitude therefore not identity being resolved of, it was drawn up with some, as they termed them, insensible alterations, but such as were quickly found and felt by the Scotch to their great distaste. . . . The names of sundry saints, omitted in the English, are inserted into the Scotch Calendar (but only in black letters), on their several days. . . . Some of these were kings, all of them natives of that country. . . . But these Scotch saints were so far from making the English Liturgy acceptable, that the English Liturgy rather made the saints odious unto them. . . . No sooner had the dean of Edinburgh begun to read the book in the church of St Giles, Sunday, July 23rd, in the presence of the Privy Council, both the archbishops, divers bishops, and magistrates of the city, but presently such a tumult was raised that, through clapping of hands, cursing, and crying, one could neither hear nor be heard. The bishop of Edinburgh endeavoured in vain to appease the tumult, when a stool, aimed to be thrown at him [according to popular tradition by an old herb-woman named Jenny Geddes], had killed, if not diverted by one present, so that the same book had occasioned his death and prescribed the form of his burial; and this hubbub was hardly suppressed by the lord provost and bailiffs of Edinburgh. This first tumult was caused by such, whom I find called 'the scum of the city,' considerable for nothing but their number. But, few days after, the cream of the nation (some of the highest and best quality therein) engaged in the same cause, crying out, 'God defend all those who will defend God's cause! and God confound the service-book and all the maintainers of it!'—T. Fuller, *Church Hist. of Britain*, bk. 11, sect. 2 (v. 3).— "One of the most distinct and familiar of historical traditions attributes the honour of flinging the first stool, and so beginning the great civil war, to a certain Jenny or Janet Geddes. But a search among contemporary writers for the identification of such an actor on the scene, will have the same inconclusive result that often attends the search after some criminal hero with a mythical celebrity when he is wanted by the police. . . . Wodrow, on the authority of Robert Stewart—a son of the Lord Advocate of the Revolution—utterly dethrones Mrs. Geddes: 'He tells me that it's the constantly-believed tradition that it was Mrs. Mean, wife to John Mean, merchant in Edinburgh, that cast the first stool when the service was read in the New Kirk, Edinburgh, 1637; and that many of the lasses that carried on the fray were prentices in disguise, for they threw stools to a great length.'"—J. H. Burton, *Hist. of Scotland*, v. 6, pp. 443-444, foot-note.

A. D. 1638.—The Tables, and the signing of the National Covenant.—"Nobles, ministers, gentlemen, and burghers from every district

poured into Edinburgh to take part in a national resistance to these innovations [of the Service Book], and an appeal was made from the whole body assembled in the capital, not only against the Service Book, but also against the Book of Canons and the conduct of the bishops. Instead, however, of granting redress of these grievances, the King issued a series of angry and exasperating proclamations, commanding the crowds of strangers in the capital to return immediately to their own homes, and instructing the Council and the Supreme Courts of Law to remove to Linlithgow. But instead of obeying the injunction to leave Edinburgh, the multitudes there continued to receive accessions from all parts of the country. . . . In answer to the complaint of the Council that their meeting in such numbers was disorderly and illegal, the supplicants offered to choose a limited number from each of the classes into which they were socially divided—nobles, lesser barons, burgesses, and clergy—to act as their representatives. This was at once very imprudently agreed to by the Council. A committee of four was accordingly selected by each of these classes, who were instructed to reside in the capital, and were empowered to take all necessary steps to promote their common object. They had also authority to assemble the whole of their constituents should any extraordinary emergency arise. The opponents of the new Canons and Service Book were thus organised with official approval into one large and powerful body, known in history as 'The Tables,' which speedily exercised an important influence in the country. As soon as this arrangement was completed, the crowds of supplicants who thronged the metropolis returned to their own homes, leaving the committee of sixteen to watch the progress of events." But the obstinacy of the King soon brought affairs to a crisis, and early in 1638 the deputies of The Tables "resolved to summon the whole body of supplicants to repair at once to the capital in order to concert measures for their common safety and the furtherance of the good cause. The summons was promptly obeyed, and after full deliberation it was resolved, on the suggestion of Johnstone of Warriston, that in order to strengthen their union against the enemies of the Protestant faith they should renew the National Covenant, which had been originally drawn up and sworn to at a time [A. D. 1581] when the Protestant religion was in imminent peril, through the schemes of France and Spain, and the plots of Queen Mary and the Roman Catholics in England and Scotland. The original document denounced in vehement terms the errors and devices of the Romish Church, and an addition was now made to it, adapting its declarations and pledges to existing circumstances."—J. Taylor, *The Scottish Covenanters*, ch. 1.— "It was in the Greyfriars' Church at Edinburgh that it [the National Covenant] was first received, on February 28, 1638. The aged Earl of Sutherland was the first to sign his name. Then the whole congregation followed. Then it was laid on the flat grave-stone still preserved in the church-yard. Men and women crowded to add their names. Some wept aloud, others wrote their names in their own blood; others added after their names 'till death.' For hours they signed, till every corner of the parchment was filled, and only room left for their initials, and

the shades of night alone checked the continual flow. From Greyfriars' church-yard it spread to the whole of Scotland. Gentlemen and noblemen carried copies of it 'in their portmanteaus and pockets, requiring and collecting subscriptions publicly and privately.' Women sat in church all day and all night, from Friday till Sunday, in order to receive the Communion with it. None dared to refuse their names"—A. P. Stanley, *Lect's on the Hist. of the Church of Scotland*, lect. 2.

ALSO IN: J. Cunningham, *Church Hist. of Scotland*, v. 2, ch. 2.—D. Masson, *Life of John Milton*, v. 1, ch. 7.—R. Chambers, *Domestic Annals of Scotland*, v. 2, pp. 116-127.

The following is the text of the Scottish National Covenant:

"The confession of faith of the Kirk of Scotland, subscribed at first by the King's Majesty and his household in the year of God 1580; thereafter by persons of all ranks in the year 1581, by ordinance of the Lords of the secret council, and acts of the General Assembly, subscribed again by all sorts of persons in the year 1590, by a new ordinance of council, at the desire of the General Assembly; with a general band for the maintenance of the true religion, and the King's person, and now subscribed in the year 1638, by us noblemen, barons, gentlemen, burgesses, ministers, and commons under subscribing, together with our resolution and promises for the causes after specified, to maintain the said true religion, and the King's Majesty, according to the confession aforesaid, and Acts of Parliament; the tenure whereof here followeth. 'We all, and every one of us underwritten, do protest, that after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolved of the truth, by the word and spirit of God; and therefore we beleave with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm before God and the whole world, that this only is the true Christian faith and religion, pleasing God, and bringing salvation to man, which now is by the mercy of God revealed to the world by the preaching of the blessed evangel, and received, believed, and defended by many and sundry notable kirks and realms, but chiefly by the Kirk of Scotland, the King's Majesty, and three estates of this realm, as God's eternal truth and only ground of our salvation; as more particularly is expressed in the confession of our faith, established and publicly confirmed by sundry Acts of Parliament; and now of a long time hath been openly professed by the King's Majesty, and whole body of this realm, both in burgh and land. To the which confession and form of religion we willingly agree in our consciences in all points, as unto God's undoubted truth and verity, grounded only upon His written Word; and therefore we abhor and detest all contrary religion and doctrine, but chiefly all kind of popishry in general and particular heads, even as they are now damned and confuted by the Word of God and Kirk of Scotland. But in special we detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God, upon the Kirk, the civil magistrate, and consciences of men; all his tyrannous laws made upon indifferent things against our Christian liberty; his erroneous doctrine against the sufficiency of the written Word,

the perfection of the law, the office of Christ and His blessed evangel; his corrupted doctrine concerning original sin, our natural inability and rebellion to God's law, our justification by faith only, our imperfect sanctification and obedience to the law, the nature, number, and use of the holy sacraments; his five bastard sacraments, with all his rites, ceremonies, and false doctrine, added to the ministration of the true sacraments, without the Word of God; his cruel judgments against infants departing without the sacrament; his absolute necessity of baptism; his blasphemous opinion of transubstantiation or real presence of Christ's body in the elements, and receiving of the same by the wicked, or bodies of men; his dispensations, with solemn oaths, perjuries, and degrees of marriage, forbidden in the Word; his cruelty against the innocent divorced; his devilish mass; his blasphemous priesthood; his profane sacrifice for the sins of the dead and the quick; his canonization of men, calling upon angels or saints departed, worshipping of imagery, relics, and crosses, dedicating of kirks, altars, days, vows to creatures; his purgatory, prayers for the dead, praying or speaking in a strange language; with his processions and blasphemous litany, and multitudes of advocates or mediators; his manifold orders, auricular confession, his desperate and uncertain repentance; his general and doubtful faith, his satisfaction of men for their sins; his justification by works, "opus operatum," works of supererogation, merits, pardons, pergrinations and stations, his holy water, baptizing of bells, conjuring of spirits, crossing, anointing, conjuring, hallowing of God's good creatures, with the superstitious opinion joined therewith; his worldly monarchy and wicked hierarchy; his three solemn vows, with all his shavelings of sundry sorts; his erroneous and bloody decrees made at Trent, with all the subscribers and approvers of that cruel and bloody band conjured against the Kirk of God. And finally, we detest all his vain allegories, rites, signs, and traditions, brought in the Kirk without or against the Word of God, and doctrine of this true reformed Kirk, to which we join ourselves willingly, in doctrine, religion, faith, discipline, and life of the holy sacraments, as lively members of the same, in Christ our head, promising and swearing, by the great name of the Lord our God, that we shall continue in the obedience of the doctrine and discipline of this Kirk, and shall defend the same according to our vocation and power all the days of our lives, under the pains contained in the law, and danger both of body and soul in the day of God's fearful judgment. And seeing that many are stirred up by Satan and that Roman Antichrist, to promise, swear, subscribe, and for a time use the holy sacraments in the Kirk, deceitfully against their own consciences, minding thereby, first under the external cloak of religion, to corrupt and subvert secretly God's true religion within the Kirk; and afterwards, when time may serve, to become open enemies and persecutors of the same, under vain hope of the Pope's dispensation, devised against the Word of God, to his great confusion, and their double condemnation in the day of the Lord Jesus. We therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with God and his Kirk, protest and call the Searcher of all hearts for witness, that our minds and hearts do

fully agree with this our confession, promise, oath, and subscription: so that we are not moved for any worldly respect, but are persuaded only in our consciences, through the knowledge and love of God's true religion printed in our hearts by the Holy Spirit, as we shall answer to Him in the day when the secrets of all hearts shall be disclosed. And because we perceive that the quietness and stability of our religion and Kirk doth depend upon the safety and good behaviour of the King's Majesty, as upon a comfortable instrument of God's mercy granted to this country for the maintenance of His Kirk, and ministration of justice among us, we protest and promise with our hearts under the same oath, handwrit, and pains, that we shall defend his person and authority with our goods, bodies, and lives, in the defence of Christ His evangel, liberties of our country, ministration of justice, and punishment of iniquity, against all enemies within this realm or without, as we desire our God to be a strong and merciful defender to us in the day of our death, and coming of our Lord Jesus Christ, to Whom, with the Father and the Holy Spirit, be all honour and glory eternally. Like as many Acts of Parliament not only in general do abrogate, annul, and rescind all laws, statutes, acts, constitutions, canons civil or municipal, with all other ordinances and practick penalties whatsoever, made in prejudice of the true religion, and professors thereof, or of the true Kirk discipline, jurisdiction, and freedom thereof; or in favours of idolatry and superstition, or of the papistical kirk (as Act 3. Act 31. Parl. 1. Act 23. Parl. 11. Act 114. Parl. 12. of K. James VI), that papistry and superstition may be utterly suppressed, according to the intention of the Acts of Parliament reported in Act 5. Parl. 20. K. James VI. And to that end they ordained all papists and priests to be punished by manifold civil and ecclesiastical pains, as adversaries to God's true religion preached, and by law established within this realm (Act 24. Parl. 11. K. James VI) as common enemies to all Christian government (Act 18. Parl. 16. K. James VI), as rebellers and gainstanders of our Sovereign Lord's authority (Act 47. Parl. 3. K. James VI, and as idolaters, Act 104. Parl. 7. K. James VI), but also in particular (by and attour the confession of faith) do abolish and condemn the Pope's authority and jurisdiction out of this land, and ordains the maintainers thereof to be punished (Act 2. Parl. 1. Act 51. Parl. 3. Act 106. Parl. 7. Act 114. Parl. 12. of K. James VI); do condemn the Pope's erroneous doctrine, or any other erroneous doctrine repugnant to any of the Articles of the true and Christian religion publicly preached, and by law established in this realm; and ordains the spreaders or makers of books or libels, or letters or writs of that nature, to be punished (Act 46. Parl. 3. Act 106. Parl. 7. Act 24. Parl. 11. K. James VI); do condemn all baptism conform to the Pope's kirk, and the idolatry of the Mass; and ordains all sayers, wilful hearers, and concealers of the Mass, the maintainers, and ressetters of the priests, Jesuits, trafficking Papists, to be punished without exception or restriction (Act 5. Parl. 1. Act 120. Parl. 12. Act 164. Parl. 13. Act 193. Parl. 14. Act 1. Parl. 19. Act 5. Parl. 20. K. James VI); do condemn all erroneous books and writs containing erroneous doctrine against the religion presently professed, or containing superstitious rights or ceremonies papis-

tical, whereby the people are greatly abused; and ordains the home-bringers of them to be punished (Act 25. Parl. 11. K. James VI); do condemn the monuments and drags of bygone idolatry, as going to crosses, observing the festival days of saints, and such other superstitious and papistical rites, to the dishonour of God, contempt of true religion, and fostering of great errors among the people, and ordains the users of them to be punished for the second fault as idolaters (Act 104. Parl. 7. K. James VI). Like as many Acts of Parliament are conceived for maintenance of God's true and Christian religion, and the purity thereof in doctrine and sacraments of the true Church of God, the liberty and freedom thereof in her national synodical assemblies, presbyteries, sessions, policy, discipline, and jurisdiction thereof, as that purity of religion and liberty of the Church was used, professed, exercised, preached, and confessed according to the reformation of religion in this realm. (As for instance: Act 99. Parl. 7. Act 23. Parl. 11. Act 114. Parl. 12. Act 160. Parl. 13. K. James VI, ratified by Act 4. K. Charles.) So that Act 6. Parl. 1. and Act 68. Parl. 6. of K. James VI, in the year of God 1579, declare the ministers of the blessed evangel, whom God of His mercy had raised up or hereafter should raise, agreeing with them that then lived in doctrine and administration of the sacraments, and the people that professed Christ, as He was then offered in the evangel, and doth communicate with the holy sacraments (as in the reformed Kirks of this realm they were presently administered) according to the confession of faith to be the true and holy Kirk of Christ Jesus within this realm, and discerns and declares all and sundry, who either gainsays the word of the evangel, received and approved as the heads of the confession of faith, professed in Parliament in the year of God 1560, specified also in the first Parliament of K. James VI, and ratified in this present parliament, more particularly do specify, or that refuses the administration of the holy sacraments as they were then ministrated, to be no members of the said Kirk within this realm and true religion presently professed, so long as they keep themselves so divided from the society of Christ's body. And the subsequent Act 69. Parl. 6. K. James VI, declares that there is no other face of Kirk, nor other face of religion than was presently at that time by the favour of God established within this realm, which therefore is ever styled God's true religion, Christ's true religion, the true and Christian religion, and a perfect religion, which by manifold Acts of Parliament all within this realm are bound to profess to subscribe the Articles thereof, the confession of faith, to recant all doctrine and errors repugnant to any of the said Articles (Act 4. and 9. Parl. 1. Act 45. 46. 47. Parl. 3. Act 71. Parl. 6. Act 106. Parl. 7. Act 24. Parl. 11. Act 123. Parl. 12. Act 194. and 197. Parl. 14. of King James VI). And all magistrates, sheriffs, &c., on the one part, are ordained to search, apprehend, and punish all contraveners (for instance, Act 5. Parl. 1. Act 104. Parl. 7. Act 25. Parl. 11. K. James VI), and that, notwithstanding of the King's Majesty's licences on the contrary, which are discharged and declared to be of no force, in so far as they tend in any ways to the prejudice and hindrance of the execution of the Acts of Parliament against Papists and adversaries of the true religion (Act 106.

Parl. 7. K. James VI). On the other part, in Act 47. Parl. 8. K. James VI, it is declared and ordained, seeing the cause of God's true religion and His Highness's authority are so joined as the hurt of the one is common to both; and that none shall be reputed as loyal and faithful subjects to our Sovereign Lord or his authority, but be punishable as rebellors and gainstanders of the same, who shall not give their confession and make profession of the said true religion; and that they, who after defection shall give the confession of their faith of new, they shall promise to continue therein in time coming to maintain our Sovereign Lord's authority, and at the uttermost of their power to fortify, assist, and maintain the true preachers and professors of Christ's religion, against whatsoever enemies and gainstanders of the same; and namely, against all such of whatsoever nation, estate, or degree they be of, that have joined or bound themselves, or have assisted or assists to set forward and execute the cruel decrees of Trent, contrary to the preachers and true professors of the Word of God, which is repeated word by word in the Articles of Pacification at Perth, the 23d Feb., 1572, approved by Parliament the last of April 1573, ratified in Parliament 1578, and related Act 123. Parl. 12. of K. James VI., with this addition, that they are bound to resist all treasonable uproars and hostilities raised against the true religion, the King's Majesty and the true professors. Like as all lieges are bound to maintain the King's Majesty's royal person and authority, the authority of Parliaments, without which neither any laws or lawful judicatories can be established (Act 130. Act 131. Parl. 8. K. James VI), and the subject's liberties, who ought only to live and be governed by the King's laws, the common laws of this realm allannerly (Act 48. Parl. 3. K. James I, Act 79. Parl. 6. K. James VI, repeated in Act 131. Parl. 8. K. James VI), which if they be innovated or prejudged the commission anent the union of the two kingdoms of Scotland and England, which is the sole Act of 17 Parl. James VI, declares such confusion would ensue as this realm could be no more a free monarchy, because by the fundamental laws, ancient privileges, offices, and liberties of this kingdom, not only the princely authority of His Majesty's royal descent hath been these many ages maintained; also the people's security of their lands, livings, rights, offices, liberties and dignities preserved; and therefore for the preservation of the said true religion, laws and liberties of this kingdom, it is statute by Act 8. Parl. 1. repeated in Act 99. Parl. 7. ratified in Act 23. Parl. 11 and 14. Act of K. James VI and 4 Act of K. Charles, that all Kings and Princes at their coronation and reception of their princely authority, shall make their faithful promise by their solemn oath in the presence of the Eternal God, that during the whole time of their lives they shall serve the same Eternal God to the utmost of their power, according as He hath required in His most Holy Word, contained in the Old and New Testaments, and according to the same Word shall maintain the true religion of Christ Jesus, the preaching of His Holy Word, the due and right ministration of the sacraments now received and preached within this realm (according to the confession of faith immediately preceding); and shall abolish and gainstand all false religion contrary to the same; and shall

rule the people committed to their charge according to the will and commandment of God revealed in His aforesaid Word, and according to the lowable laws and constitutions received in this realm, no ways repugnant to the said will of the Eternal God; and shall procure to the utmost of their power, to the Kirk of God, and whole Christian people, true and perfect peace in all time coming; and that they shall be careful to root out of their Empire all heretics and enemies to the true worship of God, who shall be convicted by the true Kirk of God of the aforesaid crimes. Which was also observed by His Majesty at his coronation in Edinburgh, 1633, as may be seen in the Order of the Coronation. In obedience to the commands of God, conform to the practice of the godly in former times, and according to the laudable example of our worthy and religious progenitors, and of many yet living amongst us, which was warranted also by act of council, commanding a general band to be made and subscribed by His Majesty's subjects of all ranks for two causes: one was, for defending the true religion, as it was then reformed, and is expressed in the confession of faith above written, and a former large confession established by sundry acts of lawful general assemblies and of Parliament unto which it hath relation, set down in public catechisms, and which had been for many years with a blessing from heaven preached and professed in this Kirk and kingdom, as God's undoubted truth grounded only upon His written Word. The other cause was for maintaining the King's Majesty, his person and estate: the true worship of God and the King's authority being so straitly joined, as that they had the same friends and common enemies, and did stand and fall together. And finally, being convinced in our minds, and confessing with our mouths, that the present and succeeding generations in this land are bound to keep the aforesaid national oath and subscription inviolable:—We noblemen, barons, gentlemen, burgesses, ministers, and commons under subscribing, considering divers times before, and especially at this time, the danger of the true reformed religion of the King's honour, and of the public of the kingdom, by the manifold innovations and evils generally contained and particularly mentioned in our late supplications, complaints, and protestations, do hereby profess, and before God, His angels and the world, solemnly declare, that with our whole hearts we agree and resolve all the days of our life constantly to adhere unto and to defend the aforesaid true religion, and forbearing the practice of all novations already introduced in the matters of the worship of God, or approbation of the corruptions of the public government of the Kirk, or civil places and power of kirkmen till they be tried and allowed in free assemblies and in Parliaments, to labour by all means lawful to recover the purity and liberty of the Gospel as it was established and professed before the aforesaid novations; and because, after due examination, we plainly perceive and undoubtedly believe that the innovations and evils contained in our supplications, complaints and protestations have no warrant of the Word of God, are contrary to the articles of the aforesaid confessions, to the intention and meaning of the blessed reformers of religion in this land, to the above-written Acts of Parliament, and do sensibly tend to the reestablishing of the popish religion and

tyranny, and to the subversion and ruin of the true reformed religion, and of our liberties, laws and estates; we also declare that the aforesaid confessions are to be interpreted, and ought to be understood of the aforesaid novations and evils, no less than if every one of them had been expressed in the aforesaid confessions; and that we are obliged to detest and abhor them, amongst other particular heads of papistry abjured therein. And therefore from the knowledge and conscience of our duty to God, to our King and country, without any worldly respect or inducement so far as human infirmity will suffer, wishing a further measure of the grace of God for this effect, we promise and swear by the great name of the Lord our God, to continue in the profession and obedience of the aforesaid religion; that we shall defend the same, and resist all these contrary errors and corruptions according to our vocation, and to the utmost of that power that God hath put into our hands, all the days of our life. And in like manner, with the same heart we declare before God and men, that we have no intention or desire to attempt any thing that may turn to the dishonour of God or the diminution of the King's greatness and authority; but on the contrary we promise and swear that we shall to the utmost of our power, with our means and lives, stand to the defence of our dread Sovereign the King's Majesty, his person and authority, in the defence and preservation of the aforesaid true religion, liberties and laws of the kingdom; as also to the mutual defence and assistance every one of us of another, in the same cause of maintaining the true religion and His Majesty's authority, with our best counsels, our bodies, means and whole power, against all sorts of persons whatsoever, so that whatsoever shall be done to the least of us for that cause shall be taken as done to us all in general, and to every one of us in particular, and that we shall neither directly or indirectly suffer ourselves to be divided or withdrawn by whatsoever suggestion, combination, allurements or terror from this blessed and loyal conjunction, nor shall cast in any let or impediment that may stay or hinder any such resolution as by common consent shall be found to conduce for so good ends; but on the contrary shall by all lawful means labour to further and promote the same, and if any such dangerous and divisive motion be made to us by word or writ, we and every one of us shall either suppress it or (if need be) shall incontinently make the same known, that it may be timously obviated. Neither do we fear the foul aspersions of rebellion, combination or what else our adversaries from their craft and malice would put upon us, seeing what we do is so well warranted, and ariseth from an unfeigned desire to maintain the true worship of God, the majesty of our King, and the peace of the kingdom for the common happiness of ourselves and posterity. And because we cannot look for a blessing from God upon our proceedings, except with our profession and subscription, we join such a life and conversation as becometh Christians who have renewed their covenant with God: we therefore faithfully promise, for ourselves, our followers, and all other under us, both in public, in our particular families and personal carriage, to endeavour to keep ourselves within the bounds of Christian liberty, and to be good examples to others of all godliness, soberness and righteous-

ness, and of every duty we owe to God and man; and that this our union and conjunction may be observed without violation we call the living God, the searcher of our hearts to witness, who knoweth this to be our sincere desire and unfeigned resolution, as we shall answer to Jesus Christ in the great day, and under the pain of God's everlasting wrath, and of infamy, and of loss of all honour and respect in this world; most humbly beseeching the Lord to strengthen us by His Holy Spirit for this end, and to bless our desires and proceedings with a happy success, that religion and righteousness may flourish in the land, to the glory of God, the honour of our King, and peace and comfort of us all. In witness whereof we have subscribed with our hands all the premises, &c."

A. D. 1638-1640.—The First Bishops' War.

—In November, 1638, a General Assembly was convened at Glasgow, with the consent of the king, and was opened by the Marquis of Hamilton as Royal Commissioner. But when the Assembly took in hand the trial of the bishops, Hamilton withdrew and ordered the members to disperse. They paid no heed to the order, but deposed the bishops and excommunicated eight of them. "The Canons and the Liturgy were then rejected, and all acts of the Assemblies held since 1606 were annulled. In the North, where Huntly was the King's lieutenant, the Covenant had not been received, and the Tables resolved to enforce it with the sword. Scotland was now full of trained soldiers just come back from Germany, where they had learnt to fight in the Thirty Years' war, and as plenty of money had been collected among the Covenanters, an army was easily raised. Their banner bore the motto, 'For Religion, the Covenant, and the Country,' and their leader was James Graham, Earl of Montrose, one of the most zealous among the champions of the cause. While Montrose had been thus busy for the Covenant in the North, the King had been making ready to put down his rebellious Scottish subjects with the sword. Early in May a fleet entered the Forth under the command of Hamilton. But the Tables took possession of the strongholds, and seized the ammunition which had been laid in for the King. They then raised another army of 22,000 foot and 1,200 horse, and placed at its head Alexander Leslie, a veteran trained in the German war. Their army they sent southwards to meet the English host which the King was bringing to reduce Scotland. The two armies faced each other on opposite banks of the Tweed. The Scots were skilfully posted on Dunse Law, a hill commanding the Northern road. To pass them without fighting was impossible, and to fight would have been almost certain defeat. The King seeing this agreed to treat. By a treaty called the Pacification of Berwick, it was settled that the questions at issue between the King and the Covenanters should be put to a free Assembly, that both armies should be disbanded, and that the strongholds should be restored to the King (June 9, 1639). The Assembly which met at Edinburgh repeated and approved all that had been done at Glasgow. When the Estates met for the first time in the New Parliament-house, June 2, 1640, they went still further, for they not only confirmed the Acts of the Assemblies, but ordered every one to sign the Covenant under pain of civil penal-

ties. Now for the first time they acted in open defiance of the King, to whom hitherto they had professed the greatest loyalty and submission. Three times had they been adjourned by the King, who had also refused to see the Commissioners whom they sent up to London. Now they met in spite of him, and, as in former times of troubles and difficulties, they appealed to France for help. When this intrigue with the French was found out, the Lord Loudon, one of their Commissioners, was sent to the Tower, and the English Parliament was summoned to vote supplies for putting down the Scots by force of arms.—M Macarthur, *Hist of Scotland*, ch 7.

ALSO IN S R Gardiner, *Hist of Eng*, 1603-1641, ch 88-89 (p 9)—D Masson, *Life of John Milton*, v 2, bk 1, ch 1.

A. D. 1640.—The Second Bishops' War.—Invasion of England. See ENGLAND. A. D. 1640.

A. D. 1643.—The Solemn League and Covenant with the English Parliament. See ENGLAND. A. D. 1643 (JULY-SEPTEMBER).

A. D. 1644-1645.—The exploits of Montrose.—At the beginning of the conflict between Charles I and the Covenanters James Graham the brilliant and accomplished Earl of Montrose attached himself to the latter, but soon deserted their cause and gave himself with great earnestness to that of the court. For his reward he was raised to the dignity of Marquis of Montrose. After the great defeat of Prince Rupert at Marston Moor, Montrose obtained a commission to raise forces among the Highlanders and proved to be a remarkably successful leader of these wild warriors. Along with his Highlanders he incorporated a body of still wilder Celts, received from Ireland. On the 1st of September 1644, Montrose attacked an army of the Covenanters, 6,000 foot and horse, at Tippermuir, "totally routed them, and took their artillery and baggage, without losing a man. Perth immediately surrendered to Montrose, and he had some further successes, but threatened by a superior force under the Marquis of Argyll, he retreated northwards into Badenoch, and thence sweeping down into Argyllshire he mercilessly ravaged the country of the Campbells. Exasperated with the devastation of his estates, Argyll marched against Montrose, who, not waiting to be attacked, surprised the army of the Covenanters at Inverlochry, 2d February, 1645 and totally defeated them, no fewer than 1,500 of the clan Campbell perishing in the battle, while Montrose lost only four or five men. Brilliant as were these victories, they had no abiding influence in quenching this terrible civil war. It was a game of winning and losing, and looking to the fact that the Scotch generally took the side of the Covenant, the struggle was almost hopeless. Still Montrose was undaunted. After the Inverlochry affair, he went southwards through Elgin and Banff into Aberdeenshire, carrying everything before him. Major-general Baillie, a second-rate Covenanter commander, and his lieutenant, General Hurry, were at Brechin, with a force to oppose him; but Montrose, by a dexterous movement, eluded them, captured and pillaged the city of Dundee, and escaped safely into the Grampians. On the 4th May, he attacked, and by extraordinary generalship routed Hurry at Auldearn, near Nairn. After enjoying a short respite with his fierce veterans in Badenoch, he again issued from his wilds, and inflicted a still

more disastrous defeat on Baillie, at Alford, in Aberdeenshire, July 2. There was now nothing to prevent his march south, and he set out with a force of from 5,000 to 6,000 men." Overtaken by Baillie at Kilsyth, he once more defeated that commander overwhelmingly. "The number of slain was upwards of 6,000, with very few killed on the side of the royalists. The victory so effected, 15th August 1645, was the greatest Montrose ever gained. His triumph was complete, for the victory of Kilsyth put him in possession of the whole of Scotland. The government of the country was broken up, every organ of the recent administration, civil and ecclesiastical, at once vanished. The conqueror was hailed as 'the great Marquis of Montrose.' Glasgow yielded him tribute and homage; counties and burghs compounded for mercy. The city of Edinburgh humbly deprecated his vengeance, and implored his pardon and forgiveness." But, if the conquest of Scotland was complete for the moment, it came too late. The battle of Naseby had been fought two months before the battle of Kilsyth, and the king's cause was lost. It was in vain that Charles sent to his brilliant champion of the north a commission as Lieutenant governor of Scotland. Montrose's army melted away so rapidly that when, in September, he marched south, leading his forlorn hope to the help of the king in England, he had but 700 foot and 200 mounted gentlemen. The small force was intercepted and surprised at Philiphaugh (September 13, 1645) by Leslie, with 4,000 horse. Montrose, after fighting with vain obstinacy until no more fighting could be done, made his escape, with a few followers. Most of his troops, taken prisoners, were massacred a few days afterwards, cold bloodedly, in the courtyard of Newark Castle, and the deed is said to have been due, not to military, but to clerical malignity.—W Chambers, *Stories of Old Families*, pp 206-217.

ALSO IN M Napier, *Montrose and the Covenanters*—J H Burton, *Hist of Scotland*, ch. 73 (p 7)—Lady V Greville, *Montrose*—P Bayne, *The Chief Actors in the Puritan Revolution*, ch. 7.

A. D. 1646-1647.—Flight of King Charles to the Scots army and his surrender to the English Parliament. See ENGLAND. A. D. 1646-1647.

A. D. 1648.—Royalist invasion of England and Battle of Preston. See ENGLAND: A. D. 1648 (APRIL-AUGUST).

A. D. 1650 (March-July).—Scottish loyalty revived.—Charles II. accepted as a "Covenant King."—"The Scots had begun the great movement whose object was at once to resist the tyranny of the Stuarts and the tyranny of Rome, and which was destined to result in incalculable consequences for Europe. But now they retraced their steps, and put themselves in opposition to the Commonwealth of England. They wanted a leader. 'With Oliver Cromwell born a Scotchman,' says Carlyle, 'with a Hero King and a unanimous Hero Nation at his back, it might have been far otherwise. With Oliver born Scotch, one sees not but the whole world might have become Puritan.' Without shutting our eyes to the truth there may be in this passage, we find the cause of this northern war elsewhere. In spiritual things the Scots acknowledged Jesus Christ as their king; in temporal, they recognized Charles II. They had no wish

that the latter should usurp the kingdom of the former; but they also had no desire that Cromwell should seize upon the Stuarts' throne. They possessed a double loyalty—one towards the heavenly king, and another to their earthly sovereign. They had cast off the abuses of the latter, but not the monarchy itself. They accordingly invited the prince, who was then in Holland, to come to Scotland, and take possession of his kingdom. Charles at this time was conniving at Montrose, who was spreading desolation throughout Scotland, and the young king hoped by his means to recover a throne without having to take upon himself any embarrassing engagement. But when the marquis was defeated, he determined to surrender to the Scottish parliament. One circumstance had nearly caused his ruin. Among Montrose's papers was found a commission from the king, giving him authority to levy troops and subdue the country by force of arms. The indignant parliament immediately recalled their commissioner from Holland, but the individual to whom the order was addressed treacherously concealed the document from his colleagues, and by showing it to none but the prince, gave him to understand that he could no longer safely temporize. Charles being thus convinced hurried on board, and set sail for Scotland, attended by a train of unprincipled men. The most serious thinkers in the nation saw that they could expect little else from him than duplicity, treachery, and licentiousness. It has been said that the Scotch compelled Charles to adopt their detested Covenant voluntarily. Most certainly the political leaders cannot be entirely exculpated of this charge, but it was not so with the religious part of the government. When he declared his readiness to sign that deed on board the ship, even before he landed, Livingston, who doubted his sincerity, begged him to wait until he had reached Scotland, and given satisfactory proofs of his good faith. But it was all to no effect. . . . If Charles Stuart had thought of ascending his native throne only, Cromwell and the English would have remained quiet, but he aimed at the recovery of the three kingdoms, and the Scotch were disposed to aid him. Oliver immediately saw the magnitude of the danger which threatened the religion, liberty, and morals of England, and did not hesitate."—J. H. Merle d'Aubigne, *The Protector*, ch. 7.

ALSO IN: A. Bisset, *Omitted Chapters of the Hist. of Eng.*, v. 1, ch. 5.—J. H. Burton, *Hist. of Scotland*, ch. 75 (v. 7).—P. Bayne, *The Chief Actors in the Puritan Revolution*, ch. 6.

A. D. 1650 (September).—Cromwell's victory at Dunbar.—War with Scotland having been determined upon by the English Council of State, and Fairfax having declined the command, Cromwell was recalled from Ireland to head the army. "He passed the Tweed with an army of 16,000 men on the 16th of July. The Scots had placed themselves under the command of the old Earl of Leven and of David Leslie. As yet their army was a purely Covenanting one. By an act of the Scotch Church, called the Act of Classes, all known Malignants, and the Engagers (as those men were called who had joined Hamilton's insurrection), had been removed from the army. The country between the Tweed and Edinburgh had been wasted; and the inhabitants, terrified by ridiculous stories of the English cruelty, had

taken flight; but Cromwell's army, marching by the coast, was supplied by the fleet. He thus reached the immediate neighbourhood of Edinburgh; but Leslie skilfully availed himself of the advantages of the ground and refused to be brought to an engagement. It became necessary for Cromwell to withdraw towards his supplies. He fell back to Dunbar, which lies upon a peninsula, jutting out into the Firth of Forth. The base of this peninsula is at a little distance encircled by high ground, an offshoot of the Lammermuir Hills. These heights were occupied by the Scotch army, as was also the pass through which the road to Berwick lies. Cromwell was therefore apparently shut up between the enemy and the sea, with no choice but to retire to his ships or surrender. Had Leslie continued his cautious policy, such might have been the event. A little glen, through which runs a brook called the Broxburn, separated the two enemies. Between it and the high grounds lay a narrow but comparatively level tract. Either army attacking the other must cross this glen. There were two convenient places for passing it, one, the more inland one, towards the right of the English, who stood with their back to the sea, was already in the hands of the Scotch. Could Leslie secure the other, at the mouth of the glen, he would have it in his power to attack when he pleased. The temptation was too strong for him, he gradually moved his army down from the hills towards its own right flank, thereby bringing it on the narrow ground between the hill and the brook, intending with his right to secure the passage at Broxburn. Cromwell and Lambert saw the movement, saw that it gave them a corresponding advantage if they suddenly crossed the glen at Broxburn, and fell upon Leslie's right wing, while his main body was entangled in the narrow ground before mentioned. The attack was immediately decided upon, and [next morning] early on the 3rd of September carried out with perfect success. The Scotch horse of the right wing were driven in confusion back upon their main body, whom they trampled under foot, and the whole army was thus rolled back upon itself in inextricable confusion."—J. F. Bright, *Hist. of Eng.*, period 2, pp. 694-696.—"The pursuit extended over a distance of eight miles, and the total loss of the Scots amounted to 8,000 killed and 10,000 prisoners, while 80 guns and 15,000 stand of arms were taken; the casualties of the English army did not exceed 20 men. Of the prisoners, 5,000, being wounded, old men or boys, were allowed to return home; the remaining 5,000 were sent into England, whence, after enduring terrible hardships, they were, as had been the prisoners taken at Preston, sold either as slaves to the planters or as soldiers to the Venetians. On the day following that of the battle, Lambert pushed on to Edinburgh with six regiments of horse and one of foot; Cromwell himself, after a rest of a few days, advanced on the capital, which at once surrendered to the victors. The example thus set was followed by Leith, but Edinburgh Castle still held out [until the following December] against the English. The remnant of the Scottish army (but 1,800 horse remained of the 8,000 who took part in the battle) retired on Stirling, while Charles himself took up his residence at Perth."—N. L. Walford, *Parliamentary Generals of the Great Civil War*, ch. 8.

ALSO IN: A. Bisset, *Omitted Chapters of the Hist. of Eng.*, ch 6—T. Carlyle, *Oliver Cromwell's Letters and Speeches*, pt 6

A. D. 1651 (August).—Charles' rash advance into England.—Cromwell's pursuit and crushing victory at Worcester.—"Lesley was gathering the wreck of his army about him at Stirling. Charles, with the Scottish authorities, had retired to Perth. The Presbyterian party became divided, and the royalists obtained a higher influence in the direction of the national policy. Charles, without further question of his real intentions, was crowned at Scone on the 1st of January, 1651. After a three months' blockade, and then a bombardment, Edinburgh Castle was surrendered to Cromwell on the 18th of December. He had little to do to make himself master of Scotland on the south of the Forth. On the 4th of February the army marched to wards Stirling, but returned without any result, driven to the good quarters of Edinburgh by terrible storms of sleet and snow. The Lord General became seriously ill through this exposure. But on the 5th of June he was out again, and at the end of the month was vigorously prosecuting the campaign. The Scottish army was entrenched at Stirling. The king had been invited to take its command in person. Cromwell, on the 2nd of August, had succeeded in possessing himself of Perth. At that juncture the news reached him that the royal camp at Stirling was broken up, on the 31st of July, and that Charles was on his march southward at the head of 11,000 men, his lieutenant general being David Lesley. Argyll was opposed to this bold resolution, and had retired to Inverary. Charles took the western road by Carlisle, and when on English ground issued a proclamation offering pardon to those who would return to their allegiance—exempting from his promised amnesty Bradshaw, Cromwell, and Cook. He was also proclaimed king of England, at the head of his army. And similar proclamation was made at Penrith and other market towns. Strict discipline was preserved, and although the presence of Scots in arms was hateful to the people, they were not outraged by any attempts at plunder. Charles, however, had few important accessions of strength. There was no general rising in his favour. The gates of Shrewsbury were shut against him. At Warrington, his passage of the Mersey was opposed by Lambert and Harrison, who had got before him with their cavalry. On the 22nd of August Charles reached Worcester, the parliamentary garrison having evacuated the city. He there set up his standard, and a summons went forth for all male subjects of due age to gather round their Sovereign Lord, at the general muster of his forces on the 26th of August. An inconsiderable number of gentlemen came, with about 200 followers. Meanwhile Cromwell had marched rapidly from Scotland with 10,000 men, leaving behind him 6,000 men under Monk. The militias of the counties joined him with a zeal which showed their belief that another civil war would not be a national blessing. On the 26th of August the General of the Commonwealth was close to Worcester, with 80,000 men." On the 3d of September (the anniversary of the victory of Dunbar, won just a year before), he attacked the royalist army and made an end of it. "We beat the enemy from hedge to hedge [he wrote to parliament] till we

beat him into Worcester. The enemy then drew all his forces on the other side the town, all but what he had lost; and made a very considerable fight with us, for three hours' space, but in the end we beat him totally, and pursued him to his royal fort, which we took,—and indeed have beaten his whole army." The prisoners taken at the battle of Worcester, and in the subsequent flight, exceeded 7,000. They included some of the most distinguished leaders of the royalists in England and Scotland. Courts martial were held upon nine of these, and three, amongst whom was the earl of Derby, were executed. Charles Stuart escaped by flight, with his long cavalier locks cut close and his royal person ignobly disguised, wandering and hiding for six weeks before he reached the coast and got ship for France. The story of his adventures—his concealment in the oak at Boscobel, his ride to Bristol as a serving man, with a lady on the pillion behind him, &c., &c.—has been told often enough.—C. Knight, *Crown Hist. of Eng.*, ch. 27

ALSO IN T. Carlyle, *Oliver Cromwell's Letters and Speeches*, pt 6, letters 96-124.—Earl of Clarendon, *Hist. of the Rebellion*, bk 13 (p 5).—A. Bisset, *Omitted Chapters of Eng Hist.*, ch 10-11 (p 2).—F. P. Guizot, *Hist. of Oliver Cromwell*, bk 2 (p 1)

A. D. 1651 (August—September).—The conquest completed by Monk.—When Cromwell followed Charles and his Scottish army into England, to destroy them at Worcester, he left Monk in Scotland, with a few thousand men, and that resolute general soon completed the conquest of the kingdom. He met with most resistance at Dundee. "Dundee was a town well fortified supplied with a good garrison under Lumisdien, and full of all the rich furniture, the plate, and money of the kingdom, which had been sent thither as to a place of safety. Monk appeared before it, and having made a breach, gave a general assault. He carried the town; and, following the example and instructions of Cromwell, put all the inhabitants to the sword, in order to strike a general terror into the kingdom. Warned by this example, Aberdeen, St. Andrews, Inverness, and other towns and forts, yielded, of their own accord, to the enemy. . . . That kingdom, which had hitherto, through all ages, by means of its situation, poverty, and valour, maintained its independence, was reduced to total subjection"—D. Hume, *Hist. of Eng.*, ch 60 (p 5)

ALSO IN J. Browne, *Hist. of the Highlands*, v. 2, ch 4

A. D. 1654.—Incorporated with England by Protector Cromwell.—In 1654, "Cromwell completed another work which the Long Parliament and the Barebone Parliament had both undertaken and left unfinished. Under favour of the discussions which had arisen between the great powers of the Commonwealth, the Scottish royalists had once more conceived hopes, and taken up arms. . . . The insurrection, though chiefly confined to the Highlands, descended occasionally to ravage the plains, and towards the beginning of February, 1654, Middleton had been sent from France, by Charles II., to attempt to give, in the king's name, that unity and consistency of action in which it had until then been deficient. No sooner had he been proclaimed Protector, than Cromwell took decisive measures to crush

these dangers in their infancy: he despatched to Ireland his second son, Henry, an intelligent, circumspect, and resolute young man, and to Scotland, Monk, whom that country had already once recognized as her conqueror. Both succeeded in their mission. . . . Monk, with his usual prompt and intrepid boldness, carried the war into the very heart of the Highlands, established his quarters there, pursued the insurgents into their most inaccessible retreats, defeated Middleton and compelled him to re-embark for the Continent, and, after a campaign of four months, returned to Edinburgh at the end of August, 1654, and began once more, without passion or noise, to govern the country which he had twice subjugated. Cromwell had reckoned beforehand on his success, for, on the 12th of April, 1654, at the very period when he ordered Monk to march against the Scottish insurgents, he had, by a sovereign ordinance, incorporated Scotland with England, abolished all monarchical or feudal jurisdiction in the ancient realm of the Stuarts, and determined the place which its representatives, as well as those of Ireland, should occupy in the common Parliament of the new State."—F. P. Guizot, *Hist. of Oliver Cromwell*, bk. 5 (p. 2).

ALSO IN: J. Lingard, *Hist. of Eng.*, i. 11, ch. 1.

A. D. 1660-1666.—The restored King and the restored prelatical Church.—The oppression of the Covenanters.—"In Scotland the restoration of the Stuarts had been hailed with delight; for it was regarded as the restoration of national independence. And true it was that the yoke which Cromwell had imposed was, in appearance, taken away, that the Scottish Estates again met in their old hall at Edinburgh, and that the Senators of the College of Justice again administered the Scottish law according to the old forms. Yet was the independence of the little kingdom necessarily rather nominal than real: for, as long as the King had England on his side, he had nothing to apprehend from disaffection in his other dominions. He was now in such a situation that he could renew the attempt which had proved destructive to his father without any danger of his father's fate. . . . The government resolved to set up a prelatical church in Scotland. The design was disapproved by every Scotchman whose judgment was entitled to respect. . . . The Scottish Parliament was so constituted that it had scarcely ever offered any serious opposition even to Kings much weaker than Charles then was. Episcopacy, therefore, was established by law. As to the form of worship, a large discretion was left to the clergy. In some churches the English Liturgy was used. In others, the ministers selected from that Liturgy such prayers and thanksgivings as were likely to be least offensive to the people. But in general the doxology was sung at the close of public worship, and the Apostles' Creed was recited when baptism was administered. By the great body of the Scottish nation the new Church was detested both as superstitious and as foreign; as tainted with the corruptions of Rome, and as a mark of the predominance of England. There was, however, no general insurrection. The country was not what it had been twenty-two years before. Disastrous war and alien domination had tamed the spirit of the people. . . . The bulk of the Scottish nation, therefore, sullenly submitted, and, with many misgivings

of conscience, attended the ministrations of the Episcopal clergy, or of Presbyterian divines who had consented to accept from the government a half toleration known by the name of the Indulgence. But there were, particularly in the western lowlands, many fierce and resolute men who held that the obligation to observe the Covenant was paramount to the obligation to obey the magistrate. These people, in defiance of the law, persisted in meeting to worship God after their own fashion. The Indulgence they regarded, not as a partial reparation of the wrongs inflicted by the State on the Church, but as a new wrong, the more odious because it was disguised under the appearance of a benefit. Persecution, they said, could only kill the body; but the black Indulgence was deadly to the soul. Driven from the towns, they assembled on heaths and mountains. Attacked by the civil power, they without scruple repelled force by force. At every conventicle they mustered in arms. They repeatedly broke out into open rebellion. They were easily defeated and mercilessly punished, but neither defeat nor punishment could subdue their spirit. Hunted down like wild beasts, tortured till their bones were beaten flat, imprisoned by hundreds, hanged by scores, exposed at one time to the license of soldiers from England, abandoned at another time to the mercy of troops of marauders from the Highlands, they still stood at bay, in a mood so savage that the boldest and mightiest oppressor could not but dread the audacity of their despair."—Lord Macaulay, *Hist. of Eng.*, ch. 2 (p. 1).—The Scottish Parliament by which Episcopacy was established at the king's bidding is known as the Drunken Parliament. "Every man of them, with one exception, is said to have been intoxicated at the time of passing it [October 1, 1662]. Its effect was that 350 ministers were ejected from their livings. The apparatus of ecclesiastical tyranny was completed by a Mile Act, similar to the Five Mile Act of England, forbidding any recusant minister to reside within twenty miles of his own parish, or within three miles of a royal borough"—J. F. Bright, *Hist. of Eng.*, period 2, p. 729.—"The violence of the drunken parliament was finally shown in the absurdity of what was called the 'Act Rescissory,' by which every law that had been passed in the Scottish parliament during twenty-eight years was wholly annulled. The legal foundations of Presbytery were thus swept away."—C. Knight, *Crown Hist. of Eng.*, ch. 29.

ALSO IN: J. Aikman, *Annals of the Persecution in Scotland*, v. 1, bk. 2-5.

A. D. 1669-1679.—Lauderdale's despotism.—The Highland host.—"A new Parliament was assembled [October 19, 1669] at Edinburgh, and Lauderdale was sent down commissioner. . . . It were endless to recount every act of violence and arbitrary authority exercised during Lauderdale's administration. All the lawyers were put from the bar, nay banished, by the king's order, twelve miles from the capital, and by that means the whole justice of the kingdom was suspended for a year, till these lawyers were brought to declare it as their opinion that all appeals to Parliament were illegal. A letter was procured from the king, for expelling twelve of the chief magistrates of Edinburgh, and declaring them incapable of all public office, though their only crime had been their want of compliance with

Lauderdale. . . . The private deportment of Lauderdale was as insolent and provoking as his public administration was violent and tyrannical. Justice likewise was universally perverted by faction and interest: and from the great rapacity of that duke, and still more of his duchess, all offices and favours were openly put to sale. No one was allowed to approach the throne who was not dependent on him; and no remedy could be hoped for or obtained against his manifold oppressions. . . . The law enacted against conventicles had called them seminaries of rebellion. This expression, which was nothing but a flourish of rhetoric, Lauderdale and the privy council were willing to understand in a literal sense; and because the western counties abounded in conventicles, though otherwise in profound peace, they pretended that these counties were in a state of actual war and rebellion. They made therefore an agreement with some highland chieftains to call out their clans, to the number of 8,000 men; to these they joined the guards, and the militia of Angus: and they sent the whole to live at free quarters upon the lands of such as had refused the bonds [engaging them as landlords to restrain their tenants from attending conventicles] illegally required of them. The obnoxious counties were the most populous and most industrious in Scotland. The highlanders were the people the most disorderly and the least civilized. It is easy to imagine the havoc and destruction which ensued. . . . After two months' free quarter, the highlanders were sent back to their hills, loaded with the spoils and the execrations of the west. . . . Lest the cry of an oppressed people should reach the throne, the council forbade, under severe penalties, all noblemen or gentlemen of landed property to leave the kingdom. . . . It is reported that Charles, after a full hearing of the debates concerning Scottish affairs, said, 'I perceive that Lauderdale has been guilty of many bad things against the people of Scotland; but I cannot find that he has acted anything contrary to my interest.'—D. Hume, *Hist. of Eng.*, ch. 66 (v. 6).

ALSO IN: G. Burnet, *Hist. of My Own Time*, bk. 2-3.—J. H. Burton, *Hist. of Scotland*, ch. 78 (v. 7).

A. D. 1679 (May—June).—The Defeat of Claverhouse at Drumclog.—“The public indignation which these measures [under Lauderdale] roused was chiefly directed against the Archbishop of St. Andrews [Dr. James Sharp], who was generally regarded as their author or instigator, and was doubly obnoxious as the Judas of the Presbyterian Church.” On the 3d of May, 1679, the Archbishop was dragged from his carriage on Magus Moor, three miles from St. Andrews, and murdered, by a band of twelve Covenanters, headed by Hackston of Rathillet, and Balfour of Burley, his brother-in-law. “The great body of the Presbyterians, though doubtless thinking that ‘the loon was weel away,’ condemned this cruel and bloody deed as a foul murder; and they could not fail to see that it would greatly increase the severity of the persecution against their party. . . . It was now declared a treasonable act to attend a conventicle, and orders were issued to the commanders of the troops in the western district to disperse all such meetings at the point of the sword. . . . Towards the end of May preparations were made to hold a great conventicle on a moor in the parish of Avondale, near the borders of Lanark-

shire. The day selected for the service was the first of June. No secret was made of the arrangement, and it became known to John Graham of Claverhouse, the ‘Bloody Claverhouse,’ as he was called, who commanded a body of dragoons, stationed at Glasgow, for the purpose of suppressing the Covenanters in that district. . . . Having been apprised of the intended meeting, he hastened towards the spot at the head of his own troop of horse and two companies of dragoons. . . . The Covenanters had assembled on the farm of Drumclog, in the midst of a high and moorland district out of which rises the wild craggy eminence of Loudoun Hill, in whose vicinity Robert Bruce gained his first victory. . . . The preacher, Thomas Douglas, had proceeded only a short way with his sermon when a watchman posted on an adjoining height fired his gun as a signal that the enemy was approaching. The preacher paused in his discourse, and closed with the oft-quoted words—‘You have got the theory; now for the practice.’ The women and children were sent to the rear. The armed men separated from the rest of the meeting and took up their position. . . . Claverhouse and his dragoons were descending the slope of the opposite eminence, called Calder Hill, and with a loud cheer they rushed towards the morass and fired a volley at the Covenanters. It was returned with great effect, emptying a number of saddles. The dragoons made several unsuccessful attempts to cross the marsh, and flanking parties sent to the right and to the left were repulsed with considerable loss. At this juncture John Nisbet [an old soldier of the Thirty Years War] cried out, ‘Jump the ditch and charge the enemy.’ The order was instantly obeyed. Balfour, at the head of the horsemen, and Cleland, with a portion of the infantry, crossed the marsh and attacked the dragoons with such fury that they were thrown into confusion and took to flight, leaving from forty to fifty of their number dead on the field. Claverhouse himself had his horse killed under him and narrowly escaped his pursuers. . . . The victory at Drumclog roused the whole country. Great numbers poured in to join the victors, and in a short time their ranks had swelled to upwards of 6,000 men.”—J. Taylor, *The Scottish Covenanters*, ch. 4.

ALSO IN: M. Morris, *Claverhouse*, ch. 4.—Sir W. Scott, *Old Mortality*.

A. D. 1679 (June).—Monmouth's success at Bothwell Bridge.—“The King was for suppressing the insurrection immediately by forces from England to join those in Scotland, and the Duke of Monmouth to command them all. . . . The Duke of Monmouth, after a friendly parting with the King, who had been displeased with him, set out from London, June 18, for Scotland, where he arrived in three days, with an expedition considered incredible, and took the command. The Covenanters were 5,000 or 6,000 strong, and had taken up a position six miles from Hamilton, at Bothwell Bridge, which they barricaded and disputed the Duke's passage. These Covenanters were irresolute. An attempt to negotiate was made, but they were told that no proposal could be received from rebels in arms. One half hour was allowed. The Covenanters went on consuming their time in theological controversy, considering ‘the Duke to be in rebellion against the Lord and his people.’

While thus almost unprepared, they were entirely defeated in an action, 22d of June, which, in compliment to the Duke of Monmouth, was too proudly called the battle of Bothwell Bridge. Four hundred Covenanters were killed, and 1,200 made prisoners. Monmouth was evidently favourable to them. . . . The Duke would not let the dragoons pursue and massacre those (as Oldmixon calls them) Protestants. . . . The same historian adds, that the Duke of York talked of Monmouth's expedition to Scotland, as a courting the people there, and their friends in England, by his sparing those that were left alive, and that Charles himself said to Monmouth, 'If I had been there, we would not have had the trouble of prisoners.' The Duke answered, 'I cannot kill men in cold blood, that's work only for butchers.' The prisoners who promised to live peaceably were set at liberty, the others, about 270, were transported to our plantations, but were all cast away at sea! The Duke of Lauderdale's creatures pressed the keeping the army some time in Scotland, with a design to have them eat it up, but the Duke of Monmouth sent home the militia, and put the troops under discipline; so that all the country was sensible he had preserved them from ruin. The Duke asked the King to grant an indemnity for what was past, and liberty to the Covenanters to hold their meetings under the King's license; but these softening measures fell with Monmouth, and rage and slaughter again reigned when the Duke of York obtained the government of Scotland."—G. Roberts, *Life of Monmouth*, ch. 4 (v. 1).

ALSO IN: J. H. Burton, *Hist. of Scotland*, ch. 79 (v. 7).

A. D. 1681-1689.—The pitiless rule of James II.—The hunting of the Cameronians.—Claverhouse's brutalities.—In 1681 the government of Scotland was committed to the king's brother, the duke of York (afterwards James II.), as viceroy. "Succeeding the duke of Monmouth, who was universally beloved, he was anxious to exhibit as a statesman that capacity which he thought he had given sufficient proof of as a general and as a naval commander. In assuming the direction of the affairs of Scotland, he at first affected moderation; but at a very early period an occasion presented itself for displaying severity; he was then pitiless. A few hundred presbyterians, under the conduct of two ministers, Cameron and Cargill, having taken arms and declared that they would acknowledge neither the king nor the bishops, he sent the troops against them. The insurgents, who called themselves Cargillites and Cameronians, were beaten, and a great number of them killed. The prisoners, taken to Edinburgh, were tortured and put to death. The duke was present at the executions, which he witnessed with an unmoved countenance, and as though they were curious experiments."—A. Carrel, *Hist. of the Counter-Revolution in Eng.*, ch. 2.—"Unlike the English Puritans, the great majority of the Scottish Presbyterians were staunch supporters of monarchy. . . . Now, however, owing to the 'oppression which maketh a wise man mad,' an extreme party arose among them, who not only condemned the Indulgence and refused to pay cess, but publicly threw off their allegiance to the King, on the ground of his violation of his coronation oath, his breach of the Covenant

which he solemnly swore to maintain, his perfidy, and his 'tyranny in matters civil.' A declaration to this effect was publicly read, and then affixed (June 22d, 1680) to the market cross of Sanquhar in Dumfriesshire, by Richard Cameron and Donald Cargill, two of the most distinguished Covenanting ministers, accompanied by an armed party of about twenty persons. . . . These acts of the 'Society men, or Cameronians, as they were called after their leader, afforded the government a plausible pretext for far more severe measures than they had yet taken against the Hillmen, whom they hunted for several weeks through the moors and wild glens of Ayr and Galloway."—J. Taylor, *The Scottish Covenanters*, ch. 4.—"He [James II.], whose favourite theme had been the injustice of requiring civil functionaries to take religious tests, established in Scotland, when he resided there as Viceroy, the most rigorous religious test that has ever been known in the empire. He, who had expressed just indignation when the priests of his own faith were hanged and quartered, amused himself with hearing Covenanters shriek and seeing them writhe while their knees were beaten flat in the boots. In this mood he became King, and he immediately demanded and obtained from the obsequious Estates of Scotland, as the surest pledge of their loyalty, the most sanguinary law that has ever in our islands been enacted against Protestant Nonconformists. With this law the whole spirit of his administration was in perfect harmony. The fiery persecution, which had raged when he ruled Scotland as viceroy, waxed hotter than ever from the day on which he became sovereign. Those shires in which the Covenanters were most numerous were given up to the license of the army. . . . Preeminent among the bands which oppressed and wasted these unhappy districts were the dragoons commanded by John Graham of Claverhouse. The story ran that these wicked men used in their revels to play at the torments of hell, and to call each other by the names of devils and damned souls. The chief of this Tophet, a soldier of distinguished courage and professional skill, but rapacious and profane, of violent temper and obdurate heart, has left a name which, wherever the Scottish race is settled on the face of the globe, is mentioned with a peculiar energy of hatred. To recapitulate all the crimes by which this man, and men like him, goaded the peasantry of the Western Lowlands into madness, would be an endless task."—Lord Macaulay, *Hist. of Eng.*, ch. 4 (v. 1).

ALSO IN: J. Cunningham, *Hist. of the Ch. of Scotland*, v. 2, ch. 8.—M. Morris, *Claverhouse*—J. Aikman, *Annals of the Persecution in Scotland*, v. 2, bk. 5-12.—A. Cloud of Witness.—J. Howie, *The Scots Worthies*.

A. D. 1685.—Argyll's invasion.—Monmouth's rebellion. See ENGLAND: A. D. 1685 (MAY-JULY).

A. D. 1687.—Declarations of Indulgence by James II. See ENGLAND: A. D. 1687-1688.

A. D. 1688-1690.—The Revolution.—Fall of the Stuarts and their Bishops.—Presbyterianism finally restored and established.—"At the first prospect of invasion from Holland [by William of Orange], James had ordered the regiments on duty in Scotland to march southward. The withdrawal of the troops was followed by outbreaks in various parts. In Glasgow the

Covenanters rose, and proclaimed the Prince of Orange king. In Edinburgh riots broke out. The chapel of Holyrood Palace was dismantled, and the Romish bishops and priests fled in fear for their lives. On hearing that William had entered into London, the leading Whigs, under the Duke of Hamilton, repaired thither, and had an interview with him. He invited them to meet in Convention. This they accordingly did, and on January 9, 1689, it was resolved to request William to summon a meeting of the Scottish Estates for the 14th of March, and in the interim to administer the government. To this William consented. The Estates of Scotland met on the appointed day. All the bishops, and a great number of the peers were adherents of James. After a stormy debate, the Duke of Hamilton was elected President. But the minority (Jacobites) was a large one. The Duke of Gordon still held Edinburgh Castle for James, and when the minority found it hopeless to carry their measures, he proposed they should with him withdraw from Edinburgh and hold a rival Convention at Stirling. But these intentions were discovered, many Jacobites were arrested, and many others, amongst them Viscount Dundee, escaped to the Highlands. In the end, the crown was offered to William and Mary on the same terms on which it had been offered by the English Convention. The offer was accompanied by a claim of rights, almost identical with the English declaration, but containing the additional clause, that 'prelacy was a great and insupportable grievance'. On April 11, 1689, William and Mary were solemnly proclaimed at the Cross of Edinburgh. It was high time some form of government should be settled, for, throughout the Lowlands, scenes of mob violence were daily witnessed. The Presbyterians, so long down trodden, rose in many a parish. The Episcopal clergy were ejected, in some cases with bloodshed. The 'rabbling,' as it is called in Scotch history, continued for some months, until the Presbyterian Church was re-instituted by law as the Established Church of Scotland, in June 1690.—E. Hale, *The Fall of the Stuarts*, ch. 13.—"Episcopacy was now thrown down, but Presbytery was yet to be built up. Months passed away, and the year 1690 began. King William was quite prepared to establish Presbytery, but he was most unwilling to abolish patronage. Moreover, he was desirous that the foundations of the new Church should be as widely laid as possible, and that it should comprehend all the ministers of the old Church who chose to conform to its discipline. But he began to see that some concession was necessary, if a Church was to be built up at all. On the 25th of April the Parliament met which was to give us the Establishment which we still enjoy. Its first act was to abolish the Act 1669, which asserted the king's supremacy over all persons and in all causes. Its second act was to restore all the Presbyterian ministers who had been ejected from their livings for not complying with Prelacy. This done, the parliament paused in its full career of ecclesiastical legislation, and abolished the Lords of the Articles, who for so many centuries had managed the whole business of the Scotch Estates, and ordained that the electors of commissioners to the Estates should take the Oath of Allegiance before exercising the franchise. The

next act forms the foundation of our present Establishment. It ratifies the 'Westminster Confession of Faith'; it revives the Act 1592, it repeals all the laws in favour of Episcopacy, it legalizes the ejections of the western rabble, it declares that the government of the Church was to be vested in the ministers who were outed for nonconformity, on and after the 1st January 1661, and were now restored, and those who had been or should be admitted by them; it appoints the General Assembly to meet; and empowers it to nominate visitors to purge out all insufficient, negligent, scandalous, and erroneous ministers, by due course of ecclesiastical process. In this act the Presbyterians gained all that they could desire, as Presbytery was established, and the government of the Church was placed entirely in their hands. By this act, the Westminster Confession became the creed of the Church, and is recorded at length in the minutes of the parliament. But the Catechisms and the 'Directory of Worship' are not found by its side. A pamphleteer of the day declares that the Confession was read amid much yawning and weariness, and, by the time it was finished, the Estates grew restive, and would hear no more. It is at least certain that the Catechisms and Directory are not once mentioned, though the Presbyterian ministers were very anxious that they should. From this it would appear that, while the State has fixed the Church's faith, it has not fixed the Church's worship. The Covenants were utterly ignored, though there were many in the Church who would have wished them revived."—J. Cunningham *Church Hist. of Scotland*, v. 2, ch. 7.

A. D. 1689 (July).—War in the Highlands.—The Battle of Killiecrankie.—"The duke of Gordon still held out the castle of Edinburgh for James, and the viscount Dundee [Graham of Claverhouse], the soul of the Jacobite party in Scotland, having collected a small but gallant army of Highlanders, threatened with subjection the whole northern part of the kingdom. Dundee, who had publicly disavowed the authority of the Scottish convention, had been declared an outlaw by that assembly; and general Mackay was sent against him with a body of regular troops. The castle of Blair being occupied by the adherents of James, Mackay resolved to attempt its reduction. The viscount, apprised of the design of his antagonist, summoned up all his enterprising spirit, and by forced marches arrived at Athol before him. He was soon [July 27, 1689] informed that Mackay's vanguard had cleared the pass of Killiecrankie; a narrow defile, formed by the steep sides of the Grampian hills, and a dark, rapid, and deep river. Though chagrined at this intelligence he was not disconcerted. He despatched Sir Alexander Maclean to attack the enemy's advanced party while he himself should approach with the main body of the Highlanders. But before Maclean had proceeded a mile, Dundee received information that Mackay had marched through the pass with his whole army. He commanded Maclean to halt, and boldly advanced with his faithful band, determined to give battle to the enemy." Mackay's army, consisting of four thousand five hundred foot, and two troops of horse, was formed in eight battalions, and ready for action when Dundee came in view. His own brave but undisciplined followers, of all ranks and conditions,

did not exceed 8,300 men. "These he instantly ranged in hostile array. They stood inactive for several hours in sight of the enemy, on the steep side of a hill, which faced the narrow plain where Mackay had formed his line, neither party choosing to change its ground. But the signal for battle was no sooner given, than the Highlanders rushed down the hill in deep columns; and having discharged their muskets with effect, they had recourse to the broadsword, their proper weapon, with which they furiously attacked the enemy. Mackay's left wing was instantly broken, and driven from the field with great slaughter by the Macleans, who formed the right of Dundee's army. The Macdonalds, who composed his left, were not equally successful: colonel Hasting's regiment of English foot repelled their most vigorous efforts, and obliged them to retreat. But Maclean and Cameron, at the head of part of their respective clans, suddenly assailed this gallant regiment in flank, and put it to the rout. Two thousand of Mackay's army were slain; and his artillery, baggage, ammunition, provisions, and even king William's Dutch standard fell into the hands of the Highlanders. But their joy, like a smile upon the cheek of death, delusive and insincere, was of short duration. Dundee was mortally wounded by a musket shot as he was pursuing the fugitives; he expired soon after his victory, and with him perished the hopes of James in Scotland. The castle of Edinburgh had already surrendered to the convention; and the Highlanders, discouraged by the loss of a leader whom they loved and almost adored, gradually dispersed themselves, and returned to their savage mountains, to bewail him in their songs. His memory is still dear to them, he is considered as the last of their heroes; and his name, even to this day, is seldom mentioned among them without a sigh or a tear."—W. Russell, *Hist. of Modern Europe*, pt. 2, letter 17 (p. 2).

ALSO IN: J. Browne, *Hist. of the Highlands*, v. 2, ch. 6-7.—M. Morris, *Claverhouse*, ch. 11.

A. D. 1689 (August).—Cameronian victory at Dunkeld.—After the victory and death of Dundee at Killiecrankie, the command of his Highlanders had devolved upon Causton, an Irish officer. "With an army increased to 4,000 men, he continued to coast along the Grampians, followed by Mackay; the one afraid to descend from the mountains, and the other to quit, with his cavalry, the advantage of the open plains. Returning by a secret march to Dunkeld [August 21], he surrounded the regiment of Cameronians, whose destruction appeared so inevitable that they were abandoned by a party of horse to their fate. But the Cameronians, notwithstanding the loss of Cleland, their gallant commander, defended themselves . . . with such desperate enthusiasm that the highlanders, discouraged by the repulse, and incapable of persevering fortitude, dispersed and returned to their homes."—M. Laing, *Hist. of Scotland, 1603-1707*, bk. 10 (p. 4).

A. D. 1692.—The Massacre of Glenco.—A scheme, originating with Lord Breadalbane, for the pacifying of the Highlanders, was approved by King William and acted upon, in 1691. It offered a free pardon and a sum of money to all the chiefs who would take the oath of allegiance to William and Mary before the first of January, 1692, and it contemplated the extirpa-

tion of such clans as refused. "The last man to submit to government was Macdonald of Glenco. Towards the end of December he applied to the governor of Fort William, who refused, as not being a civil magistrate, to administer the oaths; but dispatched him in haste, with an earnest recommendation to the Sheriff of Argyle. From the snows and other interruptions which he met with on the road, the day prescribed for submission had elapsed, before he reached Inverary, the county town. The benefit of the indemnity was strictly forfeited, the sheriff was moved, however, by his tears and entreaties, to receive his oath of allegiance, and to certify the unavoidable cause of his delay. But his oath was industriously suppressed, by the advice particularly of Stair the president; the certificate was erased from the list presented to the privy council; and it appears that an extensive combination was formed for his destruction. The earl of Breadalbane, whose lands he had plundered, and . . . Dalrymple, the secretary, . . . persuaded William that Glenco was the chief obstacle to the pacification of the highlands. Perhaps they concealed the circumstance that he had applied within due time for the oaths to government, and had received them since. But they procured instructions, signed, and for their greater security, countersigned by the king himself, to proceed to military execution against such rebels as had rejected the indemnity, and had refused to submit on assurance of their lives. As these instructions were found insufficient, they obtained an additional order, signed, and also countersigned, by the king, 'that if Glenco and his clan could well be separated from the rest, it would be a proper vindication of public justice to extirpate that set of thieves.' But the directions given by Dalrymple far exceeded even the king's instructions. . . . Glenco, assured of an indemnity, had remained at home, unmolested for a month, when a detachment arrived from Fort William, under Campbell of Glenlyon, whose niece was married to one of his sons. The soldiers were received on assurance of peace and friendship; and were quartered among the inhabitants of the sequestered vale. Their commander enjoyed for a fortnight the daily hospitality of his nephew's table. They had passed the evening at cards together, and the officers were to dine with his father next day. Their orders arrived that night, to attack their defenceless hosts while asleep at midnight, and not to suffer a man, under the age of seventy, to escape their swords. From some suspicious circumstances the sons were impressed with a sudden apprehension of danger, and discovered their approach, but before they could alarm their father, the massacre spread through the whole vale. Before the break of day, a party, entering as friends, shot Glenco as he rose from his bed. His wife was stripped naked by the soldiers, who tore the rings with their teeth from her fingers; and she expired next morning with horror and grief. Nine men were bound and deliberately shot at Glenlyon's quarters; his landlord was shot by his orders, and a young boy, who clung to his knees for protection, was stabbed to death. At another part of the vale the inhabitants were shot while sitting around their fire; women perished with their children in their arms; an old man of eighty was put to the sword; another, who escaped to a house for

concealment, was burnt alive. Thirty-eight persons were thus inhumanly massacred by their inmates and guests. The rest, alarmed by the report of musketry, escaped to the hills, and were preserved from destruction by a tempest that added to the horrors of the night. The carnage was succeeded by rapine and desolation. The cattle were driven off or destroyed. The houses, to fulfil Dalrymple's instructions, were burnt to the ground, and the women and children, stripped naked, were left to explore their way to some remote and friendly habitation, or to perish in the snows. The outcry against the massacre of Glenco was not confined to Scotland, but, by the industry of the Jacobites it resounded with every aggravation through Europe. Whether the inhuman rigour or the perfidious execution of the orders were considered, each part of the bloody transaction discovered a deliberate, treacherous, and an irreligious cruelty, from which the king himself was not altogether exempt. Instead of the terror which it was meant to inspire, the horror and universal execration which it excited rendered the highlanders irreconcilable to his government, and the government justly odious to his subjects."—*M. Laing, Hist. of Scotland, 1603-1707, bk. 10 (v. 4)*

ALSO IN Lord Macaulay, *Hist. of Eng., ch. 18 (v. 4)*—J. Browne, *Hist. of the Highlands, v. 2, ch. 10*—G. Burnet, *Hist. of My Own Time, bk. 5 (v. 4), 1692*

A. D. 1695-1699.—The Darien scheme.—King William urges a Union of the kingdoms.—"The peace of Ryswick was succeeded by an event which had well nigh created a civil war between Scotland and England. As the writers of no nation are more marked by grandeur and meanness of composition in the same person, and the actors in public life by grandeur and meanness of character in the same person, than those of England, so the proceedings of the national assembly of England, the noblest that ever was on earth, except that of Rome, are often tinctured with a strange mixture of the great and the little. Of this truth an instance appeared at this time, in the proceedings of parliament with regard to the Scots colony of Darien, settled by Mr Paterson. Paterson, having examined the places, satisfied himself that on the isthmus of Darien there was a tract of country running across from the Atlantic to the South Sea, which the Spaniards had never possessed, and inhabited by a people continually at war with them, . . . that the two seas were connected by a ridge of hills, which, by their height, created a temperate climate, . . . that roads could be made with ease along the ridge, by which mules, and even carriages, might pass from the one sea to the other in the space of a day, and that consequently this passage seemed to be pointed out by the finger of nature, as a common centre, to connect together the trade and intercourse of the universe. . . . By this obscure Scotman a project was formed to settle, on this neglected spot, a great and powerful colony, not as other colonies have for the most part been settled, by chance, and unprotected by the country from whence they went, but by system, upon foresight, and to receive the ample protection of those governments to whom he was to offer his project. And certainly no greater idea has been formed since the time of Columbus. . . . Paterson's original

intention was to offer his project to England, as the country which had the most interest in it." Receiving no encouragement, however, in London, nor in Holland, nor Germany, to which countries he repaired, he returned finally to Scotland, and there awakened the interest of several influential gentlemen, including Mr Fletcher of Salton, the Marquis of Tweeddale, Lord Stair, and others. "These persons, in June 1695, procured a statute from parliament, and afterwards a charter from the crown in terms of it, for creating a trading company to Africa and the new world, with power to plant colonies and build forts, with consent of the inhabitants, in places not possessed by other European nations. Paterson, now finding the ground firm under him, . . . threw his project boldly upon the public and opened a subscription for a company. The frenzy of the Scots nation to sign the solemn league and covenant never exceeded the rapidity with which they ran to subscribe to the Darien company. The nobility, the gentry, the merchants, the people, the royal burghs, without the exception of one, most of the other public bodies, subscribed. Young women threw their little fortunes into the stock, widows sold their jointures to get the command of money for the same purpose. Almost in an instant £400,000 were subscribed in Scotland, although it be now known that there was not at that time above £800,000 of cash in the kingdom. The English subscribed £300,000, and the Dutch and Hamburgers £200,000 more. In the mean time, the jealousy of trade, which has done more mischief to the trade of England than all other causes put together, created an alarm in England, and the houses of lords and commons, without previous inquiry or reflection, on the 13th December of the year 1695, concurred in a joint address to the King against the establishment of the Darien company as detrimental to the interest of the East India company. Soon after, the commons impeached some of their own countrymen for being instrumental in erecting the company.

The King's answer was 'that he had been ill advised in Scotland.' He soon after changed his Scottish ministers, and sent orders to his resident at Hamburg to present a memorial to the senate, in which he disowned the company, and warned them against all connections with it. The Scots, not discouraged, were rather animated by this oppression, for they converted it into a proof of the envy of the English, and of their consciousness of the great advantages which were to flow to Scotland from the colony. The company proceeded to build six ships in Holland, from 36 to 60 guns, and they engaged 1,200 men for the colony, among whom were younger sons of many of the noble and most ancient families of Scotland, and sixty officers who had been disbanded at the peace." The first colony sailed from Leith, July 26, 1698, and arrived safely at Darien in two months. They "fixed their station at Acta, calling it New St. Andrew, . . . and the country itself New Caledonia. . . . The first public act of the colony was to publish a declaration of freedom of trade and religion to all nations. This luminous idea originated with Paterson. But the Dutch East India company having pressed the King, in concurrence with his English subjects, to prevent the settlement of Darien, orders had been sent

from England to the governors of the West Indian and American colonies, to issue proclamations against giving assistance, or even to hold correspondence with the colony; and these were more or less harshly expressed, according to the tempers of the different governors. The Scots, trusting to far different treatment, and to the supplies which they expected from those colonies, had not brought provisions enough with them, they fell into diseases, from bad food, and from want of food . . . They lingered eight months, awaiting, but in vain, for assistance from Scotland, and almost all of them either died out or quitted the settlement. Paterson, who had been the first that entered the ship at Leith, was the last who went on board at Darien. To complete the destruction of the undertaking, the Spanish government, which had not moved in opposition before, now bestirred itself against the Scottish company, and entered formal complaints at London (May 3, 1699). "The Scots, ignorant of the misfortunes of their colony, but provoked at this memorial [of Spain], sent out another colony soon after of 1,300 men, to support an establishment which was now no more. This last colony, after gallant fighting and great suffering, was expelled from Darien by a Spanish expedition, and "not more than thirty, saved from war, shipwreck, or disease, ever saw their own country again. While the second colony of the Scots were exposing themselves, far from their country, in the cause, mediate or immediately, of all who spoke the English language, the house of lords of England were a second time addressing the King at home against the settlement itself. . . He answered the address of the lords, on the 12th of February 1699, in the following words. 'His Majesty does apprehend that difficulties may too often arise, with respect to the different interests of trade between his two kingdoms, unless some way be found out to unite them more nearly and completely: and therefore his Majesty takes this opportunity of putting the house of peers in mind of what he recommended to his parliament soon after his accession to the throne, that they would consider of an union between the two kingdoms.'" —Sir J. Dalrymple, *Memorials of Gt. Britain*, pt. 3, bk. 6 (v. 3).

ALSO IN: J. H. Burton, *Hist. of the Reign of Queen Anne*, ch. 4 (v. 1) —Lord Macaulay, *Hist. of Eng.*, ch. 24 (v. 5).

A. D. 1703-1704.—Hostility to England.—The Act of Security.—The Scottish Plot.—"This Parliament of 1703 was not in a temper of conciliation towards England. Glencoe and Darien were still watchwords of strife. The failure of the negotiations for Union necessarily produced exasperation. Whilst Marlborough was fighting the battles of the Allies, the Scottish Parliament manifested a decided inclination to the interests of France, by removing restrictions on the importation of French wines. The 'Act for the Security of the Kingdom' was a more open declaration not only of the independence of Scotland, but of her disposition to separate wholly from England—to abrogate, on the first opportunity, that union of the crowns which had endured for a century. The Act of Settlement, by which the crown of England was to pass in the Protestant line to the electress Sophia and her descendants, was not to be accepted; but, on the demise of queen Anne with-

out issue, the Estates of Scotland were to name a successor from the Protestant descendants of the Stuart line, and that successor was to be under conditions to secure 'the religious freedom and trade of the nation from English or any foreign influence.' For four months this matter was vehemently debated in the Scottish Parliament. The Act of Security was carried, but the Lord High Commissioner refused his assent. Following this legislative commotion came what was called in England the Scottish plot—a most complicated affair of intrigue and official treachery, with some real treason at the bottom of it. [This Scottish Plot, otherwise called the Queensberry Plot, was a scheme to raise the Highland clans for the Pretender, abortively planned by one Simon Fraser.] The House of Lords in England took cognizance of the matter, which provoked the highest wrath in Scotland, that another nation should interfere with her affairs.

When the Scottish Estates reassembled in 1704 they denounced the proceedings of the House of Lords, as an interference with the prerogative of the queen of Scotland; and they again passed the Security Act. The royal assent was not now withheld, whether from fear or from policy on the part of the English ministry is not very clear. The Parliament of England then adopted a somewhat strong measure of retaliation. The queen was addressed, requesting her to put Carlisle, Newcastle, Tynemouth, and Hull in a state of defence, and to send forces to the border. A Statute was passed which in the first place provided for a treaty of Union, and then enacted that until the Scottish Parliament should settle the succession to the crown in the same line as that of the English Act of Settlement, no native of Scotland, except those domiciled in England, or in the navy or army, should acquire the privileges of a natural born Englishman, and prohibiting all importations of coals, cattle, sheep, or linen from Scotland. It was evident that there must be Union or War"—C. Knight, *Popular Hist. of Eng.*, v. 5, ch. 21.

ALSO IN: J. H. Burton, *Hist. of the Reign of Queen Anne*, ch. 4 and 7 (v. 1).

A. D. 1707.—The Union with England.—To avert war between Scotland and England by a complete political Union of the two kingdoms in one became now the greatest object of the solicitude of the wiser statesmen on both sides. They used their influence to so good an effect that, in the spring of 1706, thirty-one Commissioners on the part of each kingdom were appointed to negotiate the terms of Union. The Commissioners held their first meeting on the 16th of April, and were in session until the 22d of July, when the Articles of Union agreed upon by them received the signature of twenty-seven of the English and twenty-six of the Scots. On the 16th of the following January (1707) these Articles were ratified with amendments by the Scottish Parliament. The English Parliament adopted them as amended a month later, and on the 6th of March the Union was perfected by the royal assent, given solemnly by the Queen, in presence of the Lords and Commons of England. "It was agreed that Great Britain should be the designation of the united island; the name of Scotland to be merged in the name of North Britain. It was agreed that the Crosses of St. George and St. Andrew should be conjoined in the flag of the united kingdom. It was agreed

that the arms of the two countries—the three lions passant and guardant Or, and the lion rampant Or, within a double tressure flory and counterflory, Gules—should be quartered with all heraldic honours. It was agreed that the united kingdom should have a new Great Seal. As regards the House of Commons, the English party proposed that Scotland should be represented by 38 members. Even Scottish writers have observed that if taxation be taken as the measure of representation, and if it be remembered that the Scots of that time had asked and been allowed to limit their share of the Land-tax to one-fortieth of the share of England, it would follow that, as an addition to the 513 members of Parliament returned by England, Scotland was entitled to demand no more than 13. But even 38 seemed by no means adequate to the claims on other grounds of that ancient and renowned kingdom. The Scottish Commissioners stood out for an increase, and the English Commissioners finally conceded 45. The Peers of England were at this juncture 185 and the Peers of Scotland 154. It was intended that the latter should send representatives to the former, and the proportion was settled according to the precedent that was just decided. The 45 members from Scotland when added to the 513 from England would make one-twelfth of the whole, and 16 Peers from Scotland when added to the 185 from England would also make about one-twelfth of the whole. Sixteen was therefore the number adopted, and the mode of election both of Commons and Peers was left to be determined by the Parliament of Scotland, before the day appointed for the Union, that is the first of May 1707. By this treaty Scotland was to retain her heritable jurisdiction, her Court of Session and her entire system of law. The Presbyterian Church as by law established was to continue unaltered, having been indeed excluded from debate by the express terms of the Commission—"Earl Stanhope, *Hist. of Eng. Reign of Queen Anne*, ch. 8.

ALSO IN: J. H. Burton, *Hist. of the Reign of Queen Anne*, ch. 7 (v. 1).—Sir W. Scott, *Tales of a Grandfather: Scotland*, series 2, ch. 12.—H. Hallam, *Const. Hist. of Eng.*, ch. 17 (v. 3).—The text of the Act of Union may be found in the *Parliamentary History*, v. 6, app. 2.

A. D. 1707-1708.—Hostility to the Union.—Spread of Jacobitism.—"In Scotland it [the Union] was regarded with an almost universal feeling of discontent and dishonour. The Jacobite party, who had entertained great hopes of eluding the act for settling the kingdom upon the family of Hanover, beheld them entirely blighted; the Whigs, or Presbyterians, found themselves forming part of a nation in which Prelacy was an institution of the state; the Country party, who had nourished a vain but honourable idea of maintaining the independence of Scotland, now saw it, with all its symbols of ancient sovereignty, sunk and merged under the government of England. All the different professions and classes of men saw each something in the obnoxious treaty which affected their own interest. . . . There was, therefore, nothing save discontent and lamentation to be heard throughout Scotland, and men of every class vented their complaints against the Union the more loudly, because their sense of personal grievances might be concealed, and yet indulged

under popular declamations concerning the dishonour done to the country. . . . Almost all the dissenting and Cameronian ministers were anti-unionists, and some of the more enthusiastic were so peculiarly vehement, that long after the controversy had fallen asleep, I have heard my grandfather say (for your grandfather, Mr. Hugh Littlejohn, had a grandfather in his time), that he had heard an old clergyman confess he could never bring his sermon, upon whatever subject, to a conclusion, without having what he called a 'blaud,' that is a slap, at the Union. . . . The detestation of the treaty being for the present the ruling passion of the times, all other distinctions of party, and even of religious opinions in Scotland, were laid aside, and a singular coalition took place, in which Episcopalians, Presbyterians, Cavaliers, and many friends of the revolution, drowned all former hostility in the predominant aversion to the Union. . . . For a time almost all the inhabitants of Scotland were disposed to join unanimously in the Restoration, as it was called, of James the Second's son to the throne of his fathers, and had his ally, the King of France, been hearty in his cause, or his Scottish partisans more united among themselves, or any leader amongst them possessed of distinguished talent, the Stewart family might have repossessed themselves of their ancient domain of Scotland, and perhaps of England also." Early in 1708 an attempt was made to take advantage of this feeling in Scotland, on behalf of the Pretender, by a naval and military expedition from France, fitted out by the French king. It was vulgarly frustrated by an attack of measles, which prostrated the Stuart adventurer (the Chevalier de St. George) at Dunkirk, until the English government had warning enough to be too well prepared.—Sir W. Scott, *Tales of a Grandfather: Scotland*, series 3, ch. 1-2.

A. D. 1715.—The Jacobite rising.—In 1715 "there were Jacobite risings both in Scotland and in England. Early in September John Erskine, Earl of Mar—who some years before had been a Whig and helped to bring about the Union—raised the standard of rebellion in Braemar, and in a short time found himself in command of a large Highland army. But Mar was very slow in his movements, and lingered for six weeks in Perth. The Duke of Argyll, famous as both a warrior and a statesman, was sent from London to deal with this danger; and, going to Stirling, used the time which Mar was wasting in gathering round him soldiers and loyal Lowlanders. While things stood thus in the far north a few hundred Jacobites took up arms in Northumberland under Mr. Forster and Lord Derwentwater. Joining with some Southern Scots raised by Lord Kenmure, and some Highlanders whom Mar had sent to their aid, they marched to Preston, in Lancashire. The fate of the two risings was settled on the same day. At Preston the English Jacobites and their Scottish allies had to give themselves up to a small body of soldiers under General Carpenter. At Sheriffmuir, about eight miles north of Stirling, the Highlanders, whom Mar had put in motion at last, met Argyll's little army in battle, and, though not utterly beaten, were forced to fall back to Perth. There Mar's army soon dwindled to a mere handful of men. Just when things seemed at the worst the Pretender himself landed in Scotland. But he altogether lacked

the daring and high spirit needful to the cause at the time; and his presence at Perth did not even delay the end, which was now sure. Late in January 1716 Argyle's troops started from Stirling northwards; and the small Highland force broke up from Perth and went to Montrose. Thence James Edward and Mar slipped away unnoticed, and sailed to France; and the Highlanders scampered off to their several homes. Of the rebels that were taken prisoners about forty were tried and put to death; and many were sent beyond the seas. Derwent water and Kenmore were beheaded; the other leaders of rank either were forgiven or escaped from prison."—J. Rowley, *The Settlement of the Constitution*, bk 3, ch 1.

ALSO IN J. McCarthy, *Hist. of the Four Georges*, v 1, ch 7.—J. H. Jesse, *Memoirs of the Pretenders*, v 1, ch. 3-4.—Earl Stanhope, *Hist. of Eng.*, 1713-1783, ch 5-6 (v 1)—Mrs. K. Thomson, *Memoirs of the Jacobites*, v 1-2.

A. D. 1736.—The Porteous Riot. See EDINBURGH: A D 1736

A. D. 1745-1746.—The Young Pretender's invasion.—The last rising of the Jacobites.—"As early as 1744 Charles Edward [known as 'the Young Pretender'], the grandson of James II, was placed by the French government at the head of a formidable armament. But his plan of a descent on Scotland was defeated by a storm which wrecked his fleet, and by the march of the French troops which had sailed in it to the war in Flanders. In 1745, however, the young adventurer again embarked with but seven friends in a small vessel and landed on a little island of the Hebrides. For three weeks he stood almost alone, but on the 29th of August the clans rallied to his standard in Glenfinnan. . . . His force swelled to an army as he marched through Blair Athol on Perth, entered Edinburgh in triumph, and proclaimed 'James the Eighth' at the Town Cross; and two thousand English troops who marched against him under Sir John Cope were broken and cut to pieces on the 21st of September by a single charge of the clansmen at Preston Pans. Victory at once doubled the forces of the conqueror. The Prince was now at the head of 6,000 men, but all were still Highlanders. . . . After skilfully evading an army gathered at Newcastle, he marched through Lancashire, and pushed on the 4th of December as far as Derby. But here all hope of success came to an end. Hardly a man had risen in his support as he passed through the districts where Jacobitism boasted of its strength. . . . Catholics and Tories abounded in Lancashire, but only a single squire took up arms. . . . The policy of Walpole had in fact secured England for the House of Hanover. The long peace, the prosperity of the country, and the clemency of the Government, had done their work. . . . Even in the Highlands the Macleods rose in arms for King George, while the Gordons refused to stir, though roused by a small French force which landed at Montrose. To advance further south was impossible, and Charles fell rapidly back on Glasgow; but the reinforcements which he found there raised his army to 9,000 men, and on the 23rd January, 1746, he boldly attacked an English army under General Hawley, which had followed his retreat and had encamped near Falkirk. Again the wild charge of his Highlanders won victory for the Prince, but victory was as fatal

as defeat. The bulk of his forces dispersed with their booty to the mountains, and Charles fell sullenly back to the north before the Duke of Cumberland. On the 16th of April the armies faced one another on Culloden Moor, a few miles eastward of Inverness. The Highlanders still numbered 8,000 men, but they were starving and dispirited. . . . In a few moments all was over, and the Stuart force was a mass of hunted fugitives. Charles himself after strange adventures escaped [in the disguise of a female servant, attending the famous Flora Macdonald] to France. In England fifty of his followers were hanged, three Scotch lords, Lovat, Balmerino, and Kilmarnock, brought to the block; and forty persons of rank attainted by Act of Parliament. More extensive measures of repression were needful in the Highlands. The feudal tenures were abolished. The hereditary jurisdictions of the chiefs were bought up and transferred to the Crown. The tartan, or garb of the Highlanders, was forbidden by law. These measures, followed by a general Act of Indemnity, proved effective for their purpose."—J. R. Green, *Short Hist. of the Eng. People*, ch. 10, sect 1.

ALSO IN Lord Mahon (Earl Stanhope), *Hist. of Eng.*, 1713-1783, ch 26-29 (v 3)—R. Chambers, *Hist. of the Rebellion of 1745*—Mrs. K. Thomson, *Memoirs of the Jacobites*, v 2-3—Chevalier de Johnstone, *Memoirs of the Rebellion of 1745*—J. H. Jesse, *Memoirs of the Pretenders*.

A. D. 1779.—No-Popery Riots. See ENGLAND A D 1778-1780

A. D. 1832.—Representation in Parliament increased by the Reform Bill. See ENGLAND. A D 1830-1832

A. D. 1843.—The Disruption of the Church.—Formation of the Free Church.—"Lay patronage was . . . inconsistent with the conception and the fundamental principles of the Presbyterian Church, and she opposed and rejected it, and fought against it. It was abolished shortly after the Revolution of 1688, but again restored by the British Parliament in 1712, contrary to the letter and the spirit of the Treaty of Union, and to all conceptions of a wise policy toward the Scottish nation. . . . An internal struggle arose between the party who held firmly to these sentiments and the new party—called 'the Moderate party.' . . . In the middle of the 18th century the opposite views of the popular and the moderate parties had become distinct. The chief point of polity in dispute was the settlement of ministers in parishes against the wishes of the congregations. Cases of this character were constantly coming before the presbyteries and general assemblies; and in 1733 it was on matters arising from such cases that a secession took place. . . . In 1778 there were upwards of two hundred dissenting congregations, besides Episcopalian and Roman Catholics. . . . As an attempt to redress the evils involved in patronage, the popular party proposed, in the assembly of 1833, that when a majority of a congregation objected to the minister presented by the patron, the presbytery should not proceed with the settlement. . . . It was on this reasonable regulation (passed into an act, called the Veto Act, by the Assembly of 1834) that the struggle which issued in the Disruption was fought, although there were other principles involved in the conflict."—In 1839, a

case arising in the parish church of Auchterarder, in Perthshire, led to a decision in the Court of Session against the legality of the Veto Act, and this decision, on appeal, was affirmed by the House of Lords. "For several years the country rang with the clamour and talk of non-intrusion and spiritual independence, and the excitement was intense. Pamphlets, speeches and ballads were circulated through the kingdom in hundreds of thousands. The engrossing subject attracted the attention of every household, and many a family became divided in religious sentiments." Finally, in 1843, finding no prospect of legislation from Parliament to free the Church of Scotland from the odious fetters of patronage, the popular party resolved upon a general secession from it. This occurred in a memorable scene at the opening of the Assembly, in Edinburgh, on the 18th of May, 1843. The Moderator of the body, Dr Welsh, read a protest against further proceedings in the Assembly, because of certain acts, sanctioned by the Government of the country, which had infringed on the liberties of the constitution of the Church. He then left the chair and walked out of the church. "Instantly Dr Chalmers Dr Gordon, and the whole of those in the left side of the Church, rose and followed him. Upwards of two hundred ministers walked out, and they were joined outside by three hundred clergymen and other adherents. Dr Welsh wore his Moderator's dress, and when he appeared on the street, and the people saw that principle had risen above interest, shouts of triumph rent the air such as had not been heard in Edinburgh since the days of the Covenant. They walked through Hanover Street to Canonmills, where a large hall was erected for the reception of the disestablished assembly. They elected Dr Chalmers Moderator, and formed the first General Assembly of 'The Free Church of Scotland.' Four hundred and seventy-four ministers left the Establishment in 1843, they were also joined by two hundred probationers, nearly one hundred theological students of the University of Edinburgh, three fourths of those in Glasgow, and a majority of those in Aberdeen. The Disruption was an accomplished fact."—J. Mackintosh,

Scotland, ch. 19.—"It is not every nation, it is not every age, which can produce the spectacle of nearly 500 men leaving their homes, abandoning their incomes, for the sake of opinion. It is literally true that disruption was frequently a sentence of poverty, and occasionally of death, to the ministers of the Church. Well, then, might a great Scotchman of that time [Lord Jeffrey] say that he was proud of his country, proud of the heroism and self-denial of which her pastors proved capable. But well also might a Scotchman of the present time say that he was proud of the success which Voluntaryism achieved. It was the good fortune of the Church that in the hour of her trial she had a worthy leader. Years before, while ministering to a poor congregation in Glasgow, Chalmers had insisted on the cardinal doctrine that the poor should be made to help themselves. He applied the same principle to the Scotch Church. He . . . called on his friends around him to 'organise, organise, organise.' It is not, however, the Church alone which deserves commendation. The nation supported the Church . . . In the four years which succeeded the disruption, the Free Church raised £1,254,000, and built 654 churches. Her ministrations were extended to every district and almost every parish in the land"—S. Walpole, *Hist of Eng from 1815, ch. 21 (v. 4)*—"In 1874 the Patronage Act of 1712 was repealed, but it was too late to be of much use, and Scottish Presbyterianism remains split up into different camps. Some of the older secessions were in 1847 joined together to form the United Presbyterian Church, mostly distinguished from the Free Church by its upholding as a theory the 'Voluntary Principle.'"—T. F. Tout, *Hist of Eng from 1689, p. 238.*

ALSO IN T. BROWN, *Annals of the Disruption*.—R. Buchanan, *The Ten Years' Conflict*.—W. Hanna, *Memoirs of Thomas Chalmers, v. 3, ch. 18 and v. 4, ch. 6-25*.—P. Bayne, *Life and Letters of Hugh Miller, bk. 5 (v. 2)*.

A. D. 1868.—Parliamentary Reform. See ENGLAND A. D. 1865-1868.

A. D. 1884.—Enlargement of the Suffrage.—Representation of the People Act. See ENGLAND A. D. 1884-1885.

SCOTS, Deliverance of Roman Britain by Theodosius from the. See BRITAIN A. D. 367-370.

SCOTT, Dred, The case of. See UNITED STATES OF AM. A. D. 1857.

SCOTT, General Winfield.—In the War of 1812. See UNITED STATES OF AM. A. D. 1812 (SEPTEMBER—NOVEMBER), 1814 (JULY—SEPTEMBER). . . . The Mexican campaign of.—See MEXICO: A. D. 1847 (MARCH—SEPTEMBER). . . . Defeat in Presidential Election. See UNITED STATES OF AM. A. D. 1852. . . Retirement from military service. See UNITED STATES OF AM. A. D. 1861 (JULY—NOVEMBER).

SCOTTI.—SCOTS. See SCOTLAND: THE PICTS AND SCOTS.

SCOTTISH PLOT, The. See SCOTLAND: A. D. 1708-1704.

SCOURGE OF GOD, The. See HUNGARY: A. D. 451.

SCREW PROPELLER, Invention of the. See STEAM NAVIGATION: ON THE OCEAN.

SCRIBES, The.—"The Scribes or 'Lawyers,' that is, the learned in the Pentateuch.

. . . It is evident that in the Scribes, rather than in any of the other functionaries of the Jewish Church, is the nearest original of the clergy of later times."—Dean Stanley, *Lect's on the Hist. of the Jewish Church, lect. 44*.—"The learned men after Ezra were called 'Sopherim' (singular 'Sopher'), Scribes; because to be a skilled writer was the first criterion of a man of learning. To transcribe the authenticated Law as deposited in the temple was one of the Scribe's occupations. His next occupations were to read, expound and teach it. The text was without vowel points, without divisions of words, verses and chapters; hence it was nearly hieroglyphic, so that the correct reading thereof was traditional, and had to be communicated from master to disciple. As the Great Synod legislated by expounding and extending the Law, these additions also had to be taught orally."—I. M. Wise, *Hist. of the Hebrews' Second Commonwealth, period 1, ch. 4*.

SCROOBY, The Separatist Church at. See INDEPENDENTS: A. D. 1604-1617.

SCRUPULA. See Aa.

SCRUTIN DE LISTE.—A term applied in France to the mode of electing deputies by a general ticket in each department—that is, in groups—instead of singly, in separate districts. See FRANCE: A. D. 1875-1889.

SCULPTURE: Greek and Roman.—"Recent investigations in the soil of Greece, and especially the excavations of Dr. Schliemann at Mycenae, have revealed to us the existence of an early decorative art, with some features of great beauty of design, especially in geometric patterns and animal forms, showing a power of technical skill far beyond what we should expect from the rude remains of the early seventh-century work. This art was the product of the civilization of the time of the great Achaean princes, who built their palaces at Mycenae, Tiryns, and elsewhere. There was certainly at that time intercourse between the Greeks and Egyptians, and some forms of this early art, as the lotus-flower, were derived from Egypt. This prehistoric art forms an independent province of study. As the power of the Achaean princes declined, so the art fostered by them declined. . . . The first period of Greek sculpture may be reckoned from about B. C. 600, and goes down to the time of the defeat of the Persians at Salamis, or a little later, that is, to the time when it is reasonably supposed that the Aeginetan marbles were executed. . . . A systematic excavation of the surface of the Acropolis of Athens, undertaken in 1880 and the following year by the Greek Archaeological Society, resulted in the discovery of a large number of archaic statues, all of great interest, and some of very remarkable artistic merit. These are now preserved in a small Museum on the Acropolis. History enables us to fix a lower limit of date for these sculptures. We know that the Persians in B. C. 480-479 twice occupied Athens, and burnt, destroyed, and levelled all the buildings, statues, and altars on the Acropolis. On their reoccupation of the city the Athenians determined to rebuild their temples on a more magnificent scale than before, and we now know that they began by rebuilding the wall of enclosure and levelling the rocky surface, which is ridged up towards the centre. The space between the ridge and the wall they filled up with the rubble of the destroyed walls and buildings, and here they deposited a quantity of fallen and broken statues, laying them carefully in and covering them up, as though to save them from further desecration. Thus, by the irony of fate, the very havoc wrought by the Persians resulted in the preservation to us of much which they tried to destroy forever. . . . With the rebuilding of their city, after its destruction by the Persians in B. C. 480, the art of the Athenians entered on a new phase; it took a fresh start of life; the movement was organized and controlled by the great plastic genius of Pheidias and fostered by the care of Pericles, the greatest of the few statesmen of the world who have made the encouragement of art and letters a systematic part of national policy. The Athenians rapidly founded an empire; they were inspired with ideas of imperial magnificence, and they controlled funds equal to the largeness of their schemes. Fifth-century Athenian sculpture is a new birth; it reaches at a bound a splendour and perfection that retain only traces of the archaic mannerisms. . . . The remains of this period are very numerous, and of first rate

importance for determining the high point of artistic excellence to which Greece then attained. Yet in truth hardly a vestige remains of the master-works recorded and extolled above all others by contemporary and subsequent writers. The greater part of the sculptures we now possess were regarded by the ancients as accessories, not belonging to the highest class of art; and they are only casually and cursorily mentioned by professed antiquaries like Pausanias. They consist mainly of the external decorations of temples, the pedimental sculptures and the friezes. The temple-images themselves, upon which the sculptors of that age lavished all the resources of their skill, and which excited the admiration of their own and succeeding ages, have perished. The great works which they set up in temples or public places to commemorate great events have likewise perished; only here and there do we possess in Roman copies of renowned originals some standard by which to measure the worth of what has been lost. . . . The first half of the 4th century witnesses the political supremacy, first of Sparta, then of Thebes, based upon military force. The last half witnesses the rise of the Macedonian power in the north, which succeeds eventually in extinguishing the real independence of all Greek states alike. . . . Though there were no longer great public commissions like those which gave the creative genius of Pheidias its splendid opportunity, private wealth and emulation supplied the artist with work enough to call forth great powers. . . . A new school of sculptors arose who set themselves to rival their predecessors with fresh and original creations. The greatest genius of the age is the Athenian Praxiteles. Side by side with him were other sculptors who followed the traditions of Attic art, as Scopas, Timotheus, Leochares. . . . Towards the end of the century we meet with an Argive artist of great original genius, Lysippus, who undertakes commissions for Alexander the Macedonian conqueror. . . . After Praxiteles and his contemporaries, we meet with no fresh original genius of the first rank. . . . After the subjugation of Macedonia and Achaia by the battle of Pydna (B. C. 167) and the capture of Corinth (B. C. 145), Greek art fell under the all-absorbing dominion of Rome. From this point there is a great revival of art, but it is a revival under new conditions: art is cultivated by the Greeks but not for the Greeks; much that is outward remains—great technical skill, beauty of form, delicacy of feeling; but much of the inner inspiration gradually disappears. . . . The term Graeco-Roman is applied to sculptures wrought by Greek artists working under Roman patronage but animated by Greek traditions. . . . When the Roman came under the spell of the more highly cultivated Greek, when, as Horace phrases it, 'captured Greece took captive her conqueror,' a new era began. There was a long period of plunder; soon there arose a demand for the reproduction of famous statues; the taste of Roman patrons led to the rise of new schools of art; gradually the art came to put on such new features that it may be regarded as a new development, when the term 'Roman' art becomes properly applicable. The majority of the numerous antique statues in our European galleries belong to this age of revival. . . . The Romans were too vigorous a people to be mere copyists. They

did not indeed naturalize Greek sculpture to the same extent as they naturalized Greek literature; but the genius of Rome stamped itself upon the creations of Greek chisels, the hands were almost always Greek, while the ideas were Roman"—L. E. Upcott, *An Introduction to Greek Sculpture*, ch. 2-9.

Mediæval and Modern.—"No advantage or information would be gained by describing the earlier [mediæval] sculpture to which dates have been ascribed, varying from the 6th to the 10th century. It has no character but that of extreme rudeness and coarseness.

The first artist whose works arrest attention for the real art feeling they exhibit is Niccolò Pisano. He appeared early in the 13th century, and, as his name implies, he was a native of Pisa. Niccolò may justly be considered the founder of a school, for there can be no doubt that the principal artists who now began to find employment in the service of the church went forth from the workshops of the Pisan master, and that such skill as they possessed was acquired under his guidance. He lived to an advanced age and left many distinguished scholars and imitators, of whom his son Giovanni of Pisa, Arnolfo of Florence, Margaritone of Arezzo and Guido of Como gained well deserved reputation. In 1330 Andrea, the son of Ughino of Pisa, was settled in Florence and executed one of the bronze gates of the Baptistery in that city.

A sculptor of considerable power, Andrea Orcagna, was contemporary with Andrea Pisano and executed, with him, various works in Florence. Among the sculptors who greatly distinguished themselves towards the end of the 14th century Luca della Robbia claims honourable mention. His works represent, almost exclusively, subjects of a serious or religious character.

Of the work of this period no production in sculpture has obtained a greater reputation than that portion of the Gates of the Baptistery, at Florence, executed by Lorenzo Ghiberti. The subjects are in large panels enclosed in highly enriched frames, and represent various scenes from the Old Testament.

Several artists were employed on parts of this edifice, and the different gates boast of the skill of different sculptors.

but the folding doors of Lorenzo Ghiberti so far surpass all the others that Michael Angelo is said to have declared, in his admiration of them, that they were 'worthy to be the gates of Paradise.'

Lorenzo Ghiberti was born in 1378. The precise date of his death is not known, but it must have been at a very advanced age, as his will is dated 1455. The next sculptor who claims especial notice is Donato da Betto Bardi, better known by the abbreviated form of his name, Donatello. He was a Florentine, born in 1383.

Donatello lived to a great age, and left many scholars. The general character of modern art had, up to this time, been essentially religious and in the expression of deep sentiment, in simplicity, in a chaste character of form in sacred and holy subjects, in the arrangement of drapery, and the harmonious flow of lines in the treatment of this important accessory, no school of art of any time or nation can shew works of greater promise than occur in the productions of the mediæval artists. The deficiency in their sculpture was in the technical requirements of the art.

The nude was, of course, unthought of, and the human figure was little, if at all, studied by the

artists; but in a certain grace of action, and in the characteristic drapery which was introduced, there was evidently the indication of a rapidly increasing knowledge of all that was necessary eventually to establish a deeply interesting as well as excellent school of art. This hopeful condition of sculpture, so full of promise for the future, was destined to be interrupted, and that by the very means which might have been expected to carry it to perfection. At the period which this history has reached, the discovery of the long lost treasures of classical literature had given an extraordinary impulse to the study of the ancient Greek and Roman writers.

That those competent to appreciate the excellence of the ancient writings should exert themselves to extend their influence, cannot be a matter of surprise, nor can any wonder be felt, that when the works of the great sages and poets of antiquity were receiving all this attention and honour, the remains of ancient sculpture should also begin to claim the notice of these enthusiastic admirers of the genius and taste of the Greeks.

Whatever advantages may have been derived from the recurrence to fine ancient examples, there can be no doubt that the immediate effect upon sculpture was to arrest its development in one very important particular—namely, its power to address modern sympathies.

The religious sentiment that hitherto had marked nearly all productions of art, no longer characterized the works of the sculptors. The object, now, was to imitate as closely as possible the subjects and forms that had occupied the ancient artists.

Among the sculptors who lived at this time are found the names of Michael Angelo Buonarrotti, Torregiano, Baccio Bandinelli, the Ammanati family, Sansovino, Benvenuto Cellini and Giovanni de Bologna.

The powerful genius of Michael Angelo Buonarrotti has secured for him a fame and station in the history of art which no artist of his own age, or of a subsequent time, has been able to reach.

In contemplating the works of Michael Angelo, the intelligent spectator is so struck with the invention, energy of character, and vast knowledge of form and anatomy displayed in them, that he scarcely can define, at first, the cause of their not fulfilling the conditions which should command entire approval. But it is undeniable that the sculpture of this great master does not yield that full satisfaction afforded by many ancient productions, by no means of superior merit in technical excellence.

It is the absence of effort and obtrusive display of means which gives their charm to all the best productions of the ancients, and even to many works of a later age, and there can be no doubt that it is to the disregard of this essential property or element that the unfavourable effect produced by many otherwise excellent works of Michael Angelo must be attributed.

The quality for which the sculptors of the end of the 16th and 17th centuries are chiefly remarkable is a love of display in the executive parts of their art. This led to the decline of sculpture.

The honour of giving a new direction to taste, or rather of leading it back to a recognition of true principles, is eminently due to two sculptors, who lived in the present century; namely, Canova and Flaxman.

No modern sculptor has entered so deeply into the recesses of ancient art as Flaxman. His style was founded upon the

principles of the noblest Greek practice, combined with the unaffected simplicity of the Pisani and other artists of the 14th century. But he did not servilely copy them"—R Westmacott, *Handbook of Sculpture*, pp 256-325.

SCUTAGE.—"The origin of this tax is implied in its title, it was derived from the 'service of the shield' (scutum)—one of the distinguishing marks of feudal tenure—whereby the holder of a certain quantity of land was bound to furnish to his lord the services of a fully armed horseman for forty days in the year. The portion of land charged with this service constituted a 'knight's fee,' and was usually reckoned at the extent of five hides or the value of twenty pounds annually"—K Norgate, *England Under the Angevin Kings*, t 1, ch 9.

ALSO IN W Stubbs *The Early Plantagenets*, p 54.

SCUTARI: A. D. 1473-1479.—Stubborn resistance and final surrender to the Turks. See GREECE A D 1454-1479.

SCUTUM.—A long wooden shield, covered with leather, having the form of a cylinder cut in half, which the Romans are said to have adopted from the Samnites.—E Guhl and W Koner, *Life of the Greeks and Romans* sect 107.

SCYRI, The.—The Scyri were a tribe known to the Greeks as early as the second century B C. They were then on the shores of the Black Sea. In the fifth century of the Christian era, after the breaking up of the Hunnish empire of Attila, they appeared among the people occupying the region embraced in modern Austria,—on the Hungarian borders. They seem to have spoken the Gothic language.—T Hodgkin, *Italy and her Invaders*, bk 3, ch 8 (v 2).

SCYRIS, The dynasty of the. See ECUADOR THE ABORIGINAL KINGDOM.

SCYTALISM AT ARGOS, The.—The city of Argos was the scene of a terrible outbreak of mob violence (B C 370) consequent on the discovery of an oligarchical conspiracy to overturn the democratic constitution. The furious multitude, armed with clubs, slew twelve hundred of the more prominent citizens, including the democratic leaders who tried to restrain them. "This was the rebellion at Argos known under the name of the Scytalism (cudgelling) an event hitherto unparalleled in Greek history,—so unprecedented, that even abroad it was looked upon as an awful sign of the times, and that the Athenians instituted a purification of their city, being of opinion, that the whole Hellenic people was polluted by these horrors"—E Curtius, *Hist of Greece*, bk. 6, ch 2.

ALSO IN G. Grote, *Hist of Greece*, pt 2, ch 78.

SCYTHIANS, The.—"Their name, unnoticed by Homer, occurs for the first time in the Hesiodic poems. When the Homeric Zeus in the *Iliad* turns his eye away from Troy towards Thrace, he sees, besides the Thracians and Mysians, other tribes, whose names cannot be made out, but whom the poet knows as milk-eaters and mare-milkers. The same characteristic attributes, coupled with that of 'having waggon for their dwelling-houses,' appear in Hesiod connected with the name of the Scythians. . . . Herodotus, who personally visited the town of Olbia, together with the inland regions adjoining to it, and probably other Grecian settlements in the Euxine (at a time which we may presume

to have been about 450-440 B C.)—and who conversed with both Scythians and Greeks competent to give him information—has left us far more valuable statements respecting the Scythian people, dominion, and manners, as they stood in his day. His conception of the Scythians, as well as that of Hippocrates, is precise and well-defined—very different from that of the later authors, who use the word almost indiscriminately to denote all barbarous Nomads. His territory called Scythia is a square area, twenty days' journey or 4 000 stadia (somewhat less than 500 English miles) in each direction—bounded by the Danube (the course of which river he conceives in a direction from N W to S E), the Euxine, and the Palus Mæotis with the river Tanais, on three sides respectively—and on the fourth or north side by the nations called Agathyrsi, Neuri, Androphagi and Melanchlani.

The whole area was either occupied by or subject to the Scythians. And this name comprised tribes differing materially in habits and civilization. The great mass of the people who bore it, strictly Nomadic in their habits—neither sowing nor planting, but living only on food derived from animals, especially mare's milk and cheese—moved from place to place carrying their families in waggon covered with wicker and leather, themselves always on horseback with their flocks and herds, between the Borysthenes [the Dnieper] and the Palus Mæotis [sea of Azov].

It is the purely Nomadic Scythians whom he [Herodotus] depicts, the earliest specimens of the Mongolian race (so it seems probable) known to history, and prototypes of the Huns and Bulgarians of later centuries"—G Grote, *Hist of Greece*, pt 2, ch 17—"The Scythians Proper of Herodotus and Hippocrates extended from the Danube and the Carpathians on the one side, to the Tanais or Don upon the other. The Sauromatæ, a race at least half-Scythic, then succeeded, and held the country from the Tanais to the Wolga. Beyond this were the Massagetæ, Scythian in dress and customs, reaching down to the Jaxartes on the east side of the Caspian. In the same neighbourhood were the Asiatic Scyths or Sacæ, who seem to have bordered upon the Bactrians"—G Rawlinson, *Five Great Monarchies Assyria*, ch 9, footnote—"For an account of the Scythian expedition of Darius, B C 508, see PERSIA B C 521-498.

SCYTHIANS, OR SCYTHÆ, of Athens.—"The Athenian State also possessed slaves of its own. Such slaves were, first of all, the so-called Scythæ or archers, a corps at first of 300, then of 600 or even 1,200 men, who were also called Speusini, after a certain Speusinus, who first (at what time is uncertain) effected the raising of the corps. They served as gendarmes or armed police, and their guard-house was at first in the market, afterwards in the Areopagus. They were also used in war, and the corps of Hippotoxotæ or mounted archers 200 strong, which is named in the same connection with them, likewise without doubt consisted of slaves."—G. F. Schömann, *Antiq. of Greece: The State*, pt. 3, ch. 8.

ALSO IN: A. Boeckh, *Public Economy of Athens: The State*, bk. 2, ch. 11.

SEARCH, The Right of. See UNITED STATES OF AM.: A. D. 1804-1809; and 1812.

SEBASTE. See SAMARIA: RECONSTRUCTION OF THE CITY BY HEROD.

SEBASTIAN.

SEBASTIAN, King of Portugal, A. D. 1557-1578.

SEBASTOPOL: The Name.—"The Greeks translated the name of Augustus into Sebastos, in consequence of which a colony founded by Augustus on the shores of the Black Sea was called Sebastopolis"—H. N. Humphreys *Hist. of the Art of Printing*, p. 68.

A. D. 1854-1855.—Siege. See RUSSIA A. D. 1854 (SEPTEMBER—OCTOBER), and 1854-1856.

SECESH. See BOYS IN BLUE.

SECESSION, AMERICAN WAR OF. See UNITED STATES OF AM. A. D. 1860 (NOVEMBER—DECEMBER), and after.

SECESSION, Federalist movement of. See UNITED STATES OF AM. A. D. 1803-1804.

SECESSIONS OF THE ROMAN PLEBS.—During the prolonged struggle of the plebeians of Rome to extort civil and political rights from the originally governing order, the patricians they gained their end on several occasions by marching out in a body from the city refusing military service and threatening to found a new city. The first of these secessions was about 494 B. C. when they wrung from the patricians the extraordinary concession of the *Tribunati* (see ROME B. C. 494-492). The second was B. C. 449, when the tyranny of the Decemvirs was overthrown. The third was four years later, on the demand for the *Canulian Law*. The last was B. C. 286 and resulted in the securing of the *Hortensian Laws*. See ROME B. C. 445-400, and 286.

SECOFFEE INDIANS, The. See AMERICAN ABORIGINES ALGONQUIAN FAMILY.

SECOND EMPIRE (French), The. See FRANCE A. D. 1851-1852 to 1870 (SEPTEMBER).

SECOND REPUBLIC (French), The. See FRANCE A. D. 1841-1848 to 1851-1852.

SECULAR CLERGY.—The secular clergy of the monastic ages "was so called because it lived in the world, in the 'saecle'." It was composed of all the ecclesiastics who were not under vows in a religious community. The ecclesiastical members of communities, or inhabitants of convents, composed the 'regular clergy'.—E. de Bonnechose, *Hist. of France, epoch 2 bk. 1, ch. 6, foot-note*.—See, also, BENEDICTINE ORDERS.

SECULAR GAMES AT ROME, The.—The *Ludi Seculares*, or secular games, at Rome, were supposed to celebrate points of time which marked the successive ages of the city. According to tradition, the first age was determined by the death of the last survivor of those who were born in the year of the founding of Rome. Afterwards, the period became a fixed one, but whether it was 100 or 110 years is a debated question. At all events, during the period of the empire, the secular games were celebrated five times (by Augustus, Claudius, Domitian, Severus and Philip) with irregularity, as suited the caprice of the emperors. The last celebration was in the year A. U. 1000—A. D. 247.—C. Merivale, *Hist. of the Romans*, ch. 35, with foot-note.

Also in: E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 7.

SECURITY, The Act of. See SCOTLAND: A. D. 1708-1709.

SEDAN, The French Catastrophe at. See FRANCE: A. D. 1870 (AUGUST—SEPTEMBER).

SELEUCIA.

SEDAN: The Sovereign Principality and its extinction. See FRANCE. A. D. 1641-1642.

SEDGEMOOR, Battle of. See ENGLAND A. D. 1685 (MAY—JULY).

SEDITION ACT, The. See UNITED STATES OF AM. A. D. 1798.

SEFAVEAN DYNASTY, The. See PERSIA A. D. 1499-1887.

SEGESVAR, Battle of (1849). See AUSTRIA A. D. 1848-1849.

SEGNI, The.—The Segni were a tribe in ancient Gaul who occupied a region on the Rhine supposed to be indicated by the name of the modern small town of Sineel or Segnei, on the Meuse above Liège.

SEGONTIACI, The.—A tribe of ancient Britons living near the Thames.

SEGONTIUM.—"One of the most important Roman towns in Wales, the walls of which are still visible at Caer Segont, near Caernarvon, on the coast of the Irish Sea"—T. Wright, *Celtic, Roman and Saxon*, ch. 5.—See BRITAIN A. D. 61.

SEGUSIAVI, The.—One of the tribes of Gaul which occupied the ancient Forez (departments of the Rhone and the Loire) and extended to the left bank of the Saone.—Napoleon III., *Hist. of France*, bk. 3, ch. 2, foot-note.

SEISACHTHEIA OF SOLON, The. See DEBT, LAWS CONCERNING ANCIENT GREEK.

SEJANUS, The malign influence of. See ROME A. D. 14-37.

SELAH.—The city in the rocks—Petra—of the Edomites, Idumeans, or Nabatheans. See NABATHEANS.

SELDJUKS, OR SELJUKS, The. See TURKS: THE SELJUKS.

SELECTMEN.—In 1665 the General Court or Town Meeting of Plymouth Colony enacted that "in every Towne of this Jurisdiction there be three or five Selectmen chosen by the Townsmen out of the freemen such as shall be approved by the Court, for the better managing of the affaires of the respective Townships, and that the Select men in every Towne or the major parte of them are heerby Impowred to heare and determine all debates and differences arising between pson and pson within their respective Townships not exceeding forty shillings, &c."

The origin of the title 'Selectmen' it is difficult to determine. It may possibly be referred to the *tun gerefa* of the old Anglo-Saxon township, who, with 'the four best men,' was the legal representative of the community, or to the 'probi homines' of more ancient times. The prefix 'select' would seem to indicate the best, the most approved, but, as in the Massachusetts Colony, they were called, as early as 1643, 'selected townsmen,' it is probable that without reference to any historic type they were merely the men appointed, chosen, selected from the townsmen, to have charge of town affairs.—W. T. Davis, *Ancient Landmarks of Plymouth*, pp. 84-85.—See, also, TOWNSHIP AND TOWN-MEETING.

SELEUCIA.—Seleucia, about forty-five miles from Babylon, on the Tigris, was one of the capitals founded by Seleucus Nicator. "Many ages after the fall of [the Macedonian or Seleucid Empire in Asia] . . . Seleucia retained the genuine characters of a Grecian colony—arts, military virtue, and the love of freedom. The independent republic was governed by a senate of three hundred nobles; the people consisted of

600,000 citizens; the walls were strong, and, as long as concord prevailed among the several orders of the State, they viewed with contempt the power of the Parthian; but the madness of faction was sometimes provoked to implore the dangerous aid of the common enemy, who was posted almost at the gates of the colony." The Parthian capital, Ctesiphon, grew up at a distance of only three miles from Seleucia. "Under the reign of Marcus, the Roman generals penetrated as far as Ctesiphon and Seleucia. They were received as friends by the Greek colony; they attacked as enemies the seat of the Parthian kings; yet both cities experienced the same treatment. The sack and conflagration of Seleucia, with the massacre of 300,000 of the inhabitants, tarnished the glory of the Roman triumph."—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 8.—See, also, CTESIPHON; SELEUCIDÆ; and MEDAIN.

SELEUCIDÆ, The Empire of the.—The struggle for power which broke out after his death among the successors of Alexander the Great (see MACEDONIA: B. C. 323-316 to 297-280) may be regarded as having been brought to a close by the battle of Ipsus. "The period of fermentation was then concluded, and something like a settled condition of things brought about. A quadripartite division of Alexander's dominions was recognised, Macedonia, Egypt, Asia Minor, and Syria (or south-western Asia) becoming thenceforth distinct political entities. . . . Of the four powers thus established, the most important . . . was the kingdom of Syria (as it was called), or that ruled for 247 years by the Seleucidæ. Seleucus Nicator, the founder of this kingdom, was one of Alexander's officers, but served without much distinction through the various campaigns by which the conquest of the East was effected. At the first distribution of provinces (B. C. 323) among Alexander's generals after his death, he received no share; and it was not until B. C. 320, when upon the death of Perdicas a fresh distribution was made at Triparadisus, that his merits were recognised, and he was given the satrapy of Babylon. . . . Seleucus led the flower of the eastern provinces to the field of Ipsus (B. C. 301), and contributed largely to the victory, thus winning himself a position among the foremost potentates of the day. By the terms of the agreement made after Ipsus, Seleucus was recognised as monarch of all the Greek conquests in Asia, with the sole exceptions of Lower Syria and Asia Minor. The monarchy thus established extended from the Holy Land and the Mediterranean on the west, to the Indus valley and the Bolor mountain-chain upon the east, and from the Caspian and Jaxartes towards the north, to the Persian gulf and Indian Ocean towards the south. It comprised Upper Syria, Mesopotamia, parts of Cappadocia and Phrygia, Armenia, Assyria, Media, Babylonia, Susiana, Persia, Carmania, Sagartia, Hyrcania, Parthia, Bactria, Bogdiana, Aria, Zarangia, Arachosia, Sacastana, Gedrosia, and probably some part of India."—G. Rawlinson, *Sixth Great Oriental Monarchy*, ch. 3.—The original capital of the great Empire of Seleucus was Babylon; but not satisfied with it he founded and built the city of Seleucia, about forty miles from Babylon, on the Tigris. Even there he was not content, and, after the bat-

tle of Ipsus, he created, within a few years, the magnificent city of Antioch, in the valley of the Orontes, and made it his royal residence. This removal of the capital from the center of his dominions to the Syrian border is thought to have been among the causes which led to the disintegration of the kingdom. First Bactria, then Parthia, fell away, and the latter, in time, absorbed most of the Seleucid empire.—C. Thirlwall, *Hist. of Greece*, ch. 58-60 (p. 7-8).

ALSO IN: J. P. Mahaffy, *The Story of Alexander's Empire*.—B. G. Niebuhr, *Lect's on Ancient Hist.*, v. 3.

B. C. 281-224.—Wars with the Ptolemies and civil wars.—**Decay of the empire.**—"Antiochus Soter, the son of Seleucus, who had succeeded to his father [murdered B. C. 281—see MACEDONIA: B. C. 297-280] at the age of 40, received the surname of Soter [Saviour] from his complete victory [time and place unknown] over the Gauls at the time when they had crossed the Bosphorus [see GALATIA]. . . . He reigned little more (?) than twenty years. At the beginning of his reign, Antiochus carried on wars with Antigonus and Ptolemy Ceraunus [see MACEDONIA: B. C. 277-241], which, however, were soon brought to a close. The war with Antigonus had commenced as early as the time of Demetrius; it was a maritime war, in which nothing sufficiently important was done; both parties felt that it was only a useless waste of strength, and soon concluded peace. Antiochus was wise enough altogether to abstain from interfering in the affairs of Europe. In Asia he apparently enlarged the dominion of his father, and his magnificent empire extended from the mountains of Candahar as far as the Hellespont; but many parts of it, which his father had left him in a state of submission, asserted their independence, as e. g., Cappadocia and Pontus under Ariarathes, and so also Armenia and several other countries in the midst of his empire; and he was obliged to be satisfied with maintaining a nominal supremacy in those parts. There can be no doubt that in his reign Bactria also became independent under a Macedonian king. Even Seleucus had no longer ruled over the Indian states, which, having separated from the empire, returned to their own national institutions. With Ptolemy Philadelphus [Egypt] he at first concluded peace, and was on good terms with him; but during the latter years of his reign he was again involved in war with him, although Ptolemy undoubtedly was far more powerful; and this war was protracted until the reign of his son Antiochus. . . . The Egyptians carried on the war on the offensive against Asia Minor where they already possessed a few places, and principally at sea. The Syrians conquered Damascus, though otherwise the war was unfavourable to them; they did not carry it on with energy, and the Egyptians at that time conquered Ephesus, the coast of Ionia, Caria, Pamphylia, and probably Cilicia also; the Cyclades likewise fell into their hands about that period. . . . On the death of Antiochus Soter (Olymp. 129, 3) [B. C. 252] the government passed into the hands of his surviving son, . . . Antiochus Theos, one of the most detestable Asiatic despots." Peace with Egypt was brought about by the marriage of Antiochus Theos to Berenice, daughter of Ptolemy Philadelphus; but in order to marry her he was obliged to divorce and send away his wife Laodice,

or Laodice. After Ptolemy Philadelphus died, however (B. C. 248), Laodice returned, "recovered her whole influence, and Berenice, with her child, was sent to Antioch"—the royal residence of Antiochus then being at Ephesus. The next year Antiochus, who had been ill for a long time—"in a perpetual state of intoxication"—died, perhaps of poison. Laodice "caused a waxen image of him to be placed in a bed, and thus deceived the courtiers, who were obliged to stand at a respectful distance," while she, "with her sons, took possession of the government, and adopted measures to rid herself of Berenice. But the citizens of Antioch sided with Berenice, and . . . she for a time remained in possession of Antioch. . . . But she was betrayed by the nobles . . . ; her child was dragged from her arms and murdered before her eyes, she then fled into the temple at Daphne, and was herself murdered there in the asylum. The two brothers, Seleucus Callinicus and Antiochus Hierax, then assumed the crown, but they seem to have divided the empire, and Antiochus obtained Asia Minor . . . Ptolemy Euergetes, the third among the Ptolemies, and the last in the series that deserves praise, now rose in just indignation at the fate of his unhappy sister (Olymp 133, 3) [B. C. 246]. He marched out with all the forces of his empire, and wherever he went the nations declared in his favour. 'All the Ioman, Cilician, and other towns, which were already in arms to support Berenice,' joined Euergetes, and he traversed the whole of the Syrian empire."

He himself proceeded as far as Babylon Media, Persia, and the upper satrapies, southern Chorassan and Sistan as far as Cabul, all of which belonged to Syria, submitted to him. He was equally successful in Asia Minor: the acropolis of Sardes, a part of Lydia, and Phrygia Major, alone maintained themselves. Even the countries on the coast of Thrace . . . were conquered by the Egyptians. Seleucus Callinicus, in the meantime, probably maintained himself in the mountainous districts of Armenia, in Aderbidjan. 'His brother, Antiochus, deserted him, and negotiated with Ptolemy.' In the conquered countries, Ptolemy everywhere exercised the rights of a conqueror in the harsh Egyptian manner. . . . While he was thus levying contributions abroad, an insurrection broke out in Egypt, which obliged him to return. He, thereupon, divided his conquests, "retaining for himself Syria as far as the Euphrates, and the coast districts of Asia Minor and Thrace, so that he had a complete maritime empire. The remaining territories he divided into two states: the country beyond the Euphrates was given, according to St. Jerome on Daniel (xi. 7 foll.), to one Xanthippus, who is otherwise unknown, and western Asia was left to Antiochus Hierax. It would seem that after this he never visited those countries again. After he had withdrawn, a party hostile to him came forward to oppose him. . . . The confederates formed a fleet, with the assistance of which, and supported by a general insurrection of the Asiatics, who were exasperated against the Egyptians on account of their rapacity, Seleucus Callinicus rallied again. He recovered the whole of upper Asia, and for a time he was united with his brother Antiochus Hierax. . . . Ptolemy being pressed on all sides concluded a truce of ten years with Seleucus on the basis 'ut possidetis.' Both parties seem to

have retained the places which they possessed at the time, so that all the disadvantage was on the side of the Seleucidæ, for the fortified town of Seleucia, e. g., remained in the hands of the Egyptians, whereby the capital was placed in a dangerous position. 'A part of Cilicia, the whole of Caria, the Ionian cities, the Thracian Chersonesus, and several Macedonian towns likewise continued to belong to Egypt.' During this period, a war broke out between the brothers Seleucus and Antiochus. . . . The war between the two brothers lasted for years: its seat was Asia Minor. . . . 'Seleucus established himself in upper Asia, where the Parthians, who during the war between the brothers had subdued Sistan and lower Chorassan, were in the possession of Media, Babylonia and Persia.'" In the end, Antiochus was overcome, and fled into Thrace. "But there he was taken prisoner by a general of Euergetes, 'and orders were sent from Alexandria to keep him in safe custody'; for in the mean time a peace had been concluded between Seleucus and Ptolemy, by which the Egyptian empire in its immense extent was strengthened again." Antiochus Hierax then escaped and took refuge among the Gauls, but was murdered for the jewels that he carried with him. "Notwithstanding its successful enterprises, Egypt had been shaken by the war to its foundations and had lost its strength. . . . The empire was already in a state of internal decay, and even more so than that of Syria. The death of Euergetes [B. C. 221] decided its downfall. 'But in Syria too the long wars had loosened the connection among the provinces more than ever, and those of Asia Minor, the jewels of the Syrian crown, were separated from the rest. For while Seleucus was in Upper Asia, Achæus, his uncle, availed himself of the opportunity of making himself an independent satrap in western Asia.' Seleucus did not reign long after this. He was succeeded by his son Seleucus Ceraunus (Olymp 138, 2) [B. C. 227] who marched against the younger Achæus, but was murdered by a Gaul named Apaturius, at the instigation of the same Achæus (Olymp 139, 1) [B. C. 224]. He had reigned only three years, and resided in western Asia. He was succeeded by his younger brother Antiochus, surnamed the Great. . . . Under Antiochus the Syrian empire revived again and acquired a great extent, especially in the south. Although he was not a great man, his courtiers, not without reason, gave him the surname of the Great, because he restored the empire. This happened at the time when Antigonus Doson [king of Macedonia] died. Achæus, in Asia Minor, was in a state of insurrection; the satrap of Media was likewise revolting, and the Syrian empire was confined to Syria, Babylonia, and Persia. During this confusion, new sovereigns ascended the thrones everywhere. In Macedonia, Philip succeeded; in Egypt, Ptolemy Philopator; in Media, Molon; and in Bactria a consolidated Macedonian dynasty had already established itself."—B. G. Niebuhr, *Lect's on Ancient Hist.*, lect. 103-104 (s. 8).

B. C. 224-187.—The reign of Antiochus the Great.—His early successes.—His disastrous war with the Romans.—His diminished kingdom.—His death.—Antiochus the Great first proved his military talents in the war against the rebellious brothers Molo and Alexander, the satraps of Media and Persia (B. C. 230). "He

next renewed the old contest with Egypt for the possession of Coele-Syria and Palestine, and was forced to cede those provinces to Ptolemy Philopator, as the result of his decisive defeat at Raphia, near Gaza, in the same year in which the battle of the Trasimene lake [between Hannibal and the Romans] was fought (B. C. 217). Meanwhile, Achæus, the governor of Asia Minor, had raised the standard of independence; but after an obstinate resistance he was defeated and taken at Sardis, and put to death by Antiochus (B. C. 214). This success in the West encouraged Antiochus, like his father, to attempt the reconquest of the East, and with greater appearance at least of success. But a seven years' war (B. C. 212-205) only resulted in his acknowledgment of the independence of the Parthian monarchy (B. C. 205). The same year witnessed not only the crisis of the Hannibalic War, but the death of Ptolemy Philopator, and the opportunity offered by the latter event effectually withdrew Antiochus from direct participation in the great conflict. The league which he made with Philip [Philip V., king of Macedonia, who had then just concluded a peace with the Romans, ending the 'First Macedonian War'—see GREECE: B. C. 214-146], instead of being a well concerted plan for the exclusion of the Romans from Asia, was only intended to leave him at liberty to pursue his designs against Egypt, while Philip bore the brunt of the war with Attalus [king of Pergamus, or Pergamum] and the Romans. During the crisis of the Macedonian War, he prosecuted a vigorous attack upon Cilicia, Coele-Syria, and Palestine, while the Romans hesitated to engage in a new contest to protect the dominions of their youthful ward [Ptolemy V. Epiphanes, the infant king of Egypt, whose guardians had placed him under the protection of the Roman senate]. At length a decisive victory over the Egyptians at Panium, the hill whence the Jordan rises, was followed by a peace which gave the coveted provinces to Antiochus [see JEWS: B. C. 332-167], while the youthful Ptolemy was betrothed to Cleopatra, the daughter of the Syrian king (B. C. 198). It must not be forgotten that the transference of these provinces from Egypt, which had constantly pursued a tolerant policy towards the Jews, led afterwards to the furious persecution of that people by Antiochus Epiphanes, and their successful revolt under the Maccabees [see JEWS: B. C. 166-40]. The time seemed now arrived for Antiochus to fly to the aid of Philip, before he should be crushed by the Romans; but the Syrian king still clung to the nearer and dearer object of extending his power over the whole of Asia Minor. . . . He collected a great army at Sardis, while his fleet advanced along the southern shores of Asia Minor, so that he was brought into collision both with Attalus and the Rhodians, the allies of Rome. . . . Though the Rhodians succeeded in protecting the chief cities of Caria, and Antiochus was repelled from some important places by the resistance of the inhabitants, he became master of several others, and among the rest of Abydos on the Hellespont. Even the conquest of his ally Philip was in the first instance favourable to his progress; for the hesitating policy of the Romans suffered him to occupy the places vacated by the Macedonian garrisons. It was not until 191 B. C. that the fatuity of the Syrian monarch brought him into

collision with the legions of Rome. He had formed an alliance with the Ætolians in Greece, and he had received into his camp the fugitive Carthaginian, Hannibal; but petty jealousies forbade his profiting by the genius of the great unfortunate soldier. He entered Greece with a small force in 193 B. C., occupied the pass of Thermopylæ, and entrenched himself there, waiting reinforcements which did not come to him. Even the Macedonians were arrayed against him. Early in the following year he was attacked in this strong position by the Roman consul Manius Acilius Glabrio. Despite the immense advantages of the position he was defeated overwhelmingly and his army almost totally destroyed (B. C. 191). He fled to Chalcis and from Chalcis to Asia, but he had not escaped the long arm of wrathful Rome, now roused against him. For the first time, a Roman army crossed the Hellespont and entered the Asiatic world, under the command of the powerful Scipios, Africanus and his brother. At the same time a Roman fleet, in co-operation with the navy of Rhodes, swept the coasts of Asia Minor. After some minor naval engagements, a great battle was fought off the promontory of Myonnesus near Ephesus, in which the Syrians lost half their fleet (B. C. 190). On land Antiochus fared no better. A vast and motley host which he gathered for the defense of his dominions was assailed by L. Scipio at Magnesia, under Mount Sipylus (B. C. 190), and easily destroyed, some 50,000 of its dead being left on the field. This ended the war and stripped Antiochus of all his former conquests in Asia Minor. Much of the territory taken from him was handed over to the king of Pergamum, faithful ally and friend of Rome, some to the republic of Rhodes, and some was left undisturbed in its political state, as organized in the minor states of Cappadocia, Bithynia and the rest. "As the battle of Magnesia was the last, in ancient history, of those unequal conflicts, in which oriental armies yielded like unsubstantial shows to the might of disciplined freedom, so it sealed the fate of the last of the great oriental empires, for the kingdom left to the heirs of Seleucus was only strong enough to indulge them in the luxuries of Antioch and the malignant satisfaction of persecuting the Jews. All resistance ceased in Asia Minor; that great peninsula was ceded as far as the Taurus and the Halys, with whatever remained nominally to Antiochus in Thrace; and, with characteristic levity, he thanked the Romans for relieving him of the government of too large a kingdom. . . . Never, perhaps, did a great power fall so rapidly, so thoroughly, and so ignominiously as the kingdom of the Seleucidæ under this Antiochus the Great. He himself was soon afterwards slain by the indignant inhabitants of Elymais at the head of the Persian Gulf, on occasion of the plundering of a temple of Bel, with the treasures of which he had sought to replenish his empty coffers (B. C. 187). . . . The petty princes of Phrygia soon submitted to the power and exactions of the new lords of Western Asia; but the powerful Celtic tribes of Galatia made a stand in the fastnesses of Mount Olympus." They were overcome, however, and the survivors driven beyond the Halys. "That river, fixed by the treaty with Antiochus as the eastern limit of Roman power in Asia, was respected as the present terminus of

their conquests, without putting a bound to their influence." Eumenes, king of Pergamus, "was justly rewarded for his sufferings and services by the apportionment of the greater part of the territories ceded by Antiochus to the aggrandizement of his kingdom. Pergamus became the most powerful state of Western Asia including nearly the whole of Asia Minor up to the Halys and the Taurus, except Bithynia and Galatia on the one side, and on the other Lycia and the greater part of Caria, which went to recompense the fidelity of the Rhodians, and to these Asiatic possessions were added, in Europe, the Thracian Chersonese and the city of Lysimachia"—P Smith, *Hist. of the World Ancient* ch 27 (p 2)

ALSO IN J P Mahaffy, *The Story of Alexander's Empire*, ch 24 and 28—W Ihue, *Hist. of Rome*, bk 5, ch 2—C Thirlwall, *Hist. of Greece* ch 65

B. C. 150.—Conquest by the Parthians of Media, Persia, Susiana, Babylonia and Assyria. See PERSIA B C 150—A D 226

B. C. 64.—Pompeius in the East.—Syria absorbed in the dominion of Rome.—In 61, B C having finished the Mithridatic War driving the Pontic king across the Euxine into the Crimea Pompeius Magnus marched into Syria to settle affairs in that disordered region (see ROME B C 69-63). He had received from the Roman senate and people, under the Manilian Law, an extraordinary commission, with supreme powers in Asia and by virtue of this authority he assumed to dispose of the eastern kingdoms at will. The last of the Seleucid kings of Syria was deprived of his throne at Pompey's command, and Syria was added to the dominions of Rome. He then turned his attention to Judæa—G Long, *Decline of the Roman Republic*, v 3, ch 9-10—See JEWS B C 166-40

SELF-DENYING ORDINANCE, The. See ENGLAND A D 1644-1645

SELGOVÆ, The.—A tribe which, in Roman times, occupied the modern county of Dumfries, Scotland. See BRITAIN CELTIC TRIBES

SELIM I., Turkish Sultan, A D 1512-1520

Selim II., Turkish Sultan, 1566-1574

Selim III., Turkish Sultan, 1789-1807

SELINUS, Destruction of (B. C. 409). See SICILY B C 409-405

SELJUKS. See TURKS (SELJUKS)

SELLA CURULIS. See CURULE CHAIR

SELLASIA, Battle of.—The last and decisive battle in what was called the Kleomenic War—fought B C 221. The war had its origin in the resistance of Sparta, under the influence of its last heroic king, Kleomenes, to the growing power of the Achaian League, revived and extended by Aratos. In the end, the League, to defeat Kleomenes, was persuaded by Aratos to call in Antigonus Doseon, king of Macedonia, and practically to surrender itself, as an instrument in his hands, for the subjugation of Sparta and all Peloponnesus. The deed was accomplished on the field of Sellasia. Kleomenes fled to Egypt "Sparta now, for the first time since the return of the Herakleids, opened her gates to a foreign conqueror."—E. A. Freeman, *Hist. of Federal Govt.*, ch 7, sect. 4.

ALSO IN: Plutarch, *Kleomenes*.—See, also, GREECE: B. C. 220-146.

SELLI, The. See HELLAS

SEMINARA, Battle of (1503). See ITALY: A. D 1501-1504

SEMINOLES. See AMERICAN ABORIGINES: SEMINOLES, and MUSKHOGEAN FAMILY; also, FLORIDA: A. D. 1816-1818, 1835-1843.

SEMITES, The.—"The 'Semitic Race' owes its name to a confusion of ethnology with philology. A certain family of speech, composed of languages closely related to one another and presupposing a common mother tongue, received the title of 'Semitic' from the German scholar Eichhorn. There was some justification for such a name. The family of speech consists of Hebrew and Phœnician, of Aramaic, of Assyrian and Babylonian, of Arabian, of South Arabian and of Ethiopic or Ge'ez. Eber, Aram, and Asshur were all sons of Shem, and the South Arabian tribes claimed descent from Joktan. In default of a better title, therefore, 'Semitic' was introduced and accepted in order to denote the group of languages of which Hebrew and Aramaic form part. But whatever justification there may have been for speaking of a Semitic family of languages there was none for speaking of a Semitic race. To do so was to confound language and race, and to perpetuate the old error which failed to distinguish between the two. Unfortunately, however, when scholars began to realise the distinction between language and race, the mischief was already done. The Semitic race had become, as it were, a household term of ethnological science. It was too late to try to displace it, all we can do is to define it accurately and distinguish it carefully from the philological term, 'the Semitic family of speech'. There are members of the Semitic race who do not speak Semitic languages, and speakers of Semitic languages who do not belong to the Semitic race. It is questionable whether the Phœnicians or Canaanites were of purely Semitic ancestry, and yet it was from them that the Israelites learned the language which we call Hebrew. Northern Arabia was the early home of the Semitic stock, and it is in Northern Arabia that we still meet with it but little changed. . . . The Bedawin of Northern Arabia, and to a lesser extent the settled population of the Hijaz, may therefore be regarded as presenting us with the purest examples of the Semitic type. But even the Bedawin are not free from admixture"—A. H. Sayce, *The Races of the Old Testament*, ch 4—"The following is a scheme of the divisions of the Semitic race. It is based partly upon the evidence afforded by linguistic affinity, and partly upon geographical and historical distribution:

- A.—Northern Semites
- | | |
|-----------------|--|
| I. Babylonian. | { a. Old Babylonian b. Assyrian c. Chaldean |
| II. Aramaean | { a. Mesopotamian b. Syrian. |
| III. Canaanitic | { a. Canaanites b. Phœnicians |
| IV. Hebraic | { a. Hebrews b. Moabites c. Ammonites d. Edomites |

B.—Southern Semites.

- | |
|----------------|
| I. Sabæans |
| II. Ethiopians |
| III. Arabs. |

It should be said with regard to the foregoing classification, that it has been made as general as possible, since it is a matter of great difficulty to make clear-cut divisions on an exact ethnological basis. If a linguistic classification were attempted, a scheme largely different would have to be exhibited. . . . Again it should be observed that the mixture of races which was continually going on in the Semitic world is not and cannot be indicated by our classification. The Babylonians, for example, received a constant accession from Aramæans encamped on their borders, and even beyond the Tigris; but these, as well as non-Semitic elements from the mountains and plains to the east, they assimilated in speech and customs. The same general remark applies to the Aramæans of Northern Mesopotamia and Syria, while the peoples of Southern and Eastern Palestine, and in fact all the communities that bordered on the Great Desert, from the Persian Gulf to the Mediterranean, were continually absorbing individuals or tribes of Arabian stock. Finally, it must be remarked that in some sub-divisions it is necessary to use a geographical instead of a properly racial distinction, and that is, of course, to be limited chronologically. Thus, for instance, it is impossible to devise a single strictly ethnological term for the two great divisions of the Aramæans. It is now pretty generally admitted that the home of the Semitic race, before its separation into the historical divisions, was Northern Arabia.

The historical distribution of the several families is thus best accounted for. . . . While among the Southern Semites the various Arab tribes remained for the most part in their desert home for thousands of years as obscure Bedawin, and the Sabæans cultivated the rich soil of the southwest and the southern coast of Arabia, and there developed cities and a flourishing commerce, and the nearly related Ethiopians, migrating across the Red Sea, slowly built up in Abyssinia an isolated civilization of their own, those branches of the race with which we are immediately concerned, after a lengthened residence in common camping grounds, moved northward and westward to engage in more important enterprises. The Babylonians, occupying the region which the Bible makes known to us as the scene of man's creation, and which historical research indicates to have been the seat of the earliest civilization, made their home on the lands of the Lower Euphrates and Tigris, converting them through canalization and irrigation into rich and powerful kingdoms finally united under the rule of Babylon. Before the union was effected, emigrants from among these Babylonians settled along the Middle Tigris, founded the city of Asshur, and later still the group of cities known to history as Nineveh. The Assyrians then, after long struggles, rose to pre-eminence in Western Asia, till after centuries of stern dominion they yielded to the new Babylonian régime founded by the Chaldeans from the shores of the Persian Gulf. The Canaanites, debarred from the riches of the East, turned northward at an unknown early date, and while some of them occupied and cultivated the valleys of Palestine, others seized the maritime plain and the western slope of Lebanon. On the coast of the latter region they took advantage of the natural harbours wanting in the former, and tried the resources and possibilities of the sea.

As Phœnicians of Sidon and Tyre, they became the great navigators and maritime traders for the nations, and sent forth colonies over the Mediterranean [see PHŒNICIA]. . . . Meanwhile the pasture lands between the Tigris and the Euphrates and between the southern desert and the northern mountains were gradually being occupied by the Aramæans, who advanced with flocks and herds along the Euphrates. . . . While the bulk of the Aramæans adhered to the old pastoral life among the good grazing districts in the confines of the desert, a large number, favoured by their intermediate position between urban and nomadic settlements, addicted themselves to the carrying trade between the East and the West. . . . This remarkable people, however, never attained to political autonomy on a large scale in their Mesopotamian home, to which for long ages they were confined. After the decline of the Hittite principalities west of the Euphrates [see HITTITES], to which they themselves largely contributed, they rapidly spread in that quarter also. They mingled with the non-Semitic Hittite inhabitants of Carchemish and Hamath, formed settlements along the slopes of Amanus and Anti Lebanon, and created on the northeast corner of Palestine a powerful state with Damascus as the centre, which was long a rival of Israel, and even stood out against the might of Assyria. Thus the Aramæans really acted a more prominent political part to the west than they did to the east of the Euphrates, and accordingly they have been popularly most closely associated with the name 'Syria'. At the same time they did not abandon their old settlements between the Rivers. . . . As the latest of the historical divisions of the race to form an independent community, the Hebraic family made their permanent settlement in and about Palestine [see JEWS]. Their common ancestors of the family of Terah emigrated from Southern Babylonia more than two thousand years before the Christian era. It is highly probable that they were of Aramæan stock."—J. F. McCurdy, *History, Prophecy and the Monuments*, bk. 1, ch. 2 (v. 1).—"The Hebrews . . . divided the country of Aram [between the Mediterranean and the Euphrates] into several regions, 1st Aram Naharaim, or 'Aram of the two rivers,' that is, the Mesopotamia of the Greeks, between the Euphrates and the Tigris; 2d Aram properly so called, that is, Syria, whose most ancient and important city was Damascus; and 3d Aram Zobah, or the region in which in later times was formed the kingdom of Palmyra."—F. Lenormant and E. Chevalier, *Manual of the Ancient History of the East*, bk. 1, ch. 4.—"The Semitic home is distinguished by its central position in geography—between Asia and Africa, and between the Indian Ocean and the Mediterranean, which is Europe; and the rôle in history of the Semitic race has been also intermediary. The Semites have been the great middlemen of the world. Not second-rate in war, they have risen to the first rank in commerce and religion. They have been the carriers between East and West, they have stood between the great ancient civilizations and those which go to make up the modern world; while by a higher gift, for which their conditions neither in place nor in time fully account, they have been mediary between God and man, and proved the religious teachers of the world, through whom have come

its three highest faiths, its only universal religions"—Geo. Adam Smith, *Historical Geography of the Holy Land*, p. 8.—“If we ask what the Semitic peoples have contributed to this organic and living whole which is called civilization, we shall find, in the first place, that, in polity, we owe them nothing at all. Political life is perhaps the most peculiar and native characteristic of the Indo-European nations. These nations are the only ones that have known liberty, that have reconciled the State with the independence of the individual. . . . In art and poetry what do we owe to them? In art nothing. These tribes have but little of the artist; our art comes entirely from Greece. In poetry, nevertheless, without being their tributaries, we have with them more than one bond of union. The Psalms have become in some respects one of our sources of poetry. Hebrew poetry has taken a place with us beside Greek poetry, not as having furnished a distinct order of poetry, but as constituting a poetic ideal, a sort of Olympus where in consequence of an accepted prestige everything is suffused with a halo of light. . . . Here again, however, all the shades of expression, all the delicacy, all the depth is our work. The thing essentially poetic is the destiny of man; his melancholy moods, his restless search after causes, his just complaint to heaven. There was no necessity of going to strangers to learn this. The eternal school here is each man's soul. In science and philosophy we are exclusively Greek. The investigation of causes, knowledge for knowledge's own sake, is a thing of which there is no trace previous to Greece, a thing that we have learned from her alone. Babylon possessed a science, but it had not that pre-eminent scientific principle, the absolute fixedness of natural law. . . . We owe to the Semitic race neither political life, art, poetry, philosophy, nor science. What then do we owe to them? We owe to them religion. The whole world, if we except India, China, Japan, and tribes altogether savage, has adopted the Semitic religions. The civilized world comprises only Jews, Christians, and Mussulmans. The Indo-European race in particular, excepting the Brahmanic family and the feeble relics of the Parsees, has gone over completely to the Semitic faiths. What has been the cause of this strange phenomenon? How happens it that the nations who hold the supremacy of the world have renounced their own creed to adopt that of the people they have conquered? The primitive worship of the Indo-European race . . . was charming and profound, like the imagination of the nations themselves. It was like an echo of nature, a sort of naturalistic hymn, in which the idea of one sole cause appears but occasionally and uncertainly. It was a child's religion, full of artlessness and poetry, but destined to crumble at the first demand of thought. Persia first effected its reform (that which is associated with the name of Zoroaster) under influences and at an epoch unknown to us. Greece, in the time of Pisistratus, was already dissatisfied with her religion, and was turning towards the East. In the Roman period, the old pagan worship had become utterly insufficient. It no longer addressed the imagination; it spoke feebly to the moral sense. The old myths on the forces of nature had become changed into fables, not unfrequently amusing and ingenious, but destitute of all religious

value. It is precisely at this epoch that the civilized world finds itself face to face with the Jewish faith. Based upon the clear and simple dogma of the divine unity, discarding naturalism and pantheism by the marvellously terse phrase: ‘In the beginning, God created the heaven and the earth,’ possessing a law, a book, the depository of grand moral precepts and of an elevated religious poetry, Judaism had an incontestable superiority, and it might have been foreseen then that some day the world would become Jewish, that is to say would forsake the old mythology for Monotheism.”—E. Renan, *Studies of Religious History and Criticism*, pp. 154-160.

Primitive Babylonia.—“The Babylonians were . . . the first of the Semites to enter the arena of history, and they did so by virtue of the civilization to which they attained in and through their settlements on the Lower Euphrates and Tigris. . . . The unrivalled fertility of the soil of Babylonia was the result not only of the quality of the soil, but of the superadded benefits of the colossal system of drainage and canalization which was begun by the ingenuity of the first civilized inhabitants. Of the natural elements of fertility, the Euphrates contributed by far the larger share. . . . The . . . formations of clay, mud, and gypsum, comprising elements of the richest soil, are found in such profusion in Babylonia that in the days of ancient civilization it was the most fruitful portion of the whole earth with the possible exception of the valley of the Nile. It was roughly reckoned by Herodotus to equal in productiveness half the rest of Asia. . . . The rise of the Semites in Babylonia, like all other origins, is involved in obscurity. The earliest authentic records, drawn as they are from their own monuments, reveal this gifted race as already in possession of a high degree of civilization, with completed systems of national religion, a language already long past its formative period, and a stage of advancement in art that testifies to the existence of a wealthy class of taste and leisure, to whom their nomadic ancestry must have been little more than a vague tradition. The same records also show this Semitic people to have extended their sway in Western Asia as far as the Mediterranean coast-land many centuries before Phœnicians or Hebrews or Hittites came before the world in any national or corporate form. Questions of deep interest arise in connection with such facts as these. It is asked: Did the Babylonian Semites develop the elements of their civilization alone, or did they inherit that of another race? . . . In the absence of direct evidence to the contrary, we are entitled to assume that the same race who in historical times gave proof of high mental endowments reached their unique level of intellectual attainment by a process of self-education. A contrary opinion is held by many scholars of high rank. I refer to the well-known theory that the Semitic Babylonians acquired their civilization from another people who preceded them in the occupation and cultivation of the country [see BABYLONIA, PRIMITIVE]. This hypothetical race is named Sumerian from the term Sumer, generally, but erroneously, supposed to be the designation of Southern Babylonia. With this in the Inscriptions is coupled the name of Akkad, another geographical term properly connoting Northern Babylonia. This appellation has given rise to the name ‘Akkadian,’

used by most of these modern authorities to designate a supposed subdivision of the same people, speaking a dialect of the main Sumerian language. The Sumerian theory has played a great rôle in linguistic and ethnological research during the last twenty years. The general aspect of the supposed language led at once to its being classed with the agglutinative families of speech, and the inevitable 'Turanian' conveniently opened its hospitable doors. While we are obliged, until further light shall have been cast upon the subject, to assume that the earliest type of Babylonian culture was mainly of Semitic origin, it would be rash to assert that people of that race were the sole occupants of the lower River country in prehistoric times, or that they received no important contributions to their development from any outside races. It remains for us to assume it to be possible that an antecedent or contemporaneous people bore a small share with the Semites in the early development of the country, and that, as a result of their contact with the stronger race, they bequeathed to it some of the elements of the surviving religion, mythology, and popular superstition.—J. F. McCurdy, *History, Prophecy and the Monuments*, bk. 2, ch. 1 (v. 1).—“As to the ancient history of Babylon, it is well to learn to be patient and to wait. The progress of discovery and decipherment is so rapid, that what is true this year is shown to be wrong next year. . . . This is no discredit to the valiant pioneers in this glorious campaign. On the contrary it speaks well for their perseverance and for their sense of truth. I shall only give you one instance to show what I mean by calling the ancient periods of Babylonian history also constructive rather than authentic. My friend Professor Sayce claims 4000 B. C. as the beginning of Babylonian literature. Nabonidus, he tells us (Hibbert Lectures, p. 21), in 550 B. C. explored the great temple of the Sun god at Sippara. This temple was believed to have been founded by Naram Sin, the son of Sargon. Nabonidus, however, lighted upon the actual foundation-stone—a stone, we are told, which had not been seen by any of his predecessors for 8,200 years. On the strength of this the date of 3,200 + 550 years, that is, 3750 B. C., is assigned to Naram Sin, the son of Sargon. These two kings, however, are said to be quite modern, and to have been preceded by a number of so called Proto-Chaldean kings, who spoke a Proto-Chaldean language, long before the Semitic population had entered the land. It is concluded, further, from some old inscriptions on diorite, brought from the Peninsula of Sinai to Chaldaea, that the quarries of Sinai, which were worked by the Egyptians at the time of their third dynasty, say six thousand years ago, may have been visited about the same time by these Proto-Chaldeans. 4000 B. C., we are told, would therefore be a very moderate initial epoch for Babylonian and Egyptian literature. I am the very last person to deny the ingeniousness of these arguments, or to doubt the real antiquity of the early civilization of Babylon or Egypt. All I wish to point out is, that we should always keep before our eyes the constructive character of this ancient history and chronology. To use a foundation-stone, on its own authority, as a stepping-stone over a gap of 8,200 years, is purely constructive chronology, and as such is to be

carefully distinguished from what historians mean by authentic history, as when Herodotus or Thucydides tells us what happened during their own lives or before their own eyes.”—F. Max Müller, *On the "Enormous Antiquity" of the East* (Nineteenth Century, 1891).—“Dr. Tiele rejects the name 'Accadian,' which has been adopted by so many Assyriologists, and is strongly indisposed to admit Turanian affinities. Yet he is so far from accepting the alternative theory of Halévy and Guyard, that this so called Accadian, or Sumerian, is only another way of writing Assyrian, that he can scarcely comprehend how a man of learning and penetration can maintain such a strange position. He seems to consider a positive decision in the present stage of the inquiry premature; but pronounces the hypothesis which lies at the basis of the Accadian theory, namely, that the peculiarities of the cuneiform writing are explicable only by the assumption that it was originally intended for another language than the Assyrian, to be by far the most probable. He calls this language, which may or may not have been non Semitic, 'Old Chaldee,' because what was later on called Chaldaea 'was certainly its starting point in Mesopotamia.' The superiority of this name to 'Accadian' or 'Sumerian' is not very obvious, as the name 'Chaldee' is not found before the ninth century B. C., while the oldest title of the Babylonian kings is 'king of Sumir and Accad.' In the interesting account of the provinces and cities of Babylonia and Assyria, . . . two identifications which have found much favour with Assyriologists are mentioned in a very sceptical way. The 'Ur' of Abraham is generally believed, with Schrader, to be the 'El Mughair' of the Arabs. Dr. Tiele coldly observes that this identification, though not impossible, is not proved. Again, the tower of Babel is identified by Schrader either with Babil on the left side of the river, or with Birs Nimrud (Borsippa) on the right side. Dr. Tiele considers the latter site impossible, because Borsippa is always spoken of as a distinct place, and was too distant from Babylon for the supposed outer wall of the great city to enclose it. He also rejects Schrader's theory that the name Nineveh in later times included Dur Sargon (Khorsabad), Resen, and Calah, as well as Nineveh proper. The history is divided into four periods. 1. The old Babylonian period, from the earliest days down to the time when Assyria was sufficiently strong and independent to contend with Babylon on equal terms. 2. The first Assyrian period down to the accession of Tiglath-pileser II. in 745 B. C. 3. The Second Assyrian Period, from 745 B. C. to the Fall of Nineveh. 4. The New Babylonian Empire. In treating of the first period, Dr. Tiele makes no attempt to deal with the Deluge Tablets as a source of historical knowledge, putting them on one side apparently as purely mythical. He despairs of tracing Babylonian culture to its earliest home. The belief that it originated on the shores of the Persian Gulf seems to him uncertain, but he is not able to fill the gap with any other satisfactory hypothesis. Babylonian history begins for him with Sargon I., whom he regards as most probably either of Semitic descent or a representative of Semitic sovereignty. He is sceptical about the early date assigned to this king by Nabunahid, the thirty-eighth century B. C., and

is disposed to regard the quaint story of his concealment when an infant in a basket of reeds as a solar myth; but he is compelled to admit as solid fact the amazing statements of the inscriptions about his mighty empire 'extending from Elam to the coast of the Mediterranean and the borders of Egypt, nay, even to Cyprus.' So early as 1850 B. C., he thinks, the supremacy of Babylon had been established for centuries."—*Review of Dr. Tiele's History of Babylonia and Assyria* (Academy, Jan. 1, 1887).

ALSO IN: *The Earliest History of Babylonia* (Quarterly Rev., Oct., 1894, reviewing "Découvertes en Chaldée, par Ernest de Sarzec").

The First Babylonian Empire.—"It is with the reign of Hammurabi that the importance of Babylonia—the country owning Babel as its capital—begins. . . . Hammurabi (circ. 2250 B. C.) is the sixth on the Babylonian list [i. e. a list of kings found among the inscriptions recovered from the mounds of ruined cities in Mesopotamia]. The great majority of the inscriptions of his long reign of fifty-five years refer to peaceful works." As, for example, "the famous canal inscription: 'I am Hammurabi, the mighty king, king of Ka-dingirra (Babylon), the king whom the regions obey, the winner of victory for his lord Merodach, the shepherd, who rejoices his heart. When the gods Anu and Bel granted me to rule the people of Sumer and Akkad, and gave the sceptre into my hand, I dug the canal called "Hammurabi, the blessing of the people," which carries with it the overflow of the water for the people of Sumer and Akkad. I allotted both its shores for food. Measures of corn I poured forth. A lasting water supply I made for the people of Sumer and Akkad. I brought together the numerous troops of the people of Sumer and Akkad, food and drink I made for them; with blessing and abundance I gifted them. In convenient abodes I caused them to dwell. Thenceforward I am Hammurabi, the mighty king, the favourite of the great gods. With the might accorded me by Merodach I built a tall tower with great entrances, whose summits are high like . . . at the head of the canal "Hammurabi, the blessing of the people." I named the tower Sinnuballit tower, after the name of my father, my begetter. The statue of Sinnuballit, my father, my begetter, I set up at the four quarters of heaven.' . . . Rings bearing the legend 'Palace of Hammurabi' have been found in the neighbourhood of Bagdad, and presumably indicate the existence of a royal residence there."—E. J. Simcox, *Primitive Civilizations*, v. 1, pp. 282-283.—"The canal to which this king boasts of having given his name, the 'Nahar-Hammourabi,' was called in later days the royal canal, 'Nahar Malcha.' Herodotus saw and admired it, its good condition was an object of care to the king himself, and we know that it was considerably repaired by Nebuchadnezzar. When civilization makes up its mind to re-enter upon that country, nothing more will be needed for the re-awakening in it of life and reproductive energy, than the restoration of the great works undertaken by the contemporaries of Abraham and Jacob."—G. Perrot and C. Chipiez, *Hist. of Art in Chaldaea and Assyria*, v. 1, p. 40.—"After a reign of fifty-five years, Chammurabi [or Hammurabi] bequeathed the crown of Babylon and the united kingdoms of Babylonia to his son Samsu-iluna

(B. C. 2209-2180). This ruler, reigning in the spirit of his father, developed still further the national system of canalization. . . . Five kings after Chammurabi, till 2098 B. C., complete the list of the eleven kings of this first dynasty, who reigned in all 304 years. The epoch made memorable by the deeds and enterprise of Chammurabi is followed by a period of 368 years, of the occurrences of which absolutely nothing is known, except the names and regnal years of another list of eleven kings reigning in the city of Babylon. . . . The foreign non-Semitic race, which for nearly six centuries (c. 1780-1153), from this time onward, held a controlling place in the affairs of Babylonia, are referred to in the inscriptions by the name Kassite. These Kassites came from the border country between Northern Elam and Media, and were in all probability of the same race as the Elamites. The references to them make them out to be both mountaineers and tent-dwellers. . . . The political sway of the foreign masters was undisputed, but the genius of the government and the national type of culture and forms of activity were essentially unchanged. . . . Through century after century, and millenium after millenium, the dominant genius of Babylonia remained the same. It conquered all its conquerors, and moulded them to its own likeness by the force of its manifold culture, by the appliances as well as the prestige of the arts of peace. . . . The Babylonians were not able to maintain perpetually their political autonomy or integrity, not because they were not brave or patriotic, but because "they were not, first and foremost, a military people. Their energies were mainly spent in trade and manufacture, in science and art. . . . The time which the native historiographers allow to the new [Kassite] dynasty is 577 years. . . . This Kassite conquest of Babylonia . . . prevented the consolidation of the eastern branch of the Semites, by alienating from Babylonia the Assyrian colonists. . . . Henceforth there was almost perpetual rivalry and strife between Assyria and the parent country. Henceforth, also, it is Assyria that becomes the leading power in the West."—J. F. McCurdy, *History, Prophecy and the Monuments*, bk. 2, ch. 3, and bk. 4, ch. 1 (p. 1).—"The Kassites gave a dynasty to Babylonia which lasted for 576 years (B. C. 1806-1230). The fact that the rulers of the country were Kassites by race, and that their army largely consisted of Kassite troops, caused the neighbouring populations to identify the Babylonians with their conquerors and lords. Hence it is that in the tablets of Tel el-Amarna, the Canaanite writers invariably term the Babylonians the 'Kasi.' The 'Kasi' or Cush, we are told, had overrun Palestine in former years and were again threatening the Egyptian province. In calling Nimrod, therefore, a son of Cush the Book of Genesis merely means that he was a Babylonian. But the designation takes us back to the age of the Tel el-Amarna tablets. It was not a designation which could have belonged to that later age, when the Babylonians were known to the Israelites as the 'Kasdim' only. Indeed there is a passage in the Book of Micah (v. 6) which proves plainly that in that later age 'the land of Nimrod' was synonymous not with Babylonia but with Assyria. The Nimrod of Genesis must have come down to us from the time when the Kassite dynasty still reigned over Babylonia.

Nimrod was not satisfied with his Babylonian dominions. 'Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth 'Ir (the city boulevards), and Calah and Resen.' The city of Asshur had been long in existence when Nimrod led his Kassite followers to it, and so made its 'high-priests' tributary to Babylon. It stood on the high-road to the west, and it is not surprising, therefore, that the Kassite kings, after making themselves masters of the future kingdom of Assyria, should have continued their victorious career as far as the shores of the Mediterranean. We may conjecture that Nimrod was the first of them who planted his power so firmly in Palestine as to be remembered in the proverbial lore of the country, and to have introduced that Babylonian culture of which the Tel el-Amarna tablets have given us such abundant evidence"—A. H. Sayce, *The Higher Criticism, and the Verdict of the Monuments*, ch. 3.—It was during the Kassite domination in Babylonia that Ahmes, founder of the eighteenth dynasty in Egypt, expelled the Hyksos intruders from that country, and "his successors, returning upon Asia the attack which they had thence received, subjugating, or rather putting to ransom, all the Canaanites of Judea, Phœnicia, and Syria, crossed the Euphrates and the Tigris [see EGYPT: ABOUT B. C. 1700-1400]. Nineveh twice fell into their power, and the whole Semitic world became vassal to the Pharaohs. The influence of Egypt was real though temporary, but in the reciprocal dealings which were the result of the conquests of the Tutnes [or Thothmes] and the Amenhoteps, the share of the Semites was on the whole the larger. Marriages with the daughters of kings or vassal governors brought into Egypt and established Asiatic types, ideas, and customs on the Theban throne. Amenhotep IV. was purely Semitic; he endeavoured to replace the religion of Ammon by the sun-worship of Syria. In 1887 were discovered the fragments of a correspondence exchanged between the kings of Syria, Armenia, and Babylonia, and the Pharaohs Amenhotep III. and IV. [see EGYPT: ABOUT B. C. 1500-1400], all these letters are written in cuneiform character and in Semitic or other dialects; it is probable that the answers were drawn up in the same character and in the same languages. For the rest, the subjugated nations had soon recovered. Saryoukin I. had reconstituted the Chaldean empire; the Assyrians, ever at war on their eastern and western frontiers, had more than once crossed the Upper Euphrates and penetrated Asia Minor as far as Troad, where the name Assaracus seems to be a relic of an Assyrian dynasty. The Hittites or Khettas occupied the north of Syria, and when Ramses II., Sesostris, desired in the 15th century to renew the exploits of his ancestors, he was checked at Kadech by the Hittites and forced to retreat after an undecided battle. The great expansion of Egypt was stopped, at least towards the north. The Semitic peoples, on the contrary, were everywhere in the ascendant."—A. Lefèvre, *Race and Language*, pp. 205-206.

The Assyrian Empire.—"According to all appearance it was the Egyptian conquest about sixteen centuries B. C., that led to the partition of Mesopotamia. Vassals of Thothmes and Ramses, called by Berosus the 'Arab kings,'

sat upon the throne of Babylon. The tribes of Upper Mesopotamia were farther from Egypt, and their chiefs found it easier to preserve their independence. At first each city had its own prince, but in time one of these petty kingdoms absorbed the rest, and Nineveh became the capital of an united Assyria. As the years passed away the frontiers of the nation thus constituted were pushed gradually southwards until all Mesopotamia was brought under one sceptre. This consummation appears to have been complete by the end of the fourteenth century, at which period Egypt, enfeebled and rolled back upon herself, ceased to make her influence felt upon the Euphrates. Even then Babylon kept her own kings, but they had sunk to be little more than hereditary satraps receiving investiture from Nineveh. Over and over again Babylon attempted to shake off the yoke of her neighbour, but down to the seventh century her revolts were always suppressed, and the Assyrian supremacy re-established after more or less desperate conflicts. During nearly half a century, from about 1060 to 1020 B. C., Babylon seems to have recovered the upper hand. The victories of her princes put an end to what is called the First Assyrian Empire. But after one or two generations a new family mounted the northern throne, and, toiling energetically for a century or so to establish the grandeur of the monarchy, founded the Second Assyrian Empire. The upper country regained its ascendancy by the help of military institutions whose details now escape us, although their results may be traced throughout the later history of Assyria. From the tenth century onwards the effects of these institutions become visible in expeditions made by the armies of Assyria, now to the shores of the Persian Gulf or the Caspian, and now through the mountains of Armenia into the plains of Cappadocia, or across the Syrian desert to the Lebanon and the coast cities of Phœnicia. The first princes whose figured monuments—in contradistinction to mere inscriptions—have come down to us, belonged to those days. The oldest of all was Assurnazirpal, whose residence was at Calah (Nimrod). The bas reliefs with which his palace was decorated are now in the Louvre and the British Museum, most of them in the latter. . . . To Assurnazirpal's son Shalmaneser III. belongs the obelisk of basalt which also stands in the British Museum. . . . Shalmaneser was an intrepid man of war. The inscriptions on his obelisk recall the events of thirty-one campaigns waged against the neighbouring peoples under the leadership of the king himself. . . . Under the immediate successors of Shalmaneser the Assyrian prestige was maintained at a high level by dint of the same lavish bloodshed, and truculent energy; but towards the eighth century it began to decline. There was then a period of languor and decadence, some echo of which, and of its accompanying disasters, seems to have been embodied by the Greeks in the romantic tale of Sardanapalus. No shadow of confirmation for the story of a first destruction of Nineveh is to be found in the inscriptions, and, in the middle of the same century, we again find the Assyrian arms triumphant under the leadership of Tiglath Pileser II., a king modelled after the great warriors of the earlier days. This prince seems to have carried his victorious arms as far east as the Indus, and west as the frontiers of Egypt. And

yet it was only under his second successor, Saryoukin, or, to give him his popular name, Sargon, the founder of a new dynasty, that Syria, with the exception of Tyre, was brought into complete submission after a great victory over the Egyptians (721-704). . . His son Sennacherib equalled him both as a soldier and as a builder. He began by crushing the rebels of Elam and Chaldaea with unflinching severity, in his anger he almost exterminated the inhabitants of Babylon, the perennial seat of revolt, but, on the other hand, he repaired and restored Nineveh. Most of his predecessors had been absentees from the capital, and had neglected its buildings.

He chose a site well within the city for the magnificent palace which Mr Layard has been the means of restoring to the world. This building is now known as Kouyoundjik, from the name of the village perched upon the mound within which the buildings of Sennacherib were hidden. Sennacherib rebuilt the walls, the towers, and the quays of Nineveh at the same time, so that the capital, which had never ceased to be the strongest and most populous city of the empire, again became the residence of the king—a distinction which it was to preserve until the fast approaching date of its final destruction. The son of Sennacherib, Esarhaddon, and his grand son, Assurbanipal (long identified with the Sardanapalus of the Greeks, but Prof Sayce now finds the Sardanapalus of Greek romance in a rebel king, Assur dani pal, who reigned B.C. 827-820, and whose name and history fit the tale), pushed the adventures and conquests of the Assyrian arms still farther. They subdued the whole north of Arabia and invaded Egypt more than once.

There was a moment when the great Semitic Empire founded by the Sargouides touched even the Aigæan, for Cyges, king of Lydia, finding himself menaced by the Cimmerians, did homage to Assurbanipal and sued for help against those foes to all civilization.—G. Perrot and C. Chipiez, *A History of Art in Chaldaea and Assyria*, ch. 1, sec. 5 (p. 1).—"The power of Assurbanipal was equal to the task of holding under control the subjects of Assyria at all points. He boasts of having compelled the king of Tyre to drink sea water to quench his thirst. The greatest opposition he met with was in Elam, but this too he was able to suppress. . . Assurbanipal says that he increased the tributes, but that his action was opposed by his own brother, whom he had formerly maintained by force of arms in Babylon. This brother now seduced a great number of other nations and princes from their allegiance. The king of Babylon placed himself, so to speak, at their head. . . The danger was immensely increased when the king set up by Assurbanipal in Elam joined the movement. It was necessary to put an end to this revolt, and this was effected for once without much difficulty. . . Thereupon the rebellious brother in Babylon has to give way. The gods who go before Assurbanipal have, as he says, thrust the king of Babylon into a consuming fire and put an end to his life. His adherents . . . are horribly punished. The provinces which joined them are subjected to the laws of the Assyrian gods. Even the Arabs, who have sided with the rebels, bow before the king, whilst of his power in Egypt it is said that it extended to the sources of the Nile. His dominion reached even to Asia Minor. . .

Assyria is the first conquering power which we encounter in the history of the world. The most effective means which she brought to bear in consolidating her conquests consisted in the transportation of the principal inhabitants from the subjugated districts to Assyria, and the settlement of Assyrians in the newly acquired provinces. . . The most important result of the action of Assyria upon the world was perhaps that she limited or broke up the petty sovereignties and the local religions of Western Asia. . . It was . . . an event which convulsed the world when this power, in the full current of its life and progress, suddenly ceased to exist. Since the 10th century every event of importance had originated in Assyria, in the middle of the 7th she suddenly collapsed. . . Of the manner in which the ruin of Nineveh was brought about we have nowhere any authentic record. . . Apart from their miraculous accessories, the one circumstance in which . . . [most of the accounts given] agree, is that Assyria was overthrown by the combination of the Medes and Babylonians. Everything else that is said on the subject verges on the fabulous, and even the fact of the alliance is doubtful, since Herodotus, who lived nearest to the period we are treating of, knows nothing of it, and ascribes the conquest simply to the Medes."—L. von Ranke, *Universal History: The Oldest Historical Group of Nations*, ch. 3.

The last Babylonian Empire and its overthrow.—The story, briefly told, of the alliance by which the Assyrian monarchy is said to have been overthrown, is as follows. About 626 or 625 B.C., a new revolt broke out in Babylonia, and the Assyrian king sent a general named Nabu pal usur or Nabopolassar to quell it. Nabu pal usur succeeded in his undertaking, and seems to have been rewarded by being made governor of Babylon. But his ambition aimed higher, and he mounted the ancient Babylonian throne, casting off his allegiance to Assyria and joining her enemies. "He was wise enough to see that Assyria could not be completely crushed by one nation, and he therefore made a league with Pharaoh Necho, of Egypt, and asked the Median king, Cyaxares, to give his daughter, Amytes, to Nebuchadnezzar, his son, to wife. Thus a league was made, and about B.C. 609 the kings marched against Assyria. They suffered various defeats, but eventually the Assyrian army was defeated, and Shalman, the brother of the king of Assyria, slain. The united kings then besieged Nineveh. During the siege the river Tigris rose and carried away the greater part of the city wall. The Assyrian king gathered together his wives and property in the palace, and setting fire to it, all perished in the flames. The enemies went into the city and utterly destroyed all they could lay their hands upon. With the fall of Nineveh, Assyria as a power practically ceased to exist." About 608 B.C. Nebuchadnezzar succeeded his father on the throne. "When he had become established in the kingdom he set his various captives, Jews, Phœnicians, Syrians, and Egyptians, at work to make Babylon the greatest city in the world. And as a builder he remains almost unsurpassed."—E. A. Wallis Budge, *Babylonian Life and History*, ch. 5.—"The Babylon of Nebuchadnezzar occupied a square of which each side was nearly fifteen miles in length, and was bisected by the

Euphrates diagonally from northwest to southeast. This square was enclosed by a deep moat, flooded from the river. The clay excavated in digging the moat, moulded into bricks and laid in bitumen, formed the walls of the city. These walls, more than 300 feet high and more than 70 thick, and protected by parapets, afforded a commodious driveway along their top of nearly 60 miles, needing only aerial bridges over the Euphrates river. The waters of the river were forced to flow through the city between quays of masonry which equaled the walls in thickness and height. The walls were pierced at equal intervals for a hundred gates, and each gateway closed with double leaves of ponderous metal, swinging upon bronze posts built into the wall. Fifty broad avenues, crossing each other at right angles, joined the opposite gates of the city, and divided it into a checkerboard of gigantic squares. The river quays were pierced by 25 gates like those in the outer walls. One of the streets was carried across the river upon an arched bridge, another ran in a tunnel beneath the river bed, and ferries plied continually across the water where the other streets abutted. The great squares of the city were not all occupied by buildings. Many of them were used as gardens and even farms, and the great fertility of the soil, caused by irrigation, producing two and even three crops a year, supplied food sufficient for the inhabitants in case of siege. Babylon was a vast fortified province rather than a city. . . . There is a curious fact which I do not remember to have seen noticed, and of which I will not here venture to suggest the explanation. Babylon stands in the Book of Revelation as the emblem of all the abominations which are to be destroyed by the power of Christ. But Babylon is the one city known to history which could have served as a model for John's description of the New Jerusalem: 'the city lying four square,' 'the walls great and high,' 'the river which flowed through the city,' and 'in the midst of the street of it, and on either side of the river the tree of life, bearing twelve manner of fruits; 'the foundations of the wall of the city garnished with all manner of precious stones,' as the base of the walls inclosing the great palace were faced with glazed and enameled bricks of brilliant colors, and a broad space left that they might be seen,—these characteristics, and they are all unique, have been combined in no other city.'—W. B. Wright, *Ancient Cities*, pp. 41-44.—'Undoubtedly, one of the important results already obtained from the study of the native chronicles of Babylon is the establishment, on grounds apart from the question of the authenticity of the Book of Daniel, of the historical character of Belshazzar. The name of this prince had always been a puzzle to commentators and historians. The only native authority on Babylonian history—Berosus—did not appear to have mentioned such a person. . . . According to the extracts from the work of Berosus preserved for us in the writings of these authors, the following is the history of the last King of Babylon. His name was Nabonidus, or Nabonedus, and he first appears as the leader of a band of conspirators who determined to bring about a change in the government. The throne was then occupied by the youthful Laborosarchod (for this is the corrupt Greek form of the Babylonian Labashi-Marduk, who

was the son of Neriglassar, and therefore, through his mother, the grandson of the great Nebuchadnezzar; but, in spite of his tender age, the new sovereign who had only succeeded his father two months before, had already given proof of a bad disposition. . . . When the designs of the conspirators had been carried out, they appointed Nabonidus king in the room of the youthful son of Neriglassar. . . . We next hear that in the seventeenth year of Nabonidus, Cyrus, who had already conquered the rest of Asia, marched upon Babylon [B. C. 538—see PERSIA: B. C. 549-521]. The native forces met the Persians in battle, but were put to flight, with their king at their head, and took refuge behind the ramparts of Borsippa. Cyrus thereupon entered Babylon, we are told, and threw down her walls. . . . Herodotus states that the last king of Babylon was the son of the great Nebuchadnezzar—to give that monarch his true name—for in so doing he bears out, so far as his testimony is of any value, the words of the Book of Daniel, which not only calls Belshazzar son of Nebuchadnezzar, but also introduces the wife of the latter monarch as being the mother of the ill-fated prince who closed the long line of native rulers. Such being the only testimony of secular writers, there was no alternative but to identify Belshazzar with Nabonidus. . . . Yet the name Nabonidus stood in no sort of relation to that of Belshazzar; and the identification of the two personages was, undoubtedly, both arbitrary and difficult. The cuneiform inscriptions brought to Europe from the site of Babylon and other ancient cities of Chaldea soon changed the aspect of the problem. . . . Nabonidus, or, in the native form, Nabu na'id, that is to say, 'Nebo exalts,' is the name given to the last native king of Babylon in the contemporary records inscribed on clay. This monarch, however, was found to speak of his eldest son as bearing the very name preserved in the Book of Daniel, and hitherto known to us from that source alone. . . . 'Set the fear of thy great godhead in the heart of Belshazzar, my firstborn son, my own offspring; and let him not commit sin, in order that he may enjoy the fulness of life.' . . . 'Belshazzar, my firstborn son, . . . lengthen his days; let him not commit sin. . . . These passages provide us, in an unexpected manner, with the name which had hitherto been known from the Book of Daniel, and from that document alone; but we were still in the dark as to the reason which could have induced the author to represent Belshazzar as king of Babylon. . . . In 1882 a cuneiform inscription was for the first time interpreted and published by Mr. Rénches; it had been disinterred among the ruins of Babylon by Mr. Hormuzd Rassam. This document proved to contain the annals of the king whose fate we have just been discussing—namely, Nabonidus. Though mutilated in parts, it allowed us to learn some portions of his history, both before and during the invasion of Babylonia by Cyrus; and one of the most remarkable facts that it added to our knowledge was that of the regency.—If that term may be used—of the king's son during the absence of the sovereign from the Court and army. Here, surely, the explanation of the Book of Daniel was found: Belshazzar was, at the time of the irruption of the Persians, acting as his father's representative; he was commanding the Babylonian army and presiding over the

Babylonian Court. When Cyrus entered Babylon, doubtless the only resistance he met with was in the royal palace, and there it was probably slight. In the same night Belshazzar was taken and slain."—B. T. A. Evetts, *New Light on the Bible and the Holy Land*, ch. 11, pt. 2.—Cyrus the Great, in whose vast empire the Babylonian kingdom was finally swallowed up, was originally "king of Anzan in Elam, not of Persia." Anzan had been first occupied, it would appear, by his great-grandfather Teispes the Achaemenian. The conquest of Astyages and of his capital Ekbatana took place in B. C. 549, and a year or two later Cyrus obtained possession of Persia." Then, B. C. 538, came the conquest of Babylon, invited by a party in the country hostile to its king, Nabonidos. Cyrus "assumed the title of 'King of Babylon,' thus claiming to be the legitimate descendant of the ancient Babylonian kings. He announced himself as the devoted worshipper of Bel and Nebo, who by the command of Merodach had overthrown the sacrilegious usurper Nabonidos, and he and his son accordingly offered sacrifices to ten times the usual amount in the Babylonian temples, and restored the images of the gods to their ancient shrines. At the same time he allowed the foreign populations who had been deported to Babylonia to return to their homes along with the statues of their gods. Among these foreign populations, as we know from the Old Testament, were the Jews."—A. H. Sayce, *Primer of Assyriology*, pp. 74-78.

Hebraic branch. See JEWS, AMMONITES; MOABITES; and EDMITES.

Canaanitic branch. See JEWS: EARLY HISTORY; and PHœNICIANS.

Southern branches. See ARABIA; ETHIOPIA; and ABYSSINIA.

SEMITIC LANGUAGES.—"There is no stronger or more unchanging unity among any group of languages than that which exists in the Semitic group. The dead and living languages which compose it hardly differ from each other so much as the various Romance or Slavonic dialects. Not only are the elements of the common vocabulary unchanged, but the structure of the word and of the phrase has remained the same. . . . The Semitic languages form two great branches, each subdivided into two groups. The northern branch comprehends the Aramaic-Assyrian group and the Canaanitish group; the southern . . . includes the Arabic group, properly so called, and the Himyarite group. The name Aramaic is given to two dialects which are very nearly allied—Chaldean and Syriac. . . . The Aramaic which was spoken at the time of Christ was divided into two sub-dialects: that of Galilee, which resembled the Syriac pronunciation, and that of Jerusalem, of which the pronunciation was more marked and nearer to Chaldean. Jesus and his disciples evidently spoke the dialect of their country. . . . Syriac, in its primitive state, is unknown to us, as also Syro-Chaldean. . . . Assyrian is a discovery of this century. . . . To the Canaanitish group belong Phœnician, Samaritan, the languages of the left bank of the Jordan, notably Moabite, . . . and lastly, Hebrew. The first and the last of these dialects are almost exactly alike. . . . Arabic, being the language of Islam, has deeply penetrated all the Mussulman nations,

Turkish, Persian, and Hindustani. . . . Himyarite reigned to the south of Arabic; it was the language of the Queen of Sheba, and is now well known through a great number of inscriptions, and is perhaps still spoken under the name of Ekhilâ in the district of Marah. . . . It is in Abyssinia that we must seek for the last vestiges of Himyarite. Several centuries before our era, the African coast of the Red Sea had received Semitic colonies."—A. Lefèvre, *Race and Language*.

SEMMES, Raphael. See ALABAMA CLAIMS.

SEMNONES, The.—"The Semnones were the chief Suevic clan. Their settlements seem to have been between the Elbe and Oder, coinciding as nearly as possible with Brandenburg, and reaching possibly into Prussian Poland."—Church and Brodribb, *Geog. Notes to the Germany of Tacitus*.—See ALEMANNI: A. D. 213.

SEMPACH, Battle of (1386). See SWITZERLAND: A. D. 1386-1388.

SEMPRONIAN LAWS.—The laws proposed and carried at Rome by the Gracchi (see ROME: B. C. 133-121), who were of the Sempronian gens, are often so referred to.

SENA, The Druidic oracle of.—A little island called Sena—modern Sein—off the extreme western coast of Brittany, is mentioned by Pomponius Mela as the site of a celebrated oracle, consulted by Gaulish navigators and served by nine virgin priestesses.—E. H. Bunbury, *Hist. of Ancient Geog.*, ch. 23, sect. 2 (v. 2).

SENATE, Canadian. See CANADA: A. D. 1867.

SENATE, French. See FRANCE: A. D. 1799 (NOVEMBER—DECEMBER).

SENATE, Roman.—"In prehistoric times, the clans which subsequently united to form cantons had each possessed a monarchical constitution of its own. When the clan governments were merged in that of the canton, the monarchs ('reges') of these clans became senators, or elders, in the new community. In the case of Rome the number of senators was three hundred, because in the beginning, as tradition said, there were three hundred clans. In regal times the king appointed the senators. Probably, at first, he chose one from each clan, honoring in this way some man whose age had given him experience and whose ability made his opinion entitled to consideration. Afterward, when the rigidity of the arrangement by clans was lost, the senators were selected from the whole body of the people, without any attempt at preserving the clan representation. Primarily the senate was not a legislative body. When the king died without having nominated his successor, the senators served successively as 'interreges' ('kings for an interval'), for periods of five days each, until a 'rex' was chosen. . . . This general duty was the first of the senate's original functions. Again, when the citizens had passed a law at the suggestion of the king, the senate had a right ('patrum auctoritas') to veto it, if it seemed contrary to the spirit of the city's institutions. Finally, as the senate was composed of men of experience and ability, the king used to consult it in times of personal doubt or national danger."—A. Tighe, *Development of the Roman Constitution*, ch. 3.—Of the Roman Senate as it became in the great days of the Republic—at the close of the Punic Wars and after—the following is an account: "All the acts of the Roman Republic ran in the name of

the Senate and People, as if the Senate were half the state, though its number seems still to have been limited to Three Hundred members. The Senate of Rome was perhaps the most remarkable assembly that the world has ever seen. Its members held their seats for life, once Senators always Senators unless they were degraded for some dishonourable cause. But the Senatorial Peerage was not hereditary. No father could transmit the honour to his son. Each man must win it for himself. The manner in which seats in the Senate were obtained is tolerably well ascertained. Many persons will be surprised to learn that the members of this august body all—or nearly all—owed their places to the votes of the people. In theory indeed the Censors still possessed the power really exercised by the Kings and early Consuls, of choosing the Senators at their own will and pleasure. But official powers, however arbitrary, are always limited in practice, and the Censors followed rules established by ancient precedent. The Senate was recruited from the lists of official persons.

It was not by a mere figure of speech that the minister of Pyrrhus called the Roman Senate 'an Assembly of Kings'. Many of its members had exercised Sovereign power, many were preparing to exercise it. The power of the Senate was equal to its dignity. In regard to legislation, they [it] exercised an absolute control over the Centuriate Assembly because no law could be submitted to its votes which had not originated in the Senate. In respect to foreign affairs, the power of the Senate was also lute, except in declaring War or concluding treaties of Peace—matters which were submitted to the votes of the People. They assigned to the Consuls and Prætors their respective provinces of administration and command, they fixed the amount of troops to be levied every year from the list of Roman citizens and of the contingents to be furnished by the Italian allies. They prolonged the command of a general or superseded him at pleasure. In the administration of home affairs, all the regulation of religious matters was in their hands. All the financial arrangements of the State were left to their discretion. They might resolve themselves into a High Court of Justice for the trial of extraordinary offences."—H. G. Liddell, *Hist. of Rome*, bk 4, ch 35 (v 1).

Also in W. Ihne, *Hist. of Rome* bk 6, ch 2.—See, also, *ROME* B C 146, and CONSCRIPT FATHERS.

SENATE, United States.—"The Senate is composed of two Senators from each State, and these Senators are chosen by the State Legislatures. The representation is then equal, each State having two Senators and each Senator having one vote, and no difference is made among the States on account of size, population, or wealth. The Senate is not, strictly speaking, a popular body, and the higher qualifications demanded of its members, and the longer period of service, make it the more important body of the two. The Senate is presumed more conservative in its action, and acts as a safeguard against the precipitate and changing legislation that is more characteristic of the House of Representatives, which, being chosen directly by the people, and at frequent intervals, is more easily affected by and reflects the prevailing temper of the times. The Senate is more intimately con-

nected with the Executive than is the lower body. The President must submit to the Senate for its approval the treaties he has contracted with foreign powers, he must ask the advice and consent of the Senate in the appointment of ambassadors, other public ministers and consuls, judges of the Supreme Court, and all other officers of the United States whose appointments have not been otherwise provided for. The Senate has sole power to try all impeachments but it cannot originate proceedings of impeachment.

In case a vacancy occurs when the State Legislature is not in session, the governor may make a temporary appointment, but at the next meeting of the Legislature the vacancy must be filled in the usual way. The presiding officer of the Senate is the Vice President of the United States. He is elected in the same manner as the President for whom he chosen from the Senate itself. The equality of representation would be broken. He has no vote save when the Senate is equally divided and his powers are very limited.—W. C. Ford *The Am. Citizen's Manual* pt 1 ch 1.

Also in *The Federalist* Nos 62-66.—J. Story, *Commentaries on the Const.* ch 10 (v 2).—J. Bryce, *The Am. Commonwealth*, ch 10-12 (v 1).—See, also, CONGRESS OF THE UNITED STATES.

SENATUS-CONSULTUM—SENATUS-DECRETUM.—"A proposition sanctioned by a majority of the [Roman] Senate and not vetoed by one of the Tribunes of the Plebs, who might interrupt the proceedings at any stage, was called Senatus Consultum or Senatus Decretum. The only distinction between the terms being that the former was more comprehensive since Senatus Consultum might include several orders or Decreta."—W. Ramsay *Manual of Roman Antiq.* ch 6.

SENCHUS MOR, The.—One of the books of the ancient Irish laws known as the Brehon Laws.

SENECAS, The. See AMERICAN ABORIGINES SENECA.

SENEFFE, Battle of (1674). See NETHERLANDS (HOLLAND) A D 1674-1678.

SENLAC OR HASTINGS, Battle of. See ENGLAND A D 1066 (OCTOBER).

SENNACHIES.—One of the names given to the Bards or Ollamhs, of the ancient Irish.

SENONES, The.—A strong tribe in ancient Gaul whose territory was between the Loire and the Marne. Their chief town was Agedincum—modern Sens.—Napoleon III, *Hist. of Caesar*, bk 3, ch 2, foot note.—The Senones were also prominent among the Gauls which crossed the Alps, settled Cisalpine Gaul and contested northern Italy with the Romans. See *ROME*: B. C. 390-347, and 295-191.

SENS, Origin of. See SENONES.

SENTINUM, Battle of (B. C. 395). See *ROME* B. C. 343-290, and B. C. 295-191.

SEPARATISTS. See INDEPENDENTS.

SEPHARDIM, The.—Jews descended from those who were expelled from Spain in 1492 are called the Sephardim. See *Jews*: 8-15TH CENTURIES.

SEPHARVAIM. See BABYLONIA: THE BABY (CHALDEAN) MONARCHY.

SEPHER YETZIRA, The. See CABALA.

SEPOY: The name. See *INDIA*: A. D. 1660-1702.

SEPOY MUTINY, of 1763, The. See INDIA: A. D. 1757-1772. . . Of 1806. See INDIA: A. D. 1805-1816. . . Of 1857-1858. See INDIA: A. D. 1857, to 1857-1858 (JULY-JUNE).

SEPT, OR CLAN. See CLANS.

SEPTA. See CAMPUS MARTIUS.

SEPTEMBER LAWS, The. See FRANCE A. D. 1830-1840.

SEPTEMBER MASSACRES AT PARIS. See FRANCE A. D. 1792 (AUGUST-SEPTEMBER).

SEPTENNATE IN FRANCE, The. See FRANCE. A. D. 1871-1876.

SEPTENNIAL ACT, The. See ENGLAND A. D. 1716.

SEPTIMANIA: Under the Goths. See GOTHIA, IN GAUL, also GOTH (VISIGOTHS) A. D. 410-419, and 419-451.

A. D. 715-718.—Occupation by the Moslems. See MAHOMETAN CONQUEST A. D. 715-732.

A. D. 752-759.—Recovery from the Moslems. See MAHOMETAN CONQUEST A. D. 752-759.

10th Century.—The dukes and their successors. See TOULOUSE 10-11th CENTURIES.

SEPTUAGINT, The.—“We have in the Septuagint, a Greek version of the Hebrew Old Testament, the first great essay in translation into Greek, a solitary specimen of the ordinary language spoken and understood in those days [at Alexandria 3d century B. C.] There is a famous legend of the origin of the work by order of the Egyptian king, and of the perfect agreement of all the versions produced by the learned men who had been sent at his request from Judaea. Laying aside these fables, it appears that the books were gradually rendered for the benefit of the many Jews settled in Egypt, who seem to have been actually forgetting their old language. Perhaps Philadelphus gave an impulse to the thing by requiring a copy for his library, which seems to have admitted none but Greek books.”—J. P. Mahaffy, *Story of Alexander's Empire* ch. 14.

ALSO IN W. Robertson Smith, *The Old Testament in the Jewish Church*, lect. 4.—F. W. Farrar, *Hist. of Interpretation* (Bampton Lect's, 1885), lect. 8.

SEQUANA, The.—The ancient name of the river Seine.

SEQUANI, The. See GAULS.

SERANG. See MOLUCCAS.

SERAPEUM, at Alexandria. See ALEXANDRIA: B. C. 282-240, and A. D. 389, also LIBRARIES, ANCIENT: ALEXANDRIA.

SERAPEUM, at Memphis.—“The Serapeum is one of the edifices of Memphis [Egypt] rendered famous by a frequently quoted passage of Strabo, and by the constant mention made of it on the Greek papyri. It had long been sought for, and we had the good fortune to discover it in 1851. Apis, the living image of Osiris revisiting the earth, was a bull who, while he lived, had his temple at Memphis (Mitrahenny), and, when dead, had his tomb at Sakkarah. The palace which the bull inhabited in his lifetime was called the Apieum; the Serapeum was the name given to his tomb.”—A. Mariette, *Monuments of Upper Egypt*, p. 88.

SERAPHIM, OR “BLUE RIBBON,” The order of the.—“There is no doubt what-

ever of the antiquity of this Order, yet it is very difficult to arrive at the exact date of the foundation. General opinion, though without positive proof, ascribes its origin, about the year 1280, to King Magnus I. [of Sweden], who is said to have instituted it at the persuasion of the Maltese Knights. Another account ascribes the foundation to Magnus's grandson, Magnus Erichson. . . . King Frederick I. revived the Order, as also those of the Sword and North Star, on the 28th April, 1748.”—Sir B. Burke, *The Book of Orders of Knighthood*, p. 329.

SERBONIAN BOG.—“There is a lake between Cælo Syria and Egypt, very narrow, but exceeding deep, even to a wonder, two hundred furlongs in length, called Serbon: if any through ignorance approach it they are lost irrecoverably, for the channel being very narrow, like a swathing band, and compassed round with vast heaps of sand, great quantities of it are cast into the lake, by the continued southern winds, which so cover the surface of the water, and make it to the view so like unto dry land, that it cannot possibly be distinguished, and therefore many, unacquainted with the nature of the place, by missing their way, have been there swallowed up, together with whole armies. For the sand being trod upon, sinks down and gives way by degrees, and like a malicious cheat, deludes and decoys them that come upon it, till too late, when they see the mischief they are likely to fall into, they begin to support and help one another, but without any possibility either of returning back or escaping certain ruin.”—Diodorus (*Booth's trans.*) bk. 1, ch. 3.—According to Dr Brugsch, the lake Serbon, or Sirbonis, so graphically described by Diodorus but owing its modern celebrity to Milton's allusion (*Paradise Lost*, ii. 592-4), is in our days almost entirely dried up. He describes it as having been really a lagoon, on the northeastern coast of Egypt, “divided from the Mediterranean by a long tongue of land which, in ancient times, formed the only road from Egypt to Palestine.” It is Dr Brugsch's theory that the exodus of the Israelites was by this route and that the host of Pharaoh perished in the Serbonian quicksands.—H. Brugsch, *Hist. of Egypt*, v. 2, app.

SERBS, The. See BALKAN AND DANUBIAN STATES 7th CENTURY (SERVIA, CROATIA, ETC.).

SERES. See CHINA. THE NAMES OF THE COUNTRY.

SERFDOM.—SERFS. See SLAVERY, MEDIEVAL AND MODERN.

SERGIUS I., Pope, A. D. 687-701. . . **Sergius II.**, Pope, 844-847. . . **Sergius III.**, Pope, 904-911. . . **Sergius IV.**, Pope, 1009-1012.

SERINGAPATAM: A. D. 1792.—Siege by the English. See INDIA. A. D. 1785-1793.

A. D. 1799.—Final capture by the English.—Death of Sultan Tippoo. See INDIA: A. D. 1798-1805.

SERJEANTS-AT-LAW. See TEMPLARS: THE ORDER IN ENGLAND.

SERPUL, Treaty of (1868). See RUSSIA: A. D. 1859-1876.

SERRANO, Ministry and Regency of. See SPAIN: A. D. 1866-1878.

SERTORIUS, in Spain. See SPAIN: B. C. 82-72.

SERVI

SERVI. See SLAVERY, MEDIAEVAL AND MODERN: ENGLAND, also, CATTANI

SERVIA. See BALKAN AND DANUBIAN STATES

SERVIAN CONSTITUTION.—The first important modification of the primitive Roman constitution, ascribed to King Servius Tullius. See COMITIA CENTURIATA

SERVIAN WALL OF ROME, The. See SEVEN HILLS OF ROME

SERVILES, The. See SPAIN. A D 1814-1827

SERVITES, The.—The order of the "Religious Servants of the Holy Virgin," better known as Servites, was founded in 1233 by seven Florentine merchants. It spread rapidly in its early years, and has a considerable number of houses still existing

SESQUIPES. See FOOT THE ROMAN

SESTERTIUS, The. See AS

SESTOS, OR SESTUS, Siege and capture of. See ATHENS B C 479-478

SESTUNTII, The. See BRITAIN CELTIC TRIBES

SETTE POZZI, OR MALVASIA, Battle of (1263). See GENOA A D 1261-1269

SETTLEMENT, Act of. See ENGLAND A D 1701, and IRELAND A D 1660-1665

SEVASTOS.—The Greek form, in the Byzantine Empire, of the title of "Augustus." "It was divided into four gradations, *sevastos*, *protosevastos*, *panhypersevastos*, and *sevastokrator*."—G. Finlay, *Hist. Byzantine and Greek Empires*, 716-1453, bk 3, ch 2, sect 1

SEVEN BISHOPS, The: Sent to the Tower. See ENGLAND A D 1687-1688

SEVEN BOROUGHES, The. See FIVE BOROUGHES, THE

SEVEN CHAMPIONS OF CHRISTENDOM, The.—St George, for England, St Denis, for France, St James, for Spain, St Anthony, for Italy, St Andrew, for Scotland, St Patrick, for Ireland, and St David, for Wales, were called, in mediæval times, the Seven Champions of Christendom

SEVEN CITIES, The Isle of the. See ANTILLES

SEVEN CITIES OF CIBOLA. See AMERICAN ABORIGINES PUEBLOS

SEVEN DAYS RETREAT, The. See UNITED STATES OF AM. A D. 1862 (JUNE-JULY: VIRGINIA)

SEVEN GATES OF THEBES, The. See THEBES, GREECE: THE FOUNDING OF THE CITY

SEVEN HILLS OF ROME, The.—"The seven hills were not occupied all at once, but one after the other, as they were required. The Palatine held the 'arx' of the primitive inhabitants, and was the original nucleus of the town, round which a wall or earthen rampart was raised by Romulus. The hill of Saturn, afterwards the Capitoline, is said to have been united, after the death of Titus Tatius, by Romulus, who drew a second wall or earthen rampart round the two hills. The Aventine, which was chiefly used as a pasture ground, was added by Ancus Martius, who settled the population of the conquered towns of Politorium, Tellenæ, and Ficana upon it. According to Livy, the Cælian Hill was added to the city by Tullus Hostilius. The population increasing, it seemed necessary to further enlarge the city. Servius Tullius, Livy

SEVEN WISE MEN OF GREECE.

tells us, added two hills, the Quirinal and the Viminal, afterwards extending it further to the Esquiline, where, he says, to give dignity to the place, he dwelt himself. The city having reached such an extent, a vast undertaking was planned by the king, Servius, to protect it. A line of wall [the Servian Wall] was built to encircle the seven hills over which the city had extended."—H. M. Westropp, *Early and Imperial Rome*, pp 56-57

SEVEN ISLANDS, The Republic of the. See IONIAN ISLANDS To 1814

SEVEN LIBERAL ARTS, The. See EDUCATION, MEDIAEVAL SCHOLASTICISM

SEVEN MOUNTS, The. See PALATINE HILL, and QUIRINAL

SEVEN PINES, Battle of. See UNITED STATES OF AM. A D 1862 (MAY VIRGINIA)

SEVEN PROVINCES, The Union of the. See NETHERLANDS A D 1577-1581

SEVEN REDUCTIONS, The War of the. See ARGENTINE REPUBLIC A D 1580-1777

SEVEN RIVERS, The Land of the. See INDIA THE IMMIGRATION AND CONQUESTS OF THE ARYAS

SEVEN WEEKS WAR, The. See GERMANY A D 1866

SEVEN WISE MEN OF GREECE.—"The name and poetry of Solon, and the short maxims, or sayings of Phokylides, conduct us to the mention of the Seven Wise Men of Greece. Solon was himself one of the seven, and most if not all of them were poets, or composers in verse. To most of them is ascribed also an abundance of pithy repartees, together with one short saying, or maxim, peculiar to each, serving as a sort of distinctive motto. Respecting this constellation of Wise Men—who, in the next century of Grecian history, when philosophy came to be a matter of discussion and argumentation, were spoken of with great eulogy—all the statements are confused, in part even contradictory. Neither the number nor the names are given by all authors alike. Dikæarchus numbered ten, Hieronymus seventeen. the names of Solon the Athenian, Thalès the Milesian, Pittakus the Mitylenean, and Bias the Prienean, were comprised in all the lists—and the remaining names as given by Plato were Kleobulus of Lindus in Rhodes, Myson of Chênæ, and Chæilon of Sparta. We cannot certainly distribute among them the sayings, or mottoes, upon which in later days the Amphiktyons conferred the honour of inscription in the Delphian temple 'Know thyself,'—'Nothing too much,'—'Know thy opportunity,'—'Suretyship is the precursor of ruin.' . . . Dikæarchus, however, justly observed that these seven or ten persons were not wise men, or philosophers, in the sense which those words bore in his day, but persons of practical discernment in reference to man and society,—of the same turn of mind as their contemporary the fabulist Æsop, though not employing the same mode of illustration. Their appearance forms an epoch in Grecian history, inasmuch as they are the first persons who ever acquired an Hellenic reputation grounded on mental competency apart from poetical genius or effect—a proof that political and social prudence was beginning to be appreciated and admired on its own account."—G. Grote, *Hist. of Greece*, pt. 2, ch. 29.

SEVEN WONDERS OF THE WORLD.

See RHODES, THE COLOSSUS OF.

SEVEN YEARS WAR: Its causes and provocations. See GERMANY: A. D. 1755-1756; and ENGLAND: A. D. 1754-1755.

Campaigns in America.—See CANADA: A. D. 1750-1753, to 1760; NOVA SCOTIA: A. D. 1749-1755, and 1755; OHIO (VALLEY): A. D. 1748-1754, 1754, and 1755; CAPE BRETON ISLAND: A. D. 1758-1760.

English Naval Operations. See CANADA: A. D. 1755; ENGLAND: A. D. 1758 (JUNE—AUGUST), and 1759 (AUGUST—NOVEMBER).

Campaigns in Germany. See GERMANY: A. D. 1756, to 1761-1762.

The conflict in India. See INDIA: A. D. 1758-1761.

The Treaties which ended the war.—The Peace of Paris and the Peace of Hubertsburg. —Negotiations for a peace between England, France, and Spain were brought to a close by the signing of preliminaries at Fontainebleau, November 3, 1762. In the course of the next month, a conference for the arrangement of terms between Prussia, Austria and Saxony was begun at Hubertsburg, a hunting-seat of the Elector of Saxony, between Leipsic and Dresden. "The definitive Peace of Paris, between France, Spain, England, and Portugal, was signed February 10th 1763. Both France and England abandoned their allies, and neither Austria nor Prussia was mentioned in the treaty." But it was stipulated that all territories belonging to the Elector of Hanover, the Landgrave of Hesse, and the Count of Lippe-Büchberg should be restored to them. "France ceded to England Nova Scotia, Canada, and the country east of the Mississippi as far as the Iberville. A line drawn through the Mississippi, from its source to its mouth, was henceforth to form the boundary between the possessions of the two nations, except that the town and island of New Orleans were not to be included in this cession. France also ceded the island of Cape Breton, with the isles and coasts of the St. Lawrence, retaining, under certain restrictions, the right of fishing at Newfoundland, and the isles of St. Peter and Miquelon. In the West Indies she ceded Grenada and the Grenadines, and three of the so-called neuter islands, namely, Dominica, St. Vincent, and Tobago, retaining the fourth, St. Lucie. Also in Africa, the river Senegal, recovering Goree; in the East Indies, the French settlements on the coast of Coromandel made since 1749, retaining previous ones. She also restored to Great Britain Natal and Tabanoully, in Sumatra, and engaged to keep no troops in Bengal. In Europe, besides relinquishing her conquests in Germany, she restored Minorca, and engaged to place Dunkirk in the state required by former treaties. Great Britain, on her side, restored Belle Isle, and in the West Indies, Martinique, Guadeloupe, Marie Galante, and La Desirade. Spain ceded to Great Britain Florida and all districts east of the Mississippi, recovering the Havana and all other British conquests. British subjects were to enjoy the privilege of cutting logwood in the Bay of Honduras. . . . With regard to the Portuguese colonies, matters were to be placed in the same state as before the war.

By way of compensation for the loss of Florida, France, by a private agreement, made

over to Spain New Orleans and what remained to her of Louisiana. The Peace of Hubertsburg, between Austria, Prussia, and Saxony, was signed February 15th 1763. Marie Theresa renounced all pretensions she might have to any of the dominions of the King of Prussia, and especially those which had been ceded to him by the treaties of Breslau and Berlin; and she agreed to restore to Prussia the town and county of Glatz, and the fortresses of Wesel and Gelders. The Empire was included in the peace, but the Emperor was not even named. . . . In the peace with the Elector of Saxony, Frederick engaged speedily to evacuate that Electorate and to restore the archives, &c.; but he would give no indemnification for losses suffered. The Treaty of Dresden, of 1745, was renewed."—T. H. Dyer, *Hist. of Modern Europe*, bk. 6, ch. 6 (v. 3).—"Of the Peace-Treaties at Hubertsburg, Paris and other places, it is not necessary that we say almost anything. . . . The substance of the whole lies now in Three Points. . . . The issue, as between Austria and Prussia, strives to be, in all points, simply 'As-you-were'; and, in all outward or tangible points, strictly is so. After such a tornado of strife as the civilised world had not witnessed since the Thirty-Years War. Tornado springing doubtless from the regions called Infernal; and darkening the upper world from south to north, and from east to west for Seven Years long;—issuing in general 'As-you-were'! Yes truly, the tornado was Infernal; but Heaven, too, had silently its purposes in it. Nor is the mere expenditure of men's diabolic rages, in mutual clash as of opposite electricities, with reduction to equipoise, and restoration of zero and repose again after seven years, the one or the principal result arrived at. Inarticulately, little dreamt on at the time by any bystander, the results, on survey from this distance, are visible as Threefold. Let us name them one after another: 1°. There is no taking of Silesia from this man; no clipping him down to the orthodox old limits; he and his Country have palpably outgrown these. Austria gives-up the problem: 'We have lost Silesia!' Yes; and, what you hardly yet know,—and what, I perceive, Friedrich himself still less knows,—Teutschland has found Prussia. Prussia, it seems, cannot be conquered by the whole world trying to do it; Prussia has gone through its Fire-Baptism, to the satisfaction of gods and men; and is a Nation henceforth. In and of poor dislocated Teutschland, there is one of the Great Powers of the World henceforth; an actual Nation. And a Nation not grounding itself on extinct Traditions, Wiggeries, Papistries, Immaculate Conceptions; no, but on living Facts,—Facts of Arithmetic, Geometry, Gravitation, Martin Luther's Reformation, and what it really can believe in:—to the infinite advantage of said Nation and of poor Teutschland henceforth. . . . 2°. In regard to England. Her Jenkins's-Ear Controversy is at last settled. Not only liberty of the Seas, but, if she were not wiser, dominion of them; guardianship of liberty for all others whatsoever: Dominion of the Seas for that wise object. America is to be English; not French; what a result is that, were there no other! Really a considerable Fact in the History of the World. Fact principally due to Pitt, as I believe, according to my best conjecture, and comparison of probabilities and circumstances.

For which, after all, is not everybody thankful, less or more? O my English brothers, O my Yankee half-brothers, how oblivious are we of those that have done us benefit! . . . 3^d. In regard to France. It appears, noble old Teutschland, with such pieties and unconquerable silent valours, such opulences human and divine, amid its wreck of new and old confusions, is not to be cut in four, and made to dance to the piping of Versailles or another. Far the contrary! To Versailles itself there has gone forth, Versailles may read it or not, the writing on the wall. 'Thou art weighed in the balance, and found wanting' (at last even 'found wanting')! France, beaten, stript, humiliated; sinful, unrepentant, governed by mere sinners and, at best, clever fools ('fous pleins d'esprit'),—collapses, like a creature whose limbs fail it; sinks into bankrupt quiescence, into nameless fermentation, generally into dry-rot."—T. Carlyle, *Hist. of Friedrich II.*, bk. 20, ch. 13 (p. 9).—The text of the Treaty of Paris may be found in the *Parliamentary History*, v. 15, p. 1291, and in Eatock's *Hist. of the Late War*, v. 5, p. 438.

The death and misery of the war summed up by Frederick the Great.—"Prussia enumerated 180,000 men, whom she had been deprived of by the war. Her armies had fought 16 pitched battles. The enemy had beside almost totally destroyed three large corps; that of the convoy of Olmutz, that of Maxen, and that of Fouquet at Landshut; exclusive of the garrison of Breslau, two garrisons of Schweidnitz, one of Torgau, and one of Wittenberg, that were taken with these towns. It was further estimated that 20,000 souls perished in the kingdom of Prussia by the ravages of the Russians; 6,000 in Pomerania; 4,000 in the New March and 3,000 in the electorate of Brandenburg. The Russian troops had fought four grand battles, and it was computed that the war had cost them 120,000 men, including part of the recruits that perished, in coming from the frontiers of Persia and China, to join their corps in Germany. The Austrians had fought ten regular battles. Two garrisons at Schweidnitz and one at Breslau had been taken; and they estimated their loss at 140,000 men. The French made their losses amount to 200,000; the English with their allies to 160,000; the Swedes to 25,000; and the troops of the circles to 28,000. . . . From the general picture which we have sketched, the result is that the governments of Austria, France, and even England, were overwhelmed with debts, and almost destitute of credit; but that the people, not having been sufferers in the war, were only sensible of it from the prodigious taxes which had been exacted by their sovereigns. Whereas, in Prussia, the government was possessed of money, but the provinces were laid waste and desolated, by the rapacity and barbarity of enemies. The electorate of Saxony was, next to Prussia, the province of Germany that had suffered the most; but this country found resources, in the goodness of its soil and the industry of its inhabitants, which are wanting to Prussia throughout her provinces, Silesia excepted. Time, which cures and effaces all ills, will no doubt soon restore the Prussian states to their former abundance, prosperity, and splendor. Other powers will in like manner recover, and other ambitious men will arise, excite new wars, and incur new disasters. Such are the

properties of the human mind; no man benefits by example."—Frederick II., *Hist. of the Seven Years War* (Posthumous Works, v. 8), ch. 17.

SEVERINUS, Pope, A. D. 640, May to August.

SEVERUS, Alexander, Roman Emperor, A. D. 222-235.

SEVERUS, Libius, Roman Emperor (Western), A. D. 461-465.

SEVERUS, Septimius, Roman Emperor, A. D. 193-211. . . . Campaigns in Britain. See BRITAIN: A. D. 208-211.

SEVERUS, Wall of. See ROMAN WALLS IN BRITAIN.

SEVIER, John, and the early settlement of Tennessee. See TENNESSEE: A. D. 1769-1772, to 1785-1796.

SEVILLE: Early history of the city.—"Seville was a prosperous port under the Phoenicians; and was singularly favored by the Scipios. In 45 B. C., Julius Cæsar entered the city; he enlarged it, strengthened and fortified it, and thus made it a favorite residence with the patricians of Rome, several of whom came to live there; no wonder, with its perfect climate and brilliant skies. It was then called Hispalis."—E. E. and S. Hale, *The Story of Spain*, ch. 18.

A. D. 712.—Surrender to the Arab-Moors. See SPAIN: A. D. 711-713.

A. D. 1031-1091.—The seat of a Moorish kingdom. See SPAIN: A. D. 1031-1086.

A. D. 1248.—Conquest from the Moors by St. Ferdinand of Castile. See SPAIN: A. D. 1248-1350.

SEVILLE, Treaty of (1730). See SPAIN: A. D. 1726-1731.

SEVIN, Battle of (1877). See TURK: A. D. 1877-1878.

SEWARD, William H.—"Higher Law" Speech. See UNITED STATES OF AM.: A. D. 1850. . . . Defeat in the Convention of 1860. See same: A. D. 1860 (APRIL—NOVEMBER). . . . In President Lincoln's Cabinet. See same: A. D. 1861 (MARCH), and after . . . The Trent Affair. See same: A. D. 1861 (NOVEMBER). . . . The Proclamation of Emancipation. See A. D. 1862 (SEPTEMBER). . . . Attempted assassination. See same: A. D. 1865 (APRIL 14TH). . . . In President Johnson's Cabinet. See same: A. D. 1865 (MAY—JULY).

SEYCHELLES, The. See MASCARENE ISLANDS.

SFORZA, Francesco, The rise to ducal sovereignty of. See MILAN: A. D. 1447-1454.

SHABATZ, Battle of (1806). See BALKAN AND DANUBIAN STATES: 14-19TH CENTURIES (SERVIA).

SHACAYA, The. See AMERICAN ABORIGINES: ANDESIANS.

SHAH, OR **SCHAH**. See BEY; also CHESS. **SHAH JAHAN**, Moghul Emperor or Padishah of India, A. D. 1628-1658.

SHAH ROKH, Shah of Persia, A. D. 1747-1751.

SHAHAPTIAN FAMILY, The. See AMERICAN ABORIGINES: NEZ PERCES.

SHAHPUR.—One of the capitals of the later Persian empire, the ruins of which exist near Kaserun, in the province of Fars. It was built by Sapor I., the second of the Sassanian kings.

and received his name.—G. Rawlinson, *Seventh Great Oriental Monarchy*, ch. 4.

SHAKERS, The.—"From the time of the first settlements until the age of the Revolution, if there were any communistic societies founded, [in the United States] I have met with no account of them. The first which has had a long life, was that of the Shakers, or Shaking Quakers, as they were at first called, on account of their bodily movements in worship. The members of this sect or society left England in 1774, and have prospered ever since. It has now multiplied into settlements—twelve of them in New York and New England—in regard to which we borrow the following statistics from Dr Nordhoff's book on communistic societies in the United States, published in 1875. Their property consists of 49,335 acres of land in home farms with other real estate. The value of their houses and personal property is not given. The population of all the communities consists of 695 male and 1,189 female adults, with 531 young persons under twenty-one, of whom 192 are males and 339 females, amounting in all to 2,415 in 1874. The maximum of population was 5,069, a decline to less than half, for which we are not able to account save on the supposition that there are permanent causes of decay now at work within the communities. . . . The Shakers were at their origin a society of enthusiasts in humble life, who separated from the Quakers about the middle of the eighteenth century. Ann Lee, one of the members, on account of spiritual manifestations believed to have been made to her, became an oracle in the body, and in 1773 she declared that a revelation from heaven instructed her to go to America. The next year she crossed the sea, with eight others, and settled in the woods of Watervliet, near Albany. She preached, and was believed to have performed remarkable cures. From her . . . [was] derived the rule of celibacy. . . . She died in 1784, as the acknowledged head of the church, and had afterward nearly equal honors paid to her with the Saviour. Under the second successor of Ann Lee almost all the societies in New York and New England were founded; and under the third, a woman named Lucy Wright, whose leadership lasted nearly thirty years, those in Ohio and Kentucky. . . . After 1830 the Shakers founded no new society. Dr. Nordhoff gives the leading doctrines of the Shakers, which are, some of them, singular enough. They hold that God is a dual person, male and female; that Adam, created in his image, was dual also; that the same is true of all angels and spirits; and that Christ is one of the highest spirits, who appeared first in the person of Jesus and afterward in that of Ann Lee. There are four heavens and four hells. Noah went to the first heaven, and the wicked of his time to the first hell. The second heaven was called Paradise, and contained the pious Jews until the appearance of Christ. The third, that into which the Apostle Paul was caught, included all that lived until the time of Ann Lee. The fourth is now being filled up, and 'is to supersede all the others.' They hold that the day of judgment, or beginning of Christ's kingdom on earth, began with the establishment of their church, and will go on until it is brought to its completion. . . . In regard to marriage and property they do not take the position that these are crimes; but only marks of a lower

order of society. The world will have a chance to become pure in a future state as well as here. They believed in spiritual communication and possession."—T. D. Woolsey, *Communism and Socialism*, pp. 51-56.

ALSO IN: C. Nordhoff, *The Communistic Societies of the U. S.*, pp. 117-232.

SHAKESPEARE, and the English Renaissance. See ENGLAND: 15-16TH CENTURIES.

SHAMANISM. See LAMAS—LAMAISM.

SHARON, Plain of.—That part of the lowland of the Palestine seacoast which stretched northward from Philistia to the promontory of Mt. Carmel. It was assigned to the tribe of Dan.

SHARPSBURG, OR ANTIETAM, Battle of. See UNITED STATES OF AM.: A. D. 1862 (SEPTEMBER. MARYLAND).

SHASTAS, The. See AMERICAN ABORIGINES SHASTAN FAMILY.

SHASU, The.—An Egyptian name "in which science has for a long time and with perfect certainty recognized the Bedouins of the highest antiquity. They inhabited the great desert between Egypt and the land of Canaan and extended their wanderings sometimes as far as the river Euphrates"—H. Brugsch, *Hist. of Egypt under the Pharaohs*, ch. 11.—See, also, EGYPT: THE HYKKS.

SHAWMUT.—The Indian name of the peninsula on which Boston, Mass., was built. See MASSACHUSETTS A. D. 1630.

SHAWNEES, OR SHAWANESE. See AMERICAN ABORIGINES: SHAWANESE.

SHAYS REBELLION. See MASSACHUSETTS A. D. 1786-1787.

SHEADINGS. See MANX KINGDOM, THE.

SHEBA.—"The name of Sheba is still to be recognised in the tribe of Benu es-Sab, who inhabit a portion of Oman" (Southern Arabia)—F. Lenormant, *Manual of the Ancient Hist. of the East*, bk. 7, ch. 1.—See, also, ARABIA: THE ANCIENT SUCCESSION AND FUSION OF RACES.

SHEEPEATERS (Tukuarika). See AMERICAN ABORIGINES: SHOSHONEAN FAMILY.

SHEKEL, The.—"Queipo is of opinion that the talent, the larger unit of Egyptian weight for monetary purposes, and for weighing the precious metals, was equal to the weight of water contained in the cube of $\frac{1}{3}$ of the royal or sacred cubit, and thus equivalent to 42.48 kilos, or 113.414 lbs. troy. He considers this to have been the weight of the Mosaic talent taken by the Hebrews out of Egypt. It was divided into fifty minas, each equal to 849.6 grm., or 13,111 English grains; and the mina into fifty shekels, each equal to 14.16 grm., or 218.5 English grains. . . . There appears to be satisfactory evidence from existing specimens of the earliest Jewish coins that the normal weight of the later Jewish shekel of silver was 218.5 troy grains, or 14.16 grammes."—H. W. Chisholm, *On the Science of Weighing and Measuring*, ch. 2.

SHELBURNE MINISTRY, and the negotiation of peace between England and the United States. See ENGLAND: A. D. 1782-1783; AND UNITED STATES OF AM.: A. D. 1782 (SEPTEMBER—NOVEMBER).

SHENANDOAH, The Confederate Cruiser. See ALABAMA CLAIMS: A. D. 1862-1865.

SHENANDOAH VALLEY: A. D. 1716.—Possession taken by the Virginians. See VIRGINIA: A. D. 1710-1716.

A. D. 1744.—Purchase from the Six Nations. See VIRGINIA: A. D. 1744.

A. D. 1861-1864.—Campaigns in the Civil War. See UNITED STATES OF AM.: A. D. 1861-1862 (DECEMBER-APRIL: VIRGINIA); 1862 (MAY-JUNE: VIRGINIA), (SEPTEMBER: MARYLAND), (OCTOBER-NOVEMBER: VIRGINIA); A. D. 1864 (MAY-JUNE: VIRGINIA), (JULY: VIRGINIA-MARYLAND), and (AUGUST-OCTOBER: VIRGINIA).

SHENIR, Battle of.—A crushing defeat of the army of king Hazael of Damascus by Shalmanezzer, king of Assyria, B. C. 841.

SHEPHELAH, The.—The name given by the Jews to the tract of low-lying coast which the Philistines occupied.

SHEPHERD KINGS. See EGYPT: THE HYKXOS.

SHERIDAN, General Philip H.: In the Battle of Stone River. See UNITED STATES OF AM.: A. D. 1862-1863 (DECEMBER-JANUARY: TENNESSEE). . . . At Chickamauga, and in the Chattanooga Campaign. See UNITED STATES OF AM.: A. D. 1863 (AUGUST-SEPTEMBER: TENNESSEE) ROSECRANS' ADVANCE, and (OCTOBER-NOVEMBER: TENNESSEE). . . . Raid to Richmond. See UNITED STATES OF AM.: A. D. 1864 (MAY: VIRGINIA). . . . Raid to Trevillian Station. See UNITED STATES OF AM.: A. D. 1864 (MAY-JUNE: VIRGINIA). . . . Campaign in the Shenandoah. See UNITED STATES OF AM.: A. D. 1864 (AUGUST-OCTOBER: VIRGINIA). . . . Battle of Five Forks. See UNITED STATES OF AM.: A. D. 1865 (MARCH-APRIL: VIRGINIA).

SHERIFF.—**SCIRGEREFA**.—"The Scirgerefa is, as his name denotes, the person who stands at the head of the shire, 'pagus' or county: he is also called Scirman or Scirgman. He is properly speaking the holder of the county-court, scirgemot, or folcmot, and probably at first was its elected chief. But as this gerefa was at first the people's officer, he seems to have shared the fate of the people, and to have sunk in the scale as the royal authority gradually rose: during the whole of our historical period we find him exercising only a concurrent jurisdiction, shared in and controlled by the ealdorman on the one hand and the bishop on the other. . . . The sheriff was naturally the leader of the militia, posse comitatus, or levy of the free men, who served under his banner, as the different lords with their dependents served under the royal officers. . . . In the earliest periods, the office was doubtless elective, and possibly even to the last the people may have enjoyed theoretically, at least, a sort of concurrent choice. But I cannot hesitate for a moment in asserting that under the consolidated monarchy, the scirgerefa was nominated by the king, with or without the acceptance of the county-court, though this in all probability was never refused."—J. M. Kemble, *The Saxons in Eng.*, bk. 2, ch. 5 (p. 2).

ALSO IN: R. Gneist, *Hist. of the Eng. Const.*, ch. 4.—See, also, SHIRE; and EALDORMAN.

SHERIFFMUIR, Battle of. See SCOTLAND: A. D. 1715.

SHERMAN, General W. T.: At the first Battle of Bull Run. See UNITED STATES OF AM.: A. D. 1861 (JULY: VIRGINIA). . . . Removal from command in Kentucky. See UNITED STATES OF AM.: A. D. 1862 (JANUARY-FEBRUARY: KENTUCKY-TENNESSEE). . . . Battle of Shiloh. See UNITED STATES OF AM.: A. D.

1862 (FEBRUARY-APRIL: TENNESSEE). . . . The second attempt against Vicksburg. See UNITED STATES OF AM.: A. D. 1862 (DECEMBER: ON THE MISSISSIPPI). . . . The final Vicksburg campaign. See UNITED STATES OF AM.: A. D. 1863 (APRIL-JULY: ON THE MISSISSIPPI). . . . The capture of Jackson. See UNITED STATES OF AM.: A. D. 1863 (JULY: MISSISSIPPI). . . . The Chattanooga Campaign. See UNITED STATES OF AM.: A. D. 1863 (OCTOBER-NOVEMBER). . . . Meridian expedition. See UNITED STATES OF AM.: A. D. 1863-1864 (DECEMBER-APRIL: TENNESSEE-MISSISSIPPI). . . . Atlanta campaign. See UNITED STATES OF AM.: A. D. 1864 (MAY: GEORGIA), and (MAY-SEPTEMBER: GEORGIA). . . . March to the Sea. See UNITED STATES OF AM.: A. D. 1864 (SEPTEMBER-OCTOBER: GEORGIA), and (NOVEMBER-DECEMBER: GEORGIA). . . . The last campaign. See UNITED STATES OF AM.: A. D. 1865 (FEBRUARY-MARCH: THE CAROLINAS), and (APRIL 28TH).

SHERMAN SILVER ACT, and its repeal. See UNITED STATES OF AM.: A. D. 1890-1893.

SHERSTONE, Battle of.—The second battle fought between Canut, or Canute, and Edmund Ironsides for the English crown. It was in Wiltshire, A. D. 1016.

SHERWOOD FOREST.—"The name of Sherwood or Shirewood is, there can be no reasonable doubt," says Mr. Llewellyn Jewett, "derived from the open-air assemblies, or folk-moots, or witenagemotes of the shire being there held in primitive times." The Forest once covered the whole county of Nottingham and extended into both Yorkshire and Derbyshire, twenty-five miles one way by eight or ten the other. It was a royal forest and favorite hunting resort of both Saxon and Norman kings; but is best known as the scene of the exploits of the bold outlaw Robin Hood. Few vestiges of the great forest now remain.—J. C. Brown, *The Forests of Eng.*

SHESHATAPOOSH INDIANS, The. See AMERICAN ABORIGINES: ALGONQUIAN FAMILY.

SHETLAND, OR ZETLAND, ISLES: 8-13th Centuries.—The Northmen in possession. See NORMANS.—NORTHMEN: 8-9TH CENTURIES, and 10-13TH CENTURIES.

SHEYENNES, OR CHEYENNES, The. See AMERICAN ABORIGINES: ALGONQUIAN FAMILY.

SHI WEI, The. See MONGOLS: ORIGIN, &c.

SHIAHS, OR SHIAS, The. See ISLAM; also PERSIA: A. D. 1499-1887.

SHIITES, Sultan Selim's massacre of the. See TURKS: A. D. 1481-1520.

SHILOH, OR PITTSBURG LANDING, Battle of. See UNITED STATES OF AM.: A. D. 1862 (FEBRUARY-APRIL: TENNESSEE).

SHINAR. See BABYLONIA: PRIMITIVE.

SHIP OF THE LINE.—In the time of wooden navies, "a ship carrying not less than 74 guns upon three decks, and of sufficient size to be placed in line of battle," was called a "ship of the line," or a "line-of-battle ship."

SHIP-MONEY. See ENGLAND: A. D. 1684-1687.

SHIPKA PASS, Struggle for the. See TURKS: A. D. 1877-1878.

SHIPWRECK, Law of. See LAW: ADMIRALTY.

SHIRE.—SHIREMOOT.—"The name scir or shire, which marks the division immediately superior to the hundred, merely means a subdivision or share of a larger whole, and was early used in connexion with an official name to designate the territorial sphere appointed to the particular magistracy denoted by that name. So the diocese was the bishop's scire. . . . The historical shires or counties owe their origin to different causes. . . . The sheriff or scir-gerefa, the scir-man of the laws of Ini, was the king's steward and judicial president of the shire. . . . The sheriff held the shiremoor, according to Edgar's law, twice in the year. Although the ealdorman and bishop sat in it to declare the law secular and spiritual, the sheriff was the constituting officer."—*W. Stubbs, Const. Hist. of Eng., ch. 5, sects. 48-50 (v. 1).*—See, also, **KNIGHTS OF THE SHIRE; EALDORMAN; and GAU.**

SHOE-STRING DISTRICT, The. See **GERRYMANDERING.**

SHOGUN. See **JAPAN: SKETCH OF HISTORY.**

SHOSHONES, The. See **AMERICAN ABORIGINALS: SHOSHONEAN FAMILY.**

SHREWSBURY, Battle of. See **ENGLAND: A. D. 1403.**

SHREWSBURY SCHOOL. See **EDUCATION, MODERN: EUROPEAN COUNTRIES.—ENGLAND.**

SHULUH, The. See **LIBYANS.**

SHUMIR, OR SUMIR. See **BABYLONIA: THE EARLY (CHALDEAN) MONARCHY.**

SHUPANES.—GRAND SHUPANES.—The princes, ultimately kings, of the early Serbian people.—*L. Ranke, Hist. of Serbia, ch. 1.*—See **BALKAN AND DANUBIAN STATES, 9TH CENTURY (SERBIA).**

SHUSHAN. See **SUSA.**

SIAM.—"The people known to Europeans as the 'Siamese,' but who call themselves 'Thai,' that is 'Free Men,' have exercised the greatest civilising influence on the aboriginal populations of the interior. Within the historic period Siam has also generally held the most extensive domain beyond the natural limits of the Menam basin. Even still, although hemmed in on one side by the British possessions, on the other by the French protectorate of Cambodia, Siam comprises beyond the Menam Valley a considerable part of the Malay Peninsula, and draws tribute from numerous people in the Mekong and Salween basins. But this State, with an area about half as large again as that of France, has a population probably less than 6,000,000. . . . The inhabitants of Siam, whether Shans, Laos, or Siamese proper, belong all alike to the same Thai stock, which is also represented by numerous tribes in Assam, Manipur, and China. The Shans are very numerous in the region of the Upper Irrawaddy and its Chinese affluents, in the Salween Valley and in the portion of the Sittang basin included in British territory. . . . The *Loyas*, better known by the name of Laos or *Laoians*, are related to the Shans, and occupy the north of Siam. . . . They form several 'kingdoms,' all vassals of the King of Siam. . . . The Siamese, properly so called, are centred chiefly in the Lower Menam basin and along the seaboard. Although the most civilised they are not the purest of the Thai race. . . . Siam or Sayam is said by some natives to mean 'Three,' because the country was formerly peopled by three races now fused in one nation. Others de-

rive it from *saya*, 'independent,' *sama*, 'brown,' or *samo*, 'dark'. . . . The Siamese are well named 'Indo-Chinese,' their manners, customs, civil and religious institutions, all partaking of this twofold character. Their feasts are of Brahmanical origin, while their laws and administration are obviously borrowed from the Chinese. . . . About one-fourth of the inhabitants of Siam had from various causes fallen into a state of bondage about the middle of the present century. But since the abolition of slavery in 1872, the population has increased, especially by Chinese immigration. . . . The 'Master of the World,' or 'Master of Life,' as the King of Siam is generally called, enjoys absolute power over the lives and property of his subjects. . . . A second king, always nearly related to the first, enjoys the title and a few attributes of royalty. But he exercises no power. . . . British having succeeded to Chinese influence, most of the naval and military as well as of the custom-house officers are Englishmen."—*E. Reclus, The Earth and its Inhabitants: Asia, v. 3, ch. 21.*—The former capital of Siam was Ayuthia, a city founded A. D. 1351, and now in ruins. "Anterior to the establishment of Ayuthia. . . . the annals of Siam are made up of traditional legends and fables, such as most nations are fond of substituting in the place of veracious history. . . . There are accounts of intermarriages with Chinese princesses, of embassies and wars with neighbouring States, all interblended with wonders and miraculous interpositions of Indra and other divinities; but from the time when the city of Ayuthia was founded by Phaja-Uthong, who took the title of Phra-Rama-Thibodi, the succession of sovereigns and the course of events are recorded with tolerable accuracy."—*Sir J. Bowring, Kingdom and People of Siam, v. 1, ch. 2.*—"For centuries the Siamese government paid tribute to China; but since 1852 this tribute has been refused. In 1855 the first commercial treaty with a European power (Great Britain) was concluded."—*G. G. Chisholm, The Two Hemispheres, p. 523.*

Also in: *A. R. Colquhoun, Amongst the Shans, introd. by T. de La Couperie, and sup. by H. S. Hallett.*

SIBERIA: The Russian conquest.—Siberia was scarcely known to the Russians before the middle of the 16th century. The first conquest of a great part of the country was achieved in the latter part of that century by a Cossack adventurer named Yermac Timoseef, who began his attack upon the Tartars in 1578. Unable to hold what he had won, Yermac offered the sovereignty of his conquests to the Czar of Muscovy, who took it gladly and sent reinforcements. The conquests of Yermac were lost for a time after his death, but soon recovered by fresh bodies of Muscovite troops sent into the country. "This success was the forerunner of still greater acquisitions. The Russians rapidly extended their conquests; wherever they appeared, the Tartars were either reduced or exterminated; new towns were built and colonies planted. Before a century had elapsed, that vast tract of country now called Siberia, which stretches from the confines of Europe to the Eastern Ocean, and from the Frozen Sea to the frontiers of China, was annexed to the Russian dominions."—*W. Coxe, Russian Discoveries between Asia and Am., pt. 2, ch. 1.*

Area.—Soil.—Recent Settlement.—Of the magnitude of the Siberian country, probably the statement that its area is 5,500,000 square miles does not convey as graphic an idea to the mind of the reader as the excellent illustration, based on actual figures for the respective countries, which Mr. Kennan once gave: "If it were possible," he said, "to move entire countries from one part of the globe to another, you could take the whole United States of America, from Maine to California and from Lake Superior to the Gulf of Mexico, and set it down in the middle of Siberia without touching anywhere the boundaries of the latter territory. You could then take Alaska and all the States of Europe, with the single exception of Russia, and fit them into the remaining margin like the pieces of a dissected map; and after having thus accommodated all of the United States, including Alaska and all of Europe except Russia, you would still have more than 300,000 square miles of Siberian territory to spare; or, in other words, you would still leave unoccupied in Siberia an area half as large again as the Empire of Germany." "Not all this territory is equally valuable and well adapted for cultivation, or even habitation, but what there is left is still sufficient to inspire respect of any statistician who loves to dwell on magnitudes of things. According to Mr. Yadrinzeff, a Russian authority on the subject, more than one-fifth of the land can lend itself to cultivation, but even accepting the very conservative figures of Dr. Ballod, who estimates the area fit for cultivation at but one-tenth of the total area, we still get nearly 500,000 square miles, which is a little more than one-half the land in farms in the United States, and is approximately equal to the total area under actual cultivation in the United States in the census year 1889; moreover, it is twice the area of the land devoted to the cultivation of cereals in this country during the same year. . . . The immigration to Siberia, which consisted almost exclusively of exiles and Cossacks until the latter half of this century, and had not exceeded the figure of 20,000 per year during the eighties, received a sudden impulse during the present decade and rose from 60,000 in 1892 to 100,000 in 1895. . . . With the Government anxious to have the vast realm settled, and the prospective settlers helpless and poor, it was but natural for the former to take the initiative in its own hands and organize the immigration on a large scale. Accordingly, the peasants starting for Siberia are informed beforehand by the Government agents as to the land they are going to receive, and the location it is situated in. On arriving at the place of destination they are allotted 15 dessiatines (40 acres) of land for each adult male, besides the right of grazing the cattle on the common pastures, and obtaining wood for fuel from the common forests. In addition to that, the peasants receive monetary loans from the Government on long terms, at the discretion of the local authorities. All that leads to the ever-growing influx of immigrants, which has to be checked by the Government, partly because of lack of facilities for the great numbers, partly for reasons more sordid—I have in mind the complaints of the landlords in European Russia, who protest against the permission to emigrate given by the Government to the peasants, since it leads to a scarcity of agricultural laborers and a consequent rise in their

wages. No peasant is allowed to leave his home, let alone emigrate to Siberia, without permission of the authorities."—U. S. Bureau of Statistics, *Monthly Summary of Commerce and Finance*.

Climate.—The Basin of the Amur.—"So vast a country as Siberia, subjected on one side to the climatic influences of the Atlantic, on the other to those of the Pacific, and stretching from south to north over nearly one third of the distance from the equator to the arctic pole, must evidently be diversified in climate. The cold Siberia has temperate regions, which the colonists of the northern provinces call 'Italies.' Compared with Europe, however, Siberia, as a whole, may be looked upon as a country of extreme temperatures,—its heats relatively fierce, its colds intense. With justice, the word 'Siberia' has become synonymous with country of winds and of frost, for it is in eastern Siberia that the pole of frigidity oscillates in winter. . . . There, in great part, is prepared the elements of the climate of western Europe. By the effect of the general movement of the atmosphere, which trends alternately from the north-east to the south-west and from the south-west to the north-east, maritime Europe and Siberia make continual exchanges: one sends humidity and soft temperature, the other gives cold airs and clear skies. . . . Of all the regions of Siberia, the basin of the Amur and the neighboring coast are those which promise to have some day the greatest political importance. Bathed by the sea of Japan, pushed southward between Mongolia and Korea, and bordering on China in the neighborhood of that 'great wall' which the Middle Kingdom raised formerly for defence against the barbarians, the valleys of the Amur,—those of its affluents from the south and the hills of Chinese Manchuria,—represent, in the face of the peoples of the extreme Orient, the military power of a nation of a hundred millions of men. There, moreover, is the only part of its coast by which the vast Russian empire touches a sea which is freely open, during almost the whole year, to the broad ocean. The ships which sail from the ports of Manchuria have no Bosphorus or Sound to pass, and are not obliged to manoeuvre, during eight months among icebergs, like the vessels of Archangel. . . . What fails to Russian Manchuria . . . is a civilized population, enriched by agriculture, industry and trade. . . . The connection between Vladivostok and Kronstadt is more fictitious than real. The chain of cities and of Russian country which will unite them later is broken by large void spaces throughout the eastern part, and is likely to complete itself slowly; for mountains, bare rocks, lakes and marshes fill most of the basin of the Amur, and many regions, still unexplored in that vast extent of country, are waiting for the travellers who shall describe the surface and discover the hidden riches. We may say that, in Asia, the czar possesses yet but the framework of his empire. . . . Of the four great rivers of Siberia the Amur has the least extensive basin, but it promises to become the most important for navigation, although it is inferior in that respect at the present day to the rivers of the basin of the Obi or Ob, all the towns on which are in frequent communication by steamers. The regions of the Amur have the advantage of a climate more temperate than that of the remainder of Siberia."—E. Reclus, *Nouvelle Géographie Universelle*, tome 8, ch. 4 (tr. from the French).

SIBUZATES, The. See AQUITAINE: THE ANCIENT TRIBES.

SIBYLS.—SIBYLLINE BOOKS.—"Tarquinius [Tarquinius Superbus, the last of the kings of Rome] built a mighty temple, and consecrated it to Jupiter, and to Juno, and to Minerva, the greatest of the gods of the Etruscans. At this time there came a strange woman to the king and offered him nine books of the prophecies of the Sibyl for a certain price. When the king refused them, the woman went and burnt three of the books, and came back and offered the six at the same price which she had asked for the nine; but they mocked at her and would not take the books. Then she went away and burnt three more, and came back and asked still the same price for the remaining three. At this the king was astonished, and asked of the augurs what he should do. They said that he had done wrong in refusing the gift of the gods, and bade him by all means to buy the books that were left. So he bought them; and the woman who sold them was seen no more from that day forwards. Then the books were put into a chest of stone, and were kept under ground in the Capitol, and two men were appointed to keep them, and were called the two men of the sacred books."—T. Arnold, *Hist. of Rome*, ch. 4.—"Collections of prophecies similar to the Sibylline books are met with not only among the Greeks, but also among the Italians—Etruscans as well as those of Sabellian race. The Romans had the prophecies of the Marcii ('Carnina Marciana,' Hartung, 'Religion der Römer,' i. 139); prophetic lines ('sortes') of the nymph Alibunea had come down to Rome from Tibur in a miraculous manner (Marquardt, 'Röm. Alterth.', iv. 299). There existed likewise Etruscan 'libri fatales' (Livy, v. 45; Cicero, 'De Divin.', i. 44, 100), and prophecies of the Etruscan nymph Begoe (que artem scripserat fulguritorum apud Tuscos. Lactant, 'Instit.', i. 6, 12). Such books as these were kept in the Capitol, together with the Sibylline books, in the care of the Quindecimveri sacris faciundis. They are all called without distinction 'libri fatales' and 'Sibylline' books, and there seems to have been little difference between them."—W. Ihne, *Hist. of Rome*, bk. 1, ch. 8, foot-note (v. 1).—"Every schoolboy is familiar with the picturesque Roman legend of the Sibyl. It is variously told in connection with the elder and the later Tarquin, the two Etruscan kings of Rome; and the scene of it is laid by some in Cumæ, where Tarquinius Superbus spent the last years of his life in exile—and by others in Rome. . . . The original books of the Cumæan Sibyl were written in Greek, which was the language of the whole of the south of Italy at that time. The oracles were inscribed upon palm leaves; to which circumstance Virgil alludes in his description of the sayings of the Cumæan Sibyl being written upon the leaves of the forest. They were in the form of acrostic verses. . . . It is supposed that they contained not so much predictions of future events, as directions regarding the means by which the wrath of the gods, as revealed by prodigies and calamities, might be appeased. They seem to have been consulted in the same way as Eastern nations consult the Koran and Hafiz. . . . The Cumæan Sibyl was not the only prophetess of the kind. There were no less than ten females,

endowed with the gift of prevision, and held in high repute, to whom the name of Sibyl was given. We read of the Persian Sibyl, the Libyan, the Delphic, the Erythrean, the Hellespontine, the Phrygian, and the Tiburtine. With the name of the last-mentioned Sibyl tourists make acquaintance at Tivoli. . . . Clement of Alexandria does not scruple to call the Cumæan Sibyl a true prophetess, and her oracles saving canticles. And St. Augustine includes her among the number of those who belong to the 'City of God.' And this idea of the Sibyls' sacredness continued to a late age in the Christian Church. She had a place in the prophetic order beside the patriarchs and prophets of old."—H. Macmillan, *Roman Mosaics*, ch. 8.—"Either under the seventh or the eighth Ptolemy there appeared at Alexandria the oldest of the Sibylline oracles, bearing the name of the Erythrean Sibyl, which, containing the history of the past and the dim forebodings of the future, imposed alike on the Greek, Jewish, and Christian world, and added almost another book to the Canon. When Thomas of Celano composed the most famous hymn of the Latin Church he did not scruple to place the Sibyl on a level with David; and when Michel Angelo adorned the roof of the Sixtine Chapel, the figures of the weird sisters of Pagan antiquity are as prominent as the seers of Israel and Judah. Their union was the result of the bold stroke of an Alexandrian Jew."—A. P. Stanley, *Lect's on the Hist. of the Jewish Church*, lect. 47 (v. 3).

Also in: Dionysius, *History*, bk. 4, sect. 62.—See, also, CUMÆ.

SICAMBRI, SIGAMBRI, OR SUGAMBRI. See USIPETES; also, FRANKS: ORIGIN, and A. D. 253.

SICARII, The. See JEWS: A. D. 66-70.

SICELIOTES AND ITALIOTES.—The inhabitants of the ancient Greek colonies in southern Italy (Magna Græcia) and Sicily were known as Siceliotes and Italiotes, to distinguish them from the native Siceli and Itali.—H. G. Liddell, *Hist. of Rome*, bk. 3, ch. 25 (v. 1).

SICELS.—SICANIANS. See SICILY: THE EARLY INHABITANTS.

SICILIAN VESPERS, The. See ITALY (SOUTHERN): A. D. 1382-1300.

SICILIES, The Two. See TWO SICILIES.

SICILY: The early inhabitants.—The date of the first known Greek settlement in Sicily is fixed at B. C. 785. It was a colony led from the Eubæan city of Chalcis and from the island of Naxos, which latter gave its name to the town which the emigrants founded on the eastern coast of their new island home. "Sicily was at this time inhabited by at least four distinct races: by Sicanians, whom Thucydides considers as a tribe of the Iberians, who, sprung perhaps from Africa, had overspread Spain and the adjacent coasts, and even remote islands of the Mediterranean; by Sicels, an Italian people, probably not more foreign to the Greeks than the Pelasgians, who had been driven out of Italy by the progress of the Oscan or Ausonian race, and in their turn had pressed the Sicanians back toward the southern and western parts of the island, and themselves occupied so large a portion of it as to give their name to the whole. Of the other races, the Phœnicians were in possession of several points on the coast, and of some neighbour-

ing islets, from which they carried on their commerce with the natives. The fourth people, which inhabited the towns of Eryx and Eggesta, or Segesta, at the western end of the island, and bore the name of Elymians, was probably composed of different tribes, varying in their degrees of affinity to the Greeks. The Sicels and the Phœnicians gradually retreated before the Greeks. But the Sicels maintained themselves in the inland and on the north coast, and the Phœnicians, or Carthaginians, who succeeded them, established themselves in the west, where they possessed the towns of Motya, Solus, and Panormus, destined, under the name of Palermo, to become the capital of Sicily.—C. Thirlwall, *Hist. of Greece*, ch. 12.

Also in G. Grote, *Hist. of Greece*, pt. 2, ch. 22.—E. A. Freeman, *Hist. of Sicily*, ch. 2.—See, also, CENOTRIANS.

Phœnician and Greek colonies.—"Sicilian history begins when the great colonizing nations of antiquity, the Phœnicians and the Greeks, began to settle in Sicily. It was a chief seat for the planting of colonies, first from Phœnicia and then from Greece. It is the presence of these Phœnician and Greek colonies which made the history of Sicily what it was. These settlements were of course made more or less at the expense of the oldest inhabitants of the island, those who were there before the Phœnicians and Greeks came to settle. Phœnician and Greek settlers could occupy the coasts, but only the coasts, it was only at the corners that they could at all spread from sea to sea. A great inland region was necessarily left to the older inhabitants. But there was no room in Sicily, as there was in Asia, for the growth of great barbarian powers dangerous to the settlers. Neither Phœnician nor Greek was ever able to occupy or conquer the whole island, but neither people stood in any fear of being conquered or driven out, unless by one another. But instead of conquest came influence. Both Phœnicians and Greeks largely influenced the native inhabitants. In the end, without any general conquest, the whole island became practically Greek. Carthage at a later time plays so great a part in Sicilian history that we are tempted to bring it in before its time, and to fancy that the Phœnician colonies in Sicily were, as they are some times carelessly called, Carthaginian colonies. This is not so, the Phœnician cities in Sicily did in after times become Carthaginian dependencies, but they were not founded by Carthage. We cannot fix an exact date for their foundation, nor can we tell for certain how far they were settled straight from the old Phœnicia and how far from the older Phœnician cities in Africa. But we may be sure that their foundation happened between the migration of the Sikels in the 11th century B. C. and the beginning of Greek settlement in the 8th. And we may suspect that the Phœnician settlements in the east of Sicily were planted straight from Tyre and Sidon, and those in the west from the cities in Africa. We know that all round Sicily the Phœnicians occupied small islands and points of coast which were fitted for their trade, but we may doubt whether they anywhere in Eastern Sicily planted real colonies, cities with a territory attached to them. In the west they seem to have done so. For, when the Greeks began to advance in Sicily, the Phœnicians withdrew to their strong posts in

the western part of the island, Motya, Solous, and Panormos. There they kept a firm hold till the time of Roman dominion. The Greeks could never permanently dislodge them from their possessions in this part. Held, partly by Phœnicians, partly by Sikans and Elymians who had been brought under Phœnician influence, the northwestern corner of Sicily remained a barbarian corner.

The greatest of all Phœnician settlements in Sicily lay within the bay of which the hill of Solous is one horn, but much nearer to the other horn, the hill of Herkte, now Pellegrino. Here the mountains fence in a wonderfully fruitful plain, known in after times as the Golden Shell (*conca d'oro*). In the middle of it there was a small inlet of the sea, parted into two branches, with a tongue of land between them, guarded by a small peninsula at the mouth. There could be no better site for Phœnician traders. Here then rose a Phœnician city, which, though on the north coast of Sicily, looks straight towards the rising sun. It is strange that we do not know its Phœnician name, in Greek it was called Panormos, the All haven, a name borne also by other places. This is the modern Palermo, which under both Phœnicians and Saracens, was the Semitic head of Sicily, and which remained the capital of the island under the Norman kings.

Thus in Sicily the East became West and the West East. The men of Asia withdrew before the men of Europe to the west of the island, and thence warred against the men of Europe to the east of them. In the great central island of Europe they held their own barbarian corner. It was the land of Phœnicians, Sikans, and Elymians, as opposed to the eastern land of the Greeks and their Sikel subjects and pupils.

For a long time Greek settlement was directed to the East rather than to the West. And it was said that, when settlement in Italy and Sicily did begin, the earliest Greek colony, like the earliest Phœnician colony, was the most distant. It was believed that Kyme, the Latin Cumæ in Campania, was founded in the 11th century B. C. The other plantations in Italy and Sicily did not begin till the 8th. Kyme always stood by itself, as the head of a group of Greek towns in its own neighbourhood and apart from those more to the south, and it may very well be that some accident caused it to be settled sooner than the points nearer to Greece. But it is not likely to have been settled 800 years earlier. Most likely it was planted just long enough before the nearer sites to suggest their planting. Anyhow, in the latter half of the 8th century B. C. Greek settlement to the West, in Illyria, Sicily, and Italy, began in good earnest. It was said that the first settlement in Sicily came of an accident. Chalkis in Eubœia was then one of the chief sea-faring towns of Greece. Theokles, a man of Chalkis, was driven by storm to the coast of Sicily. He came back, saying that it was a good land and that the people would be easy to conquer. So in 785 B. C. he was sent forth to plant the first Greek colony in Sicily. The settlers were partly from Chalkis, partly from the island of Naxos. So it was agreed that the new town should be called Naxos, but that Chalkis should count as its metropolis. So the new Naxos arose on the eastern coast of Sicily, on a peninsula made by the lava. It looked up at the great hill of Taormina, on which Taormina now stands. The

Greek settlers drove out the Sikels and took so much land as they wanted. They built and fortified a town, and part of their walls may still be seen. . . . Naxos, as the beginning of Greek settlement in Sicily, answers to Ebbesleet, the beginning of English settlement in Britain"—E. A. Freeman, *The Story of Sicily*, ch. 1-4.

ALSO IN: The same, *Hist. of Sicily*, ch. 3-4 (v 1).

B. C. 480.—Carthaginian invasion.—Battle of Himera.—During the same year in which Xerxes invaded Greece (B. C. 480), the Greeks in Sicily were equally menaced by an appalling invasion from Carthage. The Carthaginians, invited by the tyrant of Himera, who had been expelled from that city by a neighbor tyrant, sent 800,000 men it is said, to reinstate him, and to strengthen for themselves the slender footing they already had in one corner of the island Gelo, the powerful tyrant of Syracuse, came promptly to the aid of the Himernians, and defeated the Carthaginians with terrible slaughter. Hamilcar the commander was among the slain. Those who escaped the sword were nearly all taken prisoners and made slaves. The fleet which brought them over was destroyed, and scarcely a ship returned to Carthage to bear the deplorable tidings.—C. Thirlwall, *Hist. of Greece*, ch. 15.

ALSO IN: G. Grote, *Hist. of Greece*, pt. 2, ch. 43.

B. C. 415-413.—Siege of Syracuse by the Athenians.—Its disastrous failure. See SYRACUSE, B. C. 415-413.

B. C. 409-405.—Carthaginian invasion.—The quarrels of the city of Egesta, in Sicily, with its neighbors, brought about the fatal expedition from Athens against Syracuse, B. C. 415. Six years later, in the same protracted quarrel, Egesta appealed to Carthage for help, against the city of Selinus, and thus invited the first of the Hannibals to revenge terribly the defeat and death of his grandfather Hamilcar, at Himera, seventy years before. Hannibal landed an army of more than one hundred thousand savage mercenaries in Sicily, in the spring of 409 B. C. and laid siege to Selinus with such vigor that the city was carried by storm at the end of ten days and most of its inhabitants slain. The temples and walls of the town were destroyed and it was left a deserted ruin. "The ruins, yet remaining, of the ancient temples of Selinus, are vast and imposing, characteristic as specimens of Doric art during the fifth and sixth centuries B. C. From the great magnitude of the fallen columns, it has been supposed that they were overthrown by an earthquake. But the ruins afford distinct evidence that these columns have been first undermined, and then overthrown by crowbars. This impressive fact, demonstrating the agency of the Carthaginian destroyers, is stated by Niebuhr." From Selinus, Hannibal passed on to Himera and, having taken that city in like manner, destroyed it utterly. The women and children were distributed as slaves, the male captives were slain in a body on the spot where Hamilcar fell—a sacrifice to his shade. A new town called Therma was subsequently founded by the Carthaginians on the site of Himera. Having satisfied himself with revenge, Hannibal disbanded his army, glutted with spoil, and returned home. But three years later he invaded Sicily again, with an armament even greater than before, and the great city of Agrigentum was the first to fall before his arms. "Its popula-

tion was very great; comprising, according to one account, 20,000 citizens, among an aggregate total of 200,000 males—citizens, metics, and slaves; according to another account, an aggregate total of no less than 800,000 persons numbers unauthenticated, and not to be trusted further than as indicating a very populous city. . . . Its temples and porticos, especially the spacious temple of Zeus Olympus—its statues and pictures—its abundance of chariots and horses—its fortifications—its sewers—its artificial lake of near a mile in circumference, abundantly stocked with fish—all these placed it on a par with the most splendid cities of the Hellenic world." After a siege of some duration Agrigentum was evacuated and most of its inhabitants escaped. The Carthaginians stripped it of every monument of art, sending much away to Carthage and destroying more. Hannibal had died of a pestilence during the siege and his colleague Imilkon succeeded him in command. Having quartered his army at Agrigentum during the winter, he attacked the cities of Gela and Kamarina in the spring, and both were believed to have been betrayed to him by the tyrant of Syracuse, Dionysius, who had then just established himself in power. A treaty of peace was presently concluded between Dionysius and Imilkon, which gave up all the south of Sicily, as well as Selinus, Himera, and Agrigentum, to the Carthaginians, and made Gela and Kamarina tributary to them. The Carthaginian army had been half destroyed by pestilence and the disease, carried home by its survivors, desolated Carthage and the surrounding country.—G. Grote, *Hist. of Greece*, pt. 2, ch. 81-82, with foot-note.

ALSO IN: E. A. Freeman, *Hist. of Sicily*, ch. 9 (v 3).

B. C. 397-396.—Dionysius, the Tyrant of Syracuse, and his war with the Carthaginians. See SYRACUSE, B. C. 397-396.

B. C. 394-384.—Conquests and dominion of Dionysius. See SYRACUSE, B. C. 394-384.

B. C. 383.—War with Carthage.—Dionysius, the Syracusan despot, was the aggressor in a fresh war with Carthage which broke out in 383, B. C. The theatre of war extended from Sicily to southern Italy, where Dionysius had made considerable conquests, but only two battles of serious magnitude were fought—both in Sicily. Dionysius was the victor in the first of these, which was a desperate and sanguinary struggle, at a place called Kahala. The Carthaginian commander, Magon, was slain, with 10,000 of his troops, while 5,000 were made captive. The survivors begged for peace and Dionysius dictated, as a first condition, the entire withdrawal of their forces from Sicily. While negotiations were in progress, Magon's young son, succeeding to his father's command, so reorganized and re-inspired his army as to be able to attack the Syracusans and defeat them with more terrific slaughter than his own side had experienced a few days before. This battle, fought at Kronium, reversed the situation, and forced Dionysius to purchase a humiliating peace at heavy cost.—G. Grote, *Hist. of Greece*, pt. 2, ch. 83.

B. C. 344.—Fall of the Tyranny of Dionysius at Syracuse. See SYRACUSE, B. C. 344.

B. C. 317-289.—Syracuse under Agathokles. See SYRACUSE, B. C. 317-289.

B. C. 278-276.—Expedition of Pyrrhus. See ROME, B. C. 282-275.

B. C. 264-241.—The Mamertines in Messene.—First war of Rome and Carthage.—Evacuation of the island by the Carthaginians.—The Romans in possession. See PUNIC WAR: THE FIRST

B. C. 216-212.—Alliance with Hannibal and revolt against Rome.—The Roman siege of Syracuse. See PUNIC WAR: THE SECOND

B. C. 133-103.—Slave wars. See SLAVE WARS IN SICILY

A. D. 429-525.—Under the Vandals, and the Goths.—Sicily, which had been for a generation subjected, first to the devastations and then to the rule of the Vandal king [in Africa], was now by a formal treaty, which must have been nearly the last public act of Gaiseric [or Genserik, who died A. D. 477] ceded to Odovacar [or Odoacer, who extinguished the Western Roman Empire and was the first barbarian king of Italy], all but a small part, probably at the western end of the island, which the Vandal reserved to himself. A yearly tribute was to be the price of this concession, but, in the decay of the kingdom under Gaiseric's successors, it is possible that this tribute was not rigorously enforced, as it is also almost certain that the reserved portion of the island, following the example of the remainder, owned the sway of Odovacar.—T. Hodgkin, *Italy and Her Invaders*, bk. 4, ch. 4.—Under Theodoric the Ostrogoth, who overthrew Odovacar and reigned in Italy from 493 until 525 Sicily was free both from invasion and from tribute and shared with Italy the benefits and the trials of the Gothic supremacy.—Same, bk. 4, ch. 9

A. D. 535.—Recovered by Belisarius for the Emperor Justinian. See *ROME* A. D. 535-553

A. D. 550.—Gothic invasion. See *ROME* A. D. 535-553

A. D. 827-878.—Conquest by the Saracens.—The conquest of Sicily from the Byzantine empire, by the Saracens, was instigated in the first instance and aided by an influential Syracusan named Euphemios, whom the Emperor Michael had undertaken to punish for abduction of a nun. Euphemios invited the African Saracens to the island, and Ziadet Allah, the Aglabite sovereign who had established himself in power at Cairowan or Kairwan, felt strong enough to improve the opportunity. In June 827 the admiral of the Moslems formed a junction with the ships which Euphemios had set afloat, and the Saracens landed at Mazara. The Byzantines were defeated in a battle near Platana and the Saracens occupied Girgenti. Having gained this foothold they waited some time for reinforcements, which came, at last, in a naval armament from Spain and troops from Africa. "The war was then carried on with activity. Messina was taken in 831, Palermo capitulated in the following year, and Enna was besieged, for the first time, in 836. The war continued with various success, as the invaders received assistance from Africa, and the Christians from Constantinople. The Byzantine forces recovered possession of Messina, which was not permanently occupied by the Saracens until 848. . . . At length, in the year 859, Enna was taken by the Saracens. Syracuse, in order to preserve its commerce from ruin, had purchased peace by paying a tribute of 50,000 byzants; and it was not until the reign of Basil I., in the year 878, that it was compelled to surrender, and the conquest of Sicily was completed by the Arabs.

Some districts, however, continued, either by treaty or by force of arms, to preserve their municipal independence, and the exclusive exercise of the Christian religion, within their territory, to a later period."—G. Finlay, *Hist. of the Byzantine Empire*, from 716 to 1057, bk. 1, ch. 8, sect. 1—"Syracuse preserved about fifty years [after the landing of the Saracens in Sicily] the faith which she had sworn to Christ and to Cæsar. In the last and fatal siege her citizens displayed some remnant of the spirit which had formerly resisted the powers of Athens and Carthage. They stood above twenty days against the battering-rams and catapults, the mines and tortoises of the besiegers, and the place might have been relieved, if the mariners of the imperial fleet had not been detained at Constantinople in building a church to the Virgin Mary. In Sicily the religion and language of the Greeks were eradicated, and such was the docility of the rising generation that 15,000 boys were circumcised and clothed on the same day with the son of the Fatimite caliph. The Arabian squadrons issued from the harbours of Palermo, Biserta and Tunis, a hundred and fifty towns of Calabria and Campania were attacked and pillaged, nor could the suburbs of Rome be defended by the name of the Cæsars and apostles. Had the Mahometans been united, Italy must have fallen an easy and glorious accession to the empire of the prophet."—E. Gibbon *Decline and Fall of the Roman Empire*, ch. 52.—A hundred and fifty years after the fall of Syracuse Basil II. undertook its recovery, but death overcame him in the midst of his plans. "Ten years later, the Byzantine general Maniakes commenced the reconquest of Sicily in a manner worthy of Basil himself, but the women and eunuchs who ruled at Constantinople procured his recall, affairs fell into confusion, and the prize was eventually snatched from both parties by the Normans of Apulia."—E. A. Freeman, *Hist. and Conquests of the Saracens*, lect. 5

A. D. 1060-1090.—Norman conquest. See *ITALY (SOUTHERN)* A. D. 1000-1090

A. D. 1127-1194.—Union with Apulia in the kingdom of Naples or the Two Sicilies.—Prosperity and peace. See *ITALY (SOUTHERN)* A. D. 1081-1194

A. D. 1146.—Introduction of Silk-culture and manufacture. See *BYZANTINE EMPIRE* A. D. 1146

A. D. 1194-1266.—Under the Hohenstaufen. See *ITALY (SOUTHERN)* A. D. 1188-1260

A. D. 1266.—Invasion and conquest of the kingdom of the Sicilies by Charles of Anjou. See *ITALY (SOUTHERN)* A. D. 1250-1268

A. D. 1282-1300.—The Massacre of the Sicilian Vespers.—Separation from the kingdom of Naples.—Transfer to the House of Aragon. See *ITALY (SOUTHERN)*: A. D. 1282-1300

A. D. 1313.—Alliance with the Emperor against Naples. See *ITALY*: A. D. 1310-1318

A. D. 1442.—Reunion of the crowns of Sicily and Naples, or the Two Sicilies, by Alphonso of Aragon. See *ITALY*: A. D. 1412-1447

A. D. 1458.—Separation of the crown of Naples from those of Aragon and Sicily. See *ITALY*: A. D. 1447-1460

A. D. 1530.—Cession of Malta to the Knights of St. John. See *HOSPITALITARIANS* or *ST. JOHN*: A. D. 1580-1565

A. D. 1532-1553.—Frightful ravages of the Turks along the coast. See ITALY A D 1532-1570

A. D. 1713.—Ceded by Spain to the Duke of Savoy. See UTRECHT A D 1712-1714

A. D. 1718-1719.—Retaken by Spain, again surrendered, and acquired by Austria in exchange for Sardinia. See SPAIN A D 1713-1725, and ITALY A D 1715-1735

A. D. 1734-1735.—Occupation by the Spaniards—Cession to Spain, with Naples, forming a kingdom for Don Carlos. See FRANCE A D 1733-1735

A. D. 1749-1792.—Under the Spanish-Bourbon régime. See ITALY A D 1749-1792

A. D. 1805-1806.—Held by the King, expelled from Naples by the French. See FRANCE A D 1805-1806 (DECEMBER-SEPTEMBER)

A. D. 1821.—Revolutionary insurrection. See ITALY A D 1820-1821

A. D. 1848-1849.—Patriotic rising—A year of independence.—Subjugation of the insurgents by King "Bomba." See ITALY A D 1848-1849

A. D. 1860-1861.—Liberation by Garibaldi—Absorption in the new kingdom of Italy. See ITALY A D 1859-1861

SICULI, The. See SICILY THE EARLY IN HABITANTS

SICYON, OR SIKYON.—"Sicyon was the starting point of the Ionic civilization which pervaded the whole valley of the Asopus [a river which flows from the mountains of Argolis to the Gulf of Corinth, in northeastern Peloponnesus] the long series of kings of Sicyon testifies to the high age with which the city was credited. At one time it was the capital of all Asopia as well as of the shore in front of it, and the myth of Adrastus has preserved the memory of this the historic glory of Sicyon. The Dorian immigration dissolved the political connection between the cities of the Asopus. Sicyon itself had to admit Dorian families. The ascendancy which the Dorian invaders then assumed was lost at a later time. The old Ionian population of the country, dwelling on the shores of the Corinthian gulf, engaged in commerce and fishing, acquired superior wealth and were trained to superior enterprise by their occupation. In time they overthrew the Doric state, under the lead of a family, the Orthagoridæ, which established a famous tyranny in Sicyon (about 670 B. C.). Myron and Clisthenes, the first two tyrants of the house, acquired a great name in Greece by their wealth, by their liberal encouragement of art and by their devotion to the sanctuaries at Olympia and at Delphi.—E. Curtius, *Hist. of Greece*, bk. 2, ch. 1 (v. 1).—See, also, TYRANTS, GREEK

B. C. 280-146.—The Achaian League. See GREECE. B. C. 280-146

SIDNEY, Algernon, The execution of. See ENGLAND A D 1681-1688

SIDNEY, Sir Philip, The death of. See NETHERLANDS: A D. 1585-1588

SIDON, The suicidal burning of.—About 346 B. C., Ochus, king of Persia, having subdued a revolt in Cyprus, proceeded against the Phœnician cities, which had joined in it. Sidon was betrayed to him by its prince, and he intimidated

his intention to take signal revenge on the city, whereupon the Sidonians "took the desperate resolution, first of burning their fleet that no one might escape—next, of shutting themselves up with their families, and setting fire each man to his own house. In this deplorable conflagration 40,000 persons are said to have perished, and such was the wealth destroyed, that the privilege of searching the ruins was purchased for a large sum of money"—G. Grote, *Hist. of Greece*, pt. 2, ch. 90

SIDONIANS, The. See PHœNICIANS

SIEBENBÜRGEN.—The early name given to the principality of Transylvania, and having reference to seven forts erected within it.—J. Samuclson, *Roumania*, p. 182

SIENA: The mediæval factions.—"The way in which this city conducted its government for a long course of years [in the Middle Ages] justified Varrin in calling it 'a jumble, so to speak, and chaos of republics, rather than a well ordered and disciplined commonwealth.' The discords of Siena were wholly internal. They proceeded from the wrangling of five factions or Monts, as the people of Siena called them. The first of these was termed the Monte de Nobili for Siena had originally been controlled by certain noble families. The nobles split into parties among themselves. At last they found it impossible to conduct the government and agreed to relinquish it for a season to nine plebeian families chosen from among the richest and most influential. This gave rise to the Monte de Nove. In time, however their insolence became insufferable. The populace rebelled, deposed the Nove, and invested with supreme authority 12 other families of plebeian origin. The Monte de' Dodici, created after this fashion, ran nearly the same course as their predecessors, except that they appear to have administered the city equitably. Getting tired of this form of government, the people next superseded them by 16 men chosen from the drags of the plebeians, who assumed the title of Riformatori. This new Monte de' Sedici or de' Riformatori showed much integrity in their management of affairs, but, as is the wont of red republicans they were not averse to bloodshed. Their cruelty caused the people, with the help of the surviving patrician houses, together with the Nove and the Dodici, to rise and shake them off. The last governing body formed in this diabolical five part fugue of crazy statecraft received the name of Monte del Popolo, because it included all who were eligible to the Great Council of the State. Yet the factions of the elder Monts still survived, and to what extent they had absorbed the population may be gathered from the fact that, on the defeat of the Riformatori 4500 of the Siennese were exiled. It must be borne in mind that with the creation of each new Monte a new party formed itself in the city, and the traditions of these parties were handed down from generation to generation. At last, in the beginning of the 16th century, Pandolfo Petrucci, who belonged to the Monte de' Nove, made himself in reality, if not in name, the master of Siena, and the Duke of Florence later on in the same century [1557] extended his dominion over the republic."—J. A. Symonds, *Renaissance in Italy: The Age of the Despots*, ch. 8

A. D. 1460.—War with Florence and victory at Montaperti. See FLORENCE. A D 1248-1278.

SIENPI, The. See GOTHs (VISIGOTHS): A. D. 376.

SIERRA LEONE.—"During the war of the [American] Revolution a large number of blacks, chiefly runaway slaves, ranged themselves under the British banner. At the close of the war a large number of these betook themselves to Nova Scotia with the view of making that their future home, while others followed the army, to which they had been attached, to London. It was soon ascertained that the climate of Nova Scotia was too severe for those who had gone there, and those who followed the army to London, when that was disbanded, found themselves in a strange land, without friends and without the means of subsistence. In a short time they were reduced to the most abject want and poverty, and it was in view of their pitiable condition that Dr Smeathman and Granville Sharp brought forward the plan of colonizing them on the coast of Africa. They were aided in this measure by the Government. The first expedition left England in 1787, and consisted of 400 blacks and about 60 whites, most of whom were women of the most debased character.

On their arrival at Sierra Leone a tract of land of 20 miles square was purchased from the natives of the country, and they immediately commenced a settlement along the banks of the river. In less than a year their number was reduced more than one half, owing, in some measure, to the unhealthiness of the climate, but more perhaps to their own irregularities. Two years afterward they were attacked by a combination of natives, and had nigh been exterminated. About this time the 'Sierra Leone Company' was formed to take charge of the enterprise. Among its directors were enrolled the venerable names of Wilberforce, Clarkson, Thornton, and Granville Sharp. The first agent sent out by the Company to look after this infant colony found the number of settlers reduced to about 60. In 1791 upward of 1,100 colored emigrants were taken from Nova Scotia to Sierra Leone. About the same time as many as a hundred whites embarked in England for the same place. . . . In 1798 it is said that Free town had attained to the dimensions of a full grown town. . . . About the same time the colony was farther reinforced by the arrival of more than 500 Maroons from the Island of Jamaica. These Maroons were no better in character than the original founders of the colony, and no little disorder arose from mixing up such discordant elements. These were the only emigrations of any consequence that ever joined the colony of Sierra Leone from the Western hemisphere. Its future accessions . . . came from a different quarter. In 1807 the slave-trade was declared piracy by the British Government, and a squadron was stationed on the coast for the purpose of suppressing it. About the same time the colony of Sierra Leone was transferred to the Government, and has ever since been regarded as a Crown colony. The slaves taken by the British cruisers on the high seas have always been taken to this colony and discharged there; and this has been the main source of its increase of population from that time."—J. L. Wilson, *Western Africa*, pt. 4, ch. 2.

SIEVERSHAUSEN, Battle of (1553). See GERMANY: A. D. 1552-1561.

SIEYES, Abbé, and the French Revolution. See FRANCE: A. D. 1789 (JUNE), 1790; 1791 (OCTOBER), 1795 (OCTOBER-DECEMBER); 1799 (NOVEMBER), and (NOVEMBER-DECEMBER).

SIFFIN, Battle of. See MAHOMETAN CONQUEST: A. D. 661.

SIGAMBRI, OR SICAMBRI. See URIPETES, also, FRANKS: ORIGIN, and A. D. 253.

SIGEBERT I., King of the Franks (Austria), A. D. 561-575. **SIGEBERT II., King of the Franks (Austria), 633-650.**

SIGEL, General Franz.—Campaign in Missouri and Arkansas. See UNITED STATES OF AM: A. D. 1861 (JULY-SEPTEMBER MISOURI), 1862 (JANUARY-MARCH, MISSOURI-ARKANSAS). **Command in the Shenandoah.** See UNITED STATES OF AM.: A. D. 1864 (MAY-JUNE VIRGINIA).

SIGISMUND, OR SIGMUND, King of Hungary, A. D. 1386-1437. **King of Germany, 1410-1437, Emperor, 1433-1437.** **King of Bohemia, 1434-1437.** **Sigismund, King of Sweden, 1592-1604.** **Sigismund I., King of Poland, 1507-1548.** **Sigismund II., King of Poland, 1548-1574.** **Sigismund III., King of Poland, 1587-1632.**

SIGNORY, The Florentine. See FLORENCE: A. D. 1378-1437.

SIGURD I., King of Norway, A. D. 1122-1130. **Sigurd II., King of Norway, 1136-1155.**

SIKANS.—SIKELS. See SICILY: THE EARLY INHABITANTS.

SIKHS, The.—"The founder of the Sikh religion was Nanak [or Nanuk], son of a petty Hindu trader named Kalu. Nanak was born in the vicinity of Lahor in the year 1469. A youth much given to reflection, he devoted himself at an early period of his life to a study of the rival creeds then prevailing in India, the Hindu and the Muhammadan. Neither satisfied him. After wandering through many lands in search of a satisfying truth, Nanak returned to his native country with the conviction that he had failed. He had found, he said, many scriptures and many creeds, but he had not found God. Casting off his habit of an ascetic, he resumed his father's trade, married, became the father of a family, and passed the remainder of his life in preaching the doctrine of the unity of one invisible God, of the necessity of living virtuously, and of practising toleration towards others. He died in 1539, leaving behind him a reputation without spot, and many zealous and admiring disciples eager to perpetuate his creed. The founder of a new religion, Nanak, before his death, had nominated his successor—a man of his own tribe named Angad. Angad held the supremacy for twelve years, years which he employed mainly in committing to writing the doctrines of his great master and in enforcing them upon his disciples. Angad was succeeded by Ummar Das, a great preacher. He, and his son-in-law and successor, Ram Das, were held in high esteem by the emperor Akbar. But it was the son of Ram Das, Arjun, who established on a permanent basis the new religion. . . . He fixed the seat of the chief Guru, or high priest of the religion, and of his principal followers, at Amritsar, then an obscure hamlet, but which, in consequence of the selection, speedily rose into im-

portance. Arjun then regulated and reduced to a systematic tax the offerings of his adherents, to be found even then in every city and village in the Panjab and the cis-satlaj territories. . . . The real successor of Arjun was his son, Hur Govind. Hur Govind founded the Sikh nation. Before his time the followers of the Guru had been united by no tie but that of obedience to the book. Govind formed them into a community of warriors. He did away with many of the restrictions regarding food, authorised his followers to eat flesh, summoned them to his standard, and marched with them to consolidate his power. A military organisation based upon a religious principle, and directed by a strong central authority, will always become powerful in a country the government of which is tainted with decay. The ties which bound the Mughul empire together were already loosening under the paralysing influence of the bigotry of Aurangzile, when, in 1675, Govind fourth in succession to the Hur Govind to whom I have adverted, assumed the mantle of Guru of the Sikhs.

Govind still further simplified the dogmas of the faith. Assembling his followers, he announced to them that thenceforward the doctrines of the 'Khalsa,' the saved or liberated, alone should prevail. There must be no human image or resemblance of the One Almighty Father; caste must cease to exist, before Him all men were equal, Muhammadanism was to be rooted out; social distinctions, all the solaces of superstition, were to exist no more, they should call themselves 'Singh' and become a nation of soldiers. The multitude received Govind's propositions with rapture. By a wave of the hand he found himself the trusted leader of a confederacy of warriors in a nation whose institutions were decaying. About 1695, twelve years before the death of Aurangzile, Govind put his schemes into practice. He secured many forts in the hill-country of the Panjab, defeated the Mughul troops in several encounters, and established himself as a thorn in the side of the empire. But more than half a century of struggle with Moghul, Afghan and Maharratta disputants was endured before the Sikhs became masters of the Panjab. When they had made their possession secure, they were no longer united. They were "divided into 12 confederacies or misls, each of which had its chief equal in authority to his brother chiefs, . . . and it was not until 1784 that a young chieftain named Maha Singh gained, mainly by force of arms, a position which placed him above his fellows." The son of Maha Singh was Ranjit Singh, or Runjet Singh, who established his sovereignty upon a solid footing, made terms with his English neighbors (see INDIA: A. D. 1805-1816), and extended his dominions by the capture of Multan in 1818, by the conquest of Kashmere in 1819-20, and by the acquisition of Peshawar in 1828.—G. B. Malleson, *The Decisive Battles of India*, ch. 11.—The wars of the Sikhs with the English, in 1845-6, and 1848-9, the conquest and annexation of their country to British India, and the after-career in exile of Dhuleep Singh, the heir, are related under INDIA: A. D. 1845-1849, and 1849-1858.

ALSO IN: J. D. Cunningham, *Hist. of the Sikhs*.—Sir L. Griffin, *Ranjit Singh*.

SIKSIKAS, OR SISIKAS. See AMERICAN ABORIGINES: BLACKFEET.

SIKYON. See SICTON.

SILBURY HILL. See ABURY.

SILCHESTER, Origin of. See CALLEVA.

SILESIA: Origin of the name. See LYGIANS.

9th Century.—Included in the kingdom of Moravia. See MORAVIA 9TH CENTURY.

A. D. 1355.—Declared an integral part of Bohemia. See BOHEMIA: A. D. 1355.

A. D. 1618.—Participation in the Bohemian revolt. See GERMANY: A. D. 1618-1620.

A. D. 1633.—Campaign of Wallenstein. See GERMANY: A. D. 1632-1634.

A. D. 1648.—Religious concessions in the Peace of Westphalia. See GERMANY: A. D. 1648.

A. D. 1706.—Rights of the Protestants asserted and enforced by Charles XII. of Sweden. See SCANDINAVIAN STATES (SWEDEN): A. D. 1701-1707.

A. D. 1740-1741.—Invasion and conquest by Frederick the Great. See AUSTRIA: A. D. 1740-1741.

A. D. 1742.—Ceded to Prussia by the Treaty of Breslau. See AUSTRIA: A. D. 1742 (JUNE).

A. D. 1748.—Cession to Prussia confirmed. See AIX-LA CHAPELLE: A. D. 1748.

A. D. 1757.—Overrun by the Austrians.—Recovered by Frederick the Great. See GERMANY: A. D. 1757 (JULY-DECEMBER).

A. D. 1758.—Again occupied by the Austrians. See GERMANY: A. D. 1758.

A. D. 1760-1762.—Last campaigns of the Seven Years War. See GERMANY: A. D. 1760; and 1761-1762.

A. D. 1763.—Final surrender to Prussia. See SEVEN YEARS WAR: A. D. 1763.

SILESIAN WARS, The First and Second.—The part which Frederick the Great took in the War of the Austrian Succession, in 1740-1741, when he invaded and took possession of Silesia, and in 1743-1745 when he resumed arms to make his conquest secure, is commonly called the First Silesian War and the Second Silesian War. See AUSTRIA: A. D. 1740-1741, 1743-1744, and 1744-1745.

The Third.—The Seven Years War has been sometimes so-called. See PRUSSIA: A. D. 1755-1756.

SILINGI, The. See SPAIN: A. D. 409-414.

SILISTRIA: A. D. 1828-1829.—Siege and capture by the Russians. See TURKS: A. D. 1826-1829.

SILK MANUFACTURE; transferred from Greece to Sicily and Italy. See BYZANTINE EMPIRE: A. D. 1146.

SILLERY, The Mission at. See CANADA: A. D. 1637-1637.

SILLO, King of Leon and the Asturias, or Oviedo. A. D. 774-783.

SILLOAM INSCRIPTION, The.—A very ancient and most important inscription which was discovered in 1880 on the wall of a rock-cut channel leading into the so-called Pool of Silloam, at Jerusalem. It relates only to the excavating of the tunnel which carries water to the Pool, "yet its importance epigraphically and philologically is immense. . . . It shows us that several centuries must have elapsed, during which the modifications of form which distinguish the