Note on the Dictionary

The Dictionary of National Biography comprises the following distinct works:

1. The D.N.B. from the earliest times to 1900.
   In two alphabetical series:
   Vols. I–XXI.
   Vol. XXII (Supplementary).
   At the end of each of the 21 volumes is an alphabetical index of the lives in that volume and of those in vol. 22 which belong to the same part of the alphabet.

2. The Twentieth-Century D.N.B.
   (a) 1901–1911, three volumes in one.
   (b) 1912–1921, with an index covering 1901–1921.
   (c) 1922–1930, with an index covering 1901–1930.

3. The Concise D.N.B. One volume.
   An epitome of the main work and its supplement to 1900 in one alphabet, followed by an epitome of the Twentieth-Century D.N.B. in one alphabet.

THE DICTIOARY
OF
NATIONAL BIOGRAPHY

Founded in 1882 by

GEORGE SMITH

EDITED BY

Sir LESLIE STEPHEN

AND

Sir SIDNEY LEE

From the Earliest Times to 1900

VOLUME IX

HARRIS—HOVDENDEN

Published since 1917 by the

OXFORD UNIVERSITY PRESS

LONDON: GEOFFREY CUMBERLEGE
Holyoake, Henry (1657-1731), head-master of Rugby School, born probably in Warwickshire in 1657, was the son of Thomas Holyoake, Francis, and Anne his wife. He was elected a scholar at Magdalen College, Oxford, which he resigned in 1670, having matriculated from that college on 12 March 1674. He became clerk and sub-librarian of several important institutions which he held until 1681. On 22 Oct. 1673 he graduated B.A., proceeded M.A. on 4 July 1681, and was chaplain of his college from 1681 until 1695 (Reg. of Mag. Coll. 1885). In 1687 he went to Union College, New York, as head-master of his Rugby School. Despite the smallness of his salary and other disadvantages, he raised the school from insignificance, and was the first to engage assistance from the state. He seems, however, to have unfortunately misunderstood the character of one of his best-known pupils, Edward Cave (q. v.), whom he treated with undervalued severity, and eventually drove from the school (ibid. 1885, vol. 2). Cave, however, inserted in the Gentleman's Magazine (i. 124) a sympathetic notice of his death. Holyoake was instituted to the rectory of Bisworth-upon-Dunsmore on 30 June 1696, to that of Bilston on 31 Aug. 1705 (Bloxam, ii. 77), and to that of Harborough Magna, all in Warwickshire, on 9 Nov. 1719. In 1700 he gave $200 for the use of Magdalen College Library. He died unmarried at Rugby on 10 March 1730-31, and was buried in St. Mary's Church, Warwick, where he may be seen a quaint Latin inscription which he directed to be engraved on his own tombstone as well as to that of his father and grandfather.

Holyoake's establishment at Rugby was under the domestic management of his cousin Judith Holyoake, to whom he left a legacy on the express ground of her having been "very serviceable and seemingly kind" to the boys. He bequeathed 30l. to the daughter of Widow Harris, his "true wife;" the interest of 200l. to the practice of Rugby after the death of his cousin, Elizabeth Holyoake; and all his books (sold, together with those belonging to his father and grandfather (since lost), to Rugby in 1849). [Colvin's Worthies of Warwickshire, pp. 428-430.]

HOLYOKE, CHRISTOPHER (1592-1611), Jesuit, was born in 1592 at Artane, near Dublin, where his family were landowners. In 1598 he became a member of the Society of Jesus in Ireland. In 1599 he was elected a Jesuit in France, and was subsequently professor of mathematics and philosophy there and at Padua. Holyoake was in 1609 appointed to the mission of the Jesuits in Ireland. Disguised as a merchant, he sailed for England, but was arrested on landing at Dover. He declined to take the oaths of supremacy; was examined before Cecil, secretary of state; and was detained in custody at London, and afterwards at Wisbech and Framlingham, where he occupied himself with literary work. On his liberation Holyoake returned to the continent. After some time passed at Douay, Amiens, Rouen, and St. Malo, he returned to Ireland on 16 March 1604. As superior of the Jesuit mission in Ireland, he laboured zealously amidst difficulties and perils, some of which he describes in letters, still extant, addressed to the general of the Jesuits. James I, in his speech to the agents from Ireland at Whitehall on 29 April 1610, denounced Holyoake for his efforts to induce the Irish catholics to send their children to the continent for education. Holyoake died on 4 Sept. 1610. His biography has been Latinised Holliudius, but he appears himself to have used the equivalent 'a sacro boccio.'

His works—replies to Dr. William Whitaker and other protestant controversialists—are entitled: 1. 'Defensio decreti Tridentini et sententiae Roberti Bellarmini, S. R. E. cardinale, de divortiis et ulterioribus editionibus Latinos, adversus sectarios, namque in illa controversia, in qua etiam fusisse admodum refutatur error sectariorum de Scripturâ interdicta et judicia controversiâ. Author: John Christopher a Sacratissima Societatis Jesu, olim olim sacrae theologice in alma academia Dolana professor.' 2. 'De investitu cardinales Romanorum.' Both works were published at Antwerp in 1604, and the first was reissued in 1619 with additions by the author.
for life from John Haliburton, 3 Jan. 1447-8. In 1440 he was one of the guarantors of a treaty of peace and commerce between England and the hereditary lordship of (see discussions relating to Scotland, 1435), and on 23 April of the following year he had another safe-conduct for a year with the earl of Douglas, for a provost and several prebendaries, and endowed it with lands in Chirnside, the charter being confirmed by the king on 29 Aug. (Reg. Mag. Sig. Scotl. i. entry 389). He was one of the freemen of the Scottish king, 27 July of the same year, to treat for a truce with England (see discussions relating to Scotland, 1435), and on 14 Aug. concluded a truce for three years (ib. 1298). On the threatened invasion of Scotland in 1435 by Percy, earl of Northumberland, accompanied by James, ninth earl of Douglas, Home was present at the conference and exchanged a number of sentences for the defence of England in his place (see discussions relating to Scotland, 1435). He died in 1464. By his wife Muriel, daughter of Sir Robert Lawer of Bass, he had five sons, Alexander, John, and Christopher, (d. 1491), and several daughters.

[excerpts from the text]

HOME or HUME, ALEXANDER, second JOHN, Home of (d. 1491), eldest son of Alexander, master of Home, by his wife Elizabeth Home. During the lifetime of his grandfather, Sir Alexander Home, first baron of Hume, Alexander served in the household of the king's majesty, and was admitted to the office of chamberlain of Scotland. He married Margaret, daughter of Robert Crichton, of Ballochton, and was the father of John, who became the first baron Home. (see discussions relating to Scotland, 1491.)

He married secondly, Margaret, daughter of Alexander, master of Montgomery, by whom he had son, Thomas Home of Linlithgow, Argyllshire.

[extracts from the text]

HOME, or HUME, ALEXANDER, second baron Home (d. 1456), was eldest son of Alexander, master of Home, by his wife Elizabeth Home. During the lifetime of his grandfather, Sir Alexander Home, first baron of Hume, Alexander served in the household of the king's majesty, and was admitted to the office of chamberlain of Scotland. He married Margaret, daughter of Robert Crichton, of Ballochton, and was the father of John, who became the first baron Home. (see discussions relating to Scotland, 1491.)

He married secondly, Margaret, daughter of Alexander, master of Montgomery, by whom he had son, Thomas Home of Linlithgow, Argyllshire.

[extracts from the text]

HOME, or HUME, ALEXANDER, second baron Home (d. 1456), was eldest son of Alexander, master of Home, by his wife Elizabeth Home. During the lifetime of his grandfather, Sir Alexander Home, first baron of Hume, Alexander served in the household of the king's majesty, and was admitted to the office of chamberlain of Scotland. He married Margaret, daughter of Robert Crichton, of Ballochton, and was the father of John, who became the first baron Home. (see discussions relating to Scotland, 1491.)

He married secondly, Margaret, daughter of Alexander, master of Montgomery, by whom he had son, Thomas Home of Linlithgow, Argyllshire.

[extracts from the text]
position on the hill of Flodden. At that fateful battle Come, along with Huntly, had command of the vanguard. By a furious charge at the commencement Home completely routed Edmund Howard, who, with one thousand Cheshire men and five hundred Lancastrians (Cromwell VII., i. 444), had command of the right; but conceiving that the battle was already won, Home’s men, who had followed far in pursuit, began, according to border habits, to con- tract their energies into pillaging. Lindsay of Pitscottie states that Huntly, observing the desperate straits of the king, sent to Home for his home to his rescue, but that Home replied, ‘He desired well that death himself, for we have fought our vanguard and won the same, and thairfarr latt the rest doo their pairis as well as we have done’ (Chromicles, ed. 1814, p. 276).

However this may be, Home and his followers took no further part in the conflict, and remained in ignorance of the result in the neighbourhood of the field of battle all night. On the morrow they found it deserted by the English and the Scottish artillery standing without a guard on the hillside, but retired without any attempt to bring it with them. On 13 Oct. 1513 the Scottish lands were ravaged by the English under Dacre (Cul. State Papers, Henry VIII., vol. i. entry 4529).

For repression of disorders consequent on the defeat of the king, Home was in April 1514 constituted by the council of justices in the south side of the Forth (ib. i. 4961). In this position which greatly increased his influence, and rendered him a powerful rival of the Earls of Angus and Argyll, Home married the widow of the king, and Home, being of opinion ‘that he would over-run all the whole country’ (Lindsay, 1590), convened a council of the nobles at Edinburgh, where he proposed the recall of the Duke of Albany to act as regent. The lords were somewhat reluctant to take so bold a step, but on Home consenting that his name should be put to the articles, they immediately signed an agreement for Albany’s appointment.

Circumstances, however, soon occurred in connection with the election in 1514 of an archbishop to the see of St. Andrews, which caused Home to withdraw himself against Albany. Angus supported the claims of his uncle, Gavin Douglas [q. v.], for the see, while Andrew Stewart [q. v.], the nominee of the pope, had obtained the support of the Lord Home; but the claims of Douglas were not in- sisted on, and finally John Hepburn [q. v.], prior of St. Andrews, the third claimant, who had been beggarly by Angus in the archbishop’s palace, came to terms, and withdrew his opposition to Forman’s appointment. Nevertheless, to Hepburn the loss of this great prestation was permanently galling; but being one of the chief confidants of Albany, he avenged himself by poisoning the duke’s mind against both Angus and Home. They therefore found it expedient to make common cause with each other. In accordance with a decision of the estates, Albany determined to obtain a declaration of the young king, but this was met by the queen with the proposal that he should be committed to the custody of four persons nominated by herself, her brother, Angus, and Home being two of these. The terms were rejected, and Albany resolved to be- come master in Blackadder Castle, where the young king was under Northumberland’s command. Home was ordered to arrest Sir George Douglas [q. v.], the brother of Angus, but declined to do so, and returned to his border fortress at Newark, while Angus also retired to his own territories. Threatened by the forces of the regent, the queen at once surrendered, and she and the young king were sent to the castle of Edinborough. On this, Home immediately entered into a negotiation with Dacre, and raised a large force to support this overtures one to be sent to his assistance from England. Ordered by Albany to leave the kingdom, he replied by raising his troops near his Home of Wedderburn, and buried in Greyfriars churchyard. Home’s title and estates were forfeited.

In revenge for Baron Home’s execution, Home of Wedderburn drew Anthony Darcy, who had been made by Albany warden of the marches, into an ambuscade, and put him to death with savage cruelty, 9 Sept. 1517. By his wife’s Office of the estates of Wedderburn he was restored to the title and estates of 2 Aug. 1520.

[Reg. Mag. Sig. Scot.; Cal. State Papers, Henry VIII; Histories of Leslie, Buchanan, and Lindsay of Pitscottie; Douglas’s Scottish Peerage (Wood), i. 724; Home’s Officers of State, pp. 322-3. Crawford confounds him with his father, the second.] T. F. H.

HOME, ALEXANDER, fifth baron Home (d. 1575), was the eldest son of George, fourth baron [q. v.]. He was taken prisoner at the battle of Pinkie 9 Sept. 1547, and in order to save his life his mother on the 22nd delivered up his estate to the English, who, besides placing it in a powerful garrison, strengthened it by fortificates. While still a prisoner he succeeded to the estates and title by the death of his father, who was received in a skirmish on the day preceding the battle of Pinkie. In the following year he recaptured his castle by a clever stratagem. He took part in the campaign against the English, and assisted the Frasers at the battle of Pinkie (Lhist. Hist. Scot. c. 200). On 2 Aug. 1547, the Scottish army was dis- covered by the council that Home, on account of the nearness of Home Castle to the borders, should join it at a place of war, ‘the king to support him as his collier’ (Reg. to the king i. 90).

On the 19th of the same month he was appointed warden of the east marches (ib. i. 145). He had a charter of the office of bailie of Carrick (ib. i. 145). Home was always a strong upholder of his own rights against any attempted encroachment by the English. His claim to the title of earl, which was granted by the act of 1563 of some delinquents of the congregation (Cal. State Papers, For. 1565-8, pp. 17-20, 17). Along with James Douglas, earl of Morton, he was a commissioner for the treaty of Up- settlington in 1560. Home, if not a very strict catholic, never definitely became a pro- testant. To a great extent his political con- duct was influenced by jealousy of England. He did not put himself at the head of the congregation, and in reply to the following letter written by the English government to induce him to do so he in January 1559-60 expressed to Sir James Croft a desire to remain neutral (ib. Scot. Ser. ii, 298). On 4 April he came to the camp of the lords before Leith (ib. For. Ser. 1559-60, entry 1092; Scot. Ser. p. 146), but shortly afterwards he returned home (ib. Ser. ii, 350). Home, however, was probably owing to the efforts made by the Friesians to get to his side. After the return of Queen Mary to Scotland in 1561 he was made a privy councilor. During the earlier years of her reign was a member of the council (Cal. State Papers, Scot. Ser. ii, 350). He opposed her marriage with Darnley. Notwithstanding the threat of Bedford in September 1566 if he levied any power against the lords he would enter his country with force (Cal. State Papers, Scot. Ser. ii, 350). Home was one of the privy council and not in the ‘roundabout raid,’ accompanying the king, who led the battle (Reg. P. Scot. Earl of Arran i. 679). In the following year the queen visited his estates at Wedderburn, and with Langton, with a splendid retinue, he went there and was received from the queen’s party as soon as marriage with Bothwell was proposed. He supported the queen’s marriage with Bothwell until the Council of the Earl of Arran (Reg. Ear. of Arran i. 679). In the following year the queen visited his estates at Wedderburn, and with Langton, with a splendid retinue, he went there and was received from the queen’s party as soon as marriage with Bothwell was proposed. He supported the queen’s marriage with Bothwell until the Council of the Earl of Arran (Reg. P. Scot. Earl of Arran i. 679).


Home


Home


Home


dens were prepared to resist any ulterior de-
signs of Bothwell, in connection with the
visit of the queen to Jedburgh (Illustrations
of the Reign of Mary, p. 164). Sir James Melville mentions that a plot projected by
Bothwell and Huntly for the murder ther
of the Earl of Morton was frustrated by the
arrival of Home with an armed force (Me-
moirs, p. 175). Home's name was absent
from the bond signed in Ainslie's Tavern,
Buchanan in favour of the marriage of Mary
to Bothwell.

After the marriage Home joined the
confe
denar nobles. When Mary and Bothwell
reached Borthwick Castle, they made a fruitless
endeavour to escape to England with him (Herri
ess, Memoirs, p. 92). On the night of 10 June 1667 he, in company with
the Earl of Morton, surrounded Borthwick
Castle in the darkness with eight hundred
men to effect Bothwell's capture; but Both-
well escaped through a postern gate, and
Home and Morton, without venturing
to take the queen prisoner, returned to the main
body of the confederates at Edinburgh. Along
with Morton he commanded the van of the
con
cedates at Carberry Hill, and he and Morton
received the queen when she surren-
dered there (ib. pp. 168-172). On the day fol-
lowing her entry into Edinburgh an attempt
was made to raise a tumult to aid her escape;
but this Home prevented by keeping the
streets clear (Cald
erwood, Hist. Church of Scotl. ii. 483). Home signed the order for the committal of the queen
to Lochleven. According to Morton he was present at the opening on 21 June of the
silver casket and the letters from Mary to
Bothwell (Declaration of Morton in Hax-

denberge's Casket Letters and Mary Queen of
Scots, ii. 115). On 12 July Maitland conducted
Throckmorton, the English ambassador, to
Home's fortress of Festing里的, and
Home then signed the order for the committal of the queen to
Lochleven. There Throckmorton, Home, and Maitland
conferred together (Cal. State Papers, Scot.
t. i. 291), and Home afterwards escorted
Throckmorton back to the English with four
hundred men. He was one of those who re-
ceived the queen's demission of her crown,
and whom she constituted a council of re-
genency (Quarto, 1671, p. 65). On 24 July of the
young prince
James at Stirling on 26 July, 1666, with
Morton, took on his behalf the oath to main-
tain the protestant religion. On the escape
of the queen from Lochleven, Home foiled
an attempt of the queen to join Dunbar
Castle in her behalf, and at the head of six
hundred spearmen fought in the van against
her at the battle of Langside, 13 May 1668.

According to Sir James Melville, who styles
him the 'worthy Lord Home,' he fought on
foot with pike in hand very manfully, and was
when struck down helped up 'by the laird of
Seford, his god brother.'

At the beginning of January 1669 Home
informed the queen of Berwick that cer-
tain Liddesdale men lay in wait on the
roads for the regent Moray, who was returning
from the Westminster conference. Home thus saved the regent from almost certain
capture (Cald
erne, ii. 475). On the regent's way to
Lord Herries, Maitland, Lethbridge, whom
on accusation of the murder of Darnley, was
brought to Edinburgh and committed to the
charge of Home, who, on the presentation
of a counterfoil order signed by the regent,
delivered him to Kirkcaldy of Grange, cap-
tain of the castle of Edinburgh (Memoirs,
p. 118). Calde
erwood states, on the other hand,
that Maitland was commanded by John, son
of Alexander Hume of North Berwick (Hat.
i. 605).

Before long Home rejoined the party of
Mary. The causes and circumstances of his
defection from the party of James VI and
the regent are somewhat obscure; but after
Bothwell's flight the chief reason for his
hostility to Mary was removed. According
to his own deposition (privy-seal, Casket
Letters, pp. 117-119), which seems sub-
stantially true, he offended the regent Moray
after Maitland's apprehension by expressing
disapproval of the crown's action in
Maitland, but was afterwards on friendly terms
with the regent, and did notleave the party
taking the king till Moray's death (January 1669-70).
The occasion of his defection, as stated,
'seat he sustained of English.' Home signed
the letter to the queen of England praying her to enter 'in such conditions with
the queen's Majestie as may be honourable for all
parties.' (Cald
erne, ii. 547-560), and he also attended a conference of the queen's
friends held at Linlithgow on 10 April (ib.
p. 558).

Sir James Melville states, however,
that Home did not openly deliver himself
from the party of the king till 'the Earl of
Sussex entered in the Merse with his forces,
and took [20 April 1670] the castell of Hom
and Pale castle, full of richesse and precious
movables' ('Memoirs,' p. 115). Calde
erwood mentions that the capture of Home's
expectations by the English was quite contrary to Home's
expectation; for 'he looked for greater favour
at their hands, knowing from [Sussex and
Drouy] to have secretly espoused the cause of
Mary's friends in England.' ('Hist. ii. 502).

Buchanan, who gives an identical version
of the matter, agrees Home, forsaken by
all his friends and relations, came to
or two in his company to Edinburgh, and
shut up himself as a recluse in the castle
there.' (Hist. of Scotland, bk. xx.) After
the capture of his castle he had scarcely any
choice but to take refuge in the castle of
Edinburgh.

Throughout he was one of the most reso-
lent supporters of the queen, acting virtually
as Kirkcaldy's lieutenant during the siege of
Edinburgh Castle. Along with Huntly,
Home commanded a detachment sent by
Bothwell to Calde
erwood, who were defeated
by the besiegers at the Borough Muir (Hen-
ries, Memoirs, p. 135). To revenge the defeat
Home and Lord Claud Hamilton, with two
hundred horsemen and one hundred horse
horses, set out for Dalkeith against Morton, but were
defeated and chased as far as Craigmillar,
where, receiving reinforcements, they in turn
 routed the enemy (ib. p. 136). Not long after-
wards Home was burnt in a skirmish and
taken prisoner (ib. p. 137), but at the end of
July 1671 he was exchanged for the laird of
Drumlanrig. On 6 March 1672 Home was
complained to Queen Elizabeth that Home Castle was kept
from him, and begged that it might be
restored to his wife (Cal. State Papers, Scott.
ser. i. 340). He continued resolute in his
support of Kirkcaldy of Grange to the last,
and on the capture of Edinburgh Castle was
taken prisoner. Though convicted of treason
he was not executed, but was confined in the
castle. Sir James Melville states that he
died shortly after being warded in the castle of
Edinburgh (Antiquities, iii. 260). Upon the
't History of James the Sext ' he was sent,
owing to illness, to his own lodgings, and
died in them on 3 Sept. 1675 (p. 145). But this
is untrue. Home was a prisoner in Edinburgh
Castle on 24 July 1674, when Lord Lindsay
and Lord Hay of Yester obliged themselves,
under a penalty of 20,000L, that he should
remain there until relieved, and while there
should not attempt anything against the
king, &c. (Reg. P. C. Scotti. ii. 409). From
the return of his son it appears that he died
11 Aug. 1675 (Douglas, Peerage, ed. Wood,
ix. 320). He married, first, Margaret, daughter
of Sir Walter Ker of Cessford, Roxburghshire,
by whom he had a daughter, Margaret, mar-
rried to the fifth earl marischal; secondly,
Agnes, daughter of Patrick, lord Gray, and
widow of Sir Robert Deuchars of Collatorig,
by whom he had a son, Alexander, sixth baron
and first earl Home [q.v.], and a daughter,
Isabel, married to Sir James Home of Eccles.
Apache. By Home, subsequently remarried
Thomas Lyon [q. v. of Auldbrab, the master
of Glamis.

(Histories of Knox, Leslie, Calderwood, and
Kerr's Memoirs of Queen Mary (Abbatsford Club); Hist. James the Sext (Ban
nayne Club); Sir James Melville's Memoirs
(Bannayne Club); Illustrations of the Reign of Mary (Bannayne Club); Cal. State Papers. Scott. Ser.; Cal. State Papers, For. Ser., Reign of Elizabeth; Reg. P. C. Scotti. vols. i.-ii.; Dou-

T. F. H.

HOME or HUME, ALEXANDER, sixth
BARI HOME; first Earl of HOME (1658-1619), born about 1566, was son of Alexander,
5th baron Home. On the death of his father in 1657 he was
placed under the guardianship of Andrew,
commander of Jedburgh. The custody of the castle of Home had been committed by
the regent Morton to the wardship of the
fifth baron, and on 30 Nov. 1678 she and
her husband complained that the commen-
turator refused to deliver it up. He was
was arranged that the castle should be

T. F. H.

HOME or HUME, ALEXANDER, sixth
BARI HOME; first Earl of HOME (1658-1619), born about 1566, was son of Alexander,
5th baron Home. On the death of his father in 1657 he was
placed under the guardianship of Andrew,
commander of Jedburgh. The custody of the castle of Home had been committed by
the regent Morton to the wardship of the
fifth baron, and on 30 Nov. 1678 she and
her husband complained that the commen-
turator refused to deliver it up. He was
was arranged that the castle should be

T. F. H.

HOME or HUME, ALEXANDER, sixth
BARI HOME; first Earl of HOME (1658-1619), born about 1566, was son of Alexander,
5th baron Home. On the death of his father in 1657 he was
placed under the guardianship of Andrew,
commander of Jedburgh. The custody of the castle of Home had been committed by
the regent Morton to the wardship of the
fifth baron, and on 30 Nov. 1678 she and
her husband complained that the commen-
turator refused to deliver it up. He was
was arranged that the castle should be

T. F. H.
of the kirk's commissioners to the king in 1587, he was mentioned as one of the 'Papists and idolators' who had been promoted by the king to offices and benefits contrary to the acts of parliament' (ib. iv. 632). At the meeting of the parliament in this year a quarrel occurred between Home and Lord Fleming on account of the latter being allowed by the council to vote before the other lords. Home challenged Fleming to a duel, but the combat was prevented by the citizens of Edinburgh, and the king's warrant for his recollection was received by them (ib. p. 640; Motte, Memoirs, p. 65). After the fall of Arran the old jealousy between Home and Bothwell broke out anew.

When the king in 1588 sailed to convey the Princess Anne to Scotland, they were specially charged to keep the peace towards each other, and while both of them were employed in particular charge of service, they were required to keep within their own special bounds until the king's return (Reg. P. C. Scot. iv. 42). Home, however, for some time befriended Bothwell when that nobleman fell into disfavour with the king. After Bothwell, on 22 June 1591, broke ward out of Edinburgh Castle, he dined the same evening with Home in Leith (Motte, p. 86); and on account of his open friendship Bothwell, proclamation was laid on 2 Aug., made for his pursuit (Reg. P. C. Scot. iv. 662). The proclamation was effectual, for soon after he went to Blackness Castle, and was reported to have turned an enemy to Bothwell (Calderwood, v. 138). Bothwell attributed the changed attitude of Home to the influence of the chancellor Maitland, but he was actually largely by both conviction that Bothwell's course was becoming despicable and by anticipation of a share in his forfeited lands. On 17 Nov. 1592 a convention of ministers elected a guest to the king that he should remove Home, a papist, papist, out of his company (ib. p. 178). The king answered 'he had no law for him to do so,' but after they had laid before him the dangers hanging over the church, he consented to the appointment of a commission to inquire into such matters. On more stringent measures being threatened against the catholics, Home, on Jan. 1592-3, appeared before the prebendary of Eildon, and, professing himself a catholic, desired a conference (ib. v. 221). In June of this year he assisted James Gray, brother of Patrick, master of Gray, in forestalling young off a young hearse, guarding the High Street with his retainers till the deed was accomplished (ib. p. 525). After Bothwell's interposition with King James in Holyrood Palace in July of this year, the king, regarding himself as practically a prisoner, entered into communications with Home to aid him to escape to Falkland, but the purpose of the king was discovered and frustrated by Bothwell. On a warrant from the king Bothwell was summoned to appear, and after he was purged by an assize that was Home should not repair to the king's company, but this condition was not kept, for Home was one of the captains of the king's bodyguard, and openly expressed his contempt for Bothwell and the whole race and name of the Stewarts, who, he said, 'dared not take one siller bit out of the moss in his bounds without this will' (ib. i. 139). Meantime, having failed to satisfy the demands of the kirk, he remained in close company with the king, with whom he journeyed in October to Jedburgh, where a special meeting of the bishops had been summoned (Calderwood, v. 269). On 22 Dec. he subscribed the confession of faith at the special instance of the ministers of Edinburgh (ib. p. 290), and at the assembly which met at Edinburgh in May of the following year he was, on professing his antipathy and promising thenceforward to adhere to protestantism, absolved from excommunication (ib. pp. 316-21).

On 27 March previous he had received a commission for the pursuit of Bothwell. He accompanied the king in command of the horse when a skirmish took place between Bothwell and the Earl of Morton's bees, but was driven back by a strong division of Bothwell's forces. The news of the victory was brought to the king by Mrs. Crichton of the Isle of Whithorn, and compelled to retreat (Hist. James VI. of the Scot, v. 303; Calderwood, v. 297). At the opening of the parliament in May he accompanied the king to the public affairs of the tolbooth, riding on his left hand (ib. pp. 329). At this parliament he was chosen a lord of the articles. After the downfall of Bothwell, his estates were divided chiefly among Home, Kerr of Cessford, and Scott of Buccleuch, Home obtaining the priory of Coldingham. He had been one of the noblemen appointed in November 1596 to assist the lords of exchequer 'in order of the public affairs of the country' (Reg. P. C. Scot. 338), and he was again proclaimed king when he was besieged in the Tolbooth during the tumult of 18 Dec. of this year (ib. p. 329).

In April 1596 Home went abroad, and resigned the office of warden of the east marches, which was bestowed on Sir Alexander Home of Manderston (ib. v. 652). The cause of his absence abroad was supposed to be some be his appointment to a special embassy on behalf of the king to the papal court. For not appearing at a meeting con-
Home

before the emperor and empress of the French at the Tuilleries, Fontainebleau, and Biriatz, at Baden-Baden before the king of Prussia, and at the Hague before the queen of Holland. The scene of the grandest episode of this, and however, declined to interfere. In the autumn he gave some of his paintings and drawings in America. In May 1865 he returned to Europe, and held seances at the Tuilleries, Petersfield, and Strelna, the residence of the Grand Duke Constantine, with Count Kouschéff-Besborodov, and in the late wife's property caused him peculiarly embarrassing, and he returned to England, where he learned one of Spiritualism at Willis's Rooms (15 Feb. 1866), and founded, in conjunction with Dr. Elliotson and S. C. Hall, the Spiritual Athenaeum, a society for the propagation of Spiritualism. Home received a small salary as an assistant in the seances, and lived at the rooms of the society, 22 Sloane Street. Soon afterwards a wealthy widow named Jane Lyon, of no social position, adopted him as her son, and assigned to him £6000, which he irrevocable deed of gift, upon which he assumed the name of Lyon-Home. Mrs. Lyon, however, repented of her bargain, and Home's memory suit for restitution of the gift, alleging the house was taken from him by 'spiritual' influence. Her specific allegations broke down on cross-examination, but the commission's report was that Dr. Chaffard decided in his favour, on the ground that Home was not the sole owner of the property to be transferred. The Spiritual Athenaeum soon died a natural death, and after failing to get £2000 from the Earl of Crawford and Balcarres, F.R.S.,[see Lloyd's by Alexander William Crawford, Earl of Crawford and Balcarres, 1812-1890], and Lord Abergavenny, Home, domiciled at Dunvegan, attested several instances of Home's seances, and of his handling fire with the naked hand without being burned. The latter phenomenon is also attested by Mrs. S. C. Hall in a letter to Lord Dunvegan, (cf. Home, Alexander, Spiritualism; a Narrative with a Foreword, Edinburgh, 1871, 8vo). In the autumn Home followed the army to Paris, and was seen by a lady from Savoy, Versailles, where he was closely recognized by the king of Prussia. In the spring of 1871 he held seances before the emperor of Russia at the Winter palace, St. Petersburg, and other séances in the presence of Professor Von Botulow of the Academy of Science, and Dr. Karpovich, an eminent medical man, both of whom attested the phenomena. He also lectured on Spiritualism. On his return to a lady of the noble family of Akaszkóff the emperor gave him a magnifying ring set in diamonds. On his return to England in March he submitted the house of Mr. Crookes, F.R.S., to a series of experiments designed to test his pretensions. The experiments were conducted in full light. Mr. Crookes was convinced of their genuineness, and published accounts of them in the Quarterly Journal of Science for 1871 and 1874, reprinted as Researches in the Phenomena of Spiritualism and Science in the Times of 20 Dec. 1872, and led to a long correspondence. The same year Home published a second volume of 'Incidents in my Life,' bringing the material evidence down to the close of the Lyon case.

His health began to fail in 1872. His last years were spent abroad, chiefly at Nice and Switzerland. In 1877 he published 'Lights and Shadows of Spiritualism,' London, 1877, 8vo., a work partly historical, partly propaganda, and partly polemical, in which Howitt collaborated. He died at Auteuil on 21 June 1886, and was buried at St. Germain-en-Laye.

Home had an infatuation with a young woman, by his second a daughter, who died in infancy. In person he was tall and slim, with somewhat irregular features and blue eyes. Home was not a fashionable or highly cultivated, and scrupulously abstained from taking money for his séances. His history presents a curious and as yet unsolved problem.


J. M. R.

HOME, SIR ERVERARD (1765-1832), surgeon, born at Hull on 6 May 1756, was son of Robert HOME, army surgeon, afterwards of Gresham College, Berwickshire, and of Mary, daughter of Colonel Hutchinson, and of Mary, daughter of Colonel Hutchinson. In 1754 he became a king's student of Westminster School in 1770, and was elected to Trinity College, Cambridge, in 1773, but almost immediately resigned his scholarship to become a pupil of John Hunter, the surgeon, who married his only sister (WELCH, Alumni Westmonast. pp. 307-8; HOME, Life of Hunter, pp. xxi, xxii). Home assisted Hunter in many of his anatomical investigations, studying under him at St. George's Hospital. In the autumn of 1776 he partly described Hunter's operation of excision of the bone at Surgeons' Hall in 1778, and was appointed assistant surgeon to the newly finished naval hospital at Plymouth. Later he was joined as a hospital surgeon, whence he returned in August 1784, and went on half-pay. He resumed his assistantship with Hunter, who, elected fellow of the Royal Society in 1787, and in 1788 received the gold medal of the Lycæum of London, (a society founded by Hunter and Dr. George Fordyce (q. v.) for a dissertation on the Properties of Fus.) In 1786 he took charge of Hunter's house from his death in 1792, when he married and removed to a few doors off. In 1787 Home was appointed assistant surgeon under Hunter at St. George's Hospital. In 1790-1 he left this, and in 1792 definitely succeeded him as lecturer on anatomy. He was elected surgeon to St. George's Hospital after Hunter's death in Vice-chancellor Dr. Baillie to Hunter's will, and in 1792 he arranged through the press Hunter's important work On the Blood, Inflammation, and Gunshot Wounds. Home obtained a large surgical practice, and in 1810, giving another one of the trustees of the Hunterian collection (1817). He was a chosen member of the court of assistants of the College of Surgeons in 1811, and one of the examiners in 1809, master in 1813, and president (the first who bore that title) in 1831. From 1804 to 1813, and again in 1821, he was professor of anatomy and surgery at the college, but did not lecture till 1810, giving another course in 1813; in 1814 and in 1822 he was Hunterian orator. His influence at the college as Hunter's brother-in-law and executor was great, and not always for the best. He was knighted by patent dated 2 Jan. 1813 he was made a baronet, the first surgeon-surgeon to the king. He was in 1821 made surgeon to Chelsea Hospital, where he held his official residence on 31 Aug. 1832, aged 76. He resigned his appointment to the surgery of St. George's Hospital in 1827, and was made consulting surgeon.

Home married in 1792 Jane, daughter of the Rev. Dr. W. Thomas, and widow of Stephen Thompson, by whom he had two sons, Sir James Everard Home, born in 1798, afterwards captain R.N., and William Archibald Home, and four daughters. His portrait was painted by Sir W. Beechey from which, presumably, an engraving is given, prefixed

Vol. IX.
Home

Home to the first volume of his 'Lectures on Comparative Anatomy,' 1814.

Home was a practical surgeon, and was genuinely attached to the study of Comparative Anatomy. His earlier papers, published in the 'Philosophical Transactions,' were of considerable value, and he often delivered the Oronoian lectures before the Royal Society, but in his later years the Society printed many insignificant or worthless papers by him.

The great blot upon Home's memory is his destruction of Hunter's manuscripts. Shortly before the Hunterian collection was delivered to the College of Surgeons in 1800, Home had seen the valuable volumes and fasciculi of manuscripts containing the results of the preparations, and of investigations connected with them, conveyed by William Clift (q. v.), to his own house. For many years afterwards the college begged Home to produce the catalogue, which, refusing the cooperation of others, he promised to draw up unsatisfactorily, but it was only printed in 1818. Meanwhile Home was more or less using these manuscripts in writing his numerous papers for the Royal Society (see Sir B. C. Brodie, Autobiography, pp. 163-5). In July 1802, Home told Clift that he had destroyed Hunter's manuscripts, and had almost set fire to his house in the process. Clift, who had previously given evidence in 1834 before the parliamentary committee on medical education, said that he knew Home personally and had seen these papers very largely in writing the third volume of 'Comparative Anatomy.' Home admitted that Hunter, when he was dying, ordered him to destroy these papers, but this was impossible, as Home was not present, and he had admittedly kept the papers thirty years after Hunter's death. Clift further testified that he had frequently transcribed parts of Hunter's original papers and had copied into the paper which appeared to be about Home's own name. Some few portions of the manuscripts which escaped destruction were afterwards recovered (see Hunter, John).

Besides over one hundred papers in the 'Philosophical Transactions,' some of which were transmitted separately, Home wrote: -
3. 'An Address to the House of Commons on the Treatment of Strictures in the Urinary Breviaries,' London, 1795; 2nd edit., vol. i, 1797; vol. ii, 1803, vol. iii, 1821, the latter volume containing also an account of goody attacks on the urtica, and a new mode of

performing the high operation for stone; 3rd edit. of vol. i., 1805. 4. 'Practical Observations on the Treatment of Ulcers on the Legs, considered as a Branch of Military Surgery,' London, 1797, 8vo; 2nd edit., enlarged, 1801.
6. 'J. Hunter's Treatise on the Venereal Disease, edited by Sir E. Home, London, 1810, 4to. 7. 'Digestion, and Observations on the Treatment of the Disease of the Stomach and Intestine,' vol. i, 1811, vol. ii, 1818, London, 1806, 8vo. 8. 'Lectures on Comparative Anatomy, in which are explained the Preparations in the Hunterian Museum,' London, 1814, vol. i, text, vol. ii, plates, from drawings made by W. Clift; these lectures were delivered in 1822, and published in 1823, with many microscopical drawings by Bauer, and anatomical drawings by Clift; vols. iii and iv (plates), long delayed, were delivered in 1822, published in 1823, contain additional researches. Although this work is without system or true scientific insight, it is still of interest as containing many of the discoveries of Hunter's investigations.
9. 'On the Formation of Fibrine,' London, 1826; and the peculiarities in the Structure of the Urinary Bladder have become Cancerous, with their Mode of Treatment,' London, 1830, 8vo.

Home, John, 1739-1812, physician. After practising medicine for some years at Edinburgh, and obtaining in 1757 a gold medal for an essay on the physiology of agriculture, given by the Edinburgh Society for inciting manufactures, he was appointed in 1768 the first professor of materia medica in the university, the subject being then dissociated from botany, and held this post till 1795, and as one of the clinical professors of medicine at the infirmary experimented on the actions of several novel drugs, which he introduced into practice. He first called attention to cancer as a distinct disease in his tractate on the subject, which Dr. Squire, in Reynolds's 'System of Medicine,' 1806, i. 360, terms 'a careful and most philosophical inquiry into the dependence of the symptoms on pathological changes in the lungs, trachea, and larynx.'

As a professor he speculated somewhat rashly, but carefully treated the physical characters and mode of administration of drugs. His 'Principia Medicinae' was a valuable work in its day, and was used as a text-book by several continental professors. He died on 15 Feb. 1813, aged 93. His Travels not yet noticed.

Home wrote: -
1. 'Dissertation on the Mode of Treating Cystic Intermitente,' Edinburgh, 1760, 4to; republished in Smellie's 'Thesaurus Medicus,' 1778.
2. 'Experiments on Bleaching' (an essay on which a gold medal was awarded), published by the trustees for the improvement of manufactures in North Britain, which was translated into French and German, Edinburgh, 1767.
3. 'Observations on Agriculture and Vegetation,' Edinburgh, 1767; 3rd edition, 1769; French translation, Paris, 1761; German translation, Berlin, 1779.
4. 'Principia Medicinae,' Edinburgh, 1768; 3rd edition, 1770.

HEMPSTEAD, Sir John, 1589-1657, at the age of 15 he was restored to his titles and such lands as were in the possession of the crown. On 25 June 1626 a summons of treason was issued against him for not assisting Archbishop Douglas, sixth earl of Angus (q. v.), at days of truce, but on the case being called, Sir John declared, in a com- pliment, a private understanding having been come to that he should in future lend his support to Angus. At Halidon Hill in the following July he was wounded, and in the evening of the battle Sir Alexander Erskine of Ogilvie, Midlothian,

Home, George, fourth baron Home (d.1547), was the brother of Alexander, third baron Home (q. v.), and the second son of Alexander, second baron Home (q. v.). On the execution of his brother in 1516 he took refuge in England through the energy of his kinsman, Sir George Holford, who gave him letters of introduction to the Duke of Albany, who was in England on 12 Aug. 1529 formally restored to his titles and such lands as were in the possession of the crown. On 25 June 1626 a summons of treason was issued against him for not assisting Archbishop Douglas, sixth earl of Angus (q. v.), at days of truce, but on the case being called, Sir John declared, in a com- pliment, a private understanding having been come to that he should in future lend his support to Angus. At Halidon Hill in the following July he was wounded, and in the evening of the battle Sir Alexander Erskine of Ogilvie, Midlothian,
On the accession of James VI to the English throne in 1603, Home attended him in his progress southwards to London. On 1 June of this year he received a grant of the office of keeper of the great wardrobe for life (Cal. S. P. Scot., 1603-16, p. 15), and on 27 Sept. a grant of the manor and castle of Norham, and also of the fisheries of the river Tweed (ib. p. 41). On 7 July of the following year he was sworn a privy councillor of England, and created by the king Baron of Berwick. On 3 July 1605 he was made Earl of Dunbar in the Scottish peerage. From this time Dunbar shared the amiable relations of the earldom of Dunbar and died in 1636. He was the chief management of Scottish affairs, being generally retained by the king in England as his chief Scottish adviser, and despatched to Scotland as the king's special representative when matters of importance were under consideration. If not primarily responsible for initiating the king's ecclesiastical policy in Scotland, he carried out that policy with strenuous zeal and devotion, contributively nevertheless with great dexterity to partly mask his exact intentions. He professed to the presbyterians as his mediator with the king, and alike by the rigour of his proposals, and succeeded to some extent in persuading them that his mediation was not ineffectual. Among his enemies, he was sometimes accused of 'the godly' by the great solemnity with which he kept the day (Caldw. vi. 630).

Time was and the council of Scotland wrote letters to the king and the council of England recommending that Dunbar should be appointed single commissioner of the borders for both kingdoms (Reg. P. C. Scott. vi. 490). The commission was 1603 the king's own appointment. Dunbar professed to James Melville that to himself personally the mission was a painful one, and that he desired to leave Scotland with the satisfaction of Blackness,—who had been concerned in holding the castle of Dumfries, contrary to the king's intention. Dunbar professed to James Melville that to himself personally the mission was a painful one, and that he desired to leave Scotland with the satisfaction of Blackness (Caldw. vi. 634). These commissions were, however, merely intended to facilitate a reconciliation between the two nations, upon the terms in which their oports to the ministers were spurned, he did not scrupule to strain law unduly in order to secure a verdict for the king. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25). In the end of June of this year he came to Scotland as commissioner to the assembly of the Kirk. It was a knavery of the Garter at Windsor (Balfour, Annals, ii. 25).
In the same February he was named a member of the newly established ecclesiastical court of high commission for the province of Glasgow (ib. viii. 417). On 19 Aug. he was constituted an ex officio member of the new University of Scotland, in order to avoid the abuses occasioned by a multiplicity of offices (Cat. State Papers, Dom. Scot. 1561-1577). He was nominated a commissioner of the general assembly summoned by the king 'out of grace and in the interests of peace and concord,' and presided in absentia at Glasgow on 6 June 1610. Through his influence and influence of his friends and acquaintances, the queen was able to preserve her right to the Scottish bar on 19 Jan. 1724. At first he was not very successful. In 1728, however, he published his 'Remarques sur les Décisions du Tribunal de l'Etat from 1710 to 1728,' a carefully executed work, which drew attention to his abilities. From this time his progress was steady and he was sent to Scotland to be buried in the collegiate church of Dunbar. Here an ornate and elaborate monument has been erected to his memory, with his figure in knightly armour in the attitude of prayer.

Archbishop Spottiswoode, who was naturally inclined to take a favourable view of Dunbar's policy, describes him as follows: 'A man of deep wit, few words, and in his majesty's service no less faithful than fortunate.' By his wife Catherine, daughter of Sir Alexander Gordon of Geltish, and his second wife of Cardinal Beaton, Dunbar had two daughters: Anne, married to Sir James Home of Colddoun, Berwickshire, by whom he had a son, James, third earl of Home [q. v.]; and Elizabeth married to Theophilus Howard, lord Walde, afterwards second Earl of Suffolk [q. v.]

[Reg. P. C. Scotl. vols. iii.-viii.; Cat. State Papers, Scotl. State Papers, Dom. Scot. 1561-1577; Sir James Melville's Memoirs (Bannatyne Club); Moyse's Memoirs (Bannatyne Club); Balfour's Annals; Histories of Calderwood and Spottiswoode; Gardiner's Annals of the English Statesmen, pp. 397-8; Douglas's Scottish Peerage (Wood), i. 453-4.]

T. F. H.
and Alexander Carlyle. By the presbytery of Edinburgh he was licensed a preacher of the kirk in 1745, the year of the rebellion. On the approach of the rebel army Home enlisted in the college company of volunteers formed for the defence of Edinburgh. When the surrender of the city was decided on, he and a few companions made their way to Dunbar, where Sir John Cope gave them a reception. On the 11th of Feb. 1746, he joined the army on horseback, and offered his candidacy to Garrick, who refused it. Home's Scottish friends advised his return to Scotland, where he was received with enthusiasm, and had a long and successful run. But the ruling party in the kirk regarded the enterprise as an outrage. They opposed it on principle to theatrical representations, and that it had been written by a minister, and its performance attended by other ministers, seemed to them serious aggressions of the offence. Portions of the play were denounced, too, as profane. A war of pamphlets ensued against Alexander Carlyle [q.v.], one of the ministers who attended the performance, was prosecuted by the kirk. Home himself was cited to appear before the presbytery of Haddington, but delayed obeying the summons.

In February 1757 he went to London, and on 14 March Rich produced 'Douglas' at Covent Garden, Barry playing Young Norval, and Peg Woffington Lady Randolph. Its success was decided, and it was published. Gray said that it had 'retrieved the true language of the stage, which had been lost for two hundred years.' Hume described it in the "deodacatory prose" of his 'Four Dissertations' addressed to Home (1757) as 'one of the most interesting and pathetic pieces that ever exhibited in the theatre,' and he credited Home with 'the true taste and genius of Shakespeare and Otway, refined from the unhappy barbarism of the one and licentiousness of the other.' Home, pastor of the church of Edinburgh, already known by two famous tragedies produced at Edinburgh. It does not appear that Home took any notice, or was even aware of, this attempt at mystification.

After his return to Scotland, Home was introduced by Lord Milton [see FLETCHER, ANDREW, LORD MILTON] to Archbishop Campbell, dalcet, and came to know the Earl of Bute. But treated me with some consideration. Meanwhile Home was engaged on his tragedy of 'Douglas,' founded partly on the then popular Scottish ballad of 'Child Maurice,' and the 'Gill Morison' of Percy's 'Reliques.' Hume thought highly of the drama, like other Edinburgh friends who read it in manuscript. Again, in February 1759, the play was produced at Drury Lane, and Home treated the audience with a sort of triumphal entry. When the 12th of March arrived, he read the libretto of 'Douglas,' and was received with enthusiasm. But the play was not produced, and Home was not invited to take a seat in the general assembly of the Kirk which he went from London regularly to attend, speaking occasionally in support of the church policy of his friend Dr. Robertson. When Bute resigned the premiership, Home ceased to be his secretary, but they still maintained friendly relations. On 29 Feb. 1760, Home's return to Scotland, accompanied by his wife, was unambiguously received by the presbytery, but were cut short by his resignation of his charge on 7 June 1757, two years after he had preached at Athlathanford, where he was cheered with "drew tears from many of his people." (Postscript to Scots Magazine, 1757, p. 274).

In 1770, when he built himself a house not far from the shores of the Clyde, and was playing for the Porteous family, he did not accept any payment (Mackenzie, i, 34).

Soon after his resignation Home was appointed private secretary to Lord Bute, and continued in this position until he was sent to London in 1770. In his letter to Lord Bute he asked for a house in the city, but was told that it would have been if Sterndall and Hopkins had put it into metre.

In April 1776, then in London, Home was appointed in the company of Adam Smith for Edinburgh, and the whole thing was failing. They unexpectedly met Hume at Morpeth, on his way to London, and Home accompanied the invalid to Bath. Home recovered in a diary Hume's sayings and doings during these journeys (printed by Mackenzie, i, 168-82, and in Burton's Hume, ii, 495, 504). Probably during his visit to Bath Walter Scott, then a boy, was introduced to Home (Lockhart, Scott, ed. 1850, p. 7). Scott saw afterwards a frequent guest at his villa near Edinburgh (ib. p. 38). In July Home accompanied Hume back to Edinburgh, and the latter, before dying in August 1776, added to his will the codicil leaving to Home 'ten dozen of my old earlet at his choice, and a single bottle of that other liquor called port.' 'I also leave to him,' Hume proceeds, 'six dozen of port, provided he should demand John Home, that he has himself alone finished that bottle at two sittings. By this concession he will at once terminate the only two differences that ever existed between the two men in temporal matters'. David preferred port to claret, John claret to port. When a high duty on French wine was imposed in Scotland, Home at Looe arrived at the same time a known epigram condemning port as poison. On 21 Jan. 1778, and signally
failed, the last of Home's acted dramas, 'Alfred.' In the same year he indulged his old military tastes by entering the South fusiliers, a regiment led by Henry, duke of Buccleuch. Even after more than one fall from his horse, which did some permanent injury to his brain, it was with difficulty that his friends persuaded him to abandon soldiering. In 1779 he left Kirkwall and settled in Edinburgh, where he was received with veneration, and he liberally entertained the surviving friends of his youth. Scott has given a pleasant account of his hospitalities (Misc. Works, i. 388-6). In 1802 appeared his last work, 'The History of the Rebellion of 1745,' dedicated by permission to the king. He had originally intended it for posthumous publication, but he modified its tone, to its disadvantage from every point of view, in order to fit it for publication in his lifetime and for acceptance by George III. The cruelties of the Duke of Cumberland after Culloden, for instance, are omitted, but the work has some historical value as a record of Home's personal experiences. He died in his eighty-sixth year, 5 Sept. 1800, at Merchiston, near Edinburgh, after some years of much bodily and mental infirmity.

In 1770 Home made a happy, although childless, marriage with Mary, daughter of William Home, minister of Forth in 1746 to 1785 (Hew Scott, Fasc. Escl. Scot. pt. ii. 415). The lady was not particularly attractive. Home is said to have asked him 'how he could ever think of marrying a woman, and have received the reply, 'Ah! Madam, if I had not, who else would have taken her?' (Home's Letters, p. 321).

Home's collected works were published in 1822, edited with a memoir by Henry Mackenzie, author of 'The Man of Feeling.' The collection omits some minor pieces printed in vol. ii. of 'Original Poems by Scottish Gentlemen,' 1705, as well as the letter of A. T. Blacksmith 'on the public worship of the church of Scotland' (London, 1750; 2nd edition, Edinburgh, 1820), which has been doubtfully ascribed to Home. A portrait by Raeburn is in the National Portrait Gallery.


F. E.

HOME, ROBERT (1751-1814), painter, son of Robert Boyne Home, army surgeon, of Greenlaw Castle, Berwickshire, and brother of Sir Everard Home, bart. [q. v.,] for which three years he was a pupil of Angelica Kauffmann, R.A., and studied under her. In 1770 and 1771, and again in 1778, he exhibited portraits at the Royal Academy. About the middle of 1779 he went to Dublin, where he practised for some years as a portrait-painter, and was a frequent contributor to exhibitions there. In 1781 he sent from Dublin to the Royal Academy 'Zadig discovering Astarte,' which was engraved by F. Haward. In 1789 he returned to whose encouragement and hospitality he owed, shortly afterwards, to return. In 1787, when he was settling at Lucknow, was several years chief painter to the king of Oude, and amassed a considerable fortune, for a painting ceremonial pictures. After residing at Ca'pore, 12 Sept. 1834, aged 83 (Ingal Directory and Annual Register, 1835).

In 1797 he sent home to England for exhibition at the Royal Academy.'The Family of the Mysore Princes as Hostages by the Marquis Cornwallis' and 'The Death of Colonel Morehouse at the Storming of Bangalore.' At Hampton Court, 1799, Home, painting in Home of 'The Shaz Zumeen, King of Kadi, receiving Tribute,' presented by Sir Everard Home in 1839. Home made numerous topographical drawings in India, and published in 1794 'Select Views in India.' Moreover, Home's picture of Tipoo Sultan,' representing scenes in the campaign, and in 1796 six views of Serangapatam, illustrate 'A Description of Serangapatam, the Capital of Tipoo Sultan.' Home painted in India full-length portraits of Marquis Wellesley as commander-in-chief, and of the Duke of Wellington (as Colonel Wellesley), when he was governor of Mysore. Both portraits have been engraved, and the portrait were well drawn and painted, but not of surpassing interest; many of them were destroyed. He had two sons in the Indian army, one of whom fell at the battle of Sobran.

[Redgrave’s Dict. of Artists; Seguier’s Dict. of Painters; Royal Academy Catalogues.]

HOME, ROBERT (1837-1879), colonel royal engineers, born in the island of Anglesey, in north Wales, on 29 Dec. 1837, was eldest son of Major James HOME, who served for some years in the 39th regiment, and afterwards settled in Ireland as a land-agent. Robert Home was early thrown on his own resources, and was a short time during the Crimean war, commissioning the artillery and engineers were thrown open to public

In 1877 he was a second time sent to the East, on this occasion as British commissioner for the delimitation of the boundaries of British India. He had all but completed the work when he learned that Lord Selborne had come home to die in London on 29 Jan. 1879, at the age of forty-one. He married, in Feb. 1864, a daughter of J. Hunt, a Dublin barrister. They had four children, six children, four sons and two daughters.

Home's real work (according to the 'Times' of 31 Jan. 1879) was known to 'a comparison was a much smaller circle, but that circle comprised most of those whose hands the destinies of the empire have been entrusted during the last two administrations... It will be found that most of the statesmen who have been engaged in the difficult work of the last few years attribute the assistance derived from Colonel Home's genius and grasp of facts.'

Home achieved his first literary success in a little anonymous anonymous on army administration. His principal work, 'A Précis of Modern Tactics,' was at the time of its publication (1873) one of the very few English books on the subject, and it stood in the best in our language. He translated Baron Steffen's 'Military Reports' in 1872, and a French work on the 'Law of Recruiting' in the same year. He was at one time a frequent contributor to the 'Quarterly Review,' 'Macmillan's Magazine,' and other periodicals.

He was a fellow of the Royal Geographical Society, and an associate of the Society of Territorial Officers. A stained-glass window was placed to his memory in Rochester Cathedral by public subscription.

[Despatches; Corps Records; Times, 31 Jan. 1879.]

R. H. V.

HOME, WILLIAM, eighth Earl of Home (d. 1761), second son of Alexander, seventh earl, by his wife, Lady Anne, second daughter of William Ker, second marquis of Lothian, succeeded his father in 1750. He obtained a cornet's commission in the second regiment of dragoon guards 13 May 1736, and a troop in Churchill's dragoons in May 1745. In June 1743 he received a captain's commission in the third regiment of dragoon guards, with which he served on the continent. Being in Scotland at the time of the rebellion in 1745, he offered his services to Sir John Cope after he landed at Dunbar, only bringing with him two body servants. Along with the Earl of Loudon he was sent to mark out a camp near Musselburgh, but they returned soon after with the news that the highland army were in full march towards them. At
the battle of Prezantons (21 Sept. 1745),

Homer, with Loudon, assisted Cope in his vain attempt to rally the dragoons. He was afterwards appointed to the command of the Glasgow volunteers, at a salary of one hundred foot, which in December was sent to the defence of Stirling. In 1749 he was promoted major of the third regiment of foot-guards, in 1760 colonel of the foot, and in 1762 colonel of the 29th foot. On 16 April 1767 he was made governor of Gibraltar.

His term of office was uneventful. He died at Gibraltar 28 April 1761; being then a lieu-tenant-general of the army at the elections of 1741, and on several subsequent occasions, he was chosen a representative peer of Scotland. He was married, 25 Dec. 1742, to Mrs. Laws of Alhabemarle Street, London, but had no issue, and was succeeded by his brother Alexander, ninth earl.


T. C.

HOMER, HENRY, the elder (1719–1791), miscellaneous writer, son of Edward Homer, gentleman of Suttontown, Warwickshire, was born in 1719, and educated at Oxford, where he matriculated on 26 June 1730 as a member of University College. He became a demy of Magdalen College in 1737, and graduated B.A. in 1740, M.A. in 1743. He was appointed rector of Birdbury, Warwickshire, and vicar of Wolloughton in 1764; and chaplain to Edward, lord Leigh, lord high steward of the university of Oxford. From 1744 to 1779 he also held the living of Anstey, Warwickshire. He died on 24 July 1791, and was buried at Birdbury. Of his seventeen children, none survived, (see below), Henry and Philip Brachbridge were separately noticed.

His works are: 1. An Essay on the Nature and Method of ascertaining the specific Shares of Proprietors upon the Inclosure of Common Fields; with Observations on the Inconveniences of Open Fields, and upon the objections to this Inclosure, particularly as far as they relate to the Public and the Poor.
Note on the Dictionary

The Dictionary of National Biography comprises the following distinct works:

1. *The D.N.B. from the earliest times to 1900.*

   In two alphabetical series:
   
   Vols. I-XXI.
   
   Vol. XXII (Supplementary).
   
   At the end of each of the 21 volumes is an alphabetical index of the lives in that volume and of those in vol. 22 which belong to the same part of the alphabet.

2. *The Twentieth-Century D.N.B.*

   (a) *1901–1911,* three volumes in one.
   
   (b) *1912–1921,* with an index covering 1901–1921.
   
   (c) *1922–1930,* with an index covering 1901–1930.


   An epitome of the main work and its supplement to 1900 in one alphabet, followed by an epitome of the Twentieth-Century D.N.B. in one alphabet.
reputation as a representative of pert and cunning chambermaids, and her Patch in the ‘Busy Body,’ her Kitty in ‘High Life below Stairs,’ her Audrey, and other similar characters, won her a good reputation. When, however, she essayed Lydia Languish at the Haymarket and other ambitious parts, she failed. The ‘Dramatic Magazine,’ 1 Aug. 1839, admires her as the representative of waiting-maids and milliners, but ‘does not possess the refined and delicate manners requisite for the heroines of genteel comedy.’ Her Maria Darenting in ‘The Happiest Day of my Life’ was by no means good (l. 161). Charles J. Mathews speaks of her as a young and pretty woman, inimitable as the Bride in the ‘Happiest Day of my Life,’ Cowpall, and other similar characters. Her representation of Lady Clutterbuck in ‘‘Used up,’” of which she was the original exponent, he calls ‘delicious,’ adding that every word she spoke was a gem. Her ‘intelligent by-play and the crisp smack of her delivery gave a filip to the scene when the author himself had furnished nothing particularly witty or humorous’ (Letter quoted in Memoir of Henry Colman, 296-94). The original Chicken in ‘Douglas Jerrold’s Time Works Wonders,’ Polly Briggs in his ‘Rent Day,’ and Sophia Haywood in his ‘Housekeeper’s’ are already in his diary, 19 July 1837, says: ‘Spent half an hour with Humby, and engaged her for 6d. 10s. a week’ (l. 78). She appears to have been acting in 1841, and in the autumn of 1849 was at the Lyceum, but performances, with the dates of her retirement from the stage and death, are untraceable. The late E. L. Blanchard said that she had been seen alive and in obscurity a very few years ago. Not a too delicate epigram upon her did something to popularise her name. Her first intention was to appear as a singer; her voice, however, gave way, and her musical performances rarely extended beyond singing chambermaids. Humby practised as a dentist in Westminster, Stroud, and died in Guernsey. Mrs. Humby subsequently married a stonemason residing at Castelouin Villas, Hammersmith.

[Books cited: Genest’s Account of the English Stage; Theatrical Observer, vols. viii. viii. viii. Dublin, 1809-11; Dramatic Mag. 1829; Our Actresses, by Mrs. Barou Wilson, 1844; private information.] J. K.

HUME. See also Hume.

HUME, ABRAHAM (1631-1684), antiquary, son of Thomas F. Hume, of Scottsford, was born at Hillsborough, co. Down, Ireland, on 9 Feb. 1614. He was educated at the Royal Belfast Academy, Queen's University College, Dublin. On leaving Trinity College he was for some time mathematical and English teacher, first at the Belfast Institution and Academy, and afterwards at the Liverpool Institute and Collegiate Institution. In 1643 he graduated B.A. at Dublin, and received the honorary degree of LL.D. at Glasgow. In the same year he was ordained deacon by the Bishop of Clonfard and consecrated for four years without stipend at St. Augustine's, Liverpool, was appointed in 1647 vicar of the new parish of Vauxhall in the same town. In 1649 in connection with Joseph Mayer and H. C. Piddock, he established the Historic Society of Lanca- shire and Cheshire, of which he was the mainstay for many years. He instituted the first state of local taxation with some Liverpool parishes, which threw great light on their moral and spiritual condition. During 1657 and 1658 he sent to the ‘Times’ newspaper summaries of his previous year's work in his parish. These attracted much attention, and had the effect of modifying public opinion on the alleged idleness of the clergy. In 1658 and 1659 he gave evidence before select committees of the House of Lords, the first on the means of divine worship in populous places, and the second on church rates. In 1667 he was sent on a surveying tour by the South American Missionary Society, an able and especially Chilean and Peru. On the visit of the Church Congress to Liverpool in 1689 he acted as secretary and edited the report. He was vice-chairman of the Liverpool school board 1870-6, and secretary of the Liverpool bishopric committee 1873-80. For a long time he ardently advocated the formation of the Liverpool diocese. On the accomplishment of the project in 1880 he designed the new episcopal seal. He took an active part in most of the public, scientific, educational.
Hume was a fellow of the Royal Society, the Society of Antiquaries, of the Royal Society of Northern Antiquaries at Copenhagen, and many similar associations. He died unmarried on 26 Jan. 1776, and was buried at Afield cemetery, Liverpool.


[Brief Memoir of Hume by John Cooper Morley, Liverpool, 1887; Liverpool newspapers, 22 Nov., 1884; Men of the Time, 1st ed., 1887, personal knowledge.] C. W. S.

HUME or Hume, Alexander (1600–1900), Scottish poet, was born about 1600, probably at Polworth, Berwickshire. He was the second son of Patrick Hume, fifth lord of Polworth and founder of the Marchmont family. He may have graduated B.A. of St. Andrews University about 1674; he afterwards studied law for four years in Paris. A versified autobiographical epistle addressed by Hume about the age of thirty to Gilbert Moncreif, the royal physician, is said to have preserved regarding his early career. He states that after qualifying for the bar at Paris he passed three miserable years vainly waiting in the Edinburgh legal profession for suitable employment, he resorted to court. But in this likewise he found no satisfaction, and at length, forsaking the ways of the world, he became a clergyman. He was ordained at St. Andrew’s in 1657. From 1658 till his death, 4 Dec. 1699, he was minister of Logie, near Stirling. As a clergyman he found scope for his ardent puritanism, to which he gave strenuous expression both in prose and verse. He married Marjory daughter of John Duncanson, dean of the Chapel Royal. She died about 1652, and by her he had a son, Caleb, and two daughters, who survived him.

Hume’s older son, more likely the Hume himself to have been one of the antagonists in the extravagant combat of wits known as ‘The Flyting betwixt Montgomerie and Polwarth,’ and his ‘A Description of the Day Estivall,’ a lyric on a summer day, and a piece on the destruction of the Armada, characteristically entitled ‘The Triumph of the Lord after the Manner of Men, and subduing to the Defeat of the Spanish Navie,’ 1588. The former shows, besides an appreciation of scenery, lyrical grace and religious feeling. The latter, written in heroic couplets and closing with a stirring magnificat of four closing couplets, has something of the resonance of a Hebrew song of victory. Both poems, with the poetical ‘Epistle to Moncreiff,’ in Sibbald’s ‘Chronicles of Scotland,’ and ‘The Day Estivall’ is included in Leyden’s ‘Scottish Descriptive Poetry,’ 1805, and Campbell’s ‘Specimens of the British Poets,’ 1819. Hume was also author of some verses in Adamnan’s ‘Kilmarie,’ London, 1617.

Hume’s ‘Hymns and Sacred Songs, accompanied by an Address to the Youth of Scotland,’ after apparently circulating for a time in manuscript form, was published at Edinburgh by Robert Waldegrave in 1699. Drummond of Hawthornden presented to Edinburgh University one of the probably only the three extant copies of this volume which was reprinted for the Bannatyne Club in 1832. His stern view of life is illustrated in his address to the Scottish youth, who are solemnly warned against reading ‘profane sonnets and ballads of love, the fabulous fables of Palmerine, and such like ravies,’ of which popery is the appropriate goal. A rousing appeal to the clergy, entitled ‘Ane adovt Aminjonuis to the Minister of Scotland and the Ministrer Brother’ (inserted in an appendix to the Bannatyne volume) is attributed to Hume; it was first published in 1699. It well fits the description of an address by “Dr. Row,” in his pamphlet ‘History of Scotland,’ says Hume ‘left behind him in the write to the Kirk of Scotland,’ warning against a relapse into pravity as leading to popery, and modifying the necessity of the religious life to ecclesiastical forms. A copy, believed to be unique, of Hume’s ‘Ane treatise of Conscience,’ Edin. 1694, 12mo, is in Edinburgh University Library. Hume is also said to have written ‘Of the Felicities of the World to come,’ Edin. 1694, 12mo; and ‘Four Discourses of Praises to God,’ Edin. 1694, 12mo.


Hume, Alexander (d. 1652), of Kennethead, co. Down, was a member of the Humes of Logie. He was the eldest son of Adam Polwarth, with whom he was more likely the Hume himself to have been one of the antagonists in the extravagant combat of wits ascribed to ‘The Flyting betwixt Montgomerie and Polwarth,’ and his ‘A Description of the Day Estivall,’ a lyric on a summer day, and a piece on the destruction of the Armada, characteristically entitled ‘The Triumph of the Lord after the Manner of Men, and subduing to the Defeat of the Spanish Navie,’ 1588. The former shows, besides an appreciation of scenery, lyrical grace and religious feeling. The latter, written in heroic couplets and closing with a stirring magnificat of four closing couplets, has something of the resonance of a Hebrew song of victory. Both poems, with the poetical ‘Epistle to Moncreiff,’ in Sibbald’s ‘Chronicles of Scotland,’ and ‘The Day Estivall’ is included in Leyden’s ‘Scottish Descriptive Poetry,’ 1805, and Campbell’s ‘Specimens of the British Poets,’ 1819. Hume was also author of some verses in Adamnan’s ‘Kilmarie,’ London, 1617.

Hume’s ‘Hymns and Sacred Songs, accompanied by an Address to the Youth of Scotland,’ after apparently circulating for a time in manuscript form, was published at Edinburgh by Robert Waldegrave in 1699. Drummond of Hawthornden presented to Edinburgh University one of the probably only the three extant copies of this volume which was reprinted for the Bannatyne Club in 1832. His stern view of life is illustrated in his address to the Scottish youth, who are solemnly warned against reading ‘profane sonnets and ballads of love, the fabulous fables of Palmerine, and such like ravies,’ of which popery is the appropriate goal. A rousing appeal to the clergy, entitled ‘Ane adovt Aminjonuis to the Minister of Scotland and the Ministrer Brother’ (inserted in an appendix to the Bannatyne volume) is attributed to Hume; it was first published in 1699. It well fits the description of an address by “Dr. Row,” in his pamphlet ‘History of Scotland,’ says Hume ‘left behind him in the write to the Kirk of Scotland,’ warning against a relapse into pravity as leading to popery, and modifying the necessity of the religious life to ecclesiastical forms. A copy, believed to be unique, of Hume’s ‘Ane treatise of Conscience,’ Edin. 1694, 12mo, is in Edinburgh University Library. Hume is also said to have written ‘Of the Felicities of the World to come,’ Edin. 1594, 12mo; and ‘Four Discourses of Praises to God,’ Edin. 1594, 12mo.

[Wodrow’s Sufferings of the Church of Scotland; Lamb’s account in Wodrow’s History of the Scottish Church. T. F. H.]


Hume, Alexander (1809–1851), Scottish poet, born at Kelso on 1 Feb. 1809, was the eldest son of Walter Hume, a retail trader. He speaks with gratitude of his early education at Kelso, and was permanently impressed by the beautiful scenery of his native country. He was still a boy when his family removed to London, where he rejoined in 1822 or 1823 a party of strolling players for a few months, undertaking a variety of characters, and singing specially a song entitled ‘A Young Boy.’ Through the kindness of a relative he obtained a situation in 1827 with the London agents of Berwick & Co., brewers, of Edinburgh, where he ultimately secured a position of trust. Hume joined the Literary and Scientific Institution in Aldersgate Street, became a good debater, and wrote his ‘Daft Watts’ for the magazine of the same name. Writing his first Scotch lyrics. In 1837 he married, and in 1840, owing to bad health, travelled in America. Returning he became London agent for Messrs. Land, well-known Corn-brokers. In 1847 he re-opened in America for the benefit of his health. He died at Northampton in May 1851, leaving a wife and six children.

Hume dedicated an early issue of his songs to Allan Cunningham, and his collected ‘Poems and Songs’ appeared in 1846. ‘Sandy Allan,’ one of his best lyrics, is in the anthology of minor Scottish singers, ‘Whistle and Ink,’ 1832–47. Hume’s poem ‘Enigma’ is full of vigorous and fresh in sentiment and expression.

[Roger’s Modern Scottish Minstrel: Irving’s Scottish Minstrel.] T. B.

Hume, Alexander (1811–1859), Scottish poet and musical composer, was born in Edinburgh, 7 Feb. 1811. After receiving an elementary education he worked for a time at cabaret and theatre singing, and became a singer, he became tenor in St. Paul’s episcopal church, and chorus-master in the Theatre Royal. He devoted much of his leisure to reading, and was the youngest of the Glassites, and it is likely that the arrangement of their musical material was his earliest work as a musician. About 1855 Hume settled in Glasgow, where he worked at music and increased his poetical and musical reputation. He frequently contributed lyrics to the Edinburgh Musical Magazine.


Hume was shot by bushrangers at Gunning, New South Wales, in January 1840.

[Gen., Mag. April 1850, pp. 434-6; Labille's Hist. of Victoria, 1874, p. 188-322; Sturt's Journal of a Navigating Expedition of Southern Australia, 1833, pp. 4-150; Bowkirk's Port Phillip Settlement, 1883, pp. 80-93, with portrait; Bevan's Australian History (1879, p. 99).]


G. C. B.

Hume, Alexander Hamilton (1797–1873), Australian explorer, was born at Paramatta, New South Wales, on 18 June 1797. His father, Andrew Hamilton Hume, was born in the parish of Hillaring, Down, in 1762, a daughter of the Rev. John Kennedy, rector of Nettlestead, Kent; she died 14 Aug. 1847, aged 80. Alexander was educated by his mother. When seventeen, he went to his brother, John Kennedy Hume, an uncle, his brother, John Kennedy Hume, who was a missionary among the mountain tribes, and in 1814, discovered Bong Bong and Berima. He spent the greater part of the next eleven years in exploring the mountains, and in 1818, on the recovery of his brother, Hume, for a time continued to manage his affairs, but in 1818 he was removed to private secretary with his relative Archibald Douglas, eighth earl of Angus, whose father-in-law, James, had withdrawn his confidence from the Ruthven lords, to remain in the north of Scotland.

During the exile of the Ruthven party at Newcastle, Hume returned to England, studied extensively, devoting himself especially to philosophy, and was strongly interested in Angus and his cause. He was returned to Scotland in 1818, and between that date and 1818, when Angus died, Hume supported his patron's policy in a series of letters (preserved in the 'History of the House of Douglas and Angus') on the doctrine of obedience to princes. A discussion of a sermon on the same theme by the Rev. John Craig (1622–1690) is the subject of an elaborate 'Conference between the Earl of Angus and Mr. David Hume', which is printed in Calderwood's 'History of the Kirk of Scotland.' He was probably again in France in 1818. According to the 'True Travels of a Captain John Smith, governor of Virginia (chap. i.), Smith about that year grew acquainted (at Paris) with one Master David Hume, who, in making proposals to him, gave Smith letters to his friends in Scotland to prefer him to King James. His authorship of French tracts and the publication of his Latin works at Paris is immemorial. Of this he maintains only the first part, 'Tractatus I' (London, 1695), but the second part is in the collections of Sibbald and Wodrow. Ayton, to the question of union was that of the relative importance of divinity and philosophy. Hume showed himself a spirited and persistent polemic in discussing the theme, first with Law, bishop of Orkney (afterwards archbishop of Glasgow), from 1698 to 1711, and then with Cowper, bishop of Galway (Calderwood, History of the Kirk of Scotland, vol. vii. and viii., Wodrow Society's ed.). He was also responsible for the same time for De Episcopato, May 1, 1690, Patricio Simonsino.

Hume's sense of the historical importance of his house led to Hume's 'History of the
Hume, 214

Hume

House of Wedderburn, written by a Son of the Family year 1611." Beginning with David, the first laird of Wedderburn, about the end of the fourteenth century, this work closes with an account of Hume's own early career in connection with that of his elders and forebears, along with the Barony of Hume, it is dedicated. It is a curious and ingenious eulogy. It remained in manuscript till 1818, when it was printed by the Abbot's Club of Edinburgh. An imposing family history is Hume's 'History of the House of the Race of Douglas and Angus,' printed at Edinburgh in 1644 by Evan Tyler, the king's printer. The title-pages of the earlier copies vary, some having no date, others being dated 1648, while others still have the title, 'A General History of Scotland, together with a particular History of the Houses of Douglas and Angus.' The confusion is due to the difficulties of Hume's daughter, Anna Hume [q.v.], in getting the work published, owing to the opposition of William Douglas, eleventh earl of Angus, who resented the use which Hume, his brother, made of some of the materials supplied him from the family archives. Hume is thought to have finished the history between 1629 and 1630, the year (it is conjectured) of his death. In the preface to the edition of T. W. T. Rudiments, 1711, it is pointed out that the first editor had been very insufficient, leaving to the new editor the task of recovering the text by scrupulous examination of the author's manuscripts. The work begins with Sholto Douglas, conqueror of Donald Bane, and concludes with Archibald Douglas, eighth earl of Angus (1555-1611), and is ascribed to that earl. The tenth earl's son, William Douglas, eleventh earl, afterwards first marquis of Douglas [q.v.], is said to have threatened its publication in order that Hume's work might be superseded, but owing to the good offices of Drummond of Hawthornden the threat came to nothing.

Hume's other prose writings of importance are his unpublished attack on Camden, his depreciatory view of Scotland, written in 1617—'Cambraria: id est, Examen nonnullorum unijicul Cambronia in Britannia,' &c.—and a work entitled to Charles I (Paris, 1626), entitled 'Apologia Basiliae, seu Machiaveli Ingenium Examinatum, in libro quibus inquisitum Princesse.' A notice in the 'Biographie Universelle' likewise credits him with an attempt, suggested by James I,

to reconcile Dumoulin and Tilenus on the subject of justification, and also with 'Le contrat' d'Aussain; ou Economies de la vie des Jesuits' (1612), and 'L'Assassinat du Roi; ou Maximes du Vieil de la Montagne pratiquees en la personne de defunt Henri le Grand' (1617).

Hume wrote Latin poems when very young, and received the commendation of George Buchanan. His 'Daphn-Amaryllis' was produced at the age of fourteen. His 'Drame de l'Honneur' was incorporated in Arthur Johnston's 'Delicie Postarum Scotiae.' When Prince Henry died Hume wrote a memorial tribute entitled 'Princeiri Virtutis,' and in 1617 he welcomed the king back to Scotland in his 'Regi suo Gratulatio.' As a poet Hume is fresh and vigorous, displaying intimate knowledge of the best Latin models. His Latin poems were twice issued in Paris, in 1632 and 1639 (Michelet, Les Ecosais en France, ii. 290), the second time with additions under the care of his son James, and with the title: 'Davide Humi Poetae Communit Poemata Omnia. Accessere ad finem Uniprometa et Preliquum ad Lipsiam soluta oratione.' His daughter Anna and son James (j. 1639) are separately noticed.

[Works mentioned in text, especially introd. to Abbot's Club, 1644, when the First Scottish Privy Council; Irving's Scottish Poetry; Chambers's Eminent Scotsmen; Sir William Fraser (Douglas) Book.]

HUME or HOME, SIR DAVID, OF CROSSHORN, LORD CROSSHORN (1614-1707), second son of Sir James Hume or Home of Blackadder, Berwicksire, created a baronet of Nova Scotia in 1674, by the British Privy Council, was knighted, and raised to the nobility of Scotland by charter in 1674. In November of the following year he was appointed a lord of the justiciary, and was shortly afterwards knighted, and granted a seat on the Bench. He held his seat on the bench by the title of Lord Crossgill, on 1 Nov. 1689; on 22 Jan. of the following year was appointed a lord of the justiciary, and was shortly afterwards knighted. Professor of Law in the University of Edinburgh, he was successively a member of the House of Lords and House of Commons, and was afterwards knighted by the Duke of Argyle's expedition in 1685 arrested on suspicion, but soon after the collapse of the enterprise he was set at liberty.

On 3 June 1687 Hume was admitted advocate; he was admitted without trial of his qualifications. He represented that he had studied law abroad in company with Lord Reidford, one of the lords of session, Sir Patrick Plowden, and Sir John Lauderdale, who were prepared 'to give testimony regarding his diligence and proficiency in that study.' He ingeniously admits in his 'Domestic History' that his reason for petitioning to be admitted in this fashion was that he considered himself 'so rusted in the study of law that he could not venture to undergo the ordinary examination (p. 43). Hume was among the first justices nominated by King William after the revolution, and one of the four appointed by the privy council in October 1689 'to give his attendance for passing bills of suspension and all other bills according to the form.' He took his seat on the bench by the title of Lord Crossgill, on 1 Nov. 1689; on 22 Jan. of the following year was appointed a lord of the justiciary, and was shortly afterwards knighted. In May 1692, when the great fire in the market meat, Edinburgh, broke out in the middle of the night in the lodging immediately below his house, he and his family were saved, as were many others, by Daniel Forbes of Callan in a letter to his father mentions, 'among many rude sights' that were witnessed that night, 'Corser a naked with a child under his eckter hopping for his life' (Calton's Papers, p. 52). In November of the following year he was presented to parliament a petition in reference to the loss of his papers in the fire. His petition was remitted to a committee of three, and on their recommendation an act was passed, 31 Jan. 1701, entitled 'An act for proving the tenor of some writs in favour of Sir David Home of Crossgill.' The writs had reference chiefly to the inheritance of Hume, and were discharged in favour of Hume in 1707. In an elegy printed shortly after his death, and republished in Maidment's 'Scottish Elegiac Verses,' 1843, he is described as 'Most zealous for the church, kind to the poor. Upright in judgment, in decisions sure.'

He was the author of a small posthumous volume entitled 'Advice to a Daughter,' Edinburgh, 1771, originally written by him as a letter to his daughter in April 1701. His 'Diary of the Proceedings in the Parliaments and Privy Council of Scotland 21 May 1707-3 March 1707,' printed for the Bannatyne Club in 1828, is of considerable interest as a record of the debates connected with the passing of the Act of Union. The 'Domestic Details of Sir David Hume of Crossgill, one of the Senators of the College of Justice' (4th Ed., 1706-1707, 1707; published at Edinburgh in 1843, gives an account of the main circumstances of his life, with incidental references to the customs of bygone times. A portrait of Hume by Hayman, 1719, is in the possession of Sir John Medina, who was at one time in possession of C. Kirkpatrick Sharpe. Hume was twice married, first to Barbara Weir, relict of William Laurie of Reidcastle, and secondly to the widow of James Smith, merchant, and a grandson, not a daughter as sometimes stated, of Sir Alexander Swinton of Swinton. By his first wife he had two daughters, and by his second two sons.

[Domestic Details of Sir David Hume of Crossgill, 1843; Brunton and Haig's Senators of the College of Justice.]

T. F. H.

HUME, DAVID (1711-1776), philosopher and historian, born at Edinburgh 26 April (O.S.) 1711, was the second son of Joseph Hume of Ninewells in the parish of Duddingston, Berwickshire, 1743, third daughter of Sir David Falconer [q. v.], president of the court of session. The Humes or Humes, who claimed a doubtful descent from the noble family of Home (see Notes and Queries, 1894), are among the earliest of the Scottish families of that name, regarded by some as deriving from the name of the family of Hume. The Humes held the estate of Crossgill in the parish of Duddingston, Berwickshire, and were prominent in the legal profession. David, son of Sir David Falconer, [q. v.], presiding justice of the court of session, was the second son of Sir David Falconer, a man of letters, and died during Hume's infancy. The mother was a 'woman of singular merit,' and though 'young and handsome, devoted herself entirely to the rearing and education of her three children.' The eldest was named John, David, and Catherine. Hume went through 'the ordinary course of education with success.' David is identified with 'David Hume' whose name appears (27 Feb. 1725) in the entry for a man of parts, died during Hume's infancy. Hume's early life was spent in travelling in France as 'intraunt of the class of William Scott, professor of Greek.' The absence of other records leaves unexplored the passion for literary and philosophical emanations which this from this time became Hume's dominant characteristic. A letter to a young friend, Michael Ramsay, dated 4 July 1727, describes his devotion to Virgil and Cicero, and his resolution to become a philosopher in the true sense of the word as well as the intellectual sense. The draft of a letter sent, or intended to be sent, in 1734 to a physician—in all probability George
Cheyne's 'English Malady,' whose 'English Malady' had just appeared—gives a curious account of his mental history (printed in Burton, i. 30-9). He explains that his reflections had led him at the age of eighteen to glide into a philosophical discovery. He abandoned the law, for which he had been intended, feeling an 'insurmountable aversion' to everything but his favourite study, and the training remained; he was not only a good man of business, but capable, as Burton testifies, of drawing sound legal documents in due form. His intellectual labours led to a breakdown of health about September 1729. He made himself worse by poring over classical works of morality. Regular diet, riding, and walking were more efficacious, and about May 1731 he acquired an appetite, and became 'the most sturdy, robust, healthful-like fellow you have seen.'

During the next three years he read the best English, French, and Latin literature, and began Italian. He also accumulated many volumes of philosophical notes. Finding himself still incapable of the effort necessary to put them into form, he thought that a more active life would restore his health. He doubted his ability to be a 'travelling governor,' and resolved to try some mercantile pursuit as the only alternative. At the time of writing this letter (1741) he was at Rheims, recommended to some houses there. He soon found the new occupation 'totally unsuitable,' but his health must have ceased to trouble him. He resolved to retire to some country place in France, to preserve his independence by a rigid frugality, and to devote himself exclusively to intellectual labour. He went to France about the middle of 1734, passed through Paris, and was at Rheims at the time of this letter. He had removed to Nantes, where he spent two out of his three years' stay in France. At La Flèche was the Jesuits' college, at which Descartes was educated. One of the Jesuits was expounding upon a recent miracle, when Hume struck out the argument upon miracles in general, afterwards expounded in one of his best-known essays, and in that essay he refutes to appear to the miracles alleged to have occurred at the tomb of the Abbé Paris in 1783, just before his journey. The 'Story of La Roche,' published by Henry Mackenzie, 'The Man of Feeling,' in the 'Mirror' for 1779, is an imaginary incident of Hume's career at this time (John Home, 'Works,' i. 222). The consolations of religion enjoyed by La Roche make Hume regret his doubts. Mackenzie praises the sceptic's good nature and simplicity, though

In 1737 Hume left France with his 'Treatise of Human Nature,' written chiefly while in London, to supervise the publication. John Locke agreed to give the author 50L, and twelve bound copies for an edition of one thousand copies of the first two volumes of 'Treatise' (bk. i. 4; vol. i., 'Of Understanding,' and bk. ii. 'Of the Passions'). These volumes appeared anonymously in January 1739. Hume thought that a country retirement would not be a good exposure of the explosion of this attempt to produce almost a total alteration of philosophy, and soon after the publication he returned to Nineswells. He sent a copy of his book to Butler, then bishop of Bristol, who, 'Analogy' had appeared in 1738, and who had corresponded with his friend Henry Home of Kames. Hume obtained from Kames an introduction to his friend, and had called upon him in 1738, but they never met each other (Burton, i. 64, 106). The expected explosion was disappointing. Hume says (1 June 1739) that his bookseller speaks of the success of his book as 'sufficient to make a man a gentleman.' His autobiography says that no literary attempt was more unfortunate, 'it fell deadborn from the press.' A review appeared in the 'History of the Works of the Learned' for November 1739, which he afterwards of his own accord reviewed (as he complains in a letter, 4 Aug. 1741), had been started against him, but 'bore down' by the authority of all the good company in town, Hume was extremely to hear that the accusation was supported by the authority of Hutcheson, and especially by Leechman, whose opposition appeared to him 'absolutely incredible.' When Pringle rebuked the author of the 'Treatise' for impropriety, he was answered with a tract, 'On the propriety of theuse of the name of God.' Hume was an admirer of Pringle's assistant, William Weir, who had written a book on the subject of James, Duke of Wiltshire.

Hume had been looking out, in default of the professorship, for a position as travelling tutor. In 1746 he was induced to take a place in the family of the Marquis of Annandale, the marquis was on the verge of at least a temporary insanity. On 5 March 1748 an inquest from the court of chancery in England declared him to have been a lunatic since 12 Dec. 1744. He seems to have been excessively noid social and genial, but was also rude and occasionally presentable, and wrote epigrams and a novel. He applied to Hume through a friend on account of something which 'ennuied' him in the 'Essays on the Study of Letters,' p. 73.) Hume received a preliminary present of 100L, and was to have 300L a year during residence. He took up his abode at Welbeck Near Hall, near St. Albans, Hertfordshire, on 1 April 1746. The establishment was under the management of a Captain Vincent, a cousin of the marchioness, whom Hume describes at first as 'a promising, friendly man.' Difficulties now impossible to unravel arose in 1748, when Hume was informed that the house was in a bad place of residence for the marquess. He afterwards became convinced that Vincent had some sinister motives connected with the management of the estate. Hume died in 1746 near Hall, at Oxford. His works were received the 300L, but was refused the sum of 75L for the quarter just begun, though it had been distinctly stipulated that in the event of his leaving a quarter he was to be paid the whole. Hume observes in his autobiography that the 'appointments' made a considerable accession to his small fortune. He began an action, 'by Kames's direction,' against the estate, but discontinued it on a promise that the trustees would consider his claims. In 1761 they were accordingly considered, and, their justice apparently admitted, subject to a technical objection there was no room for the final settlement is not known (ib. p. 79).

Before returning to Edinburgh Hume accepted an offer to act as secretary to General St. Clair in an expedition intended to operate against the French. General St. Clair was delayed by the profound ineptitude of the government under Newcastle, was sent to attack Port L'Orient. Hume was appointed judge-advocate by the general. There was no doubt that he was one of the key men in the commission. In the army (Burtons, i, 209). He made friends, was shot by the suicide of a Major Forbes, for whom he expresses much affection, and gained some knowledge of military affairs. On 15 March 1748 he drew up an account of the expedition (printed in appendix to Burton, vol. i.) in answer to something attributed to Voltaire. He also acquired some claims to half-pay and judge-advocate, which he did not give up till 1768.

After returning to Nineswells, Hume again accompanied St. Clair on a military expedition to the Low Countries, where he had the advantage of wearing a uniform, which, according to Lord Charlemont, made him look like a 'grocer of the train.' He reached the Hague 3 March 1748, and travelled in the Rhine and the Danube to Vienna, afterwards crossing the Alps to Trent, Mantua, Milan, and Turin, which he reached in June. A short diary to his brother shows that he was chiefly interested in the state of public affairs. He remarked that Germany was a very fine country,
Hume

full of industrious, honest people, and were it united would be the greatest power that ever was in the world. He was greatly impressed with the power of the Rhine, though not anticipating the ecclesiastics of 'Childes Harrold.' These two expeditions were, he says, almost the only interruptions which his studies had received. He returned with increased experience, and 'master of near a thousand pounds.'

His mother probably died (Burton, i. 191) during his last journey. In 1749 Hume returned to London. The essays published or written about this period completed Hume's contributions to philosophy. In April 1748 he appeared his 'Philosophical Essays concerning thePrincipal Seat of Human Understanding,' intended for 'Essays,' &c. This gave the first of a long series of the unfortunate 'Treatise.' It included also the essay 'Upon Miracles,' which (or an early draft of which) he had thought of publishing in the 'Treatise,' but had withstood from fear of giving offence. The 'Philosophical Essays,' in spite of this challenge to the orthodox, attracted some notice, and Hume, living in Ireland, was invited to come over to England by Dr.庄子, and found the literary world entirely occupied with Couperin's 'Free Enquiry.' His books, however, were now beginning to make a mark. A third edition of the moral and political essays appeared in the following November, to which Hume for the first time added his name, thus acknowledging also the 'Philosophical Essays,' which reached a second edition about this time. Hume had published at the end of 1751 his 'Enquiry concerning the Principles of Morals,' corresponding to the third volume of the 'Treatise,' and which was, in his own opinion, the best of all his writings. It came, however, he adds, 'unnoticed and unobserved into the world.' It was followed in 1752 by the 'Political Discourses.' This, he says, was the only work of his which appeared upon its first publication. It attracted notice abroad as well as at home, and was translated into French by Élisarau Maunillon in 1753, and by the Abbé Le Blanc in 1756. The translation passed through several editions, and Hume became an authority in France, where the rising school of economists was stimulated by his clear and original expositions. Adam Smith profited by his friend's arguments, to which he may possibly have contributed suggestions (see Haldane, Adam Smith, p. 20).

Hume's rising reputation was now established in a wide circle. Besides his contributions to philosophy, political and economic studies, he began to review the books which he was reading. He also wrote some remarkable essays upon theology. His 'Dialogues concerning Natural Religion' were written by 1761 (Burton, i. 331), but suppressed till an edition was printed by him in 1767 he published 'Four Dissertations,' of which the first was his 'Natural History of Religion.' From a letter to Millar previous to 1756 (ib. i. 421) it seems that he had got the idea of this essay some years before. He mentions in the same letter 'Some Considerations previous to Geometry and Natural Philosophy,' which may have been a recast of the corresponding part of the 'Treatise.' Dr.庄子 contains Mr. Grose's account of his visit to Hume's house and residence, in 'Hume's Works, ii. 76-7.' He had so early as 1747, upon receiving the proposal to accompany St. Clair's mission to Turin, spoken of certain 'historical projects' to which he could devote himself if he had leisure, and which, he thought, might be facilitated by the information to be gained from the public men with whom he would be associated. However this was, and in the circumstances in which these events took place, opportunities and inducements gave opportunity and motive for a new direction of his energies. Hume had lived with his brother and sister till 1751, when they died. He therefore determined to have a dedication made to set up house with his sister, and after thinking of Berwick they decided upon Edinburgh. Hume moved 'from the country to the town, the true scene for a man of letter.' His friend (Burton, i. 342) that he has '50l. a year, a hundred pounds worth of books, great store of linen and fine clothes, and near 100l. in his pocket.' His sister added 30l. a year and 'an equal love of order and frugality.' They settled in 'Riddel's Land, in the Lawnmarket, near the West Bow,' and in 1753 (ib. i. 330); in 'Jack's Land' in the Canongate, 'land leasing one of the lovely country houses in Edinburgh. During the following winter (1751-2) he endeavoured to succeed Adam Smith in the chair of logic at Glasgow, Smith having become professor of moral philosophy. It was not, though the chance was only temporary (ib. i. 551), and difficult to reconcile with dates, that Burke, then a young law student of about twenty-three, was also a candidate. The clergy opposed. Hume violently, but his friends would have succeeded if the Duke of Argyll had given him the least countenance (ib. i. 370). Directly afterwards (29 Jan. 1752) he was appointed keeper of the library by the Faculty of Advocates, in succession to Thomas Ruddiman [q.v.]. Although attacked for his free-thinking, he was, says, earnestly supported by the ladies (ib. i. 370). The salary was only 40l. a year; but the library, though then a poor one, had a character to recommend it, and was the largest in Scotland, and contained a good collection of British history. Hume was thus enabled to devote himself to his 'historical projects' which he had been working on for some years to come absorbed his whole energies. He told Adam Smith (24 Sept. 1752) that he had once thought of beginning with the reign of Henry VII, but that had afterwards decided upon the reign of James I of Scotland, and that his researches in progress had clearly manifested itself. He has begun, he says, 'with great ardour and pleasure.' Burton notes that his correspondence becomes scantier during the composition of these volumes (ib. i. 552), and that the 'Tragedy of the reigns of Charles I and James I' was published at the end of 1754, having been begun early in 1752. Its reception disappointed him; only forty-five copies were sold in twelve months. (The author of the 'Supplement' to Hume's life ascribes this ill-success to a manceuvre of his publisher, Millar.)}

Hume

regrets his great mistake in attempting so vast an undertaking at five-and-twenty, and says that he had no leisure to review the book (ib. i. 98, 337). Although a comparatively small part of the book is 'recast' in his 'Essays,' the mention of the 'Considerations previous to Geometry,' &c., intended for the 'Four Dissertations,' shows that he had still thought of carrying on the task in 1755. The same doctrines, he says (ib. i. 98), may still succeed if better expressed. His remarks on science are the more remarkable in view of the pamphlets which were written against the enlightenment in Hume's Works, ii. 76-7. He had so early as 1747, upon receiving the proposal to accompany St. Clair's mission to Turin, spoken of certain 'historical projects' to which he could devote himself if he had leisure, and which, he thought, might be facilitated by the information to be gained from the public men with whom he would be associated. However this was, and in the circumstances in which these events took place, opportunities and inducements gave opportunity and motive for a new direction of his energies. Hume had lived with his brother and sister till 1751, when they died. He therefore determined to have a dedication made to set up house with his sister, and after thinking of Berwick they decided upon Edinburgh. Hume moved 'from the country to the town, the true scene for a man of letter.' His friend (Burton, i. 342) that he has '50l. a year, a hundred pounds worth of books, great store of linen and fine clothes, and near 100l. in his pocket.' His sister added 30l. a year and 'an equal love of order and frugality.' They settled in 'Riddel's Land, in the Lawnmarket, near the West Bow,' and in 1753 (ib. i. 330); in 'Jack's Land' in the Canongate, 'land leasing one of the lovely country houses in Edinburgh. During the following winter (1751-2) he endeavoured to succeed Adam Smith in the chair of logic at Glasgow, Smith having become professor of moral philosophy. It was not, though the chance was only temporary (ib. i. 551), and difficult to reconcile with dates, that Burke, then a young law student of about twenty-three, was also a candidate. The clergy opposed. Hume violently, but his friends would have succeeded if the Duke of Argyll had given him the least countenance (ib. i. 370). Directly afterwards (29 Jan. 1752) he was appointed keeper of the library by the Faculty of Advocates, in succession to Thomas Ruddiman [q.v.]. Although attacked for his free-thinking, he was, says, earnestly supported by the ladies (ib. i. 370). The salary was only 40l. a year; but the library, though then a poor one, had a character to recommend it, and was the largest in Scotland, and contained a good collection of British history. Hume was thus enabled to devote himself to his 'historical projects' which he had been working on for some years to come absorbed his whole energies. He told Adam Smith (24 Sept. 1752) that he had once thought of beginning with the reign of Henry VII, but that had afterwards decided upon the reign of James I of Scotland, and that his researches in progress had clearly manifested itself. He has begun, he says, 'with great ardour and pleasure.' Burton notes that his correspondence becomes scantier during the composition of these volumes (ib. i. 552), and that the 'Tragedy of the reigns of Charles I and James I' was published at the end of 1754, having been begun early in 1752. Its reception disappointed him; only forty-five copies were sold in twelve months. (The author of the 'Supplement' to Hume's life ascribes this ill-success to a manceuvre of his publisher, Millar.)
and economical conditions of the time (see Appendix to James I) were then an original addition to more general ones. The dignity and clearness of the style are admirable. The book thus became, as it long continued to be, the standard history of England, and has hardly been equalled in literary merit. Hume embodied in his Political Discourses of 1762-1769 the writers' political views, and in later editions he made alterations, he says, 'invariably to the Tory side.' Such heresy stuck, which as something monstrous with the philosopher, who had discussed abstract political principles in his essays with calm impartiality. Hume, like all philosophers, had strong prejudices. His strongest feeling was love of the intolerant spirit which he had been led to believe was a large portion, as he thought, to the contemporary Scottish vulgar. His fervent patriotism was intensified by the aristocratic contempt for men of letters ascribed to the 'barbarians on the banks of the Thames' (ib. ii. 190), and by the English abuse of the Scotch, with which might be charged the Ministry. He despised Wilkes, and even Chatham, as mouthpieces of a brutal mob, and returned the English abuse in kind. He held that the Americans were unscrupulous, that the French had a passion for fraud, that the Dutch would demolish men's heads instead of trying to crush the colonists (see passages on Hume's dislike of the English 'barbarians,' collected in HILL, p. 67).

Hume's scorn for licence, like his broad contempt for politics, was purely esoteric. He never expected it to influence practice, either in political or ecclesiastical matters. The strangest illustration is in his letter remaining a young lawyer in Oxford, because 'it was paying too great a respect for the vulgar to pique oneself on sincerity with regard to them,' and wishing that he could still be a 'hypocrite in this particular' (BRAY, ii. 184, 188). The frankness of the avowal half redeems his cynicism. No one, therefore, was less inclined to proselytise. He was on friendly terms with nearly all the leading Whigs of his time, with all the Whig members of the House of Commons, including many of the clergy and 'Jupiter' Carlyle. Burke states that the letters preserved in the Royal Society confute the assertion that any of them expressed sympathy with the Jacobites. His thorough good nature, as well as his indifference, prevented him from accusing his opinions upon any who did not sympathise; while no notice of a heartier friend or more warmly appreciated of merit—especially in Scott's. He was a member of the Poker Club, a convivial meeting of the Edinburgh literary circle

(RITCHIE, p. 83; CARYLL, pp. 419-23; secretary in 1769 to the Philosophical Society (founded in 1739), afterwards (1773) super-

seded by the Royal Society, and a member of the Select Society, founded in 1764 to encourage Pure Reason (RITCHIE, pp. 83-101).

Hume was, indeed, regarded with some suspicion. In 1754 he was censured by the curators of the library for buying ‘the Histoires de La Fontaine, Butler, Babuntam, Amour de Gaules, and Crebillion's 'L'Ecuemoire,' which were 'indecent' and 'unworthy of a place in a learned library.'

Burton says truly that the resolution was ab-

surd. The book was in every library of the day, and any pretensions to be 'learned.' Hume with-

drew an application for redress, as certain not to succeed; and decided to retain the book, (which he resigned, however, in 1767), while giving a bond for the salary to Thomas Black-

lock, the blind poet. Hume was for many years an energetic friend to Blacklock, al-

though the poet still retained his orthodoxy as a friend, Spence, carefully sank any notice of Hume's name in his appeals for patronage [see under Black-

lock, THOMAS]. Hume was soon afterwards attacked by George Anderson, who in 1738 had written a pamphlet called 'An Attempt to prove the Profit and Importance of Religion,' directed against Kames's 'Essays on the Principles of Morality and Natural Religion' [see HUME, HENRY, LORD KAMES]. Kames, a personal friend, differed from Hume's theological scepticism. They were, however, joint objects of attack in a pamphlet of an unknown authorship published in 1756, 'An Analysis of the . . . Of Sopho [Kames] and David Hume,' addressed to the general assembly. Hugh Blair [q. v.] wrote in Kames's defence, but the assembly in the same year passed a resolution denouncing the 'immorality and infidelity' avowed in several books published of late in this country.' In a committee of the assembly in 1756 it was proposed to transmit to the assembly a resolution in favour of Christianity, natural religion, and the foun-
dations of morality, 'if not establishing direct atheism,' and to appoint a committee to in-
quire into his writings. This was rejected, however, by 50 to 17 votes, and the matter dropped with Anderson's death, 19 Oct. fol-

lowing (RITCHIE, pp. 40-48, gives the fullest account of these proceedings).

During the debate on the history Millar, Hume should translate Plu-
tarch, and afterwards suggested that he should take some part in a new weekly paper (BRO-

TON, i. 421). Hume declined the newspaper project, which would have involved settling in London and abandoning his history. The history finished, Hume was pressed by Miller to bring it down to more recent times. Hume talked of this for some time, but still in 1772 (see Hill, p. 50) he thought it 'an unwise to be idle for a little time' (BRUN-

ton, ii. 131). He contradicted a report, aris-

ing, he says, from some half-serious remark, that he was going to write a history of science, an ecclesiastical history of serious allusions, however, to such a scheme are made by Helvetius and d'Alembert (Letters of Eminent Persons, pp. 13, 183). Hume sometimes thought of republishing the later history; but in 1762 he moved to a flat in James's Court (probably not, as Burton says, the flat in which Boswell received Johnson; see HILL, pp. 118, 119), and lived there still until the house now occupied by the new town, and which, as Burton observes, must have closely resembled Counsellor Pleydell's house as described in 'Guy Mannering.' His old

Hume decided to apply for a year or so; and in March 1763 he set up a 'chaise,' and arranged everything comfortably with a view to a permanent settlement at Edinburgh (BENTON, i. 264) that, however, he received an invitation to accompany the Earl (created in 1739 marquis) of Hert-

ford, who had just been appointed ambassa-

dor at Paris after the peace of 1763. Hert-

ford was known for his wit, but greatly detested in Paris. He then became a 'literary coxcomb,' is not confirmed by his letters or autobiography, where he speaks sensibly of the true value of the fashionable crotchets. Grimm and Charles- mon, Hume, his two best friends, became par-

imperial ats were exiled and by the prettiest women of Paris. He could not do without ex-

cept to sit on the measure and repeat for a quarter of an hour, 'Eh bien, mademoiselle, ch ch

voulez-vous donc?' The tea-parties of Edinburgh were an inadequate preparation for the Parisian salons. In spite of his social clumsiness, the French seem to have recog-

ised his real good-nature, sincerity, and real understandability. The 1771 was therefore told to stay at home, while Hume was to do all the duties, with a pro-

specting of the event in the person of Hume's resignation. A pension of 1000l. a year was made payable upon the death of Hume, by 50 to 17 votes, and the matter dropped with Anderson's death, 19 Oct. fol-

lowing (RITCHIE, pp. 40-48, gives the fullest account of these proceedings).

It seems also (BARTON, ii. 161) that Hert-

ford expected Hume to be useful to the studies of his son, Lord Beauchamp. After some hesitation in taking up a new career, Hume decided to accept the proposal.

Hume arrived in France 14 Oct. 1763. He was received with extraordinary enthusiasm. Lord Elford had told him a year before (6. ii. 167) that no living author had ever enjoyed such a reception. In 1767 he was received in Paris. The Comte de Boufflers, ministre of the Prince de Conti, had already (in 1761) entered into a correspondence with Hume, which, after a few compliments, rather elaborate compliments, led to genuine and confidential friendship. Hume was also on friendly terms with Madame Geoffrin and with Mlle. d'Espinasse, and they often met and discussed their literary and political views.
we are not troubled with their vanity and impertinence.' To which Hume replied that our enemies would infer from this that England was 'fast relapsing into barbarism, ignorance, and superstition.' In 1765 Burton was appointed secretary for Ireland. Hume required some pressure from his friends before he would consent to apply for a favour (Burton, ii. 279), but when he arrived in Dublin he was appointed by the king in June with 1,200 a year and allowances.

On the formation of the Rockingham administration in July, Hertford was appointed lord-lieutenant in Ireland. He left Paris, and till the arrival of his successor, the Duke of Richmond, in October, Hume was left as charge d'affaires. Brougham, who saw the correspondence of the time, says that Hume proved himself an excellent man of business, wrote good despatches, obtained useful information, and showed firmness and sagacity. Hertford proposed at first to make him his librarian, in connection with Lord Beauchamp. His salary would be 2,000 a year, a 'splendid fortune' as Hume calls it (ib. ii. 287). The prejudice against Scots, however, was too strong, and Hume returned to France and the post of second secretary. Hertford obtained for him a pension of 400 a year, and offered to make him 'keeper of the black rod,' for which he would receive 900 a year, less the restricted salary as second secretary should be removed. Hume on 16 June wrote to Rousseau saying that the pension should be still higher if Rousseau would express his willingness to accept the position. Rousseau on 23 June wrote a fierce letter to Hume, saying that his atrocious designs were now manifest, and declaring that their correspondence must cease. Hume (on 25 June) indignantly wrote to Hume, saying that his atrocious designs were now manifest, and declaring that their correspondence must cease. Hume on 25 June indignantly wrote to Hume, saying that his atrocious designs were now manifest, and declaring that their correspondence must cease. Hume on 25 June indignantly wrote to Hume, saying that his atrocious designs were now manifest, and declaring that their correspondence must cease. Hume on 25 June indignantly wrote to Hume, saying that his atrocious designs were now manifest, and declaring that their correspondence must cease. Hume on 25 June indignantly wrote to Hume, saying that his atrocious designs were now manifest, and declaring that their correspondence must cease.
Hume

July, and rapidly became weaker, though retaining his cheerfulness to the last. He died with great composure on 26 Aug., 1776, and was buried in the cemetery on Calton Hill, Edinburgh. He was the author of 'A Supplement to the Life of David Hume,' a hostile crowd gathered at the funeral, and the grave had to be watched for eight nights. His widow, who left London after Hume's death, was only 20 years old, when she married her husband. Her life after Hume's broken health, and her grief over his death, were reported in the newspapers. When she was 21, her last work, 'Hume's 'Populousness of Ancient Nations,' was published in 1777. It gave great offence by dwelling upon Hume's perfect calmness in meeting death. The facts, indeed, are established by this autobiography. He was, as he said, 'the last of the ancient historians.' His vitality was clearly beyond the reach of Hume, in the introduction to the 'Kritik der reinen Vernunft,' § 6, where he asserts that Hume had not considered the a priori synthesis implied in pure mathematics. If he wrote for fame, he never wrote for the moment. His works were the products of conscientious labour, and were most carefully revised. He was never tired of correcting his essays and history, excising 'Scotiscisms' and whig sentiments, and polishing his style (see list of corrections in Hill, pp. 350-68). A list of 'Scotiscisms' prepared by Hume was added to some copies of the 'Political Discourses,' and perhaps issued separately (Notes and Queries, 3rd ser. iv. 325). Several relations of his, like his mother, were a warm and constant friend. His official superiors, Hertford and Conway, became as warmly attached to him as his circle of Scottish intimate friends, Blair, Sir George Elliot, Adam Ferguson, and John Home, Robertson, Adam Smith, and others less known remained his firm friends through life. All who have mentioned him speak of him with warmth, and in such literary and other services as he could render to his friends. He would have provided for Rousseau had Rousseau been more provident. He was enthusiastic to excess when his friends wrote books; he no less warmly expressed his admiration for Robertson, Adam Smith, or Gibbon; he praised the history of Robert Henry (q. v.) when he was Gibbon's editor. He himself (Burrow, ii. 470) believed that John Home combined the excellences of Shakespeare and Racine; he believed even in Wilkie's 'Epigoniad,' he helped Blacklock and others. He never talked from the pulpit; he endeavoured to serve Smollett, who in his gratitude called him 'one of the best men, and undoubtedly the best writer, of the age.' He took the criticisms of Reid and George Campbell with a friendliness which produced their respectful acknowledgments.

He is said (see Morley, Rousseau, i. 384) to have corrected the proofs of the remarkable essay in which Blacklock anticipated the doctrine of modern utilitarianism, and applied to Hume's 'Populousness of Ancient Nations.' He certainly paid a graceful compliment in later editions to his assailant. He induced Millar to publish the 'Skepticism,' and disapproved of Blacklock's interpretation of it. 'I had fixed a resolution,' he says, 'which I inflexibly maintained, never to reply to anybody; and not being very irascible in my temper, I have, as far as I could, kept myself out of literary squabbles.' He showed irascibility, indeed, on occasion (see e.g. his quarrel with Lord Elbrithon, Burton, ii. 353–360), but had sufficient self-control to keep it in check. He concluded his autobiography by saying that his friends had never been obliged to vindicate his character or conduct. Considering the antipathy aroused by his opinions, it must be admitted that few men of comparable literary rank have been less seriously blamed.

It is needless to give any exposition of Hume's philosophy, which is discussed in every book of his writings. Following a suggestion of Lord Blessington, he endeavoured to introduce the 'experimental method of reasoning into moral subjects,' and in the attempt to reduce all reasoning to a product of experience, he related his criticism, the intellectual element presupposed in experience, and thus reached a thoroughgoing skepticism. The elaborate essay by Thomas Hill Green (q. v.), prefixed to the 'Works,' sets forth his views, and arrives at a conclusion in his opinion by the fact that Hume's exposition of empiricism still remained the fullest statement of the doctrine. The philosophies of Kant, of Reid, and of the English empiricits, were in great part from Hume either by way of reaction or continuation. Hume also produced a great effect by his writings on political economy, which influenced Adam Smith; by his writings on ethics, which influenced Bentham, who says (Works, i. 268 n.) 'that the scales first fell from his eyes on reading the third part of the Treatise;' and by a 'Deism Revealed/' (q. v.), which may be found much that was adopted by Comte. The argument against miracles is still often discussed, but his wider speculations on theology are equally noticeable. He certainly represented the acutest thinker in Great Britain of the eighteenth century, and the most qualified interpreter of its intellectual tendencies. His writings are: 1. 'A Treatise of Human Nature; being an Attempt to introduce the Experimental Method of Reasoning into Moral Subjects,' vols. i. and ii in 1739, vol. iii. 1740; republished in 1817, and at Oxford, edited by Mr. Selby Bigge, with an excellent index, local references, and additions. 'Political Discourses,' vol. i. 1741, 2nd ed. 1742; vol. ii. 1749; third edition, by David Hume, Esq., corrected with additions, Edinburgh, 1 vol. 8vo, 1745, when three additional essays, completing the former, were also published separately.

2. 'Philosophical Essays concerning Human Understanding, by the author of "Essays, Moral and Political,"' London, 1742, in 8vo; 2nd ed., with corrections, and with additions by Mr. Hume, author of "Essays, Moral and Political," London, 1761. An edition dated 1750, described in "Notes and Queries," 6th ser. i. 39, is probably a form of the true 1751 edition. 3. 'An Enquiry concerning the Principles of Morals, by David Hume, Esq.,' London, 1771. 5. 'Political Discourses, by David Hume, Esq., Edinburgh (two editions), 1760–8.' 4. 'Four Dissertations,' London, 1757 (see above for contents). A copy in the Advocates' Library at Edinburgh, with a title-page supposed to be in Hume's handwriting, is probably genuine. Following the example of Lord Blessington, he endeavoured to introduce the 'experimental method of reasoning into moral subjects,' and in the attempt to reduce all reasoning to a product of experience, he related his criticism, the intellectual element presupposed in experience, and thus reached a thoroughgoing skepticism. The elaborate essay by Thomas Hill Green (q. v.), prefixed to the 'Works,' sets forth his views, and arrives at a conclusion in his opinion by the fact that Hume's exposition of empiricism still remained the fullest statement of the doctrine. The philosophies of Kant, of Reid, and of the English empiricists, were in great part from Hume either by way of reaction or continuation. Hume also produced a great effect by his writings on political economy, which influenced Adam Smith; by his writings on ethics, which influenced Bentham, who says (Works, i. 268 n.) 'that the scales first fell from his eyes on reading the third part of the Treatise;' and by a 'Deism Revealed/' (q. v.), which may be found much that was adopted by Comte. The argument against miracles is still often discussed, but his wider speculations on theology are equally noticeable. He certainly represented the acutest thinker in Great Britain of the eighteenth century, and the most qualified interpreter of its intellectual tendencies. His writings are: 1. 'A Treatise of Human Nature; being an Attempt to introduce the Experimental Method of Reasoning into Moral Subjects,' vols. i. and ii in 1739,
Hume

226

Hume

in 1836. The best edition is that in 4 vols., ed. by T. H. Green and Mr. T. H. Grose in 1874-5. The 'History of England,' after its first publication as above, appeared in 2 vols., 8vo, 1767; 2 vols., 8vo, 1773; 2 vols., 4to 1770 (an edition to which portraits were added), 8 vols. 8vo 1773, 8 vols. 8vo 1778 (with autobiography and author's last corrections), and frequently reprinted. Continuations by Smollett and others. A continuation by Thomas Smart Huges (q. v.) was published in 1834-5, and was twice reissued. An abbreviated version, called 'The Student's Hume,' was written by Dr. William Smith in 1870, and again in 1878 by John Sherren Brower (q. v.).

[Life of David Hume, written by himself (with Adam Smith's letter upon his last illness), 1777, prefixed to later editions of the History, and often reprinted; Supplement to the Life of David Hume, 1777; Curious Particulars and Genuine Anecdotes respecting the late Lord Chesterfield and David Hume, by a friend to Civil and Religious Liberty, 1778 (includes a reprint of this, and partly follows an 'Apology for the Life and Writings of David Hume,' 1777, in a letter to Adam Smith); Account of the Life and Writings of David Hume, by Thomas Edward Ritchie, London, 1867; Life and Correspondence of David Hume, from private papers bequeathed to the Royal Society of Edinburgh, and other original sources, by John Hill Burton, 2 vols., 8vo, 1849; Letters of David Hume to James Murray, LL.D., 1841 (refers to the Annandale affair); Letters of Eminent Persons addressed to David Hume, by J. H. Burton from the Royal Society of Edinburgh, 2 vols., 8vo, 1849; Letters of David Hume to William Strahan, ...]

Hume, David (1767-1838), judge, second surviving son of John Hume of Ninewells, was born on 19 March 1768. He and his brother Alexander Hume, afterwards Campbell, second earl of Marchmont, were twins, and so closely resembled each other in their persons that even during manhood they were frequently mistaken for one another. The part of the town of Dunbar destined for the profession of law, they were both sent, as their father had been, to complete their education in Holland, where they studied successively at Utrecht and Franeker; and at general election of 1794, when their father, through the hostility of Walpole, failed to be chosen a representative peer for Scotland, the two brothers entered parliament, Hugh, who was known as Lord Polwarth, as member for the town of Berwick, and Alexander as member for the county. Partly in requital of Walpole's treatment of their father, partly owing to dislike of Walpole's policy, they became his persistent and relentless opponents. Lord Polwarth's 'trenchant attacks on Walpole's elevation' at once to the position of a leader of the opposition. Smollett, referring to his first appearance in the House of Commons, describes him as 'a nobleman of elegant parts, keen penetration, and uncommon sagacity, who spoke with all the fluency and force of the native English, and in words which had a particular power of attack at their just value, and declared that there were few things he more ardently desired than to see him at the head of his family, and thus no longer eligible for a seat in the commons.' Walpole's 'sung praises the speeches of Pulteney, Pitt, Lyttelton, and others, he answered, 'You may cry up their speeches if you please, but when I have answered Sir John Barnard and Lord Polwarth I think I have concluded the debate' (note to Cox's 'Walpole').

On the death of his father on 27 Feb. 1740, Hume became third Earl of Marchmont. He removed from the House of Commons, and unable to get elected as a representative peer, he was precluded from continuing the political career which had opened so promisingly. Hume was a lifelong friend of Sir John Barnard, and died at his house on 17 June following. 'What a star has our minister! ' (Walpole), Bolingbroke wrote to Pope: 'Wyndham dead, Marchmont disabled—the loss of Marchmont augments the danger of our country' (Marchmont Papers, ii. 224). Pope himself told Marchmont that 'if God had not given this country to perdition he would not have removed from its service the man whose capacity and integrity alone could have saved it' (ib. p. 268). Marchmont succeeded to Wyndham's place in Bolingbroke's intimacy, and during the latter's closing years was his most confidential friend. For some time he occupied Bolingbroke's house at Battersea. When Bolingbroke was [d. 1611]. [See Home.]

Hume, David (1767-1838), judge, second surviving son of John Hume of Ninewells, was born on 19 March 1768. He and his brother Alexander Hume, afterwards Campbell, second earl of Marchmont [see Campbell, Alexander, se-
he was anxious to actively defend the protestant cause, but Bolingbroke advised him to moderate his zeal. He was a supporter of the government, and in August 1747 became president of the court of police in Scotland; but after Chesterfield resigned from the cabinet in the fall of 1747, he was in danger of dismissal from office on account of the general suspicion that he was the author of the famous 'Apology' for Chesterfield's resignation. In 1750 he was elected to one of the six Scottish representative peers, and on 20 June 1764 he was made lord keeper of the great seal of Scotland. He continued to be elected a Scotch representative peer till 1784. He then finally retired from public life, cuped himself chiefly with country recreations, and spent his evenings in the study of history and law. He died at Hemel Hempstead, Hertfordshire, on 10 Jan. 1794.

Marchmont boasted that 'he never gave a vote nor spoke from an interested motive during all the years he sat in the two houses.' He certainly was not a self-seeking politician, but his attacks on Walpole were derived rather from his personal animosity to Walpole. That his abilities were much above the average and his character attractive may be inferred from the special regard in which he was held by men like Pope, Bolingbroke, Chesterfield, and Cobham.

Marchmont married first, in May 1731, Miss Ann Western of London, and by her had one son, Hugh Scott of Hardwick, lord Polwarth, and three daughters. The youngest daughter, Diana, married Walter Scott of Harden, Berwickshire, and by him had one son, Hugh Scott of Harden, who, as the other daughters left no surviving issue, made good his claim in 1835 to the title of Lord Polwarth in the Scottish peerage, as heir general of the first Earl of Marchmont. His first wife died on 9 May 1747, and Marchmont married, on 30 Jan. of the following year, Elizabeth Crompton, daughter of a linen draper in Chesham. According to a letter from David Hume to his historian (20 Jan. 1747–8), Marchmont fell in love with Miss Crompton on first seeing her by accident in a box at the theatre. Next morning he wrote to her father, who had recently been made baronet, and the marriage was celebrated the same day. The lady Marchmont had one son, Alexander, Lord Polwarth, who married Lady Anabella Yorke, eldest daughter of Philip, second earl of Hardwicke, and was created a peer of the United Kingdom by the title Baron Hume of Berwick, 14 May 1776, but predeceased his father on 9 March 1814, when the British title became extinct.

The cardinal of Marchmont became dormant on the death of the third earl. Marchmont House, Berwickshire, with the estate, was inherited by Sir Hugh Purves, sixth baronet, of Purves Hall, great-grandson of the first, and by Lady Anne Purves, daughter of the last Earl of Marchmont. On inheriting the estates Purves assumed the surname of Hume-Campbell.


T. F. H.

HUME, James (fl. 1639), mathematician, son of David Hume of Godcroft (1600–1630? [q. v.]), and therefore sometimes described as 'Scotus Theagrius,' lived in France, and on the title-page of his earliest book, 'Pantaleonis Vaticinia Satyra,' dated Rouen, 1633, he is called 'Med. Doctor.' The 'Satyra' is a Latin romance, imitating Barclay's 'Argonauta,' but is very crude in form. It is dedicated to Sir Thomas Kemple of Avenel, and has an historical appendix on contemporary affairs, mostly German. In 1634 Hume printed in Latin 'Proclamum ad Lipsiam,' 'Gustavus Magnus,' 'De Reditu Latinorum in Anglia,' ex Plandius, and 'De Unione Insulo Britanniae' (Paris). Some Latin verses in the same book accuse one 'Morinus' of plagiarizing for having used some proofs given by Hume to Napier, 'baron Merciston.'

In 1636 Hume published at Paris 'Algebra du Veste d'U'me Methode nouvelle, claire et facile,' and 'Traité de la Trigonometrie pour servir de base a diverses exécrilibres et subtileurs;' &c. &c. At the end of the latter volume appears a list of nine mathematical works which Hume had written in Latin: 'Algebra Vitea,' 'Algebra secundum Euclidum,' 'Arithmetica,' 'De Arte mundi more Gallici,' 'idem more Hollandico,' 'Trigonometria,' 'Theoria Planetarum,' 'Sphera Copernici,' 'Ptolemiae Geometrica Praxecta.' There are besides 'De Logica' and 'Graecotica Hebraea,' proving that Hume's attainments were not purely mathematical. A translation of one of his works into French, apparently his 'De Arte mundi more Gallici,' appeared under the title 'Fortifications Françoises d'une Méthode facile.'

[De Morgan's Archit. Works, p. 10; Michel's Ecoiistes en France, p. 292 n.]

R. E. A.

HUME, James Deacon (1774–1842), free-trader, son of James Hume, a commissariat and afterwards secretary of the custom house, was born at Newtonig, Surrey, on 20 April 1774, and educated at Westminster School. In 1791 he became an indoor clerk in the custom house in Thames Street. A report which he wrote for the commissioners attracted the notice of Huskisson, and probably led to his appointment as controller of the customs. In 1822 he first entertained the idea of consolidating the laws of the customs, and at the close of the year presented his plan of customs reform for three years in order to enable him to pursue the work. The customs laws, which dated from the reign of Edward I, had reached a number of fifteen hundred statutes. Hume was appointed one of a select committee of ten to intelligent enactments. These ten acts received the royal assent in July 1825. Hume edited them with notes and indices. He was rewarded for his labour by a public grant of 6,000l., which he lost by an unfortunate investment.

After thirty-eight years' service at the custom house, Hume was, in 1828, appointed joint secretary of the Board of Trade, and proved of great help to Huskisson. He was associated as trustee of some private property with Henry Faulder [q. v.], and in September 1828 the board of trade had licensed his name to a letter of attorney by which 10,000l. had been abstracted from the estate. The trial and execution of Faulder followed. In 1833–4 Hume sent seven ex-husbands entitled 'Rights of the Working Classes,' which were reprinted at the request of Sir Benjamin Hawes, and reached a second edition.

As early as 1824 Hume was employed in preparing a parliamentary bill regulating the silk duties. In 1831 he was an official agent for England, collecting information about silk manufacture, and in March, 1832, he gave evidence before a committee of the House of Commons on the silk duties. He gave further evidence before another committee in 1840, and expressed a strong opinion against protective duties. He assisted Thomas Tooke, F.R.S., in establishing the Political Economy Club, and from its commencement in 1821 until 1841 attended its meetings regularly, and delivered D.C.L. orations at the free trade. The 'Customs Benevolent Fund' originated in 1816 by Charles Ogilvy, was carried out by Hume, who was the first president, and was presented, upon his retirement, by the board of trade in 1829, with a handsome testimonial in recognition of his services. He strenuously advocated life assurance, and was one of the founders of the Atlas Assurance Company in 1808, and its deputy chairman to his death.

In June 1855 he gave evidence before a committee on the timber duties, which were gradually reduced.

Hume retired from the board of trade in 1840, and took up his abode at Reigate. He received a pension of 1,500l. a year. In the same year he gave his corn laws and the duties on coffee, tea, and sugar, and his opinions in favour of the abolition of these duties were continually quoted by Sir Robert Peel and other members of parliament. He maintained his savings by unfortunate investments. He died of apoplexy at Good Doods House, Reigate, on 12 Jan. 1842, and was buried in Reigate churchyard. Hume was married, by Sir R. Peel on 9 Feb. in the House of Commons, to a woman married, on 4 June 1798, Frances Elizabeth, widow of Charles Ashwell of the island of Granada, and daughter of Edward Whitehouse of the custom house and a gentleman usher at the court of St. James's. She died at East Bergholt, Suffolk, on 31 May 1854, leaving twelve children by Hume.

Hume was the author of: 1. 'Thoughts on six Corn Laws,' as connected with Agriculture, Commerce, and Finance,' 1815.
3. 'The Laws of the Customs,' 7 Geo. IV, c. 60–60, with notes, 1833–8, three parts.
4. 'Letters on the Corn Laws, by H. B.' T., 1844; another edit., 1855.
5. 'Corn Laws. The Evidence of J. D. Hume on the Import Duties in 1839, 1842.'

[Bedham's Life of J. D. Hume, 1859; Gent. Mag. February 1842, p. 237.]

G. C. B.

HUME, John Robert, M.D. (1781–1857), physician, born in Renfrewshire in 1781 or 1782, studied medicine at Glasgow in 1796, 1798, and 1799, and at Edinburgh in 1796–7. He entered the medical service of the army, served with distinction in the Peninsula, and during that period was surgeon to Wellesley. The university of St. Andrews conferred on him the degree of M.D. on 1 Dec. 1816, and on 22 Dec. 1819 he was admitted a licentiate of the College of Physicians. Setting in London, he became physician to the Duke of Wellington, and afterwards to the Duke of York and Albany. In 1834, the duke being then chancellor of the university, he was admitted a fellow of the College of Physicians on 9 July 1836, and on the following 1 Sept. was appointed one of the metropolitan commissioners in lunacy. He subsequently became inspector-general of hospitals, and was made C.B. 16 Aug. 1850 (Gent. Mag. 1850, pt. ii. p. 317). He died at his house in Curzon Street,

[Hooke's Coll. of Phys. 1878, ii. 212-3; Foster's Alumni Oxon. 1716-1895; Gent. Mag. 1800 ii. 917, 1812 i. p. 606.]

**HUME, JOSWEP (1777-1855), politician, was younger son of a shipmaster of Montrose, Forfarshire, where he was born on 23 Jan. 1777. His mother, early left a widow, kept a crockery stall in the market-place, and having put her son to school in the burgh, he was sent to a local surgeon. After three years he was sent to study medicine successively at Aberdeen, Edinburgh, and London, and in 1796 became a member of the College of Surgeons of Edinburgh, and on 2 Feb. in the following year an assistant surgeon in the sea-service of the East India Company. This post was obtained for him by the influence of David Scott of Dunminal, Forfarshire, a director of the East India Company and M.P. for Forfar. He made his first voyage out in 1797, became a full assistant surgeon on 12 Nov. 1798, and was posted to the ship Houghton. On the voyage he discharged satisfactorily the duties of the purser who died. He was then transferred to the land service of the company, and devoted himself zealously to the study of medicine and religion. Having rapidly mastered Hindustani and Persian, he was employed by the administration in political duties. In 1801 he joined the army in the pay of the paymaster of the Malabar, as surgeon to the 18th sepoys regiment, and was at once appointed interpreter to Lieutenant-colonel Powell, commanding one of the forces. In 1802 he received an important service by devising a safe means of drying the stock of gunpowder, which was found to have become damp. During the war he filled several high posts in the office of the paymaster of the forces, the prize agency office, and the commissariat, and at its conclusion was publicly thanked by Lord Lake. His opportunities of enriching himself had not been missed, and in 1807 he was sent to England to bring home a large sum of money. He lived in England in 1808, and spent some years in travel and study. He visited the whole of Europe, and in 1810 he purchased some of the manufacturing towns, and travelled during 1810 and 1811 in the Mediterranean and in Egypt.

In the same year he began a political career at home. On the death of Sir John Lawther Johnstone he was returned in January 1812 for Weymouth, having purchased two elections to the seat; but when upon the dissolution of the autumn of 1819 he was not returned and had to re-elect himself to the Commons. He refused to re-elect himself, and the seat was utterly returned. While he held the seat he supported the Tory Government, and opposed the Reform Bill in the interest of the manufacturers.

Before re-entering parliament Hume took an active part upon the central committee of the Lancashire subscription list to support those members of the working classes, publishing a pamphlet on savings banks. He also devoted great attention to Indian affairs, and tried strenuously but without success to obtain the electorate of the East India Company. He was indefatigable in the proprietors' meetings in exposing abuses, and published some of his speeches at the Court of Proprietors. Upon the expiry of the charter of 1798 he advocated freedom of trade with India, and pointed out that it must result in an immense expansion of commerce with the East. He re-entered parliament under other reforms supporting a member for the Border burghs, joining the opposition in 1819. He was re-elected for the same constituency in 1820, and remained in parliament, excepting during 1841, when he was unsuccessfully contested until his death. He represented the Aberdeen burghs till 1830; Middleton from 1830, when he was returned unopposed, till July 1837, when Colonel Wood defeated him by a majority of 1,700; Killearn from 1837 to 1841, for which seat he was selected by O'Connell (see Harris, Radical Party in Parliament, p. 265); and Montrose from 1842 till he died. In 1838 he drew attention to the excessively disproportionate cost of collecting the revenue, and forced the appointment of a select committee, which reported in his favour. In 1839 he opposed Vansittart's scheme for the reduction of the pension charges, and in 1842 obtained a select committee on the Combination Acts, and moved in the same year an inquiry into the state of the Irish church. In 1854 he was a member of the Select Committee to support the Duke of Wellington upon Knatchbull's motion on the agricultural distress, and so saved him from defeat for the moment. He advocated the extension of the representation of the counties during the debates on the Reform Bill in 1831, and in 1834 moved the repeal of the Corn Laws. In 1835 and 1836 he was active in attacking the Orange Society, to which he was imputed a design to alter the succession to the throne (see Martineau, Hist. of the People, ii. 265).

For thirty years he was a leader of the radical party. His industry and patience were almost boundless, and he was indefatigable in exposing every kind of extravagance and abuse, but he particularly devoted himself to financial questions, and it was chiefly in connexion with the finances of the country that 'restrichage' was added to the words 'peace and reform' as the party watchword. He spent much time and monies on analysing the return of the civil service, and maintained a staff of clerks for that purpose. His speeches were innumerable. He spoke longer and often and probably worse than any other private member, but he saw most of the causes which he advocated succeed in the end (see Notes and Queries, 6th ser. i. 15, 200). He secured the abandonment of the policy of a sinking fund, urged the abolition of begging in the army, and pressing for the navy, and of imprisonment for debt; he carried the repeal of the combination laws, and those prohibiting the emigration of workmen and the export of machinery; was an earnest advocate of catholic emancipation, the repeal of the Test and Corporation Acts, and of parliamentary reform. In 1834 he became a trustee of the loan raised for the assistance of the seamen and common sailors, and was subsequently charged with the management of it in connection with it. All, however, that he appears to have done was to press for and obtain from the Greek deputies by which, on the abolition of the duty, he was relieved of his holding advantageously to himself (see John Francis, Chronicles of the Stock Exchange, ed. 1855, ch. iv.; Quarterly Review article on the Greek Committee, vol. xxv; Lockhart, Life of Scott, vil. 386).

Hume served on various committees of the House of Commons as than any other member. He was a privy councillor, deputy lieutenant for Middleton, knight of the college of the Society of the Arts, F.R.S., and twice lord rector of Aberdeen University. He died at his seat, Burnley Hall, Norfolk, on 20 Feb. 1855, and was buried beside his first wife, Jane Green. He married a daughter of Mr. Burnley (of Guildford Street, London, a wealthy East India proprietor, by whom he had six children, of whom one, Joseph Burnley Hume, was secretary to the commission for the reduction of wages at the mint.

Another Joseph Hume (1767-1848), a clerk at Somerset House, published in 1812 a c Brief, an English in 1841 'A Search into the Old Testament,' in 1842 'A sermon on the Trades of the Household to James VI,' and of the marches. His father, whom he succeeded in 1841, had been created a baronet by Charles I in 1635. The son owed his zeal for the principles and traditions of presbyterianism chiefly to the care exercised by his mother in
his early training. After completing his education in Scotland he went to Paris to study law, among his fellow-students there being Sir David Hume of Crossrigg (q. v.) (Hume of Crossrigg, Domestic Details, p. 48). Elected a member of Parliament for the county of Berwick in 1665, soon after his return from France, he manifested a decided hostility to the extreme measures enforced by the government. On his return to England, he spoke with great plainness in parliament in opposition to the policy of the Duke of Lauderdale (Wodrow, Sufferings of the Church of Scotland, ii. 226), and in the following year he accompanied the Duke of Hamilton and Lord Tweeddale to London to lay their grievances before the king. But although received with every mark of respect and good will, they only succeeded in disappointing the king’s expectation. The oligarchy, that the privy council till the king’s pleasure should be known (ib. p. 294). The king commended the counsellor’s action, declared him incapacitated from all public trust, and directed the council to send him to Stoilting Castle, but this was interpreted by the king’s order until further orders (ib. p. 295). On 24 Feb. he was liberated, but was still declared incapable of public trust (ib. p. 357). Shortly afterwards he was again imprisoned, and on 4 Sept. 1678 was removed from the Tolbooth of Edinburgh to a more healthy prison, Dumbarton Castle (ib. p. 481). On 6 Feb. of the following year he was removed to the castle of Stirling, but was liberated by the order of the king, 17 July 1679 (ib. p. 173). Thereupon, according to Crawford, Polwarth, ‘finding that he could not live in security at home, went to England, and entered, into a strict friendship with the Duke of Monmouth, the Earl of Shaftesbury, and the Lord Russell, who was his near relation’ (Office of State, p. 241). Crawford asserts that Polwarth had signed the Petition of Right, and that he had never passed among them the least intimations of any design against the king’s life or the Duke of York’s (ib. p. 424). Naturally, however, the government regarded Polwarth and his friends as more or less directly responsible for the Rye House plot. Polwarth returned to Scotland, and, fearing arrest in the autumn of 1684, took refuge in the family vault under the church of Polwarth, where his eldest daughter, Grizel, afterwards Lady Grizel Baillie, then only twelve years of age, secretly supplied him with food (Lady Murray, Memoirs, p. 30). Towards winter he removed to a place dug out below an under apartment of his own house, but an informer divulged his intention. Soon afterwards he escaped to London by byways, travelling in the character of a surgeon, in which art he had some skill. From London, he went to Paris, and travelled by Dunkirk, Ostend, and Bruges to Brussels, in order to have an interview with the Duke of Monmouth (‘Narrative of the Earl of Argyll’s Expedition in Marchment Papers, iii. 67’), and the next morning he was found dead. A report of his death was spread to full suspicion, and he escaped from the west coast of Scotland to Ireland, whence he sailed to Bordeaux, and thence journeyed by Geneva to Fullen. He was joined by his wife and children, and lived under the name of Dr. Wallace, professing to be a Scotch surgeon. His estate had been forfeited to the Earl of Sempill in 1686 (Marchmont Papers, iii. 67), and he was reduced to severe straits. He was unable to keep a servant, and pawned portions of the family plate in order to meet current expenses. From Utrec, he on 16 June 1688, addressed, through Sir William Denholm of West Athol, a long letter to the presbyterians of Scotland, warning them against ‘the proposal to petition King James for a toleration which would have included the papists’ (ib. pp. 73-98).

In this letter Polwarth eulogised William, prince of Orange. By that date he had formed with his friends an informal privy council, with the Duke of York, and agreed to adopt a declaration expressing in general terms a determination to resist popery, prelacy, and arbitrary powers, and to recover and establish the work of the reformation in Scotland. In October 1682 Polwarth was appointed sheriff-principal of Berwickshire, and in November of the following year one of the four extraordinary lords of the court of session. In 1686 he was made the highest office in Scotland, that of lord chancellor, and in that capacity earned in the same year enviable fame by giving his casting vote for the execution of the young student. On 2 May 1689, high commissioner to the parliament which met in July of that year. He was also in
At Christmas 1629 he entered Charterhouse as a poor brother, but it seems he had given way, for in July 1642 he published a rambling 'True Petition of Colonel Hume' to parliament offering either to defeat the rebels in England with a hundred 'instruments of war,' or, if that failed, with complete navy, to bring the king within three months twenty millions of money. He styles himself 'colonel,' but the rank was probably of his own invention, for it is certainly his death, which took place at Charterhouse on Wednesday, 16 April 1645, is still called Hume's revenge.

Hume's works; State Papers quoted above; Register of Charters in the Rev. the Master; Notes and Queries, 2nd ser. viii. 369; Brit. Mus. Addit. Ms. 24498 (Hunter's Chorus Vatum). W. S. B.

HUMFRY, JOHN (1612—1711), ejected minister, was born at St. Albans, Hertfordshire, in January 1621 (see title-page of his Free Thoughts, 1710). In Lent term 1638 he entered Pembroke College, Oxford, and graduated B.A. 1642. He had left Oxford and was in 'the parliament quarters,' but returned to it when summoned by the king (1642); he again left it on its restoration (June 1646), and obtained employment as chaplain in Devonshire. On 13 July 1647 he graduated M.A. He was 'ordained' by a class of presbyters in 1649; 'he gives as his reason that he was 'in the county,' and not acquainted with any bishop; he never took the covenant, nor joined any presbyterian association. He obtained the vicarage of Frome Selwood, Somersetshire. It was his practice to preach without examination; this he defended in his first publication. Of his adherents the monarchy he made no secret. Shortly before the Restoration, a warrant was out against him for preaching in favour of the king's return.

Soon after the Restoration, William Pierce, bishop of Bath and Wells, invited Humfrey, in accordance with Charles II's declaration, to assist at an ordination; but the bishop told his 'he had only been ordained by presbyters' and thought it sufficient. Pierce urged him to be reordered. He had two days to consider it; he complied, stipulating for 'some little variations in the service used, and for exemption from subscription.' Becoming uneasy, he prepared a publication to show 'how a minister ordained by the presbytery may take ordination also by the bishop.' William, afterwards bishop of Chester, saw the work in manuscript and approved it. Edward Worth, afterwards bishop of Killaloe, told Humfrey that its publication (1661)