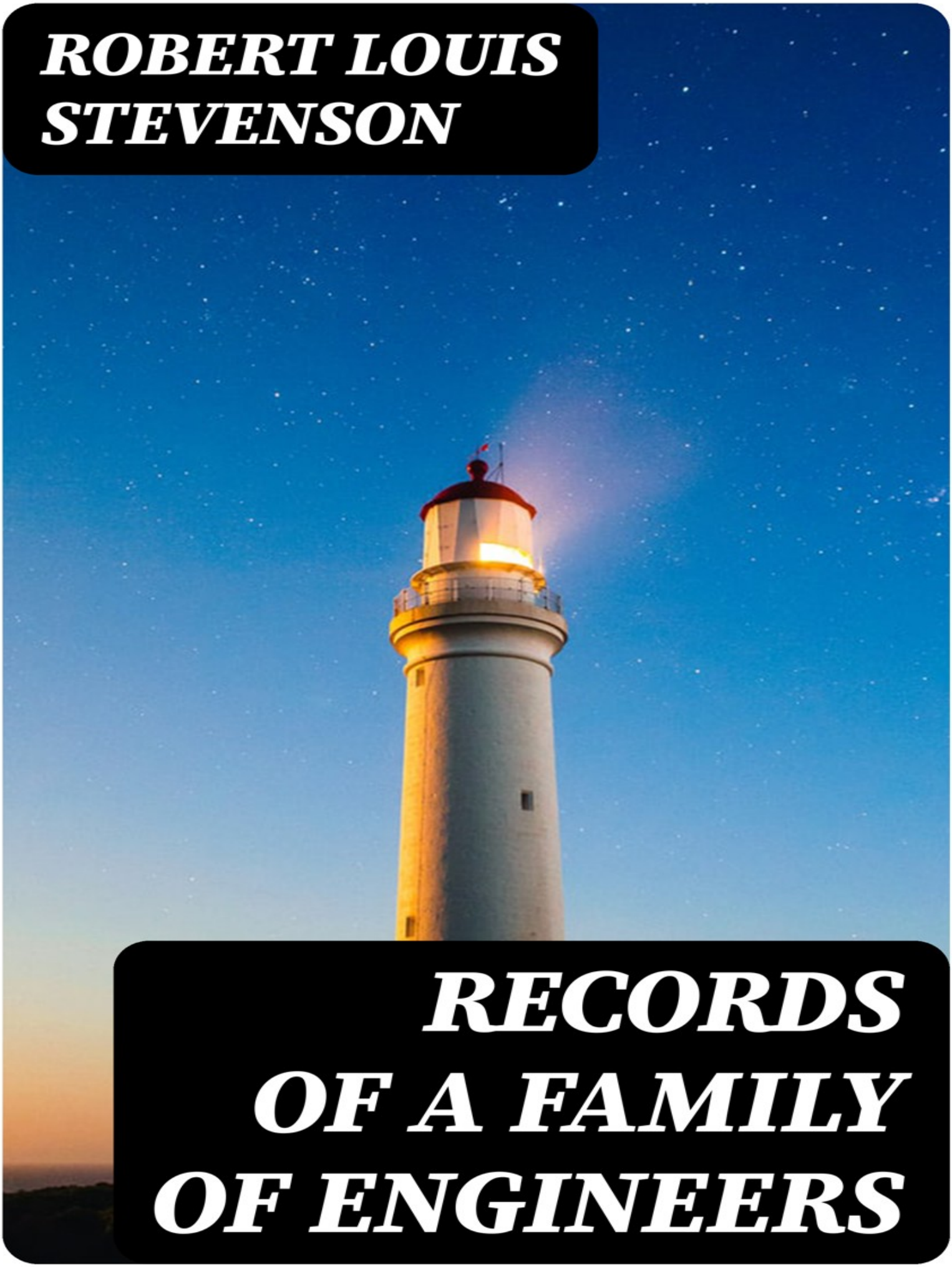
ROBERT LOUIS STEVENSON



RECORDS OF A FAMILY OF ENGINEERS

Robert Louis Stevenson

Records of a Family of Engineers

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INTRODUCTION: THE SURNAME OF STEVENSON

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From the thirteenth century onwards, the name, under the various disguises of Stevinstoun, Stevensoun, Stevensonne, Stenesone, and Stewinsoune, spread across Scotland from the mouth of the Firth of Forth to the mouth of the Firth of Clyde. Four times at least it occurs as a place-name. There is a parish of Stevenston in Cunningham; a second place of the name in the Barony of Bothwell in Lanark; a third on Lyne, above Drochil Castle; the fourth on the Tyne, near Traprain Law. Stevenson of Stevenson (co. Lanark) swore fealty to Edward I in 1296, and the last of that family died after the Restoration. Stevensons of Hirdmanshiels, in Midlothian, rode in the Bishops' Raid of Aberlady, served as jurors, stood bail for neighbours—Hunter of Polwood, for instance—and became extinct about the same period, or possibly earlier. A Stevenson of Luthrie and another of Pitroddie make their bows, give their names, and vanish. And by the year 1700 it does not appear that any acre of Scots land was vested in any Stevenson. [2a]

Here is, so far, a melancholy picture of backward progress, and a family posting towards extinction. But the law (however administered, and I am bound to aver that, in Scotland, 'it couldna weel be waur') acts as a kind of dredge, and with dispassionate impartiality brings up into the light of day, and shows us for a moment, in the jury-box or on the gallows, the creeping things of the past. By these

broken glimpses we are able to trace the existence of many other and more inglorious Stevensons, picking a private way through the brawl that makes Scots history. They were members of Parliament for Peebles, Stirling, Pittenweem, Kilrenny, and Inverurie. We find them burgesses of Edinburgh; indwellers in Biggar, Perth, and Dalkeith. Thomas was the forester of Newbattle Park, Gavin was a baker, John a maltman, Francis a chirurgeon, and ‘Schir William’ a priest. In the feuds of Humes and Heatleys, Cunninghams, Montgomeries, Mures, Ogilvies, and Turnbulls, we find them inconspicuously involved, and apparently getting rather better than they gave. Schir William (reverend gentleman) was cruellie slaughtered on the Links of Kincraig in 1582; James (‘in the mill-town of Roberton’), murdered in 1590; Archibald (‘in Gallowfarren’), killed with shots of pistols and hagbuts in 1608. Three violent deaths in about seventy years, against which we can only put the case of Thomas, servant to Hume of Cowden Knowes, who was arraigned with his two young masters for the death of the Bastard of Mellerstanes in 1569. John (‘in Dalkeith’) stood sentry without Holyrood while the banded lords were despatching Rizzio within. William, at the ringing of Perth bell, ran before Gowrie House ‘with ane sword, and, entering to the yearde, saw George Craiggingilt with ane twa-handit sword and utheris nychtbouris; at quilk time James Boig cryit ower ane wynds, “Awa hame! ye will all be hangit”’—a piece of advice which William took, and immediately ‘depairtit.’ John got a maid with child to him in Biggar, and seemingly deserted her; she was hanged on the Castle Hill for infanticide, June 1614; and Martin, elder in Dalkeith, eternally disgraced the

name by signing witness in a witch trial, 1661. These are two of our black sheep. [3a] Under the Restoration, one Stevenson was a bailie in Edinburgh, and another the lessee of the Canonmills. There were at the same period two physicians of the name in Edinburgh, one of whom, Dr. Archibald, appears to have been a famous man in his day and generation. The Court had continual need of him; it was he who reported, for instance, on the state of Rumbold; and he was for some time in the enjoyment of a pension of a thousand pounds Scots (about eighty pounds sterling) at a time when five hundred pounds is described as ‘an opulent future.’ I do not know if I should be glad or sorry that he failed to keep favour; but on 6th January 1682 (rather a cheerless New Year’s present) his pension was expunged. [4a] There need be no doubt, at least, of my exultation at the fact that he was knighted and recorded arms. Not quite so genteel, but still in public life, Hugh was Under-Clerk to the Privy Council, and liked being so extremely. I gather this from his conduct in September 1681, when, with all the lords and their servants, he took the woful and soul-destroying Test, swearing it ‘word by word upon his knees.’ And, behold! it was in vain, for Hugh was turned out of his small post in 1684. [4b] Sir Archibald and Hugh were both plainly inclined to be trimmers; but there was one witness of the name of Stevenson who held high the banner of the Covenant—John, ‘Land-Labourer, [4c] in the parish of Daily, in Carrick,’ that ‘eminently pious man.’ He seems to have been a poor sickly soul, and shows himself disabled with scrofula, and prostrate and groaning aloud with fever; but the enthusiasm of the martyr burned high within him.

‘I was made to take joyfully the spoiling of my goods, and with pleasure for His name’s sake wandered in deserts and in mountains, in dens and caves of the earth. I lay four months in the coldest season of the year in a haystack in my father’s garden, and a whole February in the open fields not far from Camragen, and this I did without the least prejudice from the night air; one night, when lying in the fields near to the Carrick-Miln, I was all covered with snow in the morning. Many nights have I lain with pleasure in the churchyard of Old Daily, and made a grave my pillow; frequently have I resorted to the old walls about the glen, near to Camragen, and there sweetly rested.’ The visible band of God protected and directed him. Dragoons were turned aside from the bramble-bush where he lay hidden. Miracles were performed for his behoof. ‘I got a horse and a woman to carry the child, and came to the same mountain, where I wandered by the mist before; it is commonly known by the name of Kellsrhins: when we came to go up the mountain, there came on a great rain, which we thought was the occasion of the child’s weeping, and she wept so bitterly, that all we could do could not divert her from it, so that she was ready to burst. When we got to the top of the mountain, where the Lord had been formerly kind to my soul in prayer, I looked round me for a stone, and espying one, I went and brought it. When the woman with me saw me set down the stone, she smiled, and asked what I was going to do with it. I told her I was going to set it up as my Ebenezer, because hitherto, and in that place, the Lord had formerly helped, and I hoped would yet help. The rain still continuing, the child weeping bitterly, I went to prayer, and no sooner

did I cry to God, but the child gave over weeping, and when we got up from prayer, the rain was pouring down on every side, but in the way where we were to go there fell not one drop; the place not rained on was as big as an ordinary avenue.' And so great a saint was the natural butt of Satan's persecutions. 'I retired to the fields for secret prayer about mid-night. When I went to pray I was much straitened, and could not get one request, but "Lord pity," "Lord help"; this I came over frequently; at length the terror of Satan fell on me in a high degree, and all I could say even then was —"Lord help." I continued in the duty for some time, notwithstanding of this terror. At length I got up to my feet, and the terror still increased; then the enemy took me by the arm-pits, and seemed to lift me up by my arms. I saw a loch just before me, and I concluded he designed to throw me there by force; and had he got leave to do so, it might have brought a great reproach upon religion. [7a] But it was otherwise ordered, and the cause of piety escaped that danger. [7b]

On the whole, the Stevensons may be described as decent, reputable folk, following honest trades—millers, maltsters, and doctors, playing the character parts in the Waverley Novels with propriety, if without distinction; and to an orphan looking about him in the world for a potential ancestry, offering a plain and quite unadorned refuge, equally free from shame and glory. John, the land-labourer, is the one living and memorable figure, and he, alas! cannot possibly be more near than a collateral. It was on August 12, 1678, that he heard Mr. John Welsh on the Craigdowhill, and 'took the heavens, earth, and sun in the firmament that was

shining on us, as also the ambassador who made the offer, and *the clerk who raised the psalms*, to witness that I did give myself away to the Lord in a personal and perpetual covenant never to be forgotten’; and already, in 1675, the birth of my direct ascendant was registered in Glasgow. So that I have been pursuing ancestors too far down; and John the land-labourer is debarred me, and I must relinquish from the trophies of my house his *rare soul-strengthening and comforting cordial*. It is the same case with the Edinburgh bailie and the miller of the Canonmills, worthy man! and with that public character, Hugh the Under-Clerk, and, more than all, with Sir Archibald, the physician, who recorded arms. And I am reduced to a family of inconspicuous maltsters in what was then the clean and handsome little city on the Clyde.

The name has a certain air of being Norse. But the story of Scottish nomenclature is confounded by a continual process of translation and half-translation from the Gaelic which in olden days may have been sometimes reversed. Roy becomes Reid; Gow, Smith. A great Highland clan uses the name of Robertson; a sept in Appin that of Livingstone; Maclean in Glencoe answers to Johnstone at Lockerby. And we find such hybrids as Macalexander for Macallister. There is but one rule to be deduced: that however uncompromisingly Saxon a name may appear, you can never be sure it does not designate a Celt. My great-grandfather wrote the name *Stevenson* but pronounced it *Steenson*, after the fashion of the immortal minstrel in *Redgauntlet*; and this elision of a medial consonant appears a Gaelic process; and, curiously enough, I have come across

no less than two Gaelic forms: *John Macstophane cordinerius in Crossraguel*, 1573, and *William M'Steen* in Dunskeith (co. Ross), 1605. Stevenson, Steenson, Macstophane, M'Steen: which is the original? which the translation? Or were these separate creations of the patronymic, some English, some Gaelic? The curiously compact territory in which we find them seated—Ayr, Lanark, Peebles, Stirling, Perth, Fife, and the Lothians—would seem to forbid the supposition. [9a]

'STEVENSON—or according to tradition of one of the proscribed of the clan MacGregor, who was born among the willows or in a hill-side sheep-pen—"Son of my love," a heraldic bar sinister, but history reveals a reason for the birth among the willows far other than the sinister aspect of the name': these are the dark words of Mr. Cosmo Innes; but history or tradition, being interrogated, tells a somewhat tangled tale. The heir of Macgregor of Glenorchy, murdered about 1858 by the Argyll Campbells, appears to have been the original 'Son of my love'; and his more loyal clansmen took the name to fight under. It may be supposed the story of their resistance became popular, and the name in some sort identified with the idea of opposition to the Campbells. Twice afterwards, on some renewed aggression, in 1502 and 1552, we find the Macgregors again banding themselves into a sept of 'Sons of my love'; and when the great disaster fell on them in 1603, the whole original legend reappears, and we have the heir of Alaster of Glenstrae born 'among the willows' of a fugitive mother, and the more loyal clansmen again rallying under the name of Stevenson. A story would not be told so often unless it had some base in fact; nor (if there were no bond at all between the Red

Macgregors and the Stevensons) would that extraneous and somewhat uncouth name be so much repeated in the legends of the Children of the Mist.

But I am enabled, by my very lively and obliging correspondent, Mr. George A. Macgregor Stevenson of New York, to give an actual instance. His grandfather, great-grandfather, great-great-grandfather, and great-great-great-grandfather, all used the names of Macgregor and Stevenson as occasion served; being perhaps Macgregor by night and Stevenson by day. The great-great-great-grandfather was a mighty man of his hands, marched with the clan in the ‘Forty-five, and returned with *spolia opima* in the shape of a sword, which he had wrested from an officer in the retreat, and which is in the possession of my correspondent to this day. His great-grandson (the grandfather of my correspondent), being converted to Methodism by some wayside preacher, discarded in a moment his name, his old nature, and his political principles, and with the zeal of a proselyte sealed his adherence to the Protestant Succession by baptising his next son George. This George became the publisher and editor of the *Wesleyan Times*. His children were brought up in ignorance of their Highland pedigree; and my correspondent was puzzled to overhear his father speak of him as a true Macgregor, and amazed to find, in rummaging about that peaceful and pious house, the sword of the Hanoverian officer. After he was grown up and was better informed of his descent, ‘I frequently asked my father,’ he writes, ‘why he did not use the name of Macgregor; his replies were significant, and give a picture of the man: “It

isn’t a good *Methodist* name. You can use it, but it will do you no *good*.” Yet the old gentleman, by way of pleasantry, used to announce himself to friends as “Colonel Macgregor.”’

Here, then, are certain Macgregors habitually using the name of Stevenson, and at last, under the influence of Methodism, adopting it entirely. Doubtless a proscribed clan could not be particular; they took a name as a man takes an umbrella against a shower; as Rob Roy took Campbell, and his son took Drummond. But this case is different; Stevenson was not taken and left—it was consistently adhered to. It does not in the least follow that all Stevensons are of the clan Alpin; but it does follow that some may be. And I cannot conceal from myself the possibility that James Stevenson in Glasgow, my first authentic ancestor, may have had a Highland *alias* upon his conscience and a claymore in his back parlour.

To one more tradition I may allude, that we are somehow descended from a French barber-surgeon who came to St. Andrews in the service of one of the Cardinal Beatons. No details were added. But the very name of France was so detested in my family for three generations, that I am tempted to suppose there may be something in it. [12a]

CHAPTER I: DOMESTIC ANNALS

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It is believed that in 1665, James Stevenson in Nether Carsewell, parish of Neilston, county of Renfrew, and presumably a tenant farmer, married one Jean Keir; and in 1675, without doubt, there was born to these two a son Robert, possibly a maltster in Glasgow. In 1710, Robert married, for a second time, Elizabeth Cumming, and there was born to them, in 1720, another Robert, certainly a maltster in Glasgow. In 1742, Robert the second married Margaret Fulton (Margret, she called herself), by whom he had ten children, among whom were Hugh, born February 1749, and Alan, born June 1752.

With these two brothers my story begins. Their deaths were simultaneous; their lives unusually brief and full. Tradition whispered me in childhood they were the owners of an islet near St. Kitts; and it is certain they had risen to be at the head of considerable interests in the West Indies, which Hugh managed abroad and Alan at home, at an age when others are still curveting a clerk’s stool. My kinsman, Mr. Stevenson of Stirling, has heard his father mention that there had been ‘something romantic’ about Alan’s marriage: and, alas! he has forgotten what. It was early at least. His wife was Jean, daughter of David Lillie, a builder in Glasgow, and several times ‘Deacon of the Wrights’: the date of the marriage has not reached me; but on 8th June 1772, when Robert, the only child of the union, was born, the husband and father had scarce passed, or had not yet attained, his

twentieth year. Here was a youth making haste to give hostages to fortune. But this early scene of prosperity in love and business was on the point of closing.

There hung in the house of this young family, and successively in those of my grandfather and father, an oil painting of a ship of many tons burthen. Doubtless the brothers had an interest in the vessel; I was told she had belonged to them outright; and the picture was preserved through years of hardship, and remains to this day in the possession of the family, the only memorial of my great-grandsire Alan. It was on this ship that he sailed on his last adventure, summoned to the West Indies by Hugh. An agent had proved unfaithful on a serious scale; and it used to be told me in my childhood how the brothers pursued him from one island to another in an open boat, were exposed to the pernicious dews of the tropics, and simultaneously struck down. The dates and places of their deaths (now before me) would seem to indicate a more scattered and prolonged pursuit: Hugh, on the 16th April 1774, in Tobago, within sight of Trinidad; Alan, so late as 26th May, and so far away as ‘Santt Kittes,’ in the Leeward Islands—both, says the family Bible, ‘of a fiver’(!). The death of Hugh was probably announced by Alan in a letter, to which we may refer the details of the open boat and the dew. Thus, at least, in something like the course of post, both were called away, the one twenty-five, the other twenty-two; their brief generation became extinct, their short-lived house fell with them; and ‘in these lawless parts and lawless times’—the words are my grandfather’s—their property was stolen or became involved. Many years later, I understand some

small recovery to have been made; but at the moment almost the whole means of the family seem to have perished with the young merchants. On the 27th April, eleven days after Hugh Stevenson, twenty-nine before Alan, died David Lillie, the Deacon of the Wrights; so that mother and son were orphaned in one month. Thus, from a few scraps of paper bearing little beyond dates, we construct the outlines of the tragedy that shadowed the cradle of Robert Stevenson.

Jean Lillie was a young woman of strong sense, well fitted to contend with poverty, and of a pious disposition, which it is like that these misfortunes heated. Like so many other widowed Scots-women, she vowed her son should wag his head in a pulpit; but her means were inadequate to her ambition. A charity school, and some time under a Mr. M'Intyre, 'a famous linguist,' were all she could afford in the way of education to the would-be minister. He learned no Greek; in one place he mentions that the Orations of Cicero were his highest book in Latin; in another that he had 'delighted' in Virgil and Horace; but his delight could never have been scholarly. This appears to have been the whole of his training previous to an event which changed his own destiny and moulded that of his descendants—the second marriage of his mother.

There was a Merchant-Burgess of Edinburgh of the name of Thomas Smith. The Smith pedigree has been traced a little more particularly than the Stevensons', with a similar dearth of illustrious names. One character seems to have appeared, indeed, for a moment at the wings of history: a skipper of Dundee who smuggled over some Jacobite big-

wig at the time of the ‘Fifteen, and was afterwards drowned in Dundee harbour while going on board his ship. With this exception, the generations of the Smiths present no conceivable interest even to a descendant; and Thomas, of Edinburgh, was the first to issue from respectable obscurity. His father, a skipper out of Broughty Ferry, was drowned at sea while Thomas was still young. He seems to have owned a ship or two—whalers, I suppose, or coasters—and to have been a member of the Dundee Trinity House, whatever that implies. On his death the widow remained in Broughty, and the son came to push his future in Edinburgh. There is a story told of him in the family which I repeat here because I shall have to tell later on a similar, but more perfectly authenticated, experience of his stepson, Robert Stevenson. Word reached Thomas that his mother was unwell, and he prepared to leave for Broughty on the morrow. It was between two and three in the morning, and the early northern daylight was already clear, when he awoke and beheld the curtains at the bed-foot drawn aside and his mother appear in the interval, smile upon him for a moment, and then vanish. The sequel is stereo-type; he took the time by his watch, and arrived at Broughty to learn it was the very moment of her death. The incident is at least curious in having happened to such a person—as the tale is being told of him. In all else, he appears as a man ardent, passionate, practical, designed for affairs and prospering in them far beyond the average. He founded a solid business in lamps and oils, and was the sole proprietor of a concern called the Greenside Company’s Works—‘a multifarious concern it was,’ writes my cousin, Professor Swan, ‘of

tinsmiths, coppersmiths, brass-founders, blacksmiths, and japanners.’ He was also, it seems, a shipowner and underwriter. He built himself ‘a land’—Nos. 1 and 2 Baxter’s Place, then no such unfashionable neighbourhood—and died, leaving his only son in easy circumstances, and giving to his three surviving daughters portions of five thousand pounds and upwards. There is no standard of success in life; but in one of its meanings, this is to succeed.

In what we know of his opinions, he makes a figure highly characteristic of the time. A high Tory and patriot, a captain —so I find it in my notes—of Edinburgh Spearmen, and on duty in the Castle during the Muir and Palmer troubles, he bequeathed to his descendants a bloodless sword and a somewhat violent tradition, both long preserved. The judge who sat on Muir and Palmer, the famous Braxfield, let fall from the bench the *obiter dictum*—‘I never liked the French all my days, but now I hate them.’ If Thomas Smith, the Edinburgh Spearman, were in court, he must have been tempted to applaud. The people of that land were his abhorrence; he loathed Buonaparte like Antichrist. Towards the end he fell into a kind of dotage; his family must entertain him with games of tin soldiers, which he took a childish pleasure to array and overset; but those who played with him must be upon their guard, for if his side, which was always that of the English against the French, should chance to be defeated, there would be trouble in Baxter’s Place. For these opinions he may almost be said to have suffered. Baptised and brought up in the Church of Scotland, he had, upon some conscientious scruple, joined the communion of the Baptists. Like other Nonconformists, these were inclined

to the Liberal side in politics, and, at least in the beginning, regarded Buonaparte as a deliverer. From the time of his joining the Spearmen, Thomas Smith became in consequence a bugbear to his brethren in the faith. ‘They that take the sword shall perish with the sword,’ they told him; they gave him ‘no rest’; ‘his position became intolerable’; it was plain he must choose between his political and his religious tenets; and in the last years of his life, about 1812, he returned to the Church of his fathers.

August 1786 was the date of his chief advancement, when, having designed a system of oil lights to take the place of the primitive coal fires before in use, he was dubbed engineer to the newly-formed Board of Northern Lighthouses. Not only were his fortunes bettered by the appointment, but he was introduced to a new and wider field for the exercise of his abilities, and a new way of life highly agreeable to his active constitution. He seems to have rejoiced in the long journeys, and to have combined them with the practice of field sports. ‘A tall, stout man coming ashore with his gun over his arm’—so he was described to my father—the only description that has come down to me by a light-keeper old in the service. Nor did this change come alone. On the 9th July of the same year, Thomas Smith had been left for the second time a widower. As he was still but thirty-three years old, prospering in his affairs, newly advanced in the world, and encumbered at the time with a family of children, five in number, it was natural that he should entertain the notion of another wife. Expeditious in business, he was no less so in his choice; and it was not later than June 1787—for my grandfather is

described as still in his fifteenth year—that he married the widow of Alan Stevenson.

The perilous experiment of bringing together two families for once succeeded. Mr. Smith's two eldest daughters, Jean and Janet, fervent in piety, unwearied in kind deeds, were well qualified both to appreciate and to attract the stepmother; and her son, on the other hand, seems to have found immediate favour in the eyes of Mr. Smith. It is, perhaps, easy to exaggerate the ready-made resemblances; the tired woman must have done much to fashion girls who were under ten; the man, lusty and opinionated, must have stamped a strong impression on the boy of fifteen. But the cleavage of the family was too marked, the identity of character and interest produced between the two men on the one hand, and the three women on the other, was too complete to have been the result of influence alone. Particular bonds of union must have pre-existed on each side. And there is no doubt that the man and the boy met with common ambitions, and a common bent, to the practice of that which had not so long before acquired the name of civil engineering.

For the profession which is now so thronged, famous, and influential, was then a thing of yesterday. My grandfather had an anecdote of Smeaton, probably learned from John Clerk of Eldin, their common friend. Smeaton was asked by the Duke of Argyll to visit the West Highland coast for a professional purpose. He refused, appalled, it seems, by the rough travelling. 'You can recommend some other fit person?' asked the Duke. 'No,' said Smeaton, 'I'm sorry I can't.' 'What!' cried the Duke, 'a profession with only one

man in it! Pray, who taught you?' 'Why,' said Smeaton, 'I believe I may say I was self-taught, an't please your grace.' Smeaton, at the date of Thomas Smith's third marriage, was yet living; and as the one had grown to the new profession from his place at the instrument-maker's, the other was beginning to enter it by the way of his trade. The engineer of to-day is confronted with a library of acquired results; tables and formulae to the value of folios full have been calculated and recorded; and the student finds everywhere in front of him the footprints of the pioneers. In the eighteenth century the field was largely unexplored; the engineer must read with his own eyes the face of nature; he arose a volunteer, from the workshop or the mill, to undertake works which were at once inventions and adventures. It was not a science then—it was a living art; and it visibly grew under the eyes and between the hands of its practitioners.

The charm of such an occupation was strongly felt by stepfather and stepson. It chanced that Thomas Smith was a reformer; the superiority of his proposed lamp and reflectors over open fires of coal secured his appointment; and no sooner had he set his hand to the task than the interest of that employment mastered him. The vacant stage on which he was to act, and where all had yet to be created—the greatness of the difficulties, the smallness of the means intrusted him—would rouse a man of his disposition like a call to battle. The lad introduced by marriage under his roof was of a character to sympathise; the public usefulness of the service would appeal to his judgment, the perpetual need for fresh expedients stimulate

his ingenuity. And there was another attraction which, in the younger man at least, appealed to, and perhaps first aroused, a profound and enduring sentiment of romance: I mean the attraction of the life. The seas into which his labours carried the new engineer were still scarce charted, the coasts still dark; his way on shore was often far beyond the convenience of any road; the isles in which he must sojourn were still partly savage. He must toss much in boats; he must often adventure on horseback by the dubious bridle-track through unfrequented wildernesses; he must sometimes plant his lighthouse in the very camp of wreckers; and he was continually enforced to the vicissitudes of outdoor life. The joy of my grandfather in this career was strong as the love of woman. It lasted him through youth and manhood, it burned strong in age, and at the approach of death his last yearning was to renew these loved experiences. What he felt himself he continued to attribute to all around him. And to this supposed sentiment in others I find him continually, almost pathetically, appealing; often in vain.

Snared by these interests, the boy seems to have become almost at once the eager confidant and adviser of his new connection; the Church, if he had ever entertained the prospect very warmly, faded from his view; and at the age of nineteen I find him already in a post of some authority, superintending the construction of the lighthouse on the isle of Little Cumbrae, in the Firth of Clyde. The change of aim seems to have caused or been accompanied by a change of character. It sounds absurd to couple the name of my grandfather with the word indolence; but the

lad who had been destined from the cradle to the Church, and who had attained the age of fifteen without acquiring more than a moderate knowledge of Latin, was at least no unusual student. And from the day of his charge at Little Cumbrae he steps before us what he remained until the end, a man of the most zealous industry, greedy of occupation, greedy of knowledge, a stern husband of time, a reader, a writer, unflagging in his task of self-improvement. Thenceforward his summers were spent directing works and ruling workmen, now in uninhabited, now in half-savage islands; his winters were set apart, first at the Andersonian Institution, then at the University of Edinburgh to improve himself in mathematics, chemistry, natural history, agriculture, moral philosophy, and logic; a bearded student —although no doubt scrupulously shaved. I find one reference to his years in class which will have a meaning for all who have studied in Scottish Universities. He mentions a recommendation made by the professor of logic. ‘The high-school men,’ he writes, ‘and *bearded men like myself*, were all attention.’ If my grandfather were throughout life a thought too studious of the art of getting on, much must be forgiven to the bearded and belated student who looked across, with a sense of difference, at ‘the high-school men.’ Here was a gulf to be crossed; but already he could feel that he had made a beginning, and that must have been a proud hour when he devoted his earliest earnings to the repayment of the charitable foundation in which he had received the rudiments of knowledge.

In yet another way he followed the example of his father-in-law, and from 1794 to 1807, when the affairs of the Bell

Rock made it necessary for him to resign, he served in different corps of volunteers. In the last of these he rose to a position of distinction, no less than captain of the Grenadier Company, and his colonel, in accepting his resignation, entreated he would do them ‘the favour of continuing as an honorary member of a corps which has been so much indebted for your zeal and exertions.’

To very pious women the men of the house are apt to appear worldly. The wife, as she puts on her new bonnet before church, is apt to sigh over that assiduity which enabled her husband to pay the milliner’s bill. And in the household of the Smiths and Stevensons the women were not only extremely pious, but the men were in reality a trifle worldly. Religious they both were; conscious, like all Scots, of the fragility and unreality of that scene in which we play our uncomprehended parts; like all Scots, realising daily and hourly the sense of another will than ours and a perpetual direction in the affairs of life. But the current of their endeavours flowed in a more obvious channel. They had got on so far; to get on further was their next ambition—to gather wealth, to rise in society, to leave their descendants higher than themselves, to be (in some sense) among the founders of families. Scott was in the same town nourishing similar dreams. But in the eyes of the women these dreams would be foolish and idolatrous.

I have before me some volumes of old letters addressed to Mrs. Smith and the two girls, her favourites, which depict in a strong light their characters and the society in which they moved.