

CHAPTER XI.

ALESIUS.

WE owe it to the Rev. Christopher Anderson, the author of the 'Annals of the English Bible,' that attention has been once more turned to the deeply interesting story of Alexander Alane, or Alesius. Principal Lorimer, in his 'Scottish Reformation,' has thrown further light on him. And Dr Merle D'Aubigné, who appears to have minutely examined most of his tracts and commentaries, has wrought into his graphic but imaginative narrative much of the information which they have been the chief means of handing down to us. It was after his expatriation that he received from Melanchthon the name of Alesius, or the wanderer.

This highly distinguished but long forgotten *alumnus* of St Andrews University was born in Edinburgh on the 23rd of April 1500, of honest parents, and received the first rudiments of his

education in his native city. It was probably while he was still there that he had vouchsafed on his behalf those wonderful interpositions of Providence, which remained through life engraven on his heart, and which he thus relates in his preface to his Commentary on the Second Epistle of Paul to Timothy, published at Leipzig in 1551. "Certe ab infantia [Diabolus] me saepe incautum opprimere voluit, et perdere non tam insidiis et crudelitate hostium, quam praecipitio in ignem et aquam. Verum ille, qui servavit me inter omnia pericula et infantem de gradibus patris mei cadentem in acervum lapidum advectorum ad extruendum supremum tabulatum in oedibus, et reptantem manibus in cacumine altissimi montis, ex cujus declivi vel praerupto, divinitus in alterum latus in quo facilis erat descensus, subito perveni."¹ With even more than his usual licence, Dr D'Aubigné thus recounts this adventure: He "was fond of going with other boys of his own age to the heights which environ Edinburgh. The great rock on the summit of which the castle stands, the beautiful Calton Hill, and the picturesque hill called Arthur's Seat, in turn

¹ [Alesius thus proceeds: "Et in mari inter tempestates et 18 diebus subter terram in teterrimo specu inter bufones et serpentes custodivit (oportet enim me haec alicubi commemorare pro gratitudine erga Deum). Hic igitur Salvator omnium, maxime fidelium, perficiet id quod per me facere instituit" (In Alteram ad Timotheum expositio. Autore Alexandro Alesio. D. Lipsiae, 1551, sign. A 2).]

attracted them. One day, it was in 1512, Alexander and his friends, having betaken themselves to the last-named hill, amused themselves by rolling over and over down a slope which terminated in a precipice. Suddenly the lad found himself on the brink; terror deprived him of his senses; some hand grasped him and placed him in safety, but he never knew by whom or by what means he had been rescued. The priests gave the credit of this escape to the paper with which they had provided him, but Alexander himself attributed it to God and his father's prayers."¹

¹ D'Aubigné's *Reformation in the Time of Calvin*, vi. 13, 14. [D'Aubigné is here following, or rather embellishing, the account which Alesius thus gives in another of his works: "Pueri, me adhuc puero, quasdam sententias excerptas ex Joanne, scriptas in membrana, ut illam, in principio erat verbum, Ecce agnus Dei, &c., Sic Deus dilexit mundum, Ego sum resurrectio et vita, &c., ac similes, vel auro et argento inclusas circa collum gestabant, non tam ornamenti causa, quàm quod magnam vim et virtutem in his collocarent contra incantationes et pericula, in quae diabolus saepe pueros incautos solet conjicere. Memini frequenter, et quoties reminiscor, toto corpore cohorresco, me in praeupto altissimi montis manibus et pedibus reptantem, ac proximum praecipitio, subito translatum nescio à quo aut quomodo, in alium locum: et alia vice ex eminentiori deambulacro aedini patris cadentem inter acervum lapidum poliendorum ad aedificium, servatum esse divinitus.

"Non tribuo hanc salutem sententiis ex Joanne, quas forsan aliorum puerorum more circumferebam: sed fidei parentum, qui harum sententiam mente circumferebant, et pro me orabant. Sed tamen, ut mihi videtur, magis deceret nobilitatem Christianam, has et similes sententias in auro et lapidibus preciosis insculptas à collo dependentes circumferre, quàm ethnicorum Regum ac Caesarum imagines" (*Commentarius in Evangelium Joannis*. Basileae, 1553. *Epistola Dedicatoria*, pp. 14-16).]

Alesius, or Alane as he was still called, being of good abilities, was early sent to the university, and seems to have been one of the first set of students who entered St Leonard's College (the college founded by Prior John Hepburn, with the consent of Archbishop Alexander Stuart) after its opening in 1512. His studies appear to have been prosecuted there in the usual way, and in 1515 he became a determinant, or took the degree of B.A.;¹ and, probably after acting for a few years as a regent in the college, he was drafted as a novice into the priory, and ultimately became one of its canons. When John Major came to St Andrews in 1523 as principal of the Pædagogium, he, like Hamilton and some others who ultimately shared the same opinions, studied theology under him, and made great progress, especially in the study of the schoolmen and the fathers of the Christian church. He was, like most of the young scholastics of his time, fond of disputation; and if he listened to those lectures on the gospels which Major gave to the press some years after, he probably imbibed from his teacher that combative attitude towards the new

¹ [In a list of names without a heading, he appears as "Alexr. Allane na. Lau.," which shows that of the nations into which the members of the university were then classified, he belonged to Lothian. In the list of determinants he appears as "Allexr. Alan." Opposite his name and the names of his class-fellows is the word "pauperes," which shows that they paid no fees.]

opinions which at this period of his life he showed. D'Aubigné says: "His keenest desire was to break a lance with Luther. . . . As he could not measure himself personally with the man whom he named *arch-heretic*, Alesius had refuted his doctrine in a public discussion held at the university. The theologians of St Andrews had covered him with applause.¹ . . . Alesius, alive to these praises and a sincere catholic, thought that it would be an easy task for him to convince young Hamilton of his errors. . . . Armed cap-a-pie, crammed with scholastic learning, and with all the formulæ 'quo modo sit, quo modo nonsit,' " he had various discussions with him. "Hamilton had before him nothing but the Gospel, and he replied to all the reasonings of his antagonist with the clear, living, and profound word of the Scriptures. . . . Alesius, struck and embarrassed, was silenced, and felt as if 'the morning star were rising in his heart. It was not merely his understanding that was convinced, the breath of a new life penetrated his soul."² He continued from time to time to visit the reformer while he lived, and to cherish

¹ He himself at a later period ingenuously acknowledges that his arguments in great part were borrowed from the treatise of an English bishop, namely Fisher, Bishop of Rochester, who at the request of Henry VIII. had replied to Luther's attack on that monarch.

² D'Aubigné's *Reformation in the Time of Calvin*, vi. 59, 60.

his memory after he had been so cruelly put to death.

When the opinions and martyrdom of Hamilton were the subject of conversation among the canons, several of the younger of whom were attached to him, Alesius refused to condemn him. He was not yet by any means, as Dr Lorimer would have it, a Lutheran; he was not yet prepared to separate himself from the old church; but he saw and mourned over her corruptions, and longed, and in a quiet way laboured, for the removal of them, and also yearned for the revival of a more earnest Christian spirit, and more correct moral conduct among those over whom his influence extended. From that day no one could induce him to express approval of the proceedings which had been taken against Hamilton, or to pronounce an unfavourable judgment on the articles for which he had been condemned to death.

This silence brought him under the suspicion of his more bigoted associates, and gave special offence to his superior, Prior Patrick Hepburn (the nephew of Prior John, who had founded St Leonard's College), a violent, coarse, immoral young noble, emulous of the debaucheries and vices, as well as of the cultured *hauteur*, of the young French ecclesiastics of rank among whom his youth had been passed. Knox has given a

graphic if rather coarse account of the revelries of this young man and his gay associates, more in keeping with what we should have expected from the sons of Tarquin in heathen Rome than from the *élite* of the young ecclesiastics of a primatial Christian city, and under the eye of an aged archbishop.¹ The representation of Alesius is only the more credible because it is the more restrained, and the one representation corroborates the other, and proves to what a low ebb morality had sunk among the ministers of the old church in Scotland before it was swept away. Not only did this bold bad man set at nought the laws of God and the canons of his church, and make a boast of doing so among his boon companions, but even when the archbishop sought to separate him from his unlawful connection, the prior collected his armed retainers, and would have fought with him had not the Earl of Rothes and the Abbot of Arbroath, the primate's hopeful nephew, come between the two bands and patched up a sort of truce between their leaders.

The Christian lives and healthful influence of the younger canons could not but be felt to be a standing rebuke by their superior, and doubtless were one main cause why he bore them so deep a grudge and gave way to such savage outbursts

¹ Laing's Knox, i. 40, 41.

of temper in his intercourse with them. He is said to have denounced them, and especially Alesius, to the aged primate, and probably with the view of entrapping him into some unguarded expression of approval of the new opinions, he got him appointed to preach the sermon at the opening of a synod of bishops and priests which was held at St Andrews probably in the Lent of the year 1529. Alesius, while carefully avoiding everything which might give needless offence to his hearers, thought, to use his own words, that in such presence, and speaking in the Latin language, he would not discharge his duty unless he earnestly exhorted those set in authority over the churches to the practice of piety, the observance of good morals, the study of Christian doctrine, and the pious teaching and governing of their churches. He confesses that he earnestly inveighed against immoral priests, but he adds that as he had said nothing in a disloyal spirit, or more harshly than the facts warranted, and had attacked no one by name, the sermon gave no offence to good men. But his irate and domineering prior imagined that the sermon was specially aimed at him, and was intended to hold him up to the ridicule of the assembled prelates and clergy. Having already defied the archbishop, Hepburn could not brook such a liberty on the part of one of his own subordinates. An

opportunity soon occurred to him of paying back with interest the insult which he imagined had been done to him.

It so happened that the whole college of canons resolved, for many and grave reasons, to lodge a complaint with the king respecting the harshness and cruelty of their superior. When this came to Hepburn's ears, he rushed with a band of armed attendants into the sacred chapter-house where the canons were assembled, and when admonished by Alesius, who probably presided in the meeting, not in the heat of passion to be guilty of any foolish prank, he ordered the speaker to be seized by his armed attendants, and drawing his sword would have run it through him had not two of the canons forcibly dragged him back and turned aside his weapon. The affrighted and timid canon cast himself at his superior's feet and entreated him to spare his life, but in return only received a kick in the breast which nearly proved fatal to him. When he had partially recovered from this, and was being hurried off to prison, another dastardly attack was made on him, but that was parried by the prior's own retainers, who saw that he was beside himself with rage and fury. After this all the other canons were seized and imprisoned, but on the remonstrance of certain noble friends they were ordered to be released

by the king, who was then in St Andrews and was informed of what had taken place.

The king's order was speedily carried out in regard to all save Alesius; but he, notwithstanding all remonstrances of friends, was not only detained in custody, but was even thrust into a more filthy dungeon, called by the sufferer, in one of his treatises, *teterrimo specu subius terram inter bufones et serpentes*,¹ and in another a *latriná*,² or sink, to which I know nothing at all corresponding in St Andrews save the underground chamber near the college hall,³ and the roughly-hewn cavern still subsisting in the rock to the north of the house at the end of Castle Street, going down by the southern entrance by thirty or more somewhat irregular steps through the rock, and terminating in a small chamber of rounded or oval form, having an opening in its roof originally little more than a foot in diameter, but now considerably enlarged, and to which on the other side a covered passage from the castle leads down. They might well abandon hope who entered there, and possibly one at least of its uses was for literally immuring those who were never again to have

¹ [See it so described in the passage quoted, *supra*, p. 240 n.]

² [He calls it a *latriná* in his 'Responsio ad Cochlei Calumnias,' sign. A v.]

³ [Now known as Bishop's Hall.]

further intercourse with their fellow-men. In this or some other equally horrible place the poor canon was confined for eighteen or twenty days; and when, after repeated remonstrances on the part of the king and the magistrates of the city, the prior was obliged to produce his victim, he enjoined him strictly on no account to utter one word about the shameful maltreatment to which he had been subjected. Alesius, however, had suffered too horribly in this place to let slip the opportunity so unexpectedly presented to him of telling the worst to the friendly magistrates, and entreating them to save him from all further risk of a repetition of this barbarous cruelty. But the magistrates, though friendly, were easily persuaded that all was now to go right. As soon, however, as they were got out of the way under this persuasion, the prior upbraided the poor canon for having divulged the whole disgusting truth which he had enjoined him to conceal, and ordered him to be again placed in confinement, in which he was left to languish for nearly a year. But this confinement was in a less objectionable place, and apparently within the precincts of the priory; and when the prior was absent the canons occasionally had the prisoner brought out from his ward, and even permitted him, as in former times, to take a leading part in the

services at the altar. On one occasion the prior, coming back unexpectedly, and seeing what occurred in his absence, ordered Alesius at once into confinement, threatening on the morrow to have him off to the old filthy place where his life had been so nearly sacrificed before, and where he was to be entrusted to the care of a more remorseless jailer.

As soon as their superior left them for the night the canons, satisfied that all hope of preserving the life of their comrade in St Andrews was at an end, and that if he did not seek safety by instant flight horrible torments and certain death awaited him, gathered round him and urged him to escape. On his expressing a wish to consult with other friends before taking a step so serious, they pressed him only the more urgently to flee and leave the country at once, as he would certainly be pursued, and, if overtaken, brought back for condign punishment. The sequel I give in his own unvarnished statement, which is to me more touching from its very simplicity than the highly embellished *rechauffées* of D'Aubigné: "Etsi maximo dolore afficiebar cum cogitarem mihi è patria, qua nihil dulcius est bene institutis naturis, discedendum esse, tamen, et necessitati, et tot bonorum virorum consiliis parendum duxi."¹ And

¹ Responsio ad Cochlei Calumnias, sign. A vj.

then follows a parting scene only less affecting than that of St Paul from the disciples on the seashore at Tyre, and proving that even yet all good was not extinguished from the hearts of those under the rule of this vicious prior, and encouraging the hope, which was afterwards fully realised, that the best of them would ultimately find a more congenial home in a new and purified church. Only the apostle, though in a heathen land, could kneel down in open day on the seashore to pray with his friends, and they without challenge could accompany him to the ship which waited to receive him; while these men, though living in a professedly Christian land, had secretly to bring out their friend from the place of confinement and comfort him, and then send him away alone into the thick darkness to pursue his weary journey under cover of night to that broad firth which bounds Fifeshire on the north, if haply he might find on its shores some boat to ferry him across, or on its bosom some friendly craft to convey him without loss of time beyond the reach of his implacable persecutor. “*Clam igitur educunt me domo, instruunt et viatico. Ita cum lachrymantes inter nos vale dixissemus, et illi suavissima commemoratione illustrium virorum et sanctorum qui similiter è patria tyrannidi cesserunt, maesticiam meam non nihil*

levassent, media jam nocte in densissimis tenebris solus iter ingredior.”¹ Sadly he plodded on his way through the darkness, oppressed with forebodings, for he knew of no hospitable retreat in other lands; he had neither friend nor acquaintance among foreigners; he could speak no language but his native tongue and Latin; and he had some reason to fear that he might be classed with those vagabonds who had been driven out from various Continental states because of their fanatical opinions, and were justly suspected even by Protestants in Germany. But in the multitude of distracting thoughts within him he encouraged himself in the Lord his God and in Christ his Saviour. Ere morning had well dawned his journey was completed, and he got safely on shipboard, where, according to his own account, *quidam homo germanus*²—that is, according to some, a certain man a German; according to others, a certain man a kinsman—received him very affectionately, and afterwards nursed him with great kindness during the sea-sickness from which he suffered throughout the stormy vorage.

On the day following his escape, when the vessel which sheltered him had already sailed, there came horsemen to the shore, sent by the prior from St Andrews, to make search for the

¹ Responsio ad Cochlei Calumnias, sign. A vj.

² Ibid.

fugitive. When they returned without success to their master, he is reported to have summoned before him a certain citizen of Dundee, whom he suspected to have aided in providing a ship for the canon. This merchant citizen¹ took with him another true-hearted favourer of the Reformation, James Scrymgeour, provost of the town; and on the former denying that he had given the assistance which he was accused of doing to Alesius, and which probably he could deny with a good conscience, his sons in St Andrews and Dundee having been too prudent to involve him in their little plot, the provost spoke out boldly to the haughty prior, and said: Why make a work about this? I, myself, if I had known that Alexander was preparing to go away, would with the greatest pleasure have furnished him both with a ship and with provisions for his voyage, that he might be put in safety beyond the reach of your cruelty. Assuredly, had he been my brother I would long ago have rescued him from

¹ No doubt James Wedderburn, merchant at the West Kirk Style of Dundee, who carried on a large trade with the Continent, and was known to be friendly to those holding the reformed opinions. One of his sons was then studying at St Andrews, and probably had been the means of communication between the canons and Dundee to secure beforehand a speedy departure for their fugitive friend. [For many interesting details concerning the sons of this Dundee merchant, see Dr Mitchell's *Wedderburns and their Work*, 1867; and also his edition of *The Gude and Godlie Ballatis*, 1897, pp. xvii-xxxii, lxxxiii-civ.]

those perils and miseries in which you have involved him.

Thus Alexander Alesius was driven from his much-loved native land, destined never to return to it more, or again to see the friends and relations to whom he was so warmly attached. "Could any one then have whispered in the ear of the disconsolate exile that he was on the road to far more extensive usefulness" and freedom; that he would gain many friends in foreign lands, and would not only be spared to labour there for more than thirty years, but would also be honoured to be the first to plead by his writings for the free circulation of the Scriptures in his native Scotland, and one of the first to help on Cranmer in England, and Hermann von Wied, the reforming Archbishop of Cologne, in Germany; that he would be privileged to attend, as one of the Protestant representatives, many of the most important colloquies of the leaders of the old and the new church on the Continent, to be the intimate friend of Luther and Melanchthon, to labour as a professor of theology in two German universities, and to live and die in the greatest honour and respect among those with whom he laboured,—"how incredible would it all have seemed to him!" Yet it was thus God meant it, and thus He brought it to pass; and if there was one among the Scottish exiles of those times who was less embittered

towards his persecutors than another, or more ready to yield to them in things indifferent or of minor importance, if only he could gain their hearts for Christ and His cause in matters of highest moment, it was he.

The ship in which Alesius sailed was bound for France, probably for Dieppe or Rouen, with which towns the trade of Scotland was carried on, and where many Scottish merchants resided or had factors; but she had not gone far on her way from port when a violent westerly gale carried her across the German Ocean, drove her into the Sound, and made it necessary to get her into the harbour at Malmö in Scania, in order to refit her. There, as well as at the French ports named, there was a community of Scottish merchants, probably by this time enjoying the ministrations of John Gaw or Gall, another St Andrews *alumnus*, early won over to the cause of the Reformation. The community of Malmö, a year or two before, had given its adhesion to the same cause, and its leading ministers, as well as the Scottish chaplain, were, therefore, prepared to welcome and treat with all kindness their exiled co-religionist, as he himself, twenty-five years after, feelingly narrates.¹ After being refitted

¹ [In his Introduction (pp. xviii-xx) to Gaw's 'Richt Vay to the Kingdom of Heuine,' Dr Mitchell says: "The treatise 'De Apostolicis Traditionibus,' in which he [*i.e.*, Alesius] has given an

at Malmö, the vessel proceeded on her voyage to France, where Alesius left, and plodding his way along the northern coast, visited Belgium, where he would meet with friendly Scots at Bruges, and probably also at Antwerp.

He then passed up the Rhine to Cologne, where, as already suggested, he was favourably received by the Archbishop, Hermann von Wied, who afterwards became a friend of the Reformation, though at this time, like Alesius himself, not yet decided altogether to break with the old church. It is no doubt to this visit he refers in the following passage of the treatise from which I have repeatedly quoted: "When lately at Cologne I conversed familiarly with a

account of his visit, and of the manner in which he was received by his countrymen and the reforming preachers of Malmö, is one of the rarest of his minor treatises, and is not to be found in any of our Scottish libraries, nor in the British Museum, nor even in the library of the University of Leipsic, in which he was so long an honoured professor. . . . Neither the name of Gau nor that of any other of his countrymen then in the city is given by Alesius. . . . Principal Lorimer has ingeniously conjectured that Gau may have come out to act as chaplain to his countrymen at Malmö. And I am inclined to accept the conjecture to a modified extent. . . . At any rate, we find that before the close of 1533 he was in Denmark, and had got such an accurate knowledge of the Danish language that he had translated and published a treatise of considerable length from Danish into his native Scotch." In the Appendix to the same Introduction (p. xlv) Dr Mitchell explains that "modern Danish scholars express doubts whether, in the early part of the 16th century, any nation, save the German as represented by the Hansatic League, was organised as a distinct community at Malmö."] "

certain man of the highest learning and authority, and perceived how deeply he was grieved by the disturbed state of the church in Germany. I began to exhort him to interpose his judgment in certain matters of dispute, because I hoped that milder views might gain the ascendancy if princes and people only had such monitors excelling in learning and authority. When I had argued long in support of my opinion, heaving a sigh, but making no formal reply to my arguments, he bade me listen to an apologue: When the lion, worn out with old age, could no longer obtain his prey by hunting, he fell on the device of inviting the beasts to visit him in his den. There came to him a bear, a wolf, and a fox. The bear entered first, and being affably received by the lion, and conducted round the den, he was asked how he was pleased with the amenity of the place. Being no courtier, the bear answered bluntly that he could never stay in such a filthy hole, among heaps of decaying carcasses. The lion, enraged, chid the bear for finding fault with the amenity of the royal den, and tearing him up, cast away his carcass among the others. The wolf, who had been standing by, seeing in what danger he was, thought by artifice to soothe the haughty mind of the lion. He accordingly approached, was led round the den, and was asked whether the smell of the heap of carcasses was unpleasant to him.

The wolf replied, in a carefully considered speech, that he had never seen anything more pleasant. This artifice, however, was of no avail to the wolf. The lion meted out the same treatment to him as to the bear, tearing him up for his impudent flattery. The fox, who had witnessed all this, and how both the simplicity of the bear and the flattery of the wolf had given equal offence to the lion, was in great perplexity what to answer when it came to his turn. He went forward, however, and being interrogated as the others had been whether the smell of the den was disagreeable, he replied modestly that he could not express any opinion on the point, as he was labouring under a cold in the head." Alesius waited to hear from his host the moral or application of the apologue, but this was not given by him. He preferred to leave it to his own good sense, merely counselling him to be cautious of engaging in such discussions for the present. Ultimately, however, both came to see that there is a time to speak as well as a time to keep silence; and it is interesting to note that to the last both observed similar moderation in their statements of doctrine, both evinced the same desire, by conciliation to gain opponents, rather than to provoke them, notwithstanding all the hard usage they both met with from their secular and ecclesiastical superiors.

Soon after this Alesius appears to have passed

on from Cologne to Wittenberg, and there for a time to have resumed the study of theology, as well as of Greek and Hebrew, under Melanchthon and the other gifted teachers in that university. Luther he does not seem to have met for a time, or to have been acquainted with his writings when he published his *first*¹ treatises. Melanchthon cherished a special affection for Alesius and the Scottish exiles who soon after followed him to Wittenberg, believing that they were the descendants of those Scoti who had sent the early Christian missionaries to Germany, and that it became him to repay to them the great kindness the heathen Germans had received from their forefathers in the distant past.²

It was while he was thus occupied that Alesius heard of the cruel edict of the Scottish bishops, and it hardly admits of doubt that he submitted to Melanchthon, and got corrected by him, his little treatise against their decree, forbidding the New Testament Scriptures to be used by the laity

¹ [This sentence is interlined, and the word which seems to be *first* is rather indistinct.]

² In the preceding narrative I have availed myself of the details which Alesius has given us of his labours and sufferings in his commentaries and lesser treatises, and especially in two of the smallest of them, both published in 1533, the one bearing the title—"Alexandri Alesii Epistola contra decretum quoddam Episcoporum in Scotia, quod prohibet legere Noui Testamenti libros lingua vernacula"; the other "Alexandri Alesii Scotti Responsio ad Cochleii Calumnias."

in the vernacular. It is a very pithy and forcible bit of pleading for the right of the Christian laity to possess and study the Scriptures in their own tongue. This remarkable treatise struck the true key-note in the contest it ushered in, and helped it on to victory—a victory which was substantially to be gained ere Knox had taken his place among the combatants on the side of the Reformation at all.¹

To this epistle Cochlaeus replied without loss of time,² and ere the year was out Alesius rejoined in that *Responsio ad Cochlei calumnias*,³ in which he has given so touching an account of his own maltreatment, so interesting a statement of his own opinions in matters of faith and church polity, and so trenchant a reply to the sophistries and slanders of his opponent.⁴

¹ [The nature of the arguments used by Alesius in this epistle may be learned from the lengthy extracts quoted in Christopher Anderson's *Annals of the English Bible*, 1845, ii. 430-437.]

² [This reply by Cochlaeus, which is dated 6th June 1533, is entitled: "An Expediat Laicis, legere Noui Testamenti libros lingua Vernacula? Ad Serenissimum Scotiæ Regem Iacobum V. Disputatio inter Alexandrum Alesium Scotum, & Iohannem Cochlaeum Germanum. Anno dñi M.D. XXXIII." A beautiful copy of this very rare work was secured at the Laing sale for the library of the Church of Scotland. There is also a copy in the Signet Library. A few extracts may be found in Anderson's *Annals*, ii. 439-441.]

³ [A beautiful copy of this excessively rare tract was also secured for the Church library at the Laing sale.]

⁴ [For a translation by Dr Mitchell of that part of the *Responsio* which relates to the opinions of Alesius, see Appendix E.]

This able and, for the age, singularly temperate reply made a deep impression in England as well as in Scotland, and doubtless prepared the way for that offer of employment there which two years subsequently was made him by Cranmer, whom, in his moderation and earnest desire to avoid a total rupture between the old church and the new life, he then so much resembled. But whatever its merits, the disputatious Cochlaeus—"der gewaffnete mann," as Luther sneeringly terms him—was determined that his opponent should not have the last word in the dispute, and accordingly in August 1534 he published at Leipsic his *Apologia pro Scotiae Regno adversus personatum Alexandrum Alesium Scotum*.¹ In this treatise he repeats the assertion in his previous one that Melanchthon, not Alesius, was the author of these epistles. He charges Alesius with putting lies into the mouth of a foreigner to the discredit of his native country, and tells him that if he had the power he would gladly send him away to Scotland with his hands tied behind his back to be ignominiously punished as a traitor and a public slanderer. His opponent's minute and temperate narrative of facts appears to have

¹ [Dr Mitchell possessed copies of several of the other tracts of Cochlaeus, as well as of this: "Pro Scotiae Regno Apologia Iohannis Cochlei, adversus personatum Alexandrum Alesium Scotum. Ad Sereniss. Scotorū regē, M.D.XXXIII." It ends: "Excusum Lipsiae apud Michaelē Blum."]

made no impression on him. He is content magisterially to pronounce it absurd and incredible, and inconsistent with itself as well as with probability. He appears in his ire to forget that the king of Scots and his subjects were better able to judge of its truthfulness than he, a foreigner, could be; and that after saying all he could for the bishops and superior clergy in his former reply, he had been obliged to conclude with the damaging admission that possibly there were "bishops and prelates who, neither in sanctity of life nor in acquaintance with sacred learning, responded to or satisfied their dignity and office."

The epistles of Cochlaeus, if abusive and less cogent in reasoning, as well as less relieved by any sparkle of wit or racy anecdote than those of Alesius, are certainly written in a more easy and flowing Latin style, and, in that respect at least, the Scottish prelates had no reason to be ashamed of the champion who had volunteered his services in their cause. Nor were they wanting in those more substantial expressions of their satisfaction which Cochlaeus, like most of the controversialists of his time, evidently coveted. The Archbishops of St Andrews and Glasgow testified their gratitude for his services by sending him liberal presents. The king wrote him a letter, a contemporary transcript of which is still extant, and also, as is stated by Cochlaeus

himself in a letter to a Polish archbishop, sent him some more material tokens of his regard.¹ And even the messenger who had brought over the copies of his first epistle received, as it now appears, a present of fifty pounds Scots.² Alesius, though in quite another way, did not lack his reward, and it came in the way which he valued most—the treatises he had written, to a certain extent at least, got into circulation both in Scotland and in England. They cheered the hearts of the faithful under all the terrible trials to which they were subjected in the later years of James's reign, when he seems to have abandoned his former kindness, and surrendered himself in a great measure to the priests and to vicious indulgences. They carried conviction to the minds of many, and gradually ripened opinion

¹ [Alesius says: "I was at Antwerp whan a contryman of myne, whose name was John Foster, did send a somme of mony unto Cochleus by a marchant from the Bisshop of S. Andrews, which geveth him yerely so long as he liveth a certen stipend. And it chanced by the goodnes of God, wherby He discloseth the wickednes of these hipocytēs (*sic*), that a pistle of Cochleus which he sent unto a certen bisshop of Pole came unto my handes, wherin he complayneth that he hath gret losse and evel fortune in setting forth of bokes, for as moch as no man wil wetesawe to rede his bokes. And he beggeth a yerely stipend of the bisshops of Pole, saing that he hath bene nobly rewarded of the King of Scottys and of the Archbisshop of S. Andrews and of the Bisshop of Glasguo" ('Of the Auctorite of the Word of God').]

² [From the Treasurer's Accounts, as quoted by M'Crie, it appears that the servant who brought over his book received £10 (M'Crie's Knox, 1855, p. 321 n.).]

to demand the right to do publicly what many had learned to do secretly—to study the Word of God, and especially the New Testament, in their native tongue. This right was authorised by an Act of the Scottish Parliament passed in 1543,¹ when Cardinal Betoun was in disgrace, and the Archbishop of Glasgow was left alone to protest against it. This Act was the first real victory of the reformed party in Scotland, and it was mainly due to the able and temperate pleading of Alesius that this great boon, or indeed I may say this indefeasible right of Christian laymen, was granted. The same subject had been reverted to by him in his more elaborate treatise, *De autoritate Verbi Dei*, which was published in 1542 in Latin, and some time after was translated into English.²

One other episode in this controversy remains still to be adverted to. This is the intervention of the great humanist, Erasmus, — an incident in his history on which his biographers with one consent have observed a judicious silence. Nevertheless, the fact is as undoubted as melan-

¹ [15th March 1542-43 (Acts of Parliament, ii. 415).]

² [The title is: "De Auctoritate Verbi Dei Liber Alexandri Alesij, contra Episcopum Lundensem. An. M.D.XLII." The preface is dated: "Francfordiae ad Oderam. Calend. Maijs. an. Domini M.D.XL." The colophon is: "Argentorati apud Cratonem Mylivm an. M.D.XLII. mense Septembri." The translation, which is in black-letter, bears no date, place, or printer's name. For a copy of its title, see *infra*, p. 268 n.]

choly that he—who had done so much to promote the freer circulation and profounder study of the Greek original of the New Testament, and had even ventured, under the patronage of Pope Leo X., to bring out a Latin version of the New Testament more true to the original than the Vulgate version, that those who knew only Latin might understand more fully the meaning of the original—in his old age, when irritated by the course of events, and by his controversies with Luther, consented to recommend this scurrilous pamphleteer to his friends in Scotland. His own letter is not now extant, or, if extant, is not at present accessible; but the answer sent to him by the Scottish king has been preserved, like his letter to Cochlaeus, among the MSS. in the British Museum. It is sufficient to prove the fact that Erasmus did intervene, and commend to his Scottish friends a writer who represents Luther's translation of the New Testament, which more than any other book has made Germany what it is, as the "*pabulum mortis, fomes peccati, velamen malitiae, praetextus falsae libertatis, inobedientiae praesidium, disciplinae corruptio, morum depravatio, concordiae dissipatio . . . vitiorum scaturigo . . . rebellionis incendium . . . charitatis peremptio . . . veritatis perduellio.*"

In 1535 Alesius, having received encourage-

ment from the agents of the English king then negotiating an alliance with the Protestant princes of Germany, came over to England with a letter of recommendation from Melanchthon.¹ He was favourably received by Archbishop Cranmer, by Crumwell the Vicar-General, and by the king himself, who appointed him king's scholar, and instructed Crumwell, as Chancellor of the University of Cambridge, to give him a place as a reader in divinity there. He accordingly went into residence in Queen's College, the same college which shortly before had been the home of Erasmus while lecturing in the university on Greek, and towards the end of the year he began a course of lectures on the Hebrew Psalter. He is supposed to have been the first who delivered lectures in Cambridge on the Hebrew Scriptures, but he was not suffered to do it long in peace. It could not be concealed that he was a favourer of the new opinions and a friend of Melanchthon, and that he had, in fact, been recommended by him to the king and the chancellor of the university. By the time he had entered on the exposition of Psalm viii. he was challenged by one of the champions of the old learning to a public disputation, and courage-

¹ [Alesius says that he was the bearer of the *Loci Theologici*, which he had persuaded Melanchthon to dedicate to Henry VIII. (*Foreign Calendar, Elizabeth, i. 525*).]

ously accepted the challenge; but when the day appointed for the discussion arrived, his opponent did not venture to meet him in open fight. He preferred to plot against him in secret, and to foment tumult among the scholars, till Alesius, finding that his life was in danger, and that he could not count on the protection of the university authorities, deemed it his duty to leave Cambridge and return to London.¹

For the next three years he remained there, supporting himself chiefly by the practice of medicine, which he studied under a London physician of note. He occasionally, however, gave assistance to his reforming friends in the varying fortunes of these unquiet times. He did so notably in a convocation or a meeting of the superior clergy in 1536 or 1537,² being put

¹ [He was in London during the time of the trial and execution of Anne Boleyn. He sent Elizabeth an account of a dream or vision which he then had. See Appendix F.]

² [There is "great uncertainty" as to whether this meeting took place in 1536 or 1537 (Hardwick's Reformation, 1883, p. 182 n.). The year 1537 is given by Alesius in his 'De Avthoritate Verbi Dei' (p. 18), and is repeated in the translation. In the latter it is said: "Contrary to all my expectacion I chanced to fall agayn into such a disputacyon as I was in before, and in maner with like adversarys. . . . Unto this disputacion I came sodenly unprepared, for as I did mete bi chance in the streate the right excellent Lord Crumwel going unto the Parliament Howse in the yeare 1537, he whan he sawe me called me unto him, and toke me with him to the Parliament House to Westmyster (*sic*), where we fownd all the bisshops gathered together."]

forward by Cranmer and Crumwell as the chief spokesman on the reforming side, the opinions of which he defended with considerable force and ability, so far as the notes of the debates preserved by Foxe in his 'Acts and Monuments' enable us to judge.¹ His appearance on this occasion brought him into sharp collision with Stokesley, Bishop of London. On the other hand, it secured for him the warm friendship of Cranmer and Latimer, towards both of whom he continued to the last to cherish a deep affection, and of whose martyrdom he spoke with so much grief when he published his Commentary on the First Book of Psalms. While in England, as Thomasius tells us, he married an English lady, by name Catherine de Mayn; and when Henry VIII. once more veered round to his

¹ Cattley's Foxe, v. 381-384. [The whole of this account, as Cattley points out, is taken by Foxe almost *verbatim* from a statement made by Alesius himself in his rare tract entitled, *Of the Auctorite of the Word of God agaynst the Bisshop of London, wherein are conteyned certen disputacyons had in the Parliament Howse betwene the Bisshops, about the number of the Sacraments, and other things very necessary to be known; made by Alexander Alane Scot and sent to the Duke of Saxon.* Christopher Anderson says that this translation of the tract *De Autoritate Verbi Dei Liber* was made by Edmund Allen. So completely had the original name of Alesius dropped out of knowledge that Anderson actually charges the printer with committing "a strange blunder in the title." Believing that *Ales* was the real name of Alesius, he thought that the printer had divided the name of the author between the author and the translator ('Annals of the English Bible,' ii. 479 n.).]

former moorings, and passed the bloody statute of the six articles, insisting *inter alia* on the doctrine of Transubstantiation and the celibacy of the clergy, Alesius, like several other married priests, had to consult his safety and that of his family by a hurried retreat to the Continent.¹

Among those who had to leave England about the same time were John M'Alpine² and John Fyffe—or, as they were henceforth to be surnamed by Melanchthon, Joannes Macchabaeus and Joannes Fidelis—both, like Alesius himself, Scotsmen, the former having been prior of the Dominican monastery at Perth, and the latter an *alumnus* and teacher in St Leonard's College. They had, along with several other known favourers of the Reformation, been obliged to leave Scotland at an earlier period, and after finding a temporary shelter in England, apparently at Salisbury, under the protection of Bishop Shaxton, who was then a favourer of the reformed opinions, were, like Alesius himself, to find their ultimate home and special work on the Continent—the one in the University of Copenhagen, the other in the University of Frankfort on the Oder. They seem to have gone first to Wittenberg, and while the others for a time resumed their studies there, Alesius almost immediately on his return was

¹ [For the circumstances of his departure, see Appendix G.]

² [For M'Alpine, see Gau's *Richt Vay*, Introd., p. xii.]

selected by Melanchthon to accompany him to the colloquy at Worms, and then to that at Regensburg, which were attended not only by the Lutheran and the Catholic theologians, but also by Bucer, Calvin, and other reforming divines of Strassburg. So it came about that Alesius, who had suffered exile in the cause of the Reformation in Scotland, and still had striven to promote it, was probably the first of our countrymen to be brought into contact with Calvin, who was ultimately to exercise so marked an influence on the form and mode of that Reformation, and who too was then an exile both from his native land and from the scene of his earlier labours. To the last Alesius seems to have been the one of his pupils to whom the gentle and timid Melanchthon most closely clung, and it was by his recommendation that in the very year of his return to the Continent he was promoted to be Professor of Divinity in the University of Frankfort on the Oder. And it is something of which a Scotchman and a St Andrian may be proud, that the university of that little principality of Brandenburg, which has since expanded into the great kingdom of Prussia, was indebted for two of its first Protestant professors of divinity to Scotland and to St Andrews.

His stay at Frankfort, however, was but short, a controversy having arisen between him and one

of his colleagues about the propriety of attaching civil punishments to adultery and other offences against the seventh commandment. In 1542, or early in 1543, he resigned his professorship, and transferred his family to Leipsic. Melanchthon, who, though concurring in his opinions, blamed his hasty resignation, yet exerted himself to procure an appointment for him in the great Saxon university; so also did Ludovicus Fachsius, at once the Burgomaster and the head of the Faculty of Law, of whose kindness he makes special mention in the dedication to his sons of his edition of Melanchthon's Catechism, which he had used when superintending their religious instruction.¹

The remaining twenty-one years of his life were spent busily and usefully in this famous university,

¹ "I owe much," he says, "to your father, who received me most hospitably at my first coming hither, and, in name of Duke Maurice (now Elector of Saxony), invited me to give my services to this famous university, and retained me here some years after, when I was called elsewhere" (*i.e.*, probably Königsberg), "promising me the favour and grace of the most illustrious prince elector. Finally, after the war, he encouraged me, then hesitating, to write to the elector to beg the restitution of my books and other effects, which I had lost at the time of the siege of this city, kindly offering his best services in rendering my supplicatory letter to the prince, by which, however, he only succeeded in securing that the elector, when departing from his own dominions to attend the imperial diet, should give instructions on the matter to his counsellors whom he had left at home, and should deliver to be sent on to me a letter full of kindness through Damianus Sybothendorff, secretary to his highness."

though he suffered somewhat severely during the Schmalkaldic war and the seige of Leipsic. It was there that most of his theological treatises were elaborated and published. He was twice at least chosen Rector of the university—viz., in 1555 and in 1561.¹ In 1542, as already stated, he published in Latin the arguments he had used in his disputation with Stokesley, Bishop of London, on the authority of the Word of God, and against the doctrine of the seven sacraments, both confirming his former arguments as to the rights of the Christian laity, and maintaining the supremacy of Scripture over tradition. He had previously published his inaugural dissertation in the University of Frankfort, 'De restituendis scholis,' in which he advocated at length the great need for university training for the ministers of the protestant churches, and gave a detailed account of his own opinions, which he affirmed were then in full accord with those of the Lutheran churches. In 1543, probably before he was fully settled at Leipsic, it is said that on

¹ On the former of which occasions he inscribed the following paragraph in the matriculation book of the university: "Anno MDLV, die 23 Aprilis, qui Divo Georgio sacer est, et quo existimo me natum esse, supputatis retro LV annis, ego Alexander Alesius, gente Scotus, Patriâ Edinburgensis, atavis consulibus, qui duobus regibus, Jacobo Quinto, et Henrico Octavo, et quatuor electoribus, Johanni Friderico, Mauricio et Augusto, Ducibus Saxoniae, et Joachimo Electori Brandenburgensi inservivi, invitus suscepti officium rectoris universitatis scholae in inclytâ urbe Lipsiâ."

hearing the news of the favourable change which had taken place in Scotland on the death of James V. and the accession of Arran to the regency, he, like many other Scottish exiles, had serious thoughts of returning home, and availing himself to the uttermost of this unexpected opportunity which seemed to be opening for carrying forward the work of the Reformation in the land which was still dear to him. But before he had fully made up his mind to follow this course, he fortunately heard that the fickle regent had already begun to change his policy, and that though the privilege of freely reading the Scriptures in the vernacular, for which he had so earnestly contended, was legally secured, the triumph of the Reformation was by no means so near at hand as at first he had been led to suppose. Shortly after this, roused by the tidings of fresh persecutions which had reached him from Scotland, and especially by the account of the cruel executions of the humble martyrs of Perth by the cardinal and his party on St Paul's day, 1543-44, Alesius on 23rd April wrote to Melanchthon in the following terms:—

“Three days ago there were here several countrymen of mine, who declare that the cardinal rules all things at his pleasure in Scotland, and governs the governor himself. In the town of St Johnston he hung up four

respectable citizens, for no other cause than because they had requested a monk, in the middle of his sermon, not to depart in his doctrine from the sacred text, and not to mix up notions of his own with the words of Christ. Along with these a most respectable matron, carrying a sucking child in her arms, was haled before the tribunal and condemned to death by drowning. They report that the constancy of the woman was such that, when her husband was led to the scaffold and mounted the ladder, she followed and mounted along with him, and entreated to be allowed to hang from the same beam. She encouraged him to be of good cheer, for in a few hours, said she, I shall be with Christ along with you. They declare also that the governor was inclined to liberate them, but that the cardinal suborned the nobles to threaten that they would leave him if the condemned were not put to death. When the cardinal arrived with his army at Dundee, from which the monks had been expelled, all the citizens took to flight; and when he saw the town quite deserted he laughed, and remarked that he had expected to find it full of Lutherans.”¹

¹ Loriner's *Scottish Reformation*, 1860, pp. 112, 113. [The Perth martyrs are noticed above, pp. 53, 54. See also Laing's *Knox*, i. 117, 118, 523-526.]

Before the expiry of that year Alesius addressed to the chief nobles, prelates, barons, and to the whole people of Scotland, his *Cohortatio ad concordiam pietatis ac doctrinæ Christianæ defensionem*. This piece, Dr Lorimer tells us, "is instinct throughout with the spirit of true Christian patriotism, as well as with genuine evangelical earnestness and fervour. Lamenting the distractions of the kingdom by opposing political factions—the French faction and the English—he [like the author of the *Complaynt of Scotland* a few years later] implores his countrymen to lay aside these divisions, and demonstrates by many examples from classical history the dangers of national disunion, and the duty of patriotic concord in defence of the safety and honour of their common country. His expostulations against the oppression and cruelty of the bishops, and his allusions to the martyrs who had suffered in the cause of truth, are full of interest; and his digression, in particular, upon the character and martyrdom of Patrick Hamilton, is a noble burst of eloquence and pathos. When he exhorts to national union he means union in the truth—union in the one great work of purifying religion and reforming the corruptions of the church of God. What urgent need there was of such a work he demonstrates at much length, and with

great freedom and faithfulness. Unless the church of Christ be reformed it must perish from the earth, and those are its worst enemies, not its real friends, who oppose such indispensable reform."¹ "Everywhere," he says, "we see the church driven forward to such reform. Ask even those who are most solicitous for its welfare, and they will tell you that the church can no longer be safe or free from troubles unless it be strengthened by the removal of abuses. If this, then, is a measure of absolute necessity unless we would see the whole church go to ruin; if all men confess that this should be done, if facts themselves call with a loud voice that some care should be taken to relieve the labouring [bark of the] church, to purify her depraved doctrine, and to reform her whole administration,—why, I demand, are those maligned and vilified who discover and point out the church's faults and failings? The proper remedies could not possibly have been applied till the disease was known; and yet the men who point it out, warn of its virulence and danger, and wish to alleviate or entirely remove it, are hated and

¹ Lorimer's *Scottish Reformation*, 1860, pp. 115, 116. [The quotations from the *Cohortatio* which follow agree substantially with those given by Dr Lorimer, but many of the variations in the phraseology show that Dr Mitchell had the original as well as Lorimer's translation before him when he wrote.]

persecuted as much as if they had been themselves the cause of all." With equal vigour he repels the cry of innovation raised against the reformers and their teaching. Their work was rather an honest attempt at restoration. What they sought, he said, "was just such a change as would take place in the manners of an age if the gravity, modesty, and frugality of ancient times were to take the place of levity, lewdness, luxury, and other vices. Such a change might be termed the introduction of what was novel, but in fact it was only the reintroduction of what was old and primitive. Let us," he exclaims, "have innovation everywhere if only we can get the true for the false, seriousness for levity, and solid realities for empty dreams." "It is no new doctrine we bring, but the most ancient, nay rather the eternal truth, for it proclaims that Jesus Christ, the Son of God, came into the world to save sinners, and that we are saved by faith in Him. Of Him even Moses wrote, and to Him give all the prophets witness, that whosoever believeth in Him shall receive remission of sins. This is the old doctrine which runs through all the ages. Those which are really new are the doctrines which have obscured or contaminated it, brought in by those entrusted with the care of the vineyard of the Lord, and who, like the keepers

of the vineyard in the Gospel parable, have maltreated and slain many of the Lord's messengers."

This was the last service, so far as we know, which Alesius was able to render to the cause of the Reformation in his native land, and it did not fail in due time to produce abundant and lasting fruit. As Major before him, so Knox after him, strenuously contended for union of Scotsmen among themselves; and after that, but only after that, for a league with England rather than with France. They laboured, and others entered into their labours, and, proceeding on the same lines on which they had worked, at last brought the conflict to a triumphant issue. Tidings of their success filled Alesius with joy in the land of his exile. Even these, however, failed in his old age to tempt him back to the home of his youth, or the scene of those early struggles which were so deeply engraven on his memory and heart. And, so far as we know, he received no call to return from those who were then at the head of affairs in Scotland, though unquestionably he was more deeply read in theology than any one of them, and though, as unquestionably, the faculty of divinity was for several years but poorly supplied in the universities of Scotland, and preachers of ability, culture, and learning were very rare in the land.

His life, especially after the close of the Schmalkaldic war, seems to have passed tranquilly and happily at the great Lutheran University of Leipsic. He was loved and honoured by his colleagues and by his prince, and, as I have already hinted, he was the bosom friend and unremitting correspondent of Melanchthon. As his services had been called into requisition by the Preceptor Germaniæ at the colloquies of Worms and Regensburg, so were they sought and got at the colloquy of Saxon theologians for the preparation of the Leipsic Interim in 1548, at that of Naumburg in 1554, at that of Nuremberg in 1555, and that of Dresden in 1561. "In all these"—the Leipsic professor, who on the occasion of the first centenary of his second rectorship pronounced an oration on him, affirms that—"he so conducted himself that no one could charge him with want of perseverance in building up the truth, or of judiciousness in examining the errors of others, or of faithfulness and dexterity in the counsels he gave." M'Kenzie, who has inserted a sketch of his career in his 'Lives of Eminent Scotsmen,' assures us that in the conference of Naumburg he acquitted himself to the admiration of the whole assembly, for which he is highly commended by Camerarius in his 'Life of Melanchthon'; and further, that in the year 1555 the disciples of Andrew Osiander having raised great

dissensions in the city of Nuremberg respecting the doctrine of justification, Melanchthon made choice of Alesius as the fittest person to appease them by his wisdom and learning, and that his management answered Melanchthon's expectations, though Alesius himself had previously taken a side in the controversy. In the Majoristic controversy, Alesius, like Melanchthon, so far sided with Major as to maintain against the extreme Lutherans the necessity of good works, not to justification, but to final salvation; and in 1560 he seems to have discussed this question in one of his so-called *disputationes*.

With respect to his private life, we are told by Thomasius that he had by his English wife one son, whose name was Caspar, and who died while still a youth, and had a monument erected by his father to his memory, bearing the simple inscription, "Caspari. Filiolo. Alexander. Alesius. Doctor. Lugens. Posuit." He had at least two daughters. One named Christina, Thomasius tells us, was married to a German bearing the classical name Marcus Scipio; she outlived her husband, and died in 1604, in the fifty-ninth year of her age. The name of the other daughter does not seem to have been known to Thomasius, but as he states that she was given in marriage in 1557, we can have no doubt that she is the same Anna whose wedding is referred to in a

letter of Alesius to Melanchthon, recently unearthed, and inviting him and other friends in Wittenberg to the wedding.¹

Alesius himself died on the 17th March 1565, and was buried at Leipsic; but no stone was raised, or, if raised, now remains, to tell where his ashes repose. In all probability it was in his son's grave, in the church of St Paul, in the city of Leipsic, that his ashes were laid to rest. The only monuments to his memory reared at the time and still existing are those furnished by our own John Johnston—second master of St Mary's College, and colleague of Andrew Melville—in his Latin poems on the Scottish martyrs and confessors, and entitled *Περὶ Στεφανῶν*, and by Beza in his 'Icones.' Johnston, joining together Macchabaeus and Alesius, says:—

"Sors eadem exilii nobis, vitaeque laborumque,
Ex quo nos Christi conciliavit amor.
Una salus amborum, unum et commune periculum;
Pertulimus pariter praestite cuncta Deo.
Dania te coluit Me Lipsia culta docentem.
Audiit, et sacros hausit ab ore sonus."²

Beza says, "He was a man dear to all the learned, who would have been a distinguished ornament of Scotland if that country had recovered the light of the Gospel at an earlier period; and who,

¹ See Appendix H.

² M'Crie's Knox, 1855, p. 462.

when rejected by both Scotland and England, was most eagerly embraced by the evangelical church of Saxony, and continued to be warmly cherished and esteemed by her to the day of his death." The man who was held in such high esteem by the reforming Archbishops of Cologne and Canterbury; who was the bosom friend of Melanchthon; who was highly thought of by Luther, and warmly eulogised by Beza and Johnston, was certainly not one whose memory his countrymen should willingly let die. He was unquestionably the most cultured, probably also the most liberal and conciliatory, of the Scottish theologians of the sixteenth century. He was the first to plead publicly before the authorities of the nation for the right of every household and every individual to have access to the Word of God in the vernacular tongue, and to impress on parents the sacred duty of sedulously inculcating its teaching on their children, and therefore, as Christopher Anderson has said, "the man who struck the first note in giving a tone to that character," for which his native country has since been known, and often since commended, as Bible-loving Scotland. Had his countrymen not so long lost sight of him, perhaps some stone of remembrance might have been found to his memory in Germany; but surely, though he was so long an exile, the chief memorial of his birth

and death ought to be in Edinburgh or St Andrews. "There, in reference to the cause he advocated, no inappropriate emblem" would be "a father and his child reading the same sacred volume; and, for a motto, in remembrance of his position at the moment, perhaps his own memorable quotation of the Athenian, 'Strike, but hear me.'"¹

¹ Anderson's *Annals of the English Bible*, 1845, ii. 485. For a list of the published writings of Alesius see Appendix I.