McLeod, Alex.,
From: Princetown, N.Y.
Last residence: New York City

Records show one
Alexander McLeod
Pvt. in Capt. Robert Nichol's Co.,
64th and 93rd Consolidated Regt. N.Y. Militia

Commencement of service: Sept. 2, 1814
Expiration of service: Dec. 2, 1814
McLeod, Alexander

1. Negro Slavery Unjustifiable 1802
2. Messiah, Governor of the Nations of the Earth 1803
3. Ecclesiastical Catechism 12 editions 1807
4. Lectures upon the Prophecies of the Revelation 4 editions 1814
5. View of the Late War 2 editions 1815
6. The Life and Power of True Godliness 6 editions 1816
7. Reformation Principles Exhibited
8. Edited-Larger Catechism with Proofs (First book stereotyped in America)
Greene on 27 July, 1887. Her works, besides stories and sketches in magazines, are "Cape Cod Folks" (Boston, 1892); "Some Other Folks" (1883); and "Towhead, the Story of a Girl" (1884).

McLELAN, Archibald Woodbury, Canadian statesman, b. in Londonderry, Nova Scotia, 24 Dec., 1824. He is descended from an Irish family that settled in Nova Scotia in the 18th century. He was educated at his native place and at Mount Allison Wesleyan academy, and engaged in mercantile business, and later in ship-building and ship-owning. He was a member of the Nova Scotia assembly from 1854 till that province entered the confederation in 1867, and from that date was a member of the Dominion parliament until he was called to the senate, 21 June, 1869. At this time he was appointed one of the commissioners for the construction of the Intercolonial railway, and was a commissioner from Canada at the Intercolonial fisheries exhibition in London, England, in 1883. He became president of the privy council of Canada and a member of the cabinet, 29 May, 1881, and, resigning his place in the senate to accept office, was elected for Colchester to the Dominion parliament.

Mr. McLelean was appointed minister of marine and fisheries, 10 July, 1882; minister of finance, 10 Dec., 1885; and postmaster-general, 27 Jan., 1887. He was re-elected at the general election in 1889, and in 1897, but was unseated, owing to bribery by agents at the last election.

McLELAN, Isaac, poet, b. in Portland, Me., 21 May, 1806. He removed to Boston in 1812, was graduated at Bowdoin in 1823, and engaged in the practice of law for several years in Boston, meanwhile contributing largely in prose and verse to Willis's "Monthly Magazine," the "New England Magazine," and the "Knickerbocker." He was for a time associate editor of the Boston "Daily Patriot," and afterward published a monthly magazine that was consolidated with the "Weekly Pearl." The most notable of his early poems is "The Death of Napoleon," which has been widely quoted, and "New England's Dead." Mr. McLeelan's passionate love of outdoor recreation, and his numerous poems on field-sports, have gained for him the title of the poet-sportsman, and he shares with Alfred B. Street the honors of laureate of the woods and waters. Among the shooting-resorts that he frequented were Cohasset, Plymouth, and Marshfield, the latter being the rural home of Daniel Webster. Through his courtesy the poet spent two seasons at Marshfield, occupying one of the farm-houses that were owned by Mr. Webster. In 1851 Mr. McLeelan removed to New York city and devoted his attention to literature. He now (1888) resides at Greenport, L. I., and at the age of fourscore is still able to divide his time between sports of the field and the literary work of the

E. Pond (New York, 1886).

McLENE, James, congressman, b. in New London, Chester co., Pa., 14 Oct., 1739; d. in Antrim, Franklin co., Pa., 13 March, 1806. He was educated at the academy of the Rev. Francis Alison, and in 1758 removed to Cumberland county. He was a member of the Pennsylvania convention in 1776, of the assembly several times between 1776 and 1794, and its speaker in 1778, and of the same executive council of the state in 1778 and 1783-4. He was also a member of the Continental congress in 1778-80, of the council of censors of Pennsylvania in 1783, of the board of property of that state in 1786-7, of its Constitution convention in 1790, and a justice of the peace in 1790.

McLENE, Jeremiah, statesman, b. in 1767; d. in Washington, D. C., 19 March, 1837. He received a common-school education, served in the Revolutionary army, and in 1790 settled in Chillicothe, Ohio, afterward removing to Columbus in 1816. He was secretary of Ohio from 1808 till 1831, and was elected to congress as a Democrat, serving from 2 Dec., 1833, till 3 March, 1837.

McLEOD, Alexander, clergyman, b. in the island of Mull, Scotland, 12 June, 1774; d. in New York city, 17 Feb., 1883. His father, Rev. Niel McLeod, was the entertainer of Dr. Samuel Johnson on the latter's visit to Mull. The son came to this country while yet young, was graduated at Union college in 1798, licensed to preach in the following year, and ordained over two churches—one in New York and one in Walkill, N. Y. The latter charge he soon resigned; but he retained the former, the first Reformed Presbyterian church of New York, until his death. McLeod was long well known among the clergy of New York city, and was eminent both as a writer and as a preacher. He was for some time one of the editors of the "Christian Magazine." Among his published works are "Negro Slavery Unjustifiable" (New York, 1803); "The Messiah" (1804); "Ecclesiastical Catechism" (1807); "On the Ministry" (1808); "Lectures on the Principal Prophecies of the Revelation" (1814); "View of the Late War" (1815); "The Life and Power of True Godliness" (1816); and "The American Christian Expositor" (2 vols., 1832-3). A memoir of McLeod was published by Samuel B. Wylie, D. D. (New York, 1855).—His son, John Niel, clergyman, b. in New York city, 11 Oct., 1806; d. there, 27 April, 1874, was graduated at Columbia in 1826, studied theology with his father, and in 1828 was ordained as his assistant. After the former's death the son became his successor. He was for many years the stated clerk of the general synod of the Reformed Presbyterian church, and a professor in the theological seminary of that denomination in Philadelphia. Dr. McLeod was active in his efforts to prevent the union of the Reformed Presbyterian church with the other Presbyterian bodies, and in his condemnation of hymns other than those of David, and of secret societies, was conspicuous in the infliction of church discipline on George W. Stuart, of Philadelphia, for singing uninspired hymns at a union meeting. He published various sermons and addresses.—Another son, Xavier Donald, author, b. in New York city, 17 Nov., 1821; d. near Cincinnati, Ohio, 20 July, 1865, studied at Columbia, and surprised his family and friends by taking orders
in the Protestant Episcopal church in 1845. After spending a few years in a country parish, he went in 1850 to Europe, where he travelled and studied until 1852. The result of his European visit was his conversion to the Roman Catholic faith. In 1857 he became editorially connected with the St. Louis "Leader." Subsequently he was ordained a priest, and appointed professor of rhetoric and belles-lettres at Mount St. Mary's college, Ohio. He met his death in a railroad accident. He published "Pynshurth: His Wanderings and Ways of Thinking" (New York, 1852); "Life of Sir Walter Scott" (1853); "Life of Mary, Queen of Scots" (1857); "The Elder's House, or the Three Converts"; "Château Lesueur, or the Last Marquis"; and a "Life of Fernando Wood, Mayor of New York" (1856). As a poet, McLeod is known by "The Saga of Viking Torquil."

McLeod, Hugh, soldier, b. in New York city, 1 Aug., 1814; d. in Dumfries, Va., 2 Jan., 1862. He was graduated at the U. S. military academy in 1835, and entered the army as 2d lieutenant, but resigned the same year and joined the Texans in their struggle with Mexico, also commanding a company in the battle with the Cherokees in 1836. He then studied and subsequently practiced law. In 1841, with the rank of brigadier-general, he commanded an expedition to St. Fé that was sent by President Mirabeau B. Lamar to open trade with New Mexico, and fell into the hands of the Mexicans, who treacherously disregarded the flag of truce. After being held a prisoner for nearly a year, he was released through the intercession of the U. S. government. He was a member of the Texas congress in 1842-3, and served throughout the Mexican war, and subsequently in the state legislature after the annexation of Texas. He joined the Confederate army in 1861, directed the movement against the U. S. forts on the Rio Grande, and was commissioned as a brigadier-general in the Mexican war, and was commander of the 1st Texas regiment, with which he participated in the first Virginia campaign.

McLeod, James Farquharson, Canadian official, b. in 1836. He is the son of a British army officer, was educated at Upper Canada college, and at Queen's university, Kingston, and graduated there in 1854. He subsequently studied law and became a barrister in 1860. He entered the militia in 1856, and became major and brevet lieutenant-colonel in 1867. He served during the first Riel rebellion in the Northwest in 1870, was mentioned in dispatches by Sir Garnet (now Lord) Wolseley in command of the expeditionary force, and was created a companion of the order of St. Michael and St. George by the Queen for his services. He was appointed a captain in the Northwest mounted police in 1873, assistant commissioner in 1874, and stipendiary magistrate for the Northwest Territory, commissioner in command of the force, and a member of the Northwest council, 7 Oct., 1876. In 1880 he was appointed stipendiary magistrate, with jurisdiction over all cases, criminal and civil, in the Northwest territory.

McLeod, John, Canadian explorer and trader, b. in Stornaway, Scotland, in 1788; d. in Montreal, 24 July, 1849. He was a successful merchant in his native town, when, in 1811, he was engaged by the 1st brigade of Highlanders that was brought out by Earl Selkirk in their journey from York factory to the Red river settlement. During 1812-15 he built and established all the first trading-posts of the Hudson bay company in that region and 500 miles westward. At the same time he successfully opposed the Northwest company under the most disadvantageous circumstances and was the means of saving the Red river colony from annihilation. From 1816 till 1821, when the Hudson bay and Northwest companies were united, Mr. McLeod led the struggle against the rival company in the far north toward the arctic circle and westward to the Rocky mountains. He effected with his associates an expansion of trade in furs and other natural resources of the Pacific slope from Yukon to San Francisco, and with the Sandwich islands and Alaska. At the coalition of the two companies Mr. McLeod was the first member of the original Hudson bay company that crossed the Rocky mountains formally to accept the delivery of the country west of that range from the agents of the Northwest company. He was the first man that was known to have crossed the continent from Hudson bay to the Pacific coast. From 1826 till 1830 he had charge of Norway house, which he built, and which was the rendezvous of all important trade-brigades from the interior. Here the chief council for the government of the trade met annually until a few years ago, when the place of meeting was transferred to Winnipeg. In the autumn of 1830 he sailed from York factory, by way of Hudson bay, to London, visited Scotland, and on his return in 1831 was appointed to the charge of the Chichoulini district. Two years afterward he was appointed to the St. Maurice district, extending from Hudson bay to the St. Lawrence. In 1849, while taking his annual report to Montreal, he was attacked by cholera and died the same day. He did more than any other man to open up the northwest for settlement, and was loved and respected equally among the Indians and his white associates. Hubert H. Bancroft, in his history of British Columbia, refers to him as the "veteran" among the fur-traders and pioneers of the northwest.—His son, Malcolm, b. in Green Lake, Beaver River, Northwest territories, 21 Oct., 1821, was educated in Edinburgh, Scotland, studied law in Montreal, and was admitted to the bar in 1845. Ever since that time he has been in active practice, with the exception of the years 1873-6, when he was district judge for the counties of Ottawa and Pontiac. In 1887 he was appointed Queen's counsel. In the parliament of Canada and in the press his name has been associated with the subjects of the annexation of the Northwest to Canada and the construction of a railway over British territory to the Pacific ocean. In the session of 1862 he presented a memorial describing the condition of the people of the Red river settlement, who had in vain petitioned the imperial authorities for government of some kind, owing to the inefficiency of the Hudson bay company. The memorial failed, as the government of that day was opposed to the western extension of Canada. Mr. McLeod then addressed the colonial secretary, the Duke of Newcastle, on the subject:

A few days after receiving the papers the duke de
success was achieved when, in 1840, he became editor of the leading Methodist organ, the "Christian Advocate and Journal," published in New York city. He retained the editorship until 1848, and was again elected to the position in 1852, serving until his death, and, displaying a high order of editorial skill, seldom surprised. He also wrote important articles for the "Methodist Quarterly." Dr. Bond died in New York city, March 14, 1856. His son, Thomas Emerson, also a journalist, was born in Baltimore, Md., in 1813, and became his father's assistant on the "Christian Advocate and Journal," showing unusual power as a humorous and sarcastic writer. He united with the Southern Methodist church in 1860, and during the civil war espoused the cause of the South, subsequently aiding in founding the "Episcopal Methodist," the official organ of the southern church, but relinquished his interest to establish another paper on the same lines. The latter he consolidated with the "Southern Christian Advocate," of which he became associate editor, his paper appearing simultaneously in Baltimore and St. Louis. He died in Harford county, Md., Aug. 18, 1872.

Lyman, David Brainard, lawyer, was born at Hilo, Hawaiian Islands, March 25, 1840, son of David B. and Sarah (Jolier) Lyman. His father, a graduate of Williams College and Andover Theological Seminary, was a missionary to the Hawaiian islands for over fifty years. The son left Honolulu in 1858, was graduated at Yale College in 1864, and at the Harvard Law School two years later. He was at once admitted to the bar in Boston, but in the same year, 1866, went to Chicago, where he secured a clerkship in the law office of Waite & Clark, remaining in their employ two years. In July, 1869, he formed a partnership with Col. Huntington W. Jackson, under the firm name of Lyman & Jackson, which continued until Oct. 1, 1895, when Mr. Lyman retired to become president of the Chicago Title and Trust Co., which he was largely instrumental in forming. For years he has been a member of the Chicago Bar Association, and from 1896 to 1899 was its president. He is also a member of the Chicago University, Union League and Church clubs, and was the first president of the last. He was married, Oct. 5, 1870, to Mary E., daughter of F. D. Cossitt, of Chicago, and has two children, David B., Jr., and Mary E. Lyman.

McLeod, Alexander, clergyman, was born on the Island of Mall, Scotland, June 12, 1774; came to America at an early age; was graduated at Union College in 1788; in the following year was licensed to preach, and ordained and was settled over churches in New York and Walkill, N. Y. The latter charge he soon resigned, but remained the pastor of the First Reformed Presbyterian Church of New York until his death, becoming the most prominent among the clergy of that city. He was also eminent as a writer; was one of the editors of the "Christian Magazine," and published "Negro Shavery Unjustifiable" (1810); "The Messiah" (1808); "The Catholic Church" (1807); "The Ministry" (1806); "Lectures on the Principal Prophesies of the Revelation" (1814); "View of the Late War" (1815); "The Life and Power of True Godliness" (1816); "The American Christian Expounder," in two volumes (1822-23), and other works. He died in New York city, Feb. 17, 1833.

McLeod, John Niel, clergyman, was born in New York city, Oct. 11, 1806, son of Alexander McLeod. He was graduated at Columbia College in 1826, and at the Theological Seminary of the Reformed Presbyterian Church, Philadelphia, Pa., in 1828. A year later he was ordained, and installed as pastor of the Reformed Presbyterian Church, Galway, Saratoga co., N. Y., where he remained for about two years. In April, 1832, he assisted his father in New York; was made his colleague in January, 1836, and after his father's death, in February, became pastor of the church. In 1846 Dickinson College conferred upon Dr. McLeod the degree of D.D. In 1851 he was elected professor of doctrinal theology in the Theological Seminary of the Reformed Presbyterian church, Philadelphia. In August, 1855, he was a delegate to the Paris conference to form an Evangelical alliance for the world. He was also one of the committee of nine appointed by the American Bible Society to make a thorough grammatical and typographical revision of the Scriptures and was chairman of the sub-committee of three by whom the books of the Old Testament were revised. For about six months he was chaplain of the 86th regiment, New York troops, in the civil war, Dr. McLeod had a most dignified and courteous bearing. He was of the old-fashioned stamp, earnest and simple, keeping to the strict letter of his faith. He showed great profundity both in his discourses and in his writings. He died in New York city, April 27, 1874.

McLeod, Xavier Donald, author, was born in New York city, Nov. 17, 1821, son of Rev. Alexander McLeod, a Presbyterian clergyman, and was educated at Columbia College. Much to the regret of his family, he took orders in the Protestant Episcopal church in 1845, and was given charge of a parish in the country, where he spent five years as rector. In 1850 he decided to visit Europe and continue his studies, especially directing them to the establishment of his mind as to the historical claims of the church of his adoption. Two years in Europe resulted in his conversion to the Roman Catholic faith, and on his return to America he connected himself editorially with the St. Louis "Leader," a prominent and influential Roman Catholic journal. He was afterwards ordained a priest and appointed president of the St. Louis College of the Propaganda Missions, in 1858, but was suspended as a result of his connection with the journal of the Propaganda, in 1861, and was expelled from the Roman Catholic seminary in 1862. He died from the results of injuries received in a railroad accident near Cincinnati, O., July 20, 1865.

Satterlee, Richard Smith, physician and surgeon, was born at Fairfield, Herkimer co., N. Y., Dec. 6, 1783, son of Maj. William Satterlee, who died a few months later, of wounds received at the battle of Brandywine. He received a collegiate education, studied medicine, and after graduating in 1808, he commenced to practice in Seneca county, N. Y., but subsequently removed to Detroit, Mich. Detroit was at this time a favorite military post, and the association with army officers led him to accept the position of surgeon in a neighboring garrison. He accompanied Gen. Lewis Cass to Washington a few months later, and, through the latter's influence with the secretary of war, Mr. Calhoun, he was appointed a surgeon in the U. S. army, in February, 1812. His first official duty was on the Niagara frontier, and he spent the
Mac, John, M.D. 1771-1814, a native of Glasgow, Scotland, was educated at that city of the same name, pursued his medical studies at Edinburgh, London, and Paris, and commenced the practice of his profession in Glasgow in 1798; came to America in 1799, and in the same year was appointed Professor of Chemistry and Natural History in the College of New Jersey at Princeton. Professor of Natural Philosophy and Mathematics in the same institution in 1797. Doctor of Natural Philosophy and Chemistry in the College of New Jersey, 1812. In consequence of the failure of his health, he returned to Princeton, where he died February 14, 1814. As an author this eminent scholar is known by his two Lectures on Books, Philadelphia, 1797, 8vo, in which he advocated the establishment of Chemistry in opposition to Dr. Priestley, and by a number of papers, in controversy with Priestley, pub. in the Journal of Natural Philosophy.

MacLea, John, 1786-1850, a native of St. Kilda, came to the United States in 1803, and at the age of eighteen, was admitted to the University of Pennsylvania, where he graduated in 1807. He was admitted to the Bar in 1815 and in 1816 was appointed a Justice of the Supreme Court of Pennsylvania. He was a member of the American Philosophical Society, and a correspondent of the Royal Society of Edinburgh. He was a prominent figure in the establishmen

MacLea, Alexander, D.D., 1933-1950, a native of the first Presbyterian Church in Scotland, of New York, a native of St. Kilda, came to the United States in 1815, at the age of nineteen, and was educated at Princeton College, 1815-1819. He was admitted to the Bar in 1819, and in 1829 was appointed a Justice of the Supreme Court of Pennsylvania. He was a member of the American Philosophical Society, and a correspondent of the Royal Society of Edinburgh. He was a prominent figure in the establishment of the Presbyterian Church in the United States.

MacLea, Donald. Memoirs of his life, 1791-1860. 2


MacLea, Hugh, D.D. Essay towards a Hist. of the Principality of Scotland, 1791, 4to.

MacLea, John. John. Essays on the History and Geography of the Scottish Nation, 1791, 4to.


Carman

collaboration with Mary Perry King. A similar work is Talks on poetry and life: being a series of lectures delivered before the University of Toronto in December XXV (1926). Carman edited the American anthology The world’s best poetry (10 vols, 1904); The Oxford book of American verse (1927); and Our Canadian literature: representative verse, English and French, chosen by Bliss Carman and Lorne Pierce (1922; enlarged ed. 1923; rev. ed. 1915) in which the French-Canadian poems were translated by Lorne Pierce. Posthumous works are Bliss Carman’s poems; The music of earth; and Bliss Carman’s scrapbook, all published in 1931. The poems for The selected poems of Bliss Carman (1934), edited by Lorne Pierce, had been selected by a group of Carman’s friends in 1929, but it had taken twenty years to clear the copyrights.

H. D. C. Lee’s Bliss Carman: a study in Canadian poetry (1912), a doctoral dissertation at the University of Rennes, deals rather vaguely with the poet’s views; only one chapter treats techniques and there are five inadequate paragraphs on diction. Odell Shepard of Trinity College, Hartford, a friend of Carman, wrote Bliss Carman (1923), an intelligent appreciation in which he discusses the origin of Carman’s philosophical and aesthetic views. James Cappon also knew Carman, and admiration tempers the criticism of his Bliss Carman and the literary currents of his time (1930). Muriel Miller’s Bliss Carman: a portrait (1933) is more detached, and she supplies a useful chronological listing of the poems.

Carmichael, Alfred. See INDIAN LEGENDS AND TALES: BIBLIOGRAPHY.

Carnarvon terms. See CANADIAN PACIFIC RAILWAY.

Carnochan, Janet. See NIAGARA RIVER: BIBLIOGRAPHY.

Caroline. There are several versions of this French-Canadian legend. According to Amédeé Papineau, who recorded it in 1837 (Le répertoire national, vol. 1), Caroline was the daughter of a French officer and an Ottawa woman and was seduced by the intendant François Bigot who kept her at Beaumanoir, his manor outside Quebec. She was murdered there either by her mother or by Bigot’s wife. Another version, used by William Kirby in The Golden Dog (1877), makes her the daughter of the Baron de Saint-Castin. Bigot seduced her while visiting Acadia and had brought her to Beaumanoir where her murder was arranged by a jealous woman who hired Madame Corriveau to commit the actual crime.

Caroline, The. An American steamer, she was used during the rebellion of 1837 by the Upper Canada rebels and their American sympathizers to bring men and supplies from the American shore to the rebel camp on Navy Island, above Niagara Falls. This angered the defence force of Upper Canada and, on the night of 29 Dec. 1837, a small party of Canadians under Capt. Andrew Drew crossed to Schlosser’s Landing where the Caroline was moored; after those on board had been removed, they cut her adrift and set her on fire. As she burned, the figurehead and some planks were swept over the falls, but the hull sank after buming to the waterline. During the seizure, an American, Amos Durfee, was killed. Rumour magnified the incident until it was believed that the steamer had gone over the falls with people on board, a story that was fostered by William Lyon Mackenzie in The Caroline abnacan . . . (Rochester, 1840).

Alexander McLeod, former deputy sheriff of the Niagara district who appears to have boasted that he had taken part in the affair, was arrested in Buffalo in 1840 and held prisoner for eleven months before he was tried and acquitted. The British government apologized for the incident.

Caron, Ivanhoe. See NEW FRANCE: BIBLIOGRAPHY 4(a) and QUEBEC: BIBLIOGRAPHY 5.

Carr, Emily (1871–1945). Born in Victoria, B.C., she studied art in San Francisco and in England where she went in 1899. Her health broke down in England in 1902, but she did not return to Canada until 1904. She was in France, where she studied for a few months, in 1910–11. She signed her pictures ‘M. Carr’, using the initial of her nickname ‘Milly’. It was not until 1927 that she won recognition as a painter. During the intervening years she perfected her technique and developed her concept of Indian life and the British Columbia forest. Between 1927 and 1940 she made many long sketching trips into the woods, but her health again failed and she turned to writing.

Miss Carr’s books are chiefly autobiograph-
McLellan

Land, Me., the son of Isaac and Eliza (Hull) McLellan. When he was thirteen his family moved to Boston. With his friend, Nathaniel P. Willis, he attended Phillips Academy, Andover, Mass., and from there he proceeded to Bowdoin, graduating in 1836. He then returned to Boston and devoted his time to law and journalism. He was associate editor of the Boston Patriot and Daily Mercantile Advertiser, merged in 1831 with the Boston Daily Advertiser, and he began the publication of a monthly magazine which was consolidated with the Boston Pearl, previously edited by Isaac C. Pray. For two years in the forties he traveled in Europe. Upon his return he gave up law and journalism, turning exclusively to the life of an ardent sportsman and poet of sport. He never married. After 1851 he made his home in Greenport, L. I., in an unpretentious board house on Barnegat Bay. He became an active member of the group of New York sportsmen which included William T. Porter, of the Spirit of the Times, Henry William Herbert ("Frank Forester"), Geno C. Scott, Edward Zane Carroll Judson ("Ned Bumline"), and Harry Penwood. He had been a frequent contributor of prose and verse to the magazines of the day, and he now wrote for the sporting journals, principally Turf, Field and Farm, Forest and Stream, American Angler, Amateur Sportsman, and Gunland.

Most of his poetry, though little of his prose, was from time to time reprinted in book form. His first book, The Fall of the Indian with Other Poems (1830), with a timid preface, is heavy with youthful, literary melancholy and elegy, strange perhaps in view of the actual devotion to sport. The graveyard strain is continued in Mount Auburn and Other Poems (1843), the title poem being a detailed, annotated elegy over the dead in Mount Auburn Cemetery (where he himself was later buried), and in a fugitive broadside, "Paradise Spring," a poem read before the Phi Beta Kappa society of Bowdoin, Sept. 3, 1835. The outward aspects of Nature do enter these poems, often in expressive epithet, but it is not until the appearance of Poems of the Rod and Gun, or Sports by Flood and Field (1886), edited by Frederick E. Pond ("Will Wildwood"), that McLellan became, for the reader familiar only with the collected poems, the sportsman's poet. This and his last volume, Haunts of Wild Game, or Poems of Woods, Wilds and Waters (1896), edited by Charles Barker Bradford, are true curiosities in American poetry. They are nothing short of natural histories in verse of the United States and other regions. To invest such subjects as "Bl-

son-hunting in the Far West," "Elephant-hunting in the Island of Ceylon," and "My Parker Gun" with genuine poetry is often beyond his power, as it indeed might be beyond that of any poet, but he was the spokesman in verse of a generation of American sportsmen which, like the noble Indian whom he mourned, has passed away.

[There is a memoir of McLellan by F. E. Pond in the latter's edition of Poems of the Rod and Gun and one by C. B. Bradford in Haunts of Wild Game. See also: R. W. Griswold, The Poets and Poetry of America (1850); G. B. Griffith, The Poets of Maine (1888); Who's Who in America, 1899-1900; Obit. Record of the Graduates of Bowdoin Coll.,... 1900-9 (1911).]

A. L. B.

P. E. B.

McLeod, Alexander (June 12, 1774-Feb. 17, 1833), Reformed Presbyterian clergyman, author, and editor, was the son of Rev. Neil McLeod, pastor of two Scottish Established Church parishes on Mull island of the Hebrides, on which isle Alexander was born. Dr. Samuel Johnson refers to the "elegance of conversation, and strength of judgment" of the elder McLeod, by whom the lexicographer was entertained when he visited Mull (A Journey to the Western Islands of Scotland, 1775, p. 357). The father having died when Alexander was five years old, care of the boy fell to the mother, Margaret McLeod, daughter of Rev. Archibald McLean, McLeod's predecessor in the parishes. Before he was seven Alexander had mastered his Latin Grammar and had determined to enter the ministry. His mother died when he was about fifteen.

In 1792 he emigrated to the United States and for a time taught Greek at Schenectady, N. Y. He entered Union College in 1796, and was graduated with high honor two years later. During his first year in the United States, through the influence of Rev. James McKinney, who had arrived from Ireland in 1793, McLeod had united with the Reformed Presbyterian Church. After theological studies under McKinney, he was licensed to preach in 1799. The following year he was called to be pastor at Coldenham, near Newburgh, N. Y., and also of the First Reformed Presbyterian Church, New York City. When he objected to the Coldenham call because among its signers were several slave-owners, the presbytery formally forbade communicant membership to slave-holders. A revised call was accepted, but the New York parish grew so rapidly that the young man soon gave all his time to it, and he remained connected with it until his death. Within a few years he was recognized as a leader in his denomination, and as one of America's foremost pulpit orators.
McLeod

McLeod entered the controversy with the Episcopal Church regarding validity of presbyterian ordination of ministers when, in 1806, he published his *Ecclesiastical Catechism*. In 1814 his *Lectures upon the Principal Prospectus of the Revolution appeared*; and in 1816, *The Life and Power of True Godliness*, which like his *Catechism* was well received in both America and Great Britain. Among his other publications was a sermon in opposition to slavery, *Negro Slavery Unjustifiable* (1862), which pointed toward his active aid, some years afterwards, in organizing the American Colonization Society. His *Scriptural View of the Character, Causes and Ends of the Present War* (1815) accorded with his vigorous defense of the government's war policy. When his synod founded the *Christian Expositor*, a monthly, McLeod became its editor, continuing as such nearly two years. He frequently contributed to the *Christian Magazine*, edited by John M. Mason and John B. Romey. He was a member of the New York City Historical Society, and helped organize the American Society for Mediating the Condition of the Jews and also the New York Society for Instruction of the Deaf and Dumb. Having been in poor health for a long time, he died of heart disease in his fifty-ninth year.

McLeod was a fearless defender of human liberty, whether individual, civic, or religious. Naturally impetuous, he disciplined himself to restraint and was dignified and urbane in manner. In the pulpit, however, he ordinarily followed his calm and reasoned exposition with an application the eloquence of which was vehemence, impassioned, and unconfined. One of his distinguished contemporaries characterized his preaching as that of "a mountain torrent, full of foam, but sending off pure water into a thousand pools." In 1805 he married Maria Anne, daughter of John Agnew.


**McLEOD, HUGH** (Aug. 1, 1814-Jan. 2, 1862), military leader of the Texian San Fé expedition, was born in New York City, but while he was yet a boy his family removed to Macon, Ga. From Georgia he entered the United States Military Academy on Sept. 1, 1831. Four years later he was graduated and was commissioned as second lieutenant of the 3rd Infantry, but before joining his company at Fort Jessup, La., he visited Macon and accompanied the Georgia battalion on its journey to Texas as far as Columbus, Ga. Fired with a desire to join the Texas revolution, he sent in his resignation, which took effect June 30, 1836. He then went to Texas, where he rapidly advanced to prominence. In December 1837, he became adjutant-general and continued as such until Jan. 18, 1841, playing an important part in the Indian wars, particularly the Caddo expedition of 1838, the expulsion of the Cherokee in 1839, and the Comanche troubles of 1840.

In 1841 President Lamar appointed him military head of the expedition sent to Santa Fé to open a trade route and peacefully extend Texas jurisdiction to the Rio Grande. On June 17 he received his commission as brigadier-general. A few days later six companies of soldiers and a band of merchants commenced the journey, without adequate knowledge or adequate equipment. Though delayed by the illness of McLeod and a shortage of provisions, the expedition pushed steadily across the prairies until the end of August, in spite of geographical uncertainty, the imbecility of their Mexican guide, and trouble with the Kiowa, who had been encouraged by Mexican officials. At the Quahatufe (Pecos River?), the party divided. Almost one hundred men went ahead; the rest, under McLeod, encamped until a guide arrived from the advance party in the middle of September. Joyously, McLeod advanced, only to meet Arniejo's hostile army near Laguna Colorado. Treachery, the starving condition of the men, and his officers' insistence forced McLeod to surrender. The party was marched to San Miguel, where the other Texans, also prisoners, were held. All were then marched to distant Mexico city. McLeod, an important prisoner, was always well treated, even during his weary months at Perote fortress, where he remained until the next summer. Released, he returned to Galveston.

In that year he married Rebecca Johnson Lamar, who was the sister of Gasaway Lamar and the cousin of Mirabeau B. Lamar, president of Texas (1843). They had one son, Carneau. He settled down to a quiet family life, holding several minor offices. He was a member of the Texas Congress, served again as adjutant-general in 1845-46, and later was a member of the state legislature. He may have been the Hugh McLeod who, when Matamoros was occupied by American troops in 1846, began to edit a newspaper there, the *Republic of the Rio Grande*. The editorials, advocating the establishment of an independent republic in the border states of Mexico, aroused the opposition of the military officials, who forced him to resign the editorship. Whether or not he was that editor he was in
To 

Alum. Me Lead

of the Class that graduated at Union College, in the year 1798

(or, if deceased, to the friend or relative who knew him best.)

Sir,—

It is the aim of the subscriber, in collecting the information asked for by the following questions, to obtain materials for a concise Biographical Catalogue of the Trustees, Presidents, Professors and Tutors of Union College;—of those who have received Honorary Degrees from it, and of all who have ever entered that Institution, whether Graduates or not.

That such a work would be interesting and useful to the Alumni, will not be denied; but whether it be practicable, will depend chiefly upon the ready aid which they shall impart. This circular will be sent to every Graduate whose residence is known, (or, if deceased, to some near connection,) and it is confidently expected that no one will neglect to return it in due time, with as full information as circumstances will allow:—some of the questions, indeed, it may not be possible to answer with certainty; others not at all: still, it is hoped that no important facts will be withheld because of their fewness.

Death has removed the twenty-four original Trustees, the first three Presidents, the early Professors and Tutors, and from eight hundred to one thousand of the Alumni of the College. Doubtless their friends and descendants will cheerfully contribute such information as may be necessary to illustrate the lives and services of the departed.

The subscriber desires every aid that may help to throw light upon the personal history of those concerned:—Obituary Notices; Biographical Sketches, Epitaphs, Funeral Sermons, Newspaper Notices of election to important offices or stations, Business Cards and Advertisements; also, copies of their Literary Works, Addresses, Sermons, Essays, Newspapers, engraved Portraits, &c.; all of which will be deposited and preserved in an Alcove of the College Library, to be set apart for "Graduates’ Works."

He also requests that all future changes affecting the answers which shall be given, be made known to him from time to time:—especially the deaths of Graduates, and that the usual obituary notices or funeral sermons published on such occasions, be sent with the announcements, as it is his purpose to publish these deaths hereafter once a year.

JONATHAN PEARSON, Librarian.

UNION COLLEGE.
SCHENECTADY, N. Y.

SPECIMENS OF BIOGRAPHICAL SKETCHES FOR THE PROPOSED CATALOGUE.

John Giddon Brown was born in Quiniquek, N. Y., Mar. 2, 1800; parents, James and Elizabeth (Giddon) Brown, who moved to Epsom, N. Y., in 1806. He was prepared for College at Holderness High School, under the instruction of Rev. Moses Johnson, and entered Union College Jan. 1817. He studied law with Hon. Septimus H. Smith, of Great Falls; was admitted to the bar in 1821; and commenced the practice of law in Albany, with James S. Van Hoessen, Esq. In 1830 he moved to New-York City, which, thereafter, became his residence. He was a Member of N. Y. Assembly 1822-5; State Senator 1836-8; Member of Congress 1839-41; and Judge of the Superior Court 1842-5. He died June 30, 1849, of cholera, aged 49 years. Besides occasional speeches, orations and opinions, he wrote a work on constitutional law, and edited the N. Y. State Papers. He received the Degree of L. L. D. from Hamilton College in 1846.

Joseph Herbish Luther was born in Hanover, Mass., Jan. 1, 1798; parents, Joseph and Madeline (Hershaw) Luther; prepared for College at Yorkville Academy, John Almy, Esq., Principal; and entered Union College Sept. 1814. He taught, 1818-20, in East Philadelphia, (Penn.) High School; graduated at Princeton Theological Seminary in 1823; and was ordained Sept. 26, 1828, at Marlborough, N. Y.; and was Pastor of the Presbyterian Church till 1825. He was Pastor of the 1st Congregational Church of Haslet, Conn., 1825-30; Professor of Rhetoric in Erie College 1831-40; retired on account of ill health, and now resides in Philadelphia, Pa. He has published six sermons on various occasions; a series of lectures on Rhetoric and Belles Lettres, and the "Communicant's Companion." He received the Degree of D. D. from the Hudson University in 1842.

Thomas Pennington Radway was born Feb. 23, 1778, in Benten, N. Y.; parents, John Harmony and Mary (Pennington) Radway; was prepared for College at High Holmes School, Rev. Hanover Kelton, Principal; entered Union College Sept. 1795; taught a few months in Suncook, Mass., in 1799; studied medicine with Dr. Jonas Physic and Dr. Abram Potters, of Cambridge; attended medical lectures at the College of Surgeons and Physicians, and was admitted to, and commenced the practice of medicine in La Rime, in 1806. He was Surgeon in the Army 1813-15, and returned to practice at Oldbury in 1815, where he has since resided. He lectured in the Fairhaven Medical School on Anatomy and Physiology, 1830-5, and has published several articles in the New-York Medical Review, and two larger works on the "Functions of the Brain," and on "Gunshot Wounds."

N. B. 1. Let the answers to the following questions be as full and authentic as possible; but when doubtful let them be marked thus (').
2. When the person is deceased let some near relative or friend fill out the blanks to the best of his knowledge; if he have but one fact, let that be sent.
3. Let as much time be taken as may be found necessary for this purpose, and no more.
4. In case this sheet be not sufficient to contain all the facts to be sent, add another of the same size, if possible, leaving an inner margin of not less than one inch for binding.
5. In cases where no answers to this circular shall be returned, the editor will be obliged to publish such names without any biographical notices, or to rely upon information, gathered from other sources, and, therefore, not always authentic.
INFORMATION REQUIRED FOR THE FOREGOING SKETCHES.

I. Name.
   Alexander M. Scott
   [Let this be written plainly and the middle names in full.]

II. Names of both Parents; thus:
   [John and Elizabeth Smith Johnson.]
   [John and Elizabeth Smith Johnson.]
   [John and Elizabeth Smith Johnson.]
   [John and Elizabeth Smith Johnson.]

III. Birth Place.
   Inverarishmore, Isle of Mull, Birth Day and Year.
   12th June 1774.
   [Inverarishmore, Isle of Mull, Birth Day and Year.
   12th June 1774.]
   [Inverarishmore, Isle of Mull, Birth Day and Year.
   12th June 1774.]}

Scotland

IV. Various residences and dates; thus:
   Scotland till 1792 — 1792 till 1800 — Schenectady.
   [Scotland till 1792 — 1792 till 1800 — Schenectady.]
   [Scotland till 1792 — 1792 till 1800 — Schenectady.]
   [Scotland till 1792 — 1792 till 1800 — Schenectady.]

Pittsburgh, Mass. 1814-24; Albany, N.Y., 1824-30; New York City, 1830-31. -
by 4 years ago, & York. 1800 till death 1833.
   [Pittsburgh, Mass. 1814-24; Albany, N.Y., 1824-30; New York City, 1830-31.]
   [Pittsburgh, Mass. 1814-24; Albany, N.Y., 1824-30; New York City, 1830-31.]
   [Pittsburgh, Mass. 1814-24; Albany, N.Y., 1824-30; New York City, 1830-31.]

V. At what Academy or Academies prepared for College, with Principals and dates; thus:
   [Albany Academy, Benjamin Allen, L.L.D., 1815-17.]
   [Albany Academy, Benjamin Allen, L.L.D., 1815-17.]
   [Albany Academy, Benjamin Allen, L.L.D., 1815-17.]

private tutors at home, and a school.
   [private tutors at home, and a school.]
   [private tutors at home, and a school.]
   [private tutors at home, and a school.]

VI. At what College he graduated, and when.
   Union, Schenectady 1794.
   [Union, Schenectady 1794.]
   [Union, Schenectady 1794.]
   [Union, Schenectady 1794.]

VII. The occupation he followed after leaving college before studying his profession; thus:
   [Teaching, Washington, D.C., 1839-40; or Merchant's Clerk, New York City, 1839-41.]
   [Teaching, Washington, D.C., 1839-40; or Merchant's Clerk, New York City, 1839-41.]
   [Teaching, Washington, D.C., 1839-40; or Merchant's Clerk, New York City, 1839-41.]

occasional teaching.
   [occasional teaching.]
   [occasional teaching.]
   [occasional teaching.]

VIII. The profession he studied; when; with whom; when; thus:
   [Theology at Princeton Theological Seminary, 1828-7 or Law in Albany, N.Y., with Hon. Harmanus Bleecker, 1816-2]
   [Theology at Princeton Theological Seminary, 1828-7 or Law in Albany, N.Y., with Hon. Harmanus Bleecker, 1816-2]
   [Theology at Princeton Theological Seminary, 1828-7 or Law in Albany, N.Y., with Hon. Harmanus Bleecker, 1816-2]

James McKimmy and under care of the Reformed Church.
   [James McKimmy and under care of the Reformed Church.]
   [James McKimmy and under care of the Reformed Church.]
   [James McKimmy and under care of the Reformed Church.]

IX. Where he has practised his profession, with dates; and in case he be a clergyman, mention the denomination to which he belongs; thus:

Reformed Presbyterian, city of New York from 1800 till death.
   [Reformed Presbyterian, city of New York from 1800 till death.]
   [Reformed Presbyterian, city of New York from 1800 till death.]
   [Reformed Presbyterian, city of New York from 1800 till death.]

X. The other occupations he has followed; when and where; thus:
   [Merchant, Rochester, N.Y., 1839-41; or Farmer, Genesee, N.Y., 1853-54; or Manufacturer, Schenectady, N.Y., 1841-46; or Professor, teacher, banker, editor, &c.]
   [Merchant, Rochester, N.Y., 1839-41; or Farmer, Genesee, N.Y., 1853-54; or Manufacturer, Schenectady, N.Y., 1841-46; or Professor, teacher, banker, editor, &c.]
   [Merchant, Rochester, N.Y., 1839-41; or Farmer, Genesee, N.Y., 1853-54; or Manufacturer, Schenectady, N.Y., 1841-46; or Professor, teacher, banker, editor, &c.]

[scrawled notes]
XI. The important offices he has held, with dates; thus:
[Surrogate of Jefferson Co., N.Y., 1829-31 and 1845-51; Member of Congress, 21st district, N.Y., 1841-43; Member of Assembly of N.Y., 1821-4, &c., &c.]

XII. The Literary or Scientific Works he has written or edited.
[Copies are solicited for the "Graduate Alcove" in College Library.]

XIII. The names of his relatives who graduated at Union College.

XIV. The literary, professional, or honorary titles he received; from whence, with dates; thus:
[W. D., from Albany Medical College, 1845; or L.L. D. Amherst College, 1850, &c.

A.M. - Dartmouth
D.D. - Middlebury College, Vermont

1803

XV. Is there an engraved portrait of him? [Yes! - Engraver -]
[One or two copies, together with his autograph, are solicited for College Library.]

XVI. The date, circumstances, and place of his death.
[Send any painted portrait, biographical sketch, funeral sermon, &c. In many instances more space will be required to answer this and the three following questions, in which case add an additional sheet.]

City of New York, in peace.

With God and Man, triumphing with faith &c.,

March 7th, 1833, -
XVII. General information respecting character, services, success, interesting passages and events in his life, &c.

See "Memoir" by Dr. D. Wylie of Philadelphia published in 1833.

XVIII. Some account of his pedigree and family; its original seat in this or the old country, &c., &c.

See Dr. Wylie's Memoir, First Edition.

XIX. List of such graduates as may not be widely known; their residences, professions, dates of deaths, &c.; the name and residence, also, of some near friend of the deceased, that further information may be sought for; thus:

ALEXANDER MCLEOD

Son of Rev. Miel and Margaret (McLean) McLeod, was born at Arderininish, in the Isle of Mull, Scotland, June 12, 1774. His father was a distinguished minister of the Presbyterian Church of Scotland, whose parish embraced the famous island of Iona, where Columba preached the pure gospel more than twelve centuries before him. The subject of this sketch, from his earliest years, evinced an earnest desire to be a preacher of the gospel. Being deprived of both of his pious parents in early life, he was cast largely upon his own resources. He received the elements of an excellent classical education in his native hall, and pursued them further in the parish school of Bracadale, in the Isle of Skye. At the age of eighteen he resolved to push his fortune in the New World, and came to America by the way of Liverpool, England, in the spring of 1792. Soon after his arrival in the city of New York, he ascended the Hudson to Albany, thence to Schenectady, New York, where, in the fall, he was employed as a teacher of Greek among a society of his own people. At the establishment of Union College, he became a student, and graduated with honor in 1796. Having connected with the Covenanters Church at Princeton, New York, under the eminent Rev. James McKinney, he studied theology under his direction, and was licensed by the Reformed Presbytery, at Goldensham, New York, June 24, 1799. In the fall of 1800, he was called to the pastorate of Goldensham and New York, but he declined to accept it on the plea that there were slave-holders among those who signed his call. The matter was taken before the Presbytery, which court enacted, without a dissenting voice, that "no slaveholder should be allowed the communion of the Church." After this deliverance he accepted the calls, and was ordained and installed pastor of the united congregations of Goldensham, Orange County, and New York City, New York, July 6, 1801. He was released from the Goldensham Branch, September 8, 1803, and devoted his labors to the rapidly growing congregation in New York City. He soon became known for his remarkable powers as a writer and preacher, and took his place in the front rank of the scholars and preachers of his day. He was called by several denominations, and sought after by different institutions of learning, but he declined all these honors to remain among the devoted flock of his own gathering. In 1815, he went to Washington to aid in the organization of the American Colonization Society, and wrote its constitution. In 1824, he suffered from inflammation of the lungs, which was caused by exposure amid his manifold toils and excessive duties. In 1830, he visited Europe for his health, and returned much improved. During his absence he was elected Professor of Theology, and editor of a monthly magazine about to be established by the Covenanters Church. He accepted these appointments, heard classes in theology, and edited the "American Christian Expositor," until his death. He died of heart disease, at his residence in New York City, New York, February 17, 1833. He married Miss Maria A. Agnew, of New York, September 16, 1805.
My dear Sir,

I have to apologize to you for not attention up to this time to your circular. My absence from home is the principal cause. I highly approve of your design, and send the blanks filled up. I have been requested to write one more circular to another circular. I shall transmit by first opportunity a copy of the "Organizer," and an engraving.

In the mean time I am


John N. McLeod

Jonathan Pearson Esq.
Schneider A. McLeod

York, July 24th, 1855.
From faculty minutes

Jan. 27, 1801   Commencement appointments

"The appointments in the class who are entitled to the degree of Master are Andrew McCleod & Morris S. Miller."
In the year 1800 a call was made out by the congregation, in company with one previously organized in the city of New York, upon Alexander McLeod, who, together with Messrs. Donelly, Black and Wylie, had been licensed to preach the gospel by the Reformed Presbytery, which met at Coldenham in June, 1799. The call having been, Mr. McLeod was ordained and installed accordingly. For three years he labored so successfully in his united charge, that at the end of the time each of the congregations wished to obtain all their pastor's labors. His labors were in the country in summer and in the city in winter. Mr. McLeod chose to occupy New York as his future field. (Coldenham Church)

Hist. of Orange Co., N. Y. p. 324
Samuel W. Eager
Newburgh, N. Y.
1846-7.
Class of 1798

Alexander McLeod.

"Tribute to the Memory of Alexander McLeod, D. D."

A Discourse delivered in the Presbyterian Church, Canal Street, New York, on the evening of the 10th of March, 1833, by Stephen Rowan, D. D.

Published New York 1833 by Peter Hill.

Rev. Alexander McLeod, A.M., D.D. Neo, Caes. Mid Coll. 1798, was a member of the Philomathean Society. He was a resident of New York City.

Philomathean Catalogue 1830.
was the first pastor of the church—a church whose pulpit has never been vacant for nearly sixty-one years. Dr. McLeod was born in the Island of Mull, Scotland, June 12, 1744. The family to which he belonged had embraced the principles of the Reformation from the earliest times. His father, and maternal grandfather, were ministers of the church of Scotland; and the parish of his father, Rev. Miel McLeod, embraced the famous island of Iona, where Columba taught the pure gospel of God more than twelve centuries before. A few months before the birth of Alexander, the famous Dr. Johnson visited the house of his father, during his tour to the Hebrides, and pronounced him the "clearest-headed man in the Highlands." The earliest recollection which Dr. McLeod had of his father was his witnessing the dispensation of the Lord's Supper by him to a large assembly in the open air; and the dining together after the exercises of Monday of several clergymen and others in the house. At dinner, the "Cameronians," a name given to Reformed Presbyterians at that day and since, were made the subject of conversation. "Who are the Cameronians? Are they Presbyterians?" inquired Alexander from his father. "Yes, my son," was the father's answer; "the best kind of Presbyterians." Who can tell what influence this answer had upon all the subsequent life of the boy and man. From his earliest years he gave evidence of a change of heart, and was conscious of an earnest desire to preach the Gospel. Having been deprived by death of both his pious parents, in very early life he was thrown very much on his own resources. He had received the elements of an excellent classical education at home, and resolved to push his fortune in the new world.

In the year 1792 he emigrated by way of Liverpool to the United States, landing at New York, and passed immediately to Schenectady. He was then but eighteen years of age. Some time after this he commenced instruction in the classics, and on the opening of Union College, he entered an advanced class, and was graduated with honor in 1796. Prior to this he had joined the Reformed Presbyterian Church, and on the 24th of June, 1793, was licensed by Presbytery to preach the everlasting gospel, at Gloversham, New York. In 1801 he was ordained and installed in the church in New York.

In the year 1802, Mr. McLeod commenced as an author by publishing his "Negro Slavery Unjustifiable." A tenth edition of this discourse has recently been printed by order of his grandson, Alexander McLeod, Esq., of the New York Legislature, as a "Tract for the times." This was followed in 1803 by his "Messiah Governor of the Nations," and in 1816, by the "Ecclesiastical Catechism," "The Gospel Ministry," the "Lectures on the Prophecies," "Sermons on the War," and "Discourses on the Life and Power of True Godliness." These are all elaborate productions. They are still reprinted as a part of the staple religious literature of the day, and by them, their author, "though dead, yet speaks to men." This was the most active period of Dr. McLeod's most active life, and while he was employing his pen for the public benefit, all his pulpit and parochial duties were energetically and faithfully discharged. Though attached to his own church and never acting inconsistently with her profession, he co-operated with good men of every name. He was acknowledged as standing in the front rank with the polemics, the literary men, and the pulpit orators of his day.
2. Alexander McLeod

On the 16th of September, 1805, Dr. McLeod was united in marriage to Miss Marry Anne Agnew, daughter of John Agnew, Esq., of New York. She was a help-meet to her husband, survived him for several years, and died a mother in Israel prepared for glory. But three of their numerous offspring are now living.

In 1808, the degree of Doctor in Divinity was conferred upon him by the "University of Vermont," in Middlebury. An honorary diploma of M. D. was also offered by the "College of Physicians and Surgeons" in New York. This, however, he declined, lest, as he said, "he might be led away from his proper work." Various efforts were also made to induce him to change his ecclesiastical relations.

In 1812, he received a formal call to the Reformed Dutch Church in Garden Street, New York, and in 1813 to the First Presbyterian church, Wall street, New York. In 1816 a call from the Presbyterian church in Rutgers Street, was proposed. He, however, declined allowing it to be prosecuted, but agreed to furnish a supply for some Sabbaths. Here he preached the "Sermons on True Godliness," and dedicated them to his friend, Col. Henry Rutgers, of that church. In 1812, he was elected Vice President of the College of New Jersey, and at a subsequent period, along with his particular friends, Rev. Dr. S. B. Wylie, of Philadelphia, and Dr. J. B. Boneyn, of New York, he was invited to take charge of Dickinson College, Pa. All these, and others less directly tendered, he felt it his duty to decline. He would not leave his own church, nor do anything that would call him away from pulpits duty.

In 1816, Dr. McLeod went to Washington to aid in preparing the way for the organization of the American Colonization Society. The constitution of that society he wrote, and in its organization he was the prime mover. In the ultimate success of the plan he never had a doubt. In 1830 he visited Europe, where he received a cordial welcome. While absent, he was appointed Editor of a periodical, established by General Synod, and also Professor of Theology in the Seminary of the Church. But partially improved in health by the voyage, he returned to New York. His beloved and faithful people offer him a colleague. His son is chosen and installed. His own work is now done, and in peace and hope he renders up his mortal life. He died of disease of the heart, on the 17th of February, 1833, in the fifty-ninth year of his age, and the thirty-fourth of his ministry. His remains repose in Greenwood Cemetery, where his congregation have erected a becoming monument.

The Rev. JOHN N. MCLEOD, D.D., Professor of Didactic and Practical Theology, in the Seminary of the Reformed Presbyterian Church is the Present pastor.

From: Wilson's Presbyterian Historical Almanac

Vol. 4  p. 262
He was possessed of superior mental endowments, the gifts of a learned man, and the graces of an eloquent preacher. He was a profound theologian, a distinguished metaphysician, and a clear logician. He was a lucid expositor of divine truth; clear in his definitions, clear in his explanations, vigorous in his arguments, and practical in his applications. In labors he was abundant. Three discourses every Sabbath, an evening lecture every week, and the accustomed catechetical duties and pastoral visits occupied his time. He loved to preach, and he possessed the power to enchain the attention of an audience, and to bring conviction to the heart. He was the efficient patron, if not the originator, of various charitable institutions, and had no small honor in connection with the American Colonization Society, the New York Society for the Instruction of the Deaf and Dumb, and the American Society for Ameliorating the Condition of the Jews. He was a profuse writer, and as an author the following are among his publications extant:

"Negro Slavery Unjustifiable" 1802
"Messiah, Governor of the Nations of the Earth" 1803
"Ecclesiastical Catechism" 1807 12 editions
"Lectures upon the Prophecies of the Revelation" 1814 4 edition
"View of the Late War" 1815 2 editions
"The Life and Power of True Godliness" 1816 5 editions.

He also wrote "Reformation Principles Exhibited", and most of the "Historical Part of the Reformed Presbyterian Testimony", and the "Book of Discipline". He edited the "American Christian Expositor", a monthly, two volumes, 1820-1832. He contributed largely to the "Christian Magazine", "Evangelical Witness", "Evangelical Guardian and Review", and other religious magazines and papers. He edited the "Larger Catechism with Proofs;" the first book stereotyped in America. He was honored with the degree of Doctor of Divinity by Middlebury College in 1809. He was Moderator of the Synod of 1814.

FROM History of the Reformed Presbyterian Church in America
W. Melancthon Glasgow
Hill & Harvey Baltimore 1886.

NOTE A portrait of Dr. McLeod accompanies this sketch.
now Pastor of the same church which was under the care of Dr. Alexander McLeod. He is also Professor of Theology to the General Synod of the Reformed Presbyterian Church, and occupies a high standing among the clergy and literary men of New York city. The maternal grandfather of Mr. McLeod was Rev. Samuel B. Wylie, D. D., LL. D. He was a native of Ireland, and was exiled from that country for his efforts in behalf of its freedom along with the Emmets, Lamasons, McNevins, and others in 1798. He was Pastor of the First Reformed Presbyterian Church of Philadelphia and Vice-Provost of the University of Pennsylvania. Rev. Dr. Wylie, of Philadelphia, and Rev. Dr. Wylie, of Miami University, are uncles of Mr. McLeod.

Mr. McLeod was born in the city of Philadelphia, on the 14th of August, 1832. Soon after his birth his parents removed to the city of New York, and he has ever since been a resident of that city. He received his education at the University of the City of New York. He entered upon a mercantile career, which he is still pursuing. He is an ardent and active Republican of the Radical school, is prominent in New York City politics, and has been a Delegate to several Republican State Conventions. He is connected with the press of New York City, and wields an able pen. He had not held office previous to his election to the Assembly. He is very popular, as he has a pleasing address and easily makes friends.

Mr. McLeod is unmarried, and attends the First Reformed Presbyterian Church of New York City.
Son of Niel McLeod.
Born in Island of Mull, Scotland, June 12, 1774.
Graduated from Union College, 1798.
Licensed to preach, 1799.
Ordained, 1801.
Pastor, Walkill, N. Y., a short time; First Reformed Presbyterian Church, New York City, until death.
One of the editors of "Christian Magazine."
Author: "Negro Slavery Unjustifiable;" "The Messiah;"
"Ecclesiastical Cathechism;" "The Gospel Ministry;"
"Lectures on the Principal Prophecies of the Revelation;"
"View of the Late War;" "The Life and Power of True Godliness;" "The American Christian Expositor."
Married Mary Ann Agnew, Sept. 16, 1805.
A. B. Union, 1798
A. M. Princeton, 1802.
Died in New York, N. Y., Feb. 17, 1833.
D. D. Middlebury 1809.

Middlebury College
General Catalogue
p. 461 1917.
with so much fervour that the people said he was no minister, but an emissary of France.

I think you may rely upon the above statements as correct, as they contain nothing but what I either knew personally or received upon unquestionable authority. I am, Rev. Sir, with much respect, yours,

WILLIAM SLOANE.

ALEXANDER McLEOD, D.D.*

1799—1833.

ALEXANDER McLEOD was born at Arderisinish, in the Isle of Mull, Scotland, June 12, 1774. His father was the Rev. Niel McLeod, who was connected with the Established Church of Scotland, and was Minister of the United Parishes of Kilfinichen and Kilvichewen. His mother was Margaret McLean, daughter of the Rev. Archibald McLean, who was the immediate predecessor of his son-in-law, Mr. McLeod, in the same charge. Both his parents were eminent for talents and piety. The great Dr. Johnson, in his tour through the Western Islands, was a visitor at his father’s house, and, in referring to the circumstance, Johnson says,—“We were entertained by Mr. McLean,” (by mistake he used the name of the lady for that of her husband,) “a minister that lives upon the coast, whose elegance of conversation and strength of judgment would make him conspicuous in places of greater celebrity.”

At the age of five years, Alexander McLeod lost his father; but, even at that early period, his mind seems to have been alive to religious impressions; for when the tidings of his father’s death were announced to the family, the child was upon his knees in prayer. From that time for several years the general conduct of his education devolved upon his mother, than whom perhaps no mother could have contributed more effectually to the development and right direction of his faculties. His mother, however, employed a tutor in the house, who immediately superintended his studies; and his uncommon quickness of apprehension and facility at acquiring knowledge, were indicated by the fact that he had mastered his Latin Grammar before he had completed his sixth year. He subsequently attended the parish school of Bracadale, in the Island of Skye, for three or four years, and availed himself also of the advantages furnished by other schools, with reference to particular branches, which were understood to be taught in them with unusual efficiency. He lost his mother at the age of about fifteen, when he was absent from home at school. So deeply was he affected by the tidings of her death, that, for a time, there were serious apprehensions that it would be the occasion of depriving him of his reason. As he was consecrated to the ministry in the intention of his parents, he seems, before he was six years old, to have formed a distinct purpose of carrying out their intention; and of that purpose he never lost sight, amidst all the subsequent vicissitudes which he experienced. He was always remarkable for an intrepid and adventurous spirit, and was not unfrequently confined by injuries which he received in consequence of too freely indulging it.

* MS. from his son, Rev. Dr. J. N. McLeod.

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Having reached his eighteenth year, and enjoyed the advantages of an excellent education, it became necessary that he should engage in some occupation that might yield him a support; and, after having two or three places offered him, neither of which possessed many attractions, and one of them, involving some connection with the slave trade, being repulsive to all his feelings, he resolved to migrate to the United States. Accordingly, in the year 1792, he crossed the ocean, and landed in the city of New York. Shortly after his arrival he ascended the Hudson, and, in the autumn of that year, was employed as a Teacher of the Greek Language at Schenectady. He entered Union College in 1796, immediately after it was established, and was a member of its second graduating class. Here he maintained a high reputation as a student, and enjoyed a close intimacy with several men who were afterwards among the leading spirits of the day in the different professions.

It would appear, from a Diary that he kept, during his residence at Schenectady, that his mind was at this period deeply interested and exercised in spiritual things. The probability is that he had made a public profession of religion in his native country, though of this there seems to be no certain evidence. It is, however, matter of record that within nine months after his landing in the United States, and when he was in his nineteenth year, he became a communicant in the Reformed Presbyterian Church. The immediate occasion of this was a sermon which he heard at Princeton, in the neighbourhood of Schenectady, from the Rev. James McKinney, who had emigrated from Ireland to this country with a view to diffuse the principles of the "Covenanted Reformation." That denomination was then in the feebleness of its infancy; and it was certainly a striking evidence of young McLeod's great integrity and conscientiousness that he should have connected himself with a Body which was then only beginning to be recognized among the denominations of the country, when, by joining a different communion, he might have avoided many inconveniences, and commanded at once a much more extensive, and what would generally be considered more promising, field of ministerial labour.

He was licensed to preach at Coldenham, near Newburgh, by the Reformed Presbytery, the first organized in this country,—in June, 1799; and, as he graduated only the year before, he could not have had an opportunity for very extensive or mature preparation for the ministry. Dr. Wylie of Philadelphia and Dr. Black of Pittsburg received license at the same time; and an affectionate intimacy between him and them was kept up to the close of his life.

He was ordained in the year 1800; and shortly after received a call from the Congregation of Coldenham, Orange County, to become their Pastor. Among the persons who signed it were several who held property in slaves; and so strong was his repugnance, even at that early period, to slavery, that he found in the fact referred to a sufficient motive for rejecting the call. He, however, on being assured that the evil would be immediately redressed, consented to take charge of the congregation; and as this brought the subject regularly before the Presbytery, the result of their deliberations upon it was an enactment that no slave-holder should be retained in their communion. This regulation has always continued down to the present day. About a year after, he preached and published a Sermon entitled,—"Negro Slavery Unjustifiable," in which he expressed his views on the subject with great clearness, and defended them with great power. This Discourse has passed through several editions, both in this country
and in Great Britain. At a later period in life, he carried out the principles which it maintains in the efficient support which he rendered to the American Colonization Society.

He remained at Coldenham but a short time; for, in 1801, he became the Pastor of the Reformed Presbyterian Church in Chambers Street, New York. The church was in its infancy, and he was its first Pastor; but, under his able and earnest ministry, it increased rapidly both in numbers and in influence. He himself, also, soon came to be known for his remarkable powers, and took his place in a constellation of the most gifted minds which perhaps the city of New York could ever boast.

In 1809 he was honoured with the degree of Doctor of Divinity from Middlebury College.

It was not strange that Dr. McLeod's brilliant career should have rendered other denominations than his own desirous of securing his permanent services. Accordingly, in 1812, he received a call from the Reformed Dutch Church in Garden Street, of which the Rev. Dr. Mathews afterwards became Pastor; but he felt himself constrained to decline it. Shortly after this, the First Presbyterian Church, having become vacant by the removal of the Rev. Dr. Miller to Princeton, as Professor in the Theological Seminary, it was unanimously resolved, at a joint meeting of the Session and Board of Trustees, to nominate Dr. McLeod as his successor; but this procedure was arrested by an intimation from the Doctor that he could not be induced to leave his people or change his ecclesiastical relations. About the same time also he received an invitation from the Trustees of Princeton College to the Professorship of Mathematics, in connection with the office of Vice President. But this also he declined, still remaining steadfast to the determination to live and die among the people of his charge. Subsequently to this, however, he did lend an ear to a project started by the late Vice President Tompkins for the establishment of a University on Staten Island, and, had the plan taken effect, he was to have been the first President of the Institution; but the purpose was ultimately abandoned.

Dr. McLeod's health had, for several years, suffered from his excessive labours; but, in the year 1824, he had a violent inflammation of the lungs, which continued for some months, and in which it was supposed originated a disease of the heart, which finally had a fatal termination. In the hope that a voyage across the ocean, and a visit to his native land, might do something to recover his energies, he embarked at New York in February, 1830, and reached Liverpool, after a remarkably quick passage, early in the month of March. He spent the spring and summer chiefly in Scotland and Ireland, and was every where met with the greatest cordiality, and was cheered by seeing the faces of some of his near relatives and the companions of his youth, from whom he had been separated nearly forty years. Wherever he went, he awakened a deep interest by his commanding powers, by his strong religious sensibility, and especially by his earnest efforts to unite Christians, holding substantially a common faith, in a closer fellowship. He returned home in the autumn of 1830, with his health so much improved as to encourage the hope that his life might be continued for many years. It, however, soon became evident that the improvement was more in appearance than in reality; but he resumed his labours with considerable zeal, and when his friends urged him to desist, he would reply,—"I wish to die with the harness on." In the beginning of the year 1833 the congregation, which he had served with great
fidelity for more than thirty years, called his own son, the Rev. (now Dr.) J. N. McLeod, to be his associate in the ministry; and, upon the consummation of this relation, in which one of the strongest desires of his heart was fulfilled, he withdrew almost entirely from all public labours. Within three months after this event he preached his last sermon, on the text,—"To die is gain." He addressed his people in public but once after this, and that in serving a table on a Communion occasion, within about two months of his death. The subject of his remarks was the "Tree of life;" and, while his audience were listening to him with most earnest and solemn attention, he abruptly concluded with this declaration,—"But I feel that my labours in the sanctuary below are about to close. I shall soon go away to eat of the fruit of the 'tree of life,' which is in the midst of the paradise above."

From this period he undertook no public service, but spent his time in retirement, occupied chiefly in those devout exercises which so well become the spirit that is about to mingle in the scenes beyond the vail. From the nature of his disease he anticipated a sudden departure. In conversing on the subject with his son, he remarked,—"You need not be surprised, at any time when you leave me, to find me gone when you return." But he added, with most serene composure, "Be not unduly moved; by the grace of our God, I am ready for the change. They speak of the grave as the gate of death, but I call it the gate of life; and I know that when the earthly house of this tabernacle is dissolved, I have a building of God, a house not made with hands, eternal in the Heavens."

The death scene of Dr. McLeod was tenderly and sublimey interesting. On Sabbath morning, while his son was preparing for the pulpit, a request came from the father, then on his way through the dark valley, that the family should be collected, and once more approach unitedly the throne of grace. The son led in the exercise; the twenty-third Psalm was sung, and the dying husband and father joined in it with an audible voice. When the prayer was ended, he turned himself in the bed, fixed his eyes on each individual in the room, and then, lifting up his hands, pronounced distinctly the apostatical benediction. The family having retired, he said to his wife beside him,—"It is the Sabbath, and I am at peace." In less than two hours from that time the earthly tabernacle had fallen. While his son was in the pulpit, conducting the devotions of the sanctuary, the service was interrupted by the mournful announcement that the Father and Pastor was gone. The voice of weeping soon filled the house, and the people were dismissed to their homes. He died on the 17th of February, 1833, in the fifty-eighth year of his age and the thirty-fourth of his ministry.

Dr. McLeod was the efficient patron, if not the originator, of various Charitable Associations. Upon no one perhaps did he look with deeper interest than the American Colonization Society; and some have claimed that the first conception of that enterprise belonged to him. He had a primary agency in the establishment of the New York Society for the Instruction of the Deaf and Dumb; and the American Society for Meliorating the Condition of the Jews also received no small share of his attention and regard. He appeared on various public occasions, as the advocate of the interests not only of piety but of humanity; and he was ready to co-operate with men of every name in doing good, on the broad basis of general philanthropy.

The following is a list of Dr. McLeod's publications:—
NEGRO SLAVERY UNJUSTIFIABLE: A DISCOURSE, 1802
MESSIAH GOVERNOR OF THE NATIONS OF THE EARTH: A DISCOURSE, 1803
THE ECCLESIASTICAL CATECHISM, 1806
LECTURES UPON THE PRINCIPAL PROPHECIES OF THE REVELATION, 1814
A SCRIPTURAL VIEW OF THE CHARACTER, CAUSES AND ENDS OF THE PRESENT WAR, 1815
THE LIFE AND POWER OF TRUE GODLINESS: A SERIES OF DISCOURSES, 1816
ADDRESS TO THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN AMERICA, ON THEIR SUBMITTING TO THEIR CONSIDERATION THE PLAN OF CORRESPONDING WITH THE GENERAL ASSEMBLY, 1827

He also wrote the Historical part of the Testimony of the Reformed Presbyterian Church, the Book of Discipline, Form of Covenant, and other public documents; Six Essays on the Atonement; besides contributing largely to the Christian's Magazine, Evangelical Guardian, Evangelical Witness, American Christian Expositor, and other periodicals.

Dr. McLeod was married, on the 16th of September, 1805, to Maria Anne, daughter of John and Anne (Stavel) Agnew, of the city of New York. Mrs. McLeod died on the 16th of April, 1841, in the fifty-second year of her age. They had eleven children, only four of whom—three sons and a daughter—survived their parents. The eldest, the Rev. John Neil McLeod, D.D., is Pastor of the First Reformed Presbyterian Church in New York, and also Professor of Doctrinal and Practical Theology in the Seminary of the Reformed Presbyterian Church. William Norman graduated at the University of Pennsylvania in 1834, studied Law in New York, and went to Michigan, where he entered into political life. He was successively a member of the House of Representatives and of the Senate, Assistant Geologist to the State, Geologist-in-chief to the Hudson Bay Company, in which service he was engaged for three years, and ultimately, having returned to Michigan, United States Attorney for the Northern District of that State. While holding this office, he died of a decline, at Mackinaw, December 29, 1853, in the thirty-ninth year of his age. The third son, Cornelius Donald, entered the University of the city of New York, but did not stay to graduate, first studied Law and afterwards took orders in the Episcopal Church, and is now (1863) Professor of English Literature in St. Mary's College, Cincinnati. The daughter, Margaret Ann, is married to the Rev. J. R. Johnstone, a Presbyterian clergyman now residing in Philadelphia.

FROM THE REV. GILBERT MCMASTER D.D.

OXFORD, O., DECEMBER 7, 1848.

Rev. and dear Sir: An intimate and confidential intercourse with Dr. McLeod for more than a quarter of a century furnished me with opportunities of knowing him well. To do justice, however, to the character of a distinguished man, he must be seen and described in the several relations he sustained, in the actions arising out of those relations, the principles and conditions of those actions, their mutual bearing on one another and on the whole tenor of his life. To give such a delineation of character is the province of Biography; but, in the present case, it would be too serious and extended a task for
me to attempt. Not having either time to review the records of an extensive correspondence, or space to contain their contents, all that can be given in this letter is a reference to some general points of character, a few extracts illustrative of them, and from recollections and connections that cannot yet be fully developed.

In general it may be stated—and this was acknowledged by all who had any considerable acquaintance with him—that he was a man of very powerful mind; well informed in the various departments of literature and science, of liberal sentiments, comprehensive views and great activity. Though peculiarly ardent in his constitutional temperament, he was at the same time remarkable for his self-command. The superiority of his intellectual powers and his kindness of heart, uniting with a sense of duty, saved him from being betrayed, under provocation, either into passion or utterance of unguarded language. Of either of these the manifestations were rare, and then in a very measured degree. To his credit it ought to be recorded that his great mental powers and acquisitions were put in requisition to subserve the interests of true religion and the principles of moral order among men. As a consecrated offering they were laid on the altar of the Church.

The eighteenth century, in the latter part of which Dr. McLeod entered upon the field of public action, did not, in our country, furnish Theological Schools, for preparing candidates for the Christian Ministry. To direct his course of study, the student, at the recommendation of Presbytery, usually selected the best qualified Pastor to whom he had access. After having finished his collegiate curriculum, young McLeod enjoyed the advantage of the guiding care of an able and eloquent man,—the Rev. James McKinney. The "Institutio Theologiae Elencticae," of Turretin, was his theological text-book; and an extensive and well selected library furnished him with material for illustration of the subjects of his inquiry. He was a very laborious student. The structure of the minds of the Preceptor and the Scholar were, in many respects, alike. The strong and comprehensive grasp of Mr. McKinney's mind, the grandeur of his conceptions, his enthusiastic love of liberty and admiration of the great principles of the Presbyterian Reformation, with his full assurance of their final triumph in the settlement of the moral order of our world, in both Church and State, exhibited in his masculine and impressive eloquence, were well adapted to the rousing into action of the yet latent, though by no means inferior, powers of his youthful pupil.

Dr. McLeod's mind was peculiarly fitted for the investigations of Mental Science, and in those inquiries he had special delight. Of the writings of the Scottish school of Metaphysics he was master; but of the distinguished Doctors of that school he was no servile follower. With Reid, in his views of the Will, he of course differed. Of the gorgeous style of Stewart and Brown he disapproved, as being ill adapted to the precision of metaphysical thought. Of Campbell's Philosophy of Rhetoric he thought much better. Of the Senior Edwards, of our own country, both as a divine and a mental philosopher, he was a great admirer; though, as I have reason to know, by his criticism in manuscript on some of the speculations of that distinguished man, his admiration was not indiscriminate. Dr. McLeod, then a young man, and very young in the ministry, is the "ingenious and learned friend" to whom the venerable author of the Retrospect of the Eighteenth Century refers, vol. II. p. 453, and whose notes are found pp. 253-256. The first of these notes respects the misapprehension of supposing President Edwards to be the first Calvinist, who fully and thoroughly avowed the doctrine of moral necessity. Edwards was eminent in vindicating this doctrine, but was by no means its discoverer—it had been fully asserted long before his day.
With the younger Edwards, while President of Union College, Dr. McLeod had a personal and intimate acquaintance. The Scotch metaphysicians, especially Dr. Reid, on the subject of Moral Agency, Dr. Edwards did not greatly esteem. In a conversation with him, advertizing to the "Dissertation on Liberty and Necessity," Mr. McLeod ventured to ask Dr. Edwards if, on an important point, he did not differ with his father. The Doctor inquired,— "On what point?" Mr. McLeod having specified it, the reply was,—"Yes; but though my Essay has been twenty years before the public, you are the first person I have heard notice the difference." The part of the Essay in which Dr. Edwards dissents from his father's views, is the eighth chapter, on the relation of the Divine agency to the existence of moral evil.

I have adverted to these facts as indicating the character of the associates and mental employments of Dr. McLeod when he had just entered on the ministry. The acute and playful note in the "Retrospect," on the speculations of materialists, as well as that which refers to the relation of motive to volition, intimates to us, at that early day of his public life, his acquaintance with subjects of deep philosophical and theological inquiry.

Into the various departments of liberal research his studies were perseveringly carried. His study of History was not to ascertain a mere detail of facts. His inquiries were directed to the philosophy of that study. He sought the principle that connected the facts, and that influenced the recorded events of time; that he might trace their connection with the page of Prophecy, the policy of States, and their bearing on the moral and social interests of man, and especially on those of the Church of God. How well he succeeded in this course of inquiry may, in some measure, be ascertained from his expositions of Prophecy, his Discourses on the War of 1812 with Great Britain, and by those displays of judicial talent witnessed by his friends and others in the Courts of the Church and other places. As an instance of this, I might refer to a delicate, difficult and important case of discipline, some forty years since, in one of our Presbyteries, in the investigation and disposal of which he was called to take an active part. Among others who attended as spectators was a distinguished Judge; who, afterwards, in a private party, having occasion to refer to the process, turned to the Doctor and remarked,—"I knew that you were a divine, but I did not before know that you were a lawyer." At a later date,—the day after he had exhibited great mental power in a legal case, though not in the forum, he was met by the late Chancellor Kent, who, in his own familiar and peculiar manner, addressed the Doctor, saying,—"Why Judge P—— tells me you are an able lawyer." "And why not, Mr. Chancellor?" was the reply. "Really," added his Honor, "Judge P—— says you conducted and argued that cause with great ability." If an acquaintance with the great constitutional principles of moral and social order that lie at the foundation of the State, and that ought to regulate the policy of nations, constitutes such a character, then indeed Dr. McLeod was a lawyer and a statesman too.

It was his decided opinion that a Minister of the Gospel, to be fully qualified for his work, should have the attainments of a jurist and a statesman. That the State is a moral person, the moral creature of God, and a subject of his moral government, and that Christian "ministers have the right of discussing from the pulpit those political questions which affect Christian morals," is his recorded and published avowal. But to exercise the right, the minister of religion who undertakes it must have the requisite qualifications. As an apology for ignorance and rudeness in the ministry, he always heard with great impatience a reference to the Apostles as illiterate and unpolished men. Such, he said, they were not. He held them to be no strangers to the literature of their country, and to belong to a respectable rank in society. He ear.
nestly maintained that every clergyman should not only be a good and learned man, but a gentleman also. Of such a character he was himself a fine example.

He was well versed in Physical Science also; and on it he set a high value. As I was once speaking to him of Physiology and Metaphysics, as two interesting and noble subjects of study, he said,—"Yes, they show man's relation to Heaven and earth; for in his constitution Heaven and earth unite." His opinion was that no man could be a sound and thorough physiologist, who was not a sound and well instructed mental philosopher. To a defective acquaintance with mental science he ascribed the tendency of so many of the Medical Faculty to a low materialism.

In his habits Dr. McLeod was remarkably retiring; in mixed companies comparatively silent; at all times peculiarly reserved and delicate in speaking of himself or his actions. When, however, he deemed it proper to enter into private discussion, he never indulged in prolonged altercation. The first principles of a subject would be educed or referred to, and if the opposing party had sense to see their application, the controversy was ended; if not, the argument would not be pursued. In the discussion of subjects, he was somewhat impatient of entering into very minute details. The principle he would distinctly state; and in such a manner as to carry to the man of mind the evidence of its truth; but if, in the perception of his position, there happened to be great dullness, he would seldom repeat what he had said or attempt to make it plainer. In such cases, it seemed to be his purpose, by leaving the individual to himself, to induce him to exercise his own mind. Thus I recollect that, more than thirty-six years ago, when a candidate for the ministry, in a private conversation, expressed some difficulty in reference to the doctrine of the Ruling Elder, as generally held in the Presbyterian Church, the Doctor, in his usual manner, stated the principle, and briefly, though distinctly, referred to the proof; but to a continued detail of little objections made no reply. Upon the retiring of the individual, I asked the Doctor why it was that if, in these matters, one requested of him a hundred dollars, he would readily give them, but if he asked a cent, it would not be granted. His reply was,—"He may either make the cent himself or do without it."

To modest weakness Dr. McLeod was peculiarly indulgent; but to the obtrusiveness of shallow pretensions, or the impertinence of knavery, when they came before him, he would sometimes administer an exemplary castigation; never, however, in a manner unbecoming the high bearing of a Christian Gentleman. Of this an example may be given. On a journey in the neighbourhood of one of our chief watering places, we were obliged, early in the afternoon, in consequence of a thunder storm, to seek a shelter, and to take lodging for the night, at a boarding house and half tavern, kept by a man who had once been a Preacher, and, if I mistake not, still held a license to preach. Of this landlord Dr. McLeod had no previous knowledge, but the impression made on his mind by our host was far from favourable. The company present, however, was respectable; and, in the course of the evening, the conversation turned on the relations and policy of England and the United States, and the principles and results of the then late War, (that of 1812,) still fresh in the public mind. The conversation approximated towards an argumentative discussion, to which occasion was given by the sentiments of an aged and venerable gentleman from New England, expressed in favour of the cause of the United States. In support of the views of this truly respectable person, Dr. McLeod had taken a part in the conversation; and while he was stating some facts bearing on the subject, our preacher landlord, in a tone and manner not the most courteous, interposed, saying,—"I do not know that your statement is correct." The Doctor, turning upon him his penetrating eye, replied,
in his own emphatic manner,—"Who doubts your ignorance, Sir? What right have you to interrupt this conversation?" The rebuke was felt, and seemed to be regretted by none but its subject. At my private suggestion to the landlord, who had requested me to perform that service, Dr. McLeod was called upon to conduct the social devotions of the evening. Solicitude for the health of his family, disappointment in not receiving letters from home, and the previous animated conversation on the moral and social interests of the country, prepared the way for a prayer such as is seldom heard. In the combination of devotional sentiment, comprehensive views of the Kingdom of Christ, embracing the concerns of the Divine glory and the happiness of man, and a strong expression of faith in the promises of God in reference to those subjects, I have never heard its equal. The impression on all present was deep and solemn. Our venerable New England friend appeared delighted; drew up his chair close to that of the Doctor, and entered into an interesting conversation on the prospective bearing of American institutions, policy and character, and on the political and moral condition of the other nations of the world.

Dr. McLeod was a Caledonian by birth, and he loved his native land. He was likewise, on principle, and in heart, an American Republican. An enthusiastic admirer of the Government of the United States, he always heard the suggestion of its weakness with impatience, and used to say with emphasis that it is the strongest Government on earth, inasmuch as it is sustained by the people. And while he saw and lamented the ignorance, the weakness and the vices which were abroad in the land, he had strong confidence in the existing intelligence and moral power of the community, under the benign providence of the Prince of the kings of the earth, as adequate to the saving of the country.

In the spirit of these sentiments, while the port of New York was blockaded by a British fleet, he composed, preached and published his Discourses on the War of 1812; in which was found, perhaps, the ablest defence of that measure which had been given to the public. He vindicated the Government of the United States, on the principles of our Independence, by the law of nations, and above all, by that of the Bible. It is due to the memory of Dr. McLeod, as a Minister of Christ, to state that it was not in the spirit of a mere political partisan that he put forth his gigantic powers in defence of the American cause. Irreversible of all mere party considerations, he saw in the matter of contest great principles of political and national right, and he believed that with those principles were connected the interests of the Kingdom of Christ. In that conflict between the United States and the most powerful nation on the globe, he recognized a carrying out of a portion of the Old Presbyterian principle of the Reformation; and to aid in its maintenance and progress he was willing to lend the labours of his head, his heart and his hands, together with the influence of his name. What his views were in writing and publishing his Discourses may be seen from the following extract of a letter addressed to myself a short time before they were published: "My object is to spread the knowledge of Reformation principles in matters civil and religious. The good of my country is the next object to the good of Zion." And in another letter, on the issuing of the second edition of the Discourses, he remarks,—"You will not be so much disappointed about it as many others. It was intended as a display of Reformation principles; and I dare say you will think it the best I ever made. The War is but the carriage and the equipage in which the Old Covenanter travels among the cities of the land. I venture to reveal to you the secret which could not be long concealed from your own sagacity."
A partial alienation of some of his friends was, for a time, one of the results of these Discourses. This caused some of our common friends of other denominations to regret their publication, because of the impairing of his influence among them in what they deemed matters of greater importance. On once asking him if he was apprized of the extent to which his War Sermons had alienated some of his friends and produced regret in others, his reply was,—"Yes, I know it, but when they need me they will come back." It is, however, but justice to state that among those who thought differently from him on the causes of the War, were still found a full proportion of his most attached friends.

But it was as a Theologian and an Ecclesiastical man that Dr. McLeod was especially distinguished. As a Divine and a Preacher, he may be judged by his published works,—his Expositions and Sermons. In the pulpit he was eminently powerful—lucid in his explanations; logical, candid, animated and vigorous in his arguments; and in the practical application of his doctrinal discussions, distinct, brief and generally vehement. "A God," I have heard him say, "has given me sensibilities; and when the occasion calls for their expression, the attempt to suppress them is to do violence to my nature." After his powerful and impressive discussions, I have seen the respectable Preacher, a stranger to him, who was to follow him in the same place and before the same audience, not a little embarrassed and agitated, and reluctant to proceed to the fulfilment of his appointment. Yet, while others were delighted and edified, this strong man was often evidently dissatisfied with his own performances. He rarely spoke of them farther than, in confidential conversation, to express the opinion that his talent for the edification of the Church lay rather in the use of his pen than in preaching. For a precise expression of his thoughts with his pen he was very remarkable. His manuscripts he had rarely occasion to correct for the press. He studied while others slept, and while many talked he thought. Often have I heard him express, in other terms, the substance of the declaration made in a letter of November 21st, 1820, in which he says,—"The Sabbath is my only day of recreation and enjoyment; or rather the pulpit itself is the principal place of my rest on earth. If I did not love it, I would be most miserable." He loved the employment of the pulpit, because he loved Christ, the Gospel of Christ, and the souls of men: yet he was dissatisfied with his own services there, because of their defects; defects which his audience neither saw nor felt.

Profound in his theological knowledge, he was decidedly opposed to all novelties in religion, and to all curious speculations in the things of God. His impression was that, since the middle of the seventeenth century, the science of Theology had been on the decline. He was averse to the introduction of new and ill-defined terms in religious discussion, holding that the authorized standards of the Church contained her only legitimate vocabulary. The old doctrines of the Reformation, in their deep principles, but in new combinations, illustrations and practical application, as exhibited by him, often surprised, while they edified, the hearer. He was indeed an eloquent preacher. With simple elegance, in vigorous, precise and appropriate language, of which he had a remarkable command, he habitually expressed himself in the pulpit. On the various subjects of mental and theological inquiry, he had settled in his mind and always had at command a few first principles, guided by which, in new discussions, he often gave exhibitions that, to minds otherwise constituted than his own, appeared as intuition. The power of discrimination he possessed in an unusual degree; and he was much inclined to connect in discussion the principles of mental science with experimental religion. It was at his suggestion that the Theological Professor in the School of his Church was instructed to deliver to "the class of students in Pulpit Eloquence a
course of Lectures on Metaphysics, including the science of the Human Mind and Christian Experience." And in his own ministry some of his most instructive discussions evinced how much he was at home on those subjects; not in idle or amusing theories, nor in dry speculations, but in the unfoldings of the living soul under the influence of a true and living religion.

In labours he was abundant. Few constitutions could have borne up under them. Three discourses every Sabbath, an evening lecture every week, and a catechetical exercise of the youth of his church on another evening, together with stated pastoral visits to the families and fellowship prayer meetings of his congregation, until a late period of his life, formed the usual routine of his services. He was still a diligent student and a close observer of events. He slept but little and rose early. Naturally of a fine constitution, he was nevertheless subject to attacks of indisposition; but he rarely complained, judging the idea of a sickly minister to be injurious to his official reputation and influence. The fruits of his labours were found in the intelligence, piety and orderly deportment of the people of his charge. His church, though not at that time among the most numerous and wealthy, was peculiarly well ordered and ecclesiastically strong. Upon others their example was salutary. The character then impressed upon that church, through the Agnews, the Giffords, the Nelsons, the Clarkes, and their associates,—names of rare excellence of a past generation, is still found in the congregation now under the pastoral care of his worthy son and successor, the Rev. John N. McLeod, D.D.

As an Ecclesiastical man he was not less distinguished than as a Theologian. His views of the Church, as an organized Body, were enlarged and comprehensive. And when, in his public ministrations, he expatiated on the glories of the Redeemer, his Mediatorial fulness, the extent of his dominion, the riches and power of his grace, and on the origin, constitution, relations, claims, influence and destiny of Zion, he was commandingly grand. Of the universal extension over the world of the religion of the Bible, and the visible, organical union of the whole Church, his confidence was unshaken; and in order to do this, he believed in the perfect adaptation of the principles and forms of moral order, as revealed in Scripture, to the intellectual, moral and social constitution of man,—God being the author of both. And that He with whom is the residue of the Spirit, will, in due season, redeem his pledged promise, and that Zion shall then be one united, peaceful and blessed habitation, he did not doubt. In the mean time, while he disapproved of a thoughtless amalgamation of discordant materials in the Church of God as unprofitable, he was an advocate of a generous intercourse among all whom he considered as holding to the Head, Christ, without compromise of recognized principle.

The estimation in which he was held beyond the boundaries of his own department of the Church, may be inferred from the repeated calls made upon him by both the Presbyterian and Dutch Churches; and by the offers made him of distinguished places in their literary institutions. An acceptance of any of these offers would have greatly improved his financial circumstances; and his respectful refusal of them at least proved that, with him, neither avarice nor ambition was a governing motive.

Notwithstanding Dr. McLeod, in his writings and in his public ministry, was accustomed to deal only with principles and characters, without descending to offensive personalities, he was himself frequently the object of personal and violent attack. In writing to me in reference to one of these assaults that had been made upon him, he says,—"I fear not enemies—I fear not even Satan himself—but I fear the destitution of that greatness of soul, which alone can build the walls of Jerusalem in troublesome times." Of character he had a high estimate, and of ministerial character he was peculiarly tender. Of those who acted towards him an unworthy part, he seldom spoke, and
never in the language of vulgar abuse. As a proof of his lofty bearing in this respect, I may mention that he once stated to me that he had been sixty times attacked, in his public character, through the medium of the press, yet he had never replied or taken any public notice of the attack in a single instance. When, however, character was assailed, he deemed it right that it should be vindicated; but its vindication, he thought, belonged to the friends of the injured rather than to himself; as a man is not likely, in his own case, to be the most impartial judge.

In his devotional feelings and spiritual exercises there was a peculiar intensity. The constitutional decision of his character was carried into its religious settings. Of himself, as a sinner, he evidently thought and felt with deepest humility—of himself as a saved sinner he never appeared to doubt. The provisions of Redemption by the Lord Jesus he well understood; the gracious overtures of the Gospel assured him of his right and his obligation to go to the Saviour; and under the influence of the Spirit of God he went to him, and knew what he was doing. He was a stranger to that incoherence of mind, that languor of action, that leaves the dead in a state of uncertainty whether it be performed or not.

Dr. McLeod sensibly felt the ills of life, but he evinced under them the most meek and quiet spirit. As an illustration of this, I may be allowed to give the following extracts from a letter dated December 9, 1815, shortly after being bereaved of two amiable and beloved children by scarlet fever:

"Your favor reached me at a time in which private grief overcame the force of public interests. On Tuesday morning, my five daught"er breathed her last. She now lies beside her younger sister, where not the fever nor the storm shall disturb them. How upon how falls upon my offending head and my deceitful heart! You know how long I have desired a release from this body of death and world of trials; but my God—her yet! I shall call Him mine—refuses my wishes and my prayers, and be a lover of my griefs, by slaying my beloved babes, one by one, before my eyes. I have seen in the tortures of my infants the hatred of the Divinity against sin; and my words and my prayers, my knowledge and my experience, start up before my alarmed conscience, as a thing in which I cannot hope. Deucked in their iniquity and impureness, it is I who have sought more than these afflicted children who are torn from my bleeding heart; and both the experience and the labor of my life are a burden instead of a pillar on which my soul can rest. Oh, my brother, how it is to be that work of wrath upon which the faith of God's elect may and shall rest! To that word I refer my all. It is my only comfort, and, resting upon the offer of the gift of God, I say,—Though He slay me, as He did my children, I will trust in Him. Pray these affictions of a wounded spirit. You know the feelings of a father."

Such was the Rev. Dr. Alexander McLeod. Yet he was but a man—great and good indeed, but still a man. The sun has its spots, and my illustrious friend had his imperfections. They were, however, only such as are incident to our diseased nature in its present state—the occasional manifestation of the remains, in the saint, of "the old man,"—the body of sin and death,—where the graces and virtues that constitute the Christian character were greatly predominant and confessed of all.

To the pages of his biography it belongs to tell of his fine constitutional proportions, of his manly gait, his commanding voice, and persuasive tones; to tell that when he wrote or spoke, it told; that, when he acted, a great man was there; and that his moral worth was in full accordance with his mental power. To them too pertains the record of his connection with the benevolent institutions of his time of his relations to the men of the great men in Church and State of the last generation; and to note his place in that constellation, whose benign and splendid light, in a by-gone age, was so profusely shed on the Churches of New York, and throughout the land. And when the distinguished names of Rodgers, Livingston, Mason, Roeurney, Linn,
neer in the language of vulgur abuse. As a proof of his lofty bearing in this respect, I may mention that he once stated to me that, though he had been sixty times attacked, in his public character, through the medium of the press, yet he never replied or took any public notice of the attack in a single instance. When, however, character was assaulted, he deemed it right that it should be vindicated; but its vindication, he thought, belonged to the friends of the injured rather than to himself; as a man is not likely, in his own case, to be the most impartial judge.

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TRULY YOURS,

GILBERT MCMASTER.

FROM THE REV. SAMUEL B. WPILIE, D.D.


My dear Sir: My acquaintance with the Rev. Dr. McLeod, concerning whom you ask for my reminiscences, commenced in 1798, and continued without interruption until the close of his earthly labours. I have formed a very favourable opinion of him from the representations of the late Dr. J. B. Smith, President of Union College, where young McLeod had graduated shortl; before. To this was added the testimony of the Rev. James McKimney, who, for a short time, had been his Theological Preceptor, after he had finished his collegiate curriculum. I longed for a personal interview with one, of whose character I had been led to form so high an estimate. This desire was gratified, in the city of New York, in 1798; and then all my anticipations in respect to him were more than realized. I found a composure beaming with no ordinary degree of intelligence; a heart fraught with true Colley nobility; and manners at once courteous and entirely unaffected. As I take for granted that you do not expect from me any thing like the outline of his life, I will proceed at once to give you my recollections of what he was in some of his various relations.

As a Pulpit Orator, Dr. McLeod’s character is not, in my opinion, of easy delineation. He was an original. He imitated nobody. He had no model. He uttered the effusions of an eleemosynary intellect and a sanctified heart, in all the simplicity that nature dictated. His talents were of the first order. His mental energy never flagged, even under the influence of great bodily debility, in his exhibitions in the pulpit he was not exclusively expository, didactic, homiletic, terrific, persuasive, but all these characters were so appropriately blended as to meet the respective conditions of the auditors. It was not the melody of his voice nor the flow of his sentences, that fascinated the hearer; but there was an union diffused from his discourse which was generally felt by the whole audience. His vigorous and masculine mind acted on the cardinal points of his subject; and he enforced them with an eloquence so fervid and vehement that few could withstand it. It often descended, like the mountain torrent, sweeping all before it; sometimes regardless of laws, and in the excellence of its own originality. On doctrinal and didactic subjects, his arguments were simply logical, and always cogent. While his mind was acutely metaphysical, it was never tampered with what may be called the ultrasim of that science. His was not the metaphysics of the Scholastic Doctors of the Dark Ages, or of the Aristotelian School; not the jargon of unintelligibility, but clear, conclusive, irresistible deductions. During almost the whole period of his ministry in New York, he delivered, on Sabbath evening, discourses in which he discussed some of the most important topics of Didactic Theology. These subjects he treated with so much acumen and strength of argument that large and respectable audiences, including not only many members of other congregations, but also ministers, laymen, and students of theology, were in steady attendance. Dr. McLeod loved to preach Jesus Christ and Him crucified. Often he has said to me, in private conversation, —"How I do like to preach the gospel!" He seemed, when in the pulpit, in his favourite element. For myself, I can
TRULY say that there was, in his pulpit services, a degree of evangelical power and attraction, which, so far as my observation goes, has been rarely surpassed.

In his application of doctrinal discussions, the truths presented were closely pressed home upon the conscience. Here he was searching, pungent, affectionate and homely. While there was simplicity administered to the penitent, the sinner, pricked to the heart, was forbidden to despise, and affectionately pointed to the Saviour in Galilee and the Physician there.

In Ecclesiastical judgments he was always cautious, judicious, and unassuming. He expressed his views of important subjects with firmness, dignity, and with that modesty which is characteristic of superior minds. Though he could climb to the highest, he never arrogated to himself any superiority. His arguments of course were always listened to with attention and respect.

In the social circle he was a universal favourite. His manner, though dignified, was not distant. He was ever courteous, kind and respectful to all. His conversation was always instructive and pleasant; and, although he could not be said to be full of anecdotes, yet, on suitable occasions, no one could introduce an anecdote more appropriately than he, or relate it in a manner more gratifying to the company.

Dr. McLeod was among the more eminent writers which this country has produced. His published works are an enduring monument of his talents, learning and piety. His Sermons on Slavery, his Eclectic Catechism, his War Sermons, his Treatise on the Revelation, his True Godhead, &c., all bear the marks of a master mind, acting under the influences of a heart warmed with the love of God.

One or two anecdotes concerning Dr. McLeod occur to me, with which I will close my communication.

Some considerable time before his decease, he was seized by a violent disease, and was given up to death by his relatives and friends. I was written to, in the most pressing manner, by several persons, to come on, if I would see him again among the living. I started on Saturday, at a moment's warning, but, from the state of the roads and stages, did not reach Dr. McLeod's house till Sabbath afternoon. On his first recognition of me, as he lay on his bed, apparently in a dying state, he immediately sat up and exclaimed,—"My dear Billy,"—a familiar name by which we were in the habit of addressing each other,—and from that time he began perceptibly to recover. Some believed that the old associations connected with "Billy" had formed the crisis of the complaint, or that it led to its taking a new turn.

In his admission of members to Church communion he was particularly tender and judicious. On one occasion a certain woman appeared before the Session, and, on examination, was found so very defective in knowledge that the Elders were hesitating about admitting her; though all believed her to be truly pious. The Doctor, having heard them all state their opinions, observed,—"This woman appears to me like a sedge that can remain nothing, but yet may be purified by the water that passes through it."

With much respect, I am, dear Sir,
Years in the bonds of our common Lord,
S. B. WYLIE.

FROM THE REV. JOHN BLACK, D.D.
Pittsburg, December 4, 1848.

Reverend and dear Sir: Understanding that you are engaged in preparing for the press a work to consist of memoirs of distinguished American clergymen, and believing that a few reminiscences of my dear friend, the late Dr. Alexander McLeod, would not be unacceptable to you, I send you the following:

ALEXANDER MCELROY, D.D.

My acquaintance with the Doctor commenced in 1798, when we were both on trial for treason. This acquaintance soon ripened into friendship, which continued in unabated and increased vigour till the day of his death. He was a friend to whom you might entrust your whole heart. He was an Israelite indeed, in whom there was no guile. As you left him, you found him, the same steady, unwavering friend. Dr. Wylie, of Philadelphia, Dr. McLeod and myself were licensed together. An unbroken and indissoluble friendship subsisted among the three. Caesar, Pompey and Crassus formed no such triumvirate as ours; for friendship, good feeling and real enjoyment.

Our meetings were a jubilee.

Dr. McLeod was a scholar,—a truly scientific man. He was well acquainted with the Philosophy of the Human Mind. That he was a divine of the first order, his writings bear abundant testimony. His works provided him in the gates. He was thoroughly imbued with the spirit of the Reformers. He had deeply digested the system of Theology, as he found it in the Bible, and heretically expounded. His Lectures on the Revelation, and his Sermons on True Godhead, exhibit a master mind in the exposition of Scripture, and a Christian at home in the life and principles of a true believer. His triumphant vindication of the Universal Government of the Lord Jesus Christ, in his "Hessiah, the Prince of the Kings of the Earth," excites the deep concern which possessed his soul for the honour of his exalted Redeemer. Nor was he unmindful of the rights of man. In his politics he was an unavailing Republican; besides, he was a Christian man, and therefore felt an interest in the concerns of humanity. In his "Negro Slavery Unjustifiable," he maintains, with great ability, the position that Negro Slavery is alike at war with every principle of humanity and with the revealed will of God.

In Church Geneva Dr. McLeod was pre-eminent. His chief excellence here consisted in a deep and quick perception of the point and bearing of an argument. In this respect his mind acted as it by intuition. He saw, at a glance, the strength or weakness of a position, and no sophistry could elude the orbit of his keen perception. The fallacy, however specious, his sound penetration instantly detected.

He was a pious and most profitable correspondent. His letters were always most welcome to his friends. The spirit of Christian charity, liberality and evangelical piety, breathed in all, even his most familiar communications.

As a preacher, I can honestly say I never heard a man who could enchain my attention like him. His was no studied eloquence, but it was the eloquence of a great mind and a great heart, acting in all the simplicity of nature. He never could have been the product of art. He addressed every power of the soul, going down into the very depths of the heart, and it was always through the medium of the understanding and the judgment. Some speakers we admire while we are listening to them, but we bring nothing away with us. Not so in respect to Dr. McLeod. You could carry his sermons home with you and digest his arguments at your leisure. Take him all in all, we seldom meet his like. He is gone, but his memory is enthroned in the hearts of his brethren, who are soon to follow him.

With kind regards and best wishes for the success of your undertaking, I am, dear Sir,
Yours respectfully,
JOHN BLACK.

FROM THE REV. SAMUEL MILLER, D.D.
Theological Seminary, Princeton, January 30, 1849.

Rev. and dear Sir: In thinking of the appropriate subjects of the large work on Clerical Biography in which you have for some time been engaged, I of
course expected you to include a notice of the life and character of the late Alexander McLeod, D.D., of the city of New York. Few names among the departed have a higher claim to a place in your list, than the name of that eloquent andselectable divine. When, therefore, I was requested, as one who had enjoyed the privilege of an early acquaintance and friendship with him, to make my humble contribution towards embalming his memory, I felt as if an honour had been conferred upon me, which I could not too promptly or cordially acknowledge.

You will no doubt be furnished from another source with all the desirable historical notices concerning his ministry, his education, and the leading events of his literary and ecclesiastical life. On these, therefore, I shall not dwell; but shall content myself with merely stating my general impressions and estimate of his character, as a Man and as a Minister of the Gospel.

My acquaintance with Dr. McLeod commenced in the year 1801, soon after he had accepted a pastoral charge in the Reformed Presbyterian Church in the city of New York, where I then resided. I had never before heard of him, but my first interview with him gave him a place in my mind seldom assigned to one so youthful. His countenance beaming at once with intelligence and benevolence, his attractive manners and his conversation, though marked with a modesty becoming his age, yet abounding in evidence of intellectual vigour and unusual literary culture, made an impression on me which I shall never forget. This impression was confirmed and deepened by all my subsequent intercourse with him.

At the period of which I speak, there was a Clerical Association in the city of New York, which was in the habit of meeting on Monday morning of each week. This Association comprehended most of the ministers of the different Presbyterian denominations in the city. The exercisers consisted of prayer, conversation, both general and prescribed, and reading passages concerning important subjects. In this delightful Association I was so happy as to enjoy, for ten or twelve years, the privilege of meeting with Dr. McLeod weekly, and seeing him in company and conversation with the Pastors venerable for their age and standing, in that day; and I must say that the longer I continued to make one of the attendants on these interviews, the higher became my estimate of his various accomplishments as a Scholar, a Christian, and a Divine.

Dr. McLeod had a remarkably clear, logical and comprehensive mind. As a Preacher, he greatly excelled. For, although he seldom wrote his sermons, and never read them in public, yet they were uncommonly rich and instructive, and at the same time animated, solemn, and touching, in their appeals to the conscience and the heart. As a Writer, his printed works are as less honourable to his memory. His Lectures on the Prophets, his Sermons on the War of 1812, and his Discourses on the Life and Power of true Godliness, to say nothing of other productions of real value, though of smaller size, all evince the richly furnished Theologian, the sound Divine, and the experiential Christian, as well as the polished and able Writer. So great indeed was his popularity in the city of New York, that the bounds of his own professional attainments, that several of the most wealthy and respectable churches in the city, in succession, invited him to take the pastoral office over them. His attachment, however, to that branch of the Presbyterian Body in which he began his ministerial career, was so strong that he could never be persuaded to leave his communion.

After I left New York, on my removal to Princeton, in the year 1813, I rarely visited the city, and almost always in the most transient manner, so that, after that year, I seldom saw Dr. McLeod. I had only two or three short interviews with him at different and distant intervals. In a few years his health became impaired, and not long after so fatally undermined, that he exchanged his ministry on earth for the higher enjoyments and rewards of the sanctuary above. In the retrospect of my life, I often call to mind the image of this beloved and cherished friend, and dwell upon his memory as that of a good and great man, from my intercourse with whom I am conscious of having derived solid advantage as well as much pleasure. But I, too, must soon "put off the tabernacle," and then I trust we shall be reunited in better worlds, and be permitted to study and to enjoy together, to all eternity, the wonders and the glories of that redeeming love, which I have so often heard him exhibit with feeling and with power while he was with us.

That you and I, my dear Sir, may be more and more prepared for that blessedness, is the unsung prayer of your friend and brother in Christ.

SAMUEL MILLER.

THOMAS DONELLY.*

1799—1847.

THOMAS DONELLY was born in the County of Donegal, Ireland, in January, 1799. He availed an early love of study and a strong desire to obtain a liberal education. Accordingly, having gone through the preparatory studies, he was entered in due time, as a member of Glasgow College. How long he remained in connection with that institution is not known; but he left it before he had completed his regular course, and, in 1799, migrated to South Carolina. He soon found his way to the North, and was, for some time, a student at Dickinson College, Carlisle, though, as his name does not appear on the Catalogues, it is presumed that he did not graduate. On leaving the College, he returned to the South, and commenced the study of Theology under the direction of the Rev. William King, of South Carolina, who was one of a Committee of the Reformed Presbyterian Church in America, to whom he was recommended. The members of this Committee having, in 1799, constituted themselves into a Presbytery, under the title of the "Reformed Presbytery of the United States of America," Mr. Donnelly, in connection with Messrs. Black, Wiley and McLeod, was licensed by that Body, at Coldstream, N. Y., in June, 1799.

On the 31st of March, 1801, he was ordained and installed Pastor of the Congregation about Rocky Creek, Chester District, S. C., or "such part of that people as he should be able to superintend." Here he laboured with great diligence, often visiting remote congregations, not only in Carolina but in Georgia. About the year 1813 the congregation of which he was Pastor was divided, and the Rev. John Reily was placed over a portion of it, the part which remained to Mr. Donnelly being known as the "Brick Church." Here he continued to labour for several years; but, after a while, in consequence of some difficulty, another division took place, which left Mr. D. with a still smaller charge, though they

* MS., from Mr. Thomas Smith, of Bloomingport, Ind.

+ The Rev. William King came to this country from Ireland in the year 1792, arriving first in South Carolina. He then came to the North, and spent some time in Pennsylvania and New York, after which he returned to South Carolina, and became Pastor of Church in Chester District. He was invited to a Conference, at Alexandria, with the Northern Ministers, Messrs. McKimney and Gibson, but died before the time of meeting. His death took place on the 26th of August, 1795, at the age of about fifty.

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were scattered over a wide extent of territory, and the due care of them furnished him ample employment. The strong dissatisfaction which these people felt with the institution of Slavery led many of them to migrate in large numbers to the Northwestern States; but, as the infirmities of age were now upon him, he thought it not best to remove to a new country, and, therefore, he continued his labours among the few that remained, until he was too feeble to perform any further service.

Mr. Donnelly continued to preach until about one year previous to his death. His last sermon was preached on the first Sabbath in November, 1846, and his last public act was to baptize his grandson, whose death a little preceded his own. On the 1st of January, 1847, he was attacked with paralysis, affecting deeply his mental as well as his bodily powers, from which he only partially recovered. He was able, however, after some little time, to walk about, but he scarcely recognized his old friends, and could speak only in a whisper. In the autumn following he was prostrated by a bilious affection, which, after a few weeks, terminated fatally on the 27th of November, 1847.

On the 6th of March, 1801, Mr. Donnelly was married to Agnes Smith, a member of the church to which he ministered, and a lady of great moral and Christian worth. They had five children, four of whom survived him. Mrs. Donnelly, who was greatly distinguished for her spirituality and active Christian life, died on the 4th of April, 1848.

FROM THE REV. GAVIN Mc MILLAN.

Morning Sun, Preble County, O., June 26, 1862.

Rev. and dear Sir: Your request for my recollections of the Rev. Thomas Donnelly has, I confess, somewhat embarrassed me; for though he was the beloved Pastor of my youth, and I have many reasons for being more than willing to pay a tribute to his memory, yet, as I am now seventy-six years of age, and as it is nearly half a century since I last saw him, I have little confidence of being able to do justice to his character. I will, however, do the best I can in presenting you with a portraiture of him, and I am the more willing to attempt it, as I could hardly direct you to any one, at this late day, whose opportunities for knowing him were better than my own.

My first acquaintance with Mr. Donnelly was when I became a pupil in his school in my father's neighbourhood, in Chester District, S. C. I entered his school at an early age; and as he was my first teacher, (my parents excepted,) so he was also among the last. Under his tuition I studied the elementary branches, such as reading, spelling, etc., and recited to him the Larger Catechism. The Bible was not then excluded from the school, on the ground of its being a sectarian book, nor was the school trammeled with Trustees or Directors, which, however, are, no doubt, often very requisite. The afternoon of every alternate Saturday was spent in reciting Catechisms and portions of Scripture, which had been previously committed to memory. He was a rigid disciplinarian of the Old School, recognizing the rod as a Divine ordinance, and never substituting for it modern inventions. He was a man of great inflexibility of purpose. About Christmas there were several well grown young men in attendance at the school, who had become acquainted with the Popish practice, too prevalent among the Scotch Irish, of barring out the master,—as the phrase was,—to make him treat the scholars. They barred him out, and called upon him to treat; but he peremptorily refused.