

Murdison's farm, where the dishonest master and servant were in readiness to receive the booty. Two things were remarkable. In the first place, that if the dog, when thus dishonestly employed, actually met his master, he observed great caution in recognising him, as if he had been afraid of bringing him under suspicion; secondly, that he showed a distinct sense that the illegal transactions in which he was engaged were not of a nature to endure daylight. The sheep which he was directed to drive were often reluctant to leave their own pastures, and sometimes the intervention of rivers or other obstacles made their progress peculiarly difficult. On such occasions, Yarrow continued his efforts to drive his plunder forward until the day began to dawn—a signal which, he conceived, rendered it necessary for him to desert his spoil and slink homeward by a circuitous road. It is generally said this accomplished dog was hanged along with his master; but the truth is, he survived him long, in the service of a man in Leitken, yet was said afterwards to have shown little of the wonderful instinct exhibited in the employment of Millar.

Another instance of similar sagacity, a friend of mine discovered in a beautiful little spaniel, which he had purchased from a dealer in the canine race. When he entered a shop, he was not long in observing that his little companion made it a rule to follow at some interval, and to estrange itself from his master so much as to appear totally unconnected with him. And when he left the shop, it was the dog's custom to remain behind him till it could find an opportunity of seizing a pair of gloves, or silk stockings, or some similar property, which it brought to its master. The poor fellow probably saved his life by falling into the hands of an honest man.

NOTE 11. — CHARITY AND PAUPERS, p. 355

The Author has made an attempt in this character to draw a picture of what is too often seen, a wretched being whose heart becomes hardened and split at the world, in which she is doomed to experience much misery and little sympathy. The system of compulsory charity by poor's rates, of which the absolute necessity can hardly be questioned, has connected with it on both sides some of the most odious and malevolent feelings that can agitate humanity. The quality of true charity is not strained. Like that of mercy, of which, in a large sense, it may be accounted a sister virtue, it blesses him that gives and him that takes. It awakens kindly feelings both in the mind of the donor and in that of the relieved object. The giver and receiver are recommended to each other by mutual feelings of goodwill, and the pleasurable emotions connected with the consciousness of a good action fix the deed in recollection of the one, while a sense of gratitude renders it holy to the other. In the legal and compulsory assessment for the proclaimed parish pauper there is nothing of all this. The alms are extorted from an unwilling hand and a heart which desires the annihilation, rather than the relief, of the distressed object. The object of charity, sensible of the ill-will with which the pittance is bestowed, seizes on it as his right, not as a favour. The manner of conferring it being directly enulated to hurt and disgust his feelings, he revenges himself by becoming impudent and clamorous. A more odious picture, or more likely to deprave the feelings of those exposed to its influence, can hardly be imagined; and yet to such a point have we been brought by an artificial system of society, that we must either deny altogether the right of the poor to their just proportion of the fruits of the earth, or afford them some means of subsistence out of them by the institution of positive law.

NOTE 12. — MEG DODS, p. 428

*Non omnis moriar.* St. Ronan's, since this veracious history was given to the public, has revived as a sort of *alias*, or second title, to the very