The old pretender resided here for some time in 1715, and his son paid it a visit in 1745. On the site of the ancient palace a splendid edifice has been reared by the Earl of Mansfield, who represents the old family of Stormont. In the modern structure much of the old furniture has been preserved, particularly a bed that belonged to James VI., and another of which the curtains were wrought by the fair hands of Queen Mary when a prisoner in Lochleven Castle. The old market-cross stands in the midst of the pleasure-grounds. The modern village is regularly built, and of a neat appearance.

SCORE, or Partition, in *Music.* Either of these terms means that written or printed arrangement of different parts for voices or instruments, or for both, by which the structure of any piece of music, consisting of a number of such parts, is brought successively under the eye, measure after measure, so as to enable the student of composition to study the work, or the conductor of an orchestra to ac­company the whole suitably on the piano-forte or organ, or instantly to perceive and correct errors in the perform­ance, especially during rehearsals. In a score or partition, all the staves required in any given page for the different parts should be marked with their proper clefs, &c., and, on the left margin, with the names of the different voices or instruments, and then braced together at the left side, while at every bar of the measure a straight line is drawn down the page, from the top of the highest stave to the bottom of the lowest. For the sake of perspicuity, in every partition the same number of staves ought to be used from beginning to end on every page, even where many bars of rests occur in this or that part ; and also the clefs, &c. ought to be marked on every page, as well as the names of the different voices or instruments. The general neglect of these simple precautions renders many partitions extremely confused and perplexing to their readers. In the article Music, we have used the word *partition* in preference to the word *score,* for various reasons ; and especially as we had already the word *partition* used in the sixteenth century by an English writer of eminent musical authority, in the very sense in which we employ it. Thomas Morley, in his “ Plaine and easie Introduction to practicall Musicke,” edi­tion of 1597, page 34, has stamped the word *partition* as an English musical term. He says, “ and to the ende that you may the more easily understand the contryving of the parts, and their proportion one to another, I have set it downe in *partition."* He then gives the example, part un­der part, in partition.

SCORIA, or Dross, amongst metallurgists, is the recre­ment of metals in fusion, or, more determinately speaking, is that mass which is produced by melting metals and ores. When cold, it is brittle, and not dissoluble in water, being properly a kind of glass.

SCORIFICATION, in *Metallurgy,* is the art of redu­cing a body, either entirely or in part, into scoria.

SCOT, Michael of Balwirie, a renowned Scottish worthy of the thirteenth century. This singular man made the tour of France and Germany, and was received with some distinction at the court of the Emperor Frederic II. Having travelled enough to gratify his curiosity or his vanity, he re­turned to Scotland, and gave himself up to study and con­templation. He was skilled in languages ; and, considering the age in which he lived, was no mean proficient in phi­losophy, mathematics, and medicine. He translated into Latin, from the Arabic, the history of animals by the celebrat­ed physician Avicenna. He wrote a book concerning the Secrets of Nature, in which he treats of generation, physiog­nomy, and the signs by which we judge of the tempera­ments of men and women. We have also a tract of his on the Nature of the Sun and the Moon. He there speaks of the grand operation, as it is termed by alchymists, and is ex­ceedingly solicitous about the projected powder, or the phi­

losopher’s stone. He likewise wrote what he calls *Mensa Philosophica,* a treatise replete with astrology and chiro­mancy. He was much admired in his day, and was even suspected of magic ; and he had Roger Bacon and Cornelius Agrippa for his panegyrists.

Scot, *Reginald,* a judicious writer in the sixteenth cen­tury, was the younger son of Sir John Scot of Scotshall, near Smeethe, in Kent. He studied at Hart Hall in the Univer­sity of Oxford ; after which he retired to Smeethe, where he lived a studious life, and died in 1599. He published the Perfect Platform of a Hop-Garden; and a book entitled the Discovery of Witchcraft, in which he showed that all the relations concerning magicians and witches are chime­rical. This work was not only censured by King James I. in his *Dæmonology,* but by several eminent divines ; and all the copies of it that could be found were burned.

SCOTAL, or Scotale, is where any officer of a forest keeps an ale-house within the forest, under colour of his office, making people come to his house, and there spend their money for fear of his displeasure. We find it men­tioned in the charter of the forest, “ Nullus forestarius fa­ciat *Scοtallas,* vel garbas colligat, vel aliquam collectam fa­ciat.” The word is compounded of *scot* and *ale,* and, by transposition, is otherwise called *aleshot.*

SCOTALES were meetings formerly held in England for the purpose of drinking ale, of which the expense was paid by joint contribution. Thus the tenants of South Malling, in Sussex, which belonged to the Archbishop of Canterbury, were, at the keeping of a court, to entertain the lord or his bailiff' with a drinking, or an ale; and the stated quotas towards the charge were, that a man should pay threepence halfpenny for himself and his wife, and a widow and cottager a penny halfpenny. In the manor of Ferring, in the same county, and under the same jurisdiction, it was the custom for the tenants named to make a scotale of six­teen pence halfpenny, and to allow out of each sixpence a penny halfpenny for the bailiff.

Common scotales in taverns, at which the clergy were not to be present, arc noticed in several ecclesiastical canons. They were not to be published in the church by the clergy or the laity ; and a meeting of more than ten persons of the same parish or vicinage was a Scotale that was generally prohibited. There were also common drinkings, which were denominated leet-ale, bride-ale, clerk-ale, and church- ale. To a leet-ale probably all the residents in a manorial district were contributors ; and the expense of a bride-ale was defrayed by the relations and friends of a happy pair, who were not in circumstances to bear the charges of a wed­ding dinner. This custom prevails occasionally in some districts of Scotland even at this day, under the denomina­tion of a *penny bride-ale,* and was very common about half a century ago. The clerk's-ale was in the Easter holidays, and was the method taken to enable clerks of parishes to collect their dues more readily.

Scotia, in *Architecture,* a semicircular cavity or channel between the tores in the bases of columns.

SCOTISTS, a sect of school divines and philosophers, so called from their founder Joannes Duns Scotus, a Scot­tish cordelier, who maintained the immaculate conception of the Virgin, or that she was born without original sin, in op­position to Thomas Aquinas and the Thomists. As to phi­losophy, the Scotists were, like the Thomists, Peripatetics ; only distinguished by this, that in each being, as many dif­ferent qualities as it had, so many different formalities did they distinguish, all distinct from the body itself, and making as it were so many different entities ; but these were meta­physical, and as it were superadded to the being. The Sco­tists and Thomists likewise disagreed about the nature of the divine co-operation with the human will, the measure of di­vine grace that is necessary to salvation, and other abstruse and minute questions, which it is needless to enumerate.