SPORADIC DISEASES, among physicians, are such as seize particular persons at any time or season, and in any place ; in which sense they are distinguished from epidemical and endemical diseases.

SPOTSWOOD, John, archbishop of St. Andrews, was descended from the lairds of Spotswood in the county of Berwick, and was born in the year 1565, being the son of John Spotswood, minister of Calder, and one of the super intendents. He was educated in the university of Glasgow, and succeeded his father in the parsonage of Calder when but eighteen years of age. In 1601 he attended Lodowick duke of Lennox as his chaplain, in an embassy to the court of France for confirming the ancient amity between the two nations, and returned in the ambassador’s retinue through England. When he entered upon the archbishopric of Glas gow, he found there was not a L.100 sterling of yearly re­venue left ; yet such was his care for his successors, that he greatly improved it, and much to the satisfaction of his diocese. After having filled this see eleven years, he was raised to that of St. Andrews in 1615, and thus became primate and metropolitan of all Scotland. He presided in several assemblies for bringing the Church of Scotland to some degree of uniformity with that of England. He continued in high esteem with King James VI., nor was he less valued by King Charles I., who was crowned by him in 1633, in the abbeychurch of Holyroodhouse. In 1635, upon the death of the earl of Kinnoull, chancellor of Scot land, the primate was advanced to that post ; but he had scarcely held it four years, when the confusions beginning in Scotland, he was obliged to retire into England ; and being broken with age, grief, and sickness, died at London on the 26th of December 1639, and was interred in Westminster Abbey. The only work which he is known to have published bears the title of “ Refutatio Libelli de Regimine Ecclesiæ Scoticanæ.” Lond. 1620, 8vo. This was an answer to a tract of Calderwood, who replied in the Vindiciæ subjoined to his Altare Damascenum. A more considerable work was published several years after his death : “ The History of the Church and State of Scotland, beginning the year of our Lord 203, and continued to the end of the reign of James the VI. of ever blessed memory.” Lond. 1655, fol. An Appendix was afterwards added by Thomas Mid dleton.

The character of Spotswood is thus delineated by Laing : “ In prosperity his behaviour was without moderation, in adversity without dignity ; but the character of a leading, aspiring prelate has either been unduly extolled, or unjustly degraded. As a scholar and an historian he excelled his contemporaries ; and it was his peculiar felicity, that his erudition was neither infected with the pedantry, nor con fined to the polemical disputes of the age. His abilities recommended him first to preferment ; but his ambitious views were chiefly promoted by the supple, insinuative ha bits of craft and intrigue. His revenge was formidable to the nobility and officers of state, oppressive to the clergy, and, joined with an inordinate ambition, ultimately ruinous to his own order.”@@1

SPRAT, Thomas, bishop of Rochester, was born in 1636 at Tallaton in Devonshire. He received his education at Oxford, and after the Restoration entered into holy orders. He became fellow of the Royal Society, chaplain to George duke of Buckingham, and chaplain in ordinary to King Charles II. In 1667 he published the History of the Royal Society, and a Life of Mr. Cowley ; who, by his last will, left to his care his printed works and MSS., which were accordingly published by him. In 1668 be was installed prebendary of Westminster ; in 1680, was appointed canon of Windsor ; in 1683, dean of Westminster; and in 1684, consecrated to the bishopric of Rochester. He was clerk

of the closet to King James II. ; in 1685, was made dean of the chapel royal ; and the year following, was appointed one of the commissioners for ecclesiastical affairs. In 1692 his lordship, with several other persons, was charged with treason by two men, who drew up an association, in which they whose names were subscribed declared their resolution to restore King James ; to seize the princess of Orange, dead or alive ; and to be ready with 30,000 men to meet King James when he should land. To this they put the names of Sancroft, Sprat, Marlborough, Salisbury, and others. The bishop was arrested, and kept at a messenger’s, under a strict guard, for eleven days. His house was searched, and his papers seized, among which nothing was found of treasonable appearance, except one memorandum, in the following words : *Thoroughpaced doctrine.* Being asked at his examination the meaning of the words, he said, that about twenty years before, curiosity had led him to hear Daniel Burgess preach ; and that being struck with his ac count of a certain kind of doctrine, which he said “ enter ed at one ear, and pacing through the head went out at the other,” he had inserted the memorandum in his table-book, that he might not lose the substance of so strange a sermon. His innocence being proved, he was set at liberty, when he published an account of his examination and deliverance ; which made such an impression upon him, that he commemorated it through life by an yearly day of thanksgiving. He lived to the seventy-seventh year of his age, and died May 20, 1713. His works, besides a few poems of little value, are, “ The History of the Royal Society ;” “ The Life of Cowley ;” “ An Answer to Sorbiere ;” “ The His­tory of the Rye-house Plot ;” “ The Relation of his own Examination ;” and a volume of “ Sermons.” Dr. Johnson says, “ I have heard it observed with great justness, that every book is of a different kind, and that each has its distinct and characteristical excellence.”

SPRAY, the sprinkling of the sea, which is driven from the top of a wave in stormy weather. It differs from spoon drift, as being only blown occasionaly from the broken sur face of a high wave ; whereas the latter continues to fly horizontally along the sea, without intermission, during the excess of a tempest or hurricane.

SPRING, in *Natural History,* a fountain or source of water rising out of the ground. Many have been the conjectures of philosophers concerning the origin of fountains, and great pains have been taken both by the members of the Royal Society and those of the Academy of Sciences at Paris, in order to ascertain the true cause. It was Aristotle’s opinion, and held by most of the ancient philosophers after him, that the air contained in the caverns of the earth, being condensed by cold near its surface, was thus changed into water ; and that it made its way where it could find a passage. But we have no experience of any such transmutation of air into water.

Those who imagine that fountains owe their origin to waters brought from the sea by subterraneous ducts, give a tolerable account how they lose their saltness by perco lation as they pass through the earth : but they find great difficulty in explaining by what power the water rises above the level of the sea to near the tops of mountains, where springs generally abound ; it being contrary to the laws of hydrostatics, that a fluid should rise in a tube above the level of its source. They have however found two ways by which they endeavoured to extricate themselves from this difficulty. The one is that of Des Cartes, who imagines that after the water has become fresh by percolation, it is raised out of the caverns of the earth in vapour towards its surface ; where meeting with rocks near the tops of moun tains in the form of arches or vaults, its adheres to them, and, like water in an alembic, runs down their sides, till

@@@, Laing's Hiator, of Scotland, vol. iii. p. 154.