fifteen miles from east to west, and eighteen from north to south, discovered in 1802. Long. 163. E. Lat. 28. S.

SHANNON, the largest river in Ireland, and one of the finest in the British dominions, not only on account of its running two hundred miles, but also of its great depth in most places, and the gentleness of its current, by which it might be made exceedingly serviceable to the improve­ment of the country, the communication of its inhabitants, and consequently the promoting of inland trade through the greater part of its long course. But the peculiar preroga­tive of the Shannon is its situation, running from north to south, and separating the province of Connaught from Leinster and Munster, and of consequence dividing the greater part of Ireland into that which lies on the east and west of the river ; watering in its passage the valuable counties of Leitrim, Roscommon, Galway, and Clare ; the small shire of Longford, King’s County, and Meath in Leinster, Tipperary, Limerick, and Kerry in Munster ; vi­siting ten counties in its passage, and having on its banks Leitrim, Jamestown, Lanesborough, Athlone, Clonfert, Killaloe, and Limerick. It at last joins its waters to the sea, being navigable all this way for the largest vessels.

SHAPOORAH, a town of Hindustan, in the province of Ajmeer and district of Harowty. It is a large and well- built town, surrounded by a strong wall of stone and a ditch. It is sixty-five miles south by east from the city of Ajmeer. Long. 75. 9. E. Lat. 25. 43. N.

SHAPOUR, an ancient city of Persia, which existed prior to the era of Alexander, but of which the former magnificence is now only marked by masses of ruins. It is situated immediately under a range of mountains, on the banks of a small but rapid river, amid rocks and precipices, many of which are decorated with sculpture.

SHARP, James, archbishop of St Andrews, was born of a good family in Banffshire in the year 1618. He de­voted himself early to the church, and was educated for that purpose in the university of Aberdeen. When the solemn league and covenant was framed in 1638, the learn­ed men in that seminary, and young Sharp in particular, declared themselves decidedly against it. To avoid the insults and indignities to which he was subjected in conse­quence of this conduct, he retired to England, where he contracted an acquaintance with some of the most cele­brated divines in that country.

At the commencement of the civil wars he returned to Scotland. During his journey thither, he accidentally met with Lord Oxenford, who was so charmed with his conver­sation that he invited him to his house. While he resided with that nobleman, he became known to the Earl of Rothes, who procured him a professorship at St Andrews. By the interest of the Earl of Crawford, he was soon afterwards ap­pointed minister of Crail, where he conducted himself, it is said, in an exemplary manner.

Sharp had always inclined to the cause of royalty, and had for some time kept up a correspondence with his ex­iled prince. After this he began to declare himself more openly, and seems to have enjoyed a great share of the confidence of Monk, who was at that time planning the re­storation of Charles II. When that general marched to London, the presbyterians sent Sharp to attend him, in order to support their interests. At the request of Gene­ral Monk and the chief presbyterians in Scotland, Mr Sharp was sent over to the king at Breda, to procure from him, if possible, the establishment of presbytery. On his return, he assured his friends that “ he had found the king very affectionate to Scotland, and resolved not to wrong the settled government of the church ; but he apprehended they were mistaken who went about to establish the pres- byterian government.”

Charles was soon afterwards restored without any terms. All the laws passed in Scotland since the year 1633 were

repealed ; the king and his ministers resolved at all hazards to restore prelacy. Mr Sharp, who had been commission­ed by the Scotch presbyterians to manage their interests with the king, was prevailed upon to abandon the party ; and as a reward for his compliance, he was made archbi­shop of St Andrews. This conduct rendered him very odious in Scotland. He was accused of treachery and perfidy, and reproached by his old friends as a traitor and renegade. The absurd and wanton cruelties which were afterwards committed, and which were imputed in a great measure to the archbishop, rendered him still more de­tested. Nor is it probable that these accusations were without foundation. The very circumstance of his having formerly been of the presbyterian party would induce him, after forsaking them, to treat them with severity. Besides, it is certain, that when, after the rout at Pentland Hills, he re­ceived an order from the king to stop the executions, he kept it for some time before he produced it to the council.

There was one Mitchell, a preacher, and a desperate fa­natic, who had formed the design of taking vengeance for these cruelties by assassinating the archbishop. He fired a pistol at him as he was sitting in his coach ; but the bi­shop of Orkney, lifting up his hand at the moment, inter­cepted the ball. Though this happened in the midst of Edinburgh, the primate was so much detested, that nobody stopped the assassin, who, having walked leisurely home, and thrown off his disguise, returned, and mixed unsus­pected with the crowd. Some years afterwards, the arch­bishop observing a man eyeing him with keenness, sus­pected that he was the assassin, and ordered him to be brought before him. It was Mitchell. Two loaded pistols were found in his pocket. The primate offered him a par­don if he would confess the crime. The man complied ; but Sharp, regardless of his promise, conducted him to the council. The council also gave him a solemn promise of pardon if he would confess nis guilt, and discover his ac­complices. They were much disappointed to hear that only one man was privy to his purpose, who was since dead. Mitchell was then brought before a court of justice, and ordered to make a third confession, which he refused. He was imprisoned for several years, and then tried. His own confession was urged against him. It was in vain for him to plead the illegality of that evidence, and to appeal to the promise of pardon previously given. The council took an oath that they had given no such promise, and Mitchell was condemned. Lauderdale, who at that time governed Scotland, would have pardoned him, but the primate in­sisted on his execution, observing, that if assassins were permitted to go unpunished, his life must be continually in danger. Mitchell was accordingly executed.

Sharp had a servant, one Carmichael, who by his cruelty had rendered himself particularly odious to the zealots. Nine men formed the resolution of waylaying him in Ma­gus Moor, about three miles from St Andrews. While they were waiting for this man, the primate himself ap­peared, with very few attendants. This they looked upon as a declaration of heaven in their favour ; and call­ing out, “ the Lord has delivered him into our hands,” they ran up to the carriage. They fired at him without effect ; a circumstance which was afterwards imputed to magic. They then despatched him with their swords, regardless of the tears and entreaties of his daughter, who accompanied him.

Thus fell Archbishop Sharp, whose memory is even at present detested by the common people of Scotland. His abilities were certainly good, and in the early part of his life he appears with honour and dignity. But his conduct afterwards was too cruel and insincere to merit approbation. His treatment of Mitchell was mean and vindictive. How far he contributed to the measures adopted against the pres­byterians is not certain. They were equally cruel and im­politic ; nor did their effects cease with the measures them»