burghs is seventy, and, as was to be expected, while some since their formation have enormously increased in population and wealth, others have so declined or made so little progress that they now rank only as villages. In 1881 there were ten royal burghs which had less than 1000 inhabitants each and four which had less than 500 each, Earlsferry (Fife) having only 286. Under the Public Health Act of 1867, amended in 1879, the erection of urban and rural sanitary districts was provided for. The corporation of the burghs is formed of the provost (or lord provost), bailies, and councillors. Bailie courts are held in the burghs for the trial of minor offences. The civil parish or parish *quoad omnia,* origin­ally the ecclesiastical parish or area subject to one cure of souls, is a division of the county for registration of births, deaths, and marriages and for poor law administration. The boundaries are determined by the boundaries of the estates which appear to lie in the parish, but may be altered by consent of proprietors holding the major value of the property in it. For all sanitary purposes the areas of burghs are removed from those of the parishes, and

certain civil parishes may be classed as burghal, landward, and mixed. Under Graham’s Act (7 and 8 Vict. c. 44) a parish *quoad sacra* may be erected on the application of persons who have built and endowed a church. For administrative purposes the oldest parish organization is that of the heritors or landowners, who are required to provide and maintain a church, churchyard, manse, and church glebe, and, before the passing of the Education Act in 1872, had to maintain the parochial school. In 1579 the power was granted them of assessment for poor relief, but in 1600 the kirk-session was united with them for these purposes. This organiza­tion still exists in those parishes, now very few in number, which have not adopted the Poor Law Amendment Act of 1845 ; this Act provides for the constitution of a parochial board composed of nominees of the kirk-session and a proportion of persons elected by the ratepayers. Under the Education Act of 1872 the county is divided into school-board districts, whose area corresponds with the civil, or the *quoad sacra,* or landward, or burghal parish (see

p. 534 above). (T. F. H.)

SCOTLAND, Church of. In the article Presby­terianism the history of the Church of Scotland was brought down to the middle of the 18th century, and the story of the secessions of 1733 and 1751 was there told. We take up here the church’s history at the beginning of the “ Moderate ” rule. Her annals during the next three- quarters of a century are singularly uneventful. In close alliance with the state, she increases in power and dignity, and becomes the home of letters and philosophy. But there is no great movement of a theological nature, no striking religious development to lend her popular interest.

The strength of the church as well as her tendency to moderation arose in great part out of the political circum­stances of the early part of the 18th century. Presbytery, being loyal to the house of Hanover, while Episcopacy was Jacobite, enjoyed the royal favour and was treated as a firm ally of the Government. The Patronage Act of 1712 threw the filling up of parishes into the hands of those well-affected to the Government, and the example of the mode of patronage practised in England may have tended to promote a disregard of the religious feelings of the people. The effect on the clergy was to encourage them to seek the friendship of the landed gentry and to regard the higher rather than the lower orders of society as their natural allies, so that they were at the same time led to liberal ways of thinking and rendered largely independent of their congregations.

It is remarked by Dr Hill Burton, and Carlyle repeats the remark, that “ Scots dissent never was a protest against the principles of the church, but always tended to preserve the old principles of the church, whence the Establishment—by the progress of enlightenment as some said, by deterioration according to others—was lapsing.” The secessions carried off the more fervent elements ; yet enough of the old leaven always remained to exert a powerful influence. Thus, while the church as a whole was more peaceful, more courtly, more inclined to the friendship of the world than at any former time, it contained two well-marked parties, in one of which these characteristics of the religion of the 18th century were more marked than in the other. The Moderate party, which maintained its ascendency till the beginning of the 19th century, and impressed its character on the church, sought to make the working of the church in its different parts as systematic and regular as possible, to make the assembly supreme and enforce respect for its decisions by presbyteries, and to render the judicial procedure of the church as exact and formal as that of the civil courts. The popular party, regarding the church less from the side of the Government, had less sympathy with the progressive movements of the age, and desired greater strictness in discipline. The main subject of dispute arose at first from the exercise of patron­age. Presbyteries in various parts of the country were still disposed to disregard the presentations of lay patrons, and to settle the men desired by the people ; but legal decisions