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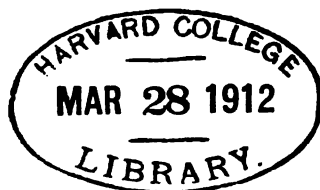
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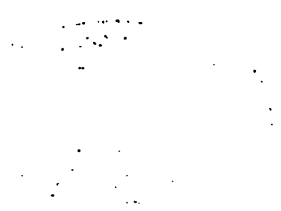
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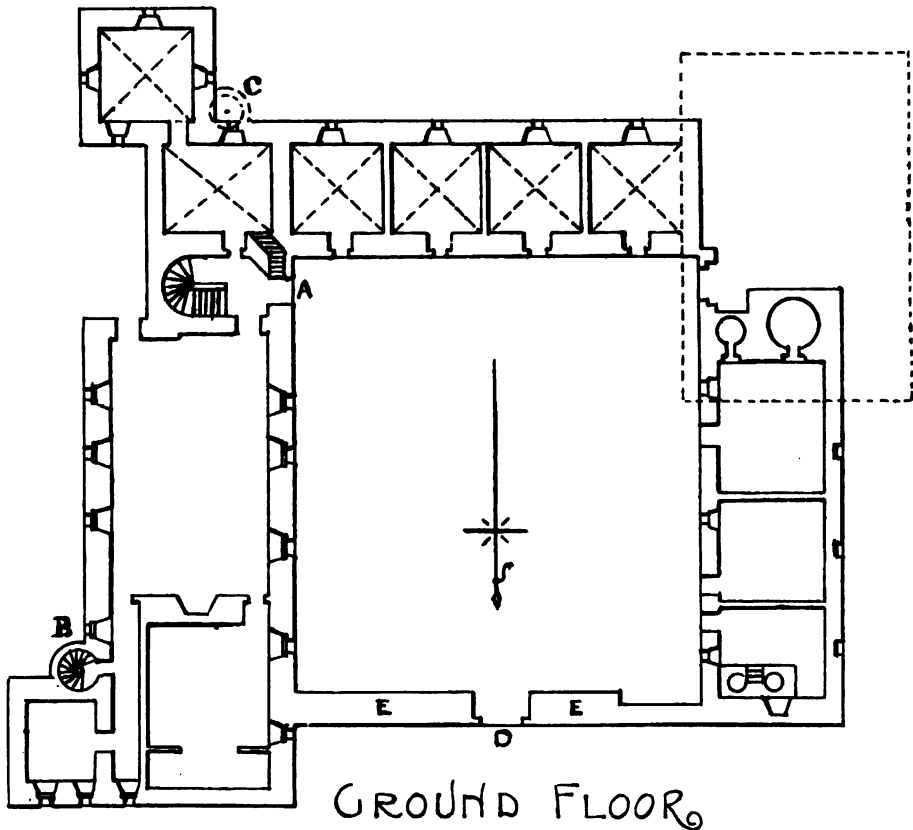
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PLAN OF CULLEN HOUSE as it is (1709)

The dotted lines on the S.W. Corner
represent the Additions



SCALE FT. 0 10 20 30 40 50 60 70 80 90 100 FEET

SCOTTISH NOTES AND QUERIES.

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ABERDEEN, JULY, 1901.

CULLEN HOUSE IN 1709.

A TIME there was when a vitrified fort crowned the Castle Hill of Cullen, and formed, no doubt, the chief residence in the district. Later rose a Royal Castle on the steep rock near Cullen House. Here died the second wife of King Robert the Bruce, and here occurred not a few other noteworthy events. The remains of that Castle were visible up till a century ago, but long prior to its disappearance it had ceased to be inhabited. The present building of Cullen House was founded in the year 1600.

"Vpon the xx day of Mrche, 1600 yeiris, the Lairdis hous in Culane was begun and the grund cassin."

So notes a contemporary burgh official, and the date on the family gallery in the church

confirms the note, and tells us when the Ogilvie family left the wild rocky fortress of Findlater Castle, beside the sea waves, for a more desirable residence.

Cullen House is picturesquely situated on the summit of a high rock, with perpendicular cliffs on two sides. James, third Earl of Findlater, had plans drawn out in 1709 by Messrs. Smith and McGill, architects, for the erection of a large, plain, three-storey house in the Courtyard of the House, immediately in front of the S. wing, and facing the North. Each storey shows ten or eleven windows in front, and all of exactly the same dimensions. While undoubtedly more convenient, this erection would scarcely have been in keeping with the character of the old building. Fortunately the proposal was never carried out, and the Earl died soon after, in 1711. The only alteration then made on the building was the staircase addition on the East front. In connection with the proposed alterations, the Earl caused a plan of Cullen House to be drawn as it stood in 1709. This plan is in the library of Cullen House, and by the kind favour of the Countess Dowager of Seafield is here reproduced. The dotted oblong shows a proposed extension on the S.W. corner. Such an extension was carried out long after, but on a very different plan, by Mr. D. Bryce, architect, in 1858. On the West side, as the sketch shows, ran a line of building, called the Woman House, consisting of bakery, washing houses, &c. The Woman House figures prominently in "The Plundering of Cullen House by the Rebels, 1745-46," and this plan makes that narrative more intelligible. The rebels enjoyed themselves at free quarters in Cullen House for six weeks. The Woman House was removed, and on its site is the access to the bridge built over the burn in 1744 by James, 5th Earl, and the Countess Sophia. This bridge is 84 feet wide and 64 feet high. On the N. side of Cullen House a wall marked E completed the enclosure of the Courtyard, and at D was the outer gate. This wall was removed last century. In 1709 the principal entrance was at A. It is now removed nearer the North, where there is now an entrance opposite to it from the East, but the old door-

way can still be easily traced. This old doorway led to the Findlater Stair, C is the Monk's or Pulpit Stair, and B the Green Stair. The Pulpit Stair terminates in a sort of rostrum or pulpit, hence its name, while the Green Stair got its name from the colour of its carpet. Since 1709 extensive building has taken place on the N.E. side, consisting of kitchen, servants' accommodation, &c.

W. CRAMOND.



RESTALRIG.

II.—THE CHURCH.

IT is impossible now to trace the origin of the old church, or say when it became the parish church of the district. It is certainly older than the thirteenth century, for "Adam, parson of the church of Lestalrig," took the oath of allegiance to Edward I., and a Sheriff's writ shows that even before that event it was in possession of certain lands in the neighbourhood. In 1309 one of its officials is stated to have given evidence at Holyrood in the great trial of the Knights of the Temple.

The nucleus round which the original edifice gathered would doubtless be the bones of St. Triduana. As the fame of her shrine spread the donations of the faithful would be used to augment it. But the process of its aggrandisement would have been protracted had not royalty undertaken the part of patron. A few months before his death, at Sauchieburn, in 1488, James III. had begun to make large additions to the church at his own expense. His intentions were on a grand scale, and meant a permanent staff of twelve officials. Either at this time or previously the whole structure had been dedicated to the Holy Trinity and the Virgin. A bull from Pope Innocent III. confirmed the King's plan, as well as another which had for its object the disjunction of Lasswade from the See of St. Andrews, and its annexation by Restalrig. But the death of James delayed the work. Although his successor tried to carry out his father's intentions, it was not till the reign of James V. that the church was finished and it received its full complement of officials. Private endowments had meantime added to the wealth of the establishment. The whole edifice must have been a striking feature on the landscape. Its extent and magnificence may be gauged from the fact that what now remains is merely the chancel.

Restalrig Church suffered severely at the Reformation. Among the acts of the first General Assembly, held at Edinburgh in December, 1560, was one which ordered the "Kirk of Restalrig, as a monument of idolatrie, to be raysit and uterlie caste downe and destroyed." At the same time the "Kirk of Leith" was declared to be the parish church for all religious purposes.

Ten years after this order, one of the citizens of Edinburgh, who afterwards became its provost, was using the "aisler" (or wrought) stones of the church in the erection of a house for himself. The castle was at the time held by Kirkcaldy of Grange, on behalf of the Queen, and efforts were being made by the "King's men" to reduce it. Additional fortifications were needed for the city, and it was determined to build another "port" at the Netherbow. Ready-hewn stones were urgently needed, and all that the provost-to-be had laboriously "gadderit of the Kirk of Restalrig to big his hous" with, was unceremoniously confiscated *pro bono publico*. "To such base uses!"

An Act of Parliament in 1609 confirmed the annihilation of Restalrig Church as a parish church. It ordained that "the said Kirk of Restalrig be suppressed and extinct from henceforth and for ever." To ensure its destruction the church at Leith was formally erected into the parish church, and the inhabitants were ordered to continue to repair to it for public worship as they had been doing for the preceding fifty years. The church revenues were at the same time handed over to the minister serving the cure at Leith for all time coming.

In spite, however, of this Act, an attempt was made by the Presbytery of Edinburgh in 1649 to give Restalrig again the status of a separate parish, by erecting the church there, and by dividing it from South Leith. The scheme, however, broke down, and for more than two centuries the ancient church was a bye-place, standing roofless and in ruins.

It was not till 1836 that the building was restored, when it was made a chapel of ease for the district. For some years longer the sacraments continued to be dispensed at Leith, and then Restalrig once more received a minister of its own, and again became a "parochie kirk" in its own right.

J. CALDER ROSS.

Erratum.—In No. I., for "Iriduana" read "Triduana" *passim*.

NOTABLE MEN AND WOMEN OF
BERWICKSHIRE.*(Continued from Vol. II., 2nd S., page 167.)*

213. MARJORIBANKS, SIR JOHN, BART., M.P. : Lord Provost of Edinburgh and Public Man. Born at Bordeaux in France in 1763, he returned to Scotland in 1770 on his father's succeeding to the estate of Lees, in Berwickshire, as heir of entail. He was at one time a captain in the Coldstream Guards, but subsequently became partner in a banking house in Edinburgh. In 1814, he was elected Lord Provost of that city, and was the following year created a baronet. He had previously, in 1811, been chosen Member of Parliament for Buteshire, but at the election of 1818 he stood and was returned for Berwickshire. While chief magistrate of Edinburgh he distinguished himself by carrying forward the improvements of the city, and was the chief promoter of the erection of the new gaol and the Regent's Bridge. He had the high honour of being a second time chosen Lord Provost of Edinburgh, in 1825. Sir John died on 5th February, 1833, though a peerage writer says 1834, in his 71st year. His family still possess the Lees estate, and his third son became the first Lord Marjoribanks, of whom we have spoken in our last number.

214. MURRAY, JAMES (Rev.): Author. This prolific writer was descended from a respectable family at Fans, near Earlston, Berwickshire, where he is thought to have been born in 1732. Educated for the Church at Edinburgh, he spent some time as tutor in the family of William Weddell, Mouson, near Belford, and in 1761 became assistant to John Sayers, minister of the Bondgate meeting-house, Alnwick. Disagreement arose, and he was dismissed, but a large proportion of the congregation formed themselves into a separate charge, built a chapel in Bailiffgate Square, and ordained him their minister. He was not ordained by any presbytery, as he held that every congregation was at liberty to adopt such modes of government as seemed most conducive to their religious improvement. In early life he was presented with the freedom of Kelso for some service to that town. In 1764, he removed to Newcastle, where he laboured with great zeal, till his death in 1782, in the High Bridge Street Chapel, which had been built for him by his admirers. He was very active in opposing Sir George Saville's bill for the removal of certain Catholic disabilities, and published "News from the Pope to the Devil," 1781, and "Popery not Christianity." He was also opposed to the American War, and delivered many political lectures condemnatory of Lord North's Administration. He died in 1782. Thomas Bewick, the engraver, says Murray was "a most cheerful, facetious, sensible, pleasant man—a most agreeable companion full of anecdote and information; keen in his remarks, though he carefully refrained from hurting the feelings of any of the company." His best known work was

"Sermons to Asses," London, 1768. This satirical work he dedicated to "the very excellent and reverend Messrs. G. W., W. R., J. W. and M. M.," observing that "there are no persons in Britain so worthy of a dedication of a work of this kind as yourselves." The initials referred to George Whitfield, William Romaine, John Wesley, and Martin Madan. To a similar category belongs "Sermons to Doctors of Divinity," being the second volume of "Sermons to Asses"; "Sermons to Men, Women and Children, by the author of 'Sermons to Asses,'" 1768; "New Sermons to Asses," 1773. Murray's other works are: "The History of Religion, particularly of the different Denominations of Christians," 4 vols., 1764; "Select Discourses," 1765; "An Essay on Redemption by Jesus Christ," 1768; "Rudiments of the English Tongue, or the Principles of English Grammar," 1771; "A History of the Churches in England and Scotland from the Reformation to the present time," 3 vols., 1771-2; "The Travels of the Imagination, a true journey from Newcastle to London in a Stage Coach, with observations on the Metropolis," 1773; "Eikon Basilike, or the Character of Eglon, King of Moab, wherein is demonstrated the Advantage of Christianity in the exercise of Civil Government," 1773; "Lectures to Lords Spiritual, an advice to the Bishops concerning Articles, Tithes and Church Power, with a discourse on Ridicule," 1774; "A grave answer to Mr. Wesley's calm address to our American Colonies," 1775; "Lectures on the most remarkable characters and transactions in the book of Genesis," 2 vols., 1777; "The Magazine of Arts, or Pismire Journal," 1777; "Lectures on Genesis," 2 vols., 1777; "Lectures on the Book of the Revelation of John the Divine," 2 vols., 1778; "The New Maid of the Oaks: a Tragedy," 1778; "An impartial History of the present war in America," 2 vols., 1778; "Sermons to Ministers of State," 1781; "Sermons for the General Fast Day," 1781; "The Fasta Poem," &c. Murray was also one of the editors of the "Freeman's Magazine, or the Constitutional Repository," Newcastle, 1774.

215. NISBET, SIR ALEXANDER, M.P. : Royalist. Representative of the ancient family of Nisbet of Nisbet in Edrom parish. He was laird of what was afterwards called West Nisbet, where the castle of Nisbet stood, memorable in our histories for the fatal overthrow the English gave, by the assistance of the then rebel, Earl of March, to the flower of the youth of the Lothians. Sir Alexander represented Berwickshire from 1625 to 1635. He was son of Patrick Nisbet of that ilk, and during the peaceable portion of Charles First's reign he acted as Sheriff Principal of Berwickshire. On the outbreak of the Civil War he was conspicuous for his loyalty to that monarch. He strenuously opposed the Covenanters; but he and his five sons were at last forced to leave Scotland and join the King's army in England. I have not ascertained the date of his death.

216. NISBET, ALEXANDER: Heraldic Writer. Grandson of 215, and born in Edinburgh in 1657, he

graduated at the University there in 1682. Educated for the law, he followed for some years the profession of a Writer, but devoted himself chiefly to heraldry and antiquities, and was described by his contemporaries as a "professor" and "teacher" of heraldry. After laborious research, he proposed, in 1699, to publish his "System of Heraldry" by subscription; the response, however, proving inadequate, he, in 1703, applied to Parliament for a grant in aid, and was voted a sum of £248 6s. 8d., but the money was never paid. He died in 1725, the last male representative of his family. His published works are: "An Essay on Additional Figures and Marks of Cadency," 1702; "An Essay on the Ancient and Modern use of Armories," 1718; "A System of Heraldry, Speculative and Practical, with the true Art of Blazon," 1 vol., folio, 1722.

217. NISBET, ALEXANDER (Rev.): United Secession Divine and Author. Born 21st February, 1807, at Huntly-wood, Gordon, he studied for the Church at Edinburgh University and the United Secession Theological Hall. He was ordained pastor of Portsburgh Church, Edinburgh, in 1831, and gave every promise of an honoured and useful ministry, but, his health having broken down, his career was prematurely closed before his first year's ministry ended. He died in 1832. A memorial volume, with memoir, was published in 1835.

218. NISBET, SIR JOHN, LORD DIRLETON: Celebrated Lawyer. His father, also a Judge, was descended from the Berwickshire family of the same name, and his son, born about 1610, was admitted Advocate in 1633, and in 1639 became Sheriff-Depute of Edinburghshire. He was afterwards appointed one of the Commissaries of Edinburgh. He purchased the lands of Dirleton in 1663, and was appointed Lord Advocate, and admitted a Lord of Session in 1664. As Lord Advocate he was very severe on the Covenanters, and, like Sir George Mackenzie, though he enjoyed the reputation of being an able lawyer, he was no more scrupulous as to the legality of his actions than was that redoubtable persecutor. In 1670, Nisbet was one of the Commissioners sent to London to confer about the Union of the Kingdoms, and he opposed the proposal for the abolition of the Scottish Parliament. Having lost the confidence of the Maitlands, Lord Dirleton resigned his office in 1677, and was the last who held the office of Lord Advocate with a seat on the bench. He died ten years later, in 1687. Bishop Burnet describes him as a man of great learning, especially in the Greek, and adds he was a person of great integrity, only he loved money too much. Lord Dirleton's "Law Doubts," methodised by Sir William Hamilton of Whitelaw, and his "Decisions, from 7th December, 1665, to 26th June, 1677," were published in 1698.

219. NISBET, SIR PHILIP: Royalist. Eldest son of No. 215, he was travelling on the Continent when the Civil War broke out. Hastening home, he offered his services to the King, who knighted him and made him colonel of a regiment. He was Lieutenant

Governor of Newark-upon-Trent when besieged by the Covenanters. Afterwards returning to Scotland, he became one of the officers of the Marquis of Montrose, with whom he continued till the Battle of Philiphaugh, when he was taken prisoner. He was beheaded at Glasgow on 28th October, 1646. Two of his brothers, Alexander and Robert, were killed in the field, fighting under Montrose. And Adam, the youngest, was father of No. 216.

220. ORD, THOMAS: Noted Equestrian. Son of Rev. Selby Ord, Longformacus Manse, where he was born, says Mr. J. Malcolm Bulloch, about 1783. I have, however, seen another authority put down the year 1778 as the probable date. I remember the visits of Ord's circus to my native town when I was a boy, and the excitement which they caused in the whole countryside, and I can well believe what Mr. Bulloch says, that had Thomas Ord lived a hundred years earlier his exploits would have been attributed to witchcraft and demonic skill. For some details of this notable man's career, see *S. N. and Q.*, 2nd Ser., Vol. II., p. 109. He died in 1859, and has been buried at Biggar, where he possessed a small property.

221. PATERSON, REV. GEORGE: U.P. Divine and Author. Born at Lauder, 1st March, 1801, he was educated for the ministry of the Secession Church, and in 1827 was ordained to the pastorate of the East Linton congregation. There he continued till his death in 1863, and was esteemed a very able and earnest preacher. After his death a Memoir, with sermons, was published in 1864.

222. PAULIN, GEORGE: Poet. This excellent man, who was for many years Rector of Irvine Academy, was a native of Horndean, where he was born in 1812. Educated at Edinburgh University, where he was one of the favourite pupils of Professor John Wilson, Mr. Paulin devoted his life to teaching, and attained a high rank among the classical teachers of his time. He was, however, better known for his poetical gifts, which were considerable, and for his beautiful and saintly character. Having enjoyed the advantage of Mr. Paulin's tuition, and felt the inspiration of his life, the present writer has no hesitation in saying that few nobler specimens of Christian manhood were to be met with even in Scotland during the second half of the nineteenth century than that which was found at the head of the West of Scotland School, which so long enjoyed the benefit of his services. Mr. Paulin contributed many poetical pieces, both to the secular and religious journals, and a charming volume of selections from his writings was published, entitled "Hallowed Ground and other Poems." For many years Mr. Paulin took a deep interest in every local, religious and philanthropic enterprise, and acted as a much valued elder of the Irvine Free Church. He died in 1898.

223. PATERSON, CHARLES WILLIAM: Admiral. Born at Berwick in 1756, he entered the navy at an early age, and saw much service in all parts of the

world, having particularly distinguished himself under Howe and Rodney. In 1812 he was promoted to be rear-admiral; in 1819 he became vice-admiral, and admiral in 1837. He died four years after, in 1841. (For details of his career see *Dict. of Nat. Biog.*)

Dollar. W. B. R. WILSON.

(To be continued.)

SCOTSMEN IN THE RUSSIAN NAVY.

EVERYBODY knows that Peter the Great took many men from this country to man, and, indeed, to make his navy. It has been left to Mr. Fred Jane, however, to catalogue them. The Scotsmen in his list (given in *The Imperial Russian Navy*) are as follows:—

Admiral Thomas Gordon: Scotch refugee. Brought to Russia by Peter the Great from Holland, 1717. Made Rear-Admiral of the Red (3rd rank) in 1719, New Year's Day promotions. Jealousy between him and Rear-Admiral of the Blue (2nd rank), Sievers. Flew his flag in the *Lesnoy*, Captain Batteny, in 1719. [The *Lesnoy* was designed by Peter, and sank at Kronstadt.] Transferred his flag to the *Moscow* (64), Captain [William] Hay [who was dismissed the service in 1724]. In 1721, on the anniversary of Gangoot, when all were drunk, Gordon told the Tsar his grievances against Sievers, and generally tried to make bad blood between the British and the Dutch. Apraksin took Sievers' part against Peter and Gordon. Subsequently, Peter tried to reconcile Gordon and Sievers, but failed, and all foreign officers took one side or the other. The Tsar's esteem for Gordon was considerable; and, in 1722, he gave him command of a fleet, in preference to Sievers, on the strength of his having been a British officer. He was Vice-Admiral in 1726 at Kronstadt. He went out to meet the British Fleet under Sir C. Wagner; but, having told the Empress that action was hopeless, courtesies were exchanged instead of cannon balls. He was in command of the fleet that brought about the surrender of Dantzic in 1734. [By the way, I note that Joseph Robertson describes the Admiral as a "nephew" of General Patrick Gordon of Auchleuchries (Preface to the Diary, Spalding Club, xxiv.). Dr. Posselt says the Admiral was the son of William Gordon, a merchant. Now, General Patrick had no uncle called William, though he certainly had a cousin Thomas, who was Clerk to the Justice Court in Edinburgh. On the other hand, the Sasine of General Patrick's daughter-in-law, Elizabeth Grant, was presented by William Gordon, merchant in Aberdeen in 1692 (October). On 8th August, 1691, General Patrick had sent a letter home to his son John (the husband of Elizabeth Grant) from Moscow by Captain William Gordon. He probably was the merchant referred to in the 1692 Sasine, and may have been the father of the Admiral, whose introduction to the

Russian Navy was thus well paved.] Admiral Gordon distinguished himself when captain of H.M.S. *Leopard* (50 guns). He took part in facing the fleet which France sent against Scotland under Farbin in 1708. Farbin left the Firth of Forth in March, and made for the Moray Firth, with his 8 ships of the line, 24 smaller men o' war, and 70 "barques longues," England meeting the force with 23 British, and three Dutch, vessels, all under Admiral Byng. Gordon, in the *Leopard*, captured the *Salisbury* from the French (commanded by Captain de Nangis). The *Salisbury* had been captured three years before from the English (Lord Clowe's *History of the Navy*).

Allan or Allen. Time of Katherine II. Probably Lieutenants.

J. Burn. Circa 1780.

Lord Duffus. Jacobite. Rear-Admiral.

Dugdale. He was Lieutenant in command of the fireships at Tchesma, 1770. He was deserted by his Russian crew, but managed to bring the fireship alongside a Turk, set fire to her, and so to the whole fleet. Resigned, 1788.

H. Elphinstone, an officer in the British Navy, was attached to the Russian Navy as Rear-Admiral in 1769. He was recalled in 1778.

Ferguson. One of the first mathematical instructors at St. Petersburg Naval Academy, 1717.

The Greigs. Samuel Greig, born 1735. He was Governor of Kronstadt, 1776, and rose to be an Admiral. His son, Alexei Samuelovitch Greig, born 1775, re-organised the Russian Black Sea Fleet. He died in 1840. His son, Samuel Alexeivitch Greig, born 1810, served in Korniloff's fleet at Sevastopol, 1854, while his son (that is to say, the fourth generation) also served in the Russian Navy.

William Hay. Arrived in 1717, and was dismissed in 1724.

Field Marshal Keith. Commanded the Russian coast fleet in 1743.

Landon. Imported in 1715. His son, Gideon Landon, left the Russian Navy in 1746, and entered that of Austria.

Laurie.

James Leslie. Circa 1717.

Mackenzie. Killed in action, 1770.

Ramsey. Imported by Peter, and made chief constructor at St. Petersburg, 1722.

Saunders. Probably Scotch. He was brought over from Holland with Gordon as équipage captain, 1717.

Andrew Simpson. Left the Russian service, 1714.

James Todd. Captain of the *Retvisan* at Gogland, 1788.

Adam Urquhart. Imported in 1717. He was killed by the fall of a mast at Kronstadt.

J. M. B.

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(To be continued.)

"CREELY DUFF."

THE sequel is another version of the ballad printed in your last issue. I took it down as it was spoken by a relative many years ago. It was reckoned an exponent of the origin of the now Royal Duffs, who primarily hailed from Mortlach.
 J. F. S. GORDON.

Oh! dinna ye min' aul' Creely Duff?
 For he was never great, man;
 He never rade in coach or chair,
 He never sat in state, man.

His creel was made o' twisted waans,
 His bridle-reins o' segs, man;
 An' that heid a' his clockan hens,
 His chuckens an' his eggs, man.

Upon ilk pair he made a plack,
 That he laid up in store, man,
 Till he made up a purse o' that,
 An' syne he bocht *Keithmore*, man.

Ane aul' witch wife they ca'ad *Meg Daan*
 Gae him an' unco lift, man;
 She gae to him a braw, reid coo—
 It was a weirdly gift, man.

For a' that heird that reid coo low,
 As she rade throo the skies, man;
 He sell't his laans and brak the banns
 That made his first *arise*, man.

That wickit witch and her fause coo
 Were taen up by the State, man,
 For practisin' the Deil's black airt,
 An' were burnt at ae stake, man.

SCOTCH BALLAD, "BONNIE PEGGIE."—The correspondent who sends you the words will be interested to know that the song is a revised (?) version of the Ettrick Shepherd's well-known verses, "Love's like a Dizziness," written to the tune of "Paddy's Wedding," a tune which I am sorry to see your correspondent says "is not fit for any modern drawing room." For what reason, may I ask? The song will be found in any edition of James Hogg's works, and also in that excellent "Book of Scottish Song," compiled by Alexander Whitelaw.

Edinburgh. GEORGE STRONACH.

This is a degraded traditional version of Hogg's song, "Love's like a Dizziness," published in his "Forest Minstrel." See his Collected Works, Blackie's edition, Vol. II., p. 274.

Aberdeen.

W. W.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE (V., 20, etc.)

(Continued from Vol. II., 2nd S., page 170.)

[SUPPLEMENTARY NOTES CONTINUED.]

[NOTE.—With this issue I bring to a conclusion my notes supplementary to what has already appeared. A good deal of additional matter is still in hand, but I think it best to hold it over till the new part is overtaken. The new part begins with 1844, and extends to date. May I again ask that correspondents should forward me any pertinent matter that comes under their notice? The city is so large that journals, whose publication may even now be running, may not come within the ken of one observer.]

1826. *The Edinburgh Theological Magazine* (S. N. and Q., VI., 36). No. 1, Vol. I., January, 1826. 72 pp. monthly, 8vo. Edinburgh: Published by John Lothian, 5 St. Andrew's Square. The first three vols. had a steel engraved title-page. With the January number, 1830, it was published by John Wardlaw, 12 South St. Andrew's Street, and printed by Neill & Co., 10 Old Fishmarket, Edinburgh. The *Theological Magazine* was really the organ of the United Secession Church, though it was not adopted by the body either formally or authoritatively.

Dr. Andrew Thomson gives the following account of the origin of the journal in his "Life of Principal Harper." It will be noticed that it is scarcely accurate. The Burgher and Antiburgher Synods, he says, had

"both serials of solid importance—the *Christian Repository* and the *Christian Monitor*. But at the union both were withdrawn from the scene, and four years after that event, which brought with it unmixed good, the feeling became general that a magazine was needed for the church with its now doubled numbers and more than doubled strength, which should abound in articles fitted for general religious edification, discuss public questions that were of special interest to the denomination, and be the medium of ecclesiastical and missionary intelligence. The *Theological Magazine*, and the appointment of Mr. Harper as its editor, were the outcome of all this."

A comparison with our last issue will show that Dr. Thomson has mixed up the *Christian Monitor* with the *Christian Magazine*, and has created a blank in the succession for four years, which we know was filled by the *Christian Monitor*. The mistake is a curious one, coming from Dr. Thomson—but Homer nods.

To ensure promptitude and regularity in the production of the magazine, a bond was entered into by Revs. John Mackerrow, Bridge of Teith; Archibald Baird, Auchtermuchty; James Anderson, Dunblane; Andrew Elliot, Ford; John Smart, Leith; William Johnstone, Limekilns; David Smith, Biggar; William Nicol, Jedburgh; John MacGilchrist, Edinburgh; and Henry Angus, Aberdeen, to supply a quarterly article, and "to have it in the editor's hands in good time, with the view of having his portfolio always well supplied." No security was given that articles would be paid for. On the other hand, "any brother failing to

send his paper before the expiration of each quarter of the year shall pay as a penalty the sum of 5s., and 1s. extra for each week he may be deficient after the time appointed has expired." It is to the credit of the band that fines were honourably paid. The method might be adopted by present-day editors.

In 1830, Dr. Harper was succeeded in the editorial chair by Rev. Andrew Elliot of Ford, who conducted the journal till it lost its identity in the *United Secession Magazine* in December, 1832. The *Theological Magazine* was wider in its scope than its predecessor. "It gave reports of the meetings of the Established Church Courts, and had the sympathy of many Church of Scotland members from the side it took in the Apocrypha controversy, in support of the British and Foreign Bible Society, while the Established Church organ, the *Christian Instructor*, edited by Dr. Andrew Thomson of St. George's, opposed the Bible Society, and would admit no communications on that side."

In summing up the work done by the journal in his "Farewell," the editor says—

"It has all along been devoted to the interests of godliness, and to the great and permanent truths of our holy religion, but it has also taken a decided part in many of the agitating questions of the present day, and, as might have been expected, it has had enemies as well as friends—opponents as well as supporters."

1832. *The Abolitionist*. During this year, or the autumn of the preceding, a journal of this name was published in Edinburgh, and ran for at least two years. Its object was to aid in the suppression of the slave trade, and its editing was confided to a sub-committee appointed by the General Committee of the Edinburgh Anti-Slavery Society. Mr. Scott does not mention the periodical. Any particulars?

1832. *The Presbyterian Magazine*: a monthly periodical (S. N. & Q., VI., 151). Motto: "Beloved, it is needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude*. Edinburgh: Printed by A. Balfour & Co., and sold by Waugh & Innes, Whyte & Co., Edinburgh, &c. No. 1, Vol. I., January, 1832. 36 pp., 12mo.

The "Introductory Address" stated that—

"In accordance with the name *Presbyterian* which they have assumed, and as members of the Church of Scotland, to whose scriptural constitution and principles, as exhibited in her subordinate standards, they are conscientiously attached, the conductors of this work again declare 'that they are anxious to call the attention of the Christian public anew to the principles embodied in these standards, and to the history of their operation in Scotland,' with the view of preserving as many of their brethren as possible from yielding to that laxity of religious principle and latitudinarianism in Christian profession, which are so awfully prevalent in the religious world at present."

The *Presbyterian Magazine* was the organ of the Original Seceders, and it accordingly had this peculiarity that it was started in defence of church establishments by those who were actually outside of the pale of the then establishment. Its contents included, besides articles bearing on the chief object of the publication, miscellaneous and ex-

pository papers, news paragraphs and reviews. It was quite in the style of the many religious magazines at the beginning of the nineteenth century. The contributions were signed chiefly by *nom-de-plumes*, and among the better known writers in its pages were Revs. John Aitken, Aberdeen; Thomas Manson, Perth. Dr. McCrie, *secundus*, wrote in it "The Manse," being dialogues between a minister and students. It was edited by Rev. A. Duncan, Dundee.

No issues took place for July and August, 1832, which the editor thus accounts for:—

"The editor begs leave to intimate that owing to circumstances, connected with the former proprietorship of this work, over which he had no control, we found it impossible to publish No. 7 sooner than this month" (September).

With the beginning of 1833, a new series of the magazine was begun. Mr. Alex. C. Lamb (*S. N. and Q.*, III., 167) claims the periodical from this issue for Dundee. He says—"This was a new series of the *Presbyterian Magazine* conducted in Dundee, but printed in Edinburgh for the proprietors and published by A. Allardyce, Trades' Hall, Dundee." The bound volumes bear nothing to support the claim. Vol. I. (new series) is published for the proprietors, Edinburgh, and printed by Balfour & Jack, Niddry Street, Edinburgh. So, practically, with Vol. II. and III. Vol. IV. has "Edinburgh: Published by Fraser & Co., 54 North Bridge, and printed by Balfour & Jack, Niddry Street, Edinburgh." No doubt it had a local agency in Dundee, and its editor resided there, but that appears to be all the claim Juteopolis has to the periodical.

The new series was larger in size, 8vo., and was priced at 6d., 36 pp. The title-page had a woodcut of John Knox, and bore the motto: "Spare no arrows." The last number was issued December, 1836: it was accompanied by a 32 pp. supplement. It was then merged in the *Christian Instructor*.

1833. *The United Secession Magazine* (*S. N. & Q.*, VI., 151). No. 1., Vol. I., January, 1833. Edinburgh: Published by John Wardlaw, 12 South St. Andrew's Street, and printed by James Thomson, Milne Square. 64 pp., 8vo., monthly, 1s., in yellowish cover.

The United Secession Magazine was, as already stated, the successor of the *Theological Magazine*. It was conducted on the same principles, although greater variety was allowed in the subject matter of the articles. The foremost of the contributors of the *Theological Magazine* remained on the staff, while there was also "a considerable accession of strength," "and such a phalanx of efficient coadjutors will shield the editor of the *United Secession Magazine* from the painful anxieties and ruinous expedients of uncertain and precarious co-operation." Objection was taken to the title on two grounds; first, because it seemed to narrow down subscribers unnecessarily to the Secession Church, and because it seemed to indicate some official connection with

the "body." The promoters, determined to stand the chance of the first, and in answer to the second, declared that the church was in no way responsible for the journal, nor did they think that any such connection was desirable.

The "introductory address" occupied nine pages of the first issue. The chief objects of the publication was declared to be—

1. "We hope to render it effectively subservient to general Christian improvement"
2. "There are questions of a political or of an ecclesiastico-political nature connected with our church, attention to which is indispensable to the full development of her spirit and principles, and which cannot be conveniently brought before the public as the circumstances may require, except in the pages of a periodical which is pledged to her interests, and holds itself in readiness to vindicate her rights"
3. "It is natural to expect that a periodical, avowing and defining its connection with our church, and liberally embracing all the interests, would tend powerfully to consolidate her union"

In pursuance of this policy, the *Magazine* admitted the ordinary class of religious articles, printed reviews of books, and gave news paragraphs. As it became older more prominence was given to the last division, especially missionary news; and very full biographical sketches became a feature. In January, 1835, the price was reduced to sixpence, and the size to three-fourths of the original issue. In 1836, the publisher became Mr. Paterson, 12 Union Place, and the printer, Mr. Aitken, 1 St. James Square. In 1837, Aitken gave place to William Oliphant, Jun. & Co., 23 South Bridge Street, who in turn made room for Murray & Gibb in 1840. In 1844, the publishers were changed to Wm. Oliphant & Sons, 7 South Bridge.

The first editor was Rev. Andrew Elliot of Ford, who conducted the *Magazine* till 1835, and then withdrew. He resumed control three years afterwards, and continued till 1843.

On the union of the United Secession and Relief Churches to form the United Presbyterian Church in 1847, the *United Secession Magazine* was combined with the *Relief Magazine* (published from Glasgow) to form the *United Secession and Relief Magazine*, which, after a few month's appearance under that title, became the *United Presbyterian Magazine*.

W. J. COUPER.

United Free Church Manse,
Kirkurd, Dolphinton.

MARIA AND HELENA.—Unquestionably these words ought to have the penult short, as may be seen from their equivalents in Greek. But as the penult vowel in both had the accent, they were ignorantly made long in the fifth century. In Maria the middle vowel will probably remain long. In Helena, as a female name, it more likely will be made short.

J. M.

THE INVENTORY OF
KING'S COLLEGE, ABERDEEN, 1542.

(Continued from page 185.)

- p. 570, l. 9. For *eius** read *riist* [fo. 15
l. 15. For *libri pro* read *librj K(espon-*
sori?)orum pro [fo. 17
p. 571, l. 11. For *fad atura* read *foderatura*
l. 23. For *bacalau-reorum* read *baccalau-*
reorum [fo. 17 v.
p. 571. After l. 23 insert (title) *Campanile*
p. 572, l. 2. For *four* read *fowr* [fo. 18
p. 572, l. 4. For *brandar, irne* read *brandar off*
Irne l. 5. For *ra efferand* read *Ra[kkis] effe-*
rand l. 7. For *ane ros*, *ane* read *ane ros[lein*
Irne] ane ll. 7, 8. For *mortar, with* read *mortar*
of s[tane] with [fo. 19
p. 572, l. 29. For *xii dischis* read *xij dischis* and
for *chargeouris* read *chargeoris*
l. 30. For *in* read *ij* [fo. 19 v.
p. 573, l. 6. *with . . . poll* in later hand (?)
l. 8. *eikyt . . . 1543* in later hand (?)
l. 9. For *transchouris* read *trenschoris* and
for *transchour* read *trenscheor* [fo. 20
p. 573, l. 17. For *stopis of . . .* read *stopis of tre*
After l. 19. Add *Item* [fo. 21 v.
p. 574, l. 3. For *ane* read *r*
l. 4. For *key* read *kei* [fo. 22
p. 574, l. 5. For CERUISIARIUM read *Penuç*
ceruisarium [fo. 23
p. 574, l. 14. For *bowstar* read *bowstair*
l. 17. For *faorme* read *furme*
l. 18. For *three* read *thre*
l. 22. For *kist* read *kyst* [fo. 23 v.
p. 574, l. 29. (*In cubiculo Iouis*) add :—
[In margin in a late hand] *Capitol*
l. 30. For *portall* read *portell*
p. 575, l. 5. (*In cubiculo saturni*) add :—
[In margin in a late hand] *Besyd the supp* [?]
l. 10. (*In cubiculo corone*) add :—
[In margin in a late hand] *Supp* [?]

* In italics in Spalding reprint. † = *seriis*, the *se* being at end of preceding page. ‡ = *cella*; see Du Cange, s.v.

- p. 575, l. 15. (*In cubiculo herculis*) add :— [fo. 24
[In margin in a late hand] *m/a Str[achan?]*
l. 20. (*In cubiculo lune*) add :—
[In margin in a late hand] *opp. burs.*
l. 23. (*In cubiculo Mercurij*) add :—
[In margin in a late hand] *m/f. Sand[ilands?]*
l. 24. For *fyr* read *fyr* and for *syllit* read
syllit [fo. 24 v.
p. 575, l. 26. (*In cubiculo Veneris*) add :—
[In margin in a late hand] *Kitchin chalmer*
l. 28. (*In cubiculo Arietis*) add :—
[In margin in a late hand] *pantry chalmer*
p. 575, l. 31. (*In cubiculo tauri*) add :—
[In margin in a late hand] *nether burs*
l. 34. (*In cubiculo geminorum*) add :—
[In margin in a late hand] *the next* [fo. 25
p. 576, l. 1. (*In cubiculo Cancrj*) add :—
[In margin in a late hand] *m/ d/ leiche*
l. 6. For *almrye* read *almerye*
l. 8. For *percament* read *parcament*
l. 10. Add :—[In margin in contemporary
hand] *In penu*
l. 11. For *Hay, principals.* read *Hay*
principal l. 12. (*In cubiculo Leonis*) add :—
[In margin in a late hand] *m/ G/ Leyth*
l. 14. For *fyr, in bibliotheca eiusdem; ane*
press read *fyr. In bibliotheca eiusdem Ane press* [fo. 25 v.
p. 576, l. 16. (*In cubiculo Virginis*) add :—
[In margin in late hand] *m/ G/ and[erson?]*
l. 19. (*In cubiculo Libre*) add :—
[In margin in late hand] *cragstoun* [fo. 26
p. 576, ll. 29, 30. For *Item, ii gret womilis*
Item, ane fyre pann
read *Item ii gret womilis*
with ane fyre pann [fo. 26
p. 577, l. 8. For *ane* read *one* and for *fyre* read
fywe [fo. 27
p. 577, l. 13. Add the following :—
[Blank] [fo. 26 v.
[Blank] [fo. 27
[Blank] [fo. 27 v.
At top of page in a different hand :—
† [?] is M David vakesoun [or valresoun?] habet
vnum Et Rector vniuersitatis alium
Item ij gunnis and fowr chalmeris in oppido aber-
donensi
Item j akis in Manibus M Jo Watsoun
Item j halbert and bak and for geir in
manibus subprimarij

Below, in a late hand, vertically :—
Liber Collegij Regij

On a small loose rectangular scrap of paper :—

Du[m]brek	ane akis	[r.
Joa[nnes] vrqhort	ane akis	
Jo hay	ane akis	
salm[on ?]d	ane akis	
Harper	ane akis	
master paton	ane akis	
master m[i]chell	ane akis	
*Joffray	ane chase Jawellens	
*andreas gray	ane akis	
†M Jo watson	akis	
‡maister Jhone Wyle	ane akis	
‡the subprincipall	ane akis	

§ Iesus maria sit Semper mecum in via Amen

NOTES.

fo. 1]. *Iste confessor, &c.* Probably pen trials. The words form the beginning of the hymn at 1st Evensong of the Common of a Confessor and Bishop in the Sarum and Aberdeen Breviaries, to which, however, the hymn is not peculiar. See *Breviarium ad usum . . . Sarum, labore et studio F. Procter et Chr. Wordsworth, Cambridge, 1872-82, ii., col. 410.*

fo. 2]. Inscriptions on bells. The writer is preparing an exhaustive work on the church bells of Aberdeenshire, in which he hopes to deal at length with the King's College bells.

fo. 4]. *Textuarium argenteum, &c.* The case or shrine to hold the *Evangelizare* or Gospel book, which used to stand during service as an ornament on the back part of the high altar on the left or north side, and was perhaps used for giving the pax in time of Mass, although the book itself was more probably used for this purpose, as at Durham. || The same seems to have been done at Aberdeen Cathedral, for we find elaborate *textus* of the Gospels and Epistles in the inventory, but as in this case no *instrumentum pacis* such as was more commonly used, and appears in the inventories of English parish churches as the pax brede (pax board). For the practice of ornamenting the Gospel book, see Cardinal Bona, *De rebus liturgicis*, cap. xxv., and for the ceremony of giving the Kiss of Peace as practised in Scotland in the middle ages see *Liber Ecclesie Beati Terrenani de Arbuthnoti* (Arbuthnott missal), ed. A. P. Forbes, Bishop of Brechin, Burntisland, 1864, p. 162, and *Missale ad usum . . . Sarum*, ed. F. H. Dickinson, Burntisland, 1861-83, coll. 624-5. The Gospel and Epistle books are constantly found as ornaments of the altar even where the *instrumentum pacis* was used for the pax; e.g., at Toulouse as late as 1830.

“Pro Missa majori, praeparantur super altare, in cornu Epistolae codex Epistolarum; in cornu Evangelii, codex Evangeliorum.” ¶

* In another hand; † in another; ‡ in a third; § in a fourth (earlier).

|| *Rites of Durham*, Surtees Society, p. 7.

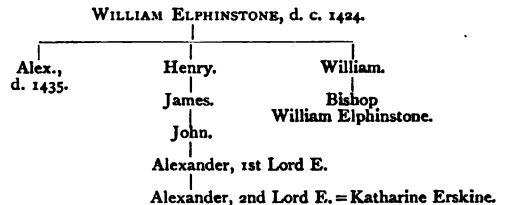
¶ *Missale Tolosanum*, Toulouse, 1830.

The custom of the two books set upright as ornaments at the back of the altar lasted in most conservative churches in England until within the last half century, and it still exists in one or two places at the present day, e.g., at Winchester Cathedral. See picture of altar of Auxerre Cathedral in 1738, reproduced from *Missale Autissiodorensis in Transactions of St. Paul's Ecclesiological Society*, vol. iii., pt. ii., p. 69.

fo. 6]. *paramenta.* This word used in this connection signifies the apparels of the linen vestments, i.e., rectangular pieces of figured or embroidered silk or coloured stuff fixed on the skirt and sleeves of the albe and along the outside edge of the amice. They have been long disused at Rome and in places where Roman customs are followed, but apparels are still general in Spain. They were also called *parurae*, sometimes *paraturae*. See picture in *Transactions of Aberdeen Ecclesiological Society*, 1893, p. 76, and in *Transactions of St. Paul's Ecclesiological Society*, vol. iii., pt. ii., p. 63. The word *Paramenta* has been used in the Roman books since early in the 16th century to signify the vestments themselves and the frontal of the altar.

fo. 7]. p. 564, l. 1. The text of the MS. seems to point to the apparels of the black vestments having been black, and indeed one would gather from the rest of this inventory that in each case the apparels were the same colour as the vestments to which they belonged.

fo. 8 v.]. *Dominam de Elphinstoun.* Probably Katharine Erskine, wife of Alexander, 2nd Lord Elphinstone, who fell at Pinkie. The following table explains her connection with Bishop Elphinstone :—



fo. 9 v.]. *coxe.* The vernacular name of a textile material.

fo. 10]. *Alba cum amictu absque paramentis.* Apparels were practically universal both here and in England, and this is an almost unique instance of a set of vestments being without them. About this time they were passing into occasional disuse in the Low Countries, and this may be an instance of Low Country influence. The colour of the vestments should be noted: it was probably purple, but this set does not seem to have been for festival use.

fo. 11]. The altars of S. Mary and S. Germanus seem without doubt to have been in the east end of the nave, one on the north the other on the south side of the doorway through the rood screen. An

illumination showing a similar arrangement has been reproduced in *The Scottish Churchman's Kalendar* for 1901 (Mowbray).

fo. 14 v.]. *oracio propiciare*. That is, one of the numerous collects beginning *Propiciare*.

fo. 17]. *foderatura*. The fur lining of the hood.

fo. 23 v., &c.]. The marginal entries here and on the following pages seem to have been added in the 17th century. They are not all intelligible; some seem to relate to the then occupants of the rooms. At anyrate, between 1620 and 1630 Andrew Strachan, D. Leiche and G. Leyth were Regents, and James Sandilands was Canonist, and three G. Andersons appear as students about this time.

F. C. EELES.

Munross, Stonehaven,
23rd Nov., 1900.



DEATH DANCE.—In the "Life of Alexander Ross," author of "Helenore," written by his grandson, the Rev. Alexander Thomson, it is said that up till 1720 the people of Crathie and Braemar expressed not only their mirth but their sorrow by moving to music. When any member of a family died a musician was immediately sent for, and before interment the whole family, excepting children, vented their sorrow by a kind of dancing. The musician played slow, plaintive music on the violin or the bagpipe, and the nearest friends of the deceased took the first dance, expressing their grief by their motion, as well as by their tears. "A grievous lamentation" can be expressed better by the bagpipe than by any other musical instrument.

J. M.

PATRICK GORDON, PAPER INVENTOR, IRELAND.—The *Calendar of State Papers* (Domestic Series) contains a curious reference to Patrick Gordon, Inventor:—

1692, Jany. 28.—Proceedings upon a petition of Patrick Gordon, gent., shows that he has, with great charge and expense, found out an extraordinary way of making blue, purple, and all sorts of paper and pasteboards, and of embellishing and beautifying the same by such methods as were never yet known by anybody in Ireland. That he intends, if encouraged thereto, not only to set up and establish the said manufacture in that kingdom, but also to make such sorts of paper there as were never yet made. He prays for a patent in Ireland. The petition was referred to the Attorney or Solicitor General. On Feb. 24, 1692, a warrant was granted to the Attorney or Solicitor General to prepare a bill containing a grant to Patrick Gordon of the benefit of his invention.

"MAKE," A SLANG WORD FOR HALFPENNY.

—In the north-eastern part of Scotland the word "make," or "maik," has long been used familiarly by certain sections of the people to define a halfpenny. But the word is also used by Sir Walter Scott in his "Woodstock" (Vol. III., p. 250, Arch. Constable & Co., Edinburgh; printed by Bannatyne, 1826). The word occurs in a speech by the cavalier, Roger Wildrake, in the prison scene. Wildrake's words are as follows:—"A *make* to a million, but we trine to the nubbing cheat tomorrow!" (*i.e.*, "A halfpenny to a million pounds, but we hang on the gallows tomorrow.") W. S.

THE VALUE OF THE KILT.—A curious note on the value of the kilt appears in the February number of *Fashion*, apropos of Queen Victoria's "particular admiration for the finest fighting kit and most picturesque garb in existence—the Highland Dress. The Duke of Argyll, at a recent prize distribution of the London Scottish, spoke out very spiritedly in defence of the kilt, affirming its superiority over every other form of masculine attire in no uncertain voice. "Especially to the point was his illustration of the wear and tear to which a kilt may be exposed without affecting it in the smallest degree. The Duke's assertion that many of our soldiers in South Africa went about with their trousers in such tatters that they were not presentable, is perfectly true. I saw the same thing in Bloemfontein as far back as last April. There was no such thing as a tattered kilt in the Highland regiments, however. One kilt will outwear more than twenty pairs of khaki trousers; and more than half as many tartan trews. But the main advantage of the kilt for campaigning is discoverable only during wet weather. Then only does the Highlander know what warmth and comfort is, while the rest of the army is wet and full of rheumatism. As Neil Munro says in *John Splendid*, describing the march of Montrose to the defeat of the Campbells at Inverlochry:

Unlucky were they who wore trews, for the same clung damply to knee and haunch and froze, while the stinging sleet might flay the naked limb till the blood rose among the felt of the kilted, but the suppleness of the joints was unmarred.

What was true of the kilt in Corryarick in the 17th century has been found true of the kilt on the Karoo in the 20th. It is a good, respectable testimony for the civilian clerks at the War Office to turn the usual deaf ear to."

“IN NAKED BED.”

THE following allusions to this ancient custom require no comment:—

1216-1273. It was usual at this period to go to bed naked, but in one MS. of the 12th century St. Joseph is depicted as wearing a night shirt.

Towards the end of the fifteenth century, going to bed naked had in England fallen considerably into disuse.

1640. Spalding's "Trubles": "Monro pressis and takis perforce out of their naikit bedis sum Abirdeins men and craftis boyis to mak the number of 16 soldiouris."

1643. Spalding: "She gets out of her naked bed in her night walycoat, barefooted and barelegged."

1661, January 23. Elgin Presbytery Records: "They were in nudo lecto together."

1749, do. "He had been in naked bed with her."

From the "Large Description of Galloway," compiled by Mr. Andrew Symson, Episcopal curate of Kirkcinner for more than twenty years previous to the Revolution of 1688:—"Some of the country people here in the night time sleep not except they putt off not only their cloaths but their very shirts, and then wrap themselves in their blankets; yea, and I have known some of them who have so addicted themselves to this custome, that when they watch their cattell and sheep in the fields at night (which they do constantly from the beginning of May till the corne be taken off the ground for fear they should breake the fold-dikes in the night time and do prejudice to themselves or their neighbours) they ly on the ground with straw or fernes under them, and, stripping themselves stark naked, be the night never so cold or stormie, they ly there, wrapping themselves in their blankets, having perhaps a few sticks placed chevron-wise, and covered with truffs to keep their blankets from the raine."

Way's Translation of Le Grand's Fabiliaux. Note on "The Order of Knighthood," I., p. 184:—"Saladin does not receive his shirt till he has risen from his bed, because at this time it was customary to sleep naked. This is confirmed by the testimony of all the Fabiliaux. From this practice have originated those ordinances of the early French Kings, as well as many passages in their common law, by which a man and married woman who shall have been surprised naked in the same room are guilty of adultery. In the romance of Gerard de Nevers, an old woman who assists in undressing a young damsel expresses the utmost astonishment at seeing her get into bed in her shift. In that, a la Charette, Launcelot, being lodged by a lady who had become enamoured of his person, finds himself under the necessity of sharing her bed, being informed that she has no other to offer him; being determined, however, to preserve his fidelity to his mistress, he goes to bed in his shirt, which is considered by him and understood by the

lady as a sufficient declaration of his intention. In the miniatures which adorn many MS. copies of the fabliaux and romances, the persons who are represented in bed are always naked."

1862. Charles Reade's "Cloister and the Hearth": "In the morning Gerard woke infinitely refreshed and was for rising, but found himself a close prisoner. His linen had vanished. Now this was paralysis, for the nightgown is a recent institution. In Gerard's century, and indeed long after, men did not play fast and loose with clean sheets (when they could get them) but crept into them, clothed with their innocence, like Adam."

Froude's "History of England," ix., 471: Here it may perhaps be inferred that Queen Elizabeth was in bed *in cuerpo*: The old stories were still current about Leicester's intimacy with Elizabeth. La Mothe says that Norfolk at Arundel's suggestion remonstrated with Leicester about it, "et la taxa de ce qu'ayant l'entrée comme il a dans la chambre de la Reyne, lorqu'elle est au licit, il s'estoit ingeré de luy bailler la chemise au lieu de sa dame l'honneur, et de hazarder de luy-mesme de la baisser sans y estre convoyé."

In the account of the public-house brawl at the Clachan of Aberfoil in *Rob Roy*, "they had raised their shirtless bodies to look at the fray."

The practice at the present day is still very common in Italy.

The "Memoires de Jacques Casanova" are fertile in allusions to the "naked" bed, and to judge from the last century engraving of "Le Coucher," still to be met with on the Paris quays, the ladies of the time of Louis XV. entirely disdained the use of nightgowns.

Under date 21st May, 1660, Pepys writes: "So into my naked bed and slept till 9 o'clock." To this the editor adds the following footnote: "This is a somewhat late use of an expression which was once universal. It was formerly the custom for both sexes to sleep in bed without any nightlinen."

"Who sees his true love in her naked bed,
Teaching the sheets a whiter hue than white."

Nares ("Glossary") notes the expression so late as in the very odd novel, by T. Amory, called "John Bunclie," where a young lady declares, after an alarm, "that she would never go into a *naked bed* on board ship again."

Finally, it may be observed that "naked" does not always mean "stark naked," and quotations confirmatory thereof could be given from Greek and Roman writers.

C.

BARBAROUS LATINISMS.—*Legitim*, *seriatim*, *verbatim*, and *literatim* are not found in any ancient Latin author. They are ill-formed terms that came into use after 1000, A.D., some of them so late as 1400.

J. M.

BURNSIANA.—A considerable correspondence is at present going in the Glasgow newspapers as to the destination of the unique collection (1000 in number) of editions of Burns' works, by the late Mr. Craibe Angus. It was the collector's purpose that it should be kept intact, and stored in some Burns Museum. The collection, it seems, is to be brought to the hammer shortly, and a fear is prevalent that it may not unlikely pass to the enrichment of America. Scottish patriotism is being invoked, and probably some effort will be made to prevent such a calamity, and to secure its retention in the poet's mother-land.

"LINTEN LOWRIN" AND "CREELY DUFF."—Allow me to make a correction in "Linten Lowrin," (2nd S., II., 176). It should run:—

"The lans o' Rhyne's double straik,
And that doth grieve me warst of a'."

And in "Creely Duff" (2nd S., II., 185) there were these lines:—

"His father he did buy three eggs
For to begin his store,
Sae weel's ye may a' ken auld Creely Duff,
That dwalt intill Keithmore."

I remember them for 60 years.

BORN IN THE GARIOCH.

STONE WITH CROSS IN EARLSTON CHURCH.—This stone, now in the vestibule of the church, was in the outside wall of the old church, built in the year 1736. Probably it had been originally part of the tombstone of a person who had taken part in one of the Crusades. Crusaders and pilgrims to the Holy Land carried small crosses suspended on their breasts, which had the lower arm pointed for sticking into the ground when at prayer. The cross is of the kind called *patée fitchée*, three dove-tailed arms and the fourth a pointed stem. Any style of cross might be worn. The cross *patée fitchée* occurs in the coats of arms recently registered by more than one person, but not in any old Scotch coats of arms, though it is found in English coats of ancient date. J. M.

MEANINGS OF WORDS.—*Extent*, in old documents, means "valuation." The "Century Dictionary" comes near the meaning when it makes it "assessment" or "rate." *Refraction*. This term is sometimes explained as meaning the percentage of the purity of a salt by passing a ray of light through it. The true meaning is the purity as found by analysing a bit broken off a large piece as a sample, or simply purity

as found by chemical analysis. *Causeway*, *Calsay*, *Casay*. This term, as applied to a road, is usually supposed to mean paved with stones, carefully laid. It simply means a road made hard or fit for traffic in any way, by gravel, broken stones, paving, brushwood or wicker-work. This last was a common contrivance for allowing cattle to cross a boggy place in a moss. *Marbles*. Schoolboys' small round balls, called "bools" in Scotland, from French *boule*, "a ball," are in England termed "marbles," a name which is not appropriate when they are made of fine fireclay or common clay, but probably the first marbles were of the kind called "stonies," which are made by grinding small nuts of an impure carbonate of lime, a kind of marble, between two iron plates. *Lakes*. The marbles placed in a ring are called "lakes." This name may be very old, and may be derived from Gaelic *leac*, "a stone," pointing to a time when boys put small round pebbles in a ring instead of "bools." J. M.

Queries.

116. JAMES GORDON, INVENTOR OF GUN-POWDER.—Who was the James Gordon to whom the Scots Parliament granted the right to make gunpowder (June 30, 1690)? "It is represented in behalf of James Gordon, merchant of London (who by the blessing of God he has acquired the most necessary skill of making of salt peter and gunpowder), that he is willing and ready for the general benefite of his native Country to repaire hither to sett the said trade on foot, and to build a Powder Mill in the most convenient place of that kingdom, provyded their Majesties High Commissioner and Parliament encourage him." J. M. B.

117. ARCHIBALD LUMSDEN, MANUFACTURER OF PALL MALL NECESSARIES, &c.—In September, 1635, a grant was made (*Calendar of State Papers, Domestic Series*) to Alexander Lumsden for "sole furnishing of all the malls, bowls, scoops and other necessaries for the game of Pall Mall within his grounds in St. James's Fields [London], and that such as resort there shall pay such sums of money as are according to the ancient order of the game." Of course the street Pall Mall was named after this event. His daughter, Isabella, petitioned for a tenement in St. James's Fields in 1660. Who was Archibald Lumsden? B.

118. "ANN" OR "ANNE" IN ECCLESIASTICAL LAW.—Could any reader of *S. N. & Q.* give the exact meaning of this term? It appears that, on his appointment to a charge, a minister of the Established

Church is not entitled to stipend for the remainder of the year or term in which he is appointed. The terms, I think, are 15th May and 29th September. Has the word "Ann" anything to do with Queen Anne's Bounty? In Brewer's "Dictionary of Phrase and Fable," under "Annates," I read as follows:—"One entire year's income claimed by the Pope on the appointment of a bishop or other ecclesiastic in the Catholic Church. This is called the *first fruits*. By the Statute of Recusants (25 Hen. VIII., c. 20, and the Confirmation Act), the right to English Annates and tenths was transferred to the Crown; but, in the reign of Queen Anne, Annates were given up to form a fund for the Augmentation of Poor Livings." W. S.

119. DR. ALEXANDER ABERNETHIE OF BANFF.—Can any reader tell me whether Dr. Abernethie of Banff was the brother of Rev. William Abernethie of Hawthornden? J. M. BULLOCH.

Answers.

102. MARISCHAL COLLEGE MOTTO (1st S., I., 179).—In the Editor's preface to "Illustrations of the Topography and Antiquities of the Shires of Aberdeen and Banff," p. lvii., it is said that Earl Marischal inscribed on his new College:—"Thay haif said: Quhat say thay? Lat yame say." The inscription, taken from the old college buildings, is now in the stair of the modern building, facing the entrance.

J. MILNE.

26. THE WILLOW PATTERN (1st S., I., 45).—This well-known design for earthenware is usually believed to be of Chinese origin, because it is supposed to represent a scene in China, and fifty years ago a story appeared in *Bentley's Magazine* and the *People's Friend*, professing to interpret it. But the design is English. It is found on plates made in England about 1666, in a form much the same as the supposed "Standard" pattern, which was produced at Brosely in 1780, and styled "Nankin." It long maintained the place of first favourite, because it was kept in stock, and broken pieces could easily be replaced. After being out of fashion, various modifications have recently been re-introduced. J. M.

105. DUSTY MELDER (2nd S., II., 142).—I think I can now answer my own query on this subject. An old Act of the Scotch Parliament enjoined upon all farmers to thresh out the whole crop remaining in sheaf at May 1, whether in stack or barn, no doubt to prevent keeping up grain for a high price. When harvest drew near all grain not sold had to be dressed and sent to the mill, and after lying in a barn all summer the last part of the crop must have been a very dusty melder. J. M.

Literature.

Pen Sketches and Reminiscences of Sixty Years.

By A. S. COOK. Aberdeen: Taylor & Henderson, 1901 [347 pp., Fcap. 4to].

THIS goodly volume tells the story of the rise and progress of the Temperance cause in Aberdeen chiefly, although not exclusively. It is a very interesting one, more especially as it is largely biographical and personal. Happy is the movement which has such a recording angel as Mr. A. S. Cook, for, with a knowledge of the ground he has so well covered, we cannot think of a phase of the "sad subject" he has left untouched, or a person omitted who had any real right to be named among local temperance reformers. The author, possessing a fine literary sense and a historical faculty, has done his work very well indeed, and has crowned a life of devotion to the cause of temperance by this substantial contribution, as well as laid local literature under a deep obligation.

Scots Books of the Month.

Births, Deaths and Marriages (Scotland). Forty-sixth Annual Report, for 1900, and Thirty-sixth Annual Report on Vaccination. With Appendix and Index. 8vo. 5d. Eyre & Spottiswood.

Rait, R. S. Outline of Relations between England and Scotland (500-1707). 8vo. 7/6 net. Blackie.

Rait, R. S. Selected Poems of James, 1st Marquis of Montrose, and Andrew Marvell. 18mo. pp. 132. 2/6 net. Constable.

Guide to Glasgow. Exhib. ed. 12mo. 1/- Black.

NOTICE TO CORRESPONDENTS.

Correspondents will greatly oblige by sending us their full name and address (not necessarily for publication) along with their contributions.

All communications should be accompanied by an identifying name and address. As publication day is the 25th of each month, copy should be in a few days earlier. ED.

Our space at present is barely equal to the demands on it. Hence several important articles have had to stand aside this month. ED.

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SCOTTISH NOTES AND QUERIES.

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ABERDEEN, AUGUST, 1901.

THE BANNERMANS OF ELSICK AND WATERTOWN.

By D. MURRAY ROSE.

THE genealogy of the Bannermans of Elsick, as it appears in Burke's *Peerage*, goes to shew that the family of Elsick was quite distinct from that of Watertown. It would be interesting to know upon what grounds this statement is based, for the privately printed account of the *Bannermans of Elsick* is now so rare as to be almost inaccessible. The following notes upon the early genealogy of the family are given in the hope that those who possess special information may correct what is faulty, for it is desirable that the pedigree of this ancient race should be placed beyond criticism.

It is unnecessary to discuss the various origins assigned to the family. The statements of Boece and Sir George Mackenzie, that the Bannermans descend from that stand-bearer of Malcolm III., who displayed so little courage in the face of the enemy, need not be seriously considered, for the earliest authentic ancestor of the race was :—

DONALD Banyrman, the beloved physician of David II. He appears on record in 1364 as in receipt of an annuity of 20s., and he held the thanage of Aberdeen prior to 1367. On 21st June of same year he had a charter from King David of the lands of Clyntrees and Auchrennies, viz., the Watertown and the Welltoun (*Antiq. and Collections*, I., p. 240). Three years later, on 18th October, he had confirmation of a grant of lands in the burgh of Aberdeen from the Abbot and Convent of Kinloss, while in 1373, on account of services rendered to the church, Donald and his son and heir, Alexander, received the lands of Slaty from the Bishop of Aberdeen. He was succeeded by his son—

ALEXANDER Bannerman, who was a burghess of Aberdeen. On 19th October, 1387, there is confirmation by the king of a charter whereby Sir Alexander Fraser granted to Alexander Bannerman, burghess of Aberdeen, the lands of Elsick, with the pertinents in the barony of Cowie (*Antiquities and Collections*, IV., p. 642). He had two sons—Simon and John.

SIMON Bannerman of Elsick and Watertown, son of Alexander—no doubt the foregoing appears in 1419, and in the following year he acted as bailie for James Douglas of Balvenie. Four years later he acquired lands in Newburgh of Buchan from John Turing, son of Andrew, Lord of Foveran, and appears as a witness to deeds on many occasions. He left with others a son—

JOHN Bannerman, who succeeded in Elsick and Watertown about 1440. On 13th November of same year, John Bannerman of Elsick granted a charter of the Cruives to his uncle, John Bannerman, burghess of Aberdeen. The latter John had a son, Edmund, who had sasine in 1456 (*Exchequer Rolls*, VI., 157). The lands were ulti-

mately purchased by the Magistrates of Aberdeen. In 1457, John Bannerman of Elsick and Simon Bannerman of Balmacassy appear as witnesses to a deed, and from Balmacassy being the designation of the heir apparent, it is more than probable that Simon was his son, although no relationship is then stated. In the published "Watertown Papers" there appears, as lairds of Watertown, Thomas and Edmund, but this is clearly an error, for John had a son and heir—

SIMON Bannerman of Elsick, Watertown and Balmacassy. This Simon, probably in right of his mother, had sasine of half of Tullich in 1467 (*Exchequer Rolls*, IX., 672). His paternity is instructed by a protest he entered on 11th April, 1480, before Alexander Lindsay, Master of Crawford, Sheriff of Aberdeen, declaring that a certain annuity had been redeemed by the late John Bannerman, his father, as could be proved by various persons, including William Abbot of Deer. For many years he carried on a dispute with the Abbot of Arbroath in connection with his marches, but as he was often called upon to produce his titles, and never appeared, decree was given against him. He died about 1501, leaving with others a son and heir—

ALEXANDER Bannerman, who succeeded to Watertown. On 4th October, 1490, he and his wife, Elizabeth Urquhart, had a charter from William, Archbishop of St. Andrews, of the east part of the lands of Balmacassy. On 14th September, 1503, he had precept of sasine by James, Archbishop of St. Andrews, Duke of Ross, &c., for infesting him as nearest and lawful heir of his father, the late Simon Bannerman, in the lands of Balmacassy, he having attained to lawful age. In consequence of the foregoing writ, he was seised in the estate on 31st October following—the deeds proving that he was laird of Watertown as well as of Elsick. For many years he acted as Sheriff-Depute of Aberdeen, and was one of the most prominent men in the county. He was slain before 1517 by the Hays and the Mowats (*Exchequer Rolls*, XIV., 346-7). For this deed Alexander Hay and Magnus Mowat were banished, and on 14th July, 1517, the King of Denmark, when asking James V. for the assistance of 1000 Scots Highlanders, interceded for them. He had—

HENRY Bannerman, who, on 2nd March, 1517-8, was infest in the lands of Balmacassy and the Hilfields of Carmuck in Ellon as heir of the late Alexander of Watertown, his father. He was also designated of Briartown, but his career was far from successful; for many years before his death his affairs were in confusion.

He left a minor son—

ALEXANDER Bannerman, who appears as son and heir of the late Henry of Watertown on 15th May, 1535, his tutor being Walter Bannerman of Kilbrothok. On 19th April, 1543, there was an inquest before Patrick Chene of Essilmont to ascertain his age, and the jury of neighbouring lairds, after hearing the declarations of various parties—among others Bannerman's nurse, Jonet Russell—decided that he was born "twenty-ane yeir bigane," and on the following day he was infest in the estate as heir of his grandfather. On 20th March, 1549-50, Alexander Bannerman of Watertown and Margaret Reid, his spouse, had a charter under the great seal of the two merk lands of Little Auchmacoy (*Reg. Mag. Sig.*, XXX., 463). He took a prominent part in the feud between the Gordons and Forbeses, always siding with the latter clan. By Margaret Reid he had: 1, Patrick, eldest son, who d. v.p.; 2, George, who succeeded—

GEORGE Bannerman was served heir to his brother Patrick on 19th August, 1581, and on 21st November to his father Alexander (*Aberdeen Retours*). He married Elizabeth, daughter of John Johnston of that Ilk, and had—

1. Alexander, his heir.
2. John "of Balnagavis," who in 1614 was involved with certain Gordons (*Reg. Privy Council*, X., 371-794).
3. Margaret, married to George Gordon of Haddo, and after his death to Sir William Keith.

ALEXANDER Bannerman succeeded before 6th May, 1609, when he was served heir to his father, George of Watertown, in the Newburgh lands and roods (*Retours*). In May, 1611, he sold Watertown to John Johnston of Caskieben, and from this time the family became styled "of Elsick," their subsequent pedigree being fairly accurate.

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BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE (1st S., i., 3, to 2nd S., ii., 157):—

1623. *Aberdeen Almanac* (2nd S., ii., 140). A volume containing the issues for 1718, '20, '21, '22, '25, '26, '29, '30, '33, '34, '35, '36 was sold at Dowell's on 1st May last, among the books belonging to the defunct Edinburgh Subscription Library (No. 751).
1815. *Caledonian Literary and Political Museum* (1st S., i., 20). The University Library possesses Nos. 1-7, 10th April to 3rd July, pp. 160: probably all published.

P. J. ANDERSON.

THE SCOTCH AND ENGLISH
IN EAST PRUSSIA.

(Continued from Vol. II., and S., page 179.)

MENTION is also made of the English tanners, Benjamin Dell and Jean Jarvis, who, in 1716, founded a manufactory of English leather at Königsberg, sold in 1726, and thereafter managed by the Englishmen — John Sager (returned to England, 1729), Gabriel Reith and Peter Breyerley (1737-42).

Large collections of letters of the 17th century from these Scotch and English emigrants to East Prussia, and especially Königsberg, are said to be preserved in the Advocates' Library (?), Edinburgh, and show that they maintained touch with the old country. Their children, however, were rapidly Germanised, largely, no doubt, as the result of marriage with natives, and also because instruction in the "reformed" school, which they had to attend, was carried on in German. Not that this city was without professors to instruct them, if need were, in English. But the results, to judge by the above specimen from one professing knowledge, not only of English, but even of "the Scottish idiom," can hardly have seemed encouraging, though consoling, no doubt, to the much maligned teachers of modern languages in our own country nowadays.

Of the few "reformed" students who attended the University at Königsberg—only 21 out of 1032 in 1744—some were sons of British parents. Mention is made of one Samuel "Kiuck," born at Königsberg in 1698, who, in 1723, took the degree of doctor of medicine, but died in 1726. The spelling of his name, no doubt "Cook," bears trace of the thin sound given in Scotland to —oo—, though Kük would have come nearer to it. Johann Wilhelm Thomson, also born there in 1704, son of James Thomson, rector of the reformed school, and subsequently Court preacher, was appointed Court preacher in 1732, and died in 1761. His signature in the Acta is "Thom Son." David Herwie (Hervey or Harvey), born 1707, was first reformed pastor

at Wilhelmsberg, and afterwards, 1738-75, at Pillau. D. Wilhelm Crichton, born at K., 1732, the son of the Court preacher, Wilhelm Crichton, who was born at Instersburg, studied at Königsberg and Frankfurt, became Court preacher at Königsberg, and died in 1805.

Others of these immigrants, especially English, belonged to the High (*i.e.*, Episcopal) Church of their native country, and in Prussia joined the Lutherans. This happened also with some of the Scottish families, especially in small towns where there was no "reformed" community. One of these, George Anderson, a son of William Anderson of Angerburg, above mentioned, became Lutheran pastor at Rosengarten, near Angerburg. M. Andreas Murray of Memel, a student of Königsberg University, was the first pastor of the German community at Stockholm in the first half of the 18th century. David Sterling, born at Osterode, East Prussia, 21st Jan., 1712, the son of a Scot, was ordained a Lutheran pastor, in 1740, at Königsberg, where he died in 1752, Deacon of the Protestant Polish Church on the Steindamm.

The most noteworthy name of all in the list is that of Immanuel Kant, the great philosopher, whose Scottish ancestry is attested by his own declaration. A Swedish bishop, Jacob Lindblom, had claimed for Kant's father a Swedish origin. In reply Kant declares, "I am well assured that my grandfather, a citizen of Tilsit, in Prussian Lithuania, was Scotch by descent." Borowski (*üb. Imm. Kant, Kgsbg.*, 1804, p. 21) informs us that Kant's father often mentioned the fact of his Scottish origin, and wrote himself "Cant," a name well known in the history of Scotland, and more especially of Aberdeen in the 17th century—though our directory does not bear out Herr Sembrzycki's assertion that it is still "borne by not a few families about Aberdeen to this day." From records of the City Church of Memel, from 1678 onwards, it is evident that Kant's grandfather had joined the Lutherans.

We hear also of a Friedrich Watson, Professor of Poetry at Königsberg, 1656-9, afterwards head master of the school at Mitau. Among those who obtained the rank of nobility mention is made of Von Young, of Bartossen and Rogalicken, district Lyck; and we are reminded of the Pole, Wojciech de Young, reformed preacher at Schwartow, in Lauenburg, Pomerania.

The following is a list of names said to be of British origin, extracted from the records of the "Brotherhood of the British Nation," 1700-40. Some of them defy identification as British.

Several, e.g., Ackerslot, Berendts, Schluyster, are undoubtedly German. If British at all, they can only have been so on the maternal side :-

Ackerslot, Peter, 1708	Kieyth, Joh., 1716
Allan, George, 1701	Kiuck (Cook ?) and 2 sons, 1716
Anderson, Fried., 1735	Lamp (Lamb ?)
Barclay, Wilhelm. 1716	Lessly, George, 1701
Barnett, Joh.	Leyel (Lyall ?), Joh.
Berendts, Jacob	Livingston, Robert, 1701
Birell, Lorenz, 1701	Loesekan (—?)
Couper, Gilbert	Maclair (Maclear ?) Robt.
Crammond, David	Mill, Joh., 1701
Craw, Francis	" David, 1701
Crayge, Gillbert	" Andreas, 1707
Daniel, Nath.	Mitschell, Daniel, 1701
Dogge	Mitschelhill, Jacob, 1701
Douglas, Joh., 1714	Oufries (—?)
" Daniel, 1716	Ouchterlounne, Hercules
Dunckan, Wilh., 1735	Panton, Heinrich
" " 1738	Payne, Daniel, 1737
Ferwahrer, Carl (Fair-water ?)	Pekock, Martin
Forbus (Forbes)	Persode, Ludwig, 1701
Geren, Alex. (Green ? Gainr ?), 1701	Ramadye, Thomas, 1701
" " 1736	Renny, Jacob
Gordon, George, 1701	Rodet
" Wilhelm, 1701	Ross, Joh., 1738
" Peter, 1707	Sarry (Sarcy ?), Philipp
Gray, Wilh., 1701	Schluyster, Peter
" George, 1701	Stronoch (Stronach), Rob., 1701
" Alex., 1716	Stuart, Thomas, 1716
Hunter, Heinrich	Thau, Joh. (—Dow ?)
Innes, Peter	Tewendeil, Wilh. (Teven-dale ?)
Irwing (Irving), Joh.	Trotter, Joh.
Albrecht, 1701	Turner, Carl, 1735
Karkettel, Alex., 1714	Watson, 1708
Karr, Joh., 1726	Watt, Wilh., 1708
" " 1735	Walt, Alex.
Kasuh (?), David, 1736	
Kelly, Joh., 1716	

It is noteworthy that only one of all these names is a "Mac."

This Brotherhood died a natural death at the beginning of the 19th century. The last of English name to occupy the benches set apart in the church for British subjects was the merchant ("negotiant") Durham, in 1819. Its charitable funds were still administered by one, Edward Collins, whose father before him had held this office in 1766, and long afterwards. The beneficiaries were six old women, Demoiselle Collins, Demoiselle Crichton, Junger Watson, Widow Gessner, Widow Boltz (born Morrison), and Widow Schröder (born Herwie), wife of Pastor Schröder of Pillau.

John Prince-Smith, born 1808, in London, when about 20 years of age, settled as teacher of English at Elbing, where, after he gave up teaching, he continued to reside for ten or twelve years, engaged in the study of political economy. He wrote a series of articles in the *Elbinger Anzeiger* on "The Sources of Poverty." Afterwards he removed to Berlin, where, in 1848, he was one of the chief editors of the radical *Abendpost*. In later years he devoted himself entirely to the study of economic questions, and died at Berlin, 3rd Feb., 1874.

Alexander Jung, born at Rastenburg, 28th March, 1799, in his autobiography relates that his father came from Magdeburg, but that his ancestors on the father's side were English.

The Pott-Cowle'sche Endowment at Elbing, with a capital (in 1892) of 733,556 marks (about £36,000), was founded by Richard Cowle, a successful merchant in Libau, Memel and London, who retired, along with Pott, his brother-in-law, to Danzig, which he left in 1808, when it was occupied by the French. It was his intention to settle in Königsberg, but considering the terms demanded by the magistracy of that city too exorbitant, he settled at Elbing. By his will, opened 10th Jan., 1721, he left £17,000 and 399,850 Reichsthaler (Prussian currency). Of these sums 200,000 Rtl were left to found the above endowment, for the benefit of the poor and of the town's hospitals and other charities.

The connexion with Danzig of Robert Gordon, founder of Gordon's Hospital, is too well known to need mention here. Like too many "pious benefactors," the most commendable fact in his sordid life was his death in 1732.

This list of Scottish and English residents in East Prussia could be extended from the Thurlow Papers, which contain many letters of news from Danzig, etc. Some others are mentioned in the Civil War Papers, published in the Miscellany of the Scottish History Society, in 1893.

H. F. M. S.

P.S.—Mrs. E. L. Fischer, West Linton, Peeblesshire, whose book on the Scots in Germany is expected soon to appear, writes on the above notes, that the tomb in Barten was erected by Thomas Gordon to his friend Shand. "Johann Duraeus," of Elbing, was John Durie, the famous "peacemaker" (v. "Dict. Nat. Biog.," Herzog's "Real Encyclop.," etc.) He was pastor, not patron, in Elbing.

H. F. M. S.

NOTABLE MEN AND WOMEN OF BERWICKSHIRE.

(Continued from Vol. III., 2nd S., page 5.)

224. POLLOCK, SIR DAVID : Judge. Member of a notable family of Scottish extraction, hailing from Berwickshire. His grandfather was from Tweedmouth, and settled in London as a saddler. Sir David was born in London, 2nd September, 1780, and educated at St. Paul's School and Edinburgh University. On 28th January, 1803, he was called to the Bar at the Middle Temple, and obtained a good practice. He took silk in 1833, became Recorder of Maidstone, 1838, and Commissioner of the Insolvent Debtors' Court, 1842. In 1846 he was knighted on being nominated Chief Justice of Bombay. He died at Bombay in 1847.

225. POLLOCK, SIR GEORGE, Bart. : Field Marshal. Brother of 224, and born 4th June, 1786, he entered the Royal Military Academy at Woolwich, and studied there till 1803, when he sailed for India, and elected to serve in the artillery, though bred an engineer. He distinguished himself, in 1804, at the battle of Dig, and in the subsequent taking of the fort, and became Capt.-Lieutenant in 1805, and in 1812 was gazetted post Captain, and became Major, 1819. In 1820 he was appointed Assistant Adjutant-General of Artillery, a post he held till he received a regimental Lieutenant-Colonelcy, in 1824. In that year he served in the Burmese War, and distinguished himself. His services were acknowledged by the Governor-General in Council, and he was made a C.B. Obtaining sick leave, he returned home, but resumed his Indian career in 1830, being posted to the command of the Artillery in Cawnpore. In 1835 he was promoted Colonel Commandant of the Bengal Artillery, and in 1838 was appointed Brigadier General, and a few months later Major General. In November, 1841, the disastrous rising at Kabul took place, followed by the annihilation of the British army in the Khyber Pass. Pollock was given command of the avenging army. He succeeded in relieving Jalálábád. In this expedition, and the subsequent invasion of Afghanistan and capture of Kabul, Pollock displayed great energy and military skill. He succeeded in defeating and crushing the Afghan army, and in rescuing the captives. The campaign was one of great difficulty, and its successful termination obtained for its leader much honour. He was made G.C.B., and given the command of the Dinapur division. He received the thanks of both Houses of Parliament, and was presented with a sword of honour by the Governor General. He succeeded Nott in 1843 as Resident at the Court of Lucknow, and in 1844 became military member of the Supreme Council of India. He returned home in 1846, where further honours awaited him. The E. I. Co. gave him a pension of £1000 a year. He received the freedom of London, and became a Lieutenant General, &c. He was one of the first three Government Directors

appointed in 1854 to serve on the directorate of the E. I. Co. In 1859 he was promoted General, and in 1870 Field Marshal. In 1871 he became Constable of the Tower, and in 1872 was created a Baronet. He died the same year, and was buried in Westminster Abbey. He received the honour of a public funeral.

226. POLLOCK, SIR JONATHAN FREDERICK, Bart. : Chief Baron of Exchequer. Another son of this illustrious family, born 23rd September, 1783, he passed in 1802 from St. Paul's School to Trinity College, Cambridge, where he graduated B.A. as Senior Wrangler and first Smith's prizeman in 1806. Next year he was elected a fellow of his college, and called to the Bar at the Middle Temple. In 1827, he became a K.C., and in 1831 was returned as a Tory for Huntingdon. He was Attorney General in 1834-5 and 1841-4, and in the last year succeeded Lord Abinger as Chief Baron of the Exchequer. He had been knighted in 1834, and on his retirement was created a Baronet. He died in 1870.

227. POLLOCK, SIR FREDERICK, Bart. : Poet and Judge. Son of No. 226, born 3rd April, 1815, he was educated at Trinity College, Cambridge, and in 1838 was called to the Bar at the Inner Temple. He was appointed a Master of the Court of Exchequer, 1846, and Queen's Remembrancer, 1874. In 1874 he became Senior Master of the Supreme Court of Judicature; but in 1886 resigned his offices, and died in 1888. Besides a good many quarterly and magazine articles, he published a blank verse translation of Dante (1854), and two pleasant volumes of "Personal Remembrances," 1887.

228. POLLOCK, SIR FREDERICK, Bart. : Professor of Common Law, Oxford. Eldest son of No. 227, and born 10th December, 1845, from Eton he passed to Trinity, where in 1868 he obtained a fellowship. He was called to the Bar in Lincoln's Inn, 1871, and became Professor of Jurisprudence at University College, London (1882); Corpus Professor of Jurisprudence at Oxford (1883); and Professor of Common Law (1884). Besides "Spinoza, his Life and Philosophy" (1880), he has published, among other valuable legal works, "Principles of Contract" (1875), "Digest of the Law of Partnership" (1877), "Law of Ports" (1887), and "Oxford Lectures" (1891).

229. POLLOCK, SIR CHARLES EDWARD : Judge. Brother of No. 227. Born in 1823, he was educated at St. Paul's School, &c., and was called to the Bar at the Inner Temple in 1847. He became Q.C. and Bencher of his Inn, 1866; was appointed Baron of the Exchequer Court, 1873; and Judge of the High Court of Judicature, 1875.

230. POLLOCK, SIR (FREDERICK) RICHARD, K.C.S.I. : Major-General. Brother of No. 227. Born in 1827, he was educated at King's College School, and entered the Bengal Army in 1844. Served with distinction in India till his retiral in 1879. He was appointed Commissioner of the Peshawur Division in 1866, and served as political assistant to

Major Edwards during the siege of Mooltan, and as political officer with many frontier expeditions, receiving the thanks of the Government. He was employed in 1871-2 in Afghanistan and Persia with Afghanistan Boundary Commission.

231. POLLOCK, GEORGE FREDERICK: Senior Master of Supreme Court of Judicature. Brother of No. 227, and the fourth son of the same father who has attained distinction in public life. He was born in 1821, called to the Bar at the Inner Temple in 1843, and succeeded his brother as Queen's Remembrancer, and also was long Senior Master of the Supreme Court of Judicature.

232. POLLOCK, GEORGE DAVID, F. R. C. S.: Distinguished Surgeon. Second son of No. 225. He was born in 1817, studied medicine, and became Consulting Surgeon to St. George's Hospital, and Surgeon in Ordinary to the Prince of Wales, now King Edward VII.

233. POLLOCK, WALTER HERRIES: Literateur. Brother of No. 228. He was born in 1850, educated at Eton and Trinity, and called to the Bar at Inner Temple in 1874. Ten years later he became editor of the *Saturday Review*. He is author of "Lectures on French Poets," "The Picture's Secret," "Verses of Two Tongues," "A Nine Men's Morrice," "Old and New," &c.

234. PRINGLE, ROBERT: Poet. Born at Duns, 1841. A pupil teacher in Duns, he passed through the Edinburgh Training College with distinction, and subsequently became Latin Master in Forfar Academy. When Mr. Crockett issued his "Minstrelsy of the Merse" in 1893, he was settled near Manchester as head of a large educational institution. He is described as an author who has published several scholastic works of high merit, and specimens of his thoughtful and graceful verse are given.

235. PURVES, JAMES: Author and Unitarian Secretary. Born in 1734, the son of a shepherd, he was admitted on 1st December, 1755, to membership in a religious society at Chirnside, Berwickshire. This was one of several fellowship societies formed by James Fraser (1639-99). They had joined the Reformed Presbytery in 1743, but separated from it in 1753, as holders of the doctrine that our Lord made atonement for all mankind, and were without a stated ministry. Purves, in 1756, bound himself apprentice to his uncle, a wright in Duns. He read the well-known "Dissertation on the Logos," by Isaac Watts, and adopted the doctrine of the pre-existence of the human soul of Christ. In 1763, the Berwickshire Societies sent him as their Commissioner to Ireland to consult with a branch of the Irish Secession Church holding similar doctrines. In 1769, the Berwickshire Societies, which were declining in numbers, resolved to qualify one of their members as a public preacher. Three candidates delivered trial discourses in June, 1769, and Purves,

having been selected by lot, was sent to Glasgow University. Here he managed to gain some Latin, and enough Greek and Hebrew to read the Scriptures in the original. In 1771, a statement drawn up by Purves was adopted by the societies. Its theology was Arian, but its distinctive position was the duty of free inquiry into the Scriptures unbiased by creed. This document led to a controversy with the ministers of the Reformed Presbytery. In 1776, several members of the Berwickshire Societies migrated to Edinburgh and established a religious Society, calling themselves successors of the remnant who testified against the Revolution Constitution. Purves joined them on their invitation. He supported himself by teaching a school. On 15th November, 1776, he was chosen pastor. During his ministerial career, he became intimate with Thomas F. Palmer, whose political position he shared, but whose theological views he opposed. In 1792, the worship of the Society in Barberi Hall was made public; the name "Universalist Dissenters" was adopted, and a declaration of opinion was issued. From 1793 the reading of Scripture lessons was made a part of the service—a practice which seems at that time to have been infrequent in Scotland, and members were encouraged to deliver exhortations previous to the minister's discourse. Purves had very small congregations; but preached thrice on Sundays, and advocated his views through the press. His early tracts were printed with his own hand, and he even cast Hebrew types for them. Zealous in support of his convictions, he won the respect of opponents by the nobility of his character. Nothing, it is said, ever ruffled the cheerful serenity of his temper. He died in 1795. His congregation is now represented by the Unitarian Church of St. Mark's, Edinburgh. His published works were many. For a detailed list, and for fuller particulars of his life, see *Nat. Dict. of Biog.*

236. PURVES, JOHN, LL.D. (Rev.): Free Church Divine and Author. Born in July, 1800, at Rawburn, Longformacus, he was ordained to the ministry of Jedburgh parish in 1820, joined the Free Church at the Disruption, and was clerk to the local presbytery. He died in 1877. Among his writings are "Sermons touching some points much controverted at present," 1846; "Happiness, its elements and means, simple and common," 1852.

237. REED, JAMES: Minor Poet. Born at Coldstream, 1799; died in 1872.

238. RENNISON, ALEXANDER, M.A. (Rev.): Church of Scotland Divine and Author. A native of Berwick, he was born in 1807, and educated for the ministry of the Scottish Church, and became minister of Paisley Laigh Kirk in 1839. In this charge he continued till his death in 1867. A memorial volume of his sermons, with life, was issued after his death. Mr. Rennison also wrote a good deal of verse.

239. RENWICK, WM. : Naval Surgeon and Author. A native of Berwick, born about 1740, he was in August, 1860, appointed surgeon's mate of a regiment in Plymouth through the interest of General John Crawford. He served abroad in that capacity, and was present at the reduction of Belleisle in 1761. In June, 1763, he was reduced as a result of the peace, and endeavoured to establish himself in medical practice in Berwick. He was unsuccessful, and from 1766 to 1773 sought to gain a living as journeyman apothecary in London. He wrote and published in 1777 a partially autobiographic story, entitled "Misplaced Confidence, or, Friendship Betrayed," in which he attacks a former patron, Sir John Hussey Delaval, for having deserted him after promising him his interest and support. In October, 1778, through the interest of the Earl of Lisbourne, a Lord of the Admiralty, he was appointed Surgeon of the "Countess of Scarborough," which in 1779 was captured by Paul Jones, the American naval captain, who carried his prize into the Texel. Renwick wrote a magniloquent account of the engagement in heroic verse. Renwick, on being exchanged, served successively on different ships of the navy till 1802, when he was put on half pay, and in June, 1804, he was superannuated. He retired to Berwick, where he led a solitary and eccentric existence till his death in 1814. Besides pamphlets on the "State of Medical Service in the Navy," and the two works already named, Renwick published "The Sorrows of Love, and other Poems," 1810, and "The Unfortunate Lovers," 1711, 2 vols; also, probably "Damon and Delia: a Tale," 1784.

240. RIDDEL, HENRY JAMES, K.H. : General Commander of the Forces in Scotland, of Bessborough, Berwickshire. He was the son of Captain Thomas Riddell of the East India Company's Navy. He became Major-General in 1841, and died about 1871.

241. RIDPATH, GEORGE : Whig Journalist. Seems to have been born in Berwickshire, and to have remained with his mother at Colbrandspath, where he was educated, till he went to Edinburgh University. In 1681, he was tutor or servant at Edinburgh, to the sons of a Mr. Gray, and took an active part in the burning of the pope in effigy by the students. For his conduct in this affair he was in irons for some days, but after five weeks imprisonment was banished the country. Abandoning a design to enter the Scottish ministry, Ridpath settled in London and sought a livelihood by the pen. In 1687, he published a new method of Shorthand, "Shorthand yet Shorter." Soon after the Revolution he was an active London Journalist, and in 1693, he made a violent attack on the episcopal party in Scotland, in "its answer to the Scotch Presbyterian Eloquence," and "An Continuation of the Answer." These were attacked with equal violence in Dr. Munro's "Apology for the Clergy of Scotland," and "The Spirit of Calumny and Slander examined, chastised and exposed." He replied in "The Scots Episcopal Innocence," in 1694, and "The Queries and Protestation of the Scots Episcopal Clergy against the authority of the

Presbyterian Assemblies," 1694. In 1696, Ridpath published a translation of Sir Thomas Craig's "Scotland's Sovereignty Asserted," and in 1698 he translated De Souligné's "Political Mischiefs of Popery." In "A Dialogue between Jack and Will, concerning the Lord Mayor's going to Meeting-houses," in 1697, he defended Sir Humphrey Edwin, a Presbyterian Lord Mayor. He also supported Collier in his attack on the stage, by publishing in 1698 "The Stage Condemned." Ridpath's "Scotland's Grievances relating to Darien, humbly offered to the Consideration of Parliament," 1700, contains many strong remarks about a foreign yoke. Many other occasional pamphlets and books were issued by him. He was strongly opposed to the English Union, and wrote a little library in opposition to the scheme. He conducted the Whig journal, the "Flying Post," and wrote in other Whig periodicals. His writings brought him into trouble when the Tory party was in power. He was prosecuted for libel, and condemned, but fled to Holland in 1713. In that same year he wrote "Some Thoughts concerning the Peace and the Thanksgiving appointed to be observed for it," while a volume called "Parliamentary Right Maintained, or, The Hanoverian Succession Justified," appeared in 1714. After the accession of George I., Ridpath returned to England, and was made one of the patentees for serving the Commissioners of the Customs in Scotland with stationery wares. He also wrote on the Trinitarian side of the Arian controversy, in 1719, a volume entitled, "An Appeal to the Word of God for the Trinity in Unity." Ridpath died in 1726. See *Nat. Dict. of Biog.*

242. RIDPATH, GEORGE (Rev.) : Historian. Born about 1717 in Ladykirk Manse, and ordained to the ministry of Stitchill parish in 1742. His great work, "The Border History of England and Scotland," appeared posthumously in 1776: it has been re-issued in 1808, 1810, and 1848. It is described as accurate and impartial, and very comprehensive. He died in 1764.

243. RIDPATH, PHILIP (Rev.). Brother of above. Born in 1721, and died in 1788. He was ordained in 1759 to the charge of Hutton parish. He edited his brother's "Border History" in 1776, and in 1785 published on his own account a translation of his brother's "Consolations of Philosophy." His wife is said to have died of spontaneous combustion in 1790. See *Nat. Dict. of Biog.*

Dollar.

W. B. R. WILSON.

THE DEATH DANCE (2nd S., III., 13).—This ceremony had been practised also in Abernethy (see Dr. Forsyth's *In the Shadow of the Cairngorms*, 1900, p. 309), where, in a quotation, it is said that at Lykwakes, as late as 1740, music was introduced, and the nearest relation began the dance, and it is added that this agrees with the custom still in use in Spain, as shewn in Philip's famous picture of the "Gloria."

JOHN MILNE.

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE (V., 20, etc.)

(Continued from Vol. III., and S., page 10.)

1843. *The Edinburgh Quarterly Messenger*: being a record of intelligence regarding the Deaf and Dumb. No. 1. Tuesday, October 3, 1843. Price 1d. 8vo., 8 pp. Edinburgh: published by William Whyte & Co., and printed by the pupils of the Edinburgh Institution for the Education of the Deaf and Dumb, at the Institution Press, Henderson Row. Motto: "Open thy mouth for the Dumb"—Prov. xxxi. 3. The prospectus stated:—

"It will be our business to lay before our readers brief notices of the deplorable condition of untaught Deaf Mutes—to state the beneficial effects which education has upon them—to record interesting anecdotes regarding them, and to allow those of them who have been educated to plead the cause of their afflicted companions in their own simple and primitive style."

The *Messenger* was edited from the Edinburgh Institution for the Deaf and Dumb. Eight numbers were issued annually. No. 2 was increased to 12 pp. Various founts of type were used, and the journal has consequently a somewhat irregular appearance, although the whole work is extremely creditable to its producers. The contents had all a marked bearing on the affliction of those for whose benefit it was published, and included interesting literary extracts, histories of institutions for deaf mutes, religious articles, personal anecdotes, &c. The first 12 numbers (October, 1843, to January 28, 1845) were bound together to form Vol. I. The title page bore the following from Thomson's "Seasons":—

"The various seeds of art, deep in the mind
Implanted, and profusely poured around;
Materials infinite; but idle all.
Still unexerted; in the unconscious breast
Sleep the lethargic powers."

The word *Quarterly* appeared in the title of No. 1 only.

How long did the *Messenger* last? I know it extended to Vol. II., No. 5, at least, and was increased to 16 pp. Curiously a *Messenger* is at present being issued in the same interest from Belfast. It at one time bore the name *The Silent Messenger*, and has no connection with the Edinburgh publication.

1843. *The Scottish Sabbath School Teachers' Magazine*. No. 1. December, 1843. 32 pp., 8vo. Price 6d. quarterly. Published by Gall & Inglis, 38 North Bridge, Edinburgh. The organ of the Edinburgh Sabbath School Union, by a committee of whom it was conducted. It contained hints for conducting Sabbath Schools, notes for teachers on the Bible lessons, &c. Among the later editors were John Gifford, the brother of the late Lord Gifford of lectureship fame, and Rev. R. B. Blyth, Edinburgh. The last number was issued October, 1889.

1844. *The North British Review*. No. 1, Vol. I., May, 1844. Edinburgh: W. P. Kennedy, South St. Andrew's Street. 284 pp., quarterly, with blue cover, 8vo., price 6/-. The first number contained no printer's name. The prospectus defined the scope of the *Review* thus:—

"For a considerable time past there has been on the part of a large proportion of the public a growing feeling of the want of a periodical accommodated to the character of the times. The professedly religious magazines have been chiefly devoted to theological subjects, and generally address themselves to the peculiar views of one sect: and the literary, scientific and political journals—though some of them conducted with admirable talent—have excluded religion altogether from their pages, or allowed it only a subordinate place: and no attempt has been made to meet the increased intelligence in connection with the strong religious feelings of the age. To remedy these defects the present work has been undertaken. It is not intended to be a theological journal. No subject that can occupy the interest of a well cultivated mind will be excluded. But topics of every kind will be treated of by individuals accustomed to view them in their highest relations: and papers of a more strictly religious character will be frequently introduced."

Dr. MacEwan, in his Life of Principal Cairns, says that the *Review* "originated in the silence of the *Edinburgh Review* as to the Disruption," but that is probably too narrow a reason. Dr. Hanna, who was one of its editors, gives in his Life of Dr. Chalmers a basis more in harmony with the prospectus. He says:—

"It appeared that there was both room and need for a Review of the highest class, the organ of no party, political or ecclesiastical, and which, instead of ignoring or affecting to disown Christianity, was imbued with its spirit. What *The Englishman's Register* of Dr. Arnold was meant to do for the great mass of the people, *The North British Review* was intended to accomplish in the highest branches of literature and for the highest class of readers. 'I never wanted,' says Dr. Arnold, 'articles on religious subjects half so much as articles on common subjects written with a decidedly Christian tone'—language which the founders of the *North British Review* would have been forward to adopt."

In 1860 the publishers became T. and T. Clark, 38 George Street. In 1864 they gave place to Edinburgh: Edmonston & Douglas, Castle Street, who, in 1869, transferred the publication office to London, where it was issued in their name by Williams & Norgate. The earliest named printers are Constable & Co., who, in 1857, were replaced by Murray & Gibb, also of Edinburgh. When Edmonston & Douglas undertook the publishing of the *Review*, the printing reverted to T. Constable and Co., who retained it to the end.

The names chiefly associated with the floating of the periodical were those of Dr. Welsh, Dr. Chalmers, and Mr. E. F. Maitland, afterwards Lord Barcuple of the Scottish Bench. The start was most auspicious, for the *Review* immediately attracted great notice. Its first editor was Dr. David Welsh, who, in spite of failing health, was induced to undertake its management, "to supply the loss of income" he had suffered through his adherence to the newly formed Free Church. Dr. Welsh, however, only saw the issue of three numbers, when he died. Dr. Chalmers wrote the article which stands first in No. 1. Altogether he

contributed seven papers, and it is perhaps noteworthy, that with the exception of a discussion of a History of Philosophy, all his contributions deal with economic topics—corn laws, poor laws, savings banks, famine, &c. His connection with the journal only ended with his death. No. 3 contained a paper by Dr. Cunningham which created “a storm of displeasure,” but the *Review* did not permanently suffer through it.

Dr. Welsh was succeeded in the editorial chair by Mr. E. F. Maitland, a man of great ability, who died February 23, 1870.

“He was gifted,” says Sheriff Campbell Smith, in his *Writings by the Way*, “with an intellect of no common order—strong far beyond the requirements of either junior or senior counsel work, sure-footed in matters of logic, and swift to run down big fallacies, but rather too heavy to turn lightly on small fallacies and deal neatly with trifles. His great qualities were beyond the appreciation of small men. He was no fussy, smiling flatterer, no cringing courtier, no adroit artist in hiding his contempt for the contemptible. On the contrary, he spoke out the truth gruffly, stamped upon every appearance of falsehood or deceit, and duly earned the hatred of all pettifoggers and vulgar votaries of tact and untruth.”

Maitland did not come all at once into his kingdom in the legal world, and while waiting employed his ample leisure in editing the *Review* “with much ability and most anxious care.”

After being for a little under the charge of Dr. William Hanna, the author of such works as “The Last Days of our Lord’s Passion,” Alexander Campbell Fraser, the well-known philosophical scholar, at that time a Free Church professor at the New College, Edinburgh, became editor in 1850. In his hands a wider interest was given to the *Review*. He not only crossed the border for his contributors, but enlisted names of the highest repute in science, literature, and theology. During his reign the *Review* probably achieved its highest success.

When he retired from the editorship he was succeeded by Dr. John Duns, Professor of Natural Science in the New College, who in turn gave place to Dr. W. Garden Blaikie. During their occupancy of the chair the journal gradually declined in influence.

The contributors to the *Review* numbered amongst them the best known names of the time—Whewell, Whately, Brewster, Kingsley, Freeman, Caird, Conington, John Brown, Goodsir, Eadie, Masson, De Quincey, Sir William Hamilton, Baron Bunsen, amongst others. The late Principal Cairns’s connection with the journal is interesting. Though urged to become one of the staff at the start, it was not till 1850 that he formally identified himself with it. He was then under obligation to contribute two articles yearly on some department of German theology and philosophy. His first article appeared in 1848, and his last in 1854, when his health broke down. Cairns was greatly impressed with the value of the *Review*. Writing to Baron Bunsen in 1852, he said:—

“I was greatly rejoiced to find you connected with the *North British Review*, which every lover of truth and friend of scriptural evangelical Christianity must wish to see prospering and more and more take that position of *geistige Freiheit* which alone can save faith as certainly as faith alone can sanctify that liberty of the spirit.”

It is not to be wondered at that with such a galaxy of talent at its command, the *Review* should have been “a distinct force in the world of letters” for the first ten years of its existence.

The later history of the *Review* was melancholy in the extreme. Douglas, the publisher, sold it to Sir John (Lord) Acton in 1871. By the transference it became the organ of the Roman Catholics, but nothing could re-vivify the moribund journal, and after the issue of a few numbers it finally disappeared, “having run as chequered a career as probably any review of recent years.”

1844. *The Ladies’ Own Journal*. No. 1, Oct. 5, 1844. Published and printed by J. & J. Gray, Melbourne Place, Edinburgh. Its founder, John Gray, was of a literary turn of mind, and published “An Efficient Remedy for the Distress of the Nations,” Edinburgh, 1842, and “Lectures on the Nature and Use of Money,” 1848. For the first thirty years the *Journal* ran a separate existence as a periodical devoted to matters interesting to ladies. It was made up of original and selected matter, and was intended to be a kind of literary supplement to the *North British Advertiser*, which was issued by the same firm, and which was solely an advertising medium. On July 25, 1874, the two ventures were amalgamated, and appeared under their joint names—the *North British Advertiser and Ladies’ Journal*. In 1855 the circulation of the *Journal* alone was over 2000. On the abolition of the newspaper tax its price was reduced to 1½d., and in January, 1866, still further to 1d. A few months ago the amalgamated *Journal* was acquired by Mr. Williamson, advocate, the printing being still done by the representatives of the firm of J. & J. Gray. In April (1901), *Scottish Society*, a journal started in 1897, and also acquired by Mr. Williamson, was incorporated with it, and at the same time the publishing offices were transferred to 30 Rutland Square, Edinburgh.

The editor for some time was Robert Lindsay, who was altogether 40 years on the staff of the paper. About 1866 he was succeeded by Robert Fergie, who continued until the *Journal* changed its owners. The present editor is James Grant.

1845. *The Children’s Missionary Record of the Free Church of Scotland*. By authority of the Board of Missions and Education. No. 1, Vol. I., January, 1845. 12mo., 20 pp., price ½d. monthly, with woodcuts. Edinburgh: printed by Johnstone, Ballantyne & Co., 104 High Street, and published by John Johnstone, 15 Princes Street. In 1846, the *Record* was under the sole charge of the Board of Missions. There appears to have been an earlier attempt to form a dissenting continuation of the corresponding magazine of the Church of Scotland.

In a contemporary there appeared this advertisement—

"On the 1st of August, 1843, will be published a Children's Missionary Record in support of the schemes of the Free Presbyterian Church of Scotland, and of the Missions of other evangelical denominations. W. P. Kennedy, 15 South St. Andrew's Street"—

but whether this venture ever saw the light, I do not know.

The *Record* has undergone many changes in shape and appearance. It was long known as the *Children's Record*, and in January, 1901, it was amalgamated with the kindred organ of the United Presbyterian Church, and received the name of *The Children's Missionary Magazine of the United Free Church of Scotland*. It was for some time published by James Nichol, 9 N. Bank Street, and is now sent out by Thomas Nelson & Son, who, as long as the Free Church continued, had the appointment of editor subject to the approval of the Assembly.

The contents of the *Record* are the usual anecdotes, both missionary and general, and short interesting articles. From its start the editor was William Dickson, who showed great skill in catering for his juvenile readers. Under his care the circulation reached 80,000, in addition to 10,000 circulated by the English Presbyterian Church until they founded an organ of their own in 1876. On Mr. Dickson's death in 1888, the Rev. J. H. Thomson of Hightae was appointed editor, and he continued in office till the beginning of 1891. He was succeeded by the Rev. William Agnew, then of Gallatown. In January, 1901, the joint editors of the combined journal became the Rev. A. G. Fleming and the Rev. W. Agnew. At the Assembly of the succeeding May, Mr. Agnew was appointed sole editor.

1845? *The Scottish Missionary Register*. I have seen an advertisement of this journal in a contemporary of date 1845. From the advertisement it does not appear to have started on its career then. Its price was 2d., and the publisher William Pearson, 13 Queen Street, Edinburgh. It made a specialty of giving general missionary news, and did not restrict itself to the work of any church or society. Any particulars? Is it one of the older magazines under a slightly different name?

1845. *The Secession Witness and Religious Examiner*. No. 1, Vol. 1., June, 1845. Edinburgh: published by Quintin Dalrymple, 29 South Frederick Street, and printed by Stevenson & Co., 32 Thistle Street. 48 pp., demy 8vo, printed across the page. Mottoes: "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." "By the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left, by honour and dishonour, by evil report and good report." The running title was *Dalrymple's Secession Witness, &c.*

The *Witness* took its rise out of the doctrinal unrest which existed in the Secession Church. The Atonement controversy began in 1841, and was carried on with great bitterness. Two of the chief "suspects" were Professors Balmer and Brown, and attempts were being made to bring them to task. Dr. Balmer had recently died, but the prosecution of Professor Brown (the father of Dr. John Brown of *Rab and his Friends*) was in full course when the *Witness* appeared. It started with a strong recommendation from over a score of the orthodox party in the Synod—chief of whom was Dr. Marshall. Its originators and conductors speak as if they were forced to appear in print—"a painful necessity" they call it,—and make

"The vindication of the distinctive principles of the Secession Church, and especially the Doctrine of her standards from the errors and innovations of the New Theology."

the reason for and object of their existence. Naturally the first volume is largely given over to controversy; minute accounts are presented of the various stages of the trial before the Synod. How long did the magazine last?

W. J. COUPER.

United Free Church Manse,
Kirkurd, Dolphinton.

CORRECTION OF A CORRECTION. — One "Born in the Garioch," in the July number of *S. N. & Q.*, makes a correction in "G. W.'s" version of "Linten Lowrin," as given in the May number. There may have probably been different versions, as there often are of popular ditties, in different parts of the country, but that given by "G. W." comes nearest to that well remembered by one born in the neighbourhood of "Tap o' Noth" upwards of seventy years ago, who often, in his boyish days, heard it sung by ploughman lads in farm kitchens. It is as follows, in the unimproved vernacular dialect of the district:—

"It's Rhynie's wark is ill to wurk,
An' Rhynie's waages is bit sma',
An' Rhynie's laws is double stric(t),
An' that's fat I like warst ava'."

Mr. Gordon, farmer, Mains of Rhynie, near the foot of Tap o' Noth, was a pioneer in Agriculture in his day, and introduced a great many improvements on his farm, ill understood and little appreciated by many of the ignorant and slovenly farm servants. Hence his unpopularity with them.

Glenrinnes Manse.

C. BRUCE.

PHILLIPS AND PEAT FAMILIES.—The following extracts from the fly-leaf of a splendid old Bible may perhaps be of interest to some members of the Phillips and Peat families :—

John Phillips, born November 28, 1753.

William Phillips, born February 10, 1756.

Alexander Phillips, born September 30, 1760.

Susana Phillips, born March —, 1766.

The Bible is a large folio, printed at London, 1632-33, and the writings are on the page preceding the New Testament. There are also to be seen through the fly-leaf, which has been pasted against the next page, the names probably of former owners of the book :—

Charles Peat.

John Peat, 1742.

John Peat Taylor.

And on the other side of the page :—

Charles, his Bible, 1721.

D. W. KEMP.

Trinity, Edinburgh.

SCOTCH BALLAD, "BONNIE PEGGIE."—This is the Ettrick Shepherd's well-known song, "Love's like a Dizziness," beginning "I lately lived in quiet ease." Hogg's song is a common one in collections, e.g., "The Songs of Scotland Chronologically Arranged," Whitelaw's "The Book of Scottish Song," Rogers' "Modern Scottish Minstrel," &c. (The last-named omits one of the verses.) The song, as quoted by "W. S.," is a striking illustration of how unreliable "oral tradition" may be. Not only is the order of the verses changed, but repeatedly the order of the lines within the verse is changed, while not a few phrases and lines bear no resemblance whatever to the original. Even where the lines are recognisably the same the alterations are amusing :—

"Gweed fegs it was the bire-y, O,"

is the refreshingly Aberdonian variation of the original :—

"Behold, it was the byre, O!"

HARRY SMITH.

The Manse, Tibbermore.

RESTALRIG AT SOUTH LEITH (II., 2nd S., 173) was dedicated to the Holy Trinity and the Blessed Virgin Mary (*Register of the Great Seal*, III., No. 45). There were many altars in the Collegiate Church, and one of these was dedicated to St. Triduana or Tredwell. (Bp. Forbes, *Kalendars*, p. 453-4, gives much other information.)

JAMES GAMMACK, LL.D.

QUAINT SCOTCH BALLAD (II., 2nd S., 187).—More than fifty years ago I learned the chorus from my mother, and this form has the true rhythm, of four lines of seven syllables each :—

O, O, love, love, love, lassie,

Love is like a dizziness,

'Twinna lat a peer bodie

Gang about his bizziness.

JAMES GAMMACK, LL.D.

MICHAEL SCOTT AND HIS IMPS.—Every one knows how Michael Scott has the credit of dividing the Eildons at Melrose into their picturesque three summits, and of throwing a dam across the Tweed to give employment to his familiars who continually clamoured for work. Near Dolphinton, Peebles-shire, stands a cone-shaped hillock, named Kippit Hill, of about a hundred feet in height. It is largely composed of sand, and local tradition has it, that to be rid of his unwearied associates, Michael one day ordered them to riddle a neighbouring accumulation of sand. The cone is the permanent memorial of how they achieved their task. The stones which refused to pass through the sieve were cast into a morass near at hand. At either end of the Pentland Firth a ridge of rock extends from the mainland to the Orkneys. The surf, which at certain states of the tide breaks over them, are called the "Boars of Duncansbay" and the "Men of Mey." Local tradition affirms that the latter ridge is the remains of a bridge which the same warlock set his imps to build. The edifice was proceeding apace, when the sun rose and the whole structure fell in ruins into the sea.

TOMB OF EBENEZER KNOX, THE REFORMER'S SON. — I recently saw this tablet, evidently modern, in the Church of Great Clacton, Essex :—

TO THE GLORY OF GOD
and in pious memory of
EBENEZER KNOX,
some time VICAR of this Church,
second son of
JOHN KNOX the SCOTS REFORMER,
born in exile at Geneva, November, 1558 ;
Fellow of St. John's College, Cambridge, 1579 ;
collated to Great CLACTON, 1587 ;
he died at CAMBRIDGE on the eve of PENTECOST
1591.

I thought it might be of interest to some readers of this journal.

T. COLYER-FERGUSON.

Wombwell Hall, Gravesend.

OLD COIN FOUND AT YTHAN WELLS.—A correspondent of the *Free Press* writes :—Whilst at work in a field at Hillhead of Bogfountain, Mrs. Ellis, wife of Mr. George Ellis, Farmer, picked up an old coin, about the size of a British crown-piece, and has the same colour, although the ring of it is doubtful. On the obverse side of the coin the following letters can be distinctly traced : "PHIL—III—HISP—ET—INDIAR—REX." On this side also appears the date, 1623. On the reverse side the letters are as follows : "ARC—RVST—DVX—BVRG—RAB—Z." Evidently the coin belongs to the reign of Philip IV. of Spain, who ascended the throne in 1621. The III. after Phil. may be a wrong reading, as some of the lettering is indistinct. There can be no doubt that the letters *Hisp.* refer to Spain, and *Indiar* must refer to the Indies in the possession of Spain. The inscription on the obverse side might thus be read—"Philip IV., King of Spain and the Indies." The references on the reverse side are less easy to explain, as the letters are not so distinct or certain, and there are undoubtedly letters wanting which would enable one to give a correct reading. The coin is in excellent preservation.

THE INNES FAMILY AND THE PITTS. — *S. N. & Q.*, of June, 1898, has already dealt partially with the Inneses and the Pitts. The best genealogical account of the Pitts will be found in Lady Russell's newly-published *Swallowfield and its Owners* (Longmans, 1901), a very elaborate genealogical table being given. Thomas Pitt, the hero of the great diamond, to which Lady Russell devotes a whole chapter, bought Swallowfield in 1719. Her account of his descendants is as follows :—

Thomas Pitt married, probably in 1673, Jane, daughter of James *Innes*, and grand-daughter of Adam Innes of Reidhall, Moray, who was the son of John Innes of Blackhills, and great-grandson of Sir Robert Innes of Cromy. They had—

1. *Robert Pitt*, died 1736.
2. *Thomas Pitt*, born 1688, married Lady Frances Ridgeway, daughter and co-heir of Robert, Earl of Londonderry. He was created Earl of Londonderry in 1726, and died at St. Christopher, 1729. He had—
Thomas, 2nd Earl of Londonderry, died unmarried.
Ridgeway, 3rd Earl of Londonderry, died unmarried.
Lucy Pitt, married Pierce *Meyrick*, of Bodorgan, Anglesea, and died 1802.
3. *John Pitt*, A.D.C. to the King, and Lieut.-Governor of Bermudas, married Mary Belayse, daughter of Thomas, Viscount Fauconberg, and died 1744, without issue.
4. *William Pitt*, died of smallpox.
5. *Essex Pitt*, married, in 1714, Charles *Cholmondeley* of Val Royal, Cheshire, and had—
Thomas Cholmondeley, who married Dorothy Cooper, and had—
Thomas Cholmondeley, who was created Baron Delaware in 1821.
6. *Lucy Pitt*, married, 1712, General James Stanhope, who was created Earl Stanhope, 1718.

DISCOVERY OF INTERESTING RELICS IN THE PARISH OF GLASS.—We glean the following from a local contemporary for June :—In the

course of the past few years there have been excavated in the parish of Glass several relics of considerable importance to the antiquary and archæologist. A short time ago, it will be remembered, a gold coin, bearing the name of the great Constantine, was found in the solitary churchyard of "Well o' Kirk," which indicates a connection between the parish and the Roman world. At Drumduan, however, the other day, relics belonging to a remoter age of antiquity were excavated by Mr. Watt, the farmer, and his sons. These were found on a field in course of preparation for turnips. The relics consist of small pebbles shaped like a cube, but not uniform in size. Over a dozen of these objects were discovered by Mr. Watt and his sons. The first of them were found about seven years ago, when the same field was in course of preparation for turnips, but little attention was paid towards them. The relics appear to belong to ancient Greece, and to be the pebbles with which the Ancient Greeks voted. At anyrate they in shape and size resemble those pebbles that are so minutely described by Aristophanes. They might have been used, however, by the ancient lovers of dice, but it seems more probable that they are the voting pebbles spoken of so much by the classical authors. They do not belong to the stone age, for iron or some equivalent metal must have been employed in making them, and such pebbles were not employed for any purpose (far less for voting purposes in our country), either in the stone age or after it. A colony of Greeks might have inhabited the district in ancient times, and it is possible the stones might have been given as barter for food from the skin-clad savage of northern Britain. Some of the pebbles have something like hieroglyphic writing on their manifold surfaces. The pebbles, moreover, do not belong to this country. They appear to be of Oriental origin. Some appear to be mixed with jasper, and others contain a small tinge of silver ore.

Queries.

120. ABERDEEN PHRENOLOGICAL SOCIETY.—

This Society was instituted somewhere, I believe, about 1836, when Mr. Combe, on "The Constitution of Man," first visited Aberdeen. He failed to get a place of meeting where he could deliver his lectures, such was the prejudice against his views. At last he succeeded in obtaining the use of the Theatre, then in Marischal Street, now turned into a chapel in connection with the Establishment, the money applied for the purchase of the old Theatre and converting it into its present purpose having been obtained from the proceeds of the accumulated price and interest of the old Trinity Church, seized by the Establishment, but never occupied as a Church after the Disruption. Of the members of this Society known to me, ex-Baillie Macdonald and Mr. Alex. Keith (of Keith & Gibb, Lithographers) still survive. The Society was believed to be *the best equipped in the country*, and I recently made an attempt to discover what had become of their once valuable casts and skulls. These I found in the stores of the late Mr. James Elsmie, shipowner, who was also a member of the Society, but I have failed in learning anything of its minutes. The Secretary for long was one Jaffery, or Jeffrey, formerly a clerk in the office of Messrs. P. & A. Davidson, advocates, then in Bon-Accord Street. He went to Edinburgh, and died there. Can any of your readers supply any information respecting Mr. Jeffrey, who, it is believed, had in his possession at his death the minute books of this Society, which should afford much valuable information as to the Society's proceedings, giving, *inter alia*, a list of the casts, &c., discovered through the kindness of Mr. Elsmie's executors.

GEORGE ALLAN.

33 Albyn Place,
Aberdeen, 26th June, 1901.

121. WILLIAM ALEXANDER, 1ST EARL OF STIRLING.—I wonder if any of your readers could put me in the way of getting some authentic information regarding this poet and statesman. The points on which I wish enlightenment are his connexion with the Argyll family, and his travels in France, Spain and Italy. It is of no use to refer me to the *Memorials of the Earl of Stirling*, by Rogers, or the *Dictionary of National Biography*, for both are incorrect. In

the *Argyll Papers* it is said that he travelled abroad with the Earl of Argyll, Gillespie Grumach, *i.e.*, the 8th Earl and 1st Marquess of Argyll. Rogers quotes this passage, but by some extraordinary blunder understands the reference to be to the 7th Earl, the father of the 8th Earl and 1st Marquess. His blunder is repeated with painful exactness in the *Dictionary of National Biography*, and in other current works of reference. It is surely possible to recover some information concerning such a well-known man that would enable us to decide whether his pupil or ward on the grand tour was the 7th or the 8th Earl. If we knew the year or years spent in foreign travel the matter might be easily decided. I may say that the dates of the two Earls are respectively 1576-1638 and 1607-1661. Of course the original passage in the *Argyll Papers*, which is from Wodrow, may be incorrect: but if it be correct, and has been blundered over by Rogers and his servile followers and copyists, a somewhat lurid light is cast upon the mode in which Biographical Dictionaries are got up. I should be very grateful for any help or suggestion in connexion with this matter.

Lerwick.

JOHN WILLCOCK.

122. NEW SPALDING CLUB.—A volume of the New Spalding Club publications issued in 1895 contains "Historical Papers relating to the Jacobite Period, 1699-1750," edited by Col. Allardyce. The heading of one of the papers is—

"List of the Heritors of Strathavon, Glenlivet, Glenrinnnes and Cabrach who have given Bond for their peaceable Behaviour, of their men, tennants, as also of the men given up by them."

In Col. Allardyce's paper, the list embraces only the heritors, &c., of Strathavon and Glenlivet. I should feel greatly obliged if any of your readers would kindly do me the favour to direct me to the source of information in Col. Allardyce's paper, as I am very desirous of obtaining that relative to Glenrinnnes and Cabrach, as bearing on some interesting investigations which I have for some time been making.

Glenrinnnes Manse.

C. BRUCE.

Answers.

118. ANN OR ANNE IN ECCLESIASTICAL LAW (III., 2nd S., 15).—There seems no doubt that the

terms Ann or Anne, as referred to by "W. S.," are abridgements of the term ANNATE. In Scottish law, *annoti* signifies a half-year's salary, which, in addition to the ordinary stipend from his incumbency, is legally due to the executors of a deceased minister. Dr. Murray, in the "New English Dictionary," gives the following illustrative quotations:—"1571. Act Jas. VI. (1814), 63 (Jam.). The annet thareftir to pertene to thame and their executouris." "1708. Chamberlayne, St. Gr. Britain, II. II., iii. (1743), 354. The widow, children and nearest kin to the Defunct (minister) have a right by Act of Parliament to an annoti, *i.e.*, half a year's stipend over and above what is due for his incumbency."

Dollar.

W. B. R. W.

119. DR. ALEXANDER ABERNETHIE OF BANFF (2nd S., III., 16).—The only reference to the relationship in question that I have yet found is made by Imlach, who speaks of the Rev. Dr. Wm. Abernethie *Drummond* of Hawthornden as the youngest son of Alexander Abernethie of Corskie (mother, Helen Gordon of Dallachie). Alexander Abernethie buries a son (Alexander) in 1723, aged 13. I wonder if *Dr. Alexander Abernethie* is a later son. I subjoin his obituary notice, taken from the *Aberdeen Journal* of 14th February, 1791:—"Died, on Monday, the 7th instant, at his house in Banff, Dr. Alexander Abernethie, Physician, universally regretted. As a friend and member of society he will be long and affectionately remembered. As a Christian, his conduct was indeed exemplary. As a husband and father he was equalled by few, and exceeded by none. In his professional capacity, he was justly confided in by those of the first rank in life, while the poor ever found him their generous comforter. His mildness and humanity in the treatment of his numerous patients were no less remarkable than his ability and distinguished success. Such qualifications must render his memory ever dear." H. S.

394. BALLIOL'S SUBMISSION (II., 2nd S., 191).—King Edward came to Montrose on Saturday, July 7th, not July 8th. With a little closer study of his authorities Dr. Milne will probably come to the conclusion that John Balliol's submission took place through Edward's envoys, at Stricathro and at Brechin Castle, and that the great English king did not deign to look upon the Scottish aspirant. We have no account of their meeting, and we know the

legal principle, "qui facit per alium facit per se." There were many similar submissions at that time, and John's was only an incident.

JAMES GAMMACK, LL.D.

W. Hartford, Conn.

386. PRESBYTERY (1st S., III., 125).—In the very early Christian Church there were in every congregation, besides the bishop or minister, old men whose knowledge and experience caused them to be treated with reverence and respect, though they held no official position. These were called (in Greek) presbyters or elders. In the second century presbyters had become office-bearers elected by the congregation, and were styled by the congregational bishop his co-presbyters. With him they could exhort, rebuke, and superintend, and, with his sanction, baptise, but they could not ordain. Gradually the term presbyter changed its meaning, and in the Roman Catholic Church it means the priest of a parish church, and in France the priest's manse is called the presbytery. In Scotland, before 1560, when the authority of the Pope was abolished, a presbyter was a priest; after that it meant a parish minister, and the affairs of the individual congregations were managed by the minister, assisted by elders, forming kirk-sessions. To secure uniformity, there were at first also superintendents, who had charge of all the parishes in a district, but they were not bishops. The ministers of parishes in a district met frequently to discuss church matters, and their assemblies were called presbyteries. The ministers themselves were called presbyters, and the superintendents chief presbyters or archi-presbyters. The name presbyter occurs in the Scotch Service Book of 1637, in the rubric of the absolution, meaning the parish minister. When, in 1881, Dr. Cooper called himself presbyter, he meant that he was a fully qualified minister of the Church of Scotland, entitled to sit and vote in a presbytery or church court; and when, in 1901, he still styles himself presbyter, though he has demitted his charge, he must mean that he claims the status of a parish minister, though not in office, and that, if again appointed to a charge, he could at once take his seat in a presbytery. In England, both before and after the Reformation, presbyter means the priest of a parish. The Act of Parliament, 1571, recognises ordination by presbyters without a bishop. The Book of Common Prayer of

1637, like the Scotch Service Book, says—"The absolution or remission of sinnes to be pronounced by the presbyter alone, he standing up, and turning himself to the people, but they still remaining humbly on their knees." In 1644 the Long Parliament established Presbyterianism, and in 1647 a number of presbyteries were erected in England, all the ministers forming their members being styled presbyters. But Presbyterianism never was fully established in England, and the name presbyter seems not to have been used in the Church of England after Episcopacy was restored, though never regarded as an objectionable or controversial term. In the Episcopal Church in Scotland it simply means the priest or minister in charge of a congregation. In the Greek Church priests are presbyters, and those of the highest rank are arch-presbyters. The newspapers mentioned recently that an arch-presbyter had had an interview with the Tsar.

JOHN MILNE.

Literature.

The Inquest of David. By J. T. T. BROWN. Morison Brothers, Glasgow, 1901. [16 pp. 4to. Price 1/-.]

THIS tasteful pamphlet gives a facsimile of the earliest document relating to Glasgow, with the text, translation and notes. The document carries us back to the early years of the 12th century, while as yet David was but Earl of Cumbria, and relates to the founding of the See, the election of the first Bishop, and the restoration of the bishopric of Glasgow. Unfortunately it is not the original, but a reproduction of a copy transcribed by a 12th century hand into the chartulary of the religious house which it concerned. The "notes" are of especial interest, and solve very scholarly, convincingly, many a crux in a rather recondite and obscure text. Issued as an appropriate historical souvenir of the Glasgow Exhibition, the pamphlet should obtain a wide circulation.

Domesday and Feudal Statistics, with a Chapter on Agricultural Statistics. By A. H. INMAN. London: 1900. [40 + 161 pp. Price 10/6.]

THIS is essentially a book for the "sworn antiquary," and does not pretend to cater for the *general* reader. The praiseworthy object of the volume is to methodize and tabulate the vast mass of information contained in that great storehouse of information, "Domesday Book." Owing to much of the data there being of a doubtful value, the author, in a very guarded preface,

disclaims everything but "general reliability." Still, a very useful and laborious work has been compiled, and constitutes an instructive chapter on English developments in many directions. The author justly inveighs against the unscientific speculations, "the impedimenta of extraordinary genius, which are permitted to survive, thrive and increase as in the accepted School of History." The enormous industry and research of the volume must strike every one, and will prove to coming historians an Eldorado of substantial facts.

The Chevalier de St. George and the Jacobite Movements in his Favour, 1701-1720. Edited by CHARLES SANFORD TERRY, M.A. London: David Nutt, 1901. [Fcap. 8vo., 24 + 510 pp. Price 6/-.]

THIS volume constitutes the fourth of the series of works on Scottish history from contemporary writers. As we wrote the date of this publication it was borne in on us how much this subject partakes of the character of ancient history, contributions to which have been made by authors too numerous to mention, arriving at very varying results, both as to matters of fact, and consequently to matters of opinion. The plan of this volume and its congeners is to devolve on their respective editors the rather novel but onerous duty of reproducing, in whole or in part, the works, published or unpublished, of the writers who were actively or passively contemporary with the events narrated. The method has its advantages and disadvantages too obvious to need our pointing them out, and nothing but a keen apprehension of these could have enabled Mr. Sanford Terry, the able editor, to produce out of such disjecta membra such a clear, concatenated and interesting volume. In harking back to the fountainheads many will see for the first time the historians' sources of information, and will appreciate the present editor's labours in the production of this admirable work. It is a most readable and entertaining volume, and pleases, very much on the principle that an ounce of the thing is worth a pound of the description of it. By portrait, map and plan nothing has been omitted that could enhance the volume and give it historical verisimilitude. We may mention that this is the second work which Mr. Terry has edited in this series, and reflects great credit on his historical judgment and editorial tact. Indexes to persons, and to authorities quoted, make the contents accessible.

The Book of Common Order of the Church of Scotland, commonly known as John Knox's Liturgy, with Historical Introduction and Illustrative Notes, by the Rev. G. W. SPROTT, D.D. William Blackwood & Sons, 1901. [209 pp., 12mo.]

Scottish Liturgies of the Reign of James VI. Edited, with an Introduction and Notes, by Rev. G. W.

SPROTT, D.D. Edinburgh and London: William Blackwood & Sons, 1901. [165 pp., 12mo.]

THESE two beautiful little volumes have been issued under the auspices of the Church Service Society. They are re-publications of former volumes by the same editor, whose Introductions and Notes show how competent he is to cast light upon the forms of ecclesiastical thought and life that prevailed in the earlier years of the History of the Reformed Church of Scotland. Any one who takes the trouble to study these two volumes, under the luminous guidance of the introductory sketches supplied by the editor, will obtain an acquaintance with the modes and customs of the presbyterian worship of the founders and early teachers of the Scottish Church such as he would search for in vain in many larger and more pretentious volumes. We cordially recommend these two volumes to all who wish to gain an accurate knowledge of the early modes of public worship observed by Presbyterian Scotland.

Scots Books of the Month.

Book of Common Order of the Church of Scotland. Known as John Knox's Liturgy. Ed. by G. W. Sprott. 12mo. 3/6 net. Blackwood & Sons.

Scottish Liturgies of the Reign of James VI. Ed. with Intro. by G. W. Sprott. 12mo. 3/6 net. Blackwood & Sons.

Bain, J. The Edwards in Scotland, A.D. 1296-1377: Rhind Lectures in Archaeology for 1900. Royal 8vo. pp. 116. 5/-. Douglas.

Macrae, D. Quaint Sayings of Children: their Odd Notions and Ways. Reminiscences of my own Childhood. New ed., cr. 8vo., swd. 6d. Morison.

Murray, H. Robert Buchanan: a Critical Appreciation, and other Essays. 8vo., pp. 260. 5/- net. Wellby.

NOTICE TO CORRESPONDENTS.

Correspondents will greatly oblige by sending us their full name and address (not necessarily for publication) along with their contributions.

All communications should be accompanied by an identifying name and address. As publication day is the 25th of each month, copy should be in a few days earlier. ED.

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ABERDEEN, SEPTEMBER, 1901.

THE LAST GORDON OF AUCHLEUCHRIES.

SINCE publishing my articles on the Gordons of Auchleuchries, in the *Aberdeen Free Press* (April 6 and 13, 1901), I have received some additional light on the last laird, Dr. Charles Gordon. I was inclined to doubt Dr. Pratt's statement that Gordon had been a pioneer in agricultural reform, but I find corroboration in the transactions of the Highland Society, for in 1813 a report was presented to the Society, describing how Gordon had reclaimed 78 acres 3 roods of moss called Bogbrae Bog, in the parish of Cruden. The report runs :—

Besides the temptation of obtaining a large piece of ground, consisting of alluvial deposit and flow-moss, the bog was such a nuisance from the blights produced

by the fogs arising from its surface that it was at length determined to drain it by the most efficient means. In July, 1829, a ditch of 2200 yards in length, 14 feet wide, and 8 feet deep was begun along the marsh of the parish of Slains, at 4/6 per rood. Several cross-cuts were made throughout, and part of it has been pared and burned and dressed with sand marl. It is now partly in tillage, and has borne a heavy crop, and the rest is sufficiently dry and solid for pasturing horses and cattle all the season. There is on the south and north boundaries of Auchleuchries, connected with the cut through the Bogbrae moss, including a ditch betwixt North Easterton and Mains a cut of 6524 yards in length, and 16, 14, 10 and 8 feet wide, and 10, 8, 6, 4 and 3 feet deep, executed at an expense of £170 2s. The extent of the boundaries necessary to dry the bog land in connection with this large cut is 4810 yards, at an expense of £40 1s. 11d (besides 1486 yards of covered drains, which cost £20 12s. 6d.). These 12,820 yards dried 63½ acres, at an expense of £230 16s. 5d., but, including the land beyond the boundary, upwards of 100 acres have been altogether dried by these extensive drains. One field of 11 acres has been dunged with 30 loads of dung, and another with whale refuse and bone dust. The turnips were good, and the oats of the crop of 1831 were estimated at from 36 to 42 bushels per acre. They are now both laid down with natural grasses. A crofter was obliged to give up the 11 acres before its improvement, at the very low yearly rent of £2 2s.

With all his weirdlessness, Charles Gordon was not without brains. He was a member of the old Spalding Club. A correspondent writes :—

I knew the old man well; first as tenant of the Mansion House at Downieshills, three miles from Peterhead, and later, when he lived in a small cottage at Mintlaw village, where he died. He was a kindly and most agreeable, if somewhat garrulous, old man, the very picture of a fine old Scottish gentleman, all of the olden times. In his early days he enjoyed the reputation of being scholarly. I know he was well read, was well up in practical chemistry, and was no mean taxidermist, having cured and set up a large number of the birds and beasts contained in Peterhead museum, founded by his friend and relation, Mr. Adam Arbuthnott. Of the samples of his handiwork there are now but few specimens to prove his skill. He took a considerable interest in natural history, and in his day was somewhat of an authority.

Among other things he manufactured from skimmed milk a commodity known as "Cumas," which was considered to have some medical properties, and which he managed to introduce into the London market. He also superintended the manufacture of ketchup from the mushroom—so plentiful in the Peterhead district—and also a sauce from the lobster. He possessed a large library, consisting of some rare and curious books. These were disposed of by public auction, at Mintlaw, after his death. Father Gall, of Peterhead, bought a goodly number of them (the best) for an old song, and they were ultimately sent to one of his friends in Old Aberdeen [are they still in existence?] I do not hesitate to say that in the doctor's library, or among his papers, there would have been found much that would have been very helpful to you in your studies of the Gordon families. In the museum here there is an old oak cabinet which belonged to the doctor, and came to him through his (the Auchleuchries) family. It also was sold at his sale, and was bought by Father Gall, along with the family papers it contained. Gall took the papers, and handed the cabinet for preservation to the museum.

J. M. B.

A RARE ABERDEEN BOOK OF 1644.

A WRITER, "A. S.," in *Notes & Queries* of Aug. 10, describes a rare poetical tract which has recently come into his possession, and which, if it be not absolutely unique, is of the greatest rarity. It is not mentioned by Mr. J. P. Edmond in his *Aberdeen Printers*. The title-page runs:—

The
Converts-Cordiall :
or
The Penitents Pass-tyme.
Contayning
Varietie of Spirituall Meditations ;
Serving for the Soulls Solace.
By M. D. Lynd :
[Floral ornament.]
Aberdene,
Imprinted by Edward Raban,
Laird of Letters :
And are to bee sold at his Shop,
in th' end of the Broad-gate, 1644.

"A. S." has no hesitation whatever in assigning the authorship of *The Converts Cordiall* to Mr. David Lyndesay, minister of the parish of Belhelvie, Aberdeenshire. He was the author of a work printed by Raban in 1642, and as no copy is now known to exist, the following entry is "a conjectural restoration of the title-page" from particulars preserved by John Spalding in his "Memorials" (*Aberdeen Printers*, 1886, p. 72):—

1642. Lyndsay David. Scotlandis Halleluiah, by Mr. David Lyndsay, Persone of Balhelvie.

Aberdene, Printed by Edward Raban, 1642.

From its title there can be no doubt that this last production was in verse; but Lyndesay's "A Dolorous Expression" and "An Eclog," which he contributed to *Funerals of a Right Reverend Father in God, Patrick Forbes, of Corse, Bishop of Aberdene*, printed by Raban in 1635, will be found in the republication of that work by the Spottiswoode Society in 1845 (pp. 11-17). The following brief reference to Lyndesay is taken from Maidment's "Catalogues of Scottish Writers" (1833, p. 124):—

Mr. David Lindesay, parson of Bolhelvie, in the province of Finmartine. He was a pious and zealous preacher. He wrote severall Poems. He was of the antient noble familie of the Lindesays of —.

Lyndesay died on 23 November, 1667, aged about eighty-four years.

On the verso of the title-page reproduced above there is an address in prose "To the Christianly disposed Reader," subscribed simply D. L.; and from the opening paragraph it would appear that there was an earlier impression of what the author is pleased to call "this little Treatise":—

This little Treatise did (not long ago) adventure the worlds Theater, vnder the Patrocinie of a then militant; but now triumphant Ladie. And it beeing much worn out of Press, hath showed it self now the second tyme, with enlargement; and that vnder the shelter of the present matrimoniall consort, and comfort of my Noble Patron, I. E. K. [John, Earl of Kinghorn].

On the page immediately following this address there is a metrical dedication, which I shall quote in full. The "Lady Elizabeth, Now Countes of Kingorn," was Lady Elizabeth Maule, only daughter of Patrick, first Earl of Panmure. She married John, second Earl of Kinghorn (the title was afterwards merged in that of Strathmore), as his second wife. The earl died in 1647. On 30th July, 1650, "Lady Elizabeth" married again; her second husband was George, Earl of Linlithgow. She died at Castle Huntly in 1659, and had the uncommon experience of being mother to no fewer than three earls—Strathmore, Linlithgow, and Calendar:—

To
Vertues Paragon,
the
Truelie-Noble Lady,
The Lady Elizabeth,
Now Countes of Kingorn.

When thye endowments admirable rare,
Were first divulgate, by celebrious fame ;
I stood amazed, with a doubting ear :
Till I should take some notice of the same.
Then (Saba-lyke) when I approch'd to thee,
I found thy worth, exceed fames herauldrie.

I saw thy statelie port, voyd of disdayn :
I heard thy words, both ponderous and sage.
I saw the Symptoms, of thy prudent brayn,
Rare for a woman, wondrous for thyne age.
Besyde all those (wich beautifies the rest),
Grace hath a shryne, within thy sacred brest.

Go on (graue Ladie) treade the wayes of Grace ;
Harbour the Vertues, Morall, and Divine :
Bee Hymens glorie, dignifie thy Race,
And to true Honour, let thy heart encline.
So shalt thou bee, for Vertue, and Renown ;
Thy Makers Darling, and thy Husbands Crown.

I have (Madame) in Honour of your Worth,
Sent you this Poem, speaking Divine Songs ;
First, daign to own it ; Then conduct it forth,
And giue it shelter, from Sarcastick wrongs :
So shall my Muse (most Noble Patroness),
Remayn the Herauld of Your Worthiness.
To your La : service, duelie & truelie devoted,
M. Da : Lyndesay.

It may be noted that the prevailing sentiment of the tract throughout is of a religious character, oftentimes quaintly expressed, and the metrical form similar to what has just been quoted. One of the principal poems is entitled "Of Mordecai, Cousin German, to Esther." The following are two additional specimens of our author's muse :—

TO MOMUS.

Envyous Carper, if this Work were thyne ;
(As it stands guarded, by this Statelie Dame),
Thou shouldst commend it ; But because it's myne,
With high disdayn, thou wilt maligne the same.
Spew out thy Malice, in thy furious fit ;
My Shelter shall bee Antidote for it.

THE GODLIE MAN'S DESYRE.

I wish not Nestor's years, nor Galen's Health ;
I famish not for Humane Dignitie :
I thirst not for Revenge ; I craue no Wealth ;
Nor Flesh-delighting Sensualitie.
I onlie wish, That God would look on mee,
Through Christ's deserving, with a smyling Eye.
One glance whereof shall breed my soull more
pleasure,
Than Croesus had of all his earthlie Treasure.

The tract consists of twelve leaves small quarto (A to F, two leaves to a signature, the last being blank), and, considering the ephemeral form in which it must originally have been issued, it is in excellent preservation.

NOTABLE MEN AND WOMEN OF BERWICKSHIRE.

(Continued from Vol. III., 2nd S., page 23.)

244. RIDDELL, JOHN (Rev.): U.P. Divine and Author. Born at Greenlaw, 1818. Studied for the ministry, and was ordained minister of the United Secession Church, Moffat, 1845. He was an eloquent and successful minister, and built up a large and attached congregation before his death in 1868, at 50 years of age. He published "The Reformation from Popery: its Causes, Characteristics and Claims." A posthumous volume of sermons, with a memoir by Dr. Thomson prefixed, was issued after his death.

245. ROBERTSON, ABRAM, D.D., LL.D. (Professor): Astronomer. Born at Duns in 1751 or 1752, the son of a tailor. He gained high distinction as a mathematician, having raised himself from a humble position by the diligent exercise of his talents, until he became Savilian Professor of Astronomy at Oxford University, and was nominated also to preside at the Board of Longitude. He died at Oxford, in 1826, as much distinguished by his unaffected modesty and other moral qualities, as by his scientific attainments. His work on Conic Sections is valuable. He published in 1825, "Elements of Conic Sections, deduced from the Cone."

246. ROBERTSON, DAVID, M.P.: Politician. Fourth son of Sir John Marjoribanks of Lees, Bart. He was born on 2nd April, 1797. On his marriage he assumed the name of Robertson of Ladykirk. He was chosen Liberal M.P. for Berwickshire in 1859, a seat he held till 1880. He was then created Baron Marjoribanks. He died before 1885. He was Lord Lieutenant of Berwickshire from 1860.

247. ROBERTSON, JAMES: Minor Poet. Presumably a native of this county. He published in Berwick, in 1834, a small volume, entitled "Poems on Various Subjects, consisting of the Beauty of Nature, Love, Morality, and Patriotism." He was the author of another work, "The Christian's Guide to Civil Liberty and Sacred Truth."

248. ROBERTSON, JOHN: Minor Poet. A native of Oldhamstocks, born 4th March, 1779, he quitted his native village in his 14th year, and proceeded to Glasgow, where he became a weaver, and married in 1801. In 1815, he removed to a weaving factory at Dunbar, and while resident there, published at Edinburgh, in 1824, a small volume of verse, entitled "The Waddin' Day, and other Poems." He died at Dunbar a few years later, probably in 1831. See Crockett's *Minstrelsy of the Merse*.

249. ROMANES, GEORGE JOHN: Man of Science, Philosopher, Poet, &c. Though born at Kingston, Canada West, 20th May, 1848, where his father was Professor of Greek, Romanes belonged to an old Border family settled in Berwickshire from 1586. The father having inherited a considerable fortune in

1848, returned to England and settled in London. Young Romanes studied at Granville and Caius Colleges, Cambridge, and graduated second-class in the Science tripos, 1870. He was possessed of ample private means, and being under no necessity to work for a livelihood, he devoted himself to science. From 1874 to 1876, he studied under Professor Burden Sanderson in the Physiological Laboratory, University College, London. While associated with Professor Sanderson, Romanes initiated a series of researches on the nervous and locomotor systems of the medusae and the echinodermata. These researches, the results of which were subsequently set forth in a volume of the International Scientific Series ("Jellyfish, Starfish, and Sea Urchins, Nervous Systems," 1885), established the position of Romanes as an original worker in science. In 1881 he had published a volume in the same series, entitled "Animal Intelligence." This work was followed in 1883 by "Mental Evolution in Animals," and in 1888 by the first instalment of "Mental Evolution in Man," 3 volumes, which made him known to the wide public that is interested in philosophic speculation. In addition to his special researches in physiology and mental evolution, Romanes interested himself in the progress and development of the theory of organic evolution. He delivered a course of lectures on "The Philosophy of Natural History," at Edinburgh, 1886-90, as well as a subsequent course, "Darwin and After Darwin," at the Royal Institution, 1888-91. These two courses he reproduced in a volume with the title of "Darwin and After Darwin," 1893, followed by a posthumous volume in 1895. In 1878 he published, under the pseudonym of "Physicus," a work entitled "A Candid Examination of Theism." This volume of negative criticism created some stir at the time on account of its destructive attitude to theistic belief. But four years later Romanes struck another note in the *Nineteenth Century* on "The Fallacy of Materialism," 1882, while in the Rede Lecture, which he was chosen to deliver in Cambridge in 1885, he adopted the principle of Monism, according to which matter and mind are of at least co-ordinate importance and diverse aspects of phenomenal existence. An article in the *Contemporary Review* (1886), on "The World as an Eject," has distinctly theistic implications, while an Essay on Monism (published after the author's death) goes farther in the same direction. These modifications of philosophic opinion were accompanied by a profound modification of religious conviction. Near the close of his life, Romanes was engaged in writing "A Candid Examination of Religion," to be published under the pseudonym of "Metaphysicus." Such notes of this work as were complete were published after his death by Canon Gore. They indicate a return to the orthodox position. He died in 1894. His "Life and Letters," edited by his wife, appeared in 1896. For fuller details of his career, see that volume, also *Nat. Dict. Biog.*

250. ROMANES, Dr.: Professor of Science. A native of Berwick, after studying in Edinburgh

University, Dr. Romanes graduated as Doctor of Science at the early age of 21, and for a time joined the teaching staff at Clifton College. From thence he was appointed by the Government to the then newly created Lectureship of Science at Rangoon High School. During the period of nearly eleven years that he held that office, Dr. Romanes prosecuted his scientific researches unremittingly. In the campaign that ended in the annexation of Upper Burmah, Dr. Romanes was attached to the staff of General Prendergast, the commander-in-chief, and gained much reputation for his personal bravery in endeavouring to explore the mineral wealth of the country. On the eve of starting for Europe, when he had been nearly eleven years in India, Dr. Romanes was attacked by cholera in its worst form, and carried off by cholera with startling suddenness at the early age of 35. He was born in 1854, and died in 1889.

251. RUNCIMAN, DAVID, D.D.: Church of Scotland Divine and Author. Born towards the end of the 18th century at Wanton Walls, Lauder. He was educated at Lauder Parish School and Edinburgh University, and licensed to preach by the Lauder Presbytery, 1826. Ordained minister of Hope Park Church, Edinburgh, in 1829, he was translated to St. Andrew's Parish, Glasgow, 1844, became D.D. in 1849, and died before 1872. He published a "History of St. Andrew's Church," and other works.

252. RYMOUR, or RYMER, THOMAS: Poet, of Ercildoune, Father of Scottish Poetry. Supposed to have been born about the end of the 12th century at Earlstoun. By others his birth has been put conjecturally at 1219. Little or nothing is known definitely about his family or writings. Robert de Brunne, an English writer contemporary with the Rhymer, makes mention of him as the author of the metrical romance, "Sir Tristrem," an Arthurian legend, that has been republished by Sir W. Scott in 1804. But Thomas is best known to the public as a seer, and numbers of his alleged prophecies are still current in different parts of Scotland. These "Prophecies" were first published in Latin and English early in the 17th century, but had been previously referred to by Barbour, Wyntoun, and Blind Harry. He has sometimes been called Thomas Learmont; but this is a mistake, as the earliest name by which he is known is Thomas of Ercildoune; while a charter, granted by the poet's son and heir, speaks of that person as "Filius et haeres Thomae Rymour de Ercildoune." It seems evident, therefore, that the family name was Rymour. This name seems to have been common in the South of Scotland and North of England, and instances of its occurrence are given in the Biography of the Poet, contained in "Lives of Scottish Poets," published by the Society of Ancient Scots in 1821. At the west end of Earlstoun used to stand the Rhymer's Tower, and its ruins are still pointed out. In the front wall of the village church there is a stone with this inscription:

"Auld Rymer's race
Lies in this place."

For notice of the Rhymer's life and work, see "Lives of Scottish Poets," Vol. I.

253. SANDERSON, JAMES: Weaver Poet. Native of Earlston. Born in 1788, died in 1864. For an interesting sketch of the life of this village sage, see "Crockett's Minstrelsy of the Merse," who also gives several favourable specimens of his multifarious poetic work.

254. SCOTT, HUGH, OF HARDEN: Agriculturist. Grandfather of the present Lord Polwarth. He is noted for the attention he paid to the improving of the breed of sheep. In particular he is remembered as having greatly improved the Leicester breed about the beginning of the 19th century. See *Dundee Advertiser*, 1st January, 1901.

255. SCOTT, WALTER H., 6th LORD POLWARTH: Public Man. Born in 1838. This estimable nobleman, who takes a deep interest in religious movements, and sometimes acts as an evangelist, has been Lord Lieutenant of Selkirkshire from 1878, is Convener and Deputy Lieutenant for Roxburghshire, and a County Councillor for Haddingtonshire. Lord Polwarth is an elder of the Church of Scotland, and often attends the General Assembly.

256. SHIELD, GEORGE: Ornithologist. One of the founders of the Berwickshire Naturalist Field Club, a native of Tweedmouth, born in 1804, and died in 1880. He was bred a tailor, but settled in Wooler as a clothier. In 1844 he retired from business, and devoted himself to ornithology, especially that of Northumberland. He was also given to theological inquiry. For sketch of contributions to science, see "Proceedings of Berwickshire Naturalists' Field Club."

257. SHIELS, WM., R.S.A.: Animal and Subject Painter. A native of Berwickshire, where he was born in 1785, this artist, who was of some note in his day, exhibited his pictures both in London and Edinburgh. He survived till 1857.

258. SHORESWOOD or SHERSWOOD, GEORGE: Bishop of Brechin, Chancellor of Dunkeld and Secretary to James II. This prelate was a son of the proprietor of Bettshiell or Bedshiel, Greenlaw. Being bred a churchman, his first station in the Church was rector of Culter, 1449. He is described as "a learned and mettled man," on which account the King made him first one of his clerks and afterwards his secretary. In 1453 he was made Chancellor of Dunkeld, and in 1455 was promoted to be Chancellor of Scotland, and he held the office till the death of the King in 1460. He was consecrated Bishop of Brechin, 1454, but seems to have died in 1462. See Black's "History of Brechin," p. 309.

259. SINCLAIR, GEORGE: Botanical Author. Born in 1786 at Mellerstain, Smailholm. Son of the gardener at that mansion house, and bred to his father's profession. Originally in the service of the Gordon family, on the marriage of Lady Georgiana Gordon to the Duke of Bedford, he became, in 1803,

gardener at Woburn Abbey. By the instructions of the Duke, and under the direction of Sir Humphry Davy, he conducted a series of experiments, the results of which were embodied in the costly folio, "Hortus Gramineus Woburnensis, or An Account of the results of Experiments on the Produce and Nutritive Qualities of different Grasses and other Plants used as the Food of the more valuable Domestic Animals," 1816. The basis of these experiments was formed not by the actual feeding of cattle, but by the chemical process (recommended by Sir H. Davy) of extracting by the action of hot water the soluble portions of the respective grasses, as these soluble constituents formed the bulk of the feeding material. This, of course, was not an absolute test, but as a comparative guide it had, and has since had, a material value. After having for 17 years superintended the garden at Woburn Abbey, Sinclair, about 1824, entered into partnership with Messrs. Cormack and Son, Nurserymen and Seedsmen, New Cross. In 1824 he became Fellow of the Linnæan Society and of the Royal Horticultural Society. He died in 1834. Sinclair's great work has been republished in 1824, '25, '26, and '69. It was also translated into German. Sinclair edited the "Hortus Cantabrigiænsis" of James Donn, the "Essay on Weeds" of James Holdich (1825), and a "Treatise on Useful and Ornamental Planting," published by the Society for the Diffusion of Useful Knowledge.

260. SMALL, JAMES, OF ROSEBANK: Mechanician. Improved the manufacture of ploughs, &c. A native of Berwickshire, young Small, who possessed much mechanical skill and ingenuity, set himself to improve the style of plough then in use, and was very successful. He had spent some time in England for improvement on his craft, and on returning to Berwickshire in 1764, he began from certain models that came to his hand to develop a better and more serviceable plough than any then in use; and, about 1766, he improved on a plough that had been introduced by an itinerant English maker—Lammas—about 60 years before. The merit of the young craftsman becoming soon known to John Renton, Esq., of Lammerton, that gentleman settled him at Blackadder Mount, Edrom, erected there all necessary buildings for carrying on the manufacture of ploughs, carts, &c., on a large scale, and provided the needful credit. Small continued many years in this place in extensive business. His ploughs especially were much sought after, and continue unrivalled to the present time. He made the draught so light that two horses only were required, and so one man instead of three could drive the plough. Besides developing the plough, Small made material improvements in the construction of harrows, rollers and fanners, or winnowing machines. He also published a "Treatise on Ploughs and Wheel Carriages," 1784. I have seen it stated that in his latter days he was reduced to poverty, and might have perished from want but for the beneficence of Sir John Sinclair, Bart.

261. SMEATON, GEORGE, D.D.: Professor of Exegetical Theology, New College, Edinburgh, and

Author. Dr. Smeaton was born at Greenlaw, Berwickshire, and trained for the ministry in the Church of Scotland. He was ordained minister of Morningside Parish Church in 1839, but afterwards had a charge at Auchterarder. He came out at the Disruption in 1843, and in 1853 he was chosen to fill the chair of Exegetical Theology in Aberdeen Free Church College. Four years later he was transferred to the corresponding chair in New College, Edinburgh. Dr. Smeaton belonged to what was called the Constitutional party in the Free Church; but took no active part in the Presbytery or Assembly on Church matters. He was in no sense a public man, and was of rather a retiring disposition, although ever ready to give valuable counsel to those by whom it was sought. He was a great exegetical scholar, and brought to bear upon his work the result of a vast amount of reading. He published a valuable Treatise on the Atonement, in two parts. The first, "The Doctrine of the Atonement as taught by Christ Himself," 1868, reached a second edition. It was completed in 1870 by "The Doctrine of the Atonement as taught by the Apostles." He also wrote a "Memoir of Alexander Thomson of Banchory," 1869. He was born in 1814, and died in 1889.

Dollar.

W. B. R. WILSON.

"NOTABLE MEN AND WOMEN OF BERWICKSHIRE," No. 241 (Vol. III., 2nd Series, p. 23)—A plea for justice to Stirlingshire, "George Ridpath."—What authority has Mr. Wilson for saying that George Ridpath was probably born in Berwickshire? Does the *Dictionary of National Biography* make the assertion, or is it merely a figment of Mr. Wilson's own brain, deduced from the undoubted fact that the Ridpaths were a Berwickshire family? George Ridpath has long been claimed—at least for more than a hundred years—as a native of Stirlingshire. Is there any proof, or any more ancient statement to put against this claim? Is the denial of it merely based on probability, because the Ridpaths were connected at an early date with Berwickshire? In the second edition of Nimmo's *History of Stirlingshire*, 1817, Macgregor Stirling, the editor, explicitly asserts that Ridpath was born in Stirlingshire in 1663, but in what part of the county he does not say, no doubt because he did not know. The same statement is repeated in the third edition of *Nimmo*, edited by Robert Gillespie, and published in 1880. Dr. Watkins, in his *Biographical Dictionary*, of date 1807, makes the same assertion respecting Ridpath, and gives as his authority a *General Biographical Dictionary*, published in London in 1798. It appears, therefore, that the tradition, or whatever we choose to call it, of Ridpath being a

Stirlingshire man has been in existence for more than a hundred years. And I submit that Mr. Wilson has no justification, with his mere "seems to have been born," to ignore a tradition of such long standing, thus robbing Stirlingshire for the purpose of enriching Berwickshire. No doubt Macgregor Stirling has fallen into error in some respects in what he says regarding Ridpath. The burning of the Pope's effigy at Edinburgh he puts in the year 1686. Yet from other sources it is perfectly clear that the real date was 1681. Even the year of Ridpath's death, correctly given by Mr. Wilson as 1726, appears as 1717 in Nimmo's *History*. Yet these errors notwithstanding, it need not and ought not to be denied that Macgregor Stirling, on the whole an exceedingly accurate editor, and one far in advance of his time in his care to verify facts, must have had some authority for claiming Ridpath as a native of Stirlingshire, and giving 1663 as the year of his birth. Ridpath was a sturdy upholder of Presbyterianism, about whom far too little is known in the present day. He was not only a voluminous writer, as Mr. Wilson's notice shows him to have been, but a man also of varied attainments, a person of considerable influence both in the political and ecclesiastical world, and an intimate friend of Wodrow the historian, to whom Wodrow was not ashamed to acknowledge indebtedness for much helpful advice given in the writing of his *Church History*. He is called "a youth of promising genius" while studying at the university, and appears to have been of a modest and unassuming disposition—if only people would have left his convictions and predilections alone. "This gentleman," says Wodrow, "is so well known since the happy revolution by his appearances in favour of his country and mother church of Scotland, and his suffering for his steady adherence to the Protestant succession, when in the utmost hazard, that I need say nothing of him. His modesty is such as, though I sought and expected from himself an account of his sufferings at this time [the period of burning the Pope's effigy], in consequence of the friendship he hath favoured me with now for many years, he hath still declined this piece of justice to himself." It is true he possessed an unparalleled vocabulary of vituperation for behoof of those who dared to enter the lists against him. His "Answer to the Scotch Presbyterian Eloquence" is not a book adapted for the perusal of "the young person," being plain-spoken to a degree that borders on, if it does not actually overpass, the limits of decency. In its own way, however, and as a reply to a clever, but scurrilous and

unseemly publication, the cumulative force of its facts and arguments and vituperative epithets is literally overwhelming. But, on the whole, after reading it, one feels glad to have Wodrow's assurance that the author was a man of modesty and propriety. About the trenchant vigour of his style and his prowess as a controversialist, there cannot be the slightest doubt. Some of his productions have been attributed to Fletcher of Saltoun, and one, at least, to Daniel Defoe. We prefer, on the authority of Halkett and Laing (*Dictionary of Anonymous and Pseudonymous Literature*) to regard them as the work of Ridpath. But be the truth on the point what it may, the mere fact of such confusion having arisen is amply sufficient to prove that Ridpath was no journalistic penny-a-liner, but a writer who could use the English language as pointedly and powerfully as the very best writers of that not unfruitful period.

Stirling.

WALTER SCOTT.

THE KELPIE'S NEEDLE.—Between Ballater and Dinnet Bridge there is in the middle of the Dee a large, dark diorite (heathen) stone, with two white veins, apparently quartz, but perhaps felspar. It rests on a broad base, and sand and stones passing over it have worn a deep trough through the middle, so that it has a cross section like J. The higher limb has a water-worn perforation, about 18 inches in diameter, whence it gets the name of "Kelpie's Needle." Near it are the ruins of a chapel erected for the convenience of the parishioners of Tullich, on the south side of the Dee, who were often unable to cross the river to reach the church on the north side. The ruins are on a piece of ground now surrounded by the river, but the church was accessible from the south side when it was built. Thus the stone had been formerly more under observation than it now is. Similar virtue is believed in some quarters to flow from passing through the eye of the needle as from reclining in the "Bed of Honour," a rocky bed-like place on the bank of one of the Killarney Lakes. Legend says that a noble lady passed through it for a purpose, which, however, was not fulfilled; but, having been told that it was necessary to go through in the same direction as the river flows, whereas she had gone against the stream, she tried it the other way, not without some result. It may not have been *propter* but it certainly was *post*.

JOHN MILNE.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE (V., 20, etc.)

(Continued from Vol. III., 2nd S., page 26.)

1845. *The Grange Magazine*: a series of papers in prose and verse by the pupils of Grange School. 16 pp., 8vo. Edinburgh: R. Grant & Son, 82 Princes Street. Printed by the University Press, Edinburgh, and after No. 10 by Stevenson & Co., 32 Thistle Street, Edinburgh. The bound copy of Vol. I. (12 Nos.: were there more?) bears the following dedication:—"To James Cowan, Esq., LL.D., the surest friend of the *Grange Magazine*, the following pages are dedicated by his respectful pupils, the Editors." A second edition of Vol. I. was published. Almost every number had an editorial. No. 1 said:—

"In simple phrase, the new-fledged spirits of the Grange are anxious to make trial of their powers, and this little volume is intended for the depository of these essays. It will embrace every species of composition and the production of every gradation and diversity of intellect, blending, we trust, in not unpleasing variety the narrative and didactic, the argumentative, the humorous and the pathetic, rejecting only what is light without wit or ponderous without solidity."

The editorial in No. 11 was specially jubilant, and justified its joy to any objector thus:—"Let him consider that with No. 10 the *Grange Olio* expired: with No. 10, too, *parvis componere magna*, the far-famed *Elonian* ceased to exist." This *Grange Olio* is evidently another magazine connected with the same school. The *Grange Magazine* was a very able effort considering the status of the contributors. It contained the usual *jeux d'esprit*, &c., of such magazines.

1845. *Hogg's Weekly Instructor*. No. 1, Vol. I. Saturday, March 1, 1845. 16 pp., 4to. Price 1½d. Printed and published by James Hogg, 122 Nicolson Street, Edinburgh. Three series were issued—1845-8, 1848-53, and 1853-6. With Vol. I. of the second series the title and date were withdrawn from the top of each weekly number, on the ground that they "give the work, when bound up in a volume, a detached and somewhat ephemeral appearance." With the second volume of the same series the word "weekly" was dropped, and the publication became a 1/- monthly of 120 pages and over. The third series appeared in 8vo., with double columns to the page—some-what after the style of *Blackwood*. In 1856 the name was changed to what Professor Masson calls the "more appalling one of" *Titan*: a monthly magazine. Conjoined series. Continuation of *Hogg's Instructor*. On the title page appeared the extraordinary motto or explanation, "Titan—a son of heaven and earth." At the same time the number of pages was increased. Under this name it was issued to at least 1859. Did it last longer?

No. 1 contained a long article entitled "Thoughts at Starting," in which the intentions of the pro-

jector were set forth. Its general basis was stated thus :—

"The *Instructor*, though not strictly religious in its character, had its origin, we are not ashamed to confess, in religious feelings and motives."

and

"Our desire is to give to our weekly periodical literature a healthier tone by a recognition in its pages of the great truths of the Christian religion."

The articles themselves were of a miscellaneous description. Fiction occupied a prominent place. "Short chapters" were given on popular science, and biographical sketches were a special feature. These last were, in some of the earlier volumes, illustrated with steel portraits. Notices of books were short and pithy. "All politics shall be kept in abeyance"—a perhaps not unwise resolution when Chartism was becoming so prominent. Many of the articles were selected from other periodicals and from books. As the journal grew older, the contents became heavier and less popular.

The founder of the *Instructor* was James Hogg, a Scotsman, who died as recently as March, 1888, at St. John's, Kent. He had a long connection with the Edinburgh Press. Apprenticed as a printer in the office from which was issued the *Edinburgh Advertiser*, he later served in turn in the printing establishments which sent out the *Scotsman*, the *Edinburgh Review* and the *Caledonian Mercury*. Later he started business on his own account, and was subsequently joined by his two sons, James and John, to form the firm James Hogg & Sons. The firm ultimately migrated to London, where it was dissolved in 1868. In 1862 the sons founded *London Society*, which in their hands reached a great circulation. Hogg seems to have been an amiable character. Thomas Aird, the poet, spoke of him as "good, prim, narrow, strait Mr. Hogg."

The immediate reason for the appearance of the *Instructor* was a temporary eclipse which had come to the popularity of *Chambers' Journal*. It had given great offence to the working classes of Edinburgh by its attitude towards Labour, and Hogg considered that there was room and opportunity for a rival journal conducted on much the same principles. From the first the *Instructor* took a high place. Immediately after its start Gilfillan declared that it was "prodigiously popular," and, "in proportion to its age, selling well." At the close of Vol. I. the conductors announced that they had received "encouragement much greater than we anticipated." Within a few numbers from the start payment was regularly made to contributors—at the rate of 10/- per page. "Mrs. Crowe got £5 for her first tale in it"—a serial entitled "The Sailor's Wife, or the Triumph of Honesty." The *Instructor* was largely read by the middle classes throughout the country, and, it is said, had the honour of being patronised by Queen Victoria.

The contributors included some well-known names—*e.g.*, Sydney Dobell and Alexander Smith,

whose reputation is at this moment reviving. George Gilfillan wrote for it from the beginning, and Hogg was always proud of having such a literary stalwart on his staff. Gilfillan's articles at first were mainly general in subject, Hogg receiving only part of his work.

"Of all this periodicalising," says Dr. Watson in his "Life of Gilfillan," "there is nothing more remarkable in its way than the scattered series of papers called 'Bundles of Books' done chiefly for *Hogg's Instructor* from 1847 onwards. They were short reviews of books and pamphlets sent to Gilfillan for his notice, and as one comes upon them in the pages of the magazine they never fail to give a keen sense of intellectual power and verve."

Perhaps, however, *Hogg's Instructor* will be best and longest remembered for its connection with Thomas De Quincey. The opium eater had been contributing for many years to *Blackwood* and *Tait*, but these magazines began to lose hold upon him. He then turned to *Hogg*. Professor Masson suggests that De Quincey was influenced "by a wish to have a weekly periodical at hand for the reception of smaller odds and ends from his pen." Whatever may have been the reason, *Hogg* continued to be the only magazine for which De Quincey wrote up to his death, in 1859. The publisher has left on record an account of his first meeting with his eccentric contributor :—

"It was in the autumn of the year 1849 that I first saw Thomas De Quincey. At that period much of my time was taken up with *Hogg's Instructor*, and, owing to an accident that had occurred in our printing office, we had partially betaken ourselves to temporary and somewhat out-of-the-way premises at Canonmills, in the vicinity of Edinburgh. As I was attending to some matters in this office, I was informed that a gentleman urgently wished to see me. Going down, I was confronted by a noticeably small figure, attired in a capacious garment which was much too large, and which served the purpose of both undercoat and overcoat. Although I was well acquainted with the fame and writings of Thomas De Quincey, and had read accounts of his personal appearance, the figure now before me failed to realise the idea I had formed of the English Opium Eater. It was some time before the extreme refinement of the face was noticed—not, indeed, till the voice, gentle, clear and silvery, began to be heard. . . . With an air of quiet good breeding, he told me who he was and the object of his visit, which was to offer me an article for the *Instructor*. He expressed his satisfaction at the manner in which that work had been conducted; said he was pleased with its non-political and non-sectarian character; and, if there was any vacancy on the staff, he would like to become an occasional contributor. I was pleased at the offer of the services of so distinguished a writer. The contribution which he had brought with him was forthwith drawn from the capacious inner pocket of his coat, but before being handed to me, I was surprised and amused at a small hand-brush being drawn from the same receptacle and the manuscript carefully brushed before it was handed to me. This operation was one which I afterwards found that he invariably performed."

The connection thus formed continued most pleasantly. Among his more notable articles were "Professor Wilson," 1850; "Sir William Hamilton," 1852; "California," 1852; "China," 1857. Hogg became the publisher of the first collected edition of De Quincey's works.

I have been able to discover only two of the editors of the *Instructor*. The third series was published under the care of Rev. George Wright, a

man whose career was very varied. Born at Leith, of Secession parents, he was trained for the ministry in the Secession Hall, but ultimately became an Independent. He held charges at Portobello and Haddington, and subsequently emigrated to Australia. He made great exertions to increase the influence of the *Instructor*, and attracted to it several young writers of ability. In its last days, when its name was the portentous one of *Titan*, the *Instructor* appears to have been under the editorial supervision of one of Hogg's sons. Several peculiar features had been added—e.g., "*Titan's* Pulpit"—a quotation from some well-known ecclesiastical or religious writer, printed in black letter. A lighter element was also introduced of the "varieties" type, and a supplement, called "The Month, a social, aesthetic, and chronological indicator," was for some time published. The changes did not commend themselves to Gilfillan, who wrote to Aird:—

"I don't comprehend young Hogg. . . . He is ruining *Titan*. The last number [July, 1857] is a piece of soap-suddism from beginning to end. He takes no advice, and is wrapt up in his own self-sufficiency. I am much disposed to cut him."

For at least two years more the magazine continued to be issued, but it was ultimately withdrawn, after a career which, on the whole, was extremely honourable.

1845. *North British Express*. This weekly newspaper devoted itself to the advocacy of Chartism, Repeal, Rights of Labour, &c., and claimed to be "the only democratic newspaper in Scotland." The editor was the Rev. William Hill, whose name was connected with the well-known *Northern Star* of Newcastle—the journal of Feargus O'Connor, which was then having an almost unprecedented circulation. Hill was a noted Chartist, and after being tried and convicted for sedition at York, managed to make his escape, and settled in Edinburgh as an accountant.* He soon gathered round him a number of men like-minded with himself. He had as his sub-editor Henry Rankine, an upholsterer, and a committee of management, consisting of Robert Cranston (afterwards a baillie of Edinburgh), John Adair, John Eckings, Alexander Elder, John Grant and Robert Hamilton. The publisher was Archibald Walker. At first the *Express* was printed by John Harthill; afterwards it passed into the hands of Robert Tofts, whose printing establishment was in Carrubber's Close, off the High Street. The publishing offices were in the High Street.

As the Chartist agitation increased, the conductors of the *Express* became more and more prominent. Grant and Rankine frequently took the chair at Chartist gatherings, and the committee of the Edinburgh Chartist Association held its

meetings in the office of the *Express*. All this brought the journal under the suspicions of the police. On Wednesday, July 27, 1848, they raided the premises, and the whole documents, books, correspondence, &c., of the paper were seized. Grant, Rankine, Hamilton and Cranston were arrested for sedition, the charge against Cranston being ultimately abandoned. It is perhaps noteworthy that two flags belonging to the body of United Irishmen were found on the premises. The office remained closed on Thursday, but the usual weekly issue of the *Express* took place on Saturday. In November the prisoners were tried before the High Court, and in spite of the able defence of James Moncrieff, afterwards Lord Justice Clerk, they were found guilty and sentenced to four months' imprisonment. "On their liberation," says Mr. Norrie, "the publication of the *North British Express* was discontinued." After engaging in the printing trade in Edinburgh for a time, Hill removed to London in 1856.

[It is perhaps worth noting that the Edinburgh Press reporters met when these Chartist prosecutions were taking place, and solemnly protested against being called as witnesses at the trials. They maintained that it was unfair to ask them to testify to seditious language used at meetings at which they were present in their official capacity only.]

NOTE.

In placing De Quincey among the contributors to the *North British Review* I relied chiefly on Professor Masson's statement in his *Life of De Quincey*, in the "English Men of Letters."

"The *North British Review* is said to have counted De Quincey among its contributors." p. 113.

Perhaps I should have qualified the insertion of De Quincey's name with "(?)." In this connection I have the following from Dr. Robertson Nicoll of the *British Weekly*:—

"Is there any authority for saying that De Quincey contributed to the *North British Review*? That he promised to contribute I have no doubt, but I don't know of any article that is his. The contributor who made the most impression in the early days was Isaac Taylor, but his article on Chalmers gave great offence. The best days of the *Review*, so far as its literary quality was concerned, and also, I believe, circulation, were those when David Douglas was editor, at least the first few years of his editorship. It was really very good then. The few numbers published by Lord Acton were full of the very best matter, but hopelessly above the popular taste."

W. J. COUPER.

United Free Church Manse,
Kirkurd, Dolphinton.

LITERATURE.—It should have been observed in our notice of Mr. Inman's book, *Domesday and Feudal Statistics*, that the publisher is Mr. Elliot Stock, 62 Paternoster Row.

* I am indebted to Mr. Jas. Wilkie, Edinburgh, for some facts concerning this newspaper.

BYGONE DAYS AT ABERDEEN UNIVERSITIES.

STUDENTS' RIOTS IN 1659.

1659, December [between the 14th and 21st]—“Since the purest truth, running through the muddy channels of popular report, cannot but contract soil, and, being delineated by the unskilful pencil of vulgar fame, doth oftentimes degenerate from its genuine nature; wherefore, that the world may be undeceived and all mistakes obviated, we have judged it expedient to present to public view with our mourning pen a full and real relation of those deplorable accidents fallen out betwixt us and our neighbour college, rather to be rolled up in the dark veil of everlasting silence than to be presented on a Christian theatre.

“The source and fountain of these our mischiefs is this; there were some three or four young men who were students the last year in the New-town college, who because of their relations with us and their Regent's absence and other pressing reasons did willingly stay at our college, being directed hither by their friends judging it their greater advantage, but the masters of the other college—as if this were not most familiar unto themselves, which we do not disapprove, since gentlemen are free and at their parents' disposal—did much cry out, condemning this as a vice in us which their practice shows they allow as a virtue in themselves, and to reduce their former scholars they fell upon most absurd and base practices. Some of their masters, engaging their students in the quarrel, did most frequently come, attended with troops of them, both to our college and town, upon the least information of any scholar's arrival, either to take them away by persuasion or force. In this they were so impudent that they were not ashamed to dacker* in search of them the taverns and stables of our town.

“Neither here resting, upon the eighth of this instant December a multitude of their students with their porter—at whose persuasion we spare to speak—about three or four hours in the morning did surprise a student of [ours] lying in the town and violently carried him with them, but how soon he was free of safe keeping did of his own accord most speedily return again, a symptom that his stay with us was not by constraint. The New-town students, perceiving their captive to be gone, did in tumultuating manner come towards our college, whereof some six or eight did enter, demanding

that the boy—since he wanted parents—might be made to declare before them whether it was his own desire to stay or to return where he was, else would they again take him by force. These their foolish threats, though we little regarded, yet since it was also the earnest desire of Principal Moor and Mr. John Forbes, Regent, their masters, that their students might be humoured, we, studious of peace, condescended to them, and in the presence of these masters the boy declared that it was his desire to stay in our college. Yet this did not quiet their distempered minds fraught with fury and diabolic madness, but they further desired that the boy might be carried to their college, there also to declare his mind, which unreasonable suit their masters, more studious to please their scholars than to keep their authority, also pressed, though they confessed their satisfaction with what was already done. We, that it might be demonstrated to the world how zealous we were that a good understanding might be kept betwixt the students of both houses, and that gentlemen's sons—whose safety is to us our own life—might not incur any inconvenience, did so much deny ourselves as to grant them this also, yet the boy, as before, so now did still testify his ardent desire to be with us, so that now again it may appear how little credit ought to be given to the calumnies of the masters of our neighbour college, who gives us out to the world to be violent takers of their scholars. Here it is to be observed that our students—though they wanted neither numbers nor courage not only to repulse the injuries and affronts of a part, but of their whole college—yet such was their goodness and reverence to their masters, that crossing their youthful humours, at their desires and commands they opened not their mouths; an expression of more nor ordinary grace and obedience.

“After all which, upon the twelfth of this instant, we commissioned two masters to enquire of their principals if they had animadverted upon the insolencies of their scholars and to desire in times to come that all such provocations and grounds of offence might be obviated; but it was returned that as yet nothing was done, neither afterwards—notwithstanding of their promise—did they call to an account the seditious authors of their former wrongs. This their omission of discipline doth sufficiently declare either a want of authority—no small defect in a master—or that which is worse, a connivance and secret approbation of their scholars' doings, by which they have animated them to further folly and prodigious attempts even practiced, not in any age to be

* To search for stolen goods.

paralleled, for upon Wednesday last, being the 14 of this instant, some thirty or forty of the strongest of them armed with batons, iron clubs, dirks and other murdering weapons did surprise our students betwixt seven and eight at night, some at supper, others giving Christian thanks for mercies received, and did with more nor a barbarous cruelty hurt some and wound others, neither did this their diabolic fury cease from raging, while our scholars more frequently convening repulsed the same and turned them home. Those horrid riots and unheard of home-suken,* more beseeing infernal furies than Christian students, we have most seriously represented to the civil magistrate, entreating for such redress as law and the gravity of the crime doth require. All the ground alleged for these murdering acts and cruel massacres is this which followeth :—

“There was a scholar, who was our own the former year, who at his coming from home was somewhat of mind to go to the New-town college, but afterwards animadverting that this could not be done but by the loss of his friends’ countenance and favour, he suffered himself easily to be persuaded by some of his con-disciples and cousins to return to us again, which he did perform before he either entered their town or college. If this be a wrong not to be redressed but by blood and wounds the criminal judges shall determine, neither shall we spare expense nor labour in prosecuting this so monstrous a villainy, while such condign punishment be taken as may be satisfactory to the injured and deter the wicked from the like undertakings in after times. Thus have we plainly and with what brevity we could given a true and faithful narration of the rise and progress of those tragical accidents that our innocence may appear, that neither we nor our students be stained by sinister information with the foul spots of so horrid facts and crimes.”

(Signed) MR. JO. ROW [Principal of King’s College].
 PAT. SANDILANDS [Sub Principal].
 W. JOHNSTONE }
 AN. MASSIE } [Regents].
 GE. GORDONE }

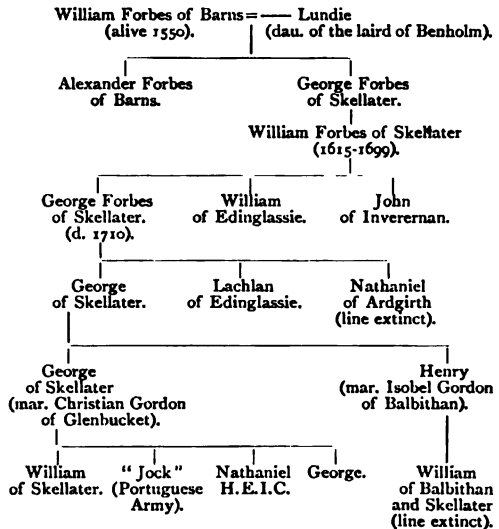
From Report on MSS. at Littlecote, Co. Wilts.
 (Hist. MSS. Commission).

* Or hame-sucken, the crime of assaulting a person in his own house.

GENERAL “JOCK” FORBES OF SKELLATER.

MR. MURRAY ROSE has come across two interesting references to the famous Portugese General, “Jock” Forbes of Skellater, in the Domestic State Papers at the Record Office (George II., bundle 128, No. 36).

The pedigree of the Skellater family has yet to be written. There are a few notes on it in Dr. Temple’s *Thanage of Fermartyn* (pp. 351-2), and a very inaccurate account of “Jock” in the *Dictionary of National Biography*. The late Mr. Troup, who left a large collection of papers on the Forbeses, traced the Skellater family to the cadets of Brux. Part of his deduction runs as follows :—



Dr. James Neil, the medical officer at Warneford Asylum, Oxford, has compiled a life of “Jock,” but it unhappily is still in manuscript. “Jock’s” mother was Christina Gordon, a daughter of the Jacobite general, John Gordon of Glenbucket (who died in 1750). Her sister, Isabella, married Donald Macdonell II. of Lochgarry, who was, I think, the father of the John Macdonell mentioned in the following documents :—

At Edinburgh, 23 day of Sept., 1754.
 In presence of David Inglis, Esqr., one of the present bailies of Edinburgh, compared John Macdonald, son to Donald Macdonald of Lochgarry, second Captain of Grenadiers in the Regiment of Foot in the service of the French King, commanded by the person commonly called Lord Ogilvie, who, being examined, declares that he has served in that

regiment since the year 1747. That about the tenth of this month, as he had leave of absence, he embarked, in company with Lieut. John Forbes of the same Regiment, on board a sloop belonging to Holy Island, commanded by one of the name of William Allan; that about the 15th or 16th they landed at Berwick, and from thence took shipping for Leith on board a vessel belonging to Limekilns, commanded by one Clerk. That this vessel put into Kingstown, where the declarant and Lieut. Forbes come on shore on Sunday last, and having come over this morning they had both of them waited on General Bland. That each of them have leave of absence for eight months. That the intent of their coming over was to see their friends, and to transact some private affairs. That they were charged with no letters whatever to any person in this country, and that no other passengers came with them.

(Signed) JOHN McDONALD.
DAVID INGLIS, Bailie.

Compared also the before mentioned Lieut. John Forbes, second son to George Forbes of Skellater, who declares as to the time of his service, the intent of his coming to this country, and his having no letters to any person whatever in the same manner as is mentioned in Captain Macdonald's foregoing declaration.

(Signed) JOHN FORBES.
DAVID INGLIS.

My Lord:—Two officers in the French King's service arrived here yesterday from France. I had them immediately carried before a Magistrate and examined, and find the one of them to be the eldest son of Macdonald of Lochgarry, who is attainted of high treason for having been in the late rebellion, and is now a Lieut.-Col. in Ogilvie's Regiment, and that this young fellow is a Captain in the said corps. The other's name is Forbes, and is also a Lieutenant in Ogilvie's. He is the son of one Forbes of Skellater, who has a small estate in this country, was a Lieut.-Col. in the late rebellion, and was neither attainted nor excepted. I have taken bail for each of their appearance at any time within eight months if called for, they being, as they say, to stay for that time in this country, which was all in my power to do in relation to them as the law seems to stand at present. I shall take care that their conduct is strictly watched during their stay here, as they very probably have some scheme in agitation for carrying recruits to France. Enclosed I have the honour to send your Lordship a copy of their declaration.

I am, etc.,
HUM. BLAND.

Edinburgh, 24 Sept., 1754.

"Jock" Forbes was Commander-in-Chief in Portugal, Knight Grand Cross of the Order of St. Bents d'Aviz (the highest order in Portugal), and Knight Grand Cross of the Order of Charles III. of Spain. These honours were conferred on him for defeating the French army at Catalonia. "Jock" accompanied the King of

Portugal to the Brazils, where, as Governor-General, he died. Hugh, Duke of Northumberland, who acted as "Jock's" A.D.C., and distinguished himself by his gallantry on the field, sent a diamond star and badge of the Order of Charles III. to "Jock." It cost 1500 guineas.

"Jock" Forbes married Donna Anna de Almeyda, and had three daughters. The first, Maria Christina, married General Fraser of Fraserfield. Her daughter married Count Henri de Bombelles, one of whose sons was tutor to the unfortunate Crown Prince Rudolph of Austria. The second and third daughters married respectively M. M. de Albarguerque and Don M. de Mello, both Portuguese noblemen.

Lord Esher (in Burke's *Peerage*) claims to be the "legal representative in England of the family of Forbes of Auchernach, Aberdeenshire;" his great-grandfather, Joseph George Brett, of Grove House, Old Brompton, having married, as his first wife, Isabella Maria Christiana, daughter of George Forbes of Benby, son of Nathaniel Forbes and Isabel Stewart of Drummies. J. M. B.

THE August number of the *Genealogical Magazine* (Elliot Stock, London) is full of interest. To the claim of Lord Mowbray and Stourton to the Earldom of Norfolk fifteen pages are devoted. Other articles, such as the recent trial of Lord Russell, and the Royal descent of the Arnolds of Rugby are very readable.

BOOKS OF PIETY IN THE 18TH CENTURY.—In November, 1769, the Rev. John Bowie, Dolphinton, disposed and mortified the lands of Stoneypath, Dunsyre, Lanarkshire, to the minister and kirk session of Dolphinton, for behoof of the educational interests of the parish. One of the provisions assigned 50 merks a year for all time coming to be devoted, at the discretion of the session, either to the poor or "to be laid out for buying Bibles, Confessions of Faith, Mr. Willison's Catechisms, and Guthrie's Trial of a Saving Faith in Christ, or some such books of piety and devotion, and such books to be distributed to poor scholars resorting to the said parish school for the time, as an encouragement to them to prosecute their studies and improve their minds." The clause is interesting as showing the kind of books likely to be held in esteem by the pious at the middle of the 18th century.

CORSON CONE.

MAISTIR : LANT.—Most elderly persons must be aware that in the last century a certain ammoniacal domestic liquor was, under the name of "Maistir," used in high blanket washings at spring cleanings, when a fire was kindled outside at a place called a luncart, near a burn or a well. Soap was dear, and soda was considered bad for yellowing white woollen goods, while this liquid was cheap, and supposed to be safe. Some may also know that, under the name of Lant (? from Fr. *lavant*), it was used by ladies for washing the hands, and especially the neck and face; but probably few have heard that it was used in baking loaves of bread, to render them spongy and porous. In the oven all trace of ammonia vanished, and there was nothing about the bread when it came to table to excite suspicion as to how it was raised.

J. M.

INTERESTING DISCOVERIES.—Mr. Abner Frogatt recently discovered on his farm of Ringstones, between Hayfield and Glossop, on the Yorkshire moors—

1. A large stone chair, which, it has been conjectured, was used by the Druids, who had a temple here. It was found while cutting a trench for draining purposes.
2. A still more valuable discovery was made close by, in the shape of a very fine stone Celtic axe, in an excellent state of preservation. It is considered the finest specimen ever found in the Peak. Many visitors are now attracted to the spot, which is only a stone's throw from the famous "Robin Hood's Picking Prods."

J. F. S. G.

AN IONA RELIC IN IRELAND.—In the churchyard at Cloncha, Co. Donegal, there is a quaint old slab, having an inscription indicating that it was cut in memory of "MAGNUS MAC ORRISTAN OF THE ISLES." It has often been referred to by antiquaries, and it is surprising to find such a stone in Donegal. The numerous slabs of kings, nuns, abbots, and other ecclesiastics at Iona are not on the individual real graves, but are railed in compartments. So far so good, otherwise the cupidity and other accomplishments of tourists would long ago have left few to remain. Indeed, Iona furnished a handy quarry for adjacent natives to fetch slabs which covered the tombs of kings and religions to be placed on the modern graves of weavers and other craftsmen. This slab at Cloncha probably was brought over as ballast from Iona.

J. F. S. G.

Queries.

123. GORDON—REID—MACNAB.—Can any reader give me information about the descendants of—

- (1) *Margaret Gordon*, who married — Reid, Aberdeen, and had a son, Henry, who was at Waterloo.
- (2) *Sarah Gordon*, who married Alexander McNab of Westerton, Aberdeenshire.

J. M. B.

124. IS THE SPEY THE SWIFTEST RIVER IN SCOTLAND?—It is the boast of all natives of Spey-side that the river Spey is the swiftest river in Scotland, and, indeed, all works on the topography of this district are not slow to emphasize this fact. In the April number of "The Scottish Geographical Magazine" there appears an article by Lionel W. Hinxman, of H.M. Geological Survey, which brings a great deal of evidence to bear out the fact that the above river is by no means "the swiftest river in Scotland." Perhaps the evidence of a geologist is not so convincing as that of an officer of the Ordnance Survey, but as a rule he has studied the contour of the ground in which he has pursued his geological investigations pretty closely. I shall now quote the paragraph as it appeared in the above-named magazine: "It is a common belief that the Spey is the swiftest river in Scotland. But this statement, which will be found in almost every school geography and guide-book, is not according to facts. The total fall of the Spey from source to mouth is 1142 feet, and less than that of either the Dee or Tay, and is, moreover, very unequally distributed over its course. The lower portion is certainly swifter than that of either of the above two rivers, but a large section of its middle course is comparatively slow, and in places even sluggish in character." Hinxman, after giving some more observations on the river Spey, which are not necessary to detail here, gives a table of the "Fall of the Spey," which will prove interesting, and is as follows:—

	Feet.	Feet.	Miles.
From	1142	to 1000	in 6½
"	1000	" 900	" 2½
"	900	" 800	" 12
"	800	" 700	" 14½
"	700	" 600	" 21½
"	600	" 500	" 7
"	500	" 400	" 6
"	400	" 300	" 6½
"	300	" 200	" 7
"	200	" 100	" 7
"	100	"Sea level"	6½

Craigiebuckler,
By Aberdeen.

SYDNEY C. COUPER.

125. THE BLAIRS OF AYRSHIRE.—I am interested in the family of the Rev. Robert Blair (1593-1666), minister of St. Andrews, and chaplain to Charles I. I am desirous of a full list of his grand-children, especially in the male line, of whom Hugh Blair, the

author of *The Grave*, is one. The biography published by the Wodrow Society mentions one or two, but not all. Where can I obtain this information? Are there any known living descendants? Have the records of the Blairs of Windyedge ever been collected?

64 Walker Street, ROBERT STERLING BLAIR.
Cambridge, Mass.

126. TWO PLACE-NAMES MENTIONED IN SIR WALTER SCOTT'S NOVEL OF "GUY MANNERING," AND OCCURRING NEAR ABERDEEN.—All who have read Scott's novel, "Guy Mannering," will recall the fact that "Donohoe Bertram, with somewhat of an Irish name and somewhat of an Irish temper, succeeded to the diminished property of Ellangowan." Further on in the novel we find that circumstances "rendered the inhabitants of Derncleugh a kind of privileged retainers upon the estate of Ellangowan." Many readers of *S. N. & Q.* may not be aware that two small estates bearing these names occur near Aberdeen, and, curiously enough, beside each other. They are situated between Countesswells and Cults, about a mile from the latter place. I believe that the houses on these estates of Ellangowan and Derncleugh were built by Mr. Fraser, the father of our popular townsman, Dr. Angus Fraser, and in all probability were named by him after the places of the same name which figure so prominently in "Guy Mannering." There is just the possibility that houses did not originally exist on either of these estates, and that they bore the foregoing names at a date anterior to that time. I am not sure whether they would have formed part of the larger estates of Cults, Pitfodels, or Countesswells, when these were "feud off." In these days when Aberdonians are so anxious to make out that our great poets, novelists, and dramatists honoured our "silver city by the sea" with a visit, they might declare that Scott borrowed the names of Ellangowan and Derncleugh from us, and not we from him, but I think that the first explanation is the more probable. If the Ellangowan and Derncleugh of Scott's "Guy Mannering" are the originals, in what part of Scotland are they situated? In the Ordnance Survey map we find that one of these places is named *Ellengowan*, but this is a mere detail. If any of your readers can give me information regarding either, or both, of these places which have been immortalised by Scott, or which are the originals, I shall be pleased.

Craigiebukler, SYDNEY C. COUPER.
By Aberdeen.

127. SCOTCH "HUDIBRAS."—In an old edition of Butler's "Hudibras," published at Glasgow in 1747, with a number of quaint cuts, there is an equally curious introduction by the unknown editor. He gives a life of Butler and praises the "Hudibras" rather extravagantly. To shew its popularity, he says it has been translated into Latin and other languages, and been imitated in many directions. Regarding the latter, he says:—"Afterwards there came out the Dutch and Scotch Hudras, Butler's

Ghost, the Occasional Hypocrite, and some others of the same nature, which . . . deserve only to be condemned *ad ficum et piperem*; or, if you please, to more base and servile offices." Can anyone give any information regarding the Scotch "Hudibras?"

Bearsden.

W. MACINTOSH.

128. PLACE-NAMES OF "THE JOURNAL OF GEORGE FOX."—For purposes of a map to accompany "The Journal," I have been following G. Fox's Journey in Scotland in the year 1657 through Dumfries, Douglas, Heads near Hamilton, etc., to Burntisland, and from the last-named he says, "We passed thence through several other places till we came to *Johnston's*." On being turned out of the town, Fox says, "We were put into a boat with our horses and carried over the water and there left." "Being thrust out of Johnstons, we came to another market-town [un-named]. "We travelled from this town through the country to Leith." I should be very glad to know where Johnstons is situated.

Friends' Institute, NORMAN PENNEY.
13 Bishopsgate Without,
London, E. C.

129. BALLAD, "THE DEATH OF LEITH-HALL."—At page 61 of Peter Buchan's "Gleanings of Scarce Old Ballads," published by D. Wylie & Son in 1891, is a ballad entitled, "The Death of Leith-Hall." The last two lines of verse 11 says—

"His corpse was carried to Aberdeen,
And laid down at Leith-Hall."

Now, according to the information I have received, "Leith-Hall," as he is called, was killed in the "Castle Street of Aberdeen in 1763." The ballad says his "corpse was carried to Aberdeen," and this contradicts the statement that he was killed in Aberdeen. I would be obliged to any of your readers who could explain this ballad more fully. Who was this Leith-Hall? Was he one of the Leith-Hay's of Leith-Hall in Kennethmont?

Aberdeen.

J. A.

Answers.

326. AUTHOR OF QUOTATION WANTED (1st S., III., 61).—The phrase, "Not lost, but gone before," is not found in any old Standard English Writer, though it is met with in recent verses of inferior merit, where it is not an original thought. *Praemissi non amissi*, "sent before, not lost," occurs on a tombstone, of date 1612, to the memory of infants who predeceased their parents. Cyprian, 200-258 A.D., bishop of Carthage, speaking of departed saints, says (in Latin), "We know that they are not dead, but sent before"; and Antiphanes, a Greek writer, who lived 383 B.C., says (in Greek) of deceased friends, "For they are not dead, but have gone on before on the same road which all must take."

JOHN MILNE.

1184. HEYLIN (1st S., XII., 62).—The author alluded to is no doubt Peter Heylin, D.D. (1600-1662). Dr. Heylin was a most voluminous author, and I expect the work called his Geography is really his book, entitled, "Cosmography, in four books, containing the chorographie and historie of the whole world, and all the principal kingdoms, provinces, seas and isles thereof," fol., London, 1666. To this volume an Appendix appeared in 1667, and a new and improved addition was issued in 1703.

W. B. R. WILSON.

1221. THE STANG OF THE TRUMP (1st S., XII., 141).—I have several times heard this phrase used in the sense indicated by "A Reader," and have always understood that it was a figurative expression founded on the peculiarity in the so-called Jew's harp to which he adverts. There can be no doubt that the word *trump* is our Scottish equivalent for Jew's harp. Personally, I have always thought that the word *stang* in the phrase, "*Stang of the Trump*," was intended for "sting." There can be no doubt that in the South of Scotland the Scottish pronunciation of *sting* is "stang." And, as in appearance the tongue of the trump has some resemblance to the sting of a bee, &c., I suppose that fact gave rise to the phrase. Its figurative application, as for instance when it is used, as I have heard it done, to set forth that a certain person in a family, say, *e.g.*, the wife, is the life and soul of the family's success and happiness, arises naturally from the fact that when the tongue of the Jew's harp is broken or spoiled, the ability of the little instrument is destroyed, and it becomes thereafter a soulless, profitless, fushionless, dead thing.

W. B. R. WILSON.

1223. "WEATHER GA" (1st S., XII., 141).—In reference to this word "Ga," which he spells "Gaw," Mr. Bradley, in the *New English Dictionary*, says that it is of uncertain origin, but is perhaps identical with "gaw," Scottice for Gall, derived from O. E. Zealla, a sore on a horse, although, he adds, the sense is not easy to account for on this supposition. The following quotations show the sense in which the word is used in Scotland:—1793, Stat. Acct., Scot., ix., 352, "Gaw is that slit or opening made by a plough or spade in the side of a pond, loch, or stagnated water, by which it is drained off." 1805, R. Somerville, Agr. Surv., E. Loth., 172, "As soon as a field is sown and harrowed, the gaw-furs, as they are provincially called, are neatly and perfectly cleaned." 1812, J. Wilson, Agric., Renfrewsh., 130, "Open drains, called sloped gaws." 1844, H. Stephens, Book of the Farm, i., 779, "In every variety of soil ploughed . . . for winter, care should be taken to have plenty of channels or gaws or grips, as they are usually termed, so as the surface water may find them at every point by which to escape. The precaution of gaw-cutting should never be neglected." *Ibid.*, 854, "The gaw-cuts, small channels cut with the spade, are carefully made through every natural hollow of the ground." 1888, Sheffield Gloss., "Gaw-cut." From Mr. Gibson's description

of the application of the word to a fissure in a peat moss, which may be no wider than the cleft made by a spade, it is evident that in Berwickshire the idea connected with the word is practically the same as it seems to be in other parts of Scotland. It is not so easy to see its figurative appropriateness in the phrase "Weather Ga," quoted by "S." But probably Mr. Gibson's interpretation is as good a one as can be given.

Dollar.

W. B. R. WILSON.

54. LEADING APES (1st S., I., 92; V., 125).—It is not likely that a plain statement will ever be found now of the belief prevalent in the middle ages that women dying unmarried would be condemned to lead apes in hell; yet it may lurk in some of the ponderous old Italian Commentaries on Dante, which nobody reads. All that can be done to answer "T. J. A.'s" question is to bring forward some grounds for the belief, which undoubtedly was held by Christians and Mohammedans, and which underlay the grounds on which Mormons justified polygamy. As Prolegomena, the inquirer should study Gen. i. 22; iii. 15; xxx. 1; Judges xi. 34-40; Ruth iii. 7; I. Sam. i. 11; Isa. iv. 1; Mark xii. 25; Shakespeare—"Merchant of Venice," iii. 1; "Much Ado," ii. 1; "Taming of the Shrew," ii. 1; and Dante's "Inferno," at least the Arguments to the Cantos in Carlyle's Translation. The Jewish Rabbis taught that "Be ye fruitful and multiply" was a command which could not be disregarded without blame, and that "The seed of the woman shall bruise the head of the serpent," was a promise which every Jewish woman should esteem it an honour to have a share in fulfilling. This teaching accounts for what we read of Rachel, Jephtha's daughter, Ruth, and Hannah; and it probably gave rise to the current belief that there was no salvation for a woman but through marriage. The Rabbis also taught that so sacred was marriage that a man who entered into it was purged from all sin. A satirist has pointed out that the only definite thing taught about heaven in the Bible is that there is no marrying there, and therefore in "Much Ado" we must not suppose that Beatrice expected that her flirtation among the bachelors would come to anything serious. Another belief, both ancient and mediæval, was that the punishments of the lower world would bear some relation to the offences committed in the upper. Dante gathered together all the beliefs current about 1300 B.C., and invented his grand idea of hell, the first circle of which he assigned to those who were selfish, ill-less, good-less in life, and probably he would have considered it a suitable place for old maids who had refused marriage. Dogs are considered excellent companions for solitary people now; anciently they were little esteemed, one notable exception being Ulysses's dog Argos, but apes, monkeys, and baboons were the mediæval pets. These names occur half a hundred times in Shakespeare, and he makes a precious jewel be given for a monkey. Old books contain many funny stories about apes. It appears then to have been the belief that a woman who despised marriage could not be saved, and that she must spend life in hell engaged in the same

frivolous occupation which had so much engrossed her mind on earth that she had neglected her duty and her privilege. Margaret of England is represented fondling a unicorn in her lap, as a compliment to her betrothed lover, James IV., whose arms, with unicorns as supporters, appear on the wall of King's College, begun to be built in 1500. As to the nature of apes, Lord Kinloss, writing to Sir Robert Cecil regarding his new master, King James VI., said, "Ken ye a John Ape? If ye have him, he'll bite me; if I have him, he'll bite you." JOHN MILNE.

121. WILLIAM ALEXANDER, 1st EARL OF STIRLING (2nd S., III., 29).—Mark Twain tells us that when he became a political candidate for state office he entered the contest with a stainless reputation, but emerged from it a battered wreck—a miserable ruin—stripped of every pretension to veracity and respectability. I much fear that in touching Mr. Willcock's query a similar fate may perchance be mine. After the mauling administered to the unfortunate Rogers, the *Dictionary of National Biography*, and Biographical Dictionaries generally, it is scarcely likely that a benighted believer in these sources of information will escape the scourge Mr. Willcock is so capable of laying on. All the more reason have I to dread this fate, because I am forced to begin by saying that Rogers and the *Dictionary of National Biography* are absolutely right, and the *Argyll Papers*, to which Mr. Willcock seems inclined to pin his faith, completely and absurdly wrong. On no credible supposition could the 8th Earl of Argyll have been Sir William Alexander's companion on the continent. It must have been the 7th Earl, as Rogers says. A comparison of dates easily proves this to be the case. The date of Sir William Alexander's birth, usually given as 1580 on the faith of an inscription found on an early engraved portrait, is now generally believed to be erroneous. It is much more likely that 1567 was the true year. If Mr. Willcock will forgive me referring to such a despicable production as a biographical dictionary, I would venture to call his attention to a book of that sort, issued by the Messrs. Chambers, edited by Patrick and Groome, and published in 1897—a work of quite unusual accuracy in the matter of facts and dates. In that book he will find a brief epitome of the leading events in Alexander's life. The year of his birth there given as 1567 would make him of an age suitable to have accompanied the 7th Earl of Argyll to the continent, but hardly accommodates itself to the facts known about the 8th Earl. Where, by the way, does Mr. Willcock find authority for 1607—the birth-year, I suppose he means, of the 8th Earl and 1st Marquess? All those pestilent productions called biographical dictionaries, which I have seen, give 1598 as the time when he was born. But that's another story—illustrating the sad effects of despising biographical dictionaries. After leaving college, Alexander is said to have travelled in France, Spain, and Italy, as tutor and companion to the 7th Earl of Argyll. It is known from authentic accounts of his life that he was back in this country in 1603, and does not appear to have

again gone abroad. Consequently he could not have travelled with the 8th Earl—supposing that individual to have been born in 1598—except in the capacity of wet nurse—which even biographical dictionaries do not venture to assert. The date of the continental tour was probably about 1589 or 1590, but certainly not later than 1592. With all his faults, Rogers is still our main authority for Sir William Alexander's life. A brief sketch of his career is given in the Glasgow edition of his *Poems*, published 1870-72, in 3 vols. The sketch was not written by Rogers, as erroneously stated in *Scottish Notes and Queries* some months ago. It does not, however, furnish anything additional to what Rogers says. Perhaps the records of the Argyll family, as given by Anderson in his "Scottish Nation," or Gregory's "Highlands and Islands of Scotland," and the "New Statistical Account of Scotland" (account of Clackmannanshire), might enlighten Mr. Willcock on some of the points on which he feels himself in dense darkness. For an account of Alexander's travels, he will need to depend on his own imagination.

Stirling.

WALTER SCOTT.

Scots Books of the Month.

- Closeburn** (Dumfries-shire), Reminiscent, Historic and Traditional. By R. M. F. Watson. Demy 8vo. 5/-. Glasgow: Inglis, Ker & Co.
- Book of the Jubilee.** In commemoration of 9th Jubilee of Glasgow University, 1451-1901. Royal 8vo. 5/- net. Maclehoose.
- Local Authorities in Scotland**—Technical Education, 1899-1900. 6d. Eyre & Spottiswoode.
- Adams, W. H. D.** Romantic Stories of our Scottish Towns. New ed. Cr. 8vo. Swd., 6d. Morison.
- Black, W. G.** Parochial Ecclesiastical Law of Scotland. 3rd ed. 8vo. 12/- net. Edinburgh: Green & S.
- Cruden, G.** Manual of Physical Culture and System of Musical Drill for use of Teachers in Schools. 9th ed. Cr. 8vo. 3/6 net. Simpkin.

NOTICE TO CORRESPONDENTS.

Correspondents will greatly oblige by sending us their full name and address (not necessarily for publication) along with their contributions.

All communications should be accompanied by an identifying name and address. As publication day is the 25th of each month, copy should be in a few days earlier. ED.

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ABERDEEN, OCTOBER, 1901.

THE VALUE OF THE LOCAL HISTORIAN.

There is not an acre, I think I may say, in England—certainly there is not a parish or a manor—that has not its place in English history, either as the scene of some considerable act or as the home of some considerable man ; and there is not, I think, an intelligent person in England who is not in one way or another a sharer in such interests of tradition, if he would or could realise it. By realising your own personal connection with these, you realise your historical relation to the progress of your country, and by working out the details of the local or personal history in which you are so interested, you may yourselves largely contribute to the ascertaining of historical

truth in details. Every parish must have a history, every parish has a register, every person has a parish. Every manor has a lord, and every lord has had a share in the struggles by which our national life has become what it is ; and every lord has had a following of his tenants, whose blood, shed for him, as it may have been, quite as certainly as for the cause in which he was enlisted, may constitute for us, who are not descended from lords of manors, our personal link with the past. Of course, some parts of England have been the scenes of more bloody battles and keener political conflicts than others, but it is very rare to find any district which has not its own special traditions and local affections.

THE journal which recently rescued this striking passage from a lecture once delivered by the late Bishop Stubbs at Reading rendered a service to all its readers. The Bishop’s ruling is doubly valuable—as an encouragement to the much despised “local historian” ; as an ideal to the citizen who simply exists in a particular street, and who has no historical background ; and Dr. Stubbs’s opinion carries weight in that it was the mature deliberation of a man who had spent his life in deciphering the larger issues of our national history, and his later days among the bewilderments of ecclesiastical statesmanship.

Aberdeen has less need than most towns of any incentive to study its past, for the town has produced some great local historians, from the days of Spalding down to the present time, when enthusiasts like Mr. P. J. Anderson on the academic side of our history, and of Mr. A. M. Munro on the municipal, hold the place they do ; but the citizen, with his increase of wealth, his desire to Anglicise himself, and his consequent loss of individuality, runs the risk of becoming a mere unidealistic money getter, pretty much like the Londoner, who is essentially a person without a past, and with only a little less of future—a mere unrelated dot in a desert of dingy brick.

The desire for a background, to belong to a historical something, has been evidenced most

markedly during the last two years, in the rallying of the colonies to the mother country. Curiously enough, the mother country itself—largely, perhaps, from its geographical isolation—has scarcely any hold on the historical. Of all the men who have made us, only one, Nelson to wit, has any hold on the imagination of the people. How very different it is with the Americans. A young people, they seem impelled to create a background. Thus, amid all this “hustle” after business, you find them making fortunes in magazines which run series of articles on Washington, Lincoln, Grant and their other heroes, whereas in this country no editor of a popular magazine would ever dream of running Wellington or Nelson. The magazine would undoubtedly die.

With all its history and all its antiquaries, Aberdeen has still much to learn in the way of holding on to its past. If only its School Board teachers could be got to instil into their pupils' work some knowledge of its past—of the battles of the Crabstone or of the Bridge of Dee, or still more of Harlaw, which might very well be made a holiday resort for school children. Instead of raising statues to the great outlanders—to Wallace, to Burns; instead of duplicating its memorials, the city which makes monuments for the world might very well raise monuments to its own heroes—to Bishop Elphinstone, to Barbour, to the noble Keith, who founded Marischal College, to the long list of great men it has sent into the world. In view of Bishop Stubbs's inspiring sentences, the “local historian,” instead of hiding his head as a well-intentioned old gentleman, would come to the front, and the Town Council, following the example of some of the Hanseatic towns of the present day, would appoint Mr. Munro its historiographer. Is it too much to hope that the cost of educating its citizens in their splendid pictorial background is too great an ideal for a prosaic age? For the present writer, living an exceedingly busy life, far removed from the scenes and memories of his youth, that background is a great inspiration, absolutely irreplaceable by the experiences of his subsequent sojournings. If one needed a further instigation to follow Dr. Stubbs's advice, he may ponder with care these utterances of great scholars:—

Genealogical inquiries and local topography, so far from being unworthy the attention of the philosophical inquirer, are amongst the best materials which he can use, and the fortunes and changes of one family, or the events of one upland township, may explain the darkest and most dubious portions of the annals of a realm.—*Palgrave.*

The expansion and extension of genealogical study is a very remarkable feature of our own times. Men are apparently awaking to the fact that there are other families besides those described in the peerage, that those families have their rewards, played their part in history, furnished the bone and sinew of national action, and left traces behind them which it behoves their descendants to search out and keep in remembrance. There is nothing in this that need be stigmatised as vain and foolish: it is a very natural instinct, and it appears to me to be one of the ways in which a general interest in national history may be expected to grow.—*Dr. Stubbs.*

Let no one deem, that because a false pedigree is a thing to be eschewed and scouted, therefore a true pedigree is a thing to be despised. A true pedigree, be it long or short, is a fact . . . To those to whom it belongs it is a possession; and like any other possession, it is to be respected. It is only the false imitation of the true which is to be despised.—*Freeman.*



THE BAGPIPE IN INDIA.—An Anglo-India correspondent writes:—The bagpipe has been enthusiastically taken up by native regiments in the Punjab. They used to have their own national pipes, but of late years have been adopting the pipes of our Highland Regiments, which they play extremely well, copying the professional piper in all things, even down to his professional strut (the throwing of the right shoulder forward at each step).

SCOTTISH SURNAMES IN FRANCE.—Founding on an article on this subject by Mons. G. Hervé in the *Revue de l'ecole d'Anthropologie* of Paris, an interesting leader in the *Scotsman* of 16th August has been followed by an instructive correspondence. It appears that in the first half of the 15th century a great company of Scots “lairds and chevaliers,” in answer to the call for help of Charles VII., followed the Constable John Stuart and Lord Darnley to France. Since then in Berry a colony of Scots have continued, known to be such both by their physical build, their social habits, and also by their patronymics. The following are a few samples of these last:—Jacquesson = Jackson; Tournebraule = Turnbull; d'Anstrude = Anstruther; de Bar = Dunbar; Cockborn = Cockburn; Foulthringham = Fotheringham; Voarlat = Wardlaw; Donny of Germogh = Downie of Garmouth. Others there are, more obvious and more obscure, but more will probably be heard of the subject, “the surface of which,” says M. Hervé, “has only been skimmed over.”

NOTABLE MEN AND WOMEN OF
BERWICKSHIRE.*(Continued from Vol. III., and S., page 38.)*

262. SPOTTISWOODE, ALICIA ANNE, Lady John Scott Spottiswoode: Poetess and Musical Composer. Born in June, 1809, the elder daughter of John Spottiswoode of Spottiswoode, she was married to Lord John Scott, of the Buccleuch family, in 1836. Lady John's brother, Lieutenant-Colonel Andrew Spottiswoode, having died before his father, and leaving no male issue, Lady John succeeded to the family estate on her mother's death, in 1870. In accordance with her father's settlement, she then resumed the family surname of Spottiswoode. Lady John was an accomplished musician, being proficient as a player on several instruments. She was also the authoress of a volume of songs with music. The volume contained the well-known songs, "Katharine Logie," "Lammermoor," "Shame on ye Gallants," "Ettrick," "Your Voices are not Hushed" and "Durisdeer." She likewise composed the popular air, "Annie Laurie," and was authoress of the modern version of the song. In answer to an inquirer, she wrote:—"As to 'Annie Laurie,' I composed the tune long ago to other words, but happening one day at Marchmont, when staying with my sister, the first wife of Sir Hugh Campbell, to meet with the old words of "Annie Laurie," I thought the tune would suit them. I did not think the second verse was adapted for singing; I therefore altered it, and added the third. The song soon became one of the most popular of Scottish songs. As a writer of verse Lady John takes a high rank. Her poetry, says Mr. Crockett, is "full of nature and the sweet scenery of her Border home. There is, too, a note of sadness running through it all, as if the writer were sighing for the touch of a vanished hand and the sound of a voice that is still." The death of this cultured lady took place last year, 1900.

263. SPOTTISWOOD, ALEX.: Colonial Governor. A scion of the old Border stock of Spottiswoods. Born at Tangier in 1676. His father, Robert Spottiswood, was physician to the garrison there, and the third son of Sir Robert, one of the Secretaries for Scotland. He entered the Army, and served with distinction, being promoted for gallantry at Blenheim. In 1710 he was appointed Lieutenant-Governor of Virginia, under the nominal Governor, George Hamilton, Earl of Orkney. He showed himself a conspicuously energetic administrator. He rebuilt the College of William and Mary, and took measures for the conversion and instruction of Indian children. He was the first to explore the Appalachian Mountains in 1716. He was very successful in his Indian policy, though hampered by lack of pecuniary support. In 1722 he was superseded, but continued to reside in the Colony, where he held a large estate, as well as carried on extensive ironworks and cultivated vines. In 1730 he was appointed Deputy

Postmaster for the Colonies, and, having received his commission as Major-General, he was engaged in collecting forces for the expedition against Carthage, when, in June, 1740, he died.

264. SPOTTISWOOD, JAMES, D.D. (Right Rev.): Bishop of Clogher. Also of the Spottiswoode family, though born at Calder, where his father was minister, on 7th September, 1567, he graduated at Glasgow in 1583. In 1588 he entered the King's service, and on 27th December, 1591, he raised the alarm which saved James from seizure by the Earl of Bothwell. In 1598 he was sent abroad as secretary to the ambassadors to the King of Denmark and the German princes, and on James's accession to the English throne Spottiswood was left behind in attendance on Queen Anne. Early in the following autumn he was in England, and was persuaded by Archbishop Whitgift to take orders in the Anglican Church, and he was soon after presented to the rectory of Wells, Norfolk. Here he continued for the next 16 years, but in 1616 he revisited Scotland, where he received the degree of D.D. from St. Andrew's University. In 1621 he was appointed Bishop of Clogher. In 1641, on the outbreak of the Irish rebellion, Spottiswood fled to England. He died in Westminster in 1645. For notice of his published works see *Nat. Dict. Biog.*

265. SPOTTISWOOD, JOHN (Rev.): Scots Reformer. Born at Spottiswoode, Westruther, 1510, he graduated at Glasgow in 1536. He intended to study for the Church, but the persecution of heretics so disgusted him with the study of theology that he went to London, seeking to enter on some other career. Here, however, under the influence of Cranmer, he received ordination, and remained till 1543, when he returned with the Scots nobles who had been taken prisoners at Solway Moss. He was, in 1547, presented to the parish of Calder, where he became the friend and disciple of Knox during that reformer's residence at Calder House. On the institution of ecclesiastical superintendents, in 1560, he was appointed superintendent of Lothian and Tweeddale. He was also one of the committee who drew up the first "Book of Discipline." After Queen Mary's imprisonment at Loch Leven, he officiated at the coronation of the young King at Stirling, 29th July, 1567, placing the crown on his head, assisted by the Superintendent of Angier and the Bishop of Orkney. For the other public events in which the Superintendent of Lothian took part see *Nat. Dict. Biog.*

266. SPOTTISWOOD, JOHN (Rev.): Archbishop of St. Andrew's. Son of No. 265. Born in Mid Calder, 1565, he graduated at Glasgow in 1581, and in 1583 succeeded his father in his charge at Calder. He attended James to England in 1603, and, on the death of Archbishop Bethune, was promoted to the See of Glasgow. He was further translated to St. Andrew's in 1615. He promoted the passing of the Five Articles of Perth, 1618; placed the crown on the head of King Charles at Holyrood, 1633;

succeeded Earl of Kinnonlar, Lord Chancellor of Scotland, 1635; was present at the riot in St. Giles's, Edinburgh, at the introduction of the Service Book, 1637; was thereafter compelled to retire to Newcastle, and was afterwards excommunicated by the Glasgow Assembly of 1638. He died in 1639, and was buried in Westminster Abbey. Archbishop Spottiswood wrote a "History of the Church and State of Scotland," published in 1655.

267. SPOTTISWOOD, JOHN (Prof.): Legal Author. Great-grandson of No. 266, he was son of Alexander Spottiswood of Crumstair, and was born in 1666. Educated at Edinburgh, where he graduated in 1686. After some time at Leyden, and in a writer's office at Edinburgh, he was admitted advocate in 1696. To supply the absence of any provision in Edinburgh University for the study of Law, he established, about 1703, Spottiswood's College of Law. He was the first to teach Roman and Scottish Law in Edinburgh, which he did in his own house for 26 years. Spottiswood's legal works are numerous. For list see *Nat. Dict. Biog.* He was author of several excellent works on Jurisprudence, particularly the well-known work on "Stiles of Writ," which has gone through several editions.

268. SPOTTISWOODE, MARGARET PENELOPE, Lady Hume Campbell. Like her sister, No. 262, Lady Campbell, who was born in 1812, and died early in 1839, was a graceful writer of verse and composer of music. For specimen of her talent see Crockett's "Minstrelsy of the Merse."

269. SPOTTISWOODE, SIR ROBERT: Lawyer and Statesman. Second son of 266, he was educated at Glasgow University and Exeter College, Oxford. He also travelled on the Continent to study Law. After spending nine years abroad, in the course of which he was successful in discovering at Rome "The Black Book of Paisley," a manuscript of great value, he returned home and was received with great favour by James VI., who appointed him a privy councillor, and also raised him to the bench in 1622, when he took the title of Lord New Abbey. In 1626 he was appointed an ordinary Lord of Session. He continued in favour under Charles I., and, in October, 1633, was made President of the Court of Session. His attitude to the Covenanters was so hostile that, on their success, he was forced to flee to England. He continued to take an active part on the Royalist side during the troubles that followed, and acted for a time as Secretary for Scotland under Charles. He was present at the battle of Philiphaugh, 1645, and was taken prisoner. He was tried at St. Andrews, and sentenced to death, and was executed at the Market Cross there, 16th January, 1646. His only published work is his "Practicks of the Law of Scotland," published 1706.

Dollar.

W. B. R. WILSON.

"NOTABLE MEN AND WOMEN OF BERWICKSHIRE," No. 241 (Vol. III., 2nd Series, pp. 23-38). — In his "Plea for Justice to Stirlingshire," published in your September number, my good friend, Mr. Walter Scott, to whose disinterested zeal for accuracy in all biographical and bibliographical matters I cheerfully pay, on every opportunity, my tribute of well-deserved respect, asks me what is my authority for saying that George Ridpath, the Whig pamphleteer, "seems to have been born in Berwickshire." Nay, he even suggests the possibility (*horresco referens*) that the statement to that effect, to which he takes exception, may really be no more than "a figment of Mr. Wilson's own brain." It will, therefore, I trust, relieve Mr. Scott's mind in regard to the subject on which it is at present exercised, and will, I would fain hope, tend also to rehabilitate me in his eyes as an honest and careful narrator and investigator if I inform him at once that my authority for the statement he has challenged is the *Dictionary of National Biography*, vol. xlviii., p. 292/2. By whomsoever, therefore, the inference was first made that there are good grounds for reckoning Berwickshire as the natal soil of the busy Whig journalist, assuredly the responsibility for that conclusion, whether it deserves to be characterised as "a figment of the brain" or not, does not rest with the humble author of the brief biographical notes at present appearing in your columns. The truth is that, like Mr. Scott himself, Mr. Wilson is nowise ashamed to own to an antecedent faith in the general trustworthiness of biographical dictionaries and similar works of reference. But, unlike Mr. Scott, at least in the matter at present at issue between them, he prefers trusting to a recent and up-to-date publication, rather than to one which is more than a century old, and he has naturally more faith, therefore, in the reliability of a work which, though dealing only with the notable characters connected with the United Kingdom, yet extends to no fewer than 63 octavo volumes of 450 pages each, than in a similar compilation which, though professing to contain "an historical and critical account of the lives and writings of the most eminent persons of all nations," is nevertheless content with no more than 15 similar volumes to accomplish a task so much more formidable. Moreover, Mr. Wilson has naturally more confidence in a work which he has himself seen and read than in one which he has not been able to consult. Can as much be said for Mr. Scott? I am afraid not. At all events as much certainly cannot be said of him, if I am right in inferring from the tenor of Mr. Scott's criticism of my notes of Mr. Ridpath, that as yet he has not himself personally verified Dr. Watkins's reference to the *General Biographical Dictionary* of 1798. If I am right in the aforesaid inference, then it is evident that it is on Dr. Watkins and his volume of 1807 that Mr. Scott in 1901, and probably also Mr. MacGregor Stirling in 1817, really formed their belief in the Stirlingshire origin of Ridpath. For though I am far, indeed, from suggesting that the dictionary of 1798, cited by Watkins, does not contain the affirmation which apparently that author has made in an early edition of

his own biographical dictionary regarding Ridpath's Stirlingshire extraction, yet if Mr. Scott has not seen and read the volume on which Watkins relies for his notice of Ridpath, then it is plain that it is on Watkins in 1807, and not on the *General Biographical Dictionary* of 1798 that Mr. Scott's evidence for Ridpath's birth in Stirlingshire rests. But even if (as well may be the case) the 1798 volume does contain the statement vouched for by Watkins in 1807, it would nevertheless appear, from the fact that all reference to Ridpath is omitted by that same industrious compiler in the fourth and greatly improved edition of his dictionary issued in 1822, that in the interval Dr. Watkins had either found some inaccuracy in what he had formerly published in regard to that writer, and so deleted the whole notice concerning him, or else had come to the conclusion that in an enlarged and corrected work, such as he was then producing, it would be better to give Ridpath no place at all. Certain, at least, it is that I have carefully searched Dr. Watkins's volume published in 1822 without finding any trace of the notice of Ridpath which Mr. Scott vouches for as existing in the 1807 edition. Now this is surely a suggestive circumstance in the light of the fact that, in the preface to the edition of his work which I possess, and which is dated 1821, Dr. Watkins, while naturally very proud of the unique favour which, as a biographical compiler, the public had conferred upon him, by running his dictionary into a fourth edition, nevertheless is constrained by his sense of honesty to speak somewhat disparagingly of the relative value of the earlier issues of his book. When alluding to these early issues, we find him declaring with significant emphasis that, "in strict justice to himself, the compiler should here observe that the present is a new work rather than a new edition: for, owing to causes over which he had no control, the preceding impression was so incorrectly printed that he found himself under the absolute necessity, not only of revising, but actually of re-writing the whole; carefully examining every authority, and taking the utmost care that no errors in facts, names, or dates should escape the press." It would be unfair, of course, to conclude from the circumstances just stated, that, as a matter of fact, Dr. Watkins had really ascertained that his notice of Ridpath in 1807 was unreliable, and that it was for that reason he excised all notice of the man in 1822; but I cannot but think that, unless Mr. Scott has other and more reliable data on which to base his belief in Ridpath's Stirlingshire origin, he would be wise to reconsider his views on that subject. Especially do I recommend this course to him, as I believe he will find, on perusing the notice of that author in the *National Dictionary of Biography*, that the reasons pointing to his Berwickshire birth are very strong indeed. The following three sentences from that article are very clear and cogent:—"Ridpath, George (d. 1726), Whig journalist, seems to have been born in Berwickshire, and to have remained with his mother at Colbrandspath, where he was educated, until he went to Edinburgh University. His father may

have been George Readpath, who inherited land from his father in 1654. Ridpath himself claimed connection with the Gordons." The fullest account of Ridpath hitherto published is the memoir prefixed to the correspondence between Ridpath and Wodrow, printed in the miscellany of the Abbotsford Club, 1838, l., 354-414. Seven cities, we are told, contended for the honour of Homer's birth; and it used to be a matter of frequent sportive comment, while the late Mr. Gladstone was alive, that England, Wales and Scotland were equally regarded by that great man as having the right each to claim him as its own. I cannot help regarding it, therefore, as a pleasing coincidence that, insignificant as the name of George Ridpath may be, in comparison with those of geniuses like Gladstone and Homer, the zealous predilections of local antiquaries should be so keen as to lead, almost two centuries after his death, to a contest between the champions of two separate Scottish counties for the honour of his birth. At the same time, while it has fallen to my lot to advocate the case for Berwickshire as against Stirlingshire in the controversy referred to, I can assure my friend Mr. Scott that my defence of Berwickshire's claims in the matter under dispute originates in no undue partiality for that county as against Stirlingshire. The truth is that all Scottish counties are alike dear to me, and consciously I would do injustice to none of them. I can say to Mr. Scott, in regard to the two counties which he has by this controversy brought into comparison, what Virgil makes Dido say to Aeneas:—"Tros Tyruisve mihi nullo discrimini agetur." It was, therefore, from no desire either to enrich Berwickshire or to impoverish Stirlingshire that I conceded to the former rather than to the latter the credit of being the birthplace of the great Whig pamphleteer. The evidence in favour of that conclusion being what it was, I could do no otherwise. At the same time, if Mr. Scott, or any other critic can show cause why I should review my position in regard either to the matter which I have been considering in the foregoing remarks, or to any other similar matter in my papers, I will be delighted at once to own my error and to correct it. I am conscious, indeed, that I have striven after accuracy to the best of my ability and opportunities; but I am far from dreaming that I have attained it. In regard, therefore, to any error into which I may inadvertently have fallen, I feel that I may justly claim from my critics both a ready excuse and courteous correction. For, considering the imperfection of human nature, and the frequent conflict in accounts relating to the same object, who that has ever attempted any critical or antiquarian study but must be sensible, not only of his liability to err, but of the certainty that he has erred. At the same time, every honest inquirer into any department of human knowledge who endeavours, however imperfectly, to communicate the results of his investigations to his fellows may surely look for a measure of sympathy from those whom he seeks to benefit. Such sympathy the author of these notes confidently expects from any readers who do him the honour to peruse his lucubrations. For in regard

to the general scope and character of his work, he feels that he can honestly say with the great lexicographer: "If sometimes the desire of accuracy has urged me to superfluities, and sometimes the fear of prolixity betrayed me to omissions, I do not despair of approbation from those who, knowing the uncertainty of conjecture, the scantiness of knowledge, the fallibility of memory, and the unsteadiness of attention, can compare the causes of error with the means of avoiding it, and the extent of art with the capacity of man."

Dollar.

W. B. R. WILSON.

KANT'S ANCESTRY.—From the fact that Kant's grandfather was a native of Aberdeenshire, who migrated to Germany about the end of the seventeenth century, the ancestry of the philosopher has always been interesting to Scotsmen, and some communications on the subject have at various times appeared in *S. N. & Q.* For some time back a German antiquary, named Johannes Sembritzki of Memel, has been making investigations, both at Memel and Tilsit, where Kant's grandfather lived, and has lately made an important discovery, which he communicates to a recent number of the *Altpreuussische Monatsschrift*. From searches made among the parish registers at Memel, he has established the fact that Kant's grandfather was twice married. This explains the somewhat unusual circumstance, already known, that the grandfather had a child—a son—after a pause of 17½ years. This second marriage, bringing another son to provide for, must have considerably diminished the inheritance of the elder son, the father of the philosopher. Sembritzki has also succeeded in discovering some particulars about the death of this Aberdeenshire Scot. In the parish register for the year 1715 the following entry occurs:—"Martius d. 22 Mstr. Kandt der Riemer mit allen Glocken, d. ganzen Schuel w. e. Led vor der Thur begraben." The distinction thus shewn at the burial of this Scotch saddler, it is added, indicates that he had become a man of considerable means, and must have been well respected by the citizens of Memel; and also that up to the time of his death he was not a citizen of Tilsit. The spelling of the name in this entry seems also to contradict the statements of some of Kant's biographers that it was his *father* who first changed the spelling from "Cant" to "Kant."

Bearsden.

W. MACINTOSH.

ABERDEEN PERIODICAL LITERATURE.

IN going over my notes on this subject, with which I opened this journal in 1887, I find the following additions, which may interest bibliographers. Since leaving Aberdeen, in January, 1893, I have found it impossible to follow up this bibliography; but I venture to think it is a great pity that the work is not continued by some bibliographer on the spot. It may be added that the materials which Mr. Walford left to Mr. J. P. Edmond (now librarian to Lord Crawford) for a bibliography of newspapers have been destroyed by fire.

As a note to this brief introduction I may add that the circulation of the Aberdeen press may be estimated from the Parliamentary Stamp Return of 31st Dec., 1854, to July 1, 1855:—

<i>Aberdeen Journal</i>	- - -	104,000	stamps issued.
<i>Aberdeen Herald</i>	- - -	74,500	"
<i>Aberdeen Free Press</i>	- - -	21,500	"
<i>Northern Telegraphic News</i>	- - -	34,000	"
<i>Aberdeen Advertiser</i>	- - -	540	"

Aberdeen Journal. Chalmers' Culloden experiences are detailed by the Rev. John Bisset in his *Diary of the time* ("Spalding Club Misc.," Vol. I.). Under Nov. 22 (1745) he writes:—"Poor Chalmers, the printer, is from home, not yet able to walk on his strained leg he got jumping a window to escape the ruffians, Saturday was eight days. This last night they have committed great outrages in his house, breaking open an outer door, when not let in; setting fire to an inner door, and, when let in, scattering his types, searching his house, burning his papers, press and drawers." News of Culloden came in slowly. On April 19, Bisset records:—"This morning we have got a more favourable account of the battel south of Culloden, the news being brought to the Duke by those he employed for that purpose. On April 21 Bisset wrote:—"Whether all the above account (*i.e.*, the April 19 account) shall hold or not I cannot tell, but a good victory is certain, as I saw yesternight in a letter from James Chalmers, dated at Inverness, the 17th, but so stupid are all the accounts that they tell us not the name of the place where the battel was, only James Chalmers' letter bears that it was four miles on this side of Inverness. He condescends not on numbers; but they have more prisoners than they know what to do with."

In the *Journal* (Feb. 1st, 1809) appears a poem on the paper, republished by the author, William Edwards, gardener, Delgaty, in his "Collection of Poems on Various Subjects in the English and Scottish Dialects." This is the second verse:—

"To Chalmers wha can praise refuse
For weel turnt wit an' weel tauld news
The douff and dowie rax and rouse
An' winner sair,
How he ilk owk can sae amuse
An' shaw sic lear."

1752. *Aberdeen Intelligencer*. Rev. Duncan Campbell, B.D. (in the "Ecclesiological Society Transactions," II., 20), says this paper, after four years, "was absorbed by the *Journal*, at the suggestion of the Commissioners of Supply, who grudging having to pay for advertisements."

1787. The *Aberdeen Chronicle* started in May, 1787. Andrew Shirreffs was one of the editors (see "Bards of Bon-Accord," 302). This "ephemeral" seems to have been one of the many attempts got up in opposition to the *Journal* by local booksellers and others between 1752 and 1806, when Booth's *Chronicle* began. The *Constitutional* (1-2-39), in a paragraph about Aberdeen papers between 1787 and 1800, which a friend had given them, speaks of the *Aberdeen Chronicle*. The 1st No., dated Thursday, May 3, 1787, is marked "gratis." It is a small 4to of 8 pp., and the imprint denotes that it was "printed by A. Leighton for A. Shirreffs, Bookseller, and A. Leighton, Printer." The paragraph goes on to say, "we are not sure whether a second No. of the paper was printed." There were no advertisements, but the selection of news is remarkably good. It is much larger than the *Journal* for May 12, 1787.

1802. *The Intruder*. A periodical paper, published at Aberdeen in the year 1802. Aberdeen: Printed by J. Burnett, 1802. 8vo. No. 1, January 1, 1802, fortnightly, usually 8 pp. Price 1½d. An annotated copy (Charles Winchester's) is in the Advocates' Library, Edinburgh. In the words of the *Northern Iris* (No. 4), "*The Intruder* is a most respectable work, albeit somewhat prosing and old-fashioned." *The Inquirer* is incidentally mentioned in the "Book of Bon-Accord," p. 15. In Joseph Robertson's copy, which seems to have belonged to one of the contributors, the article on the Ythan Pearl Fishery (pp. 71-2) is attributed to Dr. Hamilton.

1806. *The Aberdeen Chronicle*—"Johnny Booth's Paper"—was ultra-Liberal. "A better specimen of a really Liberal paper," says Grant ("Newspaper Press") was rarely, at that period of journalistic history, to be met with." Booth died in 1849, and is biographed in the *Aberdeen Herald*, July 21, 1849.

1815. *The Caledonian Museum*. The prospectus was issued a very long time before the first No. of the magazine itself.

1826. *Aberdeen Star*. In No. 57 (Friday, Feb. 2, 1827) there is a poem on "Night" by — Martin, father of Mr. James Martin, late Industrial School teacher. On Friday, April 6, 1827, began Vol. I., No. 1, price 6d., 4to., 20 pp., what is described as "a new series of *The Aberdeen Star*: a Literary and Political Miscellany." No. 2 misses out the words "a new series of." No. 18, the last of the series that I have seen, was raised to 7d. Imprint—"Aberdeen, printed and published by Robert Cobban and Co." The change of series seems to have been owing to the paper duty, for a note in No. I. states

that "our readers will be aware that the *Star*, being now published [*sic*] on unstamped paper, cannot go free by post." No. 18 appeared on Friday, August 3, 1827. "Benjamin Kidd," who once taught elocution in our city, and more recently edited the far-famed *Aberdeen Star*—*Shaver*, July, 1837, p. 364.

1829. *Aberdeen Observer* was the joint speculation of Thomas Spark, bookseller, author of "The Water Kelpie," and William Duncan, Clerk to Police. Spark was the editor. He was the father of James Spark (of J. & J. P. Emond & Spark, bookbinders, Aberdeen), and of Mr. Benjamin Spark, solicitor, of the firm of Messrs. Stephen & Smith, advocates, who died in Aberdeen, July 8, 1901, at the age of 61. He was educated at Aberdeen University, and, after qualifying as a solicitor, entered the office of the late firm of Messrs. Jopp & Shand, advocates. He was subsequently with Messrs. Milne & Walker, advocates (whose business was absorbed in that of Messrs. Davidson & Garden), and about 15 or 16 years ago he joined Mr. William Smith, advocate, in the firm of Messrs. Stephen & Smith. As a lawyer Mr. Spark was capable and painstaking, and was specially well qualified for conveyancing work. He was unmarried, and is survived by two brothers and a sister. One of his brothers, John, was at one time a well-known contributor to local humorous publications.

1830. *The Christian Investigator*. "Epenetus" (says W. L. Taylor, of Peterhead, son of "Epenetus," writing to me, 4th June, 1888), "was Samuel Taylor, King-Edward, Aberdeenshire, a labouring man with few advantages, but a very intelligent man, who improved himself. He was a great friend of the late Robert King, and I think, through him, of George King and Mr. MacAllan." Mr. Taylor, writing August, 1888, says he has got *The Christian Investigator and Congregational Review*, Vol. II., February, 1832. No. 14, sig. A to G, pp. 1-56; also *The Christian Investigator and Theological Review*, Vol. II., May, 1832, No. 15, sig. H. to O, pp. 57-112.

1830. *Aberdeen Independent*. At the close of No. 12 it promised to appear in a new form, the *Aberdeen New Independent*. Edwards published it latterly.

1833. *Shaver*. "Johnny" Ramsay was a contributor to this scurrilous (and indecent) production. No journal of the same kind could get a hearing to-day, for, however much we may believe in the "degradation" of the modern press, it is certain that readers do not like the raking up of scandals. The *Quizzing Glass* says that Ramsay, after the death of the Letter of Marque, became "cleeker-in" to the *Shaver*, of which he was for a short time editor. "The latter honourable situation he did not, however, hold long. He expected to be well rewarded for his services in this capacity, but he was sadly disappointed." A series of articles on the "comic" journalism of Aberdeen in the thirties was contributed by the present writer to *Bon-Accord* a few years ago.

1838. *Aberdeen Argus*. "The principles of the paper," says the *Shaver*, in advertisement of the paper, for it was to be issued by the publishers of the *Shaver*, "will be decidedly Radical. The editor is one of the people themselves, knows what it is to work for his bread, and can tell experimentally all the evils of the unequal burden of public taxation, and the other disadvantages which the lower orders are made to submit to by their lordly and aristocratic masters, and no less illiberal capitalists. It will not, however, be a low, foul-mouthed publication . . . but it will state the grievances of the working classes in cool language—appealing rather to the judgment than to the passion of its readers. It will be particularly attentive to local matters, and whether the object of its animadversions be Tory or Radical, if he be a political quack and a disturber of good order, he shall be held up to ridicule and punishment. The whole contents of the paper, however, shall be of such a character that no lady may be ashamed to read it, and no father of a family need be afraid to trust it into the hands of his children." It was to be published on Tuesdays. In the following month (February) the *Shaver* had to announce that the individual who was to be the "patriotic editor" of this projected paper had been bought up by a rival establishment.

1839. *Aberdeen Examiner* was an unsuccessful venture of Thomas Spark, bookseller, the author of the "Water Kelpie." I have not seen any copy of it, but a correspondent of the *Aberdeen Patriot* writes (February, 1839):—"I have read with the greatest alarm and dismay the first number of the *Aberdeen Examiner*. Perhaps we might have borne up against the *Journal* . . . and even a sly hint from the *Herald*; but alas! all future effort is in vain. The *Observer* (or, as the *Herald* appropriately termed it, the 'Sand Cart,' has, with a new name, again taken the field; and unless something be immediately done, the ruin of the present movement is inevitable. It is evident that it has been established for the express purpose of extinguishing the Radicals and of preparing the public mind for a return to the power of the Conservative party. . . . This Pizzy Grant in politics."

1846. The "preliminary number" of the *North of Scotland Family Journal* was the only one printed in folio. (It was reprinted, quarto size, to suit the shape of future numbers, and then occupied 16 pages.) The reprint, which differed in some respects, as regards its contents, from the "preliminary number," was entitled *The Scottish Illustrated Family Journal, for the Drawing-room, the Study, and the Cottage*. It was described as "No. 1. Published every alternate Saturday. Price sixpence" (N.D.). No. 2, published Saturday, October 3rd, 1846, was similarly entitled *The Scottish Illustrated Family Journal*, etc., etc.; but after this number the title was again changed to *Family Journal for the North of Scotland*.

No. 3 bears to have been published at Aberdeen, Friday, Oct. 16th, 1846.
 No. 4 do. do. [Friday], Oct. 30th, 1846.
 No. 5 do. do. [Saturday], Nov. 14th, 1846.
 No. 6 do. do. [Saturday], Nov. 28th, 1846.
 No. 7 do. do. [Saturday], Dec. 12th, 1846.
 No. 8 do. do. [Saturday], Dec. 26th, 1846.
 No. 9 do. do. [Monday], Jan. 11th, 1846**(sic)*.
 No. 10 do. do. [Saturday], Jan. 23rd, 1847.
 No. 11 do. do. [Wednesday], Feb. 10th, 1847.
 No. 12 do. do. [Saturday], March 6th, 1847.

In this number it is announced, "We intend to continue the publication of the FAMILY JOURNAL, but on a different plan. . . . Its price will be reduced to threepence. . . . The first number of the new series . . . will be published on Saturday, April 3rd."

1854. *Aberdeen University Magazine*. Edited by Rev. Robert Stephen (Renfrew). The late Sir Wm. Geddes, also Sheriff Birnie and William Dun, advocate, wrote for it; and Rev. James Fraser, D.D., of St. Clement's, wrote an article on the Universities.

1870. *The Ladies' Journal* was the property of John Trail, who was in the *Aberdeen Journal* office Mrs. Gordon of Parkhill wrote for it, and a man Mackenzie, who was a partner in A. King & Co. with Thomson. (Authority, J. Thomson, printer.)

1872. *The Aberdeen Medical Student*. An advertisement in No. 1 of this paper gives the "treasurer of the Managing Committee" as "Patrick A. Weir, M.A.; business communications to be sent to A. D. L. Napier and George Snell, and all others to the editors, F. F. M. Moir, John Scott, M.A., and W. J. Sinclair, M.A." The gentlemen, being senior students, had to leave, and then, about March, 1873, new ones were appointed, viz., Albert Westland, treasurer; Francis Hay, M.A., and R. Smith, secretaries; T. McCombie, M.A., J. W. H. Trail, M.A., and P. A. Weir, M.A., editors. Westland wrote leaders. Its successor,

1873. *The Aberdeen University Gazette*, died from want of literary contributions and money subscriptions. "Fair speeches," says the closing article of this magazine, "and good wishes were the sole benefits rendered to the *Gazette*, while half-crown subscriptions were, like angel visits, few and far between. . . . Instead of being, as we expected, flooded with contributions brimful of talent, sparkling with wit, crusted with humour and good all over, the poor editors vainly awaiting the setting in of the flood, and when the time came to go to press found themselves with perhaps a poem or two—often needing the exercise of the Christian charity of repression—half a dozen letters breathing fiery persecutions against themselves, and of literary matter, *nil*. . . . The number of those who did us the honour to write for

* 1847 being meant.

our pages is small indeed, and whatever sins the greater part of the students of Aberdeen will have to answer for, neither that of reading nor that of writing for the *Gazette* will be among them."

1878. *Masonic Reporter*. The paper had various titles:—*Aberdeen Masonic Reporter* for 1878. Printed by order of the Aberdeen City Provincial Grand Lodge and the Aberdeenshire Provincial Grand Royal Arch Chapter. Edited by John Crombie, P.M. No. 54, R.W.M. No. 110 P.G., J.W.; Robert White, P.M. No. 54, P.G.S.; Alexander Inkson McConnochie, R.W.M. No. 54, P.G., S.D. Printed at the *Aberdeen Journal* [sic] Office, Adelphi Court, Union Street. 1878. 8vo., 50 pp.

Aberdeenshire Masonic Reporter for 1879. Printed by Authority [same editions]. Aberdeen: Printed by W. & W. Lindsay, 30 Market Street. 71 pp. (Contains historical matter.)

The Aberdeen Masonic Reporter for 1880. Printed by Authority [same editions.] Aberdeen: Printed by G. & W. Fraser. 74 pp. (Something of the character of a magazine.)

[Same title.] Printed by Leslie & Russell, Crown Court, Union Street. 1881.

1881. *The Mirror* was edited by George King ("Boodle"), now on the *Bristol Observer*. He is a son of the late Arthur King, printer. The late W. J. Jamieson, M.A., of the *Aberdeen Journal*, and latterly in Birmingham, contributed to it.

1886. *Bon-Accord* was bought from Mr. W. D. Ross by Mr. Andrew Robb (died 1896), of Playfairs, the gunsmiths, and brother of George Robb, lithographer. He sold it in 1895 to Mr. William Smith, who had been printing manager to Lewis Smith and Son. The offices of *Bon-Accord* were first in Correction Wynd, then in the Albany Buildings, at the bottom of the Windmill Brae. They were then transferred to a building across the street, and ultimately they were taken to the present buildings in Diamond Lane. Mr. Ross was succeeded as editor by Mr. Arthur King, then by Mr. W. A. Mackenzie (afterwards acting editor of *Black and White*), subsequently by Mr. W. N. Cameron, now of *Commerce*, London, then by Mr. William Will, now in London, and by Mr. Smith's eldest son James. Mr. Lamb, one of the pioneers of photography in Aberdeen, acted as its photographer for some years.

1887. *The Monthly Cartoonist*. The "cartoonist" shortly afterwards became a professional mesmerist, under the name of "Dr." Walford Bodie. He married a Macduff woman, Jane Hendry, who helps him in his business as a showman. "Dr." Bodie, who advertises largely in the *Era* week after week,

forms an interesting continuation of the line of showmen produced by Aberdeenshire, including John Henry Anderson, the "Wizard of the North," and M. Phillippi, the conjuror, who was originally a confectioner. A series of articles on Anderson, by Mr. J. Grant Reid, has been appearing in the *People's Journal*. In a recent number of the *Era*, where he was pictured in a kilt, "Dr." Bodie declared that he was "descended from the royal house of Denmark."

1887. *Holloa* was edited by Robert Houston, who died in South Africa, whether he had gone for his health, in 1890. He was the son of Robert Houston, an engraver with Stevenson, of Queen Street, where he had the editor of *Scottish Notes and Queries* as a colleague. Mr. Houston was educated at Gordon's Hospital, and was for many years in the office of Sir Alexander Anderson. He wrote some clever verse. His younger brother, Walter, entered the U.P. Church.

1890. *Scattered Leaves*, the magazine of the Grammar School, Old Aberdeen. A second number appeared in March, 1891, with a sketch of Dr. Dey, by John MacArthur, a medical student who had turned a journalist. A third number appeared in January, 1892. The famous school was shut up for good on June 17, 1892.

1892. *Northern Daily News*. The sub-editors were J. Dow (who had been on the *Sheffield Telegraph*, and had done some war correspondence): Howard A. Gray (M.A., Aberdeen, 1880), who had been on the defunct *Scottish Leader*, and is now on the *Birmingham Gazette*. The reporters included Mr. Maclauchin, Mr. W. H. Mundie, and Mr. Grant. The London correspondent was Mr. Imrie, of the *Morning Post*. The *News* ended at No. 410 (Sept. 2, 1892) and appeared next day as an evening newspaper, under the title of *The Northern Evening News*, price one halfpenny. It came to an end on March 22, 1893. On April 30, 1887, an anonymous article appeared in *Bon-Accord* (from the pen of Mr. W. D. Ross, now of *Black and White* and *St. James's Gazette*), strongly deprecating the issue of a Radical journal. The *News* failed because it could not see that man shall not live by party politics alone, but wants news in the first instance. The failure of the paper was a most instructive commentary on the extremely conservative character of the Aberdonian. Here was a case of a town which was strongly Gladstonian, and returned two Gladstonian members; and yet a paper founded to expound the views of the majority of the townsfolk failed, simply because partly the people were too conservative to give up the organs to which they had been long accustomed, and partly because these were undoubtedly giving better supplies of news, as apart from opinions.

J. M. BULLOCH.

BIBLIOGRAPHY OF ABERDEEN
PUBLICATIONS, 1898.

THE following is a list of works published in Aberdeen and the North during the year 1898:—

Aberdeen Art Gallery and Industrial Museum.—Catalogue, 1898. Printed by John Avery & Co., Limited, 105 King Street, Aberdeen. pp. 24. [Prepared by W. A. Robertson.]

Aberdeen Artists' Society.—Ninth Exhibition of Works of Modern Masters. October and November, 1898. In the Aberdeen Art Gallery, Schoolhill. Entered at Stationers' Hall. pp. 62.

Aberdeen Evangelical Association.—A Plea for the Sabbath: A Paper read by Rev. Dr. Stark, Belmont Street Congregational Church, at the annual meeting of the above Association, held on 8th February, 1898, with addresses on the question by Dr. William Ferguson of Kinmudry, Sir William Henderson of Devanha, Rev. T. B. Kilpatrick, Ferryhill Free Church; Rev. G. Webster Thomson, West Free Church; and others. Revised and reprinted from the "Aberdeen Free Press" of 9th February, 1898, and published at the request of the Committee, 1898. pp. 15.

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ROBERT ANDERSON.

DISCOVERY OF AN ABBOT, 1510.—During recent excavations at Canterbury, the skeleton and mitre of Abbot John Dygon, who died in 1510, were exhumed. The large coffin-plate of lead bore the Abbot's name. The body seemed to have been robed in full pontificals for sepulture. But owing, presumably, to the poverty of the Monastery of S. Augustine in the reign of Henry VII., the religious were unable to give their superior a real jewelled mitre and ring. The mitre found is of lead, with painted imitations of jewels. The ring of office on one of the fingers is of raised metal. The paten and chalice are of lead. Little is known concerning this Abbot beyond the fact that he was one of the honoured guests who sat at the high table of Archbishop Warham's banquet of enthronement in 1504. Other interesting objects found are on exhibition at the Reaney Institute, Canterbury, including the skull and mitre of the Abbot. J. F. S. G.

FORBES OF SKELLATER.—With reference to "J. M. B.'s" interesting communication in the last number (page 43), I may say that the pedigree of John Forbes "of Skellater," Marshal-General in the Portuguese service, is correctly given in its earlier stages in the 1894 edition of Burke's *Landed Gentry*, under the title of "Forbes of Skellater and Kingareloch." The deduction has now disappeared. I have been told by Dr. Neil that the Marshal was known as "Ian Roy"; but I do not think he was pre-eminently the "Jock" of the family. That honour belonged to his great-granduncle, "Black Jock o' Skellater" (first of the family of Inverernan), to whom, as Bailie of Kildrummy, the Earl of Mar addressed the famous epistle at the time of the '15. Jock was at Preston, and died of wounds received there in Carlisle prison. He impressed himself deeply on the public mind, and his name still lingers in tradition on Upper Donside. My grandfather, who represented maternally a cadet branch of Skellater, used to repeat some verses of a ballad apparently dealing with an amatory exploit of Jock's, of which I remember only one line, "an' ower an' ower the mere (moor) she ran," with the refrain, "Black Jock o' Skellater." In contemporary records his name sometimes appears phonetically as "Blak Jok." The present General Sir John Forbes, G.C.B., of Inverernan, is descended from "Jock," who was latterly designated "of Inverernan and Glencarvy," but in the female line. His mother was Miss Marian Forbes, ultimate heiress of Inverernan, who married Rev. George Forbes, D.D., of Blelack, younger brother of Sir Charles Forbes, 1st Bart.

of Newe. I have collected at various times a great many facts relative to the Skellater Forbeses, but I do not suppose I have anything that was not known to the late Mr. Troup or to Dr. Neil when compiling his life of the Marshal. Possibly "J. M. B." is not aware that an Armenian named Aidé, at one time a figure in London Society, and father of Mr. Hamilton Aidé, the poet and novelist, was killed in a duel by a De Bombelles, who may have been a grandson of the Marshal's daughter, Mary Christina, wife of General H. D. Fraser, son of the Hon. William Fraser of Fraserfield. Mr. John Augustus O'Shea, the war correspondent, many years ago published some interesting facts as to Aidé, and the cause of the quarrel. Since the suicide of the Crown Prince Rudolph, the star of the Bombelles family has set so far as Austria is concerned. The name, however, was heard of in a London Police Court two or three years ago. An impostor, of education and engaging manners, from Vienna assumed the name, and introduced himself to the present Lord Saltoun, by whom he was hospitably entertained on the score of their supposed common relationship. The man then attempted to swindle some of his host's tradesmen, but was arrested and sentenced to a term of imprisonment.

J. F. GEORGE.

Queries.

130. FAMILY OF CARSON.—I shall be glad if any of your readers can help me to trace the genealogy of a family of this name. I believe they came originally from Scotland, but I have traced them back to about 1730 in Ireland, about which time John Carson, born in 1704, and living, I believe, at Clooncoose, Co. Fermanagh, married Mary Carr at Amaduff, Co. Leitrim. The family name of John is found in each of the last five generations. I have referred to "Derwentwater," by R. Trotter, and McDowel's "History of Dumfries," but neither give any hint of members of the Dumfries family settling in Ireland. Is there any paper similar to this published in Dumfries?

H. R. C.

131. BARCLAY OF URIE.—In the 1824 edition of "St. Ronan's Well," vol. iii, p. 89, Mr. Touchwood, in the course of his characteristic dialogue with Captain Jekyl, says: "So far as between the Aulton and the Well, I think I could walk you for your sum, barring running—all heel and toe—equal weight, and I would match Barclay himself for a mile." Does Sir Walter here refer to Barclay of Urie, who walked 1000 miles in 1000 hours?

W. S.

Answers.

18. ROSMARCHÆUM (1st S., I., 44).—Dunrobin means Robert's fort, and the site of the castle suits the name. The present castle built in the forties was preceded by an early fortified place. Rosmarchæum (modern form Rosemarkie), signifies the market place on the point, where Fortrose stands, opposite Fort George, and well suited for a market place, especially as there was a cathedral at it. If Dunrobin had ever been called Rosmarchæum, mention of it would have been in "Origines Parochiales," under Golspie, if anywhere, but though there is mention of a bishop of the name there is no word of a fort. Will inquirer say where Dunrobin is called Rosmarchæum, to see whether a mistake has not been made by making the cathedral a fort?

JOHN MILNE.

26. ALEXANDER SINCLAIR GORDON (2nd S., I., 95).—I see that a Mr. R. Grant of Druminnor asks who Alexander Sinclair Gordon was. Having only recently seen your paper and some of the back numbers, I was unable to give your correspondent the information he asks for, but, if it is not too late, he will, I have no doubt, be interested to know that Alexander Sinclair Gordon was the 5th son of Charles Gordon of Abergeldie, by Alison (Mrs. Paterson), daughter of David Hunter of Burnside, his wife. The engraved portrait was no doubt a copy of an oil painting in our possession, depicting him on horseback with drawn sword (also a presentation) in the uniform of the London and Westminster Volunteers.

15 Belmont Road, KENNETH S. GORDON.
Lee, Kent.

71. FORRISNESS (1st S., I., 123).—No person in Fraserburgh can be found who ever heard of this name being applied to Kinnaird Head. Will inquirer state where the account of the voyage of James IV. can be referred to?

JOHN MILNE.

75. THE SURNAME COPLAND (1st S., I., 139).—Before the 17th century the cattle on farms consisted of oxen used for ploughing, kye, and heifers called queys. Each group was kept by itself, the heifers being sent farthest away from the steading. The Gaelic for heifer is Colpach, and the Irish is Colpa. From these words we have the place-names Colpy and Colp (formerly Colpedauch). Colp is often pronounced Coup, and Copland is likely a form of Colpland, meaning heifer ground. In 1509, Thomas Coupland was proprietor of Udaucht in Turriff, and the arms of the family are given in Nisbet's *Heraldry*, and in *Scottish Arms*, which is in Aberdeen F. P. Library.

JOHN MILNE.

104. PIPERS' NEWS (1st S., I., 180).—In the good old times, men unfit to earn a living by hard work travelled about from house to house, begging. Some of them played on the pipes, and in a way paid for food and a bed in a barn by going through their stock of tunes in a farm kitchen at the fireside in the

evening. Still further to ingratiate themselves, they related many wonderful events that had happened, and all the local gossip. Very often it turned out that their tales, though true, were old and musty. Hence, Pipers' News meant passing off an old story as new.

205. THE NAME COUPER (1st S., II., 108, 128).—This name means a trader or merchant. It is at the present day, under the spelling Cooper, applied to a ship which sails about among fishing vessels and traders, offering for sale groceries and dutiable goods—spirits, tea, tobacco. In this country a cowper means one who buys cattle and horses to sell again offhand, usually in exchange for another beast with some money payment. In German, Kauer, the same word, means a merchant.

300. ARNDILLY (1st S., III., 29, 47).—It would have been difficult to guess the root of this name had not the form Artendol been given. Artan is Gaelic for a pebble, and dol is a corruption of dal, a field or enclosure in an open place (nothing to do with dale). Hence the name means pebbly or stony field. In New Deer, Artamford, on the way to Maud from the church, means the pebbly ford.

329. CREST, MOTTO, AND ARMS OF THE SURNAME, WILL (1st S., III., 61).—This query assumes that these three things are already provided for all names. But this is not the case. In a book called "Scottish Arms," there are the coats of arms of all the nobility and gentry about the time of Charles I. Till that time people seem to have been allowed to assume coats of arms at their own free choice, but after 1630 this was put a stop to, and no one can assume any of the coats of arms borne then, unless he can prove that he is descended from the person who bore them, and his nearest representative. Persons who desire to have coats of arms must apply to the Lyon King of Arms. The name Will is not given in *Scottish Arms*.

121. WM. ALEXANDER, 1st EARL OF STIRLING (2nd S., III., 48).—My friend, Mr. Scott, has failed to catch the point of my query. The matter stands thus. In the *Argyll Papers* a passage from Wodrow occurs which states that the Earl of Stirling accompanied the Earl of Argyll, *Gillespie Gruamach* (i.e., the 8th Earl), on his foreign travels. The statement may be true or false: but the use made of it by Rogers is to apply it to the 7th Earl of Argyll without any remark as to Wodrow's error. He distinctly quotes the *Argyll Papers*, and gives the reference at the foot of the page. He may be right in saying that it was the 7th Earl; but that is certainly not what the authority to whom he refers us says. The writer in the D. N. B. follows him slavishly. Mr. Scott asks how I come to give 1607 as the date of birth of the 8th Earl, instead of 1598, the date usually given. I was myself very much surprised to find that so serious a blunder had been made in the case of such a prominent historical character, but I am quite convinced that I have discovered the correct date. If any of your readers are interested in the matter, and

would communicate with me, I should be glad to let them have the information in my possession.

Lerwick, N.B.

JOHN WILLCOCK.

123. GORDON—REID—MACNAB (2nd S., III., 45).—Who was Margaret Gordon's father? I presume "McNab of Westerton" was the McNab who was the last occupant of that surname of the farm of Westerton—equidistant twixt Cults and the Bridge of Dee, Aberdeen. If so, he and his family, many years ago, migrated to Canada. The Macnabs were Roman Catholics.

125. THE BLAIRS OF AYRSHIRE (2nd S., III., 45).—This query, I suspect, can only be fully answered by an appeal to private sources of information. The Rev. Robert Blair, St. Andrews, was twice married, and left a numerous family. His children married, and had also, in several cases, numerous families. By his first wife, Beatrice Hamilton, he had two sons and a daughter: (1) James, minister of Dysart; (2) Robert; (3) Jean, who became the wife of Rev. William Row, Ceres. By his second wife, Katharine Montgomerie, he had seven sons and a daughter: (1) William; (2) David, minister in Edinburgh; (3) Samuel; (4) John, a writer in Edinburgh; (5) Archibald; (6) Alexander, who lived in Edinburgh; (7) Hugh, a merchant in Edinburgh; and (8) Catherine, who married Rev. George Campbell, Professor of Divinity in Edinburgh University. According to Dr. Hew Scott (*Fasti Ecclesiae Scoticae*, Edinburgh, 1866-71, 6 vols., from which most of the above facts are taken), many of Blair's children married and had large families—Jean, for example, who became the wife of William Row, of Ceres, had a family of five sons and six daughters. The names of some of these families are given in the *Fasti*, but anything like a full list of Blair's grand-children is quite beyond ordinary sources of information. It is almost certain that descendants are still living in considerable numbers. To take only one line of descent, David, the minister in Edinburgh, mentioned above, became the father of Robert, minister of Athelstanford, and author of "The Grave" (a poem inadvertently attributed in the query to Hugh Blair, the celebrated preacher). Robert Blair, author of "The Grave," had a family of five sons and a daughter. One of his sons was Robert Blair of Avontoun, Lord President of the Court of Session, whose family consisted of one son and three daughters. His son, William Blair of Avontoun (near Linlithgow), had at least one son, Captain Robert Blair, who died at Cawnpore in 1859. One of Lord President Blair's daughters became the wife of Alexander Maconochie, Lord Meadowbank, a Lord of Session from 1819 to 1843, who died in 1861, and whose son, Allan Alexander Maconochie, LL.D., succeeded, I think, to his estates. As far as I am aware, no records (genealogical records, that is) of the Blair family have ever been collected. Dr. Hugh Blair, the famous preacher, was a great-grandson of Blair of St. Andrews. His father was John, the son of Hugh of Edinburgh.

Stirling.

W. S.

126. TWO PLACE-NAMES IN SCOTT'S "GUY MANNERING," NEAR ABERDEEN (2nd S., III., 46).—The supposed scenes of "Guy Mannering" are laid mainly in Dumfries-shire and Galloway. Though aware it is only a partial reply to Mr. Couper's interesting query, I transcribe the following passage from McDowall's *History of the Burgh of Dumfries*: "From Dumfries-shire and Galloway Sir Walter Scott borrowed much rare raw material, which his genius transmuted into some of the richest characters and scenes of which his works can boast. If set in processional array, what a marvellous spectacle the latter could make! "Guy Mannering" itself might, for such a fancy pageant, furnish a rich contribution. Views of Ellangowan Castle (Carlaverock), of Kippletringan (Annan), of Balcarry Bay, where Yawkins, the prototype of Dirk Hatteraick, used to land his contraband wares, and of the Cave at Torrs, near the estuary of 'dark-rolling Dee,' which bears the bold smuggler's name; with such figures added as Meg Merrilies (Jean Gordon), who, according to the Kippletringan precentor, 'was the maist notorious witch in a Galloway and Dumfries-shire baith;' stalwart Dandie Dinmont from Tiddesdale, with his four-footed followers; wily Gilbert Glossin, the Galwegian John o' the Scales; and Mr. Peter Pleydell, the clever, rollicking, warm-hearted son of a Dumfries Provost, who might be accompanied by a view of his father's house, the Woodley Park of Burns's verse, and the Holm of an older day." I need only add that Carlaverock is a parish directly south of Dumfries, lying on the Dumfries-shire coast; and has generally been associated with the scenes of "Guy Mannering." As regards *Ellangowan* and *Derncleugh*, Sir Walter, I suspect, invented the names, taking care, however, in doing so, to preserve the local colour. Are words ending in "-cleugh" common in Aberdeenshire? In the south they occur by the score, and are plentiful as blackberries in their season.

Stirling.

W. S.

The house of Derncleugh was surely built (or at least occupied) by Mr. David Fraser, of John Fraser and Son, Granite Merchants and Builders, North Broadford, who was certainly not the father of Dr. Angus Fraser.

R. A.

127. SCOTCH "HUDIBRAS" (2nd S., III., 46).—In Watt's *Bibliotheca Britannica*, most of the works mentioned in Mr. Macintosh's query are named. "Hogan-Moganides; or, the Dutch Hudibras," was published in London in 1674. "Butler's Ghost, or Hudibras: The fourth part; with reflections upon these times," issued London, 1682, was written by Tom Durfey, of facetious memory. Watt also mentions an "Irish Hudibras," evidently a composition somewhat similar in character to the foregoing. Allibone (*Dictionary of Authors*) refers to what he calls "a valuable paper on imitations of Hudibras," contained in the *London Retrospective Review*, iii., 317, 1821, from which paper, it appears, the greater part of Watt's titles on the subject of "Hudibras" were taken. As regards the "Scotch Hudibras,"

about which Mr. Macintosh particularly inquires, there seem to be two books claiming the title, mentioned in the *Bibliotheca Britannica*: (1) "The Whigg's Supplication; or, the Scot's Hudibras; a Mock Poem," published London, 1681, and attributed to Samuel Colvill. This work went through many editions. (2) "A humorous Poem, entitled, Scotch Hudibras written in the manner of Butler." This is assigned to the Rev. Alexander Colvil or Colwil; but Watt adds, "It has been disputed whether it really was wrote by him." In an admirable work, recently published, creditable alike to the author and the press from which it issued—"The Bibliography of Dunfermline," Mr. Erskine Beveridge, the accomplished author, appends some valuable notes on the "Scotch Hudibras," of which he possesses an original (or what appears to be an original) MS. copy. He entirely discredits the supposition (put forward in the *Dictionary of National Biography*) of the Rev. Alexander Colvil being the author of the work. According to Mr. Beveridge, there would seem to be only one "Scotch Hudibras," but the title has varied a good deal in successive publications. It appeared in London, 1681, as "Mock Poem, or Whiggs Supplication. In Two Parts": again, in Edinburgh, 1687, as "Whigg's Supplication. A Mock-Poem in two parts": again, in London, 1692, as "The Scotch Hudibras; or, a Mock Poem": and again, in London, 1710, as "The Whiggs Supplication; or, the Scotch Hudibras, a Mock-Poem. In Two Parts." Of this last edition, there was an issue at St. Andrews in 1796—"enriched with a collection of superb engravings." There were other issues—Belfast, 1741; and Glasgow, 1751. The author's name, "Samuel Colvil," appears on the title-page of some of the editions. Mr. Beveridge states in a note that he was born at Culross. Stirling. W. S.

128. PLACE-NAMES OF "THE JOURNAL OF GEORGE FOX" (2nd S., III., 46).—"Johnston's," more commonly "St. Johnstone," an abbreviation of St. John's-town, is a popular name still sometimes applied to the "fair city" of Perth. In early times, on their conversion to the Christian faith, the good people of Perth assumed John the Baptist as their tutelary saint, and built their first church to him. Hence the name St. Johnstone or St. John's-town. By the way, what is the allusion to "St. Johnstone tippets," sometimes heard in the popular speech of the district?

Stirling.

W. S.

129. BALLAD, "THE DEATH OF LEITH-HALL" (2nd S., III., 46).—"J. A." has succeeded in establishing a flagrant *corpus delicti* against the anonymous ballad, "The Death of Leith-Hall." Unquestionably, if the unfortunate victim of the tragedy was killed in Aberdeen, his corpse need not have been carried to it. Perhaps, however, "J. A." fails to do justice to the peculiar position in which a poet may sometimes be placed. In the lines immediately preceding those quoted by "J. A.," we read—

"—the Mass was sung,
An' gave a doleful knell."

The poet's muse had risen to a lofty altitude, when suddenly his wing began to droop and grow weary. To rhyme with "knell," you naturally expect some such word as "yell." To the poet, however, groping in his mood of darkened inspiration after suitable sentiments and words to grace his theme, it must have appeared highly incongruous to have nature yelling—it would never have seemed "a rising to the height of his great occasion" to make cows or sheep, or even human beings, "yell." Has "J. A." ever experienced the maddening confusion—the breathless agony—the dire wrestling in poetical composition, attendant on the pursuit of suitable rhymes? If he has, he will understand the painful strait in which this 18th century poet at this juncture stood. "Yell" was the word the rhyme required; but like the hero in Barrie's *Sentimental Tommy*, he preferred to sacrifice almost everything to preserve the lofty sentiment of his ballad rather than adopt what would have been the best and most natural word. Like a flash it dawned upon him that safety lay in plain, straightforward description of what had taken place. Hence the deathless lines which "J. A." quotes: Remember, however, the poet was confused in spirit; the struggle had been painful; his soul was shaken to its inmost depths. What to him was rhyme or grammar! What to him a mere pedant's case for trifling words! The thought in his mind, no doubt, was "from Aberdeen." But in the confusion and worry of his troubled spirit, he wrote down without thinking the preposition "to" instead of "from." I feel obliged to "J. A." for calling my attention to this forgotten ballad of the North. A careful perusal of the whole poem reveals other instances that indicate how agonizing must have been the throes of the poet's soul. Let me venture to call "J. A.'s" attention to the penultimate verse. It is a gem—

"If brave Leith-Hall's been taen in drink,
His sins I hope's forgiven;
And I may safely say this day,
His soul is safe in heaven."

Plainly, this M'Gonegal of the 18th century had learned charity, and some other of the virtues, supposed to be the exclusive possession of the 20th.
CUTHBERT CULMSHIRE.

John Leith of Leith-hall, who was mortally wounded by James Abernethy of Mayen, on the "Plainstones" of Aberdeen, on the morning of 21st December, 1763, was eldest son of John Leith of Leith-hall, by Mary, daughter of Charles Hay of Rannes. He succeeded his father in 1736, and married Harriet, daughter of Alexander Steuart of Auchlunkart. The present laird of Leith-hall and Rannes is his great-great-grandson. The lines quoted by your correspondent, "J. A.," are incorrectly given in Buchan's "Collection." They ought to run:—

"His corpse was borne from Aberdeen,
And laid down at Leith-Hall."

The whole ballad is printed in the "Donean Tourist." Accounts of the mysterious affair will be found in Dr. Joseph Robertson's "Book of Bon-Accord," and the "Black Kalendar of Aberdeen." Both these

authorities incline to regard the affair as murder or manslaughter; but a number of interesting letters, written at the time, which are printed in Mr. A. J. Mitchell Gill's "Families of Moir and Byres," throw a different complexion on the case. It is almost possible, from these documents, to articulate a complete narrative of the crime, which seems to resolve itself into a duel of the rough and ready sort; and they tend to exculpate the memory of Mayen's uncle-by-marriage, Patrick Byres of Tonley, who was alleged to have urged on his nephew to the deed. It is impossible here to discuss the evidence in favour of the duel theory, but there is a copy of Mr. Mitchell Gill's book in the Reference Department of the Aberdeen Public Library, which those interested might consult. Abernethy's fate is uncertain. He escaped to the Continent, and was outlawed for murder at the Spring Circuit Court on Jan. 19, 1764. At the time it was believed that he went to Gothenburg, assisted by his uncle, Moir of Stoneywood, who had only returned from his protracted exile in Sweden in 1762. A report was long current on Deveronside that the fugitive was executed in France for the murder of a Frenchman in a drunken brawl. Dr. Temple, in his "Thanage of Fermartyn," says that he died at Dunkirk on Dec. 10, 1771, but does not allude to this report, which is contradicted by Dr. Cramond, who believes that Mayen was buried in a churchyard in Southampton, where, in 1800, a monument was seen by a Lieut. Rose, with the inscription, "James Abernethie, of Mayen, Esq., County of Banff." Dr. Cramond, however, seems to be in error when he states that Mayen died intestate in April, 1785. This was his successor, James ("Families of Moir and Byres"), his son by his marriage with Jane, elder daughter of Alexander Duff of Hatton, and niece of the 1st Earl of Fife. On James's death, unmarried, Mayen passed to his sister Jane and her husband, Colonel Alexander Duff, of the 58th Regt., by whose son, Captain William Duff, the estate was sold.
J. F. GEORGE.

Scots Books of the Month.

Report of the Work of Edinburgh and East Scotland South African Hospital. Ed. by David Wallace and Francis D. Boyd. 4to. 5/6 net.

Oliver & Boyd.

Cowan, S. *Mary Queen of Scots and Who Wrote the Casket Letters?* 2 vols. Roy. 8vo. 28/- net.

Low.

Muir, J. H. *Glasgow in 1901.* Illus. by Muirhead Bone. Cr. 8vo. Lthr. 3/6 net; swd. 2/6 net.

W. Hodge.

Rowntree, J., Sherwell, A. *British 'Gothenburg' Experiments and Public House Trusts.* Cr. 8vo. 2/6. Hodder & Stoughton.

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ABERDEEN, NOVEMBER, 1901.

GOETHE AND SCOTLAND.

(Continued from Vol. II., 2nd S., page 106.)

WHEN Carlyle was a candidate for the chair of Moral Philosophy at St. Andrews, which Dr. Chalmers was about to vacate, Goethe sent him a testimonial. It is quite a little essay in philosophy, though, as Carlyle said to his brother, “it is a magnanimous testimonial, beautifully written, yet not quite one leaf belongs to me.” The part bearing on Carlyle’s personal qualifications may well be quoted as shewing Goethe’s opinion of the great Scotsman. “It may now, without arrogance, be asserted,” says Goethe, “that German literature has effected much for humanity in this respect, that a moral psychological tendency pervades it, introducing

not ascetic timidity, but a free culture in accordance with nature, and in cheerful obedience to law, and therefore I have observed with pleasure Mr. Carlyle’s admirably profound study of this literature, and I have noticed with sympathy how he has not only been able to discover the beautiful and human, the good and great in us, but has also contributed what was his own, and has endowed us with the treasures of his genius. It must be granted that he has a clear judgment as to our æsthetic and ethic writers, and, at the same time, his own way of looking at them, which proves that he rests on an original foundation, and has the power to develop in himself the essentials of what is good and beautiful. In this sense, I may well regard him as a man who would fill a Chair of Moral Philosophy, with single-heartedness, with purity, effect and influence; enlightening the youth entrusted to him as to their real duties, in accordance with his disciplined thought, his natural gifts and his acquired knowledge, aiming at leading and urging their minds to moral activity, and thereby steadily guiding them to a religious completeness.”

As all the world knows, Carlyle did not become a professor. Goethe’s testimonial, even if it had arrived in time, would have had little influence with the patrons of the chair. “The certificate of the angel Gabriel,” Carlyle said, “would not have availed me a pin’s worth.” Perhaps it was better that things turned out as they did. Enough here is it to know that Carlyle’s genius was recognised thus early by the greatest man of letters in Europe. It was great encouragement to him, at a time when he needed encouragement, and the testimonial he ever valued “as a prouder document than any patent from the Herald’s College.” As Mr. Froude has said, while England and Scotland were giving at best a few patronising nods, Goethe saw in this unknown Scotsman the characteristics of a true man of genius, and spoke of him as “a new moral force, the extent and faculties of which it was impossible to predicate.” Goethe thought so highly of Carlyle’s life of Schiller that he arranged for a translation into German, with a preface by him-

self, and dedicated to the Society for Foreign *Belles Lettres* in Berlin. Disparity of age, difference of language and nationality, residence in different continents could not hinder these kindred spirits from holding freest intercourse and intimate communion.

We have another shrewd criticism of Scotsmen in a letter which Goethe writes to Zelter, on 21st May, 1828, in which he says: "I must tell you that I now know what reception *Helene* met with in Edinburgh, Paris and Moscow. It is very instructive thus to become acquainted with three different modes of thinking: the Scotsman seeks to penetrate into the work, the Frenchman to understand it, the Russian to apply it to himself. Perhaps a German reader might combine all three endeavours." "Scotsman" may here be used in the generic sense, meaning all Scotsmen who read his works, but it is more probable that it means simply *the* Scotsman, Thomas Carlyle, who was deep in the study of the poet's works at this time, and kept Goethe informed of his doings. In the same letter Goethe says: "I must further remark that, like the Magician's Apprentice, I am threatened with drowning by the flood of universal literature that I myself have called forth. Scotland and France pour themselves out almost daily; in Milan, they are publishing a very important daily paper called *L'Eco*; it is in every respect admirable, reminding one of the familiar style of our morning papers, but it takes a broad intellectual view of things."

"Scotland" is again here representative of Carlyle, whose article on *Helene* appeared this year in No. 2 of the *Foreign Review*, while the following number contained his weighty article, "Goethe." The year before, Carlyle had contributed to the *Edinburgh Review* a masterly survey of the "State of German Literature."

Goethe did not mistake the source of the homage thus paid to his genius. It was Scotland, not England, that was pouring herself forth almost daily; it was to Edinburgh, not to London, that he looked for recognition of his work. Nor, as we have seen, did he look in vain. The enthusiasm of one man created in Edinburgh a school of German students, whose zeal became almost equal to his own. Sir Walter Scott, Lockhart, George Moir, William Fraser (editor of the *Foreign Review*) were among the leaders, but even Jeffrey lost his prejudice against Carlyle's "German divinities," and was smitten with a love for the new learning. A close connection was formed between Weimar and the Scottish capital by visitors from the latter to Goethe. These friends were usually introduced by a letter from Carlyle, or

from his wife. This gave them at once an entrance to the best literary society in Weimar, into which they seem to have thrown themselves with the true *perferendum ingenium Scotorum*. This charmed circle maintained for a considerable time a weekly paper in manuscript. Goethe, who sent a copy of it to Carlyle, describes it as containing social pleasantries of an intellectual Weimar Society. "Strictly speaking," he says, "its circulation is confined to contributors; but as it appears that certain of the fellow labourers date from Edinburgh, it is surely fair that at least one copy should find its way to Scotland. A request is made that the favours from our friends in the county of Dumfries may be continued." The editor of this weekly *Chaos* (for such was its title) was Otilie, Goethe's daughter-in-law, and it required all her tact and skill to conduct the ticklish concern.

Goethe manifested a deep personal interest in Carlyle, and never lost an opportunity of enquiring about his Scottish champion. In a letter to Zelter (July, 1827), he says: "Please ask any English friends of literature in your neighbourhood (Berlin), if they know anything about Thomas Carlyle of Edinburgh, who deserves remarkably well for his services to German literature." In another letter, the year before his death, he styles him "Friend Carlyle." The latter had published his severe criticism of W. Taylor's "Historical Survey of German Poetry." Taylor's views Goethe hated. They had been his aversion, he says, for the last sixty years. They were equally repugnant to Carlyle, who is unsparing of the crude imperfect work. This pleased Goethe, so he writes: "Friend Carlyle, on the other hand, defends himself like a real master, and is making great advances, of which more anon."

In connection with this work, Eckermann records an interesting conversation, under date of October 11, 1828. He says: "The above-mentioned number of the *Foreign Review* contained . . . a very fine essay by Carlyle upon Goethe, which I studied this morning. I went to Goethe a little earlier to dinner, that I might have an opportunity of talking this over with him before the arrival of the other guests . . . 'It is pleasant,' said Goethe, 'to see how the early pedantry of the Scotch has changed into earnestness and profundity. When I recollect how the "Edinburgh Reviewers" treated my works not many years since, and when I now consider Carlyle's merits with respect to German literature, I am astonished at the important step for the better. . . . The temper in which he works is always admirable. What an earnest man he is! and how he has studied us Germans!

He is almost more at home in our literature than ourselves.”

The high opinion Goethe had of Carlyle was returned to him in full measure. It is worth noting that while Carlyle, in his “Reminiscences” and elsewhere, is often unsparing in his criticism of the great men of his time, he always speaks of Goethe with the utmost respect, and even reverence. Carlyle could belaud the heroes of the past and be most charitable of their faults, while often uncharitable and harsh in his judgments towards contemporaries, but his feeling towards Goethe was something akin to awe. In a practical and beautiful way he sought to honour his master. He conceived the idea of making a present to Goethe in which other admirers would have a share. The gift took the form of a large seal for his writing table. On a beautifully garnished stone was engraved the serpent of eternity encircling a star, with the motto: *Ohne Hast aber ohne Rast*. The design of the seal was sketched by Mrs. Carlyle. The present was sent in time for Goethe’s birthday—his last birthday—and addressed “To the German Master: From friends in England: 28th August, 1831.” The majority of the fifteen names which accompanied the gift are those of Scotsmen, including Carlyle, Dr. Carlyle, W. Fraser, G. Moir, Professor Wilson, Sir Walter Scott, Lockhart, and also the poets Southey, Wordsworth and Procter (Barry Cornwall).

With the death of Goethe, the long and honourable intercourse came to an end, and Carlyle felt that with this event his interest in German literature had passed. “With him and his work, it appears,” he said in a letter to Eckermann, “that my labours in the field of German literature may with advantage be brought to an end, or at anyrate to a pause.

My mission, in so far as it can be called my mission, may be regarded as fulfilled; as witness merely this, that we have had within the last twelve months no fewer than three new translations of *Faust*, of which two appeared in Edinburgh on one and the same day.” This was written in 1834, and the two translations referred to were the one by D. Syme and the other by the late Professor John Stuart Blackie, who remained throughout his long life an ardent admirer and interpreter of Goethe. These, and many others that might be named, including the late Professor Forbes of Aberdeen and John Strang of Glasgow, whose “Germany in MDCCCXXXI.” is a delightful book, formed interesting links between Scotland and the bard of Weimar.

(To be concluded.)

RESTALRIG.

III.—THE FIRST DEAN.

IT is satisfactory to know that the names of all who held office as dean in Restalrig have been preserved, as well as some interesting biographical details about most of them.

The extraction and events of the early life of the first dean, John Frisale or Fraser, are enveloped in a certain amount of mystery. There are two possible lines of descent. He was either the younger son of the third Lord Lovat, and educated at Oxford, or he was the natural son of one of the Frasers of Peeblesshire, and became in turn a canon at Glasgow and Abbot of Melrose. The first certain event is his appointment to the deanery of Restalrig, in 1487. In 1492 he was made Clerk of the Register of Rolls and Council, and his reputation was so high that he was selected as one of the commissioners who negotiated the peace with England in 1493. Five years later he succeeded to the Bishopric of Ross. During his occupancy of the see he finished the Cathedral at Fortrose—a building which was ultimately put to the ignoble use of supplying stones for the fort erected by Cromwell at Inverness. Fraser died in 1507, at the age of 78, and a monument in full bishop’s robes, which lies in Fortrose, is supposed to have been erected to his memory.

Keith says of Fraser that he had “the report of being a good, hospitable man”; but it is to be feared that in an age when many church dignitaries lived questionable lives, his was little better than the average.

Fraser had a kindly feeling towards Restalrig. To the original church several chapels had been added at various times, some of them being specially intended to help in the cultivation of music. After he left, Fraser added to these extra foundations, by creating a chaplaincy in St. Triduan’s aisle, and this James IV. raised to a higher standing in 1512, by authorising the Abbots of Holyrood and Newbattle to erect it into a prebend. The King’s charter empowers these men “to erect, incorporate and annex . . . the chapel of St. Triduan’s aisle within our collegiate church, founded by the late Master John Fraser, Bishop of Ross, into a free prebend within the said church, with the consent and assent of Master Thomas Dixon, now its rector.”

J. CALDER ROSS.

NOTABLE MEN AND WOMEN OF BERWICKSHIRE.

(Continued from Vol. III., and S., page 52.)

270. SPOTTISWOODE, SIR HENRY: Cavalier and Poet. He was the son of No. 264, and, like all his family, a Royalist and anti-Covenanter. An extract from a poem by Sir Henry is given in Marshall's "Historic Scenes in Forfarshire," p. 176, in which the cavalier poet signalises the courage of the Provost of Forfar in refusing to consent to the deliverance of King Charles by the Scottish army leaders into the hands of the English Parliament. Alexander Strang was the name of the recalcitrant municipal dignitary. He was at the time the member for the burgh in the Scottish Parliament as well as its Provost, and he immortalised himself among his party by his speech and his vote against what some still persist in calling "the sale of Charles I. to his enemies." It is thus that Sir Henry has celebrated this Abdul in his cavalier lay:—

Neither did all that Parliament agree
To this abhorrent act of treachery,
Witnessed that still to be renowned Sutor
Forfar's Commissioner and the State's tutor
In loyalty; who, being asked his vote,
Did with a tongue most resolutely denote
His loyal heart, in pithie words, though few—
"I disagree, as honest men should doo."

271. SPOTTISWOODE, WM., P.R.S.: Mathematician and Physicist. This distinguished savant belonged to the Berwickshire Spottiswoode family, but was born in London, 11th January, 1825, the son of Andrew Spottiswoode, M.P. for Colchester, and partner in the firm of Eyre & Spottiswoode, Queen's Printers. He graduated at Balliol College, Oxford, in 1845, with a first-class in Mathematics. He succeeded his father as Queen's Printer in 1846. The interest of the young man, however, lay more in science than in business. He became one of the most brilliant mathematical scholars of his time, and did a great deal of important original work, both in that department of science and also in physical research. He devoted his physical studies to investigations regarding the polarisation of light, and subsequently he studied the electrical discharge in rarefied gases. Spottiswoode was elected F.R.S. in 1853, was appointed treasurer in 1871, and president in 1878. He held that honour till his death, in 1883. He was LL.D. of Cambridge, Dublin and Edinburgh, and D.C.L., Oxford, and became a Correspondent of the French Institute in 1876. He was also an accomplished linguist and a brilliant lecturer. For a list of his writings see *Nat. Dict. Biog.* Dr. Spottiswoode was also a Fellow of the Astronomical, the Royal Geographical, the Asiatic, and the Ethnological Societies. He acted as President of the British Association of Dublin in 1878.

272. SPROTT, GEORGE: Conspirator and alleged Forger. He practised as a notary at Eyemouth before and after 1600. About that year he seems to

have made the acquaintance of Robert Logan of Restalrig. Logan died in 1606. Two years later Sprott let fall some incautious expressions to the effect that he had proofs that Logan had conspired with John Ruthven, 3rd Earl of Gowrie, to murder James VI. while on a visit to Gowrie House in 1600. Sprott was at once arrested on a charge of having concealed this knowledge, and of being, therefore, an abettor of the crime. Five letters incriminating Logan were produced by Sprott, of which four were alleged to have been written by Logan to the Earl of Gowrie in July, 1600, and one was said to have been addressed by Logan to his agent Bower. Sprott was examined nine times by the Council, and his depositions are self-contradictory. In effect, he confessed that he had forged three of the letters to Gowrie, and that he had stolen the fourth letter to Gowrie, which was genuinely written by Logan: and that he had written the letter to Bower from Logan's dictation, and then copied it in a forged handwriting. All the five letters have been accepted as genuine by modern historians, in ignorance of the existence of Sprott's confessions. Sprott, after trial, was found guilty, and was duly executed in 1608. Calderwood the historian suggests that the attention paid to Sprott on the scaffold was due to a fear that he would reveal too much.

273. STEELE, ANDREW: Minor Poet. Born at Coldstream, in 1811, and bred a bootmaker, he wrote many verses, and, about 1869, issued a volume of "Select Productions," which was followed in 1871 by "The Poetical Works of Andrew Steele." The poet also interested himself in history and theology, subjects which had a great attraction for his mind. He was also a keen scientist. He died in 1882.

274. STEVENSON, GEORGE: Journalist. "Father of the South Australian Press." Born at Berwick-on-Tweed, 13th April, 1799, he was sent to sea on board an East Indiaman, but threw up his berth and began to study medicine in Scotland. About 1820 he emigrated to Canada, and for several years lived as a backwoodsman. He also travelled through Central America and the West Indies, finally returning to London in 1830. There he commenced literary work, and obtained employment on *The Globe* newspaper, of which he became editor in 1835. Stevenson was greatly interested in the Wakefield scheme for colonising South Australia, and went out to South Australia as private secretary to John Hindmarsh, the first Governor. He was first Clerk of the Legislative Council, and one of the first coroners and magistrates of the colony. In 1838 he resigned his office under the Crown, and devoted himself to journalism, especially to editing *The South Australian Register*. But in 1842, in consequence partly of the financial crisis in the colony, and partly of the actions brought against the paper by Sir George Stephens, he relinquished his work and gave himself to Viticulture. In 1845 the discovery of the Burra Burra mines made a new demand for journalism, and he started his paper again as the *South Australian Gazette*

and Mining Journal. In 1851 he went to the diggings in Victoria, with the view of running a mining journal, but his success was not great, and he returned to Adelaide, and joined the staff of the *Adelaide Times*. It was, however, as an agriculturist that Stevenson was in his element. His vineyard was one of the first in Australia, and the colony owes him much for the practical impetus given by his personal example in planting, writing and lecturing. He died in 1856.

275. STEVENSON, JOSEPH, LL.D. (Rev.): Historian and Archivist. Born 27th November, 1806, at Berwick-on-Tweed, he was educated at Durham and Glasgow Universities. In 1829 he returned to Berwick, with the intention of entering the Presbyterian ministry. He became a licentiate of that body, but presently turned his attention to antiquarian and literary pursuits, and for more than 60 years, from 1831, his pen was never idle. Coming to London, he was first employed in arranging the public records, then kept in St. John's Chapel in the Tower, and afterwards was appointed to a post in the MS. department of the British Museum. He was thus brought into contact with the leading students of British history and antiquities. In London, Stevenson gradually dropped his connection with Presbyterianism, and in 1839 was admitted to the Church of England, and ordained priest by Bishop Maltby. In 1841 he was appointed librarian and keeper of records in the Dean and Chapter of Durham, in succession to his old schoolmaster, James Raines, and for the next seven years was engaged drawing up a catalogue of the charters and deeds preserved in the Treasury. In 1847 he became curate of the parish of St. Giles, Durham, and in 1849 was instituted to the parish of Leighton Buzzard, Bedfordshire. In 1856, Stevenson undertook to bring out for the Clarendon Press a work which, if completed, would have been a monumental one. This was a chronological list of English historians of all ages, with a critical account of their work, whether in print or manuscript. Eventually he presented the whole of his collections to Sir Thomas Duffus Hardy, for his well-known "Descriptive Catalogue of MSS., relating to the History of Great Britain and Ireland." Appointed one of the editors of the splendid Rolls Series of historical works, in the prosecution of his researches he visited Paris, Rheims, Chartres, Rouen, and Lille. He resigned his living in 1862, and succeeded Wm. B. Turnbull in his work of calendaring at the Public Record Office. In 1863 he was received into the Church of Rome, and in consequence of pressure, resigned his post as calendarer. He retired to Birmingham, and assisted Canon Estcourt in composing his book on Anglican Orders. The historical MSS. commission opened up for him a further field of congenial labour, and he examined and reported on no fewer than 24 MSS., collections in the possession of various corporations or private families. In 1872, he was ordained priest by Bishop Ullathorn, received a pension from Mr. Gladstone for his valuable researches, and was sent, with the

consent of the Pope, to make a detailed examination of the Vatican archives. This last occupied him four years, and the results of his labours are contained in 13 folio volumes of transcripts in the Public Record Office. In 1877, he entered Rochampton College as a novice of the Society of Jesus. In 1878, his headquarters were at Oxford, and after that, till his death, he resided at "The House of Writers," Berkeley Square, London. He died in 1895. For a full list of Dr. Stevenson's works (see *Nat. Dict. of Biog.*). He did much work for the Bannatyne Club, the Maitland Club, the Roxburgh Club, the English Historical Society, and the Surtees Society. For the collection of the Church Historians of England, he edited many important volumes, and did similar work for the Rolls Series. Other works of a more general kind also issued from his fertile pen. Altogether forty-five volumes are specified as his work by his biographer in *The National Dictionary of Biography*.

276. STEVENSON, WILLIAM: Keeper of the Records in the Treasury and Author. Born at Berwick-on-Tweed, 26th November, 1772, he studied for the ministry at Daventry and Northampton. After a short sojourn at Bruges as tutor to an English family, the outbreak of the war in 1792 compelled him to return to England, where he obtained the post of classical tutor at Manchester Academy. Here he became an Arian. For a short time he preached at Doblane, near that town, but becoming convinced of the impropriety of a paid ministry, he resigned, and went as a pupil to a farmer in East Lothian. In 1797, he took a farm at Laughton, near Edinburgh, but after four or five years he relinquished farming, and set up a boarding-house for students in Drummond Street, Edinburgh. Shortly after he became editor of the *Scots Magazine*, to which he contributed numerous essays. Through the influence of the Earl of Lauderdale, he, in 1806, obtained the office of Keeper of the Records to the Treasury. Here he continued till his death in 1829. Stevenson published "Remarks on the very inferior utility of Classical Learning," 1796; "A System of Land Surveying," 1805; "General View of the Agriculture of the County of Surrey," 1809; and "of Dorset," 1812; and "A Historical Sketch of Discovery, Navigation and Commerce," 1824. He also contributed extensively to magazine and other literature.

277. STEVENSON, ELIZABETH CLEGHORN (Mrs. GASKELL): Novelist, &c. Daughter of No. 276. Born Cheyne Row, Chelsea, 29th September, 1810, she was married in 1832 to Rev. William Gaskell, a Unitarian minister of Manchester. She is one of the best of our female novelists. Her chief works are "Mary Barton," 1848; "The Moorland Cottage," 1850; "Cranford," 1853; "Ruth," 1853; "North and South," 1855; "Round the Sofa," 1859; "Right at Last," 1860; "Sylvia's Lovers," 1863; "Cousin Phillis," 1865; and "Wives and Daughters," 1865. She also wrote "The Life of Charlotte Brontë," which is one of the masterpieces of English Biography. Mrs. Gaskell is one of our classics, and her name

ranks with those of Jane Austin, Charlotte Bronte and George Eliot.

Dollar.

W. B. R. WILSON.

“NOTABLE MEN AND WOMEN OF BERWICKSHIRE”—GEORGE RIDPATH.—I crave leave to write a few words in reply to Mr. Wilson’s communication. The point at issue between us, I take to be this: Mr. Wilson prefers to rely on a conjecture—a “seems to have been born”—a guess—a mere probability advanced in the *Dictionary of National Biography* respecting Ridpath’s birthplace: I, on the other hand, put more faith in a statement of fact made on the authority of two reliable witnesses, to wit, Macgregor Stirling, editor of the 2nd edition of Nimmo’s *History*, and Dr. Watkins, an eminent literary man in the beginning of last century, both of whom assert, without reservation, that Ridpath was a native of Stirlingshire. I am glad, by the way, to learn that the *Dict. of Nat. Biog.*, and not Mr. Wilson, is responsible for the statement about Ridpath to which I take exception; and I willingly withdraw anything I may have said tending to represent Mr. Wilson as capable of perpetrating the atrocity of producing “a figment of his own brain.” Mr. Wilson, of course, will see that a direct statement as to fact, made on trustworthy authority, must far outweigh any conjecture, however plausible. But, indeed, the conjecture he adopts, on the faith of the *Dict. of Nat. Biog.*, is hardly even to be called “plausible.” To assume that the residence of a parent necessarily determines the place where a child was born is a mere “figment of the brain,” which, in face of reliable evidence to the contrary, will not stand good for a moment. Mr. Wilson is quite aware that dozens of cases might be cited where the domicile of the parent was in one part of the country, while the birth of the child took place in quite another part. Dr. James Hamilton, of London, and Mrs. Mary Somerville, the scientist, are cases that occur in illustration. Who could blame the mother of George Ridpath if she preferred that her son should be born amid the historic memories of Stirlingshire rather than beside the wave-beaten cliffs of Berwickshire? Surely, Mr. Wilson, as a patriotic Scotsman, should be the last person to disapprove. Now, Mr. Wilson is far too good a logician not to feel the force of the argument thus briefly stated; and feeling evidently the force of it, he labours, with persuasive eloquence and plentiful rhetoric, to impugn the credibility of the two witnesses I cited. Let me assure him that I quoted Dr. Watkins (*Dictionary*, 1807) quite correctly, and that Macgregor Stirling did not quote Watkins, but went direct to the *General Biog. Dict.* of 1798. In fact, that dictionary appears to be the authority on which both my witnesses rely for the statements they make respecting Ridpath. Now, in his interesting communication, I do not understand Mr. Wilson to have much fault to find with the *Gen. Biog. Dict.* as a trustworthy authority, except on the ground that it occupies only 15 volumes, whereas the *Dict. of Nat. Biog.*, which he considers

far superior (and in that I perfectly agree with him), extends to 63 volumes. He might have gone further and said that supplementary volumes are even now being published to bring that monumental work up to date. But surely it must occur to Mr. Wilson that what sufficed for the needs of a century ago must be utterly inadequate now, that 100 years have added immensely to the materials collected for the earlier dictionary, that the country is now enormously richer in eminent men and women, and that a generation, which has produced Mr. Wilson himself, can in no conceivable way be compressed into anything like 15 volumes, but will require every page and every line of 63 volumes to do justice to its notable people. At the same time, Mr. Wilson is at perfect liberty to set aside the authority of the *Dictionary* of 1798, on adequate cause assigned. The statement in Nimmo’s *Stirlingshire*, corroborated by the testimony of Dr. Watkins, must fall to the ground, if the *Dictionary* can be shown to be in error. Mr. Wilson might even have fairly enough argued—it is proof of his impartiality that he has not done so—that an authority which misled my two witnesses as to the date of Ridpath’s death can hardly be regarded as satisfactory evidence as to the place where he was born. And this brings us to the real *crux* of the whole question. Was the *Biographical Dictionary* of 1798 an authority worthy of credit? Were Macgregor Stirling and Watkins justified in accepting its statements? I venture to think that they were; and although, like Mr. Wilson, who builds his argument on a probability, I am forced at this point to enter the region of conjecture, through not having access to documents and authorities which I know to be in existence, I am presumptuous enough to believe that as strong, if not stronger, probability can be shown in support of the 1798 *Dictionary’s* accuracy as Mr. Wilson, backed by the *Dict. of Nat. Biog.*, can adduce in favour of Berwickshire being Ridpath’s birthplace. The *Gen. Biog. Dict.*, published in 1798, was really the 3rd edition of a work issued in 1763, of which a 2nd edition in 12 vols. appeared in 1784. The editor, or one of the editors, of the 2nd edition was John Nichols, a distinguished author in his day, known through his connection with the *Gentleman’s Magazine*, but also remembered as editor of some of the works of Dunton, the bookseller. This John Dunton (1659-1733), brother-in-law of the father of the Wesleys, author, publisher, bookseller, auctioneer, and goodness knows what else beside in the course of his chequered career, was a person of extraordinary fertility in matters connected with literature, who himself tells that he projected more than 600 works of a literary nature, many of which he carried to completion. The *Flying Post*, conducted by Ridpath (as noted by Mr. Wilson), was one of Dunton’s literary ventures. It is not, however, so generally known—at least, Mr. Wilson does not mention the fact, nor yet (presumably) the *Dict. of Nat. Biog.*—that *The History of the Works of the Learned*, precursor of the *Athenæum* and other modern literary journals, was also started by Dunton, and edited by Ridpath, apparently throughout, from 1699 till its close in 1712.

Ridpath, in fact, was the principal and most valued writer in Dunton's employment, and, if we may credit an ironical sentence occurring in one of Swift's letters, was regarded in certain quarters as "one of the best pens in England." Dunton was himself a voluminous author as well as publisher. Curious it is to note how history repeats itself. John Dunton seems to have fulfilled something of the same function towards London, in the 18th century, which Mr. Wilson is doing so admirably towards Scotland at the present time—preserving, that is, the names of multitudes of worthy persons, who, but for his loving labour and patient assiduity of research, would long since "have melted like streaks of morning cloud into the infinite azure of the past." Indeed, the only appreciable difference between my friend, Mr. Wilson, and the old-time London bookseller appears to be that Dunton was content to find immortals for the most part in London, whereas Mr. Wilson plunders the entire universe in order to reflect glory on our beloved Scotland. Among other works, Dunton wrote "*The Life and Errors of Mr. John Dunton*, late citizen of London, written by himself in solitude; together with the Lives and Characters of a thousand persons now living in London." The persons thus embalmed in Dunton's pages were "the authors who wrote for him, the booksellers he associated with, the printers he employed, and the person even who made the printer's ink." The book was published in 1705, and includes, as might have been expected, an account of George Ridpath. The date of publication, 1705, furnishes an explanation of a point otherwise somewhat puzzling. Dunton, with all his varied gifts, was not omniscient; and, writing in 1705, more than twenty years before Ridpath's death, could readily enough, from information received, supply the date of Ridpath's entrance into the world, but could not possibly have told the time of his leaving it. Hence the *Gen. Biog. Dict.*, implicitly following Dunton, could correctly give 1663 as the year of Ridpath's birth, and Stirlingshire as the place of his nativity, but deprived of Dunton's guidance, and relying possibly on the mistake of some careless penny-a-liner, may have put down 1717 as the year of his death, Ridpath having then probably disappeared for a time from London. Now, whence did Dunton derive his information? I take it as a strong probability, indeed almost a certainty, that the details were furnished him from Ridpath's own lips. Here, unhappily, I must risk the danger of being submerged beneath copious floods of my friend, Mr. Wilson's eloquence. I cannot tell him where in Dunton's writings the best account of Ridpath may be found—whether in "*The Life and Errors*," of date 1705, or the later edition of date 1818; or whether it may not be in "*Dunton's Correspondence*," in 2 vols., found among the Rawlinson MSS. in the Bodleian Library, of which Nichols has furnished an abstract. At all events, I am firmly convinced that the *Gen. Biog. Dict.* derived its information about Ridpath, through Nichols, from Dunton's writings, and that Dunton in turn gathered his facts from private information supplied him by Ridpath. I conclude, therefore, that

Mr. Wilson is in error in supposing Ridpath to be a native of Berwickshire, and that the *Dict. of Nat. Biog.*, great though I admit its authority to be, is quite inadequate, and even inaccurate, in its treatment of Stirlingshire's well-nigh forgotten son, George Ridpath.

Stirling.

WALTER SCOTT.

LADY SARAH LENNOX.—I have already referred in these pages to the career of Lady Sarah Lennox, daughter of the 2nd Duke of Richmond, who married Sir Charles Bunbury, and eloped with Lord William Gordon in 1769. In the *Town and Country Magazine* of 17th August, 1774, a scandalous memoir of the "Submissive Duellist and Mrs. H[orne]ck," hints that the duellist, a "Captain S.," had at a certain point in his career made up to Lady Sarah. "Lady Sarah," we are told, "was yet a doubtful character, notwithstanding the many inflammatory inscriptions that appeared upon almost every inn-window within the circle of twenty miles of the metropolis. Our hero [Captain S.] had been introduced to her ladyship by a relation, who had also for some months been ranked with the suspicious *demi-reps*, but as her charms were not very captivating, as usual, her own sex did not take the customary freedom, which they seldom omit, of destroying the reputation of a professed beauty, whom they consider as their professed rival, while she remains within the pale of unsullied chastity. Miss G[ordon?] was, therefore, more behelden to her negative charms for the continuance of her admission into good company, than to the immaculate rectitude of her conduct. This lady had flattered herself, that Captain S— had been paying his serious devoirs to her, and was not a little ambitious of her conquest, when she soon discovered, to her great mortification, that she had been an instrument to introduce the Captain to Lady Sarah, her kinswoman. Irritated to the highest pitch with jealousy, and a thirst for revenge, she wrote a letter to Sir Charles to acquaint him with the connection between the Captain and her Ladyship. But this letter being intercepted by Lady Sarah, who knew the hand, gave orders that Miss G— should never be admitted; and Lady Sarah carried her resentment so far, that she acquainted the Captain with some of her kinswoman's *faux pas*, with which 'he was greatly astonished, as he thought her ugliness would have been a sure protection for her virtue.' This alliance continued till Lord W[illiam] G[ordon] stepped in and routed our hero."

J. M. B.

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE (V., 20, etc.)

(Continued from Vol. III., 2nd S., page 41.)

1845. *The Scottish Temperance Review*, published under the sanction of the Scottish Temperance League. No. 1. Oct., 1845. 12mo., 24 pp. Price 3d. monthly. Printed by Andrew Jack, at 36 Niddry Street, and published by Quintin Dalrymple, 29 Frederick Street. No. 2 was increased to 36 pp.

The *Review* had at first a somewhat chequered career as regards its printing and publishing. Nos. 4-12 were printed by Robert Tofts, at Carrubbers Close. Nos. 8-12 were "published by him at the office of the Scottish Temperance League, 4 Hunter Square." No. 13 showed this revolution, "Printed and published by J. McDowall, North Bridge; J. Grieg, High Street; and W. Walker, Shakespeare Square, at their office, 59 South Bridge." In July, 1847, printing and publishing were transferred to Glasgow, at which point the *Review* passes beyond the ken of this Bibliography.

As the name indicates, the *Review* was founded to enunciate and support temperance principles. It was, its opening declaration said, a

"Periodical which seeks to contribute a share of the instrumentality requisite for the reclamation of our country from drinking habits, and the destruction of those customs by which these habits are originated."

The League had been founded in 1844, and the *Review* was intended to be its official organ. Its main contents were original articles on various aspects of the question, editorial comments, sketches, tales, news and reviews of books. It appears to have satisfied the expectations of its projectors at the beginning. Dr. Campbell, editor of the *Christian Witness*, described it as "this masculine sovereign of the temperance periodicals." It, however, did not survive long. The last number was issued December, 1852. In his "farewell" the editor cheerfully and characteristically says:—

"If the utterance of this tearful vocable were compelled at the grave of a dead cause it might diffuse the blush of conscious shame that we had been ignominiously beaten,"

and so on. It made room for the *Scottish Review*, in which literature was to have a prominent place, and the *Journal* and the *Adviser*. I have been told that George Gilfillan contributed to the *Review*.

1846. *The Northern Reformer*. In the course of a series of articles in *Brown's Bookstall*, under the title "In the Fifties, Phonographic Reminiscences," the following occurs (No. 43, March, 1898) concerning Archibald Gillies, who, in 1848, joined the reporting staff of the *Aberdeen Herald*:—

"In 1846 he edited and published, in Edinburgh, *The Northern Reformer*, part written in phonography and part printed in phonotypy. He was one of the earliest in Scotland, if not the first, to issue a magazine devoted to the writing and printing reform. He frequently lectured and taught classes in Edinburgh. . . . As a public educationist his services to the phonetic cause were of great value in its early days."

Perhaps the writer of the articles would supplement what is here given.

1846. *The Torch*. No. 1. January 3, 1846. 20 pp., weekly, imp. 8vo. Price 3d. The first eight numbers contained no imprint. That of No. 9 (Feb. 28, 1846) ran, "Edinburgh: Printed by Andrew Jack (of No. 29 Gilmore Place), at 36 Niddry Street, and published by William Aitchison Sutherland, of No. 1 Windsor Street, and James Knox, of No. 7 Henderson Row, all in the city and county of Edinburgh. . . . Edinburgh: Sutherland and Knox, 58 Princes Street." The periodical was at the same time increased to 22 pages. No. 12 saw a revolution in the magazine, announced thus in No. 11:—

"The conductors of *The Torch*, being desirous that the work should circulate freely amongst all classes, have resolved on reducing the price one-half, viz., from threepence to three half-pence per number; and they have further arranged that for this latter sum a larger quantity of matter shall be given than is presently to be found in any periodical of the same class at a corresponding price.

Along with this change they also contemplate an alteration in the general plan in the work, which, in one word, will consist in its being more thoroughly and entirely popular, and so remodelled as to become a vehicle for the instruction and entertainment of the masses, without regard to class or party distinctions. And in accordance with this design there will regularly be inserted popular expositions of experimental and natural science, biographies of eminent persons, tales and sketches, hints for social and domestic improvement, statistics, gleanings from ancient and modern authors; and, in fine, everything calculated to foster reading habits where already formed, or to create a taste for mental culture among those who hitherto have neglected it."

The change of programme seems to have necessitated a change of printer, for Morrison and Gibb, North-East Thistle Street Lane, thenceforth set up the magazine. The *format* too underwent alteration. The margin was ruled, while the double column was retained. Each number was provided with a heading, the words, "a weekly journal for the instruction and entertainment of the people." The size was reduced to 16 pp. These efforts, however, did not succeed, and *The Torch* flickered out with its 26th issue, June 27, 1846. The only indication of the extinction was the words, "The End," printed on the last page. A title and index were published, the former being—*"The Torch, a volume for instruction and entertainment—ex fumo dare lucem."*

The Torch has been described as "a superior miscellany." Its plan was after that of the familiar *Chambers' Journal*, though it gave more space to news paragraphs. The articles would to-day be called "heavy," and became less interesting towards the end. "Popularity" meant for the editor mainly the omission of brief reviews of books, notes on the Fine Arts, reports of learned societies, and university news. He had a distinct leaning towards literary topics, and several articles appeared on the byways of literary history, e.g., the controversy over the authorship of "The Burial of Sir John Moore." Some of his news notes are worth reproduction:—

"Periodical literature is in a depressed state. The circulation of the most popular and most talented of our

magazines is falling at an astounding rate. One *monthly*, price half-a-crown, which three short years ago could boast of a circulation of nearly 5000 copies has now only a sale of 2000 copies. . . . It is clear that the day of monthly periodical literature of the high priced class is over—never, in all probability, to return."

The editor had a penchant for the bibliography of periodical literature. The opening article gives a pompous sketch of the Edinburgh publications "thirty years ago" (1816). The fifth number contains a discussion on "Periodical Literature" 3½ pages long, to which he "subjoins" "an historical notice of the origin of (certain) newspapers." One paragraph, which he entitles "Newspaper Harlequinades," is distinctly interesting in view of present day developments:—

"Some of the newspapers are getting absolutely rabid in their attempts to get into fame and circulation. One has offered to give *globes* to their subscribers; a second *pianosfortes*, and a third *two thousand pounds*. All this is absurd enough, but the evil is, at the bottom, in the shape of an incipient revival of the immoral system of lottery allotments, which, however disguised by the pretence that these baits are 'given away,' is substantially involved in one and all of the scheme."

Certainly the editor of *The Torch* did not adopt these questionable means to increase his circulation. It would be going too far to say that that may have been the cause of his own decline and fall.

1846. *The Scottish Instructor*: designed for the moral, religious, and intellectual improvement of youth. No. 1. December, 1846. 28 pp., with cover, 12mo. Printed and published by Grant and Taylor, Albany Street. The *Instructor*, which ended with No. 13, December, 1847, was chiefly religious in its tone. Sermons were included in the contents, which embraced a wide field, from Church history to the methods of conducting young men's societies. The articles were signed chiefly with initials, and the periodical had little or no qualification to attract the constituency it aimed at. Each number included two pages of poetry. The enterprise did not succeed, for the bound volume I have examined contains a publishers' "advertisement." "Having brought their labours to a close," the conductors say:—

"In the shape of a volume, their little work, they flatter themselves, will prove an entertaining and instructive companion to the young, for whose benefit it was specially intended, and will form a suitable addition to the Sabbath School Library. They venture to indulge the hope that ministers, teachers, and other friends of youth, who have honoured it with their patronage during the course of publication, will use their influence to promote its circulation in its present form."

The volume contains 324 pp.

1845. *Church of Scotland Pulpit*. Edinburgh: Myles Macphail, 11 South St. David's Street. No. 1. March, 1845. As the name indicates, this little periodical was made up of sermons preached by ministers of the Established Church. It contained nothing in addition to the sermons, of which each issue had three. Two volumes (12mo.) were published, and the purpose of their publication is set forth in one of the short prefatory notes:—

"The sermons are the best answer that can be given to the slander so industriously propagated that the truths of Christianity are not preached from the pulpits of the Establishment."

The names of the preachers were well known in the Church. In the autumn of 1846 the publisher ceased the issue of the *Pulpit* to make room for

1846. *Macphail's Edinburgh Ecclesiastical Journal and Literary Review*. The announcement was thus made in the *Pulpit*:—

"In announcing its conclusion, the publisher is happy to state that he has made arrangements with the ablest clerical and lay members of the Church of Scotland to assist him in the formation of a monthly journal, entitled *Macphail's Edinburgh Ecclesiastical Journal and Literary Review*, devoted to the interests of the Established Church."

Edinburgh: Published and printed by Myles Macphail, 11 South St. David's Street. No. 1. February, 1846. 80 pp., 8vo. Motto: "Nec tamen consumebatur." Monthly. 1/.

Macphail's Journal was issued in behalf of the Church of Scotland, although the publisher was alone responsible for the project and for the contributors he gathered round him. Its tone was extremely militant. During its existence it was thus estimated:—"It is conducted in a satisfactory manner, but some of the articles lack depth of thought and erudition, a want which may perhaps be excused in a newspaper, but certainly not in a review." As was natural, the *Journal* tilted heavily against the Free Church and its periodicals. The language indulged in on both sides was not creditable to sober journalism. *Macphail* dubbed the *Northern Warder* of Dundee "a silly Free Church newspaper." An attempt was made to win over Merle D'Aubigne, the historian, to the side of the Establishment: it was unsuccessful, and this is how the *Free Church Magazine* (April, 1848) exulted in the matter:—

"For a time they endeavoured to conceal the gall and wormwood of their souls, but it has at length found vent in a torrent of the most malignant abuse in the columns of *Macphail*. The article in question, like several recent articles in the same repository, is chiefly marked by a virulent hatred of vital Christianity, very thinly veiled. But this is quite in keeping with the known character of the parties."

The chief contents of the *Journal* were articles on ecclesiastical topics, reviews of important books and ecclesiastical intelligence. The contributors were mainly members of the Established Church, and few signed their articles. Among the chief contributors were Rev. P. Landreth, who died this year; Dr. Stevenson and J. Bruce, at one time editor of a Cupar newspaper, and author of "Eminent Men of Fife." De Quincey occasionally contributed papers: one of the earliest was the essay on "War,"* of which the conductors were evidently proud, for they give it first place, and

* Dr. Masson, in his edition of De Quincey, says he had not discovered whether this essay had been published in magazine form before its appearance in the edition of 1854. It is perhaps excusable that *Macphail* escaped him.

allow the author's name to appear in a wilderness of anonymity. In a letter I have received from Mr. Alex. W. Macphail, he says:—

"The work was published by my uncle, Myles, and printed by my father, William. I was always under the impression that the editing was a joint affair of the two brothers. There may have been an honorary editor, but I remember, as a boy, my father saying the real editing was done by themselves. . . . It was the leading and only journal of any consequence on the 'Auld Kirk' side for the period."

The last number of the *Journal* was issued either in 1862 or 1863, the British Museum Catalogue giving the latter date.

NOTE.

Ladies' Journal (S. N. & Q., 2nd S., Vol. III., p. 25). I have the following from Mr. Robert Fergie, who was at one time editor.

"The first editor of the *Ladies' Journal* was, I believe, Mr. Stewart. He was succeeded by Robert Lindsay, in whose day the *North British Advertiser* and *Ladies' Journal* were amalgamated; and he was in turn succeeded by Robert Fergie, who continued to edit it as long as the publication was held by the Grays, sons of the original proprietors. It passed from them into the hands of Mr. Fairbairn. It was transferred next to Mr. Williamson, and then to the present firm."

Until May of this year the *North British Advertiser* and *Ladies' Journal* was edited by John Kelso Kelly, now in charge of *I. O. U.*

W. J. COUPER.

United Free Church Manse,
Kirkcud, Dolphinton.

CRAWFORD COLLECTION GOES TO MANCHESTER.—The celebrated Crawford manuscripts have, according to the *Times*, been sold *en bloc* to Mrs. Rylands, who, it is expected, will place them in the John Rylands Library, Manchester. This unique collection belonged to the Earl of Crawford, and formed part of the great Library at Haigh Hall, near Wigan. The gathering of the MSS. was begun by the 24th Earl, and continued by his son, the present Peer; it comprises 100,000 printed books and 6000 manuscripts. These constitute a marvellous assemblage of mediæval Western MSS. and of Eastern MSS. of all ages. What distinguishes the Crawford collection from other like collections is, first, the early date of the principal documents; and, secondly, the number of marvellous bindings in metal and ivory, dating from the twelfth and thirteenth centuries, which gleam from the show-cases. The extraordinary rarity may be gauged by the fact that the Crawford collection ranks third among the collections of the world. By far the richest is the National Library in Paris. Next comes the Royal Library at Munich; and then comes Haigh Hall.

BIBLIOGRAPHY OF ABERDEEN
PUBLICATIONS, 1898.

(Continued from and S., III., page 60.)

OF works by Aberdeen authors, and works relating to Aberdeen and the North of Scotland, published elsewhere, the following are the principal:—

"Was Christ Born at Bethlehem? A Study on the Credibility of St. Luke," by W. M. Ramsay, M.A., D.C.L. (London: Hodder & Stoughton).—"David Brown, D.D., LL.D., Professor and Principal of the Free Church College, Aberdeen: a Memoir," by William Garden Blaikie, D.D., etc., late Professor, New College, Edinburgh (London: Hodder and Stoughton).—"The Cambridge Bible for Schools and Colleges: Isaiah, chapters xl.-xlvI.," edited by J. Skinner, D.D. (London: C. J. Clay & Sons; Cambridge: at the University Press).—"Bible Manners and Customs," by Rev. G. M. Mackie, Beyrout (The Guild Library. London: A. & C. Black).—"Bible Stories Without Names," by Rev. Harry Smith, Tibbermore (Edinburgh: Oliphant).—"The Works of Horace Rendered into English Prose, with Life, Introduction, and Notes," by William Couits, M.A., Senior Classical Master, George Watson's Coll., Edinburgh (London: Longmans, Green & Co.).—"Anthologiae Græcae Erotica: The Love Epigrams or Book V. of the Palatine Anthology," edited and partly rendered into English verse by W. R. Paton (of Grandhome) (London: David Nutt).—"Braemar: an Unconventional Guide Book and Literary Souvenir," by the Hon. Stuart Erskine, with a chapter by the Rev. John G. Michie (Edinburgh: Andrew Elliot, 1897).—"Reuben Dean," by William Leslie Low [Canon Low, Largs] (Edinburgh and London: Oliphant, Anderson & Ferrier).—"Epochs of Scottish Church History," by various writers, with prefatory note by the Bishop of Edinburgh (Edinburgh: St. Giles Printing Co.)—for the most part a reprint of papers from the *Scottish Standard Bearer*—consisting of four parts, the third, "Revolution Period," being written by Rev. J. Wiseman, Rector of St. Machar's, Bucksburn, and Synod Clerk of Aberdeen and Orkney; and the fourth, "The Modern Period," being written by the Very Rev. Dr. Walker, Dean of Aberdeen and Orkney, and Rector of Monymusk; the fourth part constitutes, to a large extent, a history of the diocese of Aberdeen.—"A Popular Handbook on the Origin, History, and Structure of Liturgies," Part II., by J. Comper, Rector of St. Margaret's, Aberdeen (Edinburgh: R. Grant & Son).—"The Church's One Foundation: a Tract for the Times," and "Nature and God: God and the Divine Personalities," No. 2 of "Tracts for the Times," by Rev. Dr. Jamieson of Old Machar (Edinburgh: J. Gardner Hitt, 37 George Street; London: Elliot Stock, 62 Paternoster Row, 1898).—"The Ideals of Burns, compared with the Present Day Scottish Orthodoxy," by Rev. Alexander Webster, Aberdeen

(London: Philip Green, 5 Essex Street, Strand; Aberdeen: A. Martin, 71 George Street)—a series of seven essays or discourses, beginning with "The Cotter's Saturday Night," and ending with the "Address to the Deil."—"What is Spiritualism?" by Mrs. E. M. Hardie, 69 Duthie Terrace, Aberdeen (London: John Kensit, 18 Paternoster Row; Aberdeen: A. & R. Milne).—"Scottish Railway Statutes," by James Ferguson, Advocate (yr. of Kinnmundy) (Edinburgh: William Green & Sons).—"Annals of the Royal Botanic Garden, Calcutta, vol. viii.—The Orchids of the Sikkim-Himalaya," by Sir George King, K.C.I.E., LL.D., and Robert Pantling, Calcutta (Bengal: Secretarial Press).—"Odds and Ends in Prose and Verse," by Rev. Harry Smith, Tibbermore (Perth: Thomas Hunter).

Among educational works published during the year were the following:—

"Greek Test Papers," by James Moir, Litt. D., LL.D., Co-Rector, Aberdeen Grammar School (Blackwood's Leaving Certificate Series) (Edinburgh and London: William Blackwood & Sons).—"Greek Verse Unseens," by T. R. Mills, M.A., formerly Lecturer in Greek, Aberdeen University (Edinburgh and London: William Blackwood & Sons).—"The Scottish School of Rhetoric," by A. M. Williams, M.A., Lecturer on English Literature, Church of Scotland Training College and Athenaeum, Glasgow (London and Glasgow: William Collins, Sons and Co., Ltd.).—"The Scottish Sabbath School Teacher's Guide," by A. M. Williams, M.A., Lecturer in English in the Church of Scotland Training College, Glasgow (Edinburgh: R. & R. Clark, Ltd.).—"The Botanist's Vade Mecum," compiled by John Wishart, Aberdeen (Edinburgh: Messrs. E. & S. Livingstone).—"One Hundred Short Essays on Public Examination Topics," by W. Stewart Thomason (3rd edition. London: Simpkin, Marshall, & Co.).

Among more general—(less exclusively Aberdeen)—works may be included:—

"Notes from a Diary," (Second Series, 1873-1881), by Sir Mountstuart E. Grant Duff (2 vols.: John Murray).—"Warned Off," by Lord Granville Gordon (London: F. V. White & Co.).—"George Thomson, the Friend of Burns: His Life and Correspondence," by J. Cuthbert Hadden (London: John C. Nimmo).—"A Man of Plain Speech: Being Some Account of the Youth and Adventures of Alexander Jaffray, Member of the Society of Friends," by M. E. (London: Headingley Brothers, 14 Bishopsgate Street Without)—a work of fiction in the form of an autobiographical narrative, purporting to be written by Alexander Jaffray, son of Andrew Jaffray of Kingswells, and grandson of Alexander Jaffray, the Quaker Provost of Aberdeen; the scene shifts between Kingswells, Ury, Aberdeen, and London.—"Sprays from the Garden," a little book of poetical pieces, by John Hardie, a native of Gamrie (D. H. Edwards, Advertiser Office, Brechin).—"The Truth about George Wishart the Martyr," a pamphlet, by Dr. Cramond, Cullen (Montrose: Standard Office).—Mr.

Herbert A. Giles, LL.D. (Aberdeen), Professor of Chinese in the University of Cambridge, published the second fascicule of "A Chinese Biographical Dictionary," completing the work, which is inscribed to the University of Aberdeen (London: Bernard Quaritch); and "Chinese Poetry in English Verse" (London: Bernard Quaritch).—Among the volumes of the "Famous Scots Series," published during the year (by Oliphant, Anderson & Ferrier, Edinburgh) were "Sir William Wallace," by A. F. Murison, and "Thomas Reid," by A. Campbell Fraser.—A biography of the last Earl Marischal appeared in "The Companions of Pickle: being a Sequel to 'Pickle the Spy,'" by Andrew Lang (London: Longmans, Green & Co.)—"the fullest and best that has yet appeared," according to a reviewer in the *Free Press*.—The Aberdeen experiences of George Whitefield were recounted in "John Wesley and George Whitefield in Scotland," by Rev. D. Butler, Abernethy (Edinburgh: William Blackwood & Sons).—A scene in "The Good Regent. A Chronicle Play," by Professor Sir T. Grainger Stewart, M.D., LL.D. (Edinburgh: William Blackwood & Sons) is located at Braemar, the Earl of Moray and his Countess descanting on the district of Mar.—Among Dr. Gordon Stables's novels and stories published during the year were—"A Girl from the States" (London: Digby, Long & Co.); "Frank Hardinge: From Torrid Zones to Regions of Perpetual Snow" (London: Hodder & Stoughton); "Every Inch a Sailor" (Nelson); "Off to Klondyke, or A Cowboy's Rush to the Gold Fields" (Nisbet); "Travels by the Fireside: Book for the Winter Evening" (New Edition—White); "A Pirate's Gold: True Story of Buried Treasure" (Nelson); "By Sea and Land: Tale of the Blue and Scarlet" (Warne); "Courage, True Hearts: Story of Three Boys who Sailed in Search of Fortune" (Blackie); and "Twixt Day-dawn and Light: Tale of the Times of Alfred the Great" (Shaw).—In "Poetical Tributes to the Memory of the Right Hon. W. E. Gladstone," edited by Samuel Jacob, LL.D., and Chas. F. Forshaw, LL.D. (London: Elliot Stock) was included a poem by Mrs. Ella Mary Gordon, which appeared in the *Aberdeen Free Press* soon after Mr. Gladstone's death. At a bazaar on behalf of the Sick Children's Hospital, held in October, one of the articles on sale was a small pamphlet entitled "George Gordon, Lord Byron"—a reprint of a poem on Byron by Mrs. Gordon, originally contributed to the *Free Press*.—Minor publications include an "Address Delivered at Elgin on July 11th, 1898," by the Right Hon. Sir Mountstuart E. Grant Duff, M.P. for the Elgin Burghs, 1857-1881; "An Address delivered by David Gill, C.B., F.R.S., etc. (Her Majesty's Astronomer), at the prize distribution, Diocesan College, Feldhausen, Thursday, June 23, 1898" (*Cape Times Limited*); "The School of Obedience: Addresses at the Students' Convention at Stellenbosch, 28th to 31st July, 1898," by Rev. Andrew Murray (London: J. Nisbet & Co., Ltd.); and "Literature of the Victorian Era," an essay by Henry J. Findlay, M.A., delivered to the Haddington Literary Society

(published by request).—An *édition de luxe* of "The Scottish Students' Song Book" (170 copies) was issued by Messrs. Bayley & Ferguson, Paternoster Row, containing portraits of the contributors to the book and the officials of the Scottish Universities, the portraits including those of Sir William Geddes, Professor Wight Duff, Mr. Sanford Terry, Mr. J. M. Bulloch, and Mr. W. A. MacKenzie.

The contributions to periodicals by Aberdeen writers and articles relating to Aberdeen and Aberdeenshire were numerous. Among the more prominent may be mentioned, "The War Office and Its Sham Army," by Major-General Russell of Aden, M.P., and "The Childhood and School Days of Byron," by R. G. Prothero, in the *Nineteenth Century*, January; "The Gay Gordons: a Study in Inherited Prestige," by J. M. Bulloch (*Blackwood*, February); "The Queen as a Mountaineer," by A. I. McConnochie (*Strand*, June); "Earl-Marischal and Field-Marshal" (*Scottish Review*, October); "The Real Dugald Dalgetty," by Charles Robertson (*Blackwood*, October); "The Countess of Aberdeen," by Sarah A. Tooley (*Woman at Home*, September); "Balnacraig" (*Chambers's Journal*, 29th October); "The Queen's Visits to Her Prime Ministers," "Sir Michael Hicks-Beach," and "Mr. George Curzon and Sir Edward Grey," by "A Parliamentary Hand" [Alexander Mackintosh] (*Woman at Home*); "The Great North of Scotland Railway" (*Railway Magazine*, January); and "Women in Ptolemaic Egypt," by Rachel Evelyn White (*Journal of Hellenic Studies*, vol. xviii.).—Dr. J. Mackenzie Davidson republished, in pamphlet form, an article he contributed to the *British Medical Journal*, describing the important apparatus he has devised for exact measurement and localisation of foreign bodies by means of Roentgen rays.—"The Builder," of 14th May, had an article on "Aberdeen" (one of a series on "The Architecture of our Large Provincial Towns"), accompanied by a large number of illustrations.—Mr. A. S. Cook, Aberdeen, began a series of papers in the *League Journal*, entitled "Recollections of Temperance Work in Aberdeen."

The "Aberdeen University Calendar for 1898-99" was issued in two parts, with a supplement, as was the practice originally, Part I. containing a sketch of the history and constitution of the University, with lists of officials and honorary graduates and prizemen down to 1889, Part II. the calendar proper for the current year, and the supplement to the register of the General Council, and a list of books added to the Library.—A number of the *Grammar School Magazine* was issued in November (James G. Bisset, publisher)—professing to be No. 1, Vol. III. (Vol. II. closed abruptly with No. 11, published in March, 1897; no title-page or index of contents to this volume has been issued).—The first number of "The Comet, the Organ of the Aberdeen Social Democrats"—a penny paper of 12 pages, published by the Aberdeen branch S.D.F., at the S.D.F. Hall, 144 Gallowgate—appeared on 25th June.—A monthly paper of four pages, price one halfpenny, "The Star of Drum

and Deeside Advertiser"—printed by John Avery and Co., Ltd., 105 King Street, Aberdeen, and published by Charles Mackie, The Manse, Drumoak—appeared in April. Four numbers only were issued.—The year's issue of "Banchory and Round About" contained some new literary matter.

A brief history of Broadford Works was given on the last page of the programme of a Grand Concert and Cinematograph Exhibition on behalf of the unemployed in connection with the works, in the Music Hall, 21st December. Along with this, mention may be made of "A Tribute to Broadford Works, Aberdeen," by John Forbes, Glasgow, "being part of a long rhyming letter to my old and much-esteemed friend, John French, Aberdeen"—a four-page pamphlet in rhyme, dated from 193 Castle Street, Glasgow, July, 1898.

Herr Hein, Aberdeen, adapted and annotated for use in schools a tale of German village life, by Zschokke, entitled "Das Goldmacherdorf" (The Village of Thrift) (published by Hachette et Cie).—Mr. J. J. Moran, the editor of the *Aberdeen Catholic Herald*, wrote a drama for Mr. Leonard Yorke's (Pitt Hardacre's) autumn tour, the first production of which (for copyright purposes) took place on 1st September. Mr. Arthur King, Aberdeen, composed a song, "Bonnie Jeannie Gordon," dealing with the raising of the regiment of Gordon Highlanders by the Duchess of Gordon, which was set to music by Sir A. C. Mackenzie, Principal of the Royal Academy of Music, London.

One of the curiosities of the year's local books was distinctly the following:—"Ny Fanazavana ny Soratra Masina, &c. (The Testimony of Science, the Monuments, and Ancient History to the truth of the Old Testament Scriptures; or Scientific, Monumental, and Historical Illustration of them.) Nalaon-d Rev. T. T. Matthews, Missionary amin' ny L.M.S. Antananarivo: Notonlaina Tamin ny Presin' ny London Missionary Society."

ROBERT ANDERSON.

NEW PUBLICATIONS.—What promises to be a work of exceptional local interest is now preparing for publication by Mr. William Carnie. It will consist of his *Reporting Reminiscences*. As Mr. Carnie's press experiences extended over a great many years, it is easy to be seen that a demy 8vo. volume of 400 pp. will be all required. The issue is to be confined to subscribers.

On the eve of publication is *The Turf of Perth, or Horse Racing in Bonnie St. Johnstoun*, from 1201 to 1901, by Mr. Peter Baxter, author of *Golf in Perth and Perthshire, &c.* The prospectus is engaging, and indicates much research into the position of the horse in Scotland.

THE SCOTS IN GERMANY.—Various communications on this subject have appeared in these pages, initiated by a query put by Mr. Th. A. Fischer, Castlecraig, Dolphinton, who has now projected what appears to be an important book on it. Its table of contents is now before us, and embraces Trade and Commerce, the Army, the Church, Statesman and Scholar, and should be of mutual interest to Scots and Germans.

STONEHENGE.—The great leaning monolith here was lately raised into a perpendicular position. The stone was encased in a cradle of strong timber, to prevent it from cracking, and strong ropes were carried to two powerful winches, by means of which the raising was effected. The monolith was shored up on every side with timber, and every precaution was taken to guard against any accident. Now that the stone is raised it presents an imposing appearance. It stands 21 feet above the ground, its total length being about 29 feet 6 inches, and its estimated weight more than 30 tons.

J. F. S. G.

ANTIQUITAS SAECULI, JUVENTUS MUNDI.—The following conjunction may be interesting :—

I.

"Priscianus in prologo majoris voluminis . . . affert 'quanto juniores, tanto perspicaciores' quia juniores, id est posteriores, successione temporum ingrediuntur labores priorum."

Roger Bacon's *Opus Majus*, I. vi. 1267.

II.

"In the course of the dialogue (*i.e.*, Giordano Bruno's *Cena di Cenere*, 1584), the Pedant who is one of the interlocutors says, 'In antiquity is wisdom,' to which the philosophical character replies, 'If you knew what you were talking about you would see that your principle leads to the opposite result of that which you wish to infer—I mean that *we* are older and have lived longer than our predecessors.'" Whewell's *Philosophy of the Inductive Sciences*, II., 198.

III.

"To speak truly, *Antiquitas saeculi juventus mundi*. These times are the ancient times, when the world is ancient, and not those which we account ancient, *ordine retrogrado*, by a computation backward from ourselves."

Francis Bacon, *Advancement of Learning*. Book I. 1605.

J. CALDER ROSS.

"CALENDAR OF ANCIENT RECORDS OF DUBLIN."—The above is the eighth of the series, and has just appeared. It covers from

1731 to 1740, and it will be a long time before the series is completed. These records shew when the watchmen kept the city at night, and at every hour called the time and assured the citizens that all was well. This was "use and wont" ubiquitously. In Dublin each vigilant carried a birch broom at the end of his pole, to sweep the citizens' doors. Several inhabitants were warned not to keep pigs in the streets, where they fed on dead dogs, cats, rats and such like food. These the city magnates advised not to be savoury nourishment. A fine of ten shillings was imposed, one half to go to the poor, and the other to him or her who arrested "Sawney Campbell." A curious petition, from the minister, churchwardens, and parishioners of St. John's parish, craved eight square feet of ground on Wood Quay, where might be fixed a cage of wood to confine idle strollers and night walkers till their trial next morning.

J. F. S. G.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE (I., 72; III., 8; IX., 103; X., 123; 2nd S., III., 56).—

1846. *North of Scotland Family Journal*. The reprint of the "Preliminary Number" in large quarto, as *The Scottish Illustrated Family Journal*, &c., referred to in your issues of December, 1895, and October, 1901, bears to have been "Published by JOHN MENZIES, 61, Princes Street, Edinburgh; and may be obtained, by order, of any respectable Bookseller or Newsmen in the United Kingdom. London Agent: CHARLES MITCHELL, Red Lion Court, Fleet Street." This number, however, was again reprinted with the title, *Family Journal for the North of Scotland*, which, as before stated, was the name adopted when the third and subsequent numbers were issued. It bears the same imprint as that of the "Preliminary Number," viz., "Printed by EDWARD RAVENSCROFT, residing in Aberdeen, at the Office of D. CHALMERS & Co., Adelphi, in the said City; and Published by the said EDWARD RAVENSCROFT, for himself and the other Proprietors, at 43, Union Street, Aberdeen, aforesaid." No. 2 also was reprinted. The first edition had the same title and notice as to publication as the first quarto edition of No. 1, and the second bears the same title and imprint as the last edition of that No. Thus there are three varieties of the first number, and two of the second. As mentioned in December, 1895, there is a copy of the folio edition of the first number in the Aberdeen University Library, and a set of the twelve quarto numbers, of which the 1st and 2nd are specimens of the last editions of these numbers, has now been added to that Library. A set of the twelve numbers, in which the 1st and 2nd Nos. are specimens of the earlier editions, is in possession of Mr. George Sim, 52 Castle Street.

W. J.

Queries.

132. THE WORD "MEELIE."—The word "meelie," applied in many parts of Scotland to the small rings on a fishing rod, may possibly be the French *milieu*. Can any one say? Where is the most complete list of Scotch words from the French to be found? We know Hill Burton's. A. M.

133. JEAN INGELOW AND ABERDEENSHIRE.—In the recently published *Some Recollections of Jean Ingelow*, it is interesting to note that—"On her mother's side Jean was descended from a family of fairly well-to-do gentlefolks who had for many generations lived on their own little estates, and were proud of their descent and of all that belonged to them. These estates were in Aberdeenshire, and in that county her great-grandfather Kilgour spent his days in an old house—Kilmundie was its name—with his wife, his twenty children, and his ghosts. In those days it was the custom for the family to have their meals at the upper end of the dining-hall, and the servants at the lower. In Scotland it was also then common for families to use peat for fuel, and in the raftered roof of Kilmundie House piles of these brick-shaped peats used to be stored." If this is not intended for Kinmundy, I shall be glad to have Kilmundie identified. J. B.

134. SUTHERLAND OF KINMINITY.—In a Description of the Parish of Keith, written in 1742, and quoted by the Rev. Dr. J. F. S. Gordon in the "Chronicles of Keith," a statement is made as to the financial condition of the last Sutherland of Kinminity. Early in 1742 (according to the sympathetic but exceedingly frank writer), Alexander Sutherland of Kinminity, who lived at Tarmore, the mansion-house of Kinminity being in ruins, "fell over a fore stair at Fochabers and broke his scull, of which he died, leaving a poor widow and a numerous male family in great misery." Is anything known as to the fate of these children, or where their descendants (if any) are to be found? Although a minor family, the Sutherlands of Kinminity possessed what might be termed an illustrious pedigree. Writing a few years ago on the Irvines of Drum in a local paper, I assumed that Kinminity was a cadet branch of Duffus, and descended from Nicholas, younger son of Kenneth Sutherland, 3rd Earl of Sutherland, who fell at Halidon Hill in 1333. I have since found this to be correct. James Sutherland, who had a charter of Kinminity from James Grant of Freuchie in 1657, was a brother of William Sutherland of Duffus. He owned considerable property in Elgin, and was known as the "Tutor of Duffus," having been guardian of his nephew, Alexander, created Lord Duffus in 1650. His daughter, Margaret, married, in 1673, James Irvine of Artamford, and their son, Alexander, in 1737 succeeded as 16th Laird of Drum. There was also a marriage connection with the Grants of Armdilly. Alexander Sutherland was laird in 1680, and either

he or a son, who bore the same name and designation, sat on the jury which convicted James Macpherson, the freebooter, at Banff, in 1700.

J. F. GEORGE.

135. INSCRIPTIONS AT DALGETY CASTLE, TURRIFF.—The following inscriptions occur on the rafters of one of the large public rooms at Dalgety Castle, and I should be pleased if any of your readers can throw light upon the origin of any of them. D.

Inscriptions facing East.

God resisteth the proud in euerie place, Bot to the humill he gives his grace.
 Trust not therfore to ritches, bewtie or strynth, All these be vaine, and sall cosume at lynth.
 Flie couetousnes and also from prodigalitie : For nether of them agreeth with honestie :
 Quhen thou hes to doe with thy gryter . . . et.
 Thou quihilk health of bodie do haue, The best ertliche gyft that euir God gaue :
 Haue pitie on them that suffer affliction : So sall thou enioye . .
 Do gude unto strangers, euir be myn advice : For in so doying thy honestie sall aryie (?)
 For quhy it is a far better thyng, To haue freinds than be a king.
 Thy awin deith and Christis passion, This fraudfull warld and heuinlie Gloir,
 The eternal paine and damnation, Se thou remember euir moir.
 . . . our in thy . . . to conqueis sum rent : To support the pair, the nedy and pacient ;
 Thou art more blest to gyf nor to take : The pair man's cause is aye put a bake.
 For tyme neuer was nor neuer, I thynk sall be, That treuth shent (?) sall speik in all thyngs free,
 Ane just man trevj (?) and leill, His saw suld be his seill.
 Weill war the man that wist, In quhome that he might trust.
 Weill war the man that knew, The fals . . .

Inscriptions facing Doorway.

Affour all thing, loue God aboue, And as thysel, thy nyghbour loue,
 So sall thou keip the tenne commandis, Quhilk God wryt with his awin handis.
 God be his mercy dois preserve, his awin from temptation,
 And be his jugement dois reserve, The wicked to damnation. 1597.
 Both hatred, loue and their awin profit : Cause judges oftymes the treuth to forget.
 Purge all these vices therfore from thy mynd, So sall ryt reule the, and thou the treuth find.
 Quhen men be auld, they usen oft to tell, Of their dedes past, other gude or bad,
 Therefore in thy youth order thyself so well, That of thy dedis to tell thou may be glade.
 If thou be afflicted be one that is riche, Ether be vexed be a man of might,
 To suffer it quietlie think it not muche, for oft be suffering men cum to their richt.
 The freinds, whome profit or lucre increase, Quhen substance fayleth their withall will seas.
 Bot freinds that ar coupled with hart and loue ; nether feir, nor force, nor fortune may remoue.
 If a gude turn unto the hes bein wrocht, Remember their upon and forget it nocht.
 For God, law and natur condammis the ingrat, The vilitie of that vice no tong can delat.
 . . . that he herts or feis : Quhiddir they be fuith fawis or lies
 Quhair euir be ryddis or gois, he sall haue few freinds and mony fois.
 Last rafter has only "M. 1597."

136. RICHARD WAITT, PAINTER.—What is known of Richard Waitt, who painted heraldic designs in some northern burghs about the year 1730? C.

137. JAMES THE —?—Which James, King of Scotland, was at Aberdeen on 8th November, in the 21st year of his reign? C.

Answers.

2. SCOTS COINAGE (2nd S., I., 14).—It is well known that though the pound Scots was originally of the same value as the English pound, nevertheless by the year 1600, so greatly had Scots money depreciated that a Scots pound was value for only one-twelfth of an English one. Hence the pound Scots was worth only twenty pence English. It was accordingly divided into twenty shillings, each worth an English penny. In the treaty of Union with England, however, in 1707, it was provided that the money thereafter issued throughout both kingdoms should be of the same standard and fineness. At the same time there can be no doubt that even after the Union the old Scots coins were still used, and I can well believe that after that event "the plate" would get a good deal more than its share of a form of money which was now not lawful money in ordinary trade transactions. All who have looked into the matter are aware that one of the difficulties experienced by Kirk Sessions in the 18th century was occasioned by the extent to which "doits" (as any foreign coin of little value seems then to have been called) were put in the church plate instead of regular English money. The original word *doit*, corresponding to the modern Dutch *duit*, designated a small Dutch coin, formerly in use, the eighth part of an English farthing. As used, however, as a designation of Scottish coin, it represented various small coins of other than Dutch origin. Dr. Cramond, in his "History of Banff," referring to the foreign coinage in the hand of the Kirk Session in 1739, says, "The doits on hand were sold for £12 18s. Sc., and in 1743 the discount on doits—at four for a halfpenny, amounted to £7 5s. Sc. In regard to the word "crown," which "Ignoramus" says in the documents he has studied, "seems to be equal to, if not synonymous with, 'dollar,' and to have represented value for 14s." It was originally a translation of the French name *couronne*, given to a gold coin bearing on the obverse a large crown, issued by Philip of Valois in 1339, or applied to the *écu à la couronne* of Charles VI., issued in and after 1384, on which the shield was surmounted by a crown. In English use, however, from the 15th to the 18th centuries, it was the common name not only for the French *écu*, but for other foreign coins of similar or approximate value. The term "dollar," on the other hand, was the English name for the German *thaler*, a large silver coin of varying value, current in the German states from the 16th century. I find, *et.c.*, Philips, in 1706, defining the values of different dollars thus:—The

Zealand, or common dollar, worth 3s. sterling; the specie dollar, 5s.; the dollar of Riga, 4s. 8d.; of Lauenburg and Brisgaw, 4s. 2d.; of Hamburg, 3s. 2d. It is not easy, if these estimates are accurate, to understand why 14s. Scots should be equal to either a crown or a dollar. In regard to the difference between the value of a guinea and a pound brought out by "Ignoramus," I think the guinea was an English coin exclusively. It was first struck in 1663, with the nominal value of 20s., but from 1717 until its disappearance, in 1813, as a legal tender, circulating at the rate of 21s. It is easy, therefore, to understand, when Scots coins were only one-twelfth the value of English coins, how out of *two* "guinies" given at a funeral, not only might four pounds be given to the common beggars, but a considerable balance might be left over and above.

Dollar.

W. B. R. W.

128. PLACE-NAMES OF "THE JOURNAL OF GEORGE FOX" (2nd S., III., 63).—Under this heading occurs an inquiry with regard to "St. Johnstone tippets." In a *Gazetteer of Scotland*, published by Fullarton about 40 years ago, I find the following passage:—"The Queen [that is, the Queen-Regent, Mary of Guise] endeavouring, after the loss of Perth, to seize on Stirling, 300 inhabitants of 'the fair city' joined the standard of Argyle and other leaders, in an enterprise for her overthrow, and for the complete establishment of religious liberty; and so galled had they been by the combined tyranny of priests and Frenchmen, and so determined were they to succeed in their enterprise or perish in the attempt, that, to indicate their zeal and resolution, they wore ropes about their necks to be hung up with them in ignominious death if they should desert their colours. . . . The circumstance of their substituting ropes for neckerchiefs is the subject of the frequent popular allusion to *St. Johnstone tippets*." The same account says that a picture of the march of the devoted 300 was long preserved in the city of Perth.

CLANSMAN.

"St. Johnstone's tippet" is no doubt a halter, according to Brewer's "Phrase and Fable," so called from Johnstone, the hangman. A. M.

130. FAMILY OF CARSON (2nd S., III., 61).—With the exception of *The Scottish Antiquary, or Northern Notes and Queries*, a quarterly periodical, published at Edinburgh, nothing quite on the same lines as *Scottish Notes and Queries* is, as far as I am aware, issued in Scotland. Several Scottish towns have archaeological societies which issue annual accounts of their proceedings, but these, I suppose, are not precisely what your correspondent wants. With reference to the query about the family of Carson, it may perhaps be interesting to your correspondent to learn that in Dr. Scott's *Fasti Ecclesiae Scoticanæ* (vol. ii., part 2), a John Carsan (not Carson), a graduate of Edinburgh in 1670, is stated to have held a charge at Longford, Ireland, prior to being admitted

minister of Abdie, presbytery of Cupar, in 1691. He died at Abdie in 1719, at the age of 69. His wife, Isobel Barklay, survived him five years. Little seems to be known about him outside ecclesiastical circles, but Dr. Scott gives a reference under his name to Reid's *History of the Presbyterian Church in Ireland*, vol. ii. Dr. Carson, rector of the High School, Edinburgh, was a native of Dumfries-shire; but only a brief sketch of his life, without genealogical details concerning his family, is supplied by Steven (*History of Edinburgh High School*), and Anderson (*Scottish Nation*). He died in 1850. Rev. Alexander Carson, LL.D., a native of Tyrone, a Presbyterian, subsequently a Baptist, minister of Tubbermore, Ireland, entered the lists against Dr. Brown of Langton on the subject of Presbyterian church government. He was born in 1776, and died in 1844. A life of this polemical divine, written by G. Cooke Moore, appeared in 1851. If "H. R. C." has not seen it, a reference to its pages might perhaps prove useful. But being a religious biography, its genealogical details, if given at all, are not likely to be of any value. There were other Carsons in England, Ireland, and the United States, but a mere mention of their names would only needlessly occupy space. I can only hope that some hint in the above jottings may serve to put "H. R. C." on the right track.

Stirling.

W. S.

I fear I cannot assist "H. R. C." in tracing a Carson settling in Ireland from Scotland, but some information about the family can be found in Anderson's "Scottish Nation"; also in the Calendar of the Laing Charters a good many references are made to the family, besides some in the Statutes of the Parliaments of Scotland. Does "H. R. C." know that the name Carson is a corruption of Corsan, or Corsane, in Galloway? It is said that the family claim descent from foreigners employed in the building of Dundrennan Abbey in 1142. "H. R. C." might discover something by searching Wills and Testaments at the latter end of 17th century, up to 1730, when he finds John Carson in Ireland. Burke's "Landed Gentry," volume "Ireland," gives a Carson pedigree, but, as far as I remember, it has not the information "H. R. C." requires.

L. G. P.

131. BARCLAY OF URIE (2nd S., III., 61.)—Without doubt, "W. S." is perfectly correct in supposing Captain Barclay to be referred to in the passage quoted from *St. Ronan's Well*. The feat of walking 1000 miles in 1000 hours was accomplished at Newcastle in 1809, and was long regarded as the extreme of human endurance. As *St. Ronan's Well* appeared in 1824, Sir Walter cannot but have had Barclay's achievement fresh in his memory when he penned his novel; and as the great novelist was a warm supporter of all manly sports, and acted on the principle *humani nihil alienum*, one need feel no surprise to find an allusion to the famous pedestrian occurring in his pages.

CAMBUS.

75. THE SURNAME COPLAND (2nd S., III., 61).—In searching for the derivative root of this Anglo-Norman surname, your correspondent has wandered into a philological morass. The Gaelic has nothing whatever to do with it, and so the amazing structure attempted to be raised upon the words *Colpach*, *Colpa*, *Colpy*, *Colp*, *Colpedauch*, *Comp* and *Copland* falls to the ground. The Gaelic has quite enough to answer for when legitimately used, but when misused, as in this case, its possibilities are illimitable. If your correspondent will refer to "O'Hart's Irish Pedigrees," first series, page 253, he will find it there mentioned that the chief Anglo-Norman and English settlers in Ulidia [Ulster], under De Courcy (who came in with the Conqueror) and his successors, were:—"the Audleys, Bissets, Copelands, Fitzsimons, Chamberlains, Bagnalls, Martells, Jordans, Mandevilles, Riddles, Russells, Smiths, Stauntons, Logans, Savages, Walshes and Whites." Again, the circumstance that in the battle of Durham or Neville's Cross, fought 17th October, 1346, wherein David II., King of Scotland, was made prisoner by Sir John Copeland (not *Copland*), an English knight, should satisfy your correspondent that he is altogether in error in suggesting that the surname is derived from the Gaelic, and notwithstanding his citation of Thomas Compland of Udaucht, 1509, he will find that the surname Coupland—a corruption of Cope-land or Copland—is of rare occurrence in the Poll Book of Aberdeenshire, 1696, proving that the surname is neither Scottish nor Gaelic in its origin.

A. COPLAND.

Scots Books of the Month.

Archæology, Education, Medical, and Charitable Institutions of Glasgow. 8vo. 3s. 6d. net.

Maclehose.

Grierson, Francis. Celtic Temperament, other Essays. Cr. 8vo. 3s. 6d. net.

G. Allen.

Local Industries of Glasgow and the West of Scotland. Ed. by Angus Maclean. 8vo. 3s. 6d. net.

Maclehose.

Wilson, J. S. Ministerial Life and Work: 2nd Series of Lectures on Pastoral Theology delivered at all the Scottish Universities. Cr. 8vo. 3s. 6d.

Oliphant.

Our space at present is barely equal to the demands on it. Hence several important articles have had to stand aside this month.

ED.

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ABERDEEN, DECEMBER, 1901.

JAMES TYRIE, THE JESUIT, AND HIS KIN.

"W. B. R. W.," in his valuable biographical notes—Aberdeenshire series—says that James Tyrie (1543-97), the celebrated Jesuit controversialist, and author of *De Antiquitate Ecclesie Scoticae*, which "drew" John Knox, was born at Mill of Dunnideer, Inch. This is hardly probable, as the Tyries were not in possession of Dunnideer till after 1650. In that year Wardes, Dunnideer and other lands, formerly of the Leslies of Wardes, were owned by Thomas Gordon, Keithocksmill (Register of the Great Seal).

The Jesuit ought to be counted to Perthshire. He was certainly a younger son of David Tyrie of Drumkilbo in that county. His eldest brother,

David, renounced the Catholic faith in 1567, and died in 1572. He was succeeded by his son David, who was killed in 1581 by Adam Crichton, fiar of Ruthven, leaving a son and heir, afterwards Sir William.

The latter was interested in the schemes of the Catholic party, and corresponded with his great-uncle, the Theologian. He died in 1633. His son, Sir Thomas of Drumkilbo, who is several times mentioned in Spalding's "Memorials of the Troubles," was with Montrose at Aberdeen in 1644. He seems to have been the last of the family to own Drumkilbo. By the end of the century the estate was held by the Nairnes, with whom it remained for more than a century and a half. It now belongs to Sir Alexander Baird, Baronet of Urie.

The Tyries are one of the oldest families in Scotland. The name was a favourite with Sir Walter Scott, who conferred it on an archer of the Scots Guard in "Quentin Durward," and on a clergyman in "The Highland Widow."

Stodart in his "Scottish Arms" mentions a Maurice de Tiry of Perthshire, who swore fealty to Edward I. in 1296; and later James of Tiry held part of Lunan, which descended to his great-grandson, Walter of Drumkilbo, temp. James III. and IV. Stodart likewise notes that a branch of the family owned Dunnideer (which, by an obvious slip of the pen, he writes Durrindeer) in the 17th and 18th centuries. This Garioch branch brought with them from Perthshire their Catholic faith and their favourite Christian name of David. David, it may be noted, has always been a very common name in the leading Forfar and Perth border families, such as the Lindsays, Ogilvies, Lyons and Carnegies. When found in a family of distinctively Aberdeenshire origin, a Forfarshire connection may be looked for. My friend "J. M. B." has possibly noted this small point, although I am afraid it is scarcely likely to lead to a solution of the problem of General C. G. Gordon's ancestry.

A David Tyrie appears to have acquired Dunnideer some time before Drumkilbo passed out of the family. I have not been able to make out the degree of his relationship to Sir Thomas

before mentioned. In 1684, John Tyrie was served heir to his father David in the lands of Dunnideer, with the pendicle called Poyck—now Pyke. The valuation of the estate in the Poll Book (1696) is £333 6s. 8d. Scots. There were seven tenants in Dunnideer (two of them Betties or Beatties), in addition to cottars and tradesmen; and three tenants in Mill of Dunnideer. David Tyrie, the laird, with his wife and a son and daughter, lived at Collithie (of which he was tenant), in the parish of Gartly. He was one of the Commissioners appointed to make the return of pollable persons for Gartly in 1696. This office, it seems, was one of the few which could be held by Catholics, probably because it entailed a good deal of trouble with no remuneration. Moreover, a Catholic might be trusted under the circumstances to give a true and faithful account of his fellow parishioners—the great majority of whom were Presbyterians.

Another David Tyrie, who paid tax as a gentleman, was in the same year tenant of Craighall, Kennethmont, with his wife, Anna Gordon, and their children, David and Catherine.

John Tyrie, gentleman (David's heir), was then in Mill of Dunnideer with Margaret Tulloch, his spouse.

As noted, the Tyries were zealous Catholics, and, in 1704, were reported as such to the Presbytery of Garioch by the minister of Inch. The persons named were John Tyrie, yr. of Dunnideer, Margaret Tulloch, his spouse; John, David and James Tyries; Anna, Margaret and Bettie Tyries, and George Gordon and Elspet Tyrie, his spouse. Many years before that, in 1628, the Marquis of Huntly was ordered to apprehend certain excommunicated persons living on his lands or in his household, including "Caputian Leslie, commonly callit the Archangell," and Father Tyrie.

David Tyrie, younger of Dunnideer, son of John and grandson of David, "joined the Rebel Army" in 1745. I cannot say in what capacity, or in what regiment. Possibly he was a volunteer in Lord Pitligo's Horse. I take it he escaped from Culloden, as a charge against him was contemplated, with witnesses of his "acts of rebellion" living in the parishes of Rayne and Premnay, but he was neither attainted nor excepted from the Act of Indemnity of 1747. What came of him and his father, who was then alive?

A Catholic family, notoriously ill-affected with a son in open rebellion, and neither wealthy nor powerfully connected, was an ideal mark for the vengeance of the Government, which, acting on the judicious but not very admirable principle of "keepin' doon din," selected most of the victims

for the scaffold from the minor offenders—small bankrupt lairds, farmers and workmen. Nothing, however, seems to have been done against the Tyries, but the estate passed out of their hands. The rental of Dunnideer is given in the "List of Rebels" at the comparatively large sum of £80 sterling. The amount is now about £816. It is a pretty safe rule, except in the case of estates where great improvements have been effected, to multiply the rentals quoted in the "List" by ten to get the approximate present-day value.

Two other northern Tyries are mentioned in the "List"—David Tyrie, "labouring servant," Ellon (most likely a near relative of the other David), and Mr. John Tyrie, a "Popish priest" at Clashnaver, who is described as having been very active in inciting persons to join the Chevalier.

Jervise, in his "Epitaphs and Inscriptions," relates an incident in which David Tyrie, the Jacobite, was probably the prime actor. But for the prompt action of one Roger, a farmer in Inch (says the Antiquary), the life of the minister, Mr. Mearns, would have been in jeopardy from a Tyrie attempting to stab him with a dirk, about the '45, while engaged in divine service.

The residence of the Tyries (according to Jervise) stood on the southern slope of the hill of Dunnideer, near the burn of Shevock. No report, however, is made as to the house in the "List of Rebels," and the condition of the dwelling-place of the more important insurgents is usually carefully noted.

Catherine Tyrie, who married Alexander Wilson, farmer and owner of Auchenclech, Skene, and died in 1814, aged 84, was a member of the Dunnideer family. Her son, John Wilson of Auchenclech, married a Malcolm, and died in 1820. Their eldest daughter, Elizabeth, was the wife of Alexander Mitchell of Allathan, Montquhitter. There is a monument to this family in Skene Churchyard.

The estate of Dunnideer is now divided into two portions, both named alike but spelled differently. The larger Dunnydeer, with Pyke, was purchased a few years ago by Mr. J. A. Cooper from Mr. Alex. Kilgour of Loirston and Cove, while the smaller Dunnideer (the old mill-lands) belongs to the trustees of the late Theodore Gordon of Overhall.

J. F. GEORGE.

THE DUKE OF BERWICK.—An article on the family of Fitz James, Duke of Berwick, and of Fitz James appeared in *The Sphere* of Nov. 2.

NOTABLE MEN AND WOMEN OF BERWICKSHIRE.

(Continued from Vol. III., 2nd S., page 70.)

278. STIRLING, EDWIN : Sculptor. Born in 1819, at Dryburgh, in Merton parish, and died in 1867. As a boy, some clay models executed by him were discovered in a field, and drew the attention of Sir David Erskine of Dryburgh, who patronised him, and got him apprenticed to a stone carver at Darnick. At the expiration of his indenture, he went to Edinburgh, where he attended the School of Art. Thence he proceeded to Ulverstone, where he spent three years, thence to Liverpool, where he ultimately became partner in a large sculptor's business. Among his works is a statue of the late Prince Consort at Hastings.

279. SUTHERLAND, WM. : "The Langton Bard." Born at Choicela, near Polwarth, in 1797, he was sent to learn the joiner trade, but started a grocer's business in Coldstream, which failed. Then he emigrated to America, where all trace of him is lost. In 1821 he issued from the press of Haddington a volume, entitled "Poems and Songs," by William Sutherland, Langton, Berwickshire. Mr. Crockett says this volume shows him to be a man of deep poetic feeling, in thorough sympathy with nature.

280. SWINTON, ALAN ARCHIBALD CAMPBELL : Scientist. Born 18th October, 1863. Third son of Archibald Campbell Swinton, of Kimmerghame. He has devoted considerable attention to electrical and scientific research, and has published two books on Electric Lighting, and numerous papers on Röntgen and Cathode Rays and other scientific subjects.

281. SWINTON, SIR ALEXANDER, M.P. Of the Swinton branch of the family, and born about 1598, he represented his native county in the Scottish Parliament, in 1644-5. He was also Sheriff of the same county in 1640. He died in 1652.

282. SWINTON, ALEXANDER, LORD MERSINGTON : Scottish Judge. Second son of No. 281, and born in the third decade of the 17th century. He is first mentioned as fighting at the battle of Worcester, on the side of the King, where he was taken prisoner. He passed advocate in 1671. Swinton was a zealous Presbyterian, and his dissatisfaction with the Government led him, in 1681, to relinquish his profession rather than take the test. He was restored by the King's letter of dispensation, 16th December, 1686, and was admitted an Ordinary Lord, 23rd June, 1688, in place of John Wauchope of Edmonston, taking the title of Lord Mersington, after a place in Eccles parish. He took an active part in promoting the Revolution, and was reappointed a judge in November, 1689, Swinton being the only one of James II.'s judges who was continued in office by William. He continued in office till his death, in 1700. Sir James Stewart, Lord Advocate, wrote of him at the time

to Carstares, "He was a good man, and is much regretted."

283. SWINTON, ARCHIBALD, of Kimmerghame and Manderston (Captain) : Soldier. He was born in 1730, being the fourth son of John Swinton of Swinton, by his wife, Mary Semple. In early life he went to India, and served with great distinction on the staffs of Lord Clive and General Carnac, and in independent command. Having lost an arm from a wound, he was compelled to retire from the service, much to the regret of the Governor and Council of Bengal, who testified to his "extraordinary merit." On his return to Scotland, he received the freedom of the cities of Glasgow and Inverness. In his later years he was known as a great collector of books. He died at Bath in 1803.

284. SWINTON, ARCHIBALD CAMPBELL, LL.D., of Kimmerghame : Professor of Civil Law, Edinburgh. Grandson of 283, and born at Kimmerghame, Edrom parish, 15th July, 1812. He studied law, and in 1852 was appointed Professor of Civil Law in Edinburgh University, a position he held till 1872, when he succeeded to the paternal estate. He served on various Royal Commissions, and was a prominent elder in the General Assembly of the Church of Scotland. He unsuccessfully contested the Haddington Burghs, as a Conservative, in 1852, and was similarly unsuccessful for the Universities of Edinburgh and St. Andrews, in 1860. He was a much respected public man, and a loyal lover of his native county, one evidence of which he gave in the excellent lecture he published in 1858, entitled "Men of the Merse." He also published a family history entitled "The Swintons of that Ilk and their Cadets," 1883. He died on 27th November, 1890. There is an Archibald Swinton, who seems to be another author than the above, who is credited in the Advocates' Library Catalogue with four publications on legal subjects between 1823 and 1838, one of which, published in 1830, is entitled "Considerations on the Proposed Alterations in the Court of Session in Scotland."

285. SWINTON, E. (Captain). In the Advocates' Library Catalogue there is mention made of a volume by this person, entitled "Journal of a Voyage with Coolie Emigrants from Calcutta to Trinidad," by Captain and Mrs. Swinton, 1859.

286. SWINTON, GEORGE : Indian Official. Fifth son of John Swinton of Swinton, Lord Swinton, and born in 1780. In early life he entered the Indian Civil Service, and after acting in many minor capacities, he was, on Lord William Bentinck becoming Governor-General in 1827, appointed Chief Secretary to the Government. In 1828 he was advanced to being a member of the Supreme Council and President of the Board of Trade. Swinton's Islands, which lie near to Bentinck Island, in the Mergui Archipelago of Lower Burmah, were called after him. He retired from the Indian Service in 1833, and died in 1854.

287. SWINTON, GEORGE SITWELL CAMPBELL (Captain): Public Man. One of the few Conservative or moderate members of the present London County Council. Captain Swinton, who takes a great interest in all archaeological inquiries concerning his native county, has written a pamphlet entitled "The Family of Swinton," 1899, reprinted from *The Genealogist*, N. S., Vol. XV. In this brochure he establishes the connexion of his family with the Saxon period and its governing families. There is, in truth, no family in Scotland, and probably few in England, that can boast so long and so consistent a connection with the soil of any county as the Swintons can do with Berwickshire. It is, indeed, a unique distinction of that family in its relation to the shire with which it is identified, that it includes among its members the first landed proprietor, and the first regularly elected members, both of the Scottish Parliament and the Parliament of Great Britain. This gentleman, whose information, kindly supplied, has greatly assisted me in my notice of his family, is a son of No. 284 and a brother of No. 280.

288. SWINTON, HERNULF DE: Soldier. Otherwise called Arnolf and Ernold. Presumably the youngest son of Odard of Swinton. He was a man of considerable importance on the Borders in the middle of the twelfth century, and was of sufficient distinction to be designated "miles meus" by King David I., in two charters of the lands of Swinton, which he received "in hereditate sibi et heredibus" from that monarch, about 1140.

289. SWINTON, JAMES RANNIE: Portrait Painter. The younger son of John C. Swinton of Kimmerrhame; born 11th April, 1816, he was intended for the legal profession, but, in 1838, turned his attention to art. At Edinburgh Sir William Allan and Sir John Watson Gordon gave him much encouragement, and in the latter's studio he was allowed to work. He studied at the Trustees' Academy, Edinburgh, and his first essays in portraiture were made in January, 1839. In April of that year he went to London, where he was welcomed by Wilkie and Sir Francis Grant. In 1840 he was admitted to the schools of the Royal Academy, and the same year he went to Italy, where he remained for about three years, also visiting Spain. At Rome he found many sitters, and laid the foundation of his subsequent popularity as a portrayer of the fashionable beauties of his day. On his return to London, he settled in Berners Street, and soon assumed the position of the most fashionable portrait painter of the metropolis. Nearly every fashionable beauty sat to him. His portraits were chiefly life-sized, boldly executed, but graceful crayon drawings, although many of them were completed subsequently in oils, and frequently at full length. Swinton also drew and painted the portraits of eminent men with great success, among them being Louis Napoleon (Napoleon III.), Lord Stratford de Redcliffe, the Duke of Argyll, Lord Canning, Archbishop Tait, Lord Dufferin, and others. Swinton exhibited for the first time at the Royal

Academy in 1844, and his portraits were familiar objects there for 30 years. He died in 1888.

290. SWINTON, SIR JOHN: Scottish Soldier. He was in the service of Edmund de Langley, Earl of Cambridge, and afterwards Duke of York, in 1374. He probably continued in the English service till December, 1377, when he had leave to return through England to Scotland. Swinton distinguished himself by his valour in the battle of Otterburn, in August, 1388, when he had a leading part in the capture of Harry Hotspur. He had a safe conduct on 14th November, 1391, and again on 24th July, 1392, as Scots Ambassador to England. At the battle of Homildon Hill, in 1402, Swinton led the disastrous charge of the Scots, supported by Sir Adam de Gordon. Both Swinton and Gordon were slain in the battle. (See *Dict. Nat. Biog.*; also *Scottish History* and "Froissart's Chronicles," where an account is given of a gallant deed he performed at Nyon, in Picardy, in 1370.) In Froissart he is designated Sir John Assueton, but Sir Walter Scott and others have shown that this is a corruption of Swinton.

291. SWINTON, SIR JOHN, of Swinton: Soldier. Son of No. 290, by Lady Margaret Stewart, daughter of Robert, Duke of Albany. He fought in France against the English, and in 1421, at the battle of Beauge, slew Thomas, Duke of Clarence, brother of King Henry V. The exploit is referred to in the "Lay of the Last Minstrel," where a Swinton is among the leaders of the Border Clans who came to the relief of Branksome.

"And Swinton laid the lance in rest
That tamed of yore the sparkling crest
Of Clarence's Plantagenet."

Sir John fell three years later, in 1424, with the flower of the Scottish army, at Verneuil. (See *Dict. Nat. Biog.*)

292. SWINTON, JOHN, of Swinton, M.P.: Judge and Statesman. Born about 1621, the eldest son of No. 281, he received "as good an education as any man in Scotland," and devoted his attention specially to law. In 1646-7 his name appears on the Committee of War for Berwickshire, together with that of his father. In 1649 he was returned to Parliament for the Merse, and in that capacity opposed the despatch of a deputation to Breda to treat with Charles II. His political views were tinged with strong religious feeling. In the following year he opposed the immediate levy of an army to meet Cromwell, and made common cause with those who urged that means must first be taken to purge out from the troops any who had signed the "engagement," or otherwise shown signs of being influenced by carnal motives. In February, 1649, he had been appointed a Lieut.-Colonel, with the command of a troop of horse, but soon after Dunbar he joined Cromwell. According to Baillie, he and Strahan made their peace together. According to his own statement, however, he was made prisoner while

visiting his estates in Berwickshire. In consequence of his defection he was sentenced to death and forfeiture by the Scottish Parliament, and was excommunicated by the Kirk. He was present at Worcester, but took no part in the fight, where two of his brothers were engaged on the Scottish side, and where the younger, Robert, was slain. After Cromwell had subdued Scotland, he proceeded to remodel the administration, and, according to Burton, Swinton was "the man of all Scotland most trusted and employed by Cromwell." In May, 1652, he was appointed a commissioner for the administration of justice in Scotland. In 1653 he was one of the Commission to consider the terms of Union with England, and in 1655 he became Member of the Council of State for Scotland. He also sat in the English Parliaments of Oliver and Richard Cromwell. The restoration of Charles II., however, proved fatal to his fortunes. Brought to trial in 1661, for high treason, he was condemned to forfeiture and imprisonment in Edinburgh Castle. His confinement lasted for some years, and after his release his life was passed in wandering, chiefly in Scotland. He had, in 1657, embraced the tenets of the Quakers, and was an enthusiastic advocate of the doctrines associated with the name of George Fox. He died in 1679. He was author of the following pamphlets:—(1) "A Testimony for the Lord," by John Swinton; (2) "Some Late Epistles to the Body, writ from Time to Time, as the Spirit gave utterance," 1663; (3) "One Warning more to the Hypocrites of this Generation," 1663; (4) "To all the Friends to Truth in the Nation"; (5) "Words in Season," 1663; (6) "Heaven, Earth, Sea and Dry Land hear the Word of the Lord," 1664; (7) "To my Kinsmen, mine Acquaintances, my Relations after the Flesh," 1666; (8) "Innocency further Cleared," 1673.

293. SWINTON, SIR JOHN, of Swinton, M.P.: Politician. Second son, and eventual heir, of No. 292. He recovered his father's forfeited estates, and represented Berwickshire in Parliament from 1690 to 1708. He voted for the Union, and was the first member for the county in the Parliament of Great Britain. Sir John Swinton was one of the twelve persons in whose favour the Act establishing the Bank of Scotland was passed in 1695. He died in 1723.

294. SWINTON, JOHN, of Swinton (Lord Swinton): Judge. Grandson of No. 293, he was admitted advocate in 1743, and was appointed Sheriff-Depute of Perthshire in 1754. He was elevated to the Bench in 1782, and in 1788 became a Lord of Justiciary. He died in 1799. Swinton published:—(1) "Abridgement of the Public Statutes relative to Scotland," 2 vols., 1755, and continued to the 29th of George III., 3 additional vols., 1788-90; (2) "Free Disquisition concerning the Law of Entails in Scotland," 1765; (3) "Proposal for Uniformity of Weights and Measures in Scotland," 1779; (4) "Considerations concerning a proposal for dividing the Court of Session into Classes or Chambers, and for limiting

Litigation in Small Causes, and for the revival of Jury Trial in certain Civil Actions," 1789.

Dollar.

W. B. R. WILSON.

IONA.—This sacred island is likely to have a new industry shortly. A "blast" has been tried, and a mass of white and green coloured marble detached. Samples have been favourably reported on, and there are prospects of a company being formed to work these marbles on a large scale. They are well adapted for ecclesiastical ornamentation, and for artistic purposes in general. The High Altar of the Cathedral was made from the white marble quarry. The last piece, six by four inches, is now in the centre of the altar of S. Andrew's Episcopal Chapel, Glasgow, taken from Iona by Dr. Johnson in 1750 (the year when built), and deposited where it is a century afterwards. A small fragment was given for a similar use to the new Cathedral of New York three years ago. J. F. S. G.

EPITAPHS—KENNETHMONT CHURCHYARD.—On a recent visit to Kennethmont I copied the following verses from gravestones there. I am curious to know if they are duplicated elsewhere:—

I.

"Here with the aged, lie two little boys,
Their Father's darlings, and their Mother's joy,
But Death, regardless of a parent's tears,
Snatched them away while in the bloom of years."

II.

"His travel is ended, then mourn not bereaved ones
But look to those gates, he has entered within,
And onward, still press, to the prize set before thee,
Afar from the pathways of pleasure and sin."

III.

"A loving husband, a father dear,
A faithful friend lies buried here,
In love he lived, in peace he died,
His life was sought, but God denied."

IV.

"Here in my silent grave I lie,
Free from all pain and grief,
Tho' my disease was long and sharp,
God sent at last relief;
His tender love while here below
Did often fill my soul;
At last my Saviour took me up,
Where endless pleasures roll.
All who look on this stone,
Remember death, for it spares none."

"STAND SURE."

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE (V., 20, etc.)

(Continued from Vol. III., and S., page 74.)

1846. *The Herald of the Churches*. A missionary publication sent out by Johnstone. Nos. 1-10, 8vo. This is a British Museum Catalogue entry. I have no information.

1846. *The Missionary Record of the United Secession Church*. No. 1, vol. i., January, 1846. 8vo., 16 pp., monthly. Edinburgh: published by Wm. Oliphant & Sons, and printed by Murray & Gibb. Mottoes: "Go ye into all the world and preach the gospel to every creature," Mark xvi., 15; and "Freely ye have received, freely give." No. 13 (January, 1847) bore the title, *The Missionary Record of the United Secession and Relief Churches*. During the course of that year the two bodies named were united to form the United Presbyterian Church, and as it was "proper that all the official publications of the body should bear the title," the name of the journal was again changed, this time to *The Missionary Record of the United Presbyterian Church*. This name it retained until its amalgamation with the kindred organ of the Free Church in 1901.

As its name implies, the *Record* had as its chief business the chronicling of events in the missionary enterprise of the Church with which it was connected. The introductory article in No. 1 expressed its purpose thus:—

"The object is to cherish and to strengthen the missionary spirit that is happily growing in our Church."

As was to be expected in a church so identified with missions, the circulation was large. During the first six years of its existence 2,782,610 copies were sold. In December, 1851, the editor has this interesting note:—

"There has been paid for stamps in these six years about £450, and consequently the Government has from this monthly penny missionary tract an income of £200 a year."

In 1865 the monthly circulation had risen to 44,000. From the start it had been self-supporting, and had been able by that time to hand over as profits the goodly sum of £1620 for missionary purposes. In 1873 the monthly circulation stood at 54,250. The great bulk of the contents was directly missionary, the editor contributing an opening article on a general religious topic.

The changes in size, *format*, &c., have not been very numerous. In January, 1866, the size became 4to. In 1868 larger type and an increased number of pages were given. In 1878 the *Record* was published at "The Mission House, 5 Queen Street." In January, 1880, a wider scope was given to the contents of the journal, and it was sent out from the "United Presbyterian College Buildings," and printed by Crawford and McCabe, 18 Queen Street, Edinburgh. In 1888 Morrison

and Gibb became the printers, and they continued to the end.

Although the *Record* had a career of over half a century, it had only four editors in all. Its first editor and founder was Dr. Andrew Sommerville, whose estimate of such an organ may be gauged from his saying:—

"The supplying of the Church with missionary intelligence is a vital matter, which calls for much thought and care: the conducting of the *Record* has taken nearly a fourth part of my time."

The Church had declared itself unwilling to have communion with other churches who countenanced slavery in any way, and in 1855 Dr. Sommerville devoted almost a whole number to a consideration of the matter as it affected their field at Old Calabar. His position created quite a storm of displeasure, but did not permanently injure the journal. On his resignation, in 1868, the circulation stood at 50,000 copies. He was succeeded by Dr. Hamilton Montgomerie MacGill, who was also for some time editor of the *Juvenile Missionary Magazine* of the Church. He was a man of "missionary enthusiasm and poetic feeling," and did much to popularise the journal. In 1879 Dr. James Brown, of Paisley, well known as the author of "The Scottish Probationer" and the "Life of Dr. W. B. Robertson of Irvine," became editor. His son says:—

"He made it his object not only to chronicle the enterprise and work of the denomination, but also to point out their relation to the wider movements of Christianity."

On his death, in 1890, Dr. Brown was succeeded by Dr. George Robson, of Perth, who acted as editor till the *Record* was united to the Free Church organ, in 1890. It closed its separate existence with a circulation of 73,000.

1846. *Lowe's Ecclesiastical Magazine*. No. 1, Jan., 1846. 8vo., 128 pp., monthly. Edinburgh: published by John D. Lowe, 69 George Street, and printed by McCosh, Park & Dewar, Dundee. In November of the same year, a new series was begun. At the same time, *and Protestant and Educational Journal* was added to the title, the size was reduced by half, double columns were introduced, and a serial story started. At No. 20 of this new issue the original title was resumed. *Lowe* was intended to be a kind of *North British Review* on a lesser scale. Like its model, it treated all matters from the distinctly Christian standpoint. Its contents may be judged from the editor's description:—

Subjects ecclesiastical and theological.
General Literature and Science.
Critical and Analytical Reviews of Books.
Public Intelligence.
Niche for Continental Literature.

Its political outlook was frankly stated: it would "unquestionably lean to the so-called Liberal or popular side."

The *Magazine* was never very successful, and seems to have come to an end in September, 1848.

Like its big brother, it was a Free Church publication, and the name of Dr. Robert Candlish is usually intimately associated with its origin and conduct, though his official biography does not mention the fact. Mr. Alexander Lamb (*S. N. & Q.*, 1st S., iii., 185) says:—

"In 1846 some of the leaders of the Free Church party were desirous of getting James McCosh, a native of Dundee, writer of the pamphlet, 'Wheat and the Chaff,' associated with Hugh Miller on the *Witness*, but the scheme was frustrated. To secure his services in Edinburgh, a semi-theological monthly was started, under the title of *Lowe's Edinburgh Magazine*, of which he became editor. Although Mr. McCosh left Dundee, the printing of this magazine was executed at the *Warder Office*, he having been the first editor of the *Warder*."

After the collapse of *Lowe's Magazine* Mr. McCosh started *The Inverness Advertiser*, June, 1849, but died soon afterwards.

It is perhaps interesting to note that Coventry Patmore once contributed a paper on Tennyson to *Lowe*, the result of a visit to the northern capital.

1847. *The Scottish Press*. Edinburgh: printed by William Bryson, 251 High Street. *The Scottish Press* was started practically in the interests of the newly-formed United Presbyterian Church, and stated its object to be—

"to enable Scottish Dissenters to carry forward to the best advantage their various plans for promoting justice, liberty, religion and happiness, both within and beyond their pale."

The movement which resulted in the launching of the *Scottish Press* owed much to the dissatisfaction with the part played by the *Scotsman*. It had hitherto been regarded as an organ friendly to nonconformists, but it appeared to them to have changed its tone. The distrust had been long growing. The late Duncan McLaren, afterwards M.P. for the city, took his share in starting the rival print, and this course made final the rupture between him and the *Scotsman*. McLaren had been an occasional leader-writer for the *Scotsman*, but had received no remuneration for his work. One day the editor sent to his contributor a cheque meant to cover past services, while not indicating any desire that these should cease. The result, however, was that McLaren ceased to write. When the *Scottish Press* was projected, McLaren wrote the proprietor of the *Scotsman*, "telling him what was to be done, and lecturing him on the attitude of the paper as to the Sunday question." This the *Scotsman* in turn resented. In referring to the matter long afterwards (Dec. 24, 1888), the *Scotsman's* exultant comment on the whole transaction is:—

"The paper which had Mr. McLaren's support soon died; while the *Scottish Press* went on prospering."

The platform of the *Scottish Press* was advanced Liberalism. It opposed church establishments, endowments for religious or educational purposes, national fasts appointed by the civil authorities, &c., &c. It had an extensive foreign correspondence, and paid great attention to the literary department, especially to the review of books.

For a time the paper succeeded fairly; but its career ultimately became far from happy. It started as a bi-weekly, appearing on Tuesdays and Fridays, at the price of 4½d. In 1860 it developed into a tri-weekly, and was sold at a penny, but it had soon to revert to the bi-weekly form of publication. The competition of the dailies—*Scotsman*, *Daily Review*, *Caledonian Mercury*—proved too much for the journal, and it went to the wall. Mr. Norrie thus sums up its decline and fall:—

"From this period the *Scottish Press* dragged out a laboured life. On June 18, 1862, the copyright and plant were sold by auction, along with those of the *Edinburgh News*, for £750, to Mr. George Mackay,* and commencing on July 4, 1862, the days of publication were again changed to Tuesdays and Fridays—the days on which it had been published for many years. Under Mr. Mackay's management renewed attempts were made to revive the paper, but unsuccessfully, and finally its chequered career came to a close, along with that of the *Edinburgh News*, with which it had latterly been identified, in the end of Jan., 1863. Both papers had for some time been printed in the office of Messrs. Ballantyne and Co."

The *Scottish Press* had once called itself the "leading Edinburgh newspaper." When it got into financial difficulties many friends tried to come to the rescue. Among them was William Calderwood, the father of the Professor, but to him, at least, the attempt was not happy—"as he himself expressed it, he lost both temper and money in the unwonted enterprise." After Mr. Mackay acquired the concern he endeavoured to popularise the journal. He called it the "People's Own Weekly Newspaper," and "the Advocate of the Rights of Labour," but these names brought little or no grist to the mill. It finally lost its identity by incorporation with the *Weekly Herald and Mercury*, January, 1863.

The first editor of the *Scottish Press* was a cousin of Dr. John Brown of "Rab and His Friends"—John Brown Johnston, afterwards D.D. Ordained to the ministry of Clavering Place Church, Newcastle, in 1845, he resigned the following year through ill health. In 1850 he resumed preaching, and was called to a congregation in Kirkcaldy. After holding other charges, he died at Edinburgh, April 14, 1881.

1847. *Notes for Teachers* on the Sabbath School Lessons. Published every quarter by Gall and Inglis, Edinburgh: 32-48 pp., 12mo., price 2d. The notes were meant to illustrate the scheme of Sabbath School Lessons sent out from the same date, under the auspices of the Edinburgh S.S. Teachers' Union.

W. J. COUPER.

United Free Church Manse,
Kirkurd, Dolphinton.

* Mr. James Wilkie writes me that George Mackay was "a working printer of considerable energy and ability. He was really the servant of a well-known firm of paper makers." Mr. Wilkie adds—The *Scottish Press* "had its home in the old Fish Market Close, whence the *Conrants*, the *North Britain*, the *Edinburgh Evening News*, and other newspapers have emanated, its close proximity to the Parliament House, the Police Court, and the Council Chambers making it a convenient centre for local gossip, and for collecting the news of the day."

RECORDS OF ABERDEEN
UNIVERSITIES: ADDENDA.

(2nd S., II., 41.)

THERE is no entry in the extant University Registers of the three following honorary degrees:—

1709, May 9. EDMUND CALAMY, D.D., King's College. This eminent nonconformist divine, the third of his name, received the same degree from the University of Edinburgh on May 2, and from the University of Glasgow on May 17. Calamy's Autobiography* gives an interesting glimpse of life in Aberdeen, which he found "one of the politest towns in North Britain."

"We were invited to Old Aberdeen, where stands King's College, which has produced a number of learned men; but we found the building greatly decayed. The Masters gave us an invitation to eat some salmon in perfection, out of the Don, where they had a property. We bore them company to the river's side, where was a little hut or booth; in one part a room with a fire, and in another a room for company. Some persons employed caught several fine salmon, and threw them directly into a pond, intending, when they had a number, to pick out some of the best to dress. As the fish were swimming about in this pond, dogs were sent in amongst them, who endeavoured to catch them in their teeth. The fish would ever and anon turn, and either give them a flap with their tails or bite them with their mouths, which set them a-howling, and gave an odd sort of diversion to the standers by. My relating which passage has sometimes occasioned diversion. I have happened to fall in the company of gentlemen that were lovers of sport, whom I have asked whether they ever saw salmon hunted by dogs as I had done. Of which they could form no notion till I had explained the matter.

"At length some fish were chosen out for dressing. These were immediately put into the kettle, and set upon the table with no other sauce than a little salt and vinegar, or some of the liquor in which they were boiled. The taste was indeed so rich and luscious that had we had such sauce as usual with us, we should have been in no small danger of a surfeit. I thought it not unneedful, therefore, to caution the young ones with me to eat but sparingly for fear of the consequence. We had some excellent French claret, which the gentlemen had taken care to send thither for that purpose, to wash our fish down.

"Before I left my inn in the morning I was given to understand that the Masters of the College intended that afternoon to confer a

degree upon me in form, and with solemnity, in their chapel. That I might not be deficient in due respect, I bespoke a supper to be ready that evening for the entertainment of the Masters and all the Servants of the College, leaving it entirely to the landlady to procure what she thought proper and handsome, and that would be agreeable upon such an occasion, reckoning there would be near half a hundred persons present.

"When we returned after dinner from the river to the College, we were carried into the chapel, where Dr. Middleton, who was then Principal (and had been Dean of that diocese in the Episcopal times), in a most respectful manner, officiated in conferring on me the degree of D.D. Professor Cumin (who bore me company from Edinburgh) at the same time took the degree of Doctor of Law. After viewing the Library, which is not very large, but lately improved by Dr. Fraser, who has lived so long, and is so well known, in England, having a place many years in Chelsea College, we adjourned to our inn, where there was a handsome supper provided, with which the gentlemen seemed well pleased."

Calamy's diploma is printed in an Appendix to the *Life*. His son, (the fourth) Edmund, M.A., Edinburgh, 1717, also a nonconformist minister in London, received the degree of B.D. at King's College on 16th February, 1738. (*Off. and Grad.*, p. 109.)

1709, May 9. JOHN CUMIN, LL.D., King's College; first Professor of Church History (1702-14) in the University of Edinburgh.

1744. GEORGE BENSON, D.D., [?] College; nonconformist divine, London. This degree is not mentioned in the *Life* of Benson by Thomas Amory, but, according to *Biographia Britannica*, 2nd ed., ii., p. 204—"In 1744, in consideration of his great learning and abilities, the University of Aberdeen conferred on him the degree of Doctor in Divinity. It appears from a letter written to Dr. Benson by Mr. David Fordyce, and which is now before us, dated from Eggie, near Aberdeen, 20th of August, 1746, that there was a design to send him a diploma from the University of Glasgow [where he had studied]; but an opposition was made to this because some persons there considered Mr. Benson as unsound; and one of the members of the University, when the scheme was mentioned, spoke of him with abhorrence as an avowed Socinian." The mention of Professor David Fordyce suggests as probable that the degree was conferred by Marischal College.

P. J. ANDERSON.

*An Historical Account of my own Life, first printed in 1829.

THE ACHIEVEMENTS OF THE GORDON HIGHLANDERS.

THERE are many signs of a genuine awakening of interest in our Army, and the northern counties are naturally taking an interest in their great territorial regiment, the Gordon Highlanders. The history of the regiment has been written by three men:—

The Life of a Regiment: the History of the Gordon Highlanders from its [sic] formation in 1794 to 1816, by Lt.-Col. C. Greenhill Gardyne. Edinburgh: David Douglas, 1901. 8vo., 525 pp. This is far and away the best book on the subject. A second volume is in progress dealing with the history of the 92nd down to 1881, and also a history of the 75th, which now forms the 1st battalion of the regiment.

A Historical Record of the Ninety-Second Regiment, originally termed "The Gordon Highlanders," and numbered the Hundredth Regiment. Containing an account of the formation of the Regiment in 1794, and of its subsequent services to 1850. Compiled [in accordance with the Horse Guards Order of January 1, 1836] by Richard Cannon, Esq., Adjutant General's Office, Horse Guards. Illustrated with [three coloured] plates [and a map]. London: Parker, Furnivall & Park, 1851. 8vo., 150 pp.

The Gordon Highlanders, being the story of these Bonnie Fighters. Told by James Milne [journalist; a native of Aboyné]. London: John Macqueen, 1898. 8vo., 110 pp.; 18 illustrations.

The career of the regiment, as given in Col. Greenhill Gardyne's book, may be summarised as follows:—

- 1794, June 24.—Regiment embodied at Aberdeen. Out of 749 recruits, 241 came from Inverness-shire, 92 from Aberdeenshire, 58 from Banffshire, 33 from Argyllshire, with considerable contingents from Caithness, Sutherland, Ross, Moray, Nairn, Perth, and Stirling shires. Kincardine produced only four men, while nearly every Scots county gave one or two men. There were 15 Englishmen, 1 Welshman, 45 from Ireland (some of them Scots), 26 from Edinburgh, and 54 from Glasgow. The commonest name was MacDonald, then Cameron; there were only 20 Gordons.
- 1794.—Regiment march to Fort George, June 27; embarked on July 9 for Southampton, which was reached on August 16. It left Southampton, September 6; reached Gibraltar, September 26.
- 1795.—Left Gibraltar June 11; reached Bastia in Corsica, July 11.
- 1796.—Left Bastia, September 6; reached Gibraltar, October 4.
- 1798.—Left Gibraltar, March 16; arrived in Dublin, June 15, and stayed in Ireland till July 16, 1799, when it went to Dover.

1799.—Left Ramsgate, August 8; landed in Helder, Holland, August 27; lost its first comrade, killed in action (Private Malcolm Ferguson, a native of North Uist) at Oude Sluys, September 10. In the battle on the sand hills near Camperdown (Oct. 2), Lord Huntly was wounded. Out of 33 officers and 713 non-coms. and men, 15 officers and 313 non-coms. and men were killed, wounded or captured. Left Holland, October 28; reached Yarmouth, October 29; went to Chelmsford in November.

1800.—Reached Newport, I.W., April 23; landed at Alexandria, March 8.

1801.—Battle of Aboukir (on landing), March 8; Mandora, March 13 (Colonel Erskine being mortally wounded: his body was found in the sand in 1894); battle of Alexandria, March 21 (49 killed and wounded out of 150); at the surrender of Cairo, March 27. Left Egypt, October 6; reached Cork, January 30, 1802.

1802.—Reached Glasgow in June, this being the first time the regiment had been in Scotland since it was embodied in 1794.

1803.—Left Leith, June 6; reached Colchester, June 24; 2nd Battalion raised, July 9.

1806.—1st Battalion at Nelson's funeral in London, January 9.

1807.—August—October, fighting in Denmark; returning to England.

1808.—August—January, 1809, fighting in the Peninsula, landing at Portsmouth in rags and filth, January 26, 1809.

1809.—July—September, took part in the Walcheren Expedition, returning to Harwich, September 14.

1810.—July—July, 1814, fighting in the Peninsula. Arrived at Cork, July 26.

1815.—May—December, went through Waterloo campaign; landing at Margate, December 19.

An excellent account of the Gordons is given in a very useful new book—

The Regimental Records of the British Army, a historical resumé, chronologically arranged, of titles, campaigns, honours, uniforms, facings, badges, nicknames, &c., by John S. Farmer. London: Grant Richards, 1901. 4to.

In this book, Mr. Farmer traces the history of the two regular battalions of the regiment as follows:—

1ST BATTALION.

1758-63.—The 75th Regiment of Foot; raised in 1756 as 2nd Battalion 37th Foot, separately regimented as 75th in 1758, and disbanded in 1765.

1764-65.—The 75th (Invalids) Regiment of Foot; formerly (1760) the 118th Invalids; dispersed for garrison service.

1778-83.—The 75th (Prince of Wales's) Regiment of Foot; disbanded at the close of the American War.

1787-1809.—The 75th (Highland) Regiment of Foot; also "Abercrombie's Highlanders."

1809-62.—The 75th Regiment of Foot.

1862-81.—The 75th (Stirlingshire) Regiment of Foot. At this date the regiment was linked with the old Gordons, becoming its first battalion.

2nd BATTALION.

1794-98.—The 100th (Gordon Highlanders) Regiment of Foot.

1798-1861.—The 92nd (Highland) Regiment of Foot; there had previously been three other regiments bearing this number, but none incorporated for more than four years.

1861-81.—The 92nd (Gordon Highlanders) Regiment of Foot.

3rd BATTALION (Royal Aberdeenshire) Militia.

VOLUNTEER BATTALIONS—1st Aberdeen; 2nd Old Meldrum; 3rd Peterhead; 4th Aberdeen; 5th Banchory; 6th Keith.

The principal campaigns and battles of the Gordon Highlanders are as follows (the asterisk denoting the "honours" on the colours, and the figures shewing the battalion concerned):—

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|---------------------------|---------------------------|
| 1761.—Belle Isle. | *1812.—Almaraj. |
| 1762.—Portugal. | *1813.—Vittoria (2). |
| 1778-83.—America. | 1813.—Maya. |
| *1791-1806.—India (1). | *1813.—Pyrenees (2). |
| 1792.—Seringapatam. | *1813.—Nive (2). |
| 1795-97.—Malabar and Goa. | 1814.—Gâve. |
| *1799.—Mysore (1). | *1814.—Orthes (2). |
| 1799.—Sedaseer. | 1815.—Quatre Bras. |
| *1799.—Seringapatam (1). | *1815.—Waterloo (2). |
| 1799.—Helder. | 1815.—Netherlands. |
| 1799.—Crabbendam. | *1835.—South Africa. |
| 1799.—Bergen. | 1857-58.—Indian Mutiny. |
| *1799.—Egmont-op-Zee (2). | *1857.—Delhi (1). |
| 1799.—Quiberon. | 1857.—Bulundshuhur. |
| 1800.—Ferrol. | 1857.—Agra. |
| *1801.—Mandora (2). | 1857.—Cawnpore. |
| *1801.—Egypt (2). | *1858.—Lucknow (1). |
| 1801.—Alexandria. | *1878-80.—Afghanistan (2) |
| 1803.—Gujerat. | *1879.—Charasiah (2). |
| 1804.—Malwa. | *1879.—Kabool. |
| 1805.—Bhurtapore. | *1880.—Kandahar (2). |
| 1807.—Copenhagen. | 1881.—Transvaal. |
| 1808-14.—Peninsula (2). | *1882-84.—Egypt (1). |
| *1809.—Corunna (2). | *1882.—Tel-el-Kebir (1). |
| 1809.—Flushing. | *1884-85.—Nile (1). |
| *1811.—Fuentesd'Onor (2). | 1884.—El Teb. |
| 1811.—Arroyo dos Molinos. | *1884.—Tamai. |
| | *1895.—Chitral. |
| | *1897-98.—Tirah. |
| | 1900-1.—South Africa. |

J. M. BULLOCH.

WITCH-BURNING AT BALMORAL CASTLE.

A TELLING chapter in the life of Queen Victoria might be written on her interest in the modes of life in the highlands of Aberdeenshire, proving better than fifty genealogical trees could "her royal blood and high descent from the ancient Stuart line."

We do not here refer to that maternal solicitude which made "the Castle" the centre of sympathy to every farm and cottar house in Crathie, nor to the regular appearances at the parish church. These are sufficiently known. Estate balls, graced by *the presence*, have also been written of, but one curious observance at which Her Majesty regularly assisted, till the time of John Brown's death, has received no attention, so far as we know, save one slight notice.

This is written from the testimony of one who has witnessed it a score of times—a native and tenant of the royal property for all but the last ten years of the Queen's occupation.

During Her Majesty's long sojourn in the autumn of each year, there was observed in Crathie, at Hallowmas, the ancient practice of burning the witch. The ceremony began with the building of a huge bonfire in front of the castle, just opposite the principal doorway. On Hallowe'en, there was a mustering of the clansmen, who met, dressed in the highland costume, at the upper end of the west avenue, and, on a signal given by the firing of a gun, headed by a band, began to march towards the palace. At the salute, the bonfire was lit so as to be in full blaze when the procession reached the castle door. The interest of the promenade was centred in a trolly, on which there sat the effigy of a hideous old woman or witch, called the *shandy dann*. Beside her couched one of the party holding her erect while the march went forward to the bagpipe's strain. As the building came in sight, the pace was quickened to a run, then a sudden halt was made a dozen yards or so from the blaze. Here, amid breathless silence, an indictment is read why this witch should be burned to ashes, and with no one to appear on her behalf—only this *advocatus Diaboli*, paper in hand, she is condemned to the flames. With a rush and a shout, and skirling of bagpipes, the sledge and its occupant are hurled topsy-turvy into the fire, while the mountaineer springs from the car at the latest safe instant. Then follow cheers and hoots of derisive laughter as the inflammable wrappings of the shandy dann crackle and sputter out.

All the while the residents of the castle stand on the perron enjoying the curious rite, and no one there entered more heartily into it than the head of the empire herself.

This custom, described by one wholly innocent of folk-lore, is written out in the hope that some of your correspondents may make on it notes without the provocation of catechetical queries.

Durris.

A. M.

—♦—

BIBLIOGRAPHY OF ABERDEEN PUBLICATIONS, 1898 (2nd S., III., pp. 60, 74).—A correspondent calls my attention to the omission of all mention of "The Annals of Scottish Natural History," of which Professor Trail, Aberdeen, is one of the joint editors. To the 1898 volume Professor Trail contributes "Topographical Botany of Scotland," while natural history notes are furnished by Rev. William Serle, Peterhead, and Mr. George Sim, A. L. S., Aberdeen.

ROBERT ANDERSON.

THE SCOTTISH HISTORY SOCIETY.—At its Annual Meeting on the 5th November, this Society resolved to print forthwith:—

1. *The Register of the Abbey of Lindores.* The MS. was discovered in 1866, and its owner, Colonel J. A. Cuninghame of Caprington Castle, has placed it at the disposal of the Society.
2. *The Wardlaw Manuscript.* The author was William Fraser, Episcopal minister at Wardlaw, and sometime chaplain in the family of Lovat, 1688.

J. F. S. G.

A GEOGRAPHICAL GLOBE of unique interest has now been placed in the Academy of Sciences at Tsarskæ-Selo, in Russia. It is of copper, 11 feet in diameter, and weighing 3½ tons. It has mechanism for causing it to revolve on its axis. The interior, reached through a door, has a table at which twelve persons can sit. The outside represents the earth, while the celestial spheres are shown on the interior. This extraordinary work of the early apparatus-makers was begun in 1654, and was finished ten years later, in the reign of Duke Frederick of Holstein. On the capture of the Fort of Tinningstedt, in Schleswig-Holstein, it was gifted to Peter the Great. Its conveyance to St. Petersburg, partly by water, and through the forest-roads, required special appliances and four years of time. It was presented to the above Academy in 1725; but, until recently, it has remained for 175 years in a neighbouring museum.

J. F. S. G.

SOME GORDON WILLS.

I SHALL be glad to receive any information about the following Gordons, whose wills I have had copied from the *Commissariat Testaments* in the Register House:—

George Gordon, lawful son of John Gordon, sometime of Arthock [Artlock?] in their Majesties' Guards in Scotland, thereafter cornet of dragoons in Brigadier Cunningham's Regiment, who died at Ghent in 1699. His executor, who had the will proved in January, 1703, was Lieut. John Gordon, as nearest of kin. There was owing to the executor at the time of his death: 300 merks, due by the late John Gordon of Rothiemay, by bond, dated 11th April, 1692; and £200 of other dates.—(*Edinburgh Commissariat Testaments*, Vol. 81, 27th January, 1703.)

Lieut. John Gordon of Staats Long Morris's Regiment of Foot, dated at Madras in 1761. His brother, Thomas Gordon, merchant, Leith, was Executor Dative *qua* Creditor decerned to the said defunct in so far as Thomas Forsyth . . . by his bill dated 7th February, 1760, drawn by him upon and accepted by the said defunct ordered him four days after date to have paid to him the drawer or order at the Exchange Coffee House in Aberdeen £1 6s. 1½d. sterling, for value as the said Bill indorsed payable to Mr. John Ross or order, and by him reindorsed to the said Executor bears Likeas the said defunct by his order drawn by him upon and accepted by the said Thomas Gordon ordered him six months after date to pay to Mr. Alexander Dyce the sum of £9 8s. 1½d. as the balance due by him the drawer of the account of furnishings thereto prefixed as the said account and order indorsed by the said Alexander Dyce payable to Francis Douglas and by Francis Douglas to Alexander Wilson and by him to Mr. Samuel McCormick who received the contents from the said Executor, bears And therefore the said Thomas Gordon is only Executor Dative *qua* Creditor decerned to the said defunct for payment and satisfaction to him of the sums of money principall and annualrents already due and that may become due till payment after the form and tenor of the Writs above deduced themselves (which are herewith delivered up to the producer) in all points And sicklike for payment to the said Executor of the Charges and expences of Confirmation of this present Testament Dative in so far as the Inventory foresaid of the said defunct his debts and effects after mentioned will amount to and as may be recovered by the said Executor thereof allanarly and that by Decreet of the Commissaries of Edinburgh as the same dated the 8th of August, 1764, in itself at more length propoerts.

Follows the Inventory—In the first the said defunct had pertaining and belonging to him the time foresaid of his decease aforesaid the sum of £30 sterling, being the neat proceeds of the defunct's effects in India sold by William McGilwray of Drumnaglass, and now in his hands Extending the foresaid sum of £30 sterling in Scots money to £360. Summa of Inventory ijic lxlib. Cuthbert Gordon of the Cudbear Company

of Leith is cautioner.—(*Edinburgh Commissarial Testaments*, Vol. 120, 27th November, 1765.)

Apropos of Cuthbert Gordon, I may note that George Gordon, inventor and manager of the Cudbear Works, Leith, died at Leith on 21st September, 1764, and that James Gordon of the Cudbear Works, Westminster, died at London on 22nd June, 1811. What were the Cudbear Works?

J. M. BULLOCH.

DALGLEISH OF TENNYGASK.—An article on this family, by the Marquis de Ruvigny and Raineval, appeared in the November number of the *Genealogical Magazine*.

MARIA, DUCHESS OF PERTH.—The following inscription may be of interest to those who are engaged in editing the Genealogies of the Gordons for the New Spalding Club. It is taken from *Histoire General de Paris*, Epitaphs, Vol. III. (pp. 532-3):—

At the foot of the monument of King James II. in the Scots College, Paris, was placed the heart of the Duchess of Perth, under a rectangular tablet of white marble, on which is engraved:—"Hic siturn est | cor | Mariæ de Gordon de Huntly, | ducissæ de Perth, | primariæ apud Reginam Magnæ Britanniæ | matronæ | Obiit xiii. martii | anno Domini M DCC XXVI."

J. MCG.

ABERDEEN PERIODICAL LITERATURE (2nd S., III., 54).—In addition to those periodicals mentioned, I would call attention to the "Aberdeen Universities Magazine," published in 1849-50. I have the numbers from December, 1849, to April, 1850, inclusive. I do not know who contributed to it, but there are names in pencil after some of the articles. Among the pencilled names are J. Donaldson, after an article on Anacreon; Peter Bayne, after one on our Universities; P. McGillivray, after one on Natural History; Prof. Thomson, after "Scientific Notices"; Moir, Grant, MacArthur after others.

Milwaukee, Wisconsin. JOHN JOHNSTON.

[If Mr. Johnston will refer to Vol. I., 1st S., 73, he will find an appreciative notice of the magazine to which he refers. It is spoken of as "one of the very best" of students' magazines.—ED.]

NOTES ON CORONATIONS.—The Coronation Order, used at the crowning and anointing of Plantagenet and Tudor sovereigns, was that of the *Liber Regalis*—dating early in the fourteenth century. Elizabeth was the last crowned and anointed with this Latin form. An amended English version, with some alterations, was used

at the coronations of James I., Charles I., Charles II. For the coronation of James II., Sancroft compiled what was in many respects a new form. For the coronation of William and Mary, Compton (Bishop of London) compiled a form with further alterations, which is practically the one in use still. *Incense at Coronations*:—The incense would be used at the Mass. The Mass *followed* the coronation immediately. Elizabeth was crowned exactly as her predecessor, and Mass was said as usual. Incense was then used—some say for the last time, others say at the coronation of George III. In the case of James I. and succeeding sovereigns (excepting James II.), the Communion was celebrated according to the Prayer Book form—*following* the rite of coronation, till William and Mary. In the case of James II. the Communion was omitted altogether. When Compton drew up the form for William and Mary, the Coronation Order was intended to be inserted in the Communion Office, after the creed and the sermon.

J. F. S. G.

NEBUCHADNEZZAR'S THRONE ROOM has just been discovered in excavations at Babylon by Dr. Koldewey. It is a gigantic building about 60 feet wide by 160 feet long. Exactly opposite the door is the niche in which once the royal throne stood. On both sides, and on the northern front of the hall, are richly-covered ornaments, in good preservation, of the highest artistic and historical importance. The German Expedition has also begun excavation in the city of Babylon, near the present village of Jumjuma. Already a number of inscribed clay tablets has been discovered, which, according to the testimony of Dr. Weissbach, the Assyriologist of the Expedition, contain letters, psalms, and vocabularies. They are all documents of the deepest interest, specially calculated to throw fresh light on the Old Testament. With the help of new railway material, the work on the hill of Amrauibu Ali is shortly to be resumed. The excavations of this unique pantheon of the Babylonian metropolis, hidden deep in the earth, promise rich and varied discoveries. The German Oriental Society does not confine its activity to Babylon. It has secured two other hills, named Fara and Abu Hatab, which are believed to contain particularly fine monuments dating from 4000 years B.C. The two hills are not far from Nuffar, where the American excavations are being made. The Sultan has already issued an irade permitting the excavations.

J. F. S. G.

Queries.

138. LIBERTINE=NON-BURSAR.—James Beattie, in his *Scoticisms arranged in Alphabetical Order*, Edinb., 1787, p. 17, says—"A student who has no bursary is at Aberdeen called a 'libertine.'" I should be glad to be referred to other instances, in print, of the use of this word in the sense assigned. At the other Scottish Universities, as at Aberdeen, the bursar had in early times to perform certain menial duties from which the non-bursar was freed. Was the term "libertine" ever in use at St. Andrews, Glasgow, or Edinburgh? P. J. ANDERSON.

139. CHEVALIER GORDON.—The *Edinburgh Evening Courant*, No. 1934, from Thursday, July 8, to Monday, July 12, 1736, says:—"Our correspondent at Vienna informs us that the Chevalier Gordon, son to the great General Gordon, and Captain of the Czarina's Guard of Young Noblemen, is arrived there from her Czarian Majesty, with advice to the Emperor of her victory over the Tartars." Which of General Patrick's sons was this? J. MCG.

140. COOKING FOOD WITH HEATED STONES.—It was stated in a daily paper some weeks ago that "cooking food in boiling water seems to have been effected by dropping heated stones into the liquid, a custom which survives in some parts of Scotland to the present day." Can any of your readers say if such a custom has been practised in Scotland up to 50 years ago, and where? CUTTLE.

141. THE KEITH FAMILY. A projected work on this subject is well advanced in the United States, where there has long been a surprisingly large number of most distinguished and successful members of the family. The compilers would feel obliged for any information that would lead to reliable sources of knowledge regarding Keiths.

St. Louis, Missouri, U.S.A. B. T. BURCH.

[It may be pointed out now that there are more than 50 references to the family and persons of the name of Keith in the pages of *S. N. & Q.*, all of which may profitably be consulted.—ED.]

Answers.

255. PARCOCK, IN THE PARISH OF DEER (1st S., II., 272).—In the *Aberdeen Journal* of June 4, 1751, the lands of Skelmuir and Parcock are advertised for sale. They are described as being in the barony of Kelly and the parish of Old Deer. There was a mansion house at Skelmuir, which has preserved the use of the name, but Parcock is not known now; probably it was part of what is now called Skelmuir. There was an inn near Oldmeldrum, called Percok,

where, says Spalding, in his "Memorials of the Troubles," John Urquhart of Laitthers died, in 1631; and several charters of property in Turriff give the Burn of Parcock as a boundary. This is the burn now called the Burn of Darra, or the Burn of Turriff. In the foundation charter of Turriff Hospital it is called Parcot. The etymology is obscure, but it may be Gaelic *pairc*, "a field or enclosure," and *iach*, "a howe," a common Gaelic word, though it has not found its way into dictionaries. If this etymology is correct, the old Parcock will be represented by the modern Howe of Skelmuir, which belongs to the proprietor of Ellon. JOHN MILNE.

248 and 560. MIRROR, COMB, SERPENT, BENT ROD (1st S., II., 172, and V., 44).—The sculptured stones of Scotland are beginning to yield up their secret to patient investigation and comparison with one another. At the Glasgow Exhibition there are casts of many of the finest placed near one another. As far as can be made out, the devices upon them are Christian emblems. The mirror has usually been considered an attribute of a lady, and stones bearing this device are supposed to mark the grave of a lady of high rank. But the Roman Catholic priesthood paid great attention to the dressing of the hair of the head. The eastern and the western Churches had different ways of shaving part of the head, and the Celtic Church had a way of its own, different from either. Before celebrating high mass, priests trimmed their hair, and for this purpose a mirror and a comb were necessary, and formed part of the furnishings for churches. Sometimes Popes sent to priests as gifts combs which had been blessed. The mirror and comb are probably intended to tell us that the stone on which they are carved marks the grave of a clergyman of the ancient Celtic Church of Scotland. The serpent which Moses set up on a pole in the wilderness was a test of faith, and it was adopted as an emblem of Christ on the cross. St. John iii., 14, 15. The rod broken half across twice probably represents Aaron's rod, which budded and was preserved in the ark as evidence of the ordination of the priesthood. The breaking of the rod indicates that it was too long for the short box in which it was preserved. Heb. ix., 4. The association of the serpent and the rod on one of the Newton stones indicates their being kept together in the ark. I am not able to suggest a meaning for the spectacle ornament on the sculptured stones. Any interpretation offered ought to account for a notch sometimes cut out of one of the round discs. JOHN MILNE.

594. THE NARROW WYND SOCIETY, ABERDEEN (1st S., V., 94).—This was a friendly society, whose members paid entry money and an annual contribution. If a member fell into poverty, or became unable to work, he had a claim to an allowance from the funds of the Society. It took its name from a short, narrow passage at the west end of the Castle-gate, in front of the Town House. The Society was dissolved about thirty years ago, when the funds on

hand were divided among the members. The Society owned the Mill of Maidencraig, which was erected by the Town Council in the seventeenth century, for the convenience of the tenants of the Town lands in its neighbourhood.

JOHN MILNE.

71. **FORRISNESS** (2nd S., III., 61.)—I have in my possession a small publication bearing the following title: "The | Navigation | of | King James V. | round | Scotland, | the | Orkney Isles, | and the | Hebrides, or Western Isles. | Under the conduct of that excellent Pilot | Alexander Lindsay. | Methodized by Nicholas d' Arville, the Chief | Cosmographer to the French King. | Done from the French Original, printed at | Paris, 1583. | Printed in the Year, 1710." 8vo., pp. 81-100. It forms the second part of a Miscellany, of which the 1st part is, "The Life and Death of King James V. of Scotland. From the French, printed at Paris, 1612." The two parts together were reprinted at Edinburgh in 1819. The reprint is the copy in my possession. Now this, I suspect, is the work about which inquiry is made under the heading "Forrisness," but not being the original inquirer, and not having the original query before me, I may possibly be quite mistaken. At all events, not James IV., but James V., sailed round Scotland. The word "Forrisness" does not appear in my copy, but "Torrissness" [T., not F.] occurs pretty frequently. Thus under section "The Distances from Leith to Dungsby-Head," it is said—

"From Aberdeen to Buchaness 40 [miles].
From Buchaness to Torrissness 20 [miles].
From Torrissness to Bamf 20 [miles]."

Stirling.

W. S.

130. **FAMILY OF CARSON** (2nd S., III., 61 and 79).—The Commissariat Records of Scotland, in which are recorded the testaments of parties (and which the "Scottish Record Society" have issued for a good many of the counties of Scotland, down to the year 1800), may afford information on the subject of this enquiry. I find the testament of John Carsan, minister of "Ebdie," recorded in the Commissariat Books of St. Andrews, on 11th May, 1720. He died in 1719, but no other of the name of either Carson or Carsan occurs in these records as issued. In the same records for Glasgow, one Robert Carson, school-master, is mentioned as the husband of one Mary Milligan, whose testament was recorded 29th Nov., 1791. There is no other Carson or Carsan mentioned there, and there is only one Carson mentioned in the Edinburgh Commissariat, viz., John Carson, in Balmangay, of date 1st December, 1779, but where Balmangay is I do not know. I find no one of the name in question mentioned in the "Holyrood Burial Register," but in the "Epitaphs and Monumental Inscriptions of Greyfriars Church, Edinburgh," published in 1867, p. 163, there are three of that surname mentioned in connection with "A. R. Carson, LL.D.," besides, p. 155, "Mary Carson," spouse of James L'Amy of Dunkenny, who died 30th

October, 1835, aged 53. "A. R. C." may trace the family by following up these sources of information.

33 Albyn Place, Aberdeen.

G. ALLAN.

132. **THE WORD "MEELIE"** (2nd S., III., 78).—I can throw no light on the word "Meelie," and do not know any complete list of Scotch words from the French, but would venture to suggest that certain dictionaries, such as Cassell's "Encyclopedic Dictionary," 1879-1888, 7 vols., "containing all English and Scotch words now in use;" or the "Stamford Dictionary of Anglicised Words and Phrases," edited by Dr. Fennell; or better still, Professor Skeat's "Principles of English Etymology," especially Series II., comprising the Anglo-French element in our language, might be consulted with advantage. Would "A. M." oblige by saying to what work by Hill Burton he refers in his query?

For a very full treatise, with list of words, &c., see "A Critical Inquiry into the Scottish Language," &c. By Francisque-Michel (Blackwood, 1882).

G. M. F.

133. **JEAN INGELOW AND ABERDEENSHIRE** (2nd S., III., 78).—The parish of Longside, in the district of Buchan, Aberdeenshire, contains a small village or hamlet named Kilmundy. According to Smith ("New History of Aberdeenshire," Part II., Aberdeen, 1875), there is a dwelling-house in the parish called "Nether Kimmundie or Kilmundy, the country seat of Alexander Gordon, whose father was parson of Rothiemay, and son of Robert Gordon of Pitlurg and Straloch, who published the maps of Scotland."

W. S.

134. **SUTHERLAND OF KINMINITY** (2nd S., III., 78).—Might not some information on this subject be obtained from the "Collections for a History of the Shires of Aberdeen and Banff," 3 vols. (Spalding Club), or perhaps from Sir John Sinclair's "Statistical Account of Scotland," 1791-99, 21 vols., or the "New Statistical Account of Scotland," Vol. XIII., Edinburgh, 1845? Shaw's "History of the Province of Moray," Glasgow, 1882, 3 vols. (with which edition the "Survey of the Province of Moray: Historical, Geographical and Political" is incorporated) adds nothing to the information given by Mr. J. F. George in his query.

W.

135. **INSCRIPTIONS AT DALGETY CASTLE** (2nd S., III., 78).—The date, 1579, is seen near the top of the east end, and this suits the style of architecture. The west end is modern. It conceals the original door of the castle. Half-a-dozen years ago, on lifting a board in the floor of a bedroom, it was discovered that there was an inscription on the sides of the joists. This led to the removal of the ceiling of the room below, also a bedroom, when it was found that the joists were inscribed with verses of a religious and moral cast. It is presumed that some of them had

been designed to be read by a person lying in bed. On examining the roof of the room, under the floor of which they were found, it was seen that the joists of it had similar verses inscribed upon them, and the ceiling of it also was taken down. The letters are painted in black—some initials may be red—in long old English characters, and from the similarity of the letters i, u, n and m, and the height of the ceiling, the verses are not easily read, especially those on the sides of joists near the end walls. The painting of such a long inscription at such a height, and in so awkward a place, must have been a great labour. There is the date, 1597, on the roof of the lower room, and I think I remember seeing one a few years older on the roof of the upper room, along with the Forbes motto, "Grace me guide." Perhaps it was a labour of love on the part of the lady of the house, who seems to have been a Forbes. We may even credit her with the composition of the verses, which Professor Skeat says are not original, but adaptations of ideas and sentiments already current. I took a copy of all the verses, and sent it to Dr. Skeat as a curiosity, and I send you his letter in reply to mine. My copy corresponds closely with that given by "D," but at the end of the second line of verse 4, I have "argie" where he has "aryie," but probably the word is, or ought to be, "arise," to rhyme with "advice" in the first line. Will "D" take another look and see, if he has an opportunity? As there is no other known instance of an inscription on the joists of rooms, it would be well to confer immortality upon them by copying the verses on the joists of the upper bedroom, and sending them to *Scottish Notes and Queries*, and to give the motto and date, with initials, if any. There are also inscriptions, initials and dates in a small room in the south side of the castle. I may add that I sent a copy of the inscriptions to Professor Skeat, Cambridge, who very courteously embodied his views on them in the following letter, dated 27th July, 1896.

JOHN MILNE.

2 Salisbury Villas, Cambridge.

Dear Sir,—I am much obliged for your letter. It is an interesting find. The verses are in the spelling of the period you mention, about 1600. I should think it very likely that the verses were made by some one of the family, or interested in the place. They are the reverse of original: and probably are mere reminiscences, adaptations, or imitations of older poems of the same class. I cannot identify them precisely, but there is quite a large literature of things of the same kind. For example, in a book called "Ratis Raving," *i.e.*, the raving of one named Rate (a supposed jocose name), published by the Early English Text Society in 1870, there's a deal of it. The poem called "Ratis Raving" consists entirely of such precepts, and extends to 3600 lines. Then (in the same book) is "The Thewis of Gudwomen" in the same style. This latter poem, with the alternative title, "How the good wife taught her daughter," is also published, from another MS., in my edition of

Barbour's "Bruce," at the end. Then there is the great collection of similar poems, entitled "The Babees Book," edited for the E. E. T. S. by Dr. Furnivall. It contains—"How the wise man taught his son"—another (and quite different copy) of "How the Good Wyf taught her Daughter"—the "Book of Curtesy," the poem called "Whatever thou say, avyse the Well," and so on. There were, especially in the 15th century, such a mass of precepts in verse of this hortatory kind, that nothing would have been easier than to select passages from them, or to write "new" verses in close imitation of them—so there's no literary difficulty. I am much obliged by your remarks. The word *mo* is explained in my note to l. 808 of Chaucer's Prologue, and elsewhere. I have explained it three or four times, but forget when. What you were told is just about right.

Yours sincerely,

W. W. SKEAT.

136. RICHARD WAITT, PAINTER (2nd S., III., 79).—Redgrave ("Dictionary of Artists") mentions a "Robert Waitt," a native of Scotland, and pupil of the younger Scougall, who died in 1732. He was a portrait painter, had some instruction from Kneller, and continued to paint portraits until 1722, but afterwards employed himself on subjects of still life. Is he the same person as the "Richard" named in the query? W.

137. JAMES THE —? (2nd S., III., 79).—I quote from Sir James Balfour ("Annals of Scotland," Vol. I.):—"1534. K. James, this zeire wisits the northe pairts of his realme: halds justice courts and seuerly punishes delinquents." The James alluded to was King James V., who was then in the 21st year of his reign. No other James, in the 21st year of his reign, seems to have been in Aberdeen. W. S. Stirling.

Literature.

The Practice of Sanctification. By ALEXANDER HUME, B.A., Minister of Logie (1597-1609). Edited by R. MENZIES FERGUSON, M.A., Minister of Logie. Paisley: Alexander Gardner, 1901. 1/- nett.

THE present minister of Logie has edited with care this reprint of a little book by his predecessor in office. He has written a well-informed introduction, and supplied throughout, in the shape of footnotes, many parallel passages from Thomas à Kempis. These add to the value and interest of the book. Mr. Fergusson published about two years ago a life of Hume, to whom he has evidently given much sympathetic study. Of this tract it is not necessary here

to speak. It is a book of devotion that has found many readers in the past, and in this modern and elegant dress is likely to recover its old popularity.

The New Testament in Braid Scots. Rendered by Rev. WILLIAM WYE SMITH. With a Glossary of Scottish Terms. Paisley: Alexander Gardner, 1901. 6/- nett.

THIS is the first time, as far as we are aware, that the New Testament has been rendered into the language of Burns. A good many years ago Dr. Hately Waddell published a version of the Psalms "intil Scottis," and the book has still a sale, we believe. We are afraid we cannot predict a like success to this translation. Mr. Smith's version has many excellent qualities. He is occasionally very happy in his renderings, but at other times he is less successful. Moreover, the language is not consistent. It professes to be based on the dialect of Burns, that is, the Ayrshire dialect, but there are words here that would have puzzled Burns, although they may be existent somewhere else in Scotland, or among Scotch people furth of Scotland, say in Canada, whence the author hails. It is difficult, also, to know the period of the language assumed, for here we have antiquated and obsolete words and phrases alongside the most modern expressions. The fault of Dr. Waddell's version is its too antiquated language, but it is consistently antique, and he has been more careful in avoiding common everyday speech, and thus there is a quaint dignity about his version of the Psalms. Owing to the want of this delicate feeling for fit words for the loftiest and gravest themes, Mr. Smith's version sounds at places vulgar and irreverent. At times he hardly alters his text, such as, "But God commends his ain love till us, in that e'en whiles we war yet in sin, Christ dee't for us." At other times he takes extraordinary liberties, as in his version of the Lord's Prayer. We like him least in his rendering of the parables; we like him least in his rendering of the description of our Lord's passion. As a comparison of Waddell's version of a Psalm with Mr. Smith's translation of the same passage as given in Acts ii., we give the following quotation:—

Psalms xvi., 8-9.

The Lord evirmair hae I set fornenst mysel': for he's at my right han', I sal ne'er be sair steerit. Wharthro' my heart's fu' fain, an' my gudelifeid fu' blythe is: na, my vera bouk itsel' bides in tryst.

Acts ii., 25.

I saw the Lord aye fornent me; for he is at my richt haun that I soudna trimmle: sae was my heart blythe, and my tongue rejoic't; aye, and mair, my flesh sal eke bide in hope.

The New Testament passage is not a *literal* translation of the other, but it is sufficiently close for a comparison of the language of our Scotch translators. A verse from Archbishop Hamilton (1552): "Gyf thow confessis Jesus with thine mouth that he is the Lord and trowis with thine hart, that God hais raisit him fra the dede, thow sal be saiffit" may be compared with the same from Mr. Smith: "Gin ye confess wi' yere mou' that Jesus is Lord, and hae faith i' yere heart

that God raised him frae among the deid, ye sal be saved." In both comparisons, we think, Mr. Smith's version loses in dignity, and does not gain by being more Scotch. We think it a pity that he invariably writes "ye" and "yere" for "thow" and "thine." Besides losing in impressiveness, he is unable to mark the difference between the singular and the plural as they are indicated in the original. The book is the outcome of much intelligent labour, and although it is not a perfect or ideal Scotch version of the New Testament, it will make an ideal version more easy of attainment should the task be attempted. The work has considerable linguistic value, and is so interesting in many respects that every student of the Scottish language should possess a copy.

JUST on the point of our going to press we have received the long deferred volume of *The Family of Burnett of Leys, with Collateral Branches*, from the MSS. of the late George Burnett, LL.D., Lyon King of Arms, edited by Colonel James Allardyce, LL.D., Aberdeen, and printed for the New Spalding Club by the printers of "Scottish Notes and Queries." It is a bulky volume of nearly 400 pp., and represents a large amount of careful editorial labour. There are no fewer than 21 full page illustrations, which, with one exception, are the generous gift of Sir Thomas Burnett of Crathes. One of these, representing four early seals of the Burnetts or Burnards, we have been permitted to reproduce as a Supplement to our present number. The preface embodies an excellent biographical sketch by Sir James Balfour Paul, Lyon King of Arms, of his predecessor, whose untimely death left this work, to which he was committed, in a regrettably unfinished condition. The editor records his obligations to the Secretary of the Club, Mr. P. J. Anderson, for "ready help at all times" in the completion of the volume, which we feel assured will, on more careful examination, prove itself to be a satisfactory and popular one. A genealogical tree of the Family of Burnett of Leys, kindly presented by Mr. W. Kendall Burnett, will be issued to members immediately.

Scots Books of the Month.

- Ancient Towers and Doorways** . . . in Scotland. From Drawings by Alex. Galletly, and with Letterpress by Aw. Taylor. Cr. 4to. 10/6.
Stirling: Eneas Mackay.
- Birch, Walter de Gray.** History of Scottish Seals. Cr. 4to. 42/-.
Stirling: Eneas Mackay.
- M'Laren, E. T.** Dr. John Brown and his Sisters Isabella and Jane. 6th ed. Intro. note by A. Crum Brown. 12mo. 2/- net; leather, 2/6 net.
Black.

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1.



2.



3.



4.

SEALS OF ROGER (1), ODO (2 & 4), AND RICHARD (3) BURNARD

(From the New Spalding Club's "Family of Burnett of Leys.")

SCOTTISH NOTES AND QUERIES.

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ABERDEEN, JANUARY, 1902.

GOETHE AND SCOTLAND.

(Continued from Vol. III., and S., p. 67).

BEFORE passing on to notice Sir Walter Scott's relations with Goethe, mention should be made of a worthy Scotsman, George Moir, who was one of Goethe's eager disciples in Edinburgh. Moir was born in 1800 at Aberdeen, where he was educated, and passed as an advocate in 1825. Ten years later he received the appointment of professor of rhetoric at Edinburgh University. While in Edinburgh he contributed to the *Edinburgh Review* and to *Blackwood's Magazine*. In 1859, he was made Sheriff of Ross, and, in 1864, Sheriff of Stirling. He afterwards became professor of Scots law in

Edinburgh. It was during his early Edinburgh life that his connection with Goethe arose.

Moir was a man of many accomplishments, with a turn for art and poetry, as well as for law and German. He was first brought under Goethe's notice in 1837 by his translation of Schiller's "Wallenstein," a copy of which was sent to Goethe, who was greatly pleased with it. Goethe had not read the original for twenty years. But now that it had come before him again, as he says in Shakespeare's tongue, "it reappears to me all at once, in all its parts, like a freshly varnished picture, and I delight in it not only as of old, but also in a way quite peculiar. Say this with my compliments, to the translator; also that the preface, which was written with the same completely sympathetic feeling, has given me much pleasure. And pray tell me his name, in order that he may stand out, from among the chorus of Philo-Germans, as a distinct individual."

Carlyle gives the information in his characteristic way. Writing to Goethe, he says:—"Further, at your request, I must mention that the translator of 'Wallenstein' is George Moir, a young Edinburgh advocate, who cultivates literature in conjunction with jurisprudence, and promises to do well in both, being a person of clear faculty, and, though young, without any marked deficiency or redundancy either in talent or temper. He is a man of very small bodily stature; from which cause, perhaps in part, I used to regard him rather with a sort of fondness than of pure equal friendship: he seemed to me a little polished crystal, nearly colourless for the present, but in which, at some hour, the Sun might come to be refracted and reflected in a fine play of tints."

Moir again comes before Goethe, but this time as an artist. Goethe had asked from Carlyle a drawing or sketch of Craigenputtock, with its immediate surroundings towards the mountains, and another of the view from the windows towards the valley and the river in the direction of Dumfries. These drawings were made by Mr. Moir, and sent to Weimar by Carlyle, who says to Goethe: "You will like the little pictures no worse, when I inform you

that they are from the pencil of Mr. Moir, the translator of 'Wallenstein,' who paid us a visit in autumn, and promises to see us again in spring. In return for his workmanship, I presented him with the last of these four medals; to which, indeed, on other accounts, as a true admirer of your works, he had a good right. He passed through Weimar last summer, but unluckily at a time when you were absent; however, he purposes to return ere long, and make new sketches from the Rhine scenery; and hopes, next time, to have better fortune in Weimar."

Goethe so valued the sketches that he had them engraved, and published as a frontispiece to the German edition of Carlyle's Life of Schiller. Carlyle wrote delightedly to Goethe on the subject. His references, as we have seen, to Moir were not unkind, but in his "Journal," as published by Froude, he is less generous to the Edinburgh advocate. Thus in 1833, the year after Goethe's death, which was also a year of "storm and stress" for Carlyle, he says:—"Moir has been here; in all sense a *neat* man, in none a strong one." A few days later, writing to his brother John, he informs him: "George Moir has got a house in Northumberland Street, a wife, too, and infants; is become a Conservative, settled everywhere into *dilletante*; not very happy, I think; dry, civil, and seems to feel *unheimlich* in my company. *Aus dem wird Nichts.*"

This rather contemptuous criticism of Moir does not compare favourably with Carlyle's opinion as expressed to Goethe three years before. Moir did not realise the expectations of his friends. The easy life of a Scotch professor may have spoiled him as it has spoiled many another clever man, but he hardly deserved Carlyle's evident contempt, in which possibly there is a shade of envy. Besides the translation of "Wallenstein," which was published in two volumes at Edinburgh, Moir, the following year (1828), published "The Historical Works of Frederick Schiller," also in two volumes. They form vols. 18-19 of "Constable's Miscellany." George Moir died in 1870.

We have incidentally referred to Sir Walter Scott. The name brings before us another eminent Scotsman with whom Goethe had relations, and who was much esteemed in the Weimar circle. Sir Walter Scott, it will be remembered, began his literary career by translations from the German. His translation of Bürger's "Lenore" was followed by an English version of Goethe's "Goetz von Berlichingen with the Iron Hand," which was published in 1799. He also translated a number of German

ballads by Goethe, Herder, and others, and contributed articles on German subjects to the magazines, notably one on Hoffmann to the *Foreign Review* in 1828, which attracted Goethe's attention. The same number of the *Review* contained two other articles dealing with German literature, one by William Fraser, the editor, and the other on Schulze by George Moir. Carlyle points out to Goethe, as an evidence of the increased interest in German literature, that they were all by different authors, and none of them by himself.

Tieck boasted that he had introduced the first copy of "Waverley" into Germany in 1818. It is certain that Goethe was a diligent reader of the Waverley novels, and he has left on record some interesting criticisms of them. Speaking of the "Fair Maid of Perth," he says: "Walter Scott's 'Fair Maid of Perth' is excellent, is it not? There is finish! There is a hand! What a firm foundation for the whole! and, in particular, not a touch which does not lead to the catastrophe! Then what details of dialogue and description, both of which are excellent. . . In the 'Fair Maid of Perth' you will not find a single weak passage to make you feel as if his knowledge and talent were insufficient. He is equal to his subject in every direction in which it takes him; the king, the royal brother, the prince, the head of the clergy, the nobles, the magistracy, the citizens, the mechanics, the highlanders, are all drawn with the same sure hand, and hit off with equal truth." The novel was discussed very fully in Goethe's family circle, and is reported by Eckermann, to whose *Gespräche* the reader is referred.

It is for "Waverley," however, that Goethe reserves his highest praise. "But when you have finished 'The Fair Maid of Perth,' you must at once read 'Waverley,' which is indeed from a different point of view, but which must, without hesitation, be set beside the best works that have ever been written in this world. We see that it is the same man who wrote 'The Fair Maid of Perth,' but that he has yet to get the favour of the public, and therefore collects his forces so that he may not give a touch that is short of excellent. 'The Fair Maid of Perth,' on the other hand, is from a freer pen; the author is now sure of his public and he proceeds more at liberty. After reading 'Waverley' you will understand why Walter Scott still designates himself the author of that work; for there he shewed what he could do, and he has never since written anything to surpass or even equal that first published novel."

Every new work that came from Scott's pen was eagerly welcomed by Goethe. He was

especially impatient to see the Scottish author's "History of Napoleon," which he read with interest, but not with sympathy, for he could not share Scott's intense hatred of Napoleon and the French. The book recalled many incidents in Goethe's own life. As he said, it had become a golden net with which he was busily hauling up, in an abundant draught, out of the swelling waters of lethe, shadowy images of his past life. But of the novels he never tired, and at the close of a long life we find him turning to them with renewed pleasure. "We read far too many poor things," said he, "thus losing time, and gaining nothing. We should only read what we admire, as I did in my youth, and as I now experience with Sir Walter Scott. I have just begun 'Rob Roy,' and will read his best novels in succession. All is great—material, import, characters, execution; and then what infinite diligence in the preparatory studies! what truth of detail in the execution! We see, too, what English history is; and what a thing it is when such an inheritance falls to the lot of a clever poet."

It was no blind homage that Goethe paid to Scott. Goethe was a keen and discriminating critic, delighting to recognise a soul of goodness wherever it was to be found, but he could not praise where praise was not fully due. He was alive to the defects as well as to the excellencies of Scott's novels, and illustrates how Scott's great talent for representing details often leads him into faults. He found no pleasure in destructive criticism; his judgments always leaned to the side of a broad and tolerant charity. He possessed a great heart, and was essentially quick to recognise greatness in others, and to express his admiration of it freely and fully. At a period when national feeling ran high, Goethe rose above the prejudices of his nation, and at the risk of being called unpatriotic he welcomed genius whether it came from France or Scotland, or was found among his own countrymen.

It was natural that Goethe should desire a closer acquaintance with an author whom he admired so much. When sending a parcel to Carlyle, along with the St. Andrews testimonial, he enclosed six medals, three struck at Weimar and three at Geneva; two of the medals he wished to be presented to Sir Walter Scott with his *verbindlichsten Grüßen*. Scott was at the time in London, and Carlyle sent the gifts by Jeffrey, "our grand British Critic," to whom Sir Walter expressed himself properly sensible of such an honour "from one of his Masters in Arts." Somehow Scott did not acknowledge them to Carlyle, and the latter was rather

offended. We find Scott, however, writing a long letter to Goethe, of date 9th July, 1827, in which he gives a number of interesting particulars about himself and his household. Goethe was highly delighted with the letter, which he looked upon as a sign of brotherly confidence, but he was disappointed that Scott made no mention of Carlyle. "He must certainly be known to him," he says to Eckermann. Scott accompanied his letter with a copy of his "Life of Napoleon," which Goethe had been so eager to possess. The letter which Goethe sent and Scott's reply are printed in full in Lockhart's "Life of Scott."

Goethe was also much interested in Lockhart, Scott's son-in-law, who was a sympathetic student of Goethe's writings and German literature generally. He was one of the Scottish pilgrims to Weimar, and long after his visit, when Eckermann asked Goethe if he still recollected him, Goethe replied: "Oh, yes, very well! His personality made such a distinct impression that one would not forget it so soon. He must be, as I gather from English travellers, and from my daughter-in-law, a young man of whom good things in literature are to be expected." Lockhart was one of the select band of Goethe disciples to whom Carlyle presented one of the four medals sent for Goethe's wellwishers. "His love of German literature," testifies Carlyle, "and debts to you in particular, he has omitted no opportunity of acknowledging." The other recipients of the medals seem to have been Moir, Jeffrey, and Wilson.

While Goethe was enjoying a pleasant old age, surrounded by every material comfort desired, with troops of friends and admirers to soothe and flatter him, engaged in the contemplation of a life that somehow afforded him little cause for remorse, his great Scottish admirer, Sir Walter Scott, was bringing to a close a life altogether different and in quite another manner. It looked like a defeated life, but let us wait the issue. The two great writers died in the same year—1832—Goethe in March, when the husbandmen were casting the seed into the ground; Scott in September, when the reapers were in the fields gathering the harvest. There is a parable in those facts which he who has studied the lives of both men will easily read. Time and death have linked the two men together, and the year 1832, which by the death of Scott marks an era in English literature (as Stopford Brooke reminds us), brings to a close, by Goethe's death, the most glorious period in the literature of Germany. That Scotsmen were the first to recognise and openly

proclaim its greatest genius is no little honour to Scotland.

Bearsden.

W. MACINTOSH.

THE "GENEALOGICAL MAGAZINE."—In a forecast of the topics that will fall to be dealt with in the new volume, we note that *The Ancient Scottish MS.* series, which contains a vast amount of valuable information, will be continued, if not completed, during the year.

CORONATION STONES.—Besides the Scone Coronation Stone, kept below the oaken seat of one of the chairs in Westminster Abbey, there is "the Kings' Stone" at Kingston-on-Thames, near London. This relic is raised on a massive pentagon base of cut stone, on which are incised the names and dates of the kings who were crowned while seated thereupon. It is enclosed in the market place by a massive iron railing, having, at the seven angles, stone pillars ornamented on their tops with Saxon devices. A circular flagged pavement surrounds this historic "Kings' Stone."
J. F. S. G.

ABERDEEN PERIODICAL LITERATURE.—The latest addition to Aberdeen journalism is:—

The Thermometer, the organ of Nordrach-on-Dee Sanatorium, Banchory, N.B., is a MS. magazine lithographed by Thomson & Duncan, Aberdeen, sixteen pages, 8vo., in a wrapper, which shows a picture of Nordrach-on-Dee, with Lochnagar in the distance. On the back page there is a picture of the Pine Walk in the grounds. The first number appeared in January, 1901, twenty-eight days after the Sanatorium opened. The original editors were two Edinburgh patients, Mr. William Cumming and Mr. R. Hill Crombie, the latter of whom has since become secretary of the Sanatorium. The opening editorial, dated 17th January, 1901, made this statement:—

"Cut off as we are from the rest of the world, we feel that anything which will stimulate interest in our midst will be of value. A unanimous desire was expressed that an attempt should be made to start a Sanatorium Magazine, the contributions to which should come from the Patients and Staff.

"The heartiness of the response has been most gratifying to the Editors; but we feel that the difficulty of our position will increase as the weeks go on. We crave, therefore, that our friends, instead of resting on their laurels, will cheer our hearts when the fortnightly opening of the Editors' Box comes round, by filling it to overflowing.

"Particularly for the benefit of those who are unable to join in the lively scenes which occur 'down stairs,' we have undertaken our pleasant duties."

NOTABLE MEN AND WOMEN OF BERWICKSHIRE.

(Continued from Vol. III., and S., page 85.)

295. SWINTON, SIR JOHN: Soldier of Fortune. This gentleman, whose connection with the Berwickshire family of the name has not yet been clearly made out, is supposed by Professor A. C. Swinton, in his monograph on the history of the Swintons, to have been the son of the parson of Cranshaw, and the great-grandson of the 14th Baron Swinton. But apparently all that is definitely known of him is that he was the subject of an elegy by the Scottish poet, George Lauder of Halton, entitled, "Tears on the death of Evander, occasioned by the lamentable losse of the truelie Noble and Generous Sir John Svynton, Knight, Collonel of an Regiment of 2000 Nedderlanders, going to Venize, who was cast away by a storme on the Coast of England, upon Goodwin Sands, the 13th of October, 1630." The hero of the verses above described was, presumably, one of the many Scottish colonels who, between 1600 and 1640, "faithfully served the Venetian State against both the Christian and Turkish Emperors." But his services seem to have been given to many of the armies of the Continent, as he is thus apostrophised by his admirer and friend, Mr. George Lauder—

"The actions of thy first and tender years
Astounded Holland yett for strange admeirs,
When Julliers saw thy forduard youth advance
Where leaders failld and feared the hurt of Chance.
Bohemia's battles saw thee bathed in blood
Outfare all feare where Death and Horror stood."

And after references to "the Russian warres and fierce Polonian fightes, Besieged Stade where Caesar's Eagles spred There conquering wings," the conclusion was drawn—

These were bot pressages of greater deeds,
Though none more glorious in Time's annals reads.

296. SWINTON, LIULF OF, was the son of an Edulf, whom some have endeavoured to identify with Edulf Rus, the slayer of Bishop Walcher of Durham in 1080, and the great-great-grandson of Waltheof, who held the Earldom of Northumbria in the reign of Ethelred, about 960. Liulf was also of Bamborough, and Vice-comes of Northumbria, being the first sheriff under the Crown of whom there is any trace, while his tenure of the lands of Swinton, mentioned in a charter of King Edgar, undated, but probably of 1098, is the earliest existing Scottish record of the possession of land for a subject. He appears on both sides of the Border about the commencement of the 12th century, and would appear to have died about 1120.

297. SWINTON, ODARD OF: Son of the above, and also of Bamborough, and Vice-comes of Northumbria. He held high rank at the beginning of the 12th century, and appears in many charters and pipe-rolls. The Sheriffship having become hereditary in his time, it devolved first on his son Adam, and afterwards on his son John, whose descendants took their

name from it, and founded the family of le Visconte. Odard of Swinton died about 1132.

298. SWINTON, ROBERT, of Swinton : M.P. He is described by Douglas as "a man of good parts and great activity." He was elected as senior representative of the Shire of Berwick to the first regular Parliament, at which members from all the counties appeared on 12th October, 1612, and he continued to represent the county until 1621, being also, in 1620, appointed Sheriff. He died on the 15th January, 1628.

299. SWINTON, SAMUEL: Major-General. Second son of John Swinton of Swinton, Lord Swinton. He was born in 1764, and entered the army in 1780. He saw a great deal of service, and, as a major, led the 74th Highlanders at Assaye, the bloodiest battle ever fought by the British in India. On that occasion, though himself wounded, he brought out of action the quartermaster and 88 men, all that was left of a regiment which in the morning numbered 20 officers and above 500 men. Later, he was promoted to command the regiment, and died a major-general in 1832.

300. SWINTON, CHARLES: Lieut.-Colonel. Hero of Malplaquet. Son of Lord Mersington. Having entered the army, he became a captain in 1694, lieutenant-colonel in 1705, and was slain with his brother James, a captain in his own regiment, in the bloody battle of Malplaquet.

301. TAYLOR, JAMES, D. D. : U.P. Divine and Author. Born at Greenlaw on 18th March, 1813, and educated there and in Edinburgh University and the United Secession Theological Hall, he was ordained to the pastorate of St. Andrews Secession Church on 29th May, 1839. Called to Glasgow on 26th February, 1846, he was inducted to the charge of Regent Place Church, and on 11th July, 1848, with the greater portion of the members, he left for the new church in Renfield Street. Resigning his charge in 1872, he was appointed secretary to the new Education Board for Scotland. In his new office he laboured with discretion and energy, and when the Scottish Board of Education ceased to exist in 1885, he had the satisfaction of witnessing in Scotland the universal prevalence of popularly elected educational authorities. The rest of his days were spent in Edinburgh in literary work. He died in 1892. He received the degree of D.D. from St. Andrews in 1849, and LL.D. from Edinburgh in 1892. He was an effective preacher, a forcible debater, and a clear and accurate historian. Besides numerous articles in the "Encyclopædia Britannica," and other works of reference and magazines, Dr. Taylor published (1) "The Pictorial History of Scotland," 1852-9, 2 vols.; (2) "The Scottish Covenanters," 1881; (3) "The Age we live in," 1884; (4) "Curling: the Ancient Scottish Game," 1884; (5) "The Great Historic Scottish Families," 1887, 2 vols.; (6) he also enlarged and continued Tytler's "History of Scotland," abridged Kitto's "Cyclopædia of Biblical Literature," 1849, and edited "The Family History of England," 1870-5, 6 vols.

302. TELFORD, WILLIAM: Minor Poet. Born at Leitholm on 6th January, 1828, he, in spite of the fact that he left school at ten years old, and that he had few books and little leisure, contrived to obtain a considerable amount of culture. At the age of 22, he emigrated to Canada, where he has resided ever since. Mr. Crockett, in his "Minstrelsy of the Merse," mentions that an early taste for verse was assiduously cultivated in his new home, and that he has published a large volume of his selected poems, which has been very favourably criticised.

303. TEMPLE, WILLIAM JOHNSTONE: Essayist, and friend of Gray and Boswell. He was son of William Temple of Allerdean, near Berwick-on-Tweed, of which burgh his father was twice mayor, and was born in 1739. He was educated at Edinburgh University, where he formed a friendship with James Boswell. He also studied at Cambridge, and at London in the Law Courts. Through family losses, Mr. Temple was under the necessity of discontinuing his legal studies and entering the Church, and soon obtained the rectory of Mamhead, near Exeter, and in 1776, was transferred to the vicarage of Gluvias, the best living in the diocese of Exeter. Here he spent the rest of his days, dying in 1796. His writings are: (1) "An Essay on the Clergy, their Studies, Recreations, Decline of Influence," 1774; (2) "On the Abuse of Unrestrained Power," 1778; (3) "Moral and Historical Memoirs," 1779; (4) "A Pamphlet on Jacobinism," 1792. He left unfinished a work on "The Rise and Decline of Rome." His correspondence with Boswell has been published in 1857. Perhaps the most interesting thing in connection with this divine is the fact that he was the grandfather of the present Archbishop of Canterbury.

304. TEMPLE, FRANCIS: Vice-Admiral. Son of above, uncle of No. 305. He died on 19th January, 1863.

305. TEMPLE, FREDERICK, D.D. : Archbishop of Canterbury. Born 30th November, 1821, the son of Octavius Temple, then an officer in Leukas, one of the Ionian Islands, and afterwards Governor of Sierra Leone, he was educated at Tiverton and at Balliol College, Oxford, where, in 1842, he graduated double first, and was subsequently fellow and tutor of his college. Successively principal of Kneller Hall Training College, Inspector of Schools and Head Master of Rugby, he became conspicuous in the theological world, in 1860, as author of the first of the "Essays and Reviews." In 1868-70, he supported the disestablishment of the Irish Church, and was, in 1869, consecrated Bishop of Exeter. He proved an admirable administrator, and, in 1885, was promoted to the See of London. On the death of Archbishop Benson, he was translated to the See of Canterbury. His work there, though he was advanced in years when promoted, has been singularly vigorous. His "Sermons, preached in Rugby Chapel," appeared in 1861; he was Bampton Lecturer in 1884, and has taken, and still takes, an active part in temperance

reform. It is an interesting circumstance that Archbishop Maclagan of York is a Scotsman from Edinburgh, and also that, when Archbishop Tait (also a Scot from Edinburgh) was in the See of Canterbury, the See of York was contemporaneously occupied by Archbishop Thomson, who was of Scottish extraction, though born in Cumberland.

306. TEMPLE, OCTAVIUS: Colonial Governor. Father of 305. He was Governor of Sierra Leone, and died on 13th August, 1834.

307. TERROT, CHARLES: General. Born on 1st May, 1758, at Berwick-on-Tweed. He entered the Royal Military Academy at Woolwich on 15th March, 1771, and received a commission as second lieutenant in the Royal Artillery on 1st March, 1774. He went to North America in 1776, and joined Sir Guy Carleton in May at Quebec. He served under Brigadier-General Fraser at the action of the Three Rivers on 7th June, when the American attack was repulsed, and the Americans, having been driven with great loss to their boats on Lake St. Francois, fell back on Ticonderoga. In June, 1777, Terrot was with the army of General Burgoyne which pushed forward from Canada by Lake Champlain to effect a junction at Albany with Clinton's forces from New York. On 6th July, the Americans evacuated Ticonderoga, which had been attacked by Burgoyne, and Terrot took part in the capture of Mount Independence and the other operations following the American retreat. He assisted in the repulse of an American attack subsequently made on Ticonderoga in September of the same year. After Burgoyne's surrender at Saratoga, Terrot returned to Canada. In 1780, he went to Lake Ontario with an expedition under Sir John Johnston; but circumstances altered their destination while on the lake, and Terrot remained at Niagara for four years, during which time he repaired the defensive works there. In 1782, he surveyed the country between Lake Erie and Ontario with a view to its purchase by the Government for the Indians, and to mark out its boundaries. He afterwards conducted the negotiations with the Indians with complete satisfaction to them, and with great advantage to the Government. Subsequent to 1791, Terrot served with distinction in India. He took part in the siege of Seringapatam, and the capture of Pondicherry. In 1794, he became major, and was appointed to a command of artillery at Portsmouth. On 1st January, 1798, he became lieutenant-colonel, and in the following year, was employed in the expedition to the Helder. He served under Sir Ralph Abercromby, and fought at Bergen, Alkmaar, and Beverwyk. In returning from this expedition, he was shipwrecked at Yarmouth, and lost all his effects. He was promoted to be colonel of the Royal Artillery on 1st June, 1806. In July, 1809, he directed the attack on Flushing, which place capitulated on 15th August. Terrot was made major-general in 1811. He retired on full pay in 1814, became lieutenant-general in 1819, and general in 1837. He died in 1839.

308. THOMPSON, JOHN VAUGHAN: Zoologist. Born on 19th November, 1779, he spent his youth in Berwick-on-Tweed, where he learnt medicine and surgery. At the age of 20 he joined the Prince of Wales's Fencibles as assistant surgeon, and on the 15th December, 1799, was ordered to Gibraltar. Three months later, he proceeded to the West Indies and Guiana, and in the war against the Dutch, he took part in the capture of Demerara and Berbice. He became full surgeon in 1803, and in 1807, published a "Catalogue of Plants growing in the vicinity of Berwick-on-Tweed." While in the military service, he interested himself in zoological work. During his nine years' service in the West Indies, he described, in 1809, a new pouched rat from Jamaica, and he was the first to observe and explain the habit of land-crabs in going down to the sea to spawn, and the changes of form which the young crab undergoes during development. At the close of 1809, Thompson returned to England, and on 6th February, 1810, was chosen a Fellow of the Linnean Society. In 1812, Thompson sailed for Madagascar and the Mauritius, where he spent four years. Here he devoted much time to an examination of the famous extinct Mascarene birds. His observations on the Dodo appeared in the "Magazine of Natural History" for 1829. After his return, Thompson settled at Cork as district medical inspector, and completed those wonderful discoveries of the life-histories of the marine invertebrata of the Cove of Cork, which made his name famous. In 1830, he was appointed Deputy Inspector-General, and in 1835, he went to Sydney in charge of the Convict Medical Department, and as Acting Officer of Health. He remained in New South Wales till his death in 1847. Vaughan Thompson has secured a permanent place in zoological literature through his discoveries of the nature and life-histories of the feather-star (*Antedon*, belonging to the *Crinoid echinodermata*), the polyzoa, the cirripedes (or barnacles), and several divisions of the Crustacea. Our present conception of the structure of these forms, of their zoological position, and of the metamorphoses they undergo, date from Thompson's papers. For an analysis of these discoveries, see *Dict. Nat. Biog.* Vaughan Thompson's work, says Mr. Gamble, has not been fully appreciated. Probably no naturalist has ever written so little, and that so good. In his life-time, the discoveries Thompson made were combated by men of authority, and since his death, they have too often been accepted without due acknowledgment, or have been attributed to late observers.

309. THOMSON, ADAM, D.D.: United Presbyterian Divine. Born at Coldstream on 8th November, 1779, and educated for the Secession ministry, he was ordained to the charge of the Secession congregation in his native parish in 1806, and died in 1861. His life has been written by his son-in-law, the late Rev. Peter Landreth, also a Berwickshire man. Dr. Thomson's chief achievement was the breaking of the Bible monopoly, a feat which did much to cheapen the price of the Word of God.

310. THOMSON, ADAM (Rev.). Son of No. 309. Born at Coldstream, and bred for the ministry, he was ordained to East Bank Church, Hawick, in 1833. A very successful minister, Mr. Thomson found it necessary, on account of his own health and that of his family, to go to Sydney, New South Wales. He was much missed at home, and a great acquisition to the Australian Church.

Dollar.

W. B. R. WILSON.

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LADY SARAH LENNOX AND LORD WILLIAM GORDON.

THE interest in Lady Sarah Lennox is inexhaustible. She is the subject of one of the most interesting books of the season, entitled:

The Life and Letters of Lady Sarah Lennox, 1745-1826, daughter of Charles, 2nd Duke of Richmond, and successively the wife of Sir Thomas Charles Bunbury, Bart., and of the Hon. George Napier; also a short political sketch of the years 1760 to 1763, by Henry Fox, 1st Lord Holland. Edited by the Countess of Ilchester and [her son] Lord Stavordale, with numerous portraits. London: John Murray. 2 vols., 8vo.

Lady Sarah's letters cease during a period of seven years, for her friend, Lady Susan O'Brien, daughter of the 1st Earl of Ilchester, preserved none written between June, 1768, and June, 1775. In February, 1769, Lady Sarah (who was just 25) left Sir Charles Bunbury's house in Privy Gardens, taking with her Louisa Bunbury, her infant daughter, then two months old, and joined her cousin, Lord William Gordon, to whom she was devotedly attached. They first went to Redbridge, not far from Southampton, and thence to Carolside, near Erlstone, in Berwickshire, where a walk along the banks of the Leader, which they named "The Lovers' Walk," is still so called to this day. Two thorn trees, planted by them near the house, as years went on intertwined their stems and branches. They left Carolside, however, after about three months, as, owing to the continued and forcible representations of her family, she did not remain long under Lord William's protection, and returned to her brother and sister-in-law, the Duke and Duchess of Richmond, at Goodwood.

Lady Sarah continued to live at Goodwood for several years in complete retirement, entirely occupied with her child. The duke built her Halnaker, a small house situated in Goodwood Park, from her own plans, and here she lived, leading a most solitary existence until her second marriage, in 1781, with the Hon. George Napier, second son of Francis, fifth Baron Napier. Her divorce from Sir Charles Bunbury took place

unopposed in 1776, after which she resumed her maiden name.

On April 10, 1776, she wrote to Lady Susan O'Brien from Goodwood:—

Many thanks to you, my dear Ly Susan, for your kind concerns about me. I do not wonder that any report should come to you, even in your desert, for I never yet saw the place that was free from them in England, and I suppose [*sic*] other countries are the same, only we don't know it. I do not know what you may have heard about me, but I suppose of a divorce taking place now, which was begun long ago. [The divorce was granted on May 14, 1776.] This piece of news *is true*, and I am not sorry for it, since Sir Charles [Bunbury] has so positively affirmed that he *never did intend* nor ever *will* let me live with him again, which I flattered myself he would much longer than I ought to have done, if I had considered that his indifference towards me must grow stronger and stronger every day. I cannot but feel extremely sensible to the unpleasant renewal of this affair, and altho' I take care the newspapers shall not offend *me* by *never* looking at them, yet I suppose others do. I am very eager to go anywhere out of the way. . . . As to the report of my being to be married, I do assure you it is not true; if ever I do marry, I hope your remark that it is most probable I shall be happy will turn out true, for most undoubtedly nothing can possibly benefit any man or me to do so very imprudent a thing, but a great deal of affection indeed, which ought to be a security for happiness. My spirits are not so low as they are worried and perplex'd; I long to be gone, as being *quite* alone is not pleasant, and yet I hate to see anybody, even the servants, whom I know studdy [*sic*] the newspapers, and I suppose make their remarks upon me as I sit at dinner.

In February, 1779, she wrote to Lady Susan O'Brien—

I hope you won't laugh at me for the wish I have long had to see Sir Charles. I hope my dear Ly Susan knows me enough to comprehend that I never could return all the goodness of Sir Charles to me by the least grain of dislike; I was *indifferent*, and that has always been the cause of my ingratitude, which never proceeded from anger or dislike; with this same indifference as to love, I have always had an interest in everything that concerned him, and I never felt satisfied not to have received his pardon. When I was in town last he was there too, and wrote to ask to see me; I was delighted at the offer, and accepted it. The first day I saw him, I was too much overcome to have the least conversation with him, but his extreme delicacy in avoiding to give the least hint about my conduct, and the ingenious manner in which he contrived to give me comfort by talking of Lady Derby's conduct, just as I would wish him to talk about mine, did at last restore my spirits in some degree, and when he came the next day to see me I had a very long conversation with him, during which, without naming my faults or

the word forgiveness, he contrived to convince me he looked upon me as his friend, and one whose friendship he was pleased with. I cannot describe to you how light my heart has felt since this meeting, and *that* will fully convince you that all love is out of the question, for I don't know what effect it may have on others, but love has ever given me a heavy heart. The very friendly manner in which he treated me gives me the most *comfortable* feel, and to add to my satisfaction he has shewn all sorts of kindness to my dear little Louisa, whom he told me he liked vastly, and has invited her to come to him whenever she is in town. I am sure the pleasure this has given me will give you some for my sake. I had the very great satisfaction of seeing him look in remarkable good health and spirits, which latter he carried so far as to laugh at me for being ashamed to see him, even before the servants. He said he saw no sort of reason why he might not see me just when he pleased, nor why it was to put me out of countenance. I could not *argue* that point with him, but I told him how glad I was that he could see me with such good humour, to which he answered, "Why should not I? You know I'm not apt to bear malice!" This set me into such a fit of crying again that he told me I *drove* him from me, and that if his earnest wish to see me happy and comfortable only made me reproach myself he would keep away; and so we parted the best of friends in the world, but it is very true that every mark of his forgiveness is like a dagger to my heart.

J. M. B.

THE FAMILY OF CLAYHILLS IN RUSSIA.—The *Genealogical Magazine* for December, 1901 (p. 376), states that General Kleigels, the Police Prefect of St. Petersburg, is descended from the Scots family of Clayhills.

OLDEST SCOTTISH MS.—In the Public Library at Schaffhausen, on the Lake of Constance in Switzerland, is deposited one of the most rare and interesting literary relics of Scotland. It is a parchment MS. of 68 leaves, each about 11 by 9 inches. It is not a Gaelic work, although Gaelic names appear in it. It is written in Latin, in double columns. Capital letters abound; some of them are of great size, and are ornamented with red and yellow colouring. Three handwritings can be traced in the MS. Dr. Maclean dealt with this copy of Adamnan's "Life of Columba" in his second Celtic lecture, given at the Glasgow University on 3rd December last. It is opined to be by Orbone, a contemporary of Adamnan, one of the monks of Iona. The MS. has had many hairbreadth escapes and adventures, and, could it speak, would many a real and tragic tale unfold. It dates 715 A.D.

J. F. S. GORDON.

SOME GORDON WILLS.

(2nd S., III., 91.)

THE "Artloch" referred to is in the parish of Huntly, and was no doubt a small estate—there is a mill still—granted to some younger son of the Huntly Gordons. I noticed that Dr. Cramond had some difficulty about the place (see Macdonald's "Place Names in Strathbogie," p. 241).

Cudbear Works (p. 92) are doubtless dye-works. Cudbear is the name given to the common lichen (*Lecanora tartarea*), which the highlanders used for dyeing tartans (red and purple). The word Cudbear is said to come from your Dr. Cuthbert Gordon, but may be Gaelic.

Durris.

A. M.

At the close of his article on the above subject in last month's issue, Mr. J. M. Bulloch asks: What were the Cudbear Works? On the authority of "Chambers's Encyclopædia," it appears that they were simply works for the manufacture of a dyestuff. Chambers says:—"Cudbear was a dyestuff obtained from lichens by the action of ammoniacal liquids. It is chiefly employed as a purple dye for woollen yarn, but the colour is rather fugitive." The article goes on to say that the name "Cudbear" is a corruption of Cuthbert, being derived from that of Dr. Cuthbert Gordon, under whose management the manufacture of this dyestuff was begun in Leith, about the year 1777, by Mr. Macintosh of Glasgow." This statement by Chambers does not seem to be quite accurate. In a privately printed "Memoir of Charles Macintosh," by his son, it is asserted that "the Messrs. Gordon [uncle and nephew], in connection with the Messrs. Alexander of Edinburgh, first erected a Cudbear works at Leith, but were unsuccessful in their operations, and the work was removed to Glasgow, where Mr. Glasford of Dugaldston and Mr. George Macintosh were assumed partners in lieu of the Messrs. Alexander (the Messrs. Gordon continuing partners), the whole being placed under the management of Mr. Macintosh." This took place in 1777, and was subsequent to the operations in Leith. The "Memoir" further states that Dr. Cuthbert Gordon "first systematized the process of Cudbear-making, and obtained a patent for the improvements which he made in the process."

W. S.

SOME GORDON WILLS; CUDBEAR WORKS; WILLIAM GRANT STEWART (2nd S., III., 91).—An answer to one of Mr. Bulloch's queries will be found in a rather scarce work: *Lectures on the Mountains, or the Highlands and the Highlanders as they were and as they are* (London, 1860, two series), which contains some curious information regarding Gordons and other families. I quote from Ser. I., p. 97:—

“*Fodderletter*. The birthplace of George Gordon, son of James Gordon of Fodderletter, justly entitled to be ranked among the number of eminent men as a chemist and a botanist. His knowledge was considerable, and was employed in the extension of the useful arts. He discovered that by a simple preparation of a species of moss or lichen, produced by the rocks or stones, of the Grampian Mountains, an elegant purple dye could be made. He established a manufactory of this substance in Leith, and procured from Government a patent for it. During his lifetime much employment was given to the people of the country in collecting the *crotal* and other native materials, from which extracts were made for dyeing red, purple and blue, which were latterly known as ‘Cuthbert’s dyes,’ after the inventor’s son, Cuthbert Gordon; but, unfortunately, the nature of the chemical works, inimical to health, and Mr. Gordon’s premature death in 1765, put an end to his useful and successful invention so far as regarded the people of his native country—the chemical works having been sold by Mr. Cuthbert Gordon to a Glasgow company.”

Lectures on the Mountains was issued anonymously, but the author was William Grant Stewart, regarding whom the Rev. Dr. Forsyth, Abernethy, writes to me:—

“Mr. Stewart was a native of Lynchork, in the parish of Kirkmichael, of an old family. He was a nephew of the late Captain Grant, factor, known so long in Strathspey as ‘Congask.’ Stewart was, I think, educated in law at Edinburgh, in the office of Mr. Mackenzie, ‘the Man of Feeling,’ who was connected with the Grant family by marriage. At any rate, I notice that there is a paper by him, afterwards included in his book on *Superstitions*, in a number of the *Mirror*, one of the earliest of our Scottish illustrated magazines. Mr. Stewart settled in Inverness. When he was a candidate for the County Clerkship, the Strathspey J.P.’s went down in force to support him, and he was successful. The Court-house was crowded on the occasion, and one of the officers was trying to force the J.P.’s closer, and called to the late General Gordon, then at Inverlochy, to ‘move up.’ The answer was in quite military style: ‘Sir, I have taken up my position’; and he declined to budge a bit. I knew Mr. Stewart well. He was rather eccentric, and latterly had curious delusions, fancying that his housekeeper and others were trying to poison him. When preparing his work on the *Highlanders as they were*, he wrote to me, then minister of Dornoch, asking me to take the part bearing on Sutherland, but I declined. This work is now rare,

and fetches a good price. Mr. Stewart left by his will a considerable sum on behalf of the Female School at Grantown, which had been also largely assisted by his uncle. There was one curious condition, shewing that he was, like Dr. Johnson, a good hater. It was that if Mr. Donald Grant, writer, Grantown, was employed by the trustees, the bequest should lapse!”

Stewart’s *Popular Superstitions and Festive Amusements of the Highlanders of Scotland* appeared first in 1823, and was reprinted in 1851. P. J. ANDERSON.

Cudbear was a substance largely used in former times throughout the highlands of Scotland in dyeing the home-made cloth, then so generally manufactured from the native wool in almost every household. It was prepared from a lichen or rock-moss, and the inventors and patentees of the commercial article were George and Cuthbert Gordon, sons of Thomas Gordon of Fotherletter, in Strathaven, a little below Tomintoul, who was a great-grandson of Alexander Gordon of Kyalahunty, in Badenoch. They were assisted largely in the establishment of their manufacture by their brother-in-law, Cosmo Gordon, son of Harry Gordon, Hardhaugh, Mortlach, who was descended from the Gordons of Achlochrach, Glenrinnnes. Cosmo subsequently obtained the appointment of Surveyor of Customs at the port of London, and was the confidential adviser of Mr. Pitt in drawing up the Tobacco Act, 29, Geo. III., cap. 69 (1788).

Glenrinnnes Manse.

C. BRUCE.

Mr. J. M. Bulloch may be referred to James Logan’s “*Scottish Gael*” (new edition by Dr. Alexander Stewart), vol. i., p. 238.

Edinburgh.

J. F. M.

THE ROMANOFFS DESCENDED FROM THE CAMPBELLS.—A singular fact was recently noted by Dr. J. Pollen in a lecture at the Imperial Institute. He claimed that the Romanoffs were really “Campbells,” and were descendants of one Andrew of that ilk, who “found his way” to the Court of Alexander Nevsky at Moscow. It would appear that the Tsar Ivan Vasilovich married a daughter of a Campbell, from whose brother Nikila descended Theodore, father of Michael, the first Romanoff ruler of Holy Russia.

JAMES TYRIE, THE JESUIT (1st S., XII., 118).—I am much obliged to Mr. George for pointing out the Perthshire origin of the above. I may say that had I had the opportunity of reading the *National Dictionary of Biography* before my note on Tyrie was printed, I would not have claimed him for Aberdeenshire. The authority by which I was misled to make the claim I did was Alexander Smith, C.E., in his "New History of Aberdeenshire." In Volume II., 740, of that work, Mr. Smith says: "In ancient times, Dundore was the property of a family named Tyrie, who resided at the Mill of Dunninger, and here there was a Roman Catholic Chapel dedicated to St. John." One of the family, James Tyrie, a Jesuit, who died in 1597, aged 54, wrote, under the name of George Thomson, "De Antiquitate Ecclesiæ Scotiæ." John Knox wrote an answer to this work, to which Tyrie replied in a pamphlet (1573). The Tyries held the property up to 1724. Another account says they were "gryte Jacobites." W. B. R. W.

Queries.

142. THE RAISING OF THE GORDON HIGHLANDERS.—A correspondent quotes two verses of a ballad, written at the time of the raising of the Gordon Highlanders, as follows:—

Awa' wi' yer parry-marry meal an' kail,
Yer sour sung sowens, yer ill-brewn ale,
Yer stinkin' fie (wehy), yer bread fired raw,
List, bonny laddies, an' come awa'.

It's oot ti the barn, an' oot ti' the byre,
Yer maisters think ye never sud tire;
Leave this (calling!) o' low degree,
List, bonnie laddies, an' come wi' me.

Can anybody supply the rest of the ballad?

J. M. BULLOCH.

143. COLONEL ALEXANDER GORDON IN THE CRIMEA.—Who was the Colonel Alexander Gordon mentioned in Kinglake's account of the M'Neil and Tulloch, the Commissariat Commissioners (*Invasion of the Crimea*, vol. vii., 6th edition)? Kinglake says:—"Whilst reporting upon subjects connected with commissariat arrangements, the Commissioners were performing a task distinctly within their competence, but whether from mere inadvertence or from the difficulty of disentangling connected subjects, or from construing their written instructions with a good deal of freedom, they trespassed beyond what apparently must have been their set bounds, and put into their final report some little stray animadversions which applied to three general officers, Lord Lucas, Lord Cardigan and Sir Richard Airey, and to one with the rank of colonel, that is, Colonel Alexander Gordon. Their report was laid before Parliament. An animadversion directed against

General Airey by two State Commissioners gave the men of the *Times* an enticingly sweet opportunity of reviving against two of its survivors their attacks on the Headquarters Staff, and this the more since it chanced that General Airey was now high in office at the Horse Guards, whilst Colonel Gordon, moreover, in his less exalted position, gave a similar though less conspicuous vantage to his assailants. Although Lord Raglan's Staff at Headquarters had long ago emerged with high praises from the test of an official enquiry, the *Times* inveighed against General Airey and also at Colonel Gordon. In the report of the Board appointed to enquire into the animadversions, the officers were absolved from the blame expressed or implied in the several animadversions, and gave the grounds of their conclusions with a clearness and fulness of detail which enabled anyone of the public to sit in judgment upon the judges, and show if he could aver fault in either their facts or their reasoning. The Board followed, and reinforced the M'Neil and Tulloch report which had dealt with the question of the road. Thus three tribunals successively determined that the road could not have been made by our troops."

144. OLIVER OF DUNLEYBYRE, CO. ROXBURGH.

—Can anyone inform me who were the parents of John Oliver of Dunleybyre (whose daughter Jean, born 1735, died 1808, married, in 1753, Samuel Mitchelson of Middleton), also the name of his wife? Dunleybyre appears to have been purchased from the Elliot family in 1718 by Mr. John Oliver, but in 1731, I find the name *William* Oliver of Dunleybyre.

H. A. P.

145. CHAPLAIN GORDON OF VERDUN.—In *A Sailor of King George*, being the journal of Captain Frederick Hoffman, R.N. (1793-1814), edited by A. Bideford Bevan and H. B. Wolryche-Whitmore (Murray, 1901), reference is made (p. 319) to "the worthy Chaplain Gordon," whom Captain Hoffman met in the house of Captain and Mrs. Otter at Verdun about 1812. "Some of his friends said he [Gordon] was too mundane, and bowed to the pleasures of the world most undeniably. I found him an agreeable, gentlemanly person in society, and a plain sailing parson in the pulpit." Who was Chaplain Gordon?
J. M. B.

146. INSCRIPTION.—A stone, bearing the following inscription in raised characters, is built into the north wall of the Leith-Hay family mausoleum in Kennethmont Churchyard:—

HÆC CORPUS SIDERA MENTEM.
16 92 (?)

In "Epitaphs and Inscriptions," by And. Jervise, mention is made of a stone, with exactly the same inscription, being in the wall of the old castle of Leslie, which is in the estate of Leith-Hall. I should be glad to know if it is the same stone, and if so, when it was removed. "STAND SURE."

147. OLD BALLAD.—At page 472 of the "Donean Tourist," Mr. Laing mentions the two following verses of a ballad, which refers to a contention, or rather an altercation, between Arthur Gordon of Wardhouse and a "Mr. Reid, parson of Clatt":—

"He was a valient son of Mars,
Bonnie laddie, highland laddie,
He set a parson on his a—
My bonny highland laddie.

He was full of grace as martial ire,
Bonny laddie, highland laddie,
He dreaded both the sword and fire,
My bonnie highland laddie."

Can any reader inform me where I can find a copy of this ballad? "STAND SURE."

Answers.

75. THE SURNAME COPLAND (2nd S., III., 61, 80).—With reference to the communication by A. Copland, I shall feel very much obliged to him for any information as to the meaning of the word "Copland," and its derivation. My name is Peter Copland. I know what "Peter" means, and its derivation, but I know nothing whatever about my surname—neither what it means, nor whence it comes. Will Mr. A. Copland kindly help me?

P. COPLAND.

A. Copland very truly says Gaelic has much to account for. For one thing, it has made him angry, because it gives a reasonable Scotch origin for the name Copland or Coupland, while he claims to belong to the family of Came-with-the-Conqueror. Against this the name itself says that it is English, if not Scotch, whereas the Conqueror's followers were either Normans from his own duchy, or Flemings from the county of Flanders, which was his wife's birthplace. O'Hart is given as authority for A. Copland's belief, but who vouches for O'Hart? He mentions many families, all in the plural number, as if they had come in *H.M.S. Pinafore*, with their uncles and aunts, fathers and mothers, wives and children. More likely the Conqueror's followers were single men, without incumbance, who took for themselves wives of the daughters of the land. I have looked over the Roll of Battle Abbey without finding Copland in it. This was a roll purporting to be a list of all who fought on the side of the Conqueror at Hastings. If it has a fault, it is not one of omission. Critics say that it contains names of persons who could not have been on William's side in the battle, and they allege that for a benefaction the monks must have inserted the names of Englishmen who in later times wished to be regarded as having come over with the Conqueror. In M. A. Lower's "English Surnames," an English origin for the name Coupland is suggested, and very likely there were English Couplands as well as Scotch. It is stated in Lower's book that surnames were not in use till after the Conquest, and certainly

the names in the Roll of Battle Abbey, many of the Norman ending in Ville, and of the Flemish beginning with Fitz, appear intended to tell the birthplace or the parentage of their owners rather than to be true surnames. After the Conquest, only the eldest son of a family took the paternal name, the younger sons taking the names of the estates allotted to them. As an example, it is stated that fourteen Cheshire families, amongst whom are named the Couplands, were probably descended from younger sons of Ivo de Tailbois, Earl of Anjou, who was Sheriff of Lincoln, and, according to some, a nephew of William the Conqueror, though this is denied in *Notes and Queries*, 6th series, vol. vi., p. 275. This is mentioned to shew that in England Coupland was regarded as an English name, taken from an estate. As to the etymology of it, there is, in Middle English, *cop*, a head or height, whence we could easily get the name Copland, meaning the land on the top of a height. But Lower gives the name as Coupland. The correct pronunciation of long *o* in English is said to be *ou*, and Professor Sayce from Cambridge, where the best English is spoken, gave it this sound in his lectures in Aberdeen. We may therefore be content with *cop* as the origin of Coupland as well as of Copland in England, though this would not apply to the Scotch Coupland. But Gaelic, having been the language spoken in Scotland for a thousand, perhaps several thousand, years, has to account for the meaning of the ancient names of the natural features of the country, which were retained after Gaelic was supplanted by Scotch. This it does very satisfactorily, in the Highlands, where Gaelic lingered longest. In the low country, it is able to account for the meanings of by far the greater number of names not clearly of Scotch or English origin; but of some names nothing can be made. This has given rise to an opinion that a pre-Celtic race occupied Scotland, and those who cannot assign a meaning to a name are ready to say it is pre-Celtic. But it should be remembered that in the mouths of people who do not understand the meaning of the words they are using, there is a tendency to alter them into words with a meaning, however inappropriate. In and around Aberdeenshire, there are several bridges over small streams called clatterin briggs. The name seems Scotch, but inappropriate. Remembering that in Scotch the sound of *ck* often changes into the sound of *l*, as in *nicht, richt, wricht, thoct, fecht, brocht*, we may try *ck* instead of *ll* in clatterin; this gives clacherin. Now in Gaelic, *clacharan* means stepping-stones, and it does not seem far-fetched to make clatterin briggs mean a bridge which has taken the place of a row of stepping-stones as a means of crossing a small burn. The change of a single letter may disguise a name. In the Register of the Great Seal, under 1640, the name *Balnatrice* occurs, meaning town at the river side. Under the influence of a neighbouring village, the *n* has become *l*, and the name is now *Ballaterach*, out of which it is difficult to extract an appropriate meaning. It must be remembered also that while in Gaelic dictionaries there are no words except those found in books, and that none are older than the

Reformation, the names of places are very old, and some of them are compounded of words still in use in common speech in the Highlands, though not found in dictionaries. Modern Gaelic, therefore, must not be expected to furnish etymologies for every old Celtic name. Irish, being much older than Gaelic, is possibly as near old Gaelic as modern Gaelic is, and often help to the etymology of names can be got from Irish. In Scotch words having *ol* in the middle, the *l* is often lost if the preceding *o* becomes *ou* or *ow*, as in *nolt*, *nowt*; *gold*, *gowd*; *colt*, *cowt*; *Collie*, *Cowie*; *Collan*, *Cowan*; *Tollie*, *Towie*. Hence if we find *ou* or *ow* in a word, and cannot find a suitable root, we may replace *l* and drop the *u* or *w*. Treating *Coupland* and *Cowpland* in this way, we get *Colpland*. Both Gaelic and Irish offer a root for the first part of the name in *colpach* and *colpa*, a heifer, and there are, in Aberdeenshire, three places whose names, *Colp*, *Colpy*, *Colpny*, contain the first syllable. One of these, *Colp* in *Turriff*, is vulgarly made *Coup*. An old form of the name, occurring in a charter, is *colpedauch*, and as *davoch*—*v* silent—means a farm or land capable of pasturing three hundred cattle, this name could easily mean a large piece of ground set apart for pasturing heifers. This is the custom at the present day among the mountains of Switzerland: it is done to some extent on many farms in Scotland, and anciently, when all the cattle in a district were herded together after the crops were secured, it must have been general in Scotland. In a document in Latin, of date 1455, referring to *Lanark*, *copindachis* is mentioned in connection with *juvencas*, Latin for heifers. Other places besides *Aberdeen* and *Lanark* had, no doubt, heifer grounds, which, when Gaelic was the only language spoken, had been called *colpedauchs*, but *Coplans* and *Couplands* after Scotch began to be spoken. In Scotland, surnames did not come into use so early as in England. Of the witnesses to charters of the time of *William the Lion*, only one in five has a surname. Even in 1400-1500, surnames were not in invariable use in *Aberdeen*. A citizen often mentioned is called indifferently *Duncan Clat*, *Duncan of Clat*, and *Duncan Scherar*, and his cousin *John*, who founded *St. Thomas Hospital* in 1459, is sometimes called *Clat*, sometimes of *Clat*, but apparently his own surname is not given. We must therefore expect to find *Coupland* used at first as a territorial designation, and not as a surname. It occurs under various spellings: *Copland*, *Coipland*, *Coupland*, *Couipland*, *Coupland*, *Cowpland* and *Cowpland* in documents illustrating the "History of Scotland," "Exchequer Rolls," "Registrum Magni Sigilli," *Spalding Club* volumes relating to *Aberdeenshire*, *New Spalding Club* volumes relating to *Marischal* and *King's Colleges*—all in the *Aberdeen Public Library*. In 1298, *William de Coupland* was employed at the erection of a peel at *Lochmaben*, ordered to be built by *Edward I.* In 1347, *John of Coupland* was Sheriff of *Roxburgh*. In the century 1400-1500, *Alexander Coupland* and others were adjudged to death at *Banff*, at the instance of the *Bishop of Ross*, by the King when on *Circuit*. They were rescued by his father

and fourteen accomplices, for which they were fined at a court held beyond *Spey*. *William Cowpland*, an *Edinburgh* burghess residing in *Flanders* for trading purposes, contributed to a loan to the King in 1457. *Marion of Coupland* sold fur to line the coat of the young Prince of Scotland. *Thomas Coupland* was proprietor of *Udoch* in *Turriff* in 1478, and in a court held in 1493, *Alexander Coplande* of *Vihdo* was found liable to pay £5 annually from the estate to *Alexander Mar*, a burghess of *Aberdeen*. This £5 came afterwards to *King's College*. In the century 1500-1600, *Big (Magnus) John Cowpland*, with two others, was fined £30, but the King of his mercy remitted half the fine. An interesting form of the name with *l* in it, *Colpland* in *Renfrew*, is mentioned in 1513. The *Cowplands* of *Udauch* are occasionally mentioned, and their coat of arms is given in *Workman's "Book of Arms."* At this time, many heads of families, whose arms are given by *Workman*, have "of that Ilk" after their names, indicating that their owners had taken as their surnames the names of their estates. In the century 1600-1700, the *Couplands* of *Udauch* died out about 1607, and in the *Register of the Privy Council* for that year, there is notice of a feud about peats, like to end in bloodshed, between *Mowat of Balquholly* on the one side, and *Cou of Auchry* and *Coupland's widow* on the other. *Patrick Copland*, preacher to the navy of the *East India Company*, gave 2000 merks to *Marischal College*, and his arms were emblazoned on the ceiling of the old college. In the century 1700-1800, the name *Copland* frequently occurs in the lists of graduates at the two local universities, coming from various parts of *Aberdeen* and *Banff*. In the end of the century, *John Copland* was one of the bailies of the city. In the last century, the *Directories* of the city show that there were several *Coplans* in *Aberdeen*, and a cursory glance at a *Directory for Scotland* leads to the belief that there are more *Coplans* in proportion to the population in *Aberdeen* than in any other town in Scotland. And so, without prejudice to *A. Copland's* claim, we may say that *Copland* or *Coupland* is a Scotch name, specially connected with *Aberdeen*, and that Gaelic is able to account for its origin.

JOHN MILNE.

547. HORIZON OR HORIZON (1st S., V., 30, and IX., 79).—The Middle English pronunciation of this word was *horizon*, with the accent on the first syllable. As it would be a technical term with sailors, it would be more likely to retain its original pronunciation after it had changed amongst common folk. A form of the word *orizonte* was accented on the last syllable.

JOHN MILNE.

548. CHAPS YE (1st S., V., 30, and IX., 79).—To strike hands is a scriptural phrase for settling a bargain, and *chaps* means to strike. It is used in this sense in *Ross's "Helenore,"* 1768—"Syn *Lindy* has wi' *Bydby* chapped hands, theys hae their gear again."

JOHN MILNE.

229. CHARITAL BEAR (1st S., II., 142).—The word *charital* does not occur in dictionaries of Scotch or Old English terms. Probably it means charitable, and refers to a custom prevalent before the Poor Law Act of 1845, for farmers to supply poor worn-out servants living near them with various kinds of victual, such as sowan sids, white puddings, and a bit of meat when a mart was killed, and ale for porridge and brose in winter. A hundred years ago, every country person knew how to make malt on a small scale, to dry it in a pot or on a girdle, grind it with a quern, and brew ale. To a crofter, or a poor old woman, a gift of the small unmarketable bear, riddled out of a heap after a threshing, would be most useful and acceptable. Hence Charital Bear may very confidently be said to mean small bear of good quality, such as was usually given away gratis.

JOHN MILNE.

126. PLACE NAMES IN ABERDEENSHIRE ENDING IN "CLEUGH" (2nd S., III., 46, 63).—"W. S.," in answering my query *re* Dorncleugh and Ellangowan, asks if the termination *cleugh* is common in Aberdeenshire. So far as I have been able to discover, it is not common. I have carefully examined the Reduced Ordnance Survey Map, and the only instance I have found is that of Coniccleugh in the parish of Cairnie. In Mr. James Macdonald's "Place Names of Aberdeenshire," he has collated the name thus—Coniccleugh, 1617; Connocloich, 1662; Connacloich, 1284; Culnacloyth and Cul-na-cloiche = back of the stone or Stoney hill back. The results of other investigations will be welcome. SYDNEY C. COUPER.

Craigiebuckler, Aberdeen.

130. FAMILY OF CARSON (2nd S., III., 61, 79, 94).—The following quotation may have escaped the notice of the correspondent who writes anent the Carson family. The footnote is, I presume, appended by the late Mr. Nicholson. Among other Carsons and Corsans mentioned in the printed index to the "Services of Heirs," I note that John Corsan was, on the 21st March, 1700, served heir to his great-great-grandfather, John Corsan, Provost of Dumfries.

W. S. CLAREMONT.

"War Committee of Kirkcudbright": A Minute Book kept in the years 1640 and 1641. Kirkcudbright: Printed and published by J. Nicholson, 1855. Page 7. "Act for summoning of alleged monied men."—"In obedience of the general instructions anent the tryall of what money may be had to borrow upon suretie, ordaines, that, the persones underwritten be summoned in against the next Committee day—(*inter alios*) . . . Andro Carsane there (*i.e.*, in Girthtoun). In Kirkcudbryt, Baillie Ewart, John Fullartoun, proveist, John Carsane,* baillie."

* Footnote. "John Carson of Senwick, was repeatedly Commissioner for the Burgh of Kirkcudbright, both in the Scottish Parliaments and General Assemblies. The family of Corsan, or Carson, have it handed down from age to age, that the first of their ancestors, in Scotland, was an Italian gentleman of

the Corsine family, who came into this realm with an Abbot of New Abbey, or Dulce Cor, in Galloway, about the end of the 13th century. Some versions of the family traditions say that he was architect or master mason at the building of the Abbeys of Holywood, and Dulce Cor, or Sweetheart, and also of the Franciscan Convent, and the old stone bridge over the Nith, at Dumfries—which were founded and endowed by Dervigild, daughter of Allan, Lord of Galloway, and mother of John Baliol, King of Scotland. Among other instances that might be given of this ancient family of Corsanes, appearing from authentic vouchers, this is one: Sir Alexander Corsane is witness to a charter granted by Archibald, called the grim or austere Earl of Douglas, to Sir John Steuart, laird of Cryton, of the lands of Callie. Though the charter is without date, yet must it necessarily have been before the year 1400, when the granter of that charter died."

132. THE WORD "MERLIE" (2nd S., III., 78, 94).—The work of Burton referred to is the "Scot Abroad." O'Rell ("Friend Macdonald") gives a list deriving from J. H. Burton's.

133. JEAN INGELOW AND ABERDEENSHIRE (2nd S., III., 78, 94).—Patrick Kilgour, the great-grandfather of Jean Ingelow, poet and novelist, lived at Nether Kinmundy, in the parish of Longside. He was "in" and not "of" Nether Kinmundy. The estate, which belongs to the Arbuthnot family, is so called to distinguish it from the adjacent Ferguson property in Old Deer. In the Deed of Settlement by Patrick Barron of Woodside, dated 1798, his cousins, Thomas and Robert Kilgour, who were sons of Patrick, are both described as "in Nether Kinmundy." The writer of the recently published "Recollections of Jean Ingelow" is not quite accurate in stating that her subject's forbears had "for many generations lived on their own little estates" in Aberdeenshire. Miss Ingelow's grandfather, George Kilgour, Patrick's sixth son, was the first of her local ancestors in the direct line to acquire land. In 1821, he was enrolled a freeholder in Aberdeenshire as proprietor of Balcairn (which includes Ardconnon) in Meldrum, and his name appears in the same list in 1837. His sole qualification was then in the parish of Meldrum. Brothers or cousins of this George about the same time owned Woodside, Bethelnie, Tulloch and Balcaveny. They made their money as cloth manufacturers. The present William Thornburrow Kilgour of Tulloch and Balcaveny, who has an annual rental of £2000 in the county, is a grandson of George of Balcairn. The relationship of the various branches is shown in Temple's "Thanage of Fermartyn." The first known ancestor of the family was (according to Dr. Temple) one Robert Kilgour, who, along with a brother, came out of Fife, and settled in Aberdeenshire shortly after 1700. This may be so, but there were Kilgours in Old Aberdeen early in the 17th century. The late Dr. Kilgour of Lóirston and Cove was descended of this stock. There is little doubt, however, that whatever the date of settlement,

the Kilgours did originally come from Fife. The name is taken from the old parish of Kilgour, now incorporated with Falkland, and a family of Kilgours, of armigerous rank, owned the estate of Nutshell in the same county in the 16th and 17th centuries. The Robert Kilgour before mentioned was a lister at Waulkmill of Cruden, where he lived 51 years, dying in 1758 at the age of 72. He married a sister of Patrick Barron, wright in Aberdeen, and some time convener of the Incorporated Trades, who, in 1756, purchased the estate of Old Cruives, afterwards called Woodside. The connection of the Kilgour family with Woodside and the manufacturing firm of Gordon Barron & Co. is, of course, due to this marriage. The lister's second son was the distinguished Episcopal divine, Robert Kilgour, Bishop of Aberdeen, and afterwards of Edinburgh. His fourth son, Patrick, is, I believe, identical with "Peter Kilgower, dyer, Ellon," whose Jacobite sympathies got him into trouble in 1746. He was reported on as never failing to have a "rejoicing when there was news of the rebels' success." This would explain his removal to Nether Kinmundy, where he died in 1772. It is almost unnecessary to point out that the names Patrick and Peter have always been treated as interchangeable in Scotland. Patrick Kilgour had a family of 21 children. The sixth son, George Kilgour of Balcairn, married Sophia Macdonald Geddes Thornburrow, and their second daughter, Jean, the wife of Wm. Ingelow, banker in Boston (Lincs.), was the mother of Jean Ingelow.

J. F. GEORGE.

135. INSCRIPTIONS AT DALGETY CASTLE (2nd S., III., 78, 94).—It is to be hoped Dr. John Milne's suggestion will be carried out to print, in *Scottish Notes and Queries*, the unrecorded inscriptions on the joists, or elsewhere, in this castle; and if the Editor can give a facsimile sample of the lettering and figures, which would be of great value for comparison when associated as here with a known date, as an illustration in *S. N. & Q.*, I trust Dr. Milne will succeed in procuring this, either by photography or otherwise. Dr. Milne has, however, fallen into a strange oversight in stating that "there is no other known instance of an inscription on the joists of rooms" than those at Dalgety Castle. Dr. John Stuart, writing in 1857, pointed out that in the Castles of Tolquhon, Aberdeenshire; Farme, in Rutherglen, Lanarkshire; and Inglismaldie, Kincardineshire; what he calls "the beams supporting the roof" (the joists were anciently, literally, beams) of several of the principal rooms bore inscriptions in Old English characters in the style of precept, and instances "Fair speech in presence, with good report in absence, and manners even to fellowship, obtains great reverence" (*Pro. Soc. Antiq.*, ii., 343). The joists in several of the ceilings of Crathes Castle, Aberdeenshire, are decorated with inscriptions of similar moral precepts. In an old house taken down in Gray's Close, Dundee, a good many years ago, the joists in one of the apartments were covered on both sides with verses taken from Quarles' Emblems, a full description, with drawings, being published in the *Dundee Advertiser* at the

time. Such inscriptions, either on joists, ceilings or walls, and such paintings as those at Dalgety Castle, formed quite a common mode of decoration in Scotland at the beginning of the 17th century, and perhaps was all but universal in the houses of the nobility and landed gentry at that period; and there are not wanting evidences that even churches were then decorated in the prevailing fashion of the time. Examples of the latter, more or less fragmentary, still exist in disused churches, as at Pluscardine, Grandtully old church, where the whole of the long ceiling still exhibits, although sadly dilapidated, the paintings which decorated it in its palmy days; the old church of Innerpefferay bears on its side walls its consecration crosses, and on the ceiling, at the west end, a representation of the sun and other emblems surrounded by angels flying amidst the clouds of heaven. Quite recently a description of the paintings and inscriptions which formerly decorated Longforgan Parish Church appeared in the "Proceedings of the Society of Antiquaries" (vol. xxxiv., 473). Unfortunately, very few detailed descriptions exist, and it is little more than forty years since the subject first attracted the attention of writers. Notable amongst recorded instances are Pinkie House, Collairnie Castle, Earls-hall, the "Palace" Culross, Crathes Castle, Linnithgow old house, &c. During recent operations for the widening of the streets of Dundee, as well as in the remodelling and improvement of private properties there during the past quarter of a century, many old buildings, the some time residences of the surrounding nobility and wealthy burghers, were removed, in which it was discovered, when the plaster ceilings were taken down, that the joists, ceilings, and, in some cases, the walls had been decorated with the usual conventional festoons of fruit and flowers, and panels and scroll work. The usual tints were black, white, yellow, and a reddish brown, more rarely a marone red and a purplish blue—vivid blue or green or vermilion do not seem to have been used. Doubtless the method of painting in distemper conduced to a certain soberness of tone. Inscriptions were always in black upon white or yellow ground, occasionally the capital letters, or, at all events, the initials commencing each line in imitation of the rubric were in red. Sometimes Roman letters were used, with the capital or initial letter in Old English for distinction; in other cases the whole of the inscription was in Old English lettering. Besides the books mentioned by Professor Skeat in his valuable and informative letter, there were then many treatises dealing with the moral precepts of the ancient philosophers—Plato, Seneca, Aristotle, &c. One of the earliest books printed in England was of this class—"The Dictees and notable wyse Sayenges of the Phylosophers," printed in 1477 at Westminster by Caxton. This class of books was issued by many of Caxton's successors, and doubtless formed the source whence much of the domestic mural inscriptions of the time would be derived. This seems evident from several of the inscriptions in Dalgety Castle, as given by "D," appearing word for word in the same quaint spellings in a book, entitled, "*The Treatise of moral Philosophie contayning the*

Sayings of the Wyse, newelye sette foorth and enlarged by Thomas Paulfreyman, one of the Gentlemen of the Quenes Maiesties Chapell. Londini in aedibus, Richardi Totteli. Cum priuslegio ad imprimendum solum." The volume bears no date, but is believed to have been printed before 1564. Richard Tottel was a printer of law-books, and his period extended from 1553 to 1594. Some of the inscriptions at Earlishall are apparently derived from the same volume, as they appear in it, and the period of the book agrees with the time when these mural inscriptions were coming into vogue. Further, with all deference, it is perhaps unnecessary to suppose that the metrical inscriptions were the composition, or the paintings the work of one of the ladies of the family. In point of fact, as stated above, some of the rhymes appear in a book printed presumably before 1564, and, as to the paintings, in the absence of any direct evidence to the contrary, and unless there is something to differentiate them from the numerous other instances of a similar decoration in Scotland, it is only reasonable to suppose they were the work of a professional artist acquainted with the style and details of this mode of decoration. May I suggest that two of the defective inscriptions given by "D" might be rendered as follows—what I have supplied being in italics:—

Weill war the man that wist, In quhome that he might trust :
Weill war the man that knew, The fals *speech from the trew.*
Quha euir tells all that he heirs or seis, Quhidder they be
swith sawis or lies.

Broughty Ferry.

ALEXR. HUTCHESON.

138. LIBERTINE = NON-BURSAR (2nd S., III., 93).—The word "libertine" (from *libertinus*, a freedman) is used in the sense of "one freed from legal disabilities" in the writings of Ayliffe, the jurist, in the early years of the 18th century. I have not met with any instance in print of its application to students who were non-bursars, but understand that, in Aberdeen, it was formerly so applied. Probably the application was local and restricted. There is no evidence to show that the word, in its forensic sense (so to call it), was ever current in the southern universities of Scotland. These universities, being far more sparingly endowed with bursaries than Aberdeen, did not need to distinguish between bursars and non-bursars.

W.

139. CHEVALIER GORDON (2nd S., III., 93).—If inquirer will consult the *Aberdeen Free Press*, of date April 6 and 13, 1901, he will find two articles on Gordon of Auchleuchries, which will probably supply him with the information he requires.

W.

140. COOKING FOOD WITH HEATED STONES (2nd S., III., 93).—The newspaper correspondent, to whom "Cuttle" refers, was doubtless striving to emulate Charles Lamb's "Dissertation upon Roast Pig" in the sentence quoted. Or perhaps, in the

interest of his newspaper, he may have been endeavouring to fill up the hiatus caused by the temporary disappearance of the great sea-serpent.

CLANSMAN.

141. THE KEITH FAMILY (2nd S., III., 93).—May I venture to supplement the editorial note in last month's issue by recommending the *Dictionary of National Biography*, dealing with the names of many illustrious Keiths, and citing authorities for facts stated? The *Dictionary* is now in 66 volumes, and will be regarded by most people as coming under the head of "reliable sources of knowledge."

Stirling.

W. S.

Literature.

The Westminster Directory. Edited, with an Introduction and Notes, by THOMAS LEISHMAN, D.D. William Blackwood & Sons, 1901. [205 pp., 12mo.] Price 4/.

THIS is another of the handsome little volumes at present being issued under the auspices of the "Church Service Society," to illustrate the history and progress of liturgical practice, as sanctioned by and prevailing in the Scottish Church throughout the three and a half centuries of its existence as a Reformed Church. No one can attentively peruse this volume without feeling how interesting and suggestive is the study of the subject which is overtaken in its pages. The volumes preceding the present have accustomed their readers to a high standard of archæological and historical learning in the notes and introductions furnished by the editors, and it is no more than justice to say that, in this respect, Dr. Leishman is inferior to none of his predecessors. Indeed, it would be no exaggeration to say that there are few or no students of Scottish History who would not learn much from Dr. Leishman's careful and intelligent sketch of the circumstances under which the *Westminster Directory* was drawn up, as well as from the full and elaborate notes that follow the reprint of the *Directory* as originally authorised. No one who is interested in the important department of Scottish Ecclesiastical History which is handled in this volume, and its earlier predecessors, can afford to do without them; and, indeed, it would be an inspiration and a reproof to many Presbyterian ministers in all our Scottish churches if they would devote more attention than they have yet done to the theme which has been so carefully and sympathetically treated in the series of little volumes, of which this is the last, and, in some respects, the best and most helpful.

The New Testament in Scots, being Purvey's revision of Wycliffe's version, turned into Scots by MURDOCH NISBET, c. 1520. Edited by T. G. LAW, LL.D. Vol. I. (Scottish Text Society.)

WHAT most sanguine member of the Scottish Text Society could have dreamt, ten years ago, of the discovery and publication of a New Testament in Scots? It has always been accepted as a regrettable fact that our reformers had never attempted to put the scriptures before the people in their own vernacular, and had depended entirely upon Bibles imported from England. Great, then, was the delight of all students of Scottish literature when it was announced, in 1893, that among the treasures of the Auchinlech Library, then under the hammer, was a Scottish revision of the New Testament, made by Murdoch Nisbet of Hardhill, one of the Lollards of Kyle, about the year 1520. The precious and unique volume passed fortunately into the hands of Lord Amherst of Hackney, who generously placed it at the disposal of the Scottish Text Society for publication. The first volume, containing an introduction, Nisbet's preface and the first three gospels, with a finely executed facsimile page, has just been issued, under the editorship of Dr. T. G. Law. It will be completed in three volumes. The third will contain certain Lessons from the Old Testament, a dissertation on the Scottish peculiarities of the text by Mr. Joseph Hall, the learned editor of "King Horn," and a Glossarial Index.

Nisbet had before him, apparently, a copy of the second Wycliffite version, or the revision of Wycliffe's Bible made by his disciple, John Purvey, about 1382. Nisbet followed Purvey closely, but substituted throughout Scottish grammatical forms and Scottish words and idioms wherever the English would be unintelligible, or unfamiliar, north of the Tweed. The philological value of such a work as this is obvious, but over and above the interest excited by its language, there will be to many readers the pleasure of being able to read gospels and epistles as our forefathers would have read them nearly 400 years ago.

A few sentences may serve to illustrate the general character of the version:—"I wesch you in water under pennance: bot he that sal cum eftir me is starker than I, quhais schoone I am nocht worthi te bere . . . Quhais windewing clathe is in his hand, and he sal fullie clenge his corn flure, and sal gader his quhate into his berne; bot the caf he sal birn with fire that may nocht be sloknyt" (Matt. iii., 11, 12).

"Nor men kendlis nocht a lantern and puttis it vndir a buschel (or furlot), bot on a chandelar" (Matt. v., 15).

"Bot gader to you tresouris in heuen, quhar nouthir roust nor mowris destroyis, and quhar thevis deluis nocht out nor steilis" (Matt. vi., 20).

"For he that vphies him self salbe meket; and he that mekes himself salbe vphieit" (Matt. xxii., 12).

"A breesit reed he sal nocht brek, and sal not slokin a smewkand brand, til he cast out dome to victorie" (Matt. xii., 25).

"Than knychtis of the justice tuke Jesu in the tolbuthe, and gaderit to him al the cumpany of knichtis. And thai tirrit him, and did about him a reid mantill" (Matt. xxvii., 27).

"And his lukiug was as a gleme and his clathes as snaw" (Matt. xxviii., 3).

The editor has set down in the footnotes all substantial differences between the English of Purvey and the Scots of Nisbet; and the Latin of the Vulgate, which lies at the basis of both versions, is quoted wherever it may help to elucidate the text. Quotations of scripture, in the vernacular, from Hamilton's Catechism, Gau's "Richt Vay," and other books are also added by way of comparison. The Scottish Text Society is heartily to be congratulated on their fortunate find. The Nisbet MS. was known to Dr. McCrie, but he seems to have had no suspicion that it was anything more than a mere copy of Wycliffe.

Scots Books of the Month.

Addis, M. E. Leicester. Scottish Cathedrals and Abbeys, their History and Association. 8s. 6d. net. Stock.

Baker, Ada B. Palace of Dreams and other Verses. 5s. Blackwood.

Bryce, Rt. Hon. James. Studies in History and Jurisprudence. 2 vols. 25s. net. Oxford Press.

Munro, Neil. The Shoes of Fortune. 6s. Isbister.

The Book of St. Fittick. Illustrated. 2s. 6d. net. Aberdeen.

NOTICE TO CORRESPONDENTS.

Correspondents will greatly oblige by sending us their full name and address (not necessarily for publication) along with their contributions.

All communications should be accompanied by an identifying name and address. As publication day is the 25th of each month, copy should be in a few days earlier. ED.

Our space at present is barely equal to the demands on it. Hence several important articles have had to stand aside this month. ED.

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ABERDEEN, FEBRUARY, 1902.

THE INVENTOR OF CUDBEAR.

I AM much obliged for the various answers to the query I put about this subject. I have just come across a most interesting account of Cuthbert Gordon in a pamphlet of 25 pages, entitled: *Memorial to Mr. Cuthbert Gordon, relative to the discovery of Cudbear and other dying wares*. First, I may quote Cuthbert Gordon's own statement :—

Mr. Gordon, from natural appearances upon a vegetable substance [Lichen tartareus, a crustaceous moss] plentifully produced in the Grampian Hills, was led to think that a dying or colouring ware might be thence obtained. After many experiments and much application, Mr. Gordon had the pleasure of producing a dye ware, which answered all the

purposes to which archil was applied. To this new invented dye Mr. Gordon gave the appellation of Cudbear, from his own Christian name.

In such cases it is not enough to produce an article of commerce. It behoves the inventor to establish it, not only against the prejudices which a great number of mankind entertain to novelty, but, what is still more difficult, against the interested views of the traders in these articles, the consumption of which is proposed to be diminished or superseded by the new discovery. Mr. Gordon maintained a long and obstinate struggle of this kind, and only succeeded at last by submitting to the extraordinary toil of personally instructing the dyers and manufacturers in the use of the Cudbear.

This done, a company for manufacturing that article was established at Leith. The partners were Mr. Gordon and his brother, supported by a considerable mercantile house in the neighbouring city of Edinburgh. The failure of that house brought the dissolution of the company, and all the bad consequences attending a sudden and unexpected stop in an infant manufacture. The merit, however, of the Cudbear had been by this time so far established that a new company was soon afterwards formed in Glasgow. The prejudices of the practical dyers gave way by degrees, and the new article came into more general use and estimation. The Glasgow company had been followed by several others, and at this moment the manufacture is carried on in London, Bristol, Manchester, Leeds, and in Leith. Mr. Gordon, however, has not escaped the misfortune usually attendant on inventors in the arts. The extraordinary expenses incurred in the manufacture and improvement of the Cudbear, as well as the struggle for establishing it, occasioned the contraction of considerable debts, to discharge which he was obliged to sell out his share in the Glasgow company. The peculiarity of Mr. Gordon's situation, in being excluded from the advantages of a manufacture established by himself, would have been distressing had it not been alleviated by the hopes of new and more important discoveries in the art of dying. The introduction of Cudbear had already established the dyes of blue, purple, and crimson to be used on wool, silk and other animal substances, and Mr. Gordon now directed his attention to find out materials that might answer on the manufacture of cotton and linen. His study and application were at last so far rewarded by discovering that the vegetable filament, by a proper treatment, may be impressed with all the variety of

colours, equal in lustre, and with the same ease and safety to the subject, as wool, silk, or other animal substance. This capital fact being established in two or three instances, reasonable grounds were then given to suppose that every individual plant was, by a suitable process, capable of producing one or other of the original colours of light or a variety, or a shade of that colour peculiar to itself. Every successive experiment afforded an additional proof, and determined Mr. Gordon to dedicate his whole time and the remainder of his fortune to an investigation of the powers of the common indigenous plants in the production of colours. Mr. Gordon selected one species out of each genus marked by Tournefort to the number of 90, and, in making this choice, he was principally directed by the circumstance of the plants being common in our own fields and forests, or capable of easy cultivation in the climate of Great Britain. The investigation after all has gone no farther than *one to ninety*, even according to Tournefort. Five books, however, are filled up by it, each book consisting of one hundred and seventy-six specimens of beautiful and elegant dyes struck upon cotton and linen. To exhibit the primary colours by themselves, Mr. Gordon has displayed and arranged them in a sixth book, which may be considered as the summary or substance of the preceding five. These specimens are attended with distinct catalogues of the plants from which they were produced.

Having proceeded so far, Mr. Gordon found that he could not, in justice to himself or his undertaking, go on without aid from the public. He has done more than enough to establish the principle of his discovery, and to substantiate the improvements which much necessarily be derived to the manufactures of this kingdom. Should the use of the article of madder alone be superceded by the spontaneous and, at present, useless, productions of our own country, the saving must of itself be of capital importance. For that dying ware, Holland draws some hundred thousand pounds annually from Great Britain.

Mr. Gordon has not brought forward his discoveries to the public in the first instance. They have been submitted to the examination of the principal merchants, manufacturers and dyers, and he has the great satisfaction of annexing to this paper certificates in their favour. . . . It is not long since Parliament condescended to bestow ample rewards for the production of single colours only. One gentleman obtained £3000 for a yellow, and another a much larger sum for a colour in imitation of scarlet. Mr. Gordon, without meaning or wishing to detract from the merits of these ingenious men, appeals to the manufacturers of Great Britain whether the discovery of the Cudbear alone be not already of more importance to the nation than either or both of the articles last mentioned. In place of a single colour, he is now ready to exhibit to the public the whole original colours, and all their variety of shades, without the aid of an article from foreign parts, and he humbly apprehends that no discovery whatever can tend so much to place the manufactures of Great Britain beyond the powers of rivalship.

It is Mr. Gordon's great object to bring forward his last discoveries into practice, and to see them established during his own lifetime. He is also most desirous to extend his enquiries by a proper investigation of as many of the untried vegetable productions as his time shall permit. For these purposes he thinks himself entitled humbly to request the aid of Parliament . . .

No Cudbear weed was imported before the year 1781, the demand being supplied from the Highlands, but so many men were afterwards taken for the army, that hands could not be found to collect it. This obliged the Glasgow Cudbear Company to send a person to inspect the countries of Sweden and Norway. The weed was there found in abundance, and, labour being remarkably low, the Swedes have ever since been enabled to make it an article of commerce. As the weed also grows in abundance upon all the mountainous parts of Great Britain, it is hoped that the manufacturers may be again supplied at home. The expense of collecting a ton of British Cudbear is from 30s. to 36s. The price of the same quantity upon importation at an average is 13s. This has enabled Government to lay a duty of 25s. per cent. *ad valorem* upon the importation of it, which must afford a considerable revenue should such importation be continued. Mr. Gordon hopes that all concerned will here particularly take notice that the price of one ton of archel, formerly imported from the Canaries, was from £150 to £300.

Also, that the Cudbear has entirely superceded the importation of that article, and that the people who formerly were employed as archel makers are at this moment employed in the manufacture of Cudbear, under the title of English archel or rock moss. A ton of Cudbear weeds or rock moss produces an equal quantity of dye ware with a ton of archel. The above extract from the Custom House Books proves that 504 tons of Cudbear were imported into London alone in three years, which therefore saved an equal quantity of archel. The account, therefore, will stand thus:—

504 tons archil, at an average of £200 per ton, would have been	£100,800
504 tons Cudbear, at an average of £13, cost only	6,552
Saved to Great Britain in the years 1781, 1782, 1783	<u>£94,248</u>

If to this sum be added the savings upon indigo and cochineal, for which archel, upon account of its inferior strength, could not be substituted, the discovery, it may be presumed, is already entitled to the attention of the Legislature.

To show the increasing consumption of the article of Cudbear, Mr. Gordon has extracted from the Custom House an Account of the Quantities imported into London for three years, which here follow *verbatim*:—

An account of rock moss imported here from the 19th April, 1781, till the 18th of November, 1783,

inclusive, and what their value was sworn to be at the time of importation—

1781. From Gothenburg 67 tons, valued at £11 each.
 " " 14 " " 15 "

Total imported this year 81 tons.

1782. Imported from ditto 33 tons, at £16 each.
 " " 78 " " 14 "

Total imported this year 111 tons.

1783. Imported this year 28 tons, at £14 each.
 From ditto " 90 " " 13 "
 " " 194 " " 12 "

Total imported this year 312 tons.

Custom House, London, April 2, 1785.

The foregoing is extracted from the landing waiter's books, kept in the office by

(Signed) KEN. MACPHERSON.

Then follows a number of Certificates and Documents, shewing the value of Mr. Gordon's discoveries to the woollen, cotton and linen manufacturers of Great Britain:—

Paisley.

Sir,—We take the liberty to recommend Mr. Cuthbert Gordon to your notice. We understand he is to apply to Parliament for an appointment to investigate home productions capable of dye-stuffs, to superintend the manufacture of the same, and the application thereof, when manufactured, to their respective subjects. From the important discoveries he hath already made in discovering new dye-stuffs, and the proper application of them, we consider Mr. Gordon as a very proper person to be appointed for this purpose, provided he makes his discoveries known to the public.

(16 signatures.)

To William M'Dowall, M.P., London.

Paisley, January 22, 1784.

Leeds, Jan. 31, 1785.

Sirs,—We, whose names are hereunder written, merchants at Leeds, certify that we well know the persons whose names are subscribed to the inclosed certificate, and we believe them to be good judges of what are the proper ingredients to be employed in the art of dying; we therefore take the liberty of introducing and recommending Mr. Gordon to your notice and protection in this matter.

[Signed by 17 merchants at Leeds.]

Addressed—Henry Duncombe and William Wilberforce, Esqrs., Members of Parliament for the County of York.

We, the dyers of Leeds, being in the use of dying with Cudbear for years past, do think the discovery thereof very beneficial to our manufacture, and that the inventor and establisher, Mr. Cuthbert Gordon, has great merit therein, and does justly challenge the

protection and countenance of his country. Mr. Gordon has also presented us with colours, likewise the spontaneous production of Great Britain, nothing inferior to madder, an article for which we pay much money yearly, and without it our business cannot subsist. He has further shewn that from our own natural growths every thing with regard to colour may be expected, and far below what we presently pay for foreign dye-stuffs. We therefore do further think that Mr. Gordon's merit in the present case, and the advantages arising from his former discoveries, together with the very great probability of his making yet greater discoveries, vindicates our sanguine desire to have him appointed for investigating the productions of Great Britain capable of dye-stuffs, superintending the manufactures of the same, and the application thereof, when manufactured, to their respective subjects; and from these considerations we warmly request that the Mayor and Aldermen of our good town of Leeds do grant their recommendation in favour of Mr. Gordon to our representatives in Parliament, for the above purposes.

[Signed by 16 dyers.]

Leeds, January 22, 1785.

The same document was drawn up by 8 merchants in Wakefield, 13 merchants and 16 dyers in Halifax. There is also a very interesting Act of Council authorising the Lord Provost of Glasgow to write a recommendation of Gordon to the M.P. for the City:—

At Glasgow, the 15 day of January, 1784 years, which day the Magistrates and Council of the City of Glasgow, being in Council assembled, there was presented to them a representation and request of the dyers and manufacturers of Glasgow: shewing that Mr. Cuthbert Gordon, having discovered a valuable and much wanted dye-stuff called Cudbear, this dye-stuff he has now so improved, as not only to answer all the purposes of archell, but also to strike all the shade of blues and purples upon silks and woollens with one-third less indigo than formerly required to make these colours sufficiently permanent, and likewise with one-fourth less cochineal to strike all the shades of that valuable and high-priced dye-stuff, scarlets only excepted. That Mr. Gordon hath lately directed his attention to the cotton and linen manufactures, which form very considerable branches of the British trade, and has now happily discovered natural productions of this kindome capable of striking colours upon those vegetable substances; and more particularly he has produced in cotton the colour known by the name of *nankeens*, from the most common to the highest red, which has hitherto defied all Europe; the Hindoo and gold yellows, blues and grays of a variety of shades, and a beautiful red superior to madder, and nearly equal to that of the Indian red, even in its wild and uncultivated state. These discoveries being made from a few of our spontaneous productions, from which this gentleman has already given us all the primary colours, and which he can afford to contract for in abundance

equal to any demand, at the low rate of £20 per ton ; we have every reason to believe, from his ingenuity and perseverance, he will, if properly encouraged, proceed in further discoveries of dye-stuffs, our own natural growths, highly beneficial to the trade and manufactures of this country.

Therefore, from the fullest conviction of Mr. Gordon's merit, and from our experience of the great utility of his discoveries, of his making still greater discoveries, if duly encouraged to persevere ; we, the dyers and manufacturers of the City of Glasgow, subscribers of the said representations, do humbly pray the right honourable the Lord Provost and Magistrates of Glasgow to grant their recommendations to their representative in Parliament to have Mr. Gordon appointed for investigating our own productions capable of dye-stuffs ; superintending the manufacture of the same, and the applications thereof, when manufactured, to their respective subjects (sic subs. : 12 names). To which representation there are subjoined two certificates of the following tenor : We, the incorporation of dyers, in this City of Glasgow, subscribers to the preceding page, having examined the colours, produced by Mr. Gordon from the new discovered dye-stuffs, find them permanent and good, and recommend them to the manufacturers as an object very worthy of their notice and attention. —(Signed) Peter Nisbet, Deacon. We subscribers, the Deacon and Masters, as representing the incorporation of weavers and manufacturers in Glasgow, having examined the whole colours, produced by Mr. Gordon from the new discovered dye-stuffs of this country, think that he deserves the highest merit from this new beneficial invention, which in the end may turn out to the highest advantage to this country, and therefore we humbly beg leave to recommend him to the Lord Provost and the Magistrates and Council of Glasgow as a person of merit, whose abilities may be applied to the greatest advantage of manufactures and commerce of Scotland, and worthy of the recommendation to our representative in Parliament for the purposes mentioned in the prayer of the foregoing petition, *providing Mr. Gordon does not make a monopoly of the invention of dye-stuff he has found out* (sic subs. : 16 names). Which representation being read to and considered by the Magistrates and Council now convened, they remit to and authorise Patrick Colquhoun, Esq., Lord Provost, to write a recommendatory letter, in favour of the said Mr. Cuthbert Gordon, to the Member of Parliament for the City of Glasgow, in such terms as his Lordship shall judge proper.

Extracted from the Records of the Magistrates and Council of the City of Glasgow, on this and the three preceding pages, by me, their clerk,

(Signed) JOHN WILSON.

The following is a letter addressed to the Lord Advocate of Scotland, Member of Parliament for the City of Glasgow :—

Glasgow, July 19, 1784.

My Lord,—In the month of January last, I was requested by the Magistrates and Council of this city

to represent to Mr. Crawford, their Member of Parliament, that the bearer hereof, Mr. Cuthbert Gordon, appeared to them, from evidence that he produced, to be a man of great ingenuity and merit, and who had made some very important discoveries in the method of dying various colours from materials of the natural productions of this country, which has been found to be of great use to our manufacturers. Mr. Gordon, not having proceeded to London in the month of January last, as he once proposed, having returned me Mr. Crawford's letter, and requested one to your Lordship, as our present member, I cannot do less, in consequence of the resolution of the Council, than to introduce Mr. Gordon to your Lordship, requesting you would have the goodness to give him whatever countenance and protection the object of his present application (when fully explained) shall seem to merit.

I have the honour to be, &c.,

PATRICK COLQUHOUN, Provost.

According to the old *Statistical Account of Scotland* (vol. xii., p. 113) :

Cudbear manufacture carried on here [Barony of Glasgow parish], under the firm of George Mackintosh and Co., was begun in the year 1777. . . . It was known and used as a dye-stuff in the Highlands of Scotland by the name of corkes or crottel, some hundred years ago. But it was Messrs. George and Cuthbert Gordon (now Dr. Cuthbert Gordon), who first attempted and had the merit of bringing the process to a regular system. They, in conjunction with the Messrs. Alexanders of Edinburgh, erected a manufacture for it in Leith, in which they persevered for several years. But it proved in the end unsuccessful.

Mr. Bedford, of Wood & Bedford, Cudbear makers, Leeds, tells me that Cuthbert Gordon was named Cuthbert after his mother, whose maiden name was Cuthbert.

Cuthbert Gordon took his M.D. at King's College, Aberdeen, on 18th October, 1785. His brother George died at Leith on 21st September, 1764. What relation was the James Gordon, "late of the Cudbear Works," Westminster, who died in London on 22nd June, 1811? Furthermore, what was the relationship of Lieutenant Thomas Gordon, who died at Madras in 1761, and for whom Cuthbert was cautioner? Was he a brother of Cuthbert? In the Leith Directory of 1797-8, mention is made of William Gordon, "Cutbear" [sic] Works, St. Anthony Street, Leith.

I may note that Cosmo Gordon, who was interested in the manufacture of Cudbear, was made principal Surveyor of Tobacco at the port of London in 1788 (*Gent's Mag.*). His wife died in 1796 (*Gent's Mag.*, December, 1796), and his only son, Thomas, in 1798 (*Gent's Mag.*, October, 1798), at the age of 19. In 1803,

Cosmo contributed to the Highland Society an account of the Dutch herring fishing, which he had got from two Dutchmen. Was this Cosmo the "Sir" Cosmo who wrote a life of Lord Byron?

As I have already pointed out in these pages, Cuthbert Gordon was not the only Gordon who had studied the chemistry of colour, for, in January, 1692, Patrick Gordon prayed the Crown for a patent in Ireland for his "extraordinary way of making blue, purple, and all sorts of paper and pasteboards, and of embellishing the same by such methods as were never yet known by anybody." Another chemist of the clan, James Gordon, merchant in London, was granted by the Scots Parliament the right to make gunpowder.

J. M. BULLOCH.

THE PROVOSTS OF A CENTURY.—Lord Provost Fleming has succeeded in a remarkable degree in obtaining portraits of the citizens of Bon-Accord who have held office as Provosts during the last century, and the collection is now complete, with the exception of the following five portraits:—1799-1801, John Dingwall of Ardo; 1807-9, George More; 1811-13, James Young, Jun.; 1815-17, Alexander Fraser; 1836-1839, James Milne. The Lord Provost will be glad of any information which will enable portraits of these gentlemen to be obtained, so that the collection may be made absolutely complete.

A GORDON OF PITLURG.—As the New Spalding Club are going to issue accounts of the different families of Gordon, and many notices have appeared in your pages upon them, I beg to send the following as a contribution. I copied it from a large flat tombstone in the burying-ground at Fort William, and may prove of interest.

JOHN MACGREGOR.

Here lays the Remains
of John Gordon,
Surgeon in Col.

Rich's Regiment, and
Brother of Alex. Gordon
of Pitlurg in Bamfshire,
who was Born at Elgin,
8th January, 1726, died
in Camp, on the lands
of Callard, 10th July, 1750.

MUCH
REGRETTED.

NOTABLE MEN AND WOMEN OF BERWICKSHIRE.

(Continued from Vol. III., 2nd S., page 103.)

311. THOMSON, ROBERT DUNDAS, M.D. : Medical Author. Born at Eccles Manse, on 21st September, 1810, he was educated for the medical profession in Edinburgh and Glasgow. He studied chemistry at Glasgow under his uncle, Professor Thomas Thomson, and, in 1840, was at Giessen under Liebig. After a voyage to India and China as assistant surgeon, he settled as a physician in London about 1835, and took an active part in establishing the Blenheim School of Medicine. At an early period in his career, he applied his chemical knowledge to the investigation of various physiological questions—the composition of the blood, especially in cholera—among others, and soon made himself a name. In particular, his researches on the constituents of food, in relation to the systems of animals, have long been a standard source of reference for physiologists, and have served as a basis for much of the progress of modern dietetic science. In 1841, he went to Glasgow as assistant and deputy professor to his uncle, but did not secure the chair in 1852. Returning to London, he became lecturer on chemistry at St. Thomas's Hospital. In 1856, he was appointed medical officer of Marylebone Board of Health, and became widely known as an authority on sanitary matters. Thomson was chosen F.R.S. in 1854, and died in 1864. At his death, he was president of the British Meteorological Association. Among his works are "Digestion: the influences of Alcoholic Fluids on that Function and on the value of Health and Life," 1841; "Experimental Researches on the Food of Animals and the Fattening of Cattle, with Remarks on the Food of Man," 1846; "Cyclopædia of Chemistry, Mineralogy and Physiology," 1854; "The British Empire," 1856; &c.

312. THOMSON, WILLIAM, D.D. : Archbishop of York. We may be pardoned, perhaps, for including this eminent ecclesiastic—*clarum et venerabile nomen*—among the Notables of the Merse, for, although Dr. Thomson's connection with Berwickshire is somewhat remote, still, as he was of pure Scottish extraction—both father and mother having been born North of the Tweed, and his mother, Isabella, being descended from Patrick Home of Polwarth, one of the most characteristic and distinguished of Merse families—one would feel as if one had inexcusably missed an opportunity of doing fitting justice to one of the most virile of Scottish counties, if one omitted the notice of a man so capable and energetic, even though one is forced to acknowledge that the connection is somewhat indirect. Dr. Thomson's father migrated to Whitehaven, in 1813, to join the business of his uncle, Walter Thomson, in that thriving Cumberland town, and himself became, before his death in 1878, one of the most successful men there. His son, William, was born in Whitehaven on 11th February, 1819, and after a classical education at

Shrewsbury and Oxford, where he graduated B.A. in 1841 and M.A. in 1844, he took orders in the English Church. He had proved a very distinguished student of Queen's College, and had gained some fame among his contemporaries by his "Outlines of the Laws of Thought," published in 1842. After serving several curacies, he returned to Oxford as College Tutor in 1847. In 1848, he was chosen as Select Preacher before the University, and, in 1853, was nominated Bampton Lecturer, his subject being "The Atonement of Christ." In 1855, he was appointed Provost of Queen's College; in 1858, Preacher to Lincoln's Inn; and, in 1859, Chaplain to the Queen. In 1861, he came forward as the champion of Orthodoxy against the Broad Church leaders of the day, having edited *Aids to Faith*, and contributed one of the most effective papers in that book, which was designed as the Church's answer to the recently published "Essays and Reviews." In the same year, he was promoted to the See of Gloucester and Bristol, and in the following year, was translated to the Archbishopric of York. During his occupancy of that see, some of the most important events in the recent history of the Church of England occurred, and it is admitted by all that Dr. Thomson's wisdom and tact were singularly conspicuous, and that it was largely owing to the address and courage of the two Scottish primates of the day, Drs. Tait and Thomson, that the Church of England was safely piloted through the somewhat stormy period which marks the last quarter of the 19th century in England. Dr. Thomson died in 1890.

313. { TOUGH, MARGARET HAY HOME } :
 { TOUGH, MARY ANNE (Mrs. LORIMER) } :
 Minor Poets. Two sisters, daughters of the Rev. George Tough, for many years minister at Ayton, they both wrote pleasing verse. On their mother's side, they were connected with the ancient family of the Berwickshire Homes. In 1851, there appeared a small volume from the pen of the first, entitled, "The Offering," and, in 1864, the year following her death, a second was issued, under the superintendence of her remaining sister, bearing the title, "Gathered Fruit." Miss Mary A. Tough became the beloved wife of Dr. Lorimer of Haddington, and was herself an occasional writer of verse, mainly of a religious nature.

314. TROTTER, ROBERT A. M. (Rev.): Scholar and Author. Son of the Laird of Prentonnan, Eccles, head of the old Border clan of the Trotters, who boast a Norman lineage, and who fought gallantly at Flodden, under the Earl of Home. In June, 1724, he was appointed Rector of the Burgh School of Dumfries. Rector Trotter published a valuable Latin Grammar that was long popular as a school-book. The year of his death is uncertain, but he was alive in 1760, in the winter of which year he went to place his grandson, Robert, at college in Edinburgh, and travelled with him on foot from Dumfries in one day to Morton Hall, the seat of Mr. Trotter, a relation of his. He is mentioned in "Heron's Tour" as an eminent Latin scholar, in the "Scottish Nation," also in a note to Anderson's "Lives of the Poets."

It is said he could converse with learned men in Latin, Greek and Hebrew. When at church, he always used a Greek Testament. In the "Scottish Nation," he is said to have written a "Life of Christ and the Twelve Apostles," and other works also in Latin. Many of the family have since been distinguished alike in medicine and literature. Dr. Robert Trotter, his grandson, was famous in his day as the discoverer, in 1770, of the remedy whereby the loathsome disease called "the Yaws," once the scourge of Europe, has been well nigh eradicated.

315. USHER, JOHN: Minor Poet. Noticed by Mr. Crockett in his "Minstrelsy of the Merse." Born at Byrecleugh, in the parish of Longformacus, in 1810, and died in 1829.

316. WAIT, JAMES: Minor Poet and Shepherd, with a deep vein of piety. He was a native of Berwickshire, and seems to have written an autobiography which has been published, and is said to be very interesting. He was born on 3rd April, 1731, but I have not seen any notice of his death, nor have I seen the autobiography referred to. A relative of the poetic shepherd—

317. WAIT, J. (Rev.), also of Berwickshire origin, was author of a volume entitled "Gospel History," and was minister of the parish of Galston. He died in 1810.

318. WANLESS, ANDREW: Minor Poet. Born in the Schoolhouse of Longformacus on 25th May, 1824. After leaving school, he learned the trade of bookbinding in Duns, removing as a journeyman to Edinburgh as foreman in a large bookbinding establishment. In 1851, he emigrated to Canada, but finally settled at Detroit as a bookseller. In this business he has been very successful, and is widely known and respected in the Western Republic. He has published several volumes of poems, and, in 1891, he issued a collection of "Sketches and Anecdotes," which has been favourably received. Mr. Wanless has been called "The Burns of the United States." He writes his native Doric excellently well, and, as the above name shows, has many admirers in his adopted country. His sister—

319. WANLESS, JESSIE (Mrs. BRACK), is also known as a poet. She was born on 30th September, 1826, in Longformacus. A notice of her life appears in the 12th volume of Edwards's "Modern Scottish Poets."

320. WATSON, GEORGE, P. R. S. A.: Artist and first President of the Scottish Academy of Painting. He was a son of John of Overmains, Eccles parish, where he was born in 1767. He early showed a taste for art studies, and, when only 18 years, proceeded to London with an introduction to Sir Joshua Reynolds, under whom he studied for about two years. On returning to Edinburgh, Watson devoted himself almost entirely to portrait work, varied by promoting an annual exhibition, in company with Raeburn and

Martin, in Corri's Lyceum. In 1826, when the Scottish Academy was founded on the model of the Royal Academy of London, Mr. Watson was unanimously chosen first President, and continued from year to year to contribute to the exhibitions. He died, after a long illness, in 1837, and only a few months before the Academy was incorporated by Royal Charter. Among Mr. Watson's best known portraits are Benjamin West, P.R.A., Sir Charles Kerr, Murray of Thriepland, and an old soldier.

321. WATSON, WILLIAM SMELLIE, R. S. A. : Artist. Son of 320, also an artist. Born in Edinburgh in 1796. He studied under his father in London, became a member of the Scottish Academy, and died in 1874.

322. WAUGH, ALEXANDER, D. D. : Secession Divine and Author. Son of a small farmer in East Gordon, Berwickshire, where he was born on 16th August, 1754. He studied for the ministry in connection with the Secession Church at Edinburgh University, and under the famous John Brown of Haddington. Licensed by the Presbytery of Duns, after a brief ministry at Newton in Scotland, he was translated to Well Street, London, in 1781. Here he became one of the most popular preachers in the Southern Metropolis. He also took an active part in promoting the interests of the London Missionary Society and the Bible Society. He received the degree of D.D. from Marischal College, Aberdeen, in 1815, and died in 1827. He was one of the most revered ministers of the Secession Church. His life has been written by Dr. Hay of Kinross and Dr. Belfrage of Falkirk. A volume of his Sermons, Expositions and Addresses were published in 1825.

323. WHITE, THOMAS : Minor Poet. He was an officer of Excise at Eyemouth, and, in 1835, he published at Berwick a small volume of "Poems on various subjects, consisting of the beauty of Nature, Love, Morality and Patriotism." He was the author of another work, "The Christian's Guide to Civil Liberty and Sacred Truth."

324. WHITEHEAD, JOHN : Minor Poet. Born at Duns in 1797. Bred a shoemaker, like many of the craft he possessed a vigorous intellect and firm literary taste. These he early turned to account in acquiring an extensive knowledge of general literature, which, with an active and ready memory, enabled him in after years to converse fluently or use the pen readily on almost any subject. When young, he wrote much verse, and in this way formed the acquaintance of Mr. John Mackay Wilson, of the world-famous "Border Tales," and for a long period he was on intimate terms with Mr. Russell of the *Scotsman*. He died in 1879.

Dollar.

W. B. R. WILSON.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE (V., 20, etc.)

(Continued from Vol. III., and S., page 87.)

1847. *The Original Secession Magazine*.* No. 1, January, 1847. 8vo., 48 pp. Every second month, price Sixpence, in a blue cover. Edinburgh : published by W. P. Kennedy, 15 South St. Andrew's Street, and Charles Ziegler, South Bridge. The periodical was sent out "under the patronage and sanction" of the Synod of United Original Seceders. It was formally sanctioned in 1846, and two committees appointed to carry out the project. Part of the Synod's deliverance ran :—

"That while the fundamental aim of the Magazine shall be to illustrate and defend the principles of the Synod, it shall not be exclusively devoted to this object, but shall expound and enforce the claims of practical religion, and likewise embrace a discussion of the great moral questions of the day, and contain carefully prepared reviews of such important works as bear generally upon the interests of society. In every number will be furnished an abstract of current missionary intelligence."

The fulfilment of this programme the Synod provided for by largely walking by faith. Said they—

"In order to secure the regular appearance of the Magazine, it will be understood that ministers come forward with contributions, and that in case the Editor request an article from a brother he shall consider himself bound in duty to comply, if at all in his power."

Supported by a guarantee fund, the Magazine started on its course in the following January, and since that day has had a very honourable history, if the limited constituency to which it appeals be remembered. It has paid its way, although it has never succeeded in remunerating its contributors.

The first editor was Rev. William White of Haddington—"a man of remarkable talent and power." He introduced the Magazine by an "Address," in which he defined the position of the Church, and indicated the lines of his policy. The journal was to advocate the establishment of Presbyterian views, and carry on a crusade against the errors of Romanism.

"It will be our particular aim to diffuse as much knowledge as possible regarding the past and present state of Popery—regarding the whole character of that system as drawn in prophecy and realised in history, and regarding the remnants of popery preserved in the Protestant Church—whether as exhibited in sectarian Episcopacy, which is popery beginning to bud, or in High Churchism, which is popery beginning to blossom, or in Puseyism, which is the fruit, green indeed, but growing, and requiring only time and sun to expand it into mature and ripened popery."

The contents of the Magazine were consequently largely polemical and historical, although practical religion and news notes had their place. From the beginning the editor had a possible union with another church in his mind, for in his first number he declared the desirability of such an event, although opposed to "loose and latitudinarian

* I am largely indebted to a lucid article, entitled, "Our Magazine Jubilee," by the Rev. J. Sturrock, Edinburgh, which appeared in the *Original Secession Magazine*, Nov., 1897.

schemes for accomplishing" it. In 1852, the majority of the Original Secession Church united with the Free Church, and, as a consequence, the need for the Magazine came to an end. White issued his last number in July, 1852, in which he stated he proposed continuing the journal under another name, should he receive "suitable encouragement." His project, however, came to nothing. The acknowledgment made by Mr. Sturrock is a great testimony to the ability with which White conducted the Magazine—"as is well known, what contributed very largely to the bringing about of that union was Mr. White's strenuous advocacy of it in the pages of the Magazine." It is said that he often wrote the whole of the number himself.

The *Original Secession Magazine*, however, did not die outright. A number of ministers did not fall in with the Union, and they determined to carry on both the Church and the Magazine. No. 1 of the new issue was published, in September, 1852, by Murray & Stuart, 28 South Hanover Street, the printing being done by C. G. Sidey, Post Office, Perth. 8vo., price sixpence. In their statement, the new management said—

"It is a cause of regret that the manner in which the pages of the former series of this Magazine have been occupied for some time past, and the ordeal of trial and conflict to which the Original Secession Church has been lately subjected, render it necessary that this number should be more controversial in its matter than is desirable."

The undesirable controversy occupies 50 pages of the first issue.

"Hereafter, however, it is designed that the didactic and the practical shall have a due share with the polemical in our pages."

The printing of the Magazine has, since 1852, been done in Perth, Cowan & Co. being the present printers. The publishers have belonged mainly to Edinburgh. Vol. iii. (1856-8) and onwards was sent out from Glasgow, but in March, 1865, the Magazine returned to the capital, being published by John Maclaren, 138 Princes Street, and subsequently by R. W. Hunter, George IV. Bridge. In 1863, the size was increased to 64 pages, and, in 1893, a third series was begun. For many years the issue has been monthly.

Since 1852, seven editors have successively or conjointly directed the Magazine. After the breach, Rev. Thomas Manson, Perth, became editor, and he continued till 1858. The Synod that year gave him Rev. Dr. Blakely, Kirkintilloch, as colleague-editor, "in order to lighten the labour connected with the Magazine." In 1866, Mr. Manson resigned, and Rev. George Roger, Auchinleck, and Rev. James Smellie, Edinburgh, were appointed an advisory committee to aid Dr. Blakely. Dr. Blakely died in the November of the same year, and for the next eighteen months, Mr., by that time Dr., Manson returned to his old post. In 1868, Messrs. Roger and Smellie were appointed joint-editors. Mr. Roger died in 1870, and till May, 1874, Mr. Smellie acted alone. He was

succeeded by Rev. John Sturrock, then of Stranraer, who in turn gave place to Rev. Robert Morton, Perth. In 1896, Mr. Morton was appointed a Professor of the Church, and resigned his editorship, being followed in the chair by Rev. Peter McVicar of Dundee.

Mr. Sturrock says of the general position of the Magazine that,

"So far as mere bulk is concerned, it cannot be favourably compared with many of the popular monthly magazines issued at the same price. But when its very limited circulation is considered, and the absence of good paying advertisements, it is really matter for surprise and thankfulness that it is, in size, what it is, and that it pays its way. At no time in its history has the number issued ever been what it might have been, with a little more effort for its circulation. . . . If such a magazine was called for fifty years ago . . . it is no less needed now."

The Magazine has not confined its contributors to members of its own Church.

1847. *The United Presbyterian Magazine* was born of the union of the journals of the United Secession and Relief Churches. The actual union of the churches themselves did not take place till May, 1847, but the Magazines united in January. As the editors say (January, 1847)—

"Our journals coalesce at once in the assured expectation of the churches also coming together, and in anticipation of a new and extended example of 'brethren dwelling together in unity.'"

The Magazine accordingly appeared from January till May under the provisional title of *The United Secession and Relief Magazine*. No. 1, January, 1847. 48 pp., 8vo. Printed by Thomas Murray of No. 2 Armston Place and William Gibb of No. 26 Royal Circus, at the printing office of Murray & Gibb, North East Thistle Street Lane, and published by William Oliphant (of 21 Buccleuch Place) at his shop, No. 7 South Bridge, Edinburgh, on the 29th of December, 1846.

When the union was consummated, the Magazine assumed the name (June, 1847) by which it was known till another union took place in 1900—*The United Presbyterian Magazine*. In announcing the change, the editors say :—

"According to the arrangement announced in our original prospectus, we now assume for our Magazine the title by which it is proposed to be permanently distinguished. Having had six months' experience of the combined Magazine, we are happy to intimate that the success with which it has been attended amply justified the propriety of the step we took in January last."

The Magazine thus started has had its vicissitudes. The first associated editors were Dr. Harper of Leith and Rev. William Beckett of Rutherglen. At the end of the first volume, they acknowledged a certain want of variety, and the following year the journal suffered somewhat from competition, although, at the same time, the editors congratulated themselves that their circulation surpassed, "we believe, that of any similar periodical in Scotland." All along the necessity of such a magazine, although not an official organ, was pressed on the Church.

In 1865, the editor says, with a note of astonishment—

"A denominational magazine has never succeeded in the hands of the larger sister churches in Scotland. We know not to what cause this is owing, or how they have been able to dispense with the help of such a journal."

The editors were appointed by the publishers (who were responsible for all expenses), and have not been few in number. They have included the Rev. Dr. Peddie of Edinburgh, Rev. Peter Landreth, who died recently, and Rev. William Scott of Balerno. Something of a crisis occurred during the editorship of Mr. Landreth. He admitted, if he did not also write, unfavourable criticisms of the Church's college and professors, and the outcry became great. After having run a course of thirty-six years, however, a much more serious crisis in the fortunes of the journal occurred. The conclusion of its publication was announced in the number for December, 1883. Speaking of the Magazine, the editor said—

"It has from time to time had cordial expressions as to the manner in which it was conducted, and the service it was rendering, from leading and influential ministers and laymen. It has not, however, practically received the support which might have been expected, and the publishers feel that they are not warranted in continuing its publication."

But Professor Calderwood came to the rescue, and refused to allow the journal to perish. He believed that such an organ was useful, if not essential, to the denomination. He gathered around him an Editorial Committee, consisting of Dr. Young, Dr. Corbett, W. Morrison, Dr. Orr, Dr. John Smith, Dr. A. R. McEwan and T. S. Dickson. He financed the journal himself, taking no remuneration for his own work, although every number contained at least one article by him, while he paid his contributors. He also increased the size. Under his fostering care the circulation increased. In 1890, he was able to announce that the Magazine was "on a sound basis." He was in that year forced, however, to give up the editorship, although he retained a place on the Editorial Committee. The position he thought it right to take up on the question of Disestablishment lost him the confidence of his brethren. He was succeeded by Dr. Joseph Corbett of Aberdeen, who directed the Magazine till 1896. In that year, the names of Dr. Corbett and Professor James Orr appear as joint-editors. Dr. Orr acted alone from 1897 to 1900, when the periodical closed its career as the *United Presbyterian Magazine*. It was succeeded by the *Union Magazine* (1901), under the joint-editorship of Professors Orr and Denny.

In 1884, the publisher became Andrew Elliot, Princes Street, Edinburgh, and from 1887 onwards the printing was done by James C. Erskine, Glasgow.

1847. *The Scottish Journal of Topography, Antiquities, Traditions, &c., &c.* No. 1, vol. i., Saturday, 4th September, 1847, price 1½d. weekly. 4to., 16 pp. Published by Thomas G. Stevenson, antiquarian and historical bookseller, 87 Princes

Street, and John Menzies, bookseller, 61 Princes Street, and printed by Andrew Murray, 1 Milne Square. The running title was the *Scottish Journal*.

This periodical, which is of more than ordinary interest to *S. N. & Q.*, began with the following enunciation of its purpose:—

"The great object of the *Scottish Journal* will be . . . to render accessible, through a cheap medium, the stores of intellectual recreation and delight which at present are a sealed book to the mass of readers."

The stores thus to be made accessible were matters of antiquarian interest, dealt with in a popular manner. Anything "dry and forbidding" was to be excluded. The various subjects to be handled were thus classified by the editor:—

"Topographical descriptions—battlefields and other places of interest.

Accounts of ancient remains.

Discoveries of antiquities.

Papers on former habits, manners, customs, laws, &c.

Historical and biographical sketches.

Extracts from old MSS. and rare books.

Effusions of the olden muse, with illustrative notes.

Traditions—not dressed up and lengthened, but veritable traditions.

Reviews of antiquarian publications.

Varieties, &c., &c."

A new volume was begun on March 4, 1848. In closing the first, the editor congratulated himself on "the prospect of ultimate success," but, at the same time, declared that the circle of antiquarian readers would require to be extended before "it is wide enough to support a periodical of the low price of 1½d." With the new volume, the price was raised to 2d. Other changes took place in the printing and publishing of the journal. No. 11 and onward was printed by J. & W. Paterson, 52 Bristo Street, Edinburgh. [Was this the editor and a brother?] At the beginning of vol. ii., T. G. Stevenson's name (who, by the way, was a contributor to *S. N. & Q.*) disappears as a publisher. No. 30 bears the imprint: "Printed, for J. & W. Paterson, 489 Lawnmarket, by H. Paton, Adam Square," and No. 31, "Printed by H. Paton, Adam Square," and this continues to the end of vol. ii. (August, 1848), when the journal was brought to an end to make way for a monthly of almost similar name.

The *Scottish Journal* contained a large amount of interesting matter, and has still a value of its own. A copy of the two volumes, half morocco, uncut, gilt tops, was recently quoted at 27s. 6d. Its editor and projector was James Paterson, well known as the author of several antiquarian and historical works. He was the joint author of the literary portion of Kay's *Edinburgh Portraits*. Besides the volumes mentioned in *S. N. & Q.*, 1st Ser., v., 59, he wrote a *History of Musselburgh* and "Chronicles of the Canongate," which first saw the light in the *Scottish Journal*. Particulars of his early life may be obtained from his *Autobiography*, published in 1871. He died in 1876.

W. J. COUPER.

United Free Church Manse,
Kirkcud, Dolphinton.

A TAY BRIDGE RELIC.—One of the most remarkable depots of its kind is the North British running-shed at Cowlairs, Glasgow. Long lines of engines outside and inside the sheds here dumbfound the visitor, having names of "Jumbo," "Bull-pup," "Fort-William," "Ich Dien," &c. A relic of the awful catastrophe, which occurred at Christmas almost a quarter of a century ago, is here in safe custody, viz., "224," now christened "the Diver." This locomotive was brought to the Cowlairs shed after it was fished out of the Tay. It drew the ill-fated train across the bridge on the memorable tragic evening, and has since been rebuilt.

J. F. S. G.

THE DUKE OF FIFE'S PEERAGE.—One would like to know the authority for this recent statement in *M. A. P.* :—

The Duke of Fife, whose birthday falls this week, holds a record. He is the only man who has ever been known to change his rank while he ate his breakfast. After the marriage ceremony had been celebrated in the private chapel of Buckingham Palace, on the morning of July 27th, 1889, he led his Royal bride into the dining-room, where the wedding breakfast was laid, as an earl. When the meal was half over, the late Queen, in raising her glass to the toast of the young couple, conferred a dukedom upon him, and thus, as he ate, he passed through two ranks of the peerage—surely the quickest promotion ever recorded. The only example believed to approach this is the case of the present Prime Minister, who rose to speak in the House of Commons as Lord Robert Cecil, and sat down Viscount Cranbourne and heir to a marquise. During his speech the message conveying the tidings of his elder brother's death was brought into the House, and communicated to the young man, whose whole prospects in life were thus altered in the course of a speech.

PRE-HISTORIC PEEPS—A BOAT 3000 YEARS OLD.—Discoveries of great interest have been obtained as the result of excavations in the bed of the river Save, near Dolina, in Northern Bosnia. Four dwelling-houses, built on piles (three of which are well preserved, while one has been buried), have been laid bare, as well as the burying-place belonging to the settlement, containing a number of fine bronzes and urns. Numerous products of the potter's art, utensils of staghorn, weapons of bronze and iron, ornaments of gold, silver, bronze and amber, seeds and bones, compose the chief discoveries made so far. One of the most valuable discoveries is a boat five metres long, hollowed out of the trunk of an oak. This was found lying nine metres below the platform of a pile-dwelling, and must have lain there 3000 years. The work of digging out this unique object, which can be matched in no museum of Europe, took

six days, and was so successfully carried out that the boat was brought uninjured to the Saravejo Museum. The pile-dwellings of Dolina belong to two different periods, and were in existence during the bronze and iron ages throughout the first millennium before Christ. They were probably destroyed by a sudden inundation in the third century before Christ.

J. F. S. G.

"THE KING'S EVIL."—"Touching" for the King's Evil was the method of cure formerly very extensively availed of, Charles II. "touched" a hundred thousand patients. The physicians of the time believed in "the Royal Touch" for the Scotch *cruels*, derived from the French *ecrouelles*. Macaulay informs us that one of the King's surgeons ventilated his faith in the unction communicated at the Coronation. The cure he declared to be so numerous and rapid that they could not be attributed to any natural cause. King Charles once "touched" a scrofulous Quaker, and "made him a healthy man and a sound Churchman in a moment." There was, in the Book of Common Prayer, a special Office for use on such occasions, titled, "At the Healing." The Court Chaplain repeated the words, "They shall lay their hands on the sick, and they shall recover." When William III. came to the throne, he denounced the ordeal as "silly superstition." On one occasion, when he was induced to use the accustomed formula, he dismissed the diseased with "God give you better health and more sense." Queen Anne revived the practice to some extent. Dr. Johnson was "touched" by her in his youth; but when the Hanoverian dynasty came to the throne, "the Healing" was never more attempted. This, the Jacobites averred, was for the best of all reasons, because, being not the legitimate successors to the throne, the power remained with the Stuarts, and did not descend to usurpers. In the revived "Rambler," there appears a letter by the Hon. Mrs. Greville-Nugent, of Clonyn Castle, Co. Westmeath, wherein it is stated that there is an Irish lady who possesses "a shred of linen distained with the blood of King Henry IX., collected when his sacred Majesty was bled by his surgeon in Rome for his health. Threads of this linen have been used by the family to cure the Evil, countless persons having besought the cure." Trench, in his "Study of Words," informs us that "Conceits had once nothing conceited in them." An old Puritan divine, too, is said to have used the prayer continually—"Lord, give me a good conceit of myself." Irish belief is a "conceit" of this sort in "the most distressful country that ever yet was seen."

J. F. S. G.

Queries.

148. HOSPITALS IN SCOTLAND IN PRE-REFORMATION TIMES.—In Dr. Milne's notes on the surname "Copland," he incidentally speaks of St. Thomas's Hospital. Might I ask what were the institutions in Scotland which in pre-reformation times went under the name of Hospital (Sc. Spittal)?

Durris.

A. M.

149. SEESTU, A POPULAR NAME FOR PAISLEY.—In an obituary notice of that great artist, Sir Noel Paton, we are informed that he had an appointment as designer in a muslin warehouse in Paisley, and spent years at *Seestu*, that nursery of poets. I have heard Paisley spoken of as Cottonopolis. Is it the case that in *Seestu* it has another alias?

Craigiebuckler.

SYDNEY C. COUPER.

150. ABERDEEN PERIODICAL.—In 1892, the "Aberdeenshire Amateur Photographic Society Monthly Circular" appeared. Were there any more numbers?

B.

151. GEORGE GORDON, A GRETNA GREEN "PARSON."—Can any reader tell me about George Gordon, an old soldier, who succeeded Scott, the man who started Gretna Green marriages about 1750. *Harper's Weekly*, to which I am indebted for the statement, says:—"After Gordon's demise several persons in turn tried to fill his place, but met with but little success, until Joseph Paisley, an ex-smuggler, appointed himself 'rector' of Gretna Green, about 1789. He held office only a short time, when he died, and was succeeded by David Laing, who held the place for forty-five years." I have consulted P. O. Hutchinson's rambling *Chronicles of Gretna Green* (1844), but can find nothing about Gordon.

J. M. B.

152. DR. JOHN GORDON, GLASGOW, THE FRIEND OF SMOLLETT.—Dr. John Gordon was an apothecary in Glasgow, and Smollett was apprenticed to him. In the *Life of John Moore, M.D.*, it is stated that Smollett sketched him in the character of Potier in *Roderick Random*. In *Humphrey Clinker* Gordon is noticed thus:—

I was introduced to Dr. Gordon, a patriot of a truly noble spirit, who is the father of the times in that place, and was the promoter of the city work-house infirmary, and of the works of public utility. Had he lived in ancient Rome, he would have been honoured with a statue in a public place.

Mr. H. G. Graham, in his newly published *Scottish Men of Letters in the 18th Century*, tells this story about young Smollett:—

It was a winter morning, the streets were thick with snow, and Tobias and his fellow apprentices were engaged in a fight. Mr. Gordon, the little round chirurgeon, entered his shop and severely rebuked one of his assistants for neglecting his duties. The limp excuse was given that while

making up a prescription a fellow had hit him with a ball, and he set forth in pursuit of him. "A likely story!" commented his master. "I wonder how long I should stand here before it would enter the head of any mortal to fling a ball at me," and as the doctor loftily reared his paunchy little person, a well-directed snowball hit him full in the face. This came from Toby, who had heard the dialogue behind the door. In spite of all his pranks, he was a favourite, and years after Dr. Gordon, when he became a physician of city renown, proud of having had the great novelist as his pupil, would say, as he gave a rap to his snuff-box: "Gie me my ain bubbly-nosed callant wi' a stane in his pooch."

Dr. Gordon died in 1772. Is he the John Gordon, M.D., Glasgow, who was served heir to his brother, William, formerly a merchant in Glasgow, Dec. 14, 1762? Where did these Gordons come from?

J. M. B.

153. JOHN LUMSDEN OF ARDHUNCAR.—Can any reader inform me what estate or estates belonged to John Lumsden of Ardhuncar, "the turk of Towie?"

"STAND SURE."

154. THE "HORSEMAN WORD," WHAT IS IT?—Throughout the N. E. Counties of Scotland, and particularly in Aberdeenshire, there exists among farm servants a secret society called the "Horsemen." Their mysteries are as carefully guarded as the Freemasons, and only those who have the care and management of horses are eligible for members. Its presumed object is to impart useful and necessary instruction in the management of horses, and therefore it is said that only those who have been "throu' the cauf hoose" and received "the horseman word" are able properly to manage a horse. What the imparted instruction is I do not know, but I am told that a candidate for the "horseman word" must be over 16 and under 30. Moreover, their meetings are held by night, when they generally have a sort of circus performance with horses purloined for the occasion from their master's stables. Even though there is "extraordinary secrecy" in this matter, there is no reason why it should not be better known; and I should therefore be obliged to any reader who can give further information as to the origin and doings of this society.

"STAND SURE."

155. IS DE WET A SCOTSMAN?—An old shepherd, who formerly lived in the Vale of Alford, told me the other day that De Wet—who has proved himself a very intrepid and strategic General—is a Scotsman, and that he was born in Aberdeenshire. My informant told me, that as far as he knew, De Wet is a native of Banchory, and that his original name was Donald Watt. He spent his early life as a farm servant, and it is believed he played some part in the burning of the Alford Mills. At anyrate he left the country immediately after as an emigrant for South Africa. It seems he had never, when required, signed his name in full—but "D. Watt." Evolution has been in play, with the result that it is now De Wet!

When I heard this I caused inquiry to be made, and I have since seen two old farmers who tell the same story. Can any reader verify these statements or supply further information? "STAND SURE."

156. MINISTERS AS CHANGEKEEPERS OR PUBLICANS.—In that interesting book, *By Allan Water*, by Katherine Steuart, the following sentence occurs:—"His [changehouse or inn] was invariably conducted in the manner recommended by the General Assembly to poor ministers who as a means of livelihood added changekeeping to the preaching of the Gospel—that is to say, 'with decorum.'" I should be glad to have references to the Acts of Assembly meant, and any information as to the prevalence of the practice.

A.

157. MR. DENOTES A CLERGYMAN.—In *Records of Invercauld*, p. 37, Rev. Mr. Michie, commenting on a charter dated 1563, says—"The prefixed *Mr.* denotes that the donee was a clergyman." In *Cartularium S. Nicholai*, ii., 163, Rev. Dr. Cooper, annotating an entry of date 1587, says—"The title *Mr.* implies a clergyman." What authority is there for this statement, that every M.A. prior to 1563 or 1587 was a clergyman? If this statement be correct, what was the precise ecclesiastical rank conferred by the M.A. degree, and at what date did the M.A. degree cease to make the graduate a clergyman? "Magister Georgius Gordoun, constabularius de Baidyenoeh," was a witness of a charter dated 16th April, 1540: does the prefixed *Mr.* denote or imply that he was a clergyman?

Boharm.

S. R.

158. SIR WILLIAM GORDON, DIPLOMAT.—I am anxious to get information about the origin of Sir William Gordon, a diplomatist, who died in 1798. Gordon was at various times our Minister at Brussels, Denmark, in the Austrian Low Countries, and, according to the *Scots Mag.* (1796), at Naples. He represented us at the Diet of Ratisbon in 1764 (see his letters to Secretary Phelps, *Stowe MSS.* in the British Museum, 258, f. 188; 259, f. 54; 260, f. 170; 240 and 261, f. 78, 100). In July, 1781, he was made Comptroller of the Green Cloth Board (*Gent.'s Mag.*). He was M.P. for Portsmouth in 1786. On May 10, 1786, Daniel Pulteney writes to the Duke of Rutland concerning the Canal Bill, of which the Leicester Bill had the night before been lost by 9 votes, "through the exertions of Lord Rawdon and Sir William Gordon." Wraxall, who knew Gordon well, says that he was sent (about 1787?) to Paris in order to "compose Spain." On Sept. 9, 1775, Sir William had the misfortune to blind Prince d'Areberg, eldest son of the Duc d'Areberg, during a hunting expedition. According to Mr. A. Frazer, writing from L'hooque, near Ypres, Oct. 17, 1775 (see Mrs. Atholl Forbes's *Curiosities of a Scots Charter Chest*):—

Sir William fired, as he thought, at some partridges, but lodged the whole fire in the Prince's face. At first he only complained of want of sight in his left

eye, but now these past 10 days he is totally blind. Mr. Adair is with him, and has been for about that time, and gives some hopes, but faint ones, of the possibility of recovering the sight of one. This young man was exceedingly promising, and adored by the people of this country, but now all their hopes from his abilities are blasted, and Sir William Gordon is inconsolable. He has, it is said, asked to be recalled from that Court.

George Selwyn, writing to Lord Carlisle in 1776 (Carlisle Papers in the *Historical MSS. Commission*), says:—

I suppose you have heard of the accident which happened to the Duke of Areberg's son. Poor Sir W. Gordon is quite distracted about it, although it is manifest that the Duke of Areberg himself would have shot his son, and perhaps killed him, if Gordon had not fired, which they say has mangled the face of the poor young man in a most horrible manner. He was reckoned also very handsome. Whether he will be entirely deprived of his sight or not is not decided.

Selwyn dined with Gordon at White's on May 31, 1781 (see *Carlisle Papers*). I may note that the Duc d'Areberg and Princes August and Pierre were invited to the Duchess of Richmond's famous Waterloo Ball at Brussels in 1815 (*Lady de Ros's Memoirs*). One of these princes was afterwards killed at Vienna by his horse falling on him. The other was banished for fighting a duel in which he killed his antagonist. Their sister was burned to death in a fire in the house of the Prince of Schweitzenberg in Paris (*Lennox Memoirs*). Gordon was invested with the Order of the Bath on October 27, 1775, at which time he was Minister Polepotentiary to the Austrian Low Countries (*Home Office Papers*). On January 21, 1775, there is a warrant to Henry, Earl of Darlington, Master of the Jewel Office, for a collar of gold to Gordon: on January 30, a warrant to the Earl of Ashburnham for two stars: and on February 1 a dispensation with his observative of the rites of bathing, etc. (*Home Office Papers*, Miscellaneous Warrants and Letters from the Departments of the Secretaries of State, 1389, pp. 328 and 330). Gordon was married on July 6, 1776, at Hugo Meynell's house in Hill Street, London, by the Rev. Jerome de Salis, rector of St. Antholins, to Mary Alsop, daughter of Thomas Alsop of Loughborough, and widow of Samuel Philips of Gerendon Hall, Leicester, whose second wife she had been. Her pedigree is given in *Burke's Commoners*, iv., 97-9. Philips had died, aged 64, on March 16, 1774. She died at Little Chelsea on August 5, 1796, and the £7000 a year which she brought Gordon went to Thomas March of More Cretchell. March took the additional name of Philips in 1779. Sir William Gordon died in Curzon Street, Mayfair, on January 26, 1798, aged 72 (*Appeal Register*).

J. M. BULLOCH.

159. REV. HUGH KNOX, D.D., OF SANTA CRUZ.—In 1773, the degree of D.D. was conferred by Marischal College on "Hugh Knox, Presbyterian

minister," in Santa Cruz, West Indies. Brief accounts of the life of Dr. Knox, who was a divine of eminence and a theological author, are to be found in several American Dictionaries of Biography, but no reference is made to his parentage. He was, however, a Scotsman, a graduate of Glasgow University, and a Moravian, which last facts make it not improbable that he was a native of Ayrshire. Information as to his place of birth and parentage is desired on behalf of his descendant, Mr. Charles Sigourney Knox, of Troy, U.S.A. Unfortunately, I have mislaid a letter received from Mr. Knox, containing many facts of general interest as to the Doctor's career, particularly his connection with members of the families of Tower and Boyd, and the American statesman, Alexander Hamilton, who is now best remembered in this country as having been killed in a duel by Aaron Burr. Several of the Aberdeen Towers were planters and merchants in Santa Cruz, which in these days was indifferently written St. Croix; the Boyds, I suppose, to be of the same branch of the Kilmarnock family as that represented by Mr. William Boyd of Peterhead. Mr. C. S. Knox is unaware whether Dr. Knox was connected by blood or marriage with these families, but the friendship was very close. Can any reader throw light on the connection, which probably explains why the divine received his Doctor's degree from Aberdeen? Peter John Knox, a son of Dr. Hugh Knox, was an Arts student at Marischal in the class of 1777-81, but did not graduate.

J. F. GEORGE.

Answers.

341. STORY OF THE DEIL OF BALDARROCH (1st S., III., 78, 96, 107).—The Boodie Brae in Lonmay. It lay between the farms of Coralhill and Middletown, on the Lonmay estate. The farmer of Middletown was familiarly known as "Boodie." It was believed to be haunted by fairies and unchristened bairns which had come to an untimely end. At night, "lichts" were seen on it, and bairns' cries were frequently heard, but all are gone now.

JOHN MILNE.

382. STORMS (1st S., V., 79, 95).—It is sometimes asserted that the nights are freer of cloud about full moon than at any other time, and also that there is more rain about new moon than at full moon. It would be difficult to prove that these notions are erroneous, but if the report of the state of the weather regarding temperature, rainfall, wind, &c., be submitted to any person for a hundred years back, without telling him the age of the moon at the commencement, it will puzzle him to find it out for himself from the report.

JOHN MILNE.

75. THE SURNAME COPLAND (2nd S., III., 107).—Dr. John Milne says Gaelic has made me angry, "because it gives a reasonable Scotch origin for the name Copland or Coupland." Your readers will find

it difficult to discover excuse or justification for that unwarrantable statement. I did feel disappointed when I found so distinguished a pundit as Dr. Milne gravely putting forward the marvellous example of philological cobbling which appeared in your issue of October last, but my complaint was not against the use, but was against the misuse of Gaelic. As he has asked who vouches for the author of "Irish Pedigrees," John O'Hart, I have pleasure in giving him the names of Sir J. Bernard Burke, Ulster King of Arms; the late Professor John Stuart Blackie, of the University of Edinburgh; and the late Sir William Geddes, Principal of the University of Aberdeen; and if these do not suffice to satisfy Dr. Milne's craving for authorities, I will give him a few more. Meanwhile, the statement made by O'Hart that among the chief Anglo-Norman and English settlers in Down and Antrim, under John de Courcy, were Copelands, is rather a hard historical nut to crack for one who has not been able as yet to adduce a Scotch Coupland until 300 years after De Courcy's conquering expedition. I have difficulty in believing that the Copland Islands, for example, lying off the coast of County Down, derived their distinguishing name from an abundance of heifer land, or from Colpy (Culsalmond), or from Dr. Milne's farm of Colp near Turriff. I can gather from Dr. Milne's reference to M. A. Lower's "English Surnames" that he has not derived much comfort from that source, as he admits that Lower suggests an English origin for the name Coupland, but Dr. Milne, like a true philosopher, takes refuge in the reflection that "very likely there were English Couplands as well as Scotch," and he sinks farther into the mire by his admission that "in Scotland, surnames did not come into use so early as in England." I ask him to consider the possibilities which might arise from that admission, and the fact that he has not adduced a single Scotch Coupland until the fifteenth century; for, cruel as it may seem, I must take from him William de Coupeland of 1298, and John of Coupeland, sheriff of Roxburgh in 1347, who were both English Coplands. Did Dr. Milne not know that the said sheriff was the Sir John Copland who took David II. prisoner, 17th October, 1346, and for that service was made Governor of Roxburgh Castle and Sheriff of the county? If he was aware of that fact, his selection of the sheriff to head his list of Scotch Couplands was misleading and, I may say, inexcusable. Returning to Dr. Milne's funny Gaelic evolution of October last, Colpach, Colpa, Colpy and Colp, I find that my late friend, James Macdonald of Huntly, who was a recognised authority on Gaelic, does not agree with the Doctor in his derivation of the name Colpy. In "Place Names of West Aberdeenshire," Mr. Macdonald states: "Colpy (Culsalmond).—The derivation of this name is very doubtful. *Colpach* means a heifer, bullock, colt. If Colpy is derived from this word, the name must have lost its prefix, whatever that may have been, and there is no reference old enough to show whether it has done so or not. . . . Colpy may, however, represent a personal name. In the parish of Turriff are several farms bearing the name of Colp,

formerly Colpie and Colpe, and in Co. Meath is the parish of Colp, named after Colpa [the swordsman], one of the legendary heroes of the Milesian colony. Colban is one of the Mormaers of Buchan, mentioned in the Book of Deer, and from him, or some one of the same name, may have come this place-name. I incline to think this second suggestion is the more probable." So that Mr. Macdonald, in place of adopting the confident assertion of Dr. Milne that Colpy is derived from Colpach, after deliberation prefers the suggestion that Colpy was derived from a personal name, and not from the Gaelic of heifer, bullock, or colt. While I am constrained to admire the industry and perseverance evidenced by Dr. Milne in ransacking the documents illustrating the "History of Scotland," and the other works enumerated in the extensive catalogue he has furnished, and which, he says, are all in the Aberdeen Public Library, I cannot say I am grateful for his exertions, seeing his purpose evidently was to smother me under a crowd of Scotch Couplands. That he has been no more successful in that than your stage manager of a provincial theatre generally is in representing the troops of the opposing armies at the Battle of Bosworth Field, is not from any want of energy on his part, but must be attributed to lack of material. How often have the Couplands of Udaucht, for example, been marched across the stage from 1478 till 1607, when they, mercifully for me, died out. I have had the curiosity to look at the lists of graduates at the two local universities, as these are referred to by Dr. Milne, and I find that from 1600 to 1860 King's College list contains 7 Coplands in 260 years, and Marischal College list, from 1605 to 1863, contains 21 Coplands in 258 years, and that these Coplands were gathered, not only from this country, but also came from foreign parts—3, for example, coming from Jamaica. Moreover, in the Marischal College aggregate of 21 there are several family groups of three brothers of the same family that have to be taken into account. I find further that the Burgess Roll of Banff, from 1549 to 1892, contains only one Copland, namely, Patrick Copland, sheriff-substitute. That in the Registers of the Merchant and Trade and Honorary Burgesses of Old Aberdeen, extending from 1605 to 1889, the name Copland does not occur at all. Neither does it occur among the names of the inhabitants within the Spittell in 1636, nor in the "List of the Polable Persons within the Towne of Old Aberdeen" in 1696, nor among the Possessors and Occupiers whose names are given in the Valuation Roll of Old Aberdeen, 1796. Of what value, then, in a question as to the origin of the surname Copland, is Dr. Milne's reference to the "Aberdeen Directories," of the 19th century, and his statement "that Copland or Coupland is a Scotch name, specially connected with Aberdeen."

A. COPLAND.

Absolute certainty as to the derivation of this surname is, in my opinion, not attainable. The evidence that it first was borne by residents in England is conclusive, and, that it spread from there

to Ireland and Scotland, cannot successfully be disputed. The name Copland or Coupland is probably made up from the word *cop* [kop (Dutch), hence *kopje*], the head, the top of any thing; any thing rising to a head, as *cop-castle*, a small castle or house on a hill, and the word *land*, a word common in the Teutonic dialects, the meaning of which is obvious. M. A. Lower, quoted by Dr. Milne, suggests that the surname is of English origin, and, indeed, the Doctor admits that, as he says: "we may therefore be content with *cop* as the origin of Coupland as well as of Copland in England." But, as might be expected, from his Gaelic discovery, he adds: "though this would not apply to the Scotch Coupland, Gaelic having been the language spoken in Scotland for a thousand, perhaps several thousand years." It should not, however, be forgotten that it is generally supposed the Scots came from Ireland, that surnames were in use in Ireland prior to the Norman Conquest, and that there is no record of Coplands in Ireland until they went there with De Courcy. The word Copland is given in Wright's "Dictionary of Obsolete and Provincial English" as meaning "a piece of land which terminates in an acute angle." Dr. Johnson and other lexicographers give the word the same meaning. H. A. Long, however, in his book, "Personal and Family Names," gives "Copeland, a quay; fair where merchants deposit wares," and instances "Copenhagen, merchant's haven"; and C. Blackie, in his "Etymological Geography," goes on the same tack with the "Copeland Islands, on the Irish coast (the islands of merchandise), probably used as a storehouse by the Danish invaders." Great is the length to which the imaginative philologist will carry the license of conjecture. Who would have thought that the plundering Danes were also chapmen, and kept their mercantile stores on the Copland Islands? My friend, Mr. Peter Copland, may be thankful that he knows with certainty the meaning of his Christian name. Absolute assurance of the meaning of our surname I cannot pretend to give him, embarrassed, as I am, by so many suppositions. I may, however, ask him to favourably consider the following quotation from Camden's "Brittania," translated into English by Edmund Gibson of Queen's College, Oxford, and published in 1695 (Camden died in 1623):—"South part of this county (Cumberland) is called *Copeland* and *Coupland*, because it rears up its head with sharp mountains call'd by the Britains *Kopa* or (as others will have it) Copeland, as if one should say *Copperland* from the rich veins of *Copper*." The italics are not mine. In the old map of Cumberland, 1695, by Robert Morden, a considerable extent of country is delineated as belonging to the Lords of Copeland, with a large area marked "Copeland Forest." This territory of Copeland is represented as situated between "Duden and Darwent," and the whole Land of Coupland, Camden states, was given by William the Conqueror to Ranulphus de Meschius, so that, in this case at all events, the name would be English, and not Scotch.

A. COPLAND.

135. DELGATY CASTLE [not Dalgety] (2nd S., III., 78, 94, 110).—A note, dated 1888, found since last month, says that on the roof of the bedroom, between the joists, there are painted centaurs, mermen and elephants in a floriated style; also the Hay shield, with supporters carrying yokes, and the motto, "Sub jugum." Between the two small shields above and the one below, there is a mullein with five points for a difference from the Erroll shield. At the sides are the letters A. H. There is also another shield, with halves of the Hay and the Forbes shields impaled on it, and one supporter from each of the two. The motto is the Forbes "Grace me guide." At the side are the letters B. F. In another place are the letters A. H. and B. F. combined in a monogram. Alexander Hay of Delgaty had, for his second wife, Barbara Forbes, sister of Lord Forbes, and relic of Robert Allardes of the same. His previous wife was Elizabeth, daughter of Robert Keith, commendator of the Abbey of Deer.

JOHN MILNE.

140. COOKING FOOD WITH HEATED STONES (2nd S., III., 111).—There are more things in earth alone than are dreamed of in "Clansman's" philology, for since sending my query I have discovered that Sir Arthur Mitchell, in his valuable book, "The Past in the Present," published in 1880, says, at page 121: "The Scotch commonly heated a fluid by the simple process of placing a hot stone in the vessel which contained the fluid, and which could not itself be safely subjected to the direct action of the fire. Now it happens that this practice is still followed in some remote parts of Scotland, and especially in the remote islands. I possess more than one stone which I found so employed in Shetland." Dr. Robert Munro, the well-known antiquary, lecturing last year in Edinburgh, affirmed that cooking food with heated stones was still practised in some parts of Scotland. A friend has just informed me that the custom of boiling water by dropping heated stones into the liquid is still practised in the Hebrides. I should like if any of your readers could mention where else in Scotland this curious custom is or has lately been in use.

CUTTLE.

143. COLONEL ALEXANDER GORDON IN THE CRIMEA (2nd S., III., 106).—Kingleake, in all probability, refers to the second son of the 4th Earl of Aberdeen. Colonel Gordon, as he then was, acted as assistant Adjutant-General in the Crimean War, rose ultimately to the rank of Lieutenant-General, became M.P. for East Aberdeenshire in 1875, and wrote his father's life in 1893. The unpopularity of Lord Aberdeen's Crimean War policy may have rendered his son peculiarly liable to the journalistic attacks referred to by Kingleake.

W. S.

144. OLIVER OF DINLABYRE, CO. ROXBURGH (2nd S., III., 106).—The name is Dinlabyre (not "Dunleybyre"). It is an estate in the parish of Castleton, on the banks of the Liddel. I cannot supply the information wanted by "H. A. P.," but

would suggest a reference to Jaffrey's "History and Antiquities of Roxburghshire," London: Whittaker, 1857-64, in 4 vols. John Oliver, as "H. A. P.," states, became proprietor of Dinlabyre in 1718. His son, William, I think, succeeded him, lived to a very advanced age, and was sheriff of Roxburghshire before and after 1788. He married a sister of Rutherford of Edgerston in the same county, by whom he had a son, William, born at Dinlabyre in 1781, who succeeded his father as sheriff, and held office for the long period of 61 years. On the demise of his uncle, William (the younger) inherited the estate of Edgerston, and assumed the name of Oliver-Rutherford. His death took place in 1879.

W.

145. CHAPLAIN GORDON OF VERDUN (2nd S., III., 106).—Browne ("History of the Highlands," vol. iv.) mentions a William Gordon, who was chaplain to the Gordon Highlanders in 1794. He may possibly be the "Chaplain Gordon" of the query; but I cannot explain how, on the supposition of his being the same person, he came to be in Verdun in 1812.

W.

146. INSCRIPTION (2nd S., III., 106).—"Stand Sure," I presume, correctly quotes the inscription on the Leith-Hay mausoleum stone. If so, that inscription does not correspond with the one at Leslie Castle. Smith ("History of Aberdeenshire," II., 895) gives as the words on the Leslie stone, "Hæc corp. sydera mentem," and affirms the date to be 1663. In the same volume (p. 1159), he refers to another stone, bearing the words, "hæc | corpus | sydera | mentem | 1666," found over the gateway leading to the castle of Pitsligo. The inscription seems to have been somewhat common, and has no necessarily sepulchral applicability. The two stones mentioned in the query are probably quite distinct.

W. S.

147. OLD BALLAD (2nd S., III., 107).—The ballad referred to is a variation of "The Highland Laddie," of which numerous different versions may be met with. Probably the best known of these is by Burns. Allan Ramsay has another. In Burns' "Common Place Book," mention is made of several different songs bearing the name of "The Highland Laddie," and quoted in full in Johnson's "Musical Museum." None of these, however, seems to be quite the same as the version given in the query. Burns characterises one of them as "somewhat licentious," but quotes enough to show that both in language and sentiment it differs entirely from the words given in *S. N. & Q.* Your correspondent's version is evidently a local variety. Perhaps one ought to call it a parody of the popular song known as "The Highland Laddie." I cannot say where the rest of the ballad may be found, but suspect that "Stand Sure" is not quoting quite correctly. Evidently the third line of the second stanza means the reverse of what is said. We have heard of a "not" being dropped out of one of the Commandments, to the confusion of parsons, including, possibly, him of "Clatt" (whose misfortune, in the ballad, whether

merited or not, touches the fundamental chords of sympathy in human nature). But it does surprise one to hear that the highland laddie, "a valiant son of Mars," after putting the parson to the blush, should yet be shamed and confounded through omission of a necessary negative. **CAMBUS.**

255. **PARCOCK** (2nd S., III., 93).—Mention of this estate is found in many old documents. In the Poll-Book of Aberdeenshire, 1696, Parcock is stated to belong to the heirs of the deceased Colonel James Fullerton of Dudwick, and the farms comprehended in the estate are mentioned, with their valued rent and tenants. In 1753, sasine of Parcock was given to James Ligertwood of Skelmuir, merchant in Aberdeen, conveying the manor place and the four ploughs of Windfold, Stodfold with the pendicle of Humblecairn, Stonekiln (Stonkhill in the Poll-Book), and Howfold, with the croft of Craighead, which are given in the O. S. maps. Various forms of the name are found, from which it is clear that the etymology given last month was right. Howfold is an exact translation of the Gaelic name. The manor house was probably a quarter of a mile west of North Howe, where, on demolishing some old buildings in 1861, a stone with the date 1731 was found, with other indications of a house of some importance. For further information regarding Parcock, see *Aberdeen Journal* of January 11.

JOHN MILNE.

Literature.

Highland Superstitions, connected with the Druids, Fairies, Witchcraft, Second-sight, Hallowe'en, Sacred Wells and Lochs, with several curious instances of Highland Customs and Beliefs. By the Rev. ALEX. MACGREGOR, M.A. Stirling: Eneas Mackay, 1901. [64 pp., 8vo.] Price 2/- nett.

THE author of this work brought happily a disciplined mind to it, and we have, in consequence, a reliable statement of the case. He has made the subject one of careful study, and has to be credited with the laudable endeavour to tabulate the "frets" before some of them at least are beyond recall, for by and by they will merely be matters of history.

The Life of Flora Macdonald. By the Rev. ALEX. MACGREGOR, M.A. Stirling: Eneas Mackay, 1901. [20+152 pp.] Price 2/6 nett.

THERE is no more picturesque episode in the pathetic career of Prince Charles Edward Stewart than that in which Flora Macdonald played such a conspicuous and helpful part. The surprising thing is that the author has been enabled to piece together such a multitude of facts concerning the life and history of the young and daring heroine. There is not a hitch in the biography—everything is circumstantial, if not prolix—and will constitute the standard work on the subject for all time, and will continue to interest successive generations. The author, Rev. Mr. Macgregor, was an

industrious and fertile writer, and is himself biographed in the early portion of the work by Alexander Mackenzie, F. S. A. Scot. We regret to note that the volume lacks an index.

Scottish Cathedrals and Abbeys, their History and Associations. By [Mrs.] M. E. LEICESTER ADDIS. London: Elliot Stock. Stirling: Eneas Mackay, 1901. [177 pp., medium 8vo.] Price 8/6 nett.

THIS volume comes a long way towards filling a recognised gap in Scottish history, that of our cathedrals and abbeys of which we are proud. The architect has done his part pretty exhaustively in the way of graphic delineation, but the historian has till now been in default in giving anything like a collective account of our ecclesiastical treasures. Here, ten of them are sympathetically treated, viz., Iona, Glasgow, Brechin, St. Machar, Dunblane, Dunkeld, St. Giles, St. Magnus, with the abbeys of Dunfermline and Paisley. The authoress does not claim to be a specialist, but she writes in a bright and interesting manner, and we make no doubt the volume will be a popular one. The numerous beautiful illustrations give an added importance to the subject. It is to be hoped that the anticipated success of the present issue may induce Mrs. Addis to complete her task by the inclusion of the remainder of the ecclesiastical subjects, Elgin, Melrose, Dryburgh, &c. An index to the present work would have been a distinct advantage. The volume is tastefully produced.

Scots Books of the Month.

Dod's Peerage, Baronetage, and Knightage of Great Britain and Ireland for 1902. 12mo. 10s. 6d. Low.

Fleming, J. S. Ancient Castles and Mansions of Stirling Nobility described and illustrated. Pen-and-Ink Drawings by Author. 4to. 21s. net.

A. Gardner.

Graham, H. G. Scottish Men of Letters in the 18th Century. Royal 8vo. 18s. Black.

Monroe, P. Source Book of the History of Education for the Greek and Roman Period. Ex. Cr. 8vo. 10s. net. Macmillan.

NOTICE TO CORRESPONDENTS.

Correspondents will greatly oblige by sending us their full name and address (not necessarily for publication) along with their contributions.

All communications should be accompanied by an identifying name and address. As publication day is the 25th of each month, copy should be in a few days earlier. **ED.**

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ABERDEEN, MARCH, 1902.

A JACOBITE LAIRD AND HIS DESIRE FOR PARDON.

JAMES GORDON of Clashtirum, Banffshire, was a Jacobite who is described (in the *List of Rebels* published by the Scottish History Society) as having been a captain in the army of 1745, and "very active in recruiting for the rebels." It was apparently on the basis of this official statement that he was exempted from the King's General Pardon. He immediately began to petition for his pardon. Mr. Murray Rose has sent me the following copies of the petitions from the Record Office, while I have discovered for myself the petition to the King. (Add. MS., British Museum, 32,716, p. 361.) This petition to the King is almost identical with the one to

the Earl of Findlater, with the exception of the words introduced in brackets, thus [] After reciting his case, Clashtirum assures the King:—

That your Majestie's most humble petitioner, perceiving himself to be excepted from your Majestie's most gracious indemnity, did, in November, 1747, send a petition to the Earl of Findlater, High Sheriff of Banffshire [see below], entreating that his Lordship might think of some proper method of procuring the state of your petitioner's real penitence to be laid before your Majesty, and that he understands the said Earl did transmit that petition to his Grace the Duke of Newcastle: That it is true that your Majestie's most humble petitioner, under his deep sense of his great demerit, could not be eased of his own mind without taking the above-mentioned early opportunity of surrendering himself and expressing his sorrow.

That your petitioner has ever since lived in the most retired manner, without uttering any expression or doing any action that could tend in the least to promote sedition.

May it therefore please your most excellent Majesty to extend your Royal mercy to your most humble petitioner, granting him either a pardon or a *nole prosequi* as to your Majesty, in your great goodness and wisdom, shall seem meet, and your most humble and penitent petitioner does most faithfully, upon the word of honour of a gentleman, promise that during the whole course of his life he will speak and act with the highest gratitude to your Majesty, and never will, directly or indirectly, be in any ways accessory to the molesting of your Majesty's Government or that of your royal posterity.

And your petitioner, as in duty bound, shall ever pray,
JAMES GORDON.

The petition sent to the Earl of Findlater, November, 1747, will be found in the Domestic State Papers at the Record Office (George II., Bundle 103, No. 26), and has been copied by Mr. Murray Rose thus:—

To the Right Honourable the Earl of Findlater and Seafield, sheriff of the county of Banff.

The Petition of James Gordon of Glastirum

Humbly sheweth—That your Petitioner has a very small estate in the said county about fifty pounds st. of yearly rent, burdened with considerable debts, and having been educated in the Roman Catholic religion, and being young and without experience, was unfortunately persuaded and seduced to enter into the late

most unnatural [and unprovoked] rebellion, but that his conduct therein was attended with no aggravating circumstances, For your Petitioner never bore any commission, nor levied men, nor touched public money, nor was at the battle of Preston or the battle of Falkirk, nor did he any [manner of] hurt or prejudice to any of His Majesty's faithful subjects, but on the contrary constantly refused to submit or to obey any commands of that sort, and he begs leave further to assure your lordship that before the end of the rebellion he became deeply sensible not only of the temerity of such an undertaking but of the crime of joining with those who involved their native country in confusion and misery by attempting to overthrow a most mild Government, established by law, under which he had so happily lived, which impression has never left him. That in the summer, 1746, he [took the first opportunity of surrendering] surrendered himself in terms of his Royal Highness the Duke of Cumberland's orders to the commanding officer at Fochabers, as your lordship will see by the protection thereupon granted a true copy thereof is herewith transmitted, and that ever since that time he has lived in a most retired, quiet and inoffensive manner, without uttering any expression or doing any action that could in the least tend to promote sedition, his great desire being to spend all the remainder of his life as a peaceable and dutiful subject to His Majesty King George, although he has the great misfortune of being excepted from His Majesty's really most gracious indemnity, as he has ground to believe that your lordship has been informed of these particulars by persons of unquestionable veracity and zealous attachment to His Majesty's Government, and as he knows that in the strictest enquiry you will find them to be true.

May it therefore please your lordship to lay his case before his Majesty, or before any of the Secretaries of State, that they may in such manner as to them shall seem meet humbly apply for his Majesty's gracious pardon and mercy, And if your Petitioner is so happy as to obtain it, notwithstanding his acknowledged demerits, he does most faithfully, upon the word of honour of a gentleman, promise that during the whole course of his life he will speak and act with the highest gratitude to his Majesty, and never will, directly or indirectly, be in any way accessory to the molesting of his Government, or that of his royal posterity, and believes that, if it is required, he can, to the extent of the free part of his small fortune, find security for his good behaviour.

And your Petitioner shall ever pray.

JAMES GORDON.

These further transcripts, made by Mr. Rose from the Domestic State Papers, George II., Bundle 103, No. 26, are of interest—

These are to certify that the bearer hereof, James Gordon, living in Glastirim, in the parish of Ruthven and shire of Banff, did come into me and surrender his arms, acknowledging that he had been in the late

unnatural and wicked rebellion, and signed an obligation to appear himself and do everything that in him lies to be forthcoming for others as soon as his Majesty's royal pleasure with respect to them is known.
ROB. BAYLY.

My Lord,—I hope the distressed condition in which I and my poor family are involved at present will plead my excuse for presuming to transmit the enclosed petition from my unfortunate husband, which contains his real sentiments. If in compassion, not only to him, but likewise to me and my young children, your lordship will be so good as to represent his case, it will be most highly generous and obliging, and I assure your lordship that if my husband shall be so happy as to obtain mercy, both he and I shall, as in duty bound, constantly return the highest and most sincere gratitude to his Majesty, and earnestly pray for his happiness and prosperity.—I am, with sincere respect, your lordship's most faithful, humble servant,

MARY HAY.

Glastirim, 25th November, 1747.

P.S.—I have sent the protection granted to my husband by the officer that you may see the copy transmitted with the petition is a true one, but I must beg you may return it, because I cannot be ease without having it in my custody.

My Lord,—This day the enclosed letter and petition came to my hand, which I think it is my duty to transmit to your Grace, and to beg you will be so good as to lay them before his Majesty. I have ground to believe that the facts therein set forth are in general true, and as the gentleman is naturally of a quiet disposition, I really think he is as fit an object of his Majesty's mercy as any of those that are excepted by name in the Act of Indemnity. I am making as much haste as the confusion of my private affairs can possibly allow to set out for London, where I hope soon to have the honour of waiting on your Grace, and am, with the most sincere esteem and respect, your Grace's most faithful and obedient servant,
FINDLATER AND SEAFIELD.

Cullen House, 28th November, 1747.

The spirit of revolt had run in the Clashtirum family—who were cadets of the Letterfourie Gordons, the descendants of the 2nd Earl of Huntly—since Covenanting times, as the following facts show :—

1647.—Thomas Gordon of Clashtirum, the brother of James of Letterfourie (who figures frequently in Spalding) was captured by the parliamentary army in 1647 (*Earls of Sutherland*).

1647, June 2.—John Gordon, son of Thomas of Clashtirum, was ordered by the Presbytery of Rathen to appear before the Commission of the Kirk at Edinburgh (*Cramond's Church of Rathen*).

1656, July 23.—William Gordon in Clashtirum was excommunicated for popery (*Cramond's Church of Ordsquhi*).

1659, June 1.—Patrick and Alexander Gordon in Clasthirum were excommunicated for popery (Cramond's *Church of Ordiquhil*).

1659, June 26.—It was explained to the Presbytery of Fordyce that Thomas Gordon of Clasthirum, who had been excommunicated, had had his servants warned by the minister of Rathen. The minister said that he had gone by the Act of Parliament "in tymeouslie premonising and inhibiting the servants to engage in the service of excommunicant papists" (Cramond's *Church of Ordiquhil*).

1664, October 21.—Patrick Gordon of Clasthirum was a recusant. His wife was Margaret Seaton (Cramond's *Church of Ordiquhil*).

1704.—George Gordon of Clasthirum, living in Kinminity, is described as a Papist. He was apparently alive in 1720 (Cramond's *Church of Rathen*). He seems to have been the second son of Patrick Gordon of Clasthirum, for, described as such, he got sasine in 1696 (*Banff Sasine Register*).

James Gordon (1664-1746), the son of Patrick, and apparently the brother of this George, was an eminent prelate in the Scots Catholic Church. The *Dictionary of National Biography* says he was sent to the Scots College at Paris in 1680, and after being ordained, returned to Scotland in 1692. In 1697, he appears in the list of papists reported by the Presbytery of Fordyce, and in 1700, he is said to have celebrated the mass frequently to Catholic families (Cramond's *Church of Ordiquhil*). In 1701, Alexander Anderson confessed to the Presbytery that he was married at Gordon Castle by James Gordon, priest, son to Clasthirum, "who is now removed to France" (Cramond's *Church of Grange*). The *Dictionary of National Biography* says that he "officiated as missionary priest in his native district till 1702, when he was sent to assist William Leslie, who had long been agent to the Scotch Mission in its intercourse with the Holy See. While there he was elected coadjutor, *cum futura successione* to Bishop Thomas Joseph Nicholson. Owing to the severity of the persecution of Catholics in Scotland, extraordinary pains were taken to keep Gordon's appointment and consecration secret. By direction of Clement XI., he was consecrated at Montefiascone, with all secrecy, by Cardinal Barberigo, on 11th April, 1706, for the See of Nicopolis *in partibus*. He returned to Scotland in the autumn of that year, and in October, 1718, succeeded Bishop Nicholson as vicar-apostolic of Scotland. In 1727, Benedict XIII. divided Scotland into two districts or vicariates—the lowland and the highland. Gordon became, in February, 1730-1, the first vicar-apostolic of the lowland district, and continued in that office till his death, which took place on

1st March (N. S.), 1745-6, at Thornhill, near Drummond Castle, the seat of Mrs. Mary Drummond, a Catholic lady."

J. M. BULLOCH.

THE TYRIES OF DRUMKILBO.—In the December number of *S. N. & Q.*, there appeared a much appreciated article by J. F. George, on "James Tyrie, the Jesuit, and his Kin." I should like to add a small bit of information regarding Thomas, who, I doubt not, is the same as mentioned in Spalding's "Memorials of the Troubles," and as being with Montrose at Aberdeen in 1644. During some researches last year into the history of horse-racing in Perth, I came across the name of Thomas Tyrie as merely winner of the race held at Perth. The first mention of public horse-racing in Perth occurs in 1613. The Town Council records of that year note Silver Bells being run for and won. The race of 1631 was for a silver cup. The contest took place over the *Sauch* Inch at Perth on Palm Sunday of that year, and was won by Kildair, a horse belonging to Thomas Tyrie of Drumkilbo. The cup is supposed to have remained in the possession of the Tyrie family. Possibly the family took it away with them when they removed to Dunningdeer. Any information regarding the old Perth Cup would be gratefully received by the subscriber. Enquiry of the present proprietor of Drumkilbo failed to elicit any trace of the old racing trophy; and a try at the Perth record rooms ended in a like result. The old racing trophy of Lanark disappeared from 1661 to 1852. What if the old Perth racing trophy should be found in Aberdeenshire? It would be a most welcome find if such a thing occurred. The assumption that the old Perth trophy became one of the Tyrie heirlooms arises through the fact that at the next race in Perth the prize was a piece of plate, value £40. So far as known, the Thomas (or Sir Thomas) Tyrie of Drumkilbo of 1631, was the last Tyrie of Drumkilbo. The estate then went into possession of Lord Nairne, who later suffered so much for the Jacobite cause, and who was the husband of Caroline Oliphant of Scottish song. Drumkilbo afterwards formed part of the Wharncliffe estates in Perthshire and Forfarshire, and is now in the possession of Mr. Edward Cox, a gentleman of antiquarian tastes and sympathies.

Perth.

PETER BAXTER.

NOTABLE MEN AND WOMEN OF
BERWICKSHIRE.

(Continued from Vol. III., and S., page 119.)

325. WEATHERHEAD, GEORGE HUME, M.D.: Medical Writer. Born in Berwickshire in 1789 or 1790, and graduated M.D. at Edinburgh in 1816, he was admitted licentiate of the College of Physicians in 1820, and died near Bromley, Kent, in 1853. Weatherhead was author of (1) "An Essay on the Diagnosis between Erysipelas, Phlegmon and Erythema, with an Appendix on the Nature of Puerperal Fever," 1819; (2) "A Treatise on Infantile and Adult Rickets," 1820; (3) "An Analysis of the Leamington Spa in Warwickshire," 1820; (4) "A New Synopsis of Nosology," 1834; (5) "An Account of the Beulah Saline Spa at Norwood," 1832; (6) "A Pedestrian Tour through France and Italy," 1834; (7) "A Treatise on Headaches," 1835; (8) "A Practical Treatise on the Principal Diseases of the Lungs," 1837; (9) "The History of the Early and Present State of the Venereal Disease examined, wherein is shown that Mercury never was necessary for its Cure," 1841; (10) "On the Hydropathic Cure of Gout," 1842. He also translated from the French of Gabriel Laisné a treatise "On the Spontaneous Erosions and Perforations of the Stomach, in contradistinction to those produced by Poisons."

326. WHITELAW, JOHN M., LL.D. (Rev.): Poet, Novelist and Parish Minister. He was born near Berwick in the second decade of the last century, and educated at Glasgow and Edinburgh for the ministry of the Church of Scotland. In 1842, he was ordained minister of the parish of Dunkeld, and translated, in 1846, to Athelstaneford, in East Lothian, in which parish he spent the rest of his ministerial career, but retired from active service some time before his death, which occurred, I believe, about 1881 or 1882. He received the degree of LL.D. in 1866. He published "Vanity Church" and "Suncliffe," two novels; also a volume, entitled, "Hours of Quiet Thought," in 1865, to which an Introductory Essay, by George Gilfillan of Dundee, was prefixed. Dr. Whitelaw also wrote much verse, on which account he figures in the second volume of Edwards's "Modern Scottish Poets." Mr. Edwards says of his verse that it is deeply spiritual in sentiment.

327. WILSON, ANDREW: Journalist, Traveller and Author. Son of No. 3, and born in 1831. His father was the learned Indian missionary, John Wilson of Bombay, *q.v.* He was educated at the universities of Edinburgh and Tübingen, and afterwards lived some time in Italy. He then went to India, where he began his career as a journalist by taking charge of the *Bombay Times* in the absence of George Buist, and as an oriental traveller by a tour in Baluchistan. After his return to England, he contributed to *Blackwood's Magazine* some verses, entitled, "Wayside Songs," and, in 1857, attracted some attention by a paper, "Infante Perduto," pub-

lished in "Edinburgh Essays." He maintained his connection with *Blackwood* all through his life. Returning, in 1860, to the East, he edited for three years *The China Mail*, accompanied the Expedition to Tientsin, and visited Japan. In 1860, he published at Hong Kong a pamphlet, entitled, "England's Policy in China," in which he advocated that change of policy which was afterwards carried out by Sir Frederick W. A. Bruce at Peking, by Mr. (now Sir) Robert Hart at Shanghai, and by General Gordon in the field. He travelled much in Southern China, and sent descriptive accounts to the *Daily News* and *Pall Mall Gazette*, on eastern questions, as well as to *Blackwood*. At the beginning of the Civil War, he paid a visit to the United States, and afterwards passed some years in England as a busy journalist. Returning to India in 1873, he edited for a time *The Times of India* and the *Bombay Gazette*. Ill-health delayed till 1878 the appearance of his book, "The Ever-Victorious Army: A History of the Chinese Campaigns under Lt.-Col. C. G. Gordon, C.B., R.E., and of the Suppression of the Tai-Ping Rebellion." This book is of great interest and value. In 1875, Wilson published an account of a very adventurous journey under the title of "The Abode of Snow: Observations of a Journey from Chinese Tibet to the Indian Caucasus, through the Upper Valleys of the Himalaya," an exquisite book of travel, written with great picturesqueness and power. Before his final departure from India, Wilson made an excursion into the wild state of Kathiawar. His last contribution to *Blackwood*, "Twenty Years of African Travel," appeared in 1877. The closing period of his life was spent in England, in the Lake District, where he died in 1881.

328. WILSON, ANDREW, M.A. (Rev.): Church of Scotland Divine and Author. A native of Lauder, where he was born in 1817. He was educated for the ministry, and after serving a parish in the east of Scotland, became, for the rest of his life, minister of one of the Paisley churches, where he died in 1865. He published a sermon or two, and a memorial volume appeared after his death.

329. WILSON, GEORGE (Rev.), M.A., D.D. This excellent evangelical divine of the Church of Scotland is a native of Berwickshire, from, I believe, the neighbourhood of Duns. He is of a good old United Presbyterian stock, though, in the course of his studies, he passed over to the Established Church. He was born in the fifth decade of the nineteenth century, and ordained to the charge of the Tolbooth Church, Edinburgh, in 1873. In 1878, he was translated to Cramond Parish, where he spent a few years, but ultimately returned to St. Michael's, Edinburgh, of which, at the present moment, he is the highly valued minister. Dr. Wilson is one of the leaders of the evangelical section of the Church of Scotland, and has been for some time much associated with what has been called the Keswick school of religious thought and life. He is a man of broad and generous sympathies, of deep and healthy piety, and has published several sermons, &c., of much interest.

330. WILSON, GEORGE (Rev.): Free Church Divine and Antiquary. Born in Berwickshire, a member of the well-known family of Edington Mains in that county, he was educated for the ministry, and ordained to the charge of the Free Church congregation at Glenluce in 1849. In that church he continued to the close of his ministry, in 1898. He has published some interesting antiquarian works, and other writings.

331. WILSON, JAMES HOOD, D.D.: Free Church Divine and Author. Born in Duns, he was educated for the ministry, and has been a most successful minister of what is now the United Free Church. He has also been a devoted evangelist and temperance reformer. In his earlier ministry, he was employed as a missionary in Irvine in connection with the Free Church there. His first independent charge was a mission charge at Fountainbridge, Edinburgh, where he was ordained in 1854. From thence he was translated to the Barclay Memorial Church, in which his ministry has been very successful. He is the author of many volumes of sermons and other writings, and was chosen Moderator of the Free Church in 1895. He was born in 1829. Among his writings are the following:—"The Early History of Christianity in Scotland," 1851; "Temple Bar, the city Golgotha: A narrative of the historical occurrences connected with the present Bar," 1853; "Our Moral Wastes, and how to reclaim them," 1859; "Iona, or the early struggles of Christianity in Scotland," 1860; "The Golden Fountain, or Bible Truth Unfolded," 1861; "The Late Prince Consort: Reminiscences of his Life and Character," 1862; "Songs of Zion" (edited), 1862; "Brands Plucked from the Burning, and how they were Saved," 1864; "Our Father in Heaven: The Lord's Prayer explained and illustrated."

332. WILSON, JOHN, D.D.: Indian Missionary, Learned Orientalist, Poet and Divine. Born at Lauder, on 11th December, 1804; educated there and at Edinburgh University. He became imbued with missionary zeal while a student, and, in 1825, founded The Edinburgh Association of Theological Students, in aid of the Diffusion of the Gospel. In 1828, he published "The Life of John Eliot, the Apostle of the Indians." In 1828, he was ordained missionary to India, and gave himself to a long and devoted missionary career in that country, which was spent chiefly in Bombay, where he was successful, not only in laying the foundation of a native Presbyterian Church, but of establishing a college, which has done much to promote the cause of Christian education among the cultured Indian natives. For a full detailed account of the great services rendered to India by this illustrious man, the inquirer is directed to the excellent biography of Dr. George Smith in 1878. His "Exposure of the Hindu Religion," published in 1832 and 1834, made a deep impression, while his book on "Indian Caste" (2 vols.), 1877, is of great value as an authority on that subject. Dr. Wilson was Moderator of the Free Church in 1870, returned to Bombay in 1872, and laboured there till his death, in 1875. Dr. Wilson's abilities as an

Orientalist are said to have been great, while the importance of his labours in the interests of Christianity in Western India cannot be over-estimated. During later life, Indian officials, native potentates, and European travellers alike regarded him with esteem and affection. Lord Lawrence, the Governor-General, and Lord Elphinstone, Governor of Bombay, were among his personal friends; while, through his educational establishments and his wide circle of acquaintance, his influence radiated from Bombay over the greater part of India, and natives of Africa also came to study under his care.

333. WILSON, JOHN (of Edington Mains): Agriculturist and Author. This famous scientific farmer, one of the best type of Scottish agriculturists, was a native of the Merse, where his ancestors had been farmers for generations. Speaking, in 1878, at a meeting held in his honour, when the Border farmers presented him with his portrait, Mr. Wilson made the interesting statement that he was bred and born on, and had himself been 50 years tenant of, a farm which had been previously successively occupied by his father, grandfather, and great-grandfather. He mentioned, as an illustration of the progress of agriculture, that he had in his possession a complete series of the tacks or leases under which the Wilson family had occupied the farm of Edington Mains for 143 years. At the beginning of that period, the farms were wholly unenclosed, and the system of run-rig and common grassing still in use. The only enclosed ground was a kailyard and stackyard. The latter did not possess a gate, but yearly, while the crop was being carried, a gap was made in the dyke, and built up again as soon as the crop was secured. This latter operation was called "stecking the stile," and was the proverbial phrase for the conclusion of the harvest. Every summer the stackyard bore a crop of hemp, the peeling of which was one of the tasks of the farmer's household during the long winter evenings, the fibre being afterwards dressed and spun for sackcloth. The whole clothing of these old farm households, whether linen or woollen, was home-made, and imposed a heavy burden on the female members. Indeed, the incessant labour and thrift of these farm households was such as the present generation could hardly imagine. About 1770, there were indications of some beginnings of enclosure with stone dykes, but so far as he knew, the only enclosed field at this period was a small one near the home-stead, called the oxford, in which the plough oxen were kept at night. By 1780, the whole Edington estate seems to have been enclosed and sub-divided by fences of double hedge and ditch, and in the lease then current, for the first time a rotation of cropping was presented, and intimation given of the introduction of the turnip crop. From 1780 to 1790 the main lines of road were rendered practicable for carts, and immediately there began a universal application of lime to the land. He had reason to believe that, after the first liming, as abundant crops were obtained per acre as the same land had ever produced since to the present day. As an illustration of the extra-

ordinary change which had taken place at that period in a single lifetime, Mr. Wilson mentioned that his grandfather, who died in 1811, used in his latter years to tell his young friends that his farm horses were then consuming more corn in a twelvemonth than, within his memory, the whole farm had produced in any one year. That generation of farmers found the Merse a dreary wilderness of bog and mire—they left it very much as it now is. The owners of the land no doubt bore a large part of the cost of road-making and building, but the largest share of the work, and the roughest part, was accomplished by the enterprise, energy and perseverance of the tenantry of Berwickshire. He had ever been proud of his native county, and, in his humble sphere, had ever endeavoured, by word and deed, to uphold its reputation. Mr. Wilson's literary aptitude was considerable. He published, in 1862, "British Farming: A Description of the Mixed Husbandry of Great Britain." He also contributed the article "Agriculture" to the *Encyclopædia Britannica*. Born in Hutton Parish in 1810, and died in 1891.

334. WILSON, JOHN MACKAY: Author of "Tales of the Borders." Born at Tweedmouth on 15th August, 1804, bred a printer, after trying various shifts, in 1832 he became editor of the *Berwick Advertiser*, and died in 1835. Wilson wrote various lyric and dramatic poems of little consequence. In 1829 appeared "The Gowrie Conspiracy." He also published another drama, "Margaret of Anjou," besides several poetic publications, "The Poet's Progress," "The Border Patriots," &c., of smaller account. In 1834, Wilson began the weekly issue of "The Tales of the Borders," and the new venture speedily gained great popularity, both in Great Britain and America. Wilson published in all 48 numbers, comprising 73 tales. In 1834 appeared Wilson's "Enthusiast," a metrical tale, with other pieces.

335. WILSON, JAMES: Brother of above, continued the "Tales" then successfully begun. His object was to help his brother's family. The new series were as popular as the old, and was much prolonged by Alexander Leighton, who contributed to them many of the best stories.

336. WILSON, WILLIAM, D. D.: Free Church Divine and Author. Born, in 1808, at Blawearie Bassendean, he studied at Edinburgh University for the Church, and served for a time as missionary in Glasgow, acting, at the same time, from 1835 to 1837, as editor of *The Scottish Guardian*. His first independent charge was Carmyllie, where he was ordained in 1837. Mr. Wilson joined the Free Church in 1843, and preached in a wooden building till 1848, when he was called to Dundee, where he officiated till 1877. He was elected Moderator of the Free Church in 1866, Junior Principal Clerk of Assembly in 1868, and Senior Clerk in 1883. In 1870, he had D. D. from Edinburgh, and, in 1877, became Secretary of the Sustentation Fund Committee. He also held the

office of Chalmers Lecturer. He died in 1888. Wilson wrote (1) "A Statement of the Scriptural Argument against Patronage," 1842; (2) "The Kingdom of our Lord Jesus Christ," 1859; (3) "Christ setting His face towards Jerusalem"; (4) "Memorials of R. S. Candlish, D. D.," 1880. Other lesser works need not be enumerated.

Dollar.

W. B. R. WILSON.

OUR ILLUSTRATION.

(Prematurely issued last month.)

THE Palace of Birsay, now merely walls, chimney stacks, and gable ends, is supposed to date from the Norsemen. It was rebuilt in the sixteenth century after the ground plan of Holyrood, by Earl Robert Stewart, whose faulty scholarship in writing "Rex" for "Regis" in the inscription over the gateway, "Robertus Stuartus, filius Jacobi V. Rex Scotorum," is said to have formed plea of indictment for high treason, through which his notorious son, Patrick, lost his head at Edinburgh 20 years later.

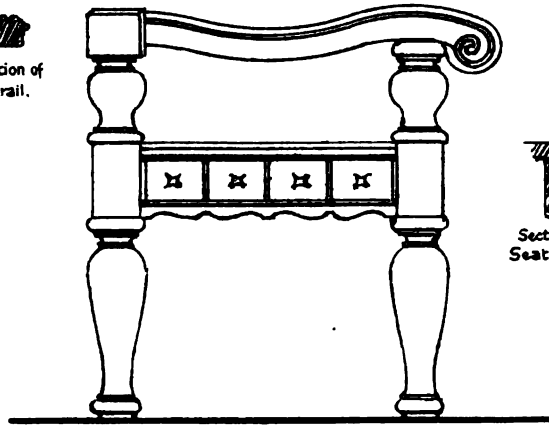
The old chair illustrated is now in the possession of Mr. Andrew Cornloquoy, Post Office, Birsay, and he says it has been handed down to him with the legend that it came out of the old palace—which was dismantled in about the year 1680 (see Tudor's book on the "Orkneys.")

WOODS IN THE FOREST OF MAR.—This advertisement of 1810 may be of interest:—

"To be sold, in the course of the months of May, June, July, and August, 1810, in the Earl of Fife's Forests of Mar, a large quantity of full grown fir timber, in large or small lots, as purchasers may incline. The trees are from 20 to 100 cubic feet, of great age, and the quality well known to be equal, if not superior, to any foreign wood. The timber to be sold this season is particularly worthy the attention of wood-merchants and contractors for supplying the navy, as a very large proportion of the trees are fit for masts and ship-spars of every description; and as the forest is situated on the banks of the river Dee, the woods can be floated to the harbour of Aberdeen, on that river, at a very moderate expense. There are good roads too in every direction, by which the wood may be easily carried to any part of the country. Purchasers of large quantities will get credit on security; and to such the prices will be made payable at such times, and by such instalments, as may suit their convenience. For further particulars application may be made to William Inglis, W.S. Edinburgh; Stewart Souter, Duff-house, Banff; James Stuart, at Mar-lodge, by Tullich; or Francis Gordon, Advocate, Aberdeen."

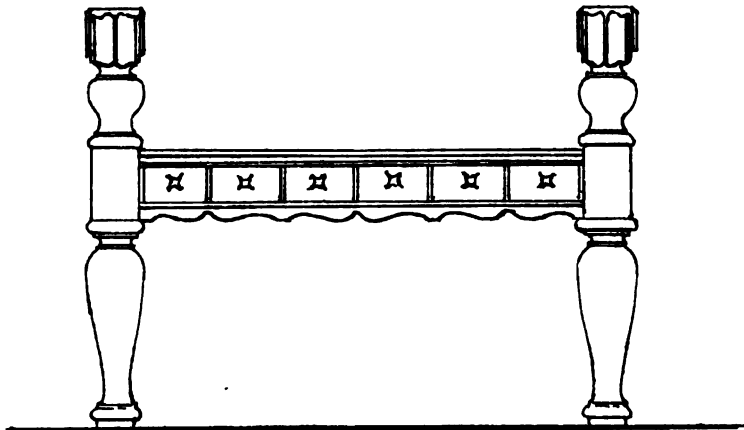
Ancient Oak Chair
from Birsay Palace
Orkney


Section of
Handrail.




Section of
Seat front.

Side View



Front View

Scale lin. to 1ft.

A. J. Murray, Del.

S. N. & Q.

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE (V., 20, etc.)

(Continued from Vol. III., 2nd S., page 121.)

1847. *The Juvenile Missionary Magazine of the United Presbyterian Church.* This small periodical began its career in Glasgow, being first issued in July, 1844, as the *Juvenile Missionary Magazine of the United Secession Church*, by Robertson & Co., 90 Bell Street, Glasgow. It seems to have been originated by Peter Hamilton, and to have had no official connection with the Church, the imprint being "Printed for the Committee." In January, 1847, it was transferred to Edinburgh, where it appeared as—

The Juvenile Missionary Magazine of the United Secession and Relief Churches. No. 1, vol. i., Jan., 1847, 24 pp., small 16mo., price 3d. Printed by Murray & Gibb, Edinburgh, and published by Wm. Oliphant, Thistle Street Lane. Before the transfer, the circulation had amounted to 1,100,000 for 30 issues, and it was claimed that "at this moment [January, 1847] our circulation exceeds that of any religious publication in Scotland." In June of the same year, the Magazine changed its name to *The Juvenile Missionary Magazine of the United Presbyterian Church*—a change consequent upon the Union of 1847. Various alterations were made in the size, all in the way of increasing the 16mo. Its last numbers were 12mo. In 1878 it began to be issued from the publications office of the Church, and, in 1880, was named *The Children's Magazine of the United Presbyterian Church*. In January, 1901, it was amalgamated with the kindred organ of the Free Church. In 1849, the circulation was 40,000; in 1866, 37,000; and in 1900, 52,000.

The scope of the Magazine may best be judged from a sentence in one of the editorials:—

"We have drawn our materials from all sources, never hesitating to make use of extracts, provided only they were fit by their simplicity and liveliness to instruct our readers, to inform them on the subject of missions in general, and our own in particular, or to impart to them an idea of the meaning, the value, the necessity, or the power of the Gospel."

From 1844 to 1868 the Editor was Dr. Hamilton M. McGill. He was succeeded by Dr. R. S. Scott, who continued for eleven years. In 1880, Rev. A. G. Fleming, of Paisley, became Editor, and he continued till the identity of the Magazine was lost.

1848. *Fear Tathaich nam Beann.* Nos. 1-24. ? if all. The earlier numbers were published in Glasgow; the later in Edinburgh. The title means "The Mountain Visitor."

Various attempts were made during the first half of last century to establish a Gaelic periodical in the west. In 1829, the *Teachdaire Gaelach* ("The Gaelic Messenger") was begun in Glasgow. It was edited by Dr. Norman Macleod, of St. Columba's, the father of the more famous Norman,

and met with a fair reception. In 1831, however, it had to be given up. In 1840, trial was again made, also in Glasgow, but the *Cuairtear nan Gleann* ("The Traveller of the Glens"), only lasted three years. In 1848, the attempt was again made with the above journal, but it was not more successful. It was edited by Rev. Dr. Archibald Clark, of Kilmallie, Dr. Macleod's son-in-law.

"After a short time, owing to want of support in the Highlands, although edited with much ability, it was discontinued."

Dr. Macleod contributed seven papers to *Fear Tathaich nam Beann*, five of them being what his son calls examples of his "characteristic dialogues." Sheriff Nicolson declared of Dr. Macleod that "of all the men who ever wrote Gaelic prose, he wrote the best and the raciest." Two volumes of selections have been made from the articles he contributed to these fugitive periodicals, one edited by Dr. Clark (1867), and the other by Dr. George Henderson, of Edderachillis (1901).

1848. *The Edinburgh Topographical Traditional and Antiquarian Magazine* was the name of the new venture with which James Paterson supplanted his *Scottish Journal (S. N. & Q., 2nd S., III., 121)*. He declared that his subscribers had indicated a preference for a monthly issue. As will be noted, the magazine altered its appearance considerably, a fact which justified the editor in saying that it was a "new journal."

No. 1, September, 1848. 8vo., 48 pp., price 1s. monthly. Edinburgh: published by John Menzies, 61 Princes Street, and printed by J. & W. Paterson, 489 Lawnmarket. An engraving was issued with each number. The publication, however, did not meet with the success it probably deserved, and it was withdrawn at its fourth number (December, 1848). In his farewell note the editor says:—

"This volume has been drawn to a close sooner than its projector contemplated. He finds that the patronage it has elicited—though flattering in a literary point of view—is by no means sufficient, pecuniarily, to warrant him in continuing it. He, however, feels the less regret in abandoning a favourite pursuit that there is some prospect of the field being occupied by a periodical emanating from the Society of Antiquaries of Scotland."

The four numbers were also issued in volume form, of which only 250 copies were published.

1848. *The Monthly Retrospect of the Medical Sciences.* 8vo. At least two annual volumes were published. The editors were A. Fleming, W. T. Gairdner, and G. E. Day.

1848. *The Scottish Magazine and Churchman's Review.* No. 1, vol. i., January, 1848, 48 pp., 8vo., price 6d. Edinburgh: published by R. Lendrum & Co., 25 Hanover Street, and printed by Grant & Taylor, Albany Street. From vol. 2, the printing was done by the publisher. The magazine seems to have been familiarly known as "Lendrum's Magazine."

The introductory notice runs to 9½ pages, and is rather a manifesto on the position of the Episcopal Church in Scotland than an exposition of the scope and contents of the journal. At the end of the first volume, the editor says that his principles

"rest on an unqualified attachment to the true Catholic Church, that Holy Evangelical Communion, alike removed from the gorgeous superfluities of the Church of Rome on the one hand, and the meagre curtailment of Geneva on the other."

The general attitude of the journal is somewhat contemptuous of Presbyterianism. The editor's communion is styled the "Church in Scotland," and he speaks of "the assumption by the Presbyterian Establishment of the name which belongs only to branches of the one true Catholic Church." When he resigned, he said—

"We have known Presbyterian ministers whose merits and good qualities have often made us wish that their lot had been cast in THE CHURCH." [The capitals are the Editor's.]

These quotations may sufficiently indicate the point of view of the *Scottish Magazine*. Its main contents were papers on Ecclesiastical history and polity, doctrinal essays, reviews of books, and church news. It was well got up.

The first editor was also the projector of the *Review*. He had originally meditated a weekly newspaper, but eventually considered that a magazine would best suit his purpose. After conducting it for two years, he "abruptly terminated" his connection with it in December, 1850. He complained bitterly that "the Church looked, as usual, with indifference" on his journalistic venture on its behalf. All the risk and responsibility had been his, but he consoled himself with the reflection:—

"It is quite sufficient for the individual concerned to have been assured by a talented friend in England that he had done more for the Church by this publication than if he had bestowed the sum expended therein on any local subscription for ecclesiastical or charitable purpose."

In January, 1851, a new series was begun, under a new editor. He introduced certain changes—notably a serial story, but again, at the end of 1852, another change in the editorship and management took place.

"We shall always be found on the High Church side."

The last number was issued in December, 1853, after which it was amalgamated with the *Scottish Ecclesiastical Journal*, begun in 1851. The reason given for this step was that the dissensions which had disturbed the Church had disappeared, and that, consequently, there was "no need for two simultaneous organs." The *Review* closed with the intimation that "our circulation has increased and is increasing."

1848. *The Scottish Christian Journal*. Conducted by ministers and members of the United Presbyterian Church. No. 1, vol. i., October, 1848, 24 pp., 8vo., double columns, monthly. Edinburgh:

printed and published by Grant & Taylor, 21 George Street, and afterwards by Thomas Grant, 21 George Street.

In closing their first volume, the conductors declared that

"they have aimed at supplying the masses of the people with sound scriptural instruction, and from the wide circulation of the journal, and the commendation bestowed upon it by the press and otherwise, they feel entitled to conclude that they have succeeded to a very great extent in their effort."

Special complaint is made of the poison of the cheap literature then current, and the notice continues—

"We have sought to moderate this thirst for the superficial and the piquant by supplying articles at once substantial and racy, calculated to please the taste, enlighten the understanding, and ameliorate the heart."

The didactic purpose thus set forth was fulfilled by a series of articles, which were always religious in aim. They included biographical notices, papers on experimental religion, "physical studies," poetry, &c. *Tait's Magazine* said that "the periodical was conducted with exquisite taste, sound judgment, and intelligent piety." Another writer said of it that "it breathed a cultured and Catholic spirit in association with evangelical truth." It did not succeed, however. The first series was brought to a conclusion with the fourth yearly volume, and the second with the second fourth volume. The venture died with the first volume of the third series—that for 1857. The last editorial said—"It does not pay, and has not paid for some time."

1849. *The Dramatic Omnibus*. No. 1, Saturday, May 26, 1849, 8vo., 8 pp. (sometimes 12 pp.), weekly, 1d. The first 13 numbers were published in Glasgow. No. 14 had no place of publication marked on it. Nos. 15-36 were issued in Edinburgh. It may have been continued longer. No. 4 added "Licensed to carry all the Theatres" to the title. No. 36 was published January, 26, 1850. [Lowe's *Bibliographical Account of English Theatrical Literature*, 1888.]

W. J. COUPER.

United Free Church Manse,
Kirkurd, Dolphinton.

BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE (2nd S., III., p. 121).—In Mr. Couper's valuable and interesting paper in last month's issue, a slight slip is made in regard to Dr. Joseph Corbett, the successor of Dr. Calderwood, in the editorship of the U.P. Magazine. He is said to be "of Aberdeen." It should rather be "of Camphill, Glasgow."

A CORRESPONDENT.

RECORDS OF THE
ROYAL COMMISSION FOR VISITING
THE UNIVERSITIES AND SCHOOLS
OF ABERDEEN, 1716-17.

(2nd S., I., 23, 43, 55, 69, 91, 101, 117, 132.)

“Aberdeen, Sept. 4th, 1716.

“Reverend Sir,

“Having written to you sometime ago from this place, and having received no answer, in some measure mairs my confidence to trouble you any further with thir insignificant letters; notwithstanding, according to my promise, I shall give you some little account of what the honourable Comission did with respect to the two Colledges, which you may take as follows :

“Of the 21 that were apointed, there were 15 present ; their first meeting was in the King's Colledge in the Old Town, where, after their Commission was opened and read, Earl of Rothes was chosen Lord President by 10 against 3 that were for my Lord Justice Clerk. The Masters of the Colledge being called, they were asked one by one if they had taken the oaths to his Majesty King G., to which all of them (one excepted, to witt, Mr. Fraser,¹ Sub Principal) replied they never knew that the law had oblidged Masters of Colledges to have taken them. The next question asked at them was, if they had prayed for K. G., the P. and the Royal family in expres terms. All of them answered that it had been customary with them all along only to pray for the King in general, al which was marked in their minuts as they delivered it. Witnesses being adduced, the questions putt to them were : If ever they saw Principal Midletoun² in the church where the Pretender was prayed for by the name of King James, or if they ever saw any of the rest of the Masters there; accordingly three witnesses concurring deponed they saw Principal Midletoun twice in the church where, &c., that they saw the civilist Mr. John Gordon³ several times in the church where, &c., as also that they saw Mr. Richard⁴ Gordon, son to the civilist, and Mr. James Urquhart⁵ every day in that church

where, &c., as also that they saw Mr. James [? Alexander⁶] Gordon, humanist, and Dr. Patrick Urquhart⁷ in the Colledge Kirk once where one Barclay preached before he took possession of the Cathredal, &c. 2 or 3 concurring witnesses deponed that they saw the forsd. Mr. Richard Gordon and Mr. James Urquhart within a mile of Fetteresso when the Pretender was there, which afterwards they both confessed that they were there then, but said they did not wait on him. 2 concurring witnesses depond they saw the said Mr. Richard and James at a bonfire at the Cross of Old Abd. for the Pretender's arrival, where they were drinking healths, but did not pitch upon any particular one. As also severals depond they saw illuminations in Principal Midletoun's chamber windows in the Colledge and likewise in his own house, and in Mr. James Urquhart his windows, as also that they saw bonfires at the Colledge gate on several occasions, and that Dr. Midletoun, principal, caused the bells to be rung ; att one bonfire there for the pretended victory at Dumblain King George was burnt in effigie, with the Divil and a horn in his head at the right hand, and several noblemen on his left. I have given you this account just as it went on by degrees so you may easily see we will be quit of Dr. Midletoun, the civilist, and Mr. Richard Gordon, and Mr. James Urquhart. Their foundation charters being cald for together with the rest of the papers, mortifications, accots., &c., it was found that they have kept ten thousand pounds Scots among them every year, which was to have been bestowed on bursers according to the mortifications, besides many mortifications un-subscribed that they can give no acct. of, and many debts contracted, which they cannot tell how or upon what occasion.

“To come now to the Marischal Colledge in the new Town of Abd. where after reading their Comission having taken the oaths in the Old Town Colledge, the Masters were called for ; my uncle being interrogate if he had prayed for K. G., &c., answered he had. Mr. William Smith,⁸ Mr. Alexr. [? George⁹] Peacock and Mr. Alexr. Moore¹⁰ being asked if they had prayed for K. G., &c., during the late rebellion, where-upon they gave in their demission, and said they needed not trouble themselves with asking questions any more, for having demitted they

1. George Middleton, M.A., 1662; D.D., St. And., 1683; Reg., 1673; Sub-prin., 1679; Prin., 1684-1717 (*S. N. and Q.*, 1st S., xl., 99).
2. Alex. Fraser, M.A., 1680; Reg., 1686; Prof. of Greek, 1700; Sub-prin., 1714-42; of Powis.
3. John Gordon, Civilist, 1696-1717; Commissary Clerk.
4. Richard Gordon, son of 3, M.A., 1715; Reg., 1715-17.
5. James Urquhart, son of 7, M.A., 1695; M.D., 1707; Reg., 1709-17.

6. Alexander Gordon, M.A., 1683; Hum., 1695-1738.
7. Patrick Urquhart, Med., 1672-1725.
8. William Smith, M.A., K.C., 1684; Reg., 1693-1717.
9. George Peacock, M.A., M.C., 1670; Reg., 1673-1717 (*S. N. & Q.*, 1st S., ii., 57).
10. Alexander Moir, M.A., 1686; Reg., 1688-1717.

had no more to say to them, only they should be answerable for the Colledge papers, &c., and the true reason why they demitted was they knew they would not abide tryall, and their practise during that rebellion so scandalous, they were not willing it should be made publick to the world.

"Another of the Regents in the Marischal Colledge was one Mr. Will. Meston,¹¹ who was admitted during the rebellion, after having delivered a most treasonable harangue in the presence of all the Masters (except one Mr. Geo. Liddel,¹² professor of Mathematicks), one passage wherof I cannot omitt; he was telling how far monarchy excelled all other kinds of government, and there took occasion to commend his Patron Earl of Marischal; he said this marshall was nothing inferior to any of his noble ancestors, for now he had unsheathed his sword for his King and country, and prayed heartily that the Lord might prosper him with the nobility that had exposed themselves to great danger, and that the Lord would shine upon their glorious undertaking; he made a supposition that a forrener came over to be made King or a great man, altho' he was a good man before yet he would soon turn proud and hauty, and broiles and divisione would arise, and would spend great sums of money in raising and levieng useles men for soldiers and so bring the nation under a heavy yoake, and ended by telling them wo that people, wo to that republick, wo to that nation whom forreners governed; admitting a man after that was crime enough tho there had been no more, and he taught his class all winter last till the rebellion broke up and then fled to France but not yet returned.

"The Masters of the Colledge for some days denied the Commissioners a sight of their admission book, because they knew it would militate much against them; at last it was found that all the Masters had subscribed to his admission except Dr. Liddel, against whom its proven that he was in the church several days when and where the Pretender, &c. Besides this is the fellow that has been twice guilty of fornication since a master of the Colledge, so that if he be gott owt there will be a clean house here except my uncle. Whereupon the Commission adjourn'd till the 10 of October at Edr., and left the inspection of the papers relative to both Colledges to two Committees who are sitting at present. If there be

11. William Meston, M.A., 1698; Reg., 1715-17 (*S. N. & Q.*, 1st S., iii., 101; xi., 99).

12. George Liddel, M.A., 1685; Prof. of Mathematics, 1687-1717.

anything remarkable in the examination yow shall have it. The Commission hes apointed the Masters of both Colledges to attend at Edr. against that time. If you have any moyen with any in or about the Court we could wish you would employ it with them that they may take care that the Colledges be settled this year or else you have done with it for some time. This is the sum of the whole so far as I remember.

"I forgot almost to tell you that the Grammar School Master and the Doctors were called. The Master¹³ being asked if he prayed for K. G., &c., he replied he had prayd for the King in general; but witnesses being called, to witt, two of the Doctors¹⁴ who are honest lads deponed they heard him before the rebellion pray for the King, the time of the rebellion for King James, and blessed God that had returned the gracious and only rightful Sovereign King James and was about to restore him to the crown and Kingdom of his ancestors, to the relief of a poor oppressed nation; as also deponed that he said on the Tuesday before the Thanksgiving for the Pretender's arrival, 'Cum dies Jovis indictus sit gratulationi ob appulsum auspaticissimum nobilissimi nostri regis, ideo cras non estis convocandi.' These two lads deponed likewise that the time of the rebellion when they had occasion to pray they prayed for King G., &c., nominatim, and that the boyes hissed at them, notwithstanding Mr. Findlater the Master did never rebuke them. There is another of the Doctors called Mr. John [? Patrick]¹⁵ Thomson against whom its proven that Mr. Findlater and he went upon the head of the boyes to the church where the Pretender, &c., and that at their publick solemnities Mr. Findlater gave alwise the boyes the play and caused their bell to be rung for it. The other two Doctors went alwise to the barns where my uncle and the rest preached, so that Mr. Findlater and Mr. Thomson will surely be laid aside and that deservedly.

"This is the true and short account of the Commission's work. I was present all the diets myself, and so can say the more upon that acct. I suppose your patience will be worn out by this time reading such a long confused scribbled paper, but the post just going away obliges me to make greater haste, and so you must pardon all the escapes you see in it. We have no other news at present. Were it not too

13. John Findlater, M.A., 1664; Undermaster, 1664; Master, 1679-1717 (*S. N. & Q.*, 1st S., xi., 39).

14. John Milne, M.A., 1705; Undermaster, 1709; Master, 1717-44; and William Mackie, M.A., 1711; Undermaster, 1714-25.

15. Patrick Thomson, M.A., 1686; Undermaster, 1717-1717.

troublesome to you I would desire the favour of a line from you with your best advices and your news in the west, reckoning that some scores of my letters are not worth the postage of one makes me write so seldom, but rather than omit the short acct. of this I was willing to putt you to charges, but shall count at meeting. Mr. Fordyce, my Sister with myself have your wife, yourself and children kindly remembered.

"I am, very Rd. Sir,

"Yours to serve you to my power,

"DAV. BROWN."

(From the *Wodrow Letters in the Advocates' Library, Edinburgh: Vol. XI., No. 155.*)

The writer of this letter was David Brown, M.A., Glasgow, 1715, and, at the date of the letter, a student of Theology in the class of his uncle, Thomas Blackwell, also an alumnus of Glasgow, Professor of Divinity in Marischal College since 1711, who held the Principalship in conjunction, 1717-28. Brown was minister of Peterhead, 1721-25, and of Belhelvie, 1725-44.

P. J. ANDERSON.

THE GORDONS OF DAACH, MUIRAIK AND KETHOCKSMILL.

I AM indebted to Mr. David Littlejohn for a most interesting account of the descendants of the notorious "Tam" Gordon of Ruthven, the brother of "Jock" of Scurdargue. "Tam's" descendants are scantily treated in the *Balbithan MS.*, filling only two pages in the New Spalding Club edition of that invaluable guide. The MS. consists of a single sheet of foolscap, written on both sides of the paper; the second side is paged "24." Mr. Littlejohn found the MS. in a safe in his office, and adds—"A former depute in my office, Mr. Grant Leslie, was a kind of Doer for Gordon of Craig, and the latter seems to have been a good deal of a genealogist." The MS. seems to have been a copy of an older document, to which the copyist added notes at the bottom of the page.

The document throws light on two important points, namely, on the origin of George Gordon of Noth, the ancestor of the last set of Gordons who owned Glenbucket, and grandfather of the Jacobite General; and on the origin of the Gordons of Kethocksmill, who have already been dealt with in these columns (vol. x.). The manuscript begins:

The genealogy of Thomas Gordon of Daach, 3rd son of John Gordon, and uncle [really cousin] to ye Heiress of Huntly.

For the sake of clearness, I have summarised it

tabularly. I may say that the *Balbithan MS.* says that "Tam" had sixteen sons. The present MS. names only ten:—

Thomas Gordon of Daach, "third son to Sir John Gordon, and uncle [cousin] to ye heiress of Huntly," married three times. (1) "Sir James [the *Balbithan MSS.* says Thomas] Hay of Enzie his daur., by whom he had four sons" [the *Balbithan MS.* gives only one]:—

1. *Patrick Gordon, Laird of Sauchin.*

2. *Duncan Gordon of Clunymore.*

3. *John Gordon of Innerchurach.*

4. *Alexander Gordon of Ardmillan*, and "of these are descended the Gordons of the Mill of Botary, ye Gordons of Streilach, ye Gordons of Achnarrow, and their families."

Thomas of Daach married (2) "ye Laird of Innes [the *Balbithan MS.* calls him Sir Walter Innes] his daur.," and by her had—

5. *William Gordon of Balveny*, "who married ye Laird of Grant his daur.; of whom are descended ye house of Muirak; ye Gordons of Kethocksmill and *George Gordon of Noth*, Chamberlayne of Strathbogy, and their descendants and families. The last purchased ye lands of *Glenbucket* from Gordon of Glenbuket. His grandson, John Gordon of Glenbuket, was attainted of high treason, being concerned in ye rebellion, 1745, as a general, and died an exile in France, 1750."

[6. *Mr. Adam Gordon*, Chancellor of Moray and parson of Kinkell, appears in the *Balbithan MS.* as the second son of the second marriage. The present MS., however, omits him, and goes straight from the first to the "third" son,]

7. *Thomas Gordon of Kenarvie or Brackley*, "3d son." He married Sir Duncan Grant's daur., "with whom he begat Sir Alexr. of Brackley and James of Knock, of whom are descended the Gordons of Cults, Toldow, Lawase, and ye Gordons of —."

8. *George Gordon of Ha[ll]head*, "4th son to Thos. of Daach by ye Laird of Innes his daur., married ye Laird of Craigywar's daur., Mortimer, with whom he begat John of Ha[ll]head, of whom is descended John of Tillyangus and that family."

Thomas Gordon of Daach married (3) Jean Chisholm, "daur. to ye Laird of Strathglass," with whom he begot two sons—

9. *James Gordon of Daach*. He married the Laird of Ardnail's daughter, "of which marriage was John Gordon in Hoggistoun, of whom are descended ye Gordons of Milltown of Gawel and ye Gordons of Daach in Ruthven, and their families."

10. *Mr. John Gordon*, Burgess of Aberdeen.

"This Thomas, uncle [cousin] to ye heiress, lyes buried within ye Church of Ruthven on ye North wall; his effigies is cut in stone, &c., in armour, with a boar's head on his left side."

Added to this, there is a footnote running on to the second page as follows:—

Muirake's first charter is from King Jas. ye IVth, and ye gentleman who gets ye charter from ye family of Huntly is stiled John Gordon of Cormellat. Ye lands continued in ye family in a direct line till the year 1748. They had had other lands in their possession. This family produced some learned men. It sent out a Professor of Hebrew to ye University of Basle in Switzerland, and two clergymen to Ireland, Mr. Jas. Gordon of Mount Gordon, and Mr. Alexr. Gordon, Rector of —, in Munster.

The Gordons of Kettocksmill, qo are immediately of this family, have given five professors to ye University of ye K[ing]'s College of Aberdeen, and one to ye University of Glasgow, viz., Mr. Patrick Gordon of Bogholl (since calld Rosehall), Professor of Humanity; his eldest son, Mr. Alexander, who succeeded in that office—another son, Mr. George, Professor of the Oriental Languages, and his eldest son, Mr. George, who succeeded his father in that office, and the second son, Mr. Thomas, Professor of Humanity, all in ye sd. King's College, Mr. Alexr., minister of Kintore, ye 3 [the MS. is torn at this point], Mr. Patrick, besides Mr. Alexr. and George had another son, Thomas, who was one of the Philosophy Professors in the College of Glasgow. Another of Mr. Patrick's sons was —.

Here the MS. abruptly ends. What it is part of I cannot say. There is no date on the water-mark, but it was certainly written after 1750.

J. M. BULLOCH.

TREASURE TROVE AT KINGHORNIE.—Early last month, while David Cargill, farm servant, Kinghornie, near Bervie, was ploughing a field on that farm, he turned up an urn, which, unfortunately, was broken by the plough, but on searching the furrow he discovered between 400 and 500 silver coins of the size of about a sixpence each. In October, 1893, an urn was found on the same farm, which contained 437 similar coins. They were coined at different English mints during the reign of the first three Edwards. The find has been forwarded to the chief constable.

A FIFE CHILDREN'S RHYME.—Certain Fifeshire children have the following standard of value:—

"Ane's nane,
Twa's some,
Three's a Curly Andrew."

The "Curly Andrew" is a rough kind of sweetmeat common at Fifeshire fairs. It is usually made up in a thin, gilt paper bag, and recalls a similar morsel which J. M. Barrie says in

"Sentimental Tommy," prevails at the Kirriemuir fair—"the wondrous gold-paper packets of sweets (not unlike crackers in appearance), which are only seen at the Muckley, and are what every girl claims of her lad or lads."

EVAN ODD.

Queries.

160. AN INVERURIE RESURRECTION.—About 70 years ago a woman died in the vicinity of Inverurie, possessed of some means, and was buried in the churchyard there with three magnificent rings on one of her fingers. The night after she was buried, a "Resurrectionist" opened the grave, determined that if he did not carry away the body, he would at least have the rings. Failing to pull them off, he took his knife and cut the lady's finger in two. The story goes that she was only in a trance, and that the cutting of the finger set the blood in motion. She cried "Aliss," and the "resurrectionist" ran. She followed, and, strange to say, found her way to her home, where she knocked at the door. Her husband, hearing the knock, said to one of the servants, "If my wife had been alive I would have said that was her at the door." The lady was admitted, recognized, and lived happy there for many years! The story is still told in the district, and it is asserted that the lady above mentioned was the wife of one of the Earls of Kintore. I shall be glad to know if there is any truth in the story. "STAND SURE!"

161. THE BEREANS.—In 1763, the Rev. (?) was appointed assistant in the parish of Fettercairn, but on a vacancy occurring in 1772, was refused settlement there by the Presbytery on account of suspicious doctrine. He thereupon left the Establishment, and founded the sect of the Bereans. After setting up several churches of this persuasion, he died at Edinburgh in 1798. He published several volumes of sacred poetry, in one of which he described himself as "the minister of the Berean Assembly in Edinburgh." I desire to be referred to any source which gives information regarding this sect, its founder, and its subsequent history. I suppose the reference is to Acts xvii., 10-11. CORSON CONE.

162. THE GORDONS OF BINHALL.—I have already suggested that "Chinese" Gordon was descended from the Gordons of Binhall, and that his ancestor was the Charles Gordon of Binhall, captured by Glenbucket and turned into a rebel. This theory is borne out by a curious statement in Charles Kirkpatrick Sharpe's print of *Surgundo*. He used a transcript which bore the words, "Lent by Patrick Gordon of Bonhall [Binhall?] to Glenbucket"; and on the blank page at the end, "John Gordon of Glenbucket." Where is the transcript which Sharpe used, and is "Bonhall" really "Binhall"? I should greatly like to get further information about the Gordons of Binhall. J. M. B.

163. SIR WILLIAM GORDON, BART.—In the *London Magazine* (1732 edition), vol. x., p. 252, there are some verses, entitled: "The Story of Alphonus, from Strada, imitated: addressed to Sir William G——n, Bart." Who was this Sir William (of Embo?), and what is the inference of the verses which run thus:—

"O thou, who at pale death's impending hour
 Could'st bravely spurn ill-nature big with power,
 Who greatly could'st restrain a parent's woe
 That all thy tears might for thy country flow;
 Accept (thy honest soul can ne'er refuse)
 The grateful tribute of his humble muse,
 Who ne'er was from his country's interest bought;
 Who thinks (and sure it is a pleasing thought)
 He, proud with thee, could share his gen'rous strife,
 And in his country's cause resign his life,
 While mean hearts shrink, with vile corruption fear'd.
 In them the patriot glows, by all rever'd;
 With transport all admire such wond'rous worth,
 Which, like the needle, still seems pointing north,
 When valiant Seaton (knight of high renown)
 Had long defended Berwick, loyal town;
 His captive sons before the city gate
 Stood, doom'd by cruel foes to instant fate,
 And for his last resolves the murd'ers wait.
 While all seemed struck with horror and affright,
 And the fond father trembled at the sight,
 Thus spake his consort: 'Droop not, but disdain
 For these, the Seaton's glorious name to stain;
 Rather thy race, than fame extinct, deplore;
 Heav'n gave us these, and heav'n can give us more.'
 His fault'ring virtue thus his spouse recals,
 And drags her ling'ring husband from the walls.
 With what a lustre does this beauty shine!
 Sure her great soul was near ally'd to thine!
 And Seaton's consort sprung from Gordon's ancient
 line."

He was told in the House with an artful design, when some important question was coming on, that his son, who commanded the *Otter* sloop, was drowned; notwithstanding which, he stayed till the debate was ended, and voted for his country as he always did.

J. M. BULLOCH.

164. THE GORDONS OF ASHLUDIE, FORFARSHIRE.—I shall be glad to get any particulars about the origin of this family, which is said to have been founded by "— Gordon, shipmaster, Aberdeen, who married Elspet Warren." I have notes on several Gordons who were sea captains at Aberdeen:

John Gordon had a daughter, Elizabeth, who married *George Mark*, minister, Peterculter. Her will (Dec. 22, 1797) is in the *Edinburgh Commissariat*. *Thomas Gordon* died in January, 1752. His executor was his cousin-german, *John Gordon*, writer in Banff.

Walter Gordon, will, January 4, 1757 (*Aberdeen Commissariat*).

William Gordon, shipmaster, had a son, *Ralph Gordon*, shipmaster, who was served heir to his sister Jean, July 6, 1793.

The Gordon who married Elspet Warren had a son.

Mary Gordon died unmarried.

George Gordon, merchant, Auchinblae. *Jervise (Épithés)* says he was originally a stone mason, and the last baron baillie of Auchinblae. He married *Isabella Ker*, who was descended from the Kers of Kersland, in Ayrshire. She died on Nov. 9, 1830, aged 79. *Gordon* died on Oct. 12, 1830, aged 75, and was buried in Fordoun Churchyard (*Jervise*). They had

1. *Robert*.

3. *Alexander*.

4. *George*.

2. *William*. *Jervise* says he became partner in the firm of *Aberdein & Gordon*, millspinners, Montrose. He married *Jane*, daughter of *George Mackay*, Montrose. He died in 1838. He had 16 children:—

1. *George* married (1) *Ann Grace Aberdein*; and (2) *Frances E. Gumprecht*, and had ten sons—

William; *John*; *George*; *Francis*; *Henry*; *Julius*; *Alfred*; *Herbert*; *Hugh*; *Lewis*.

2. *William* married (1) *Mary D. Millar*; and (2) *Margaret Steel*. He had *Col. William Gordon*; *Alexander*; *Edward*; *Rev. Charles*; and *John*.

3. *Robert* died unmarried.

4. *Alexander*, of *Ashludie*, born in 1823; married (1), in 1848, *Mary* (died 1886), daughter of *John Lindsay*; (2) in 1887, *Amy Grey*, daughter of *Rev. W. F. Irvine*, *Arbroath*. His issue are *William Alexander*; *John*; *Arthur*; *Alexander*; and *Ronald*.

5. *James* married *Mary Hoile*.

6. *John* married *Harriet Ann Hoile*, and has *Henry Hoile*; *William*; *Philip*; and *John Edmund*.

7. *David* died in infancy.

8. *Charles* died in infancy.

9. *Jane* married Captain *John Small*.

10. *Isobel* married *Edward Dickson*.

11. *Helen* died unmarried.

12. *Elizabeth* died unmarried.

13. *Margaret* married *Rev. Andrew Donald*; issue: *Andrew William*; *Mary*; and *Margaret Elizabeth*.

14. *Mary* (twin to *Margaret*) married *Rev. Mr. Barclay*.

15. *Christian*, unmarried.

16. *Alexina*, unmarried.

B.

165. VIEW OF KING'S COLLEGE CHAPEL INTERIOR.—Can any reader of *S. N. & Q.* favour me with the loan of a photograph of the interior of King's College Chapel, east end, as it appeared before the recent restoration? I regret to find that Messrs. G. W. Wilson & Co. have not preserved their old negatives.

P. J. ANDERSON.

University Library, Aberdeen.

Answers.

147. OLD BALLAD (2nd S., III., 107, 127).—I have to thank "Cambus" for his notes on this subject. However, I cannot agree with him that it is "probably a variation of the 'Highland Laddie,'" although I admit it is similar in style to that song. Let me refer "Cambus" to the subject of the ballad. It refers to one of the Gordons of Wardhouse, who was restrained from proceeding to Culloden by the Duke of Gordon. This fact was probably unknown to the author, and hence he says, "he" (Gordon), "dreaded both the sword and fire." I never heard of the ballad before, and as I said in my previous letter, I quoted it from Laing's "Donean Tourist." Anderson, in his "Lays of Strathbogie," doubtless refers to the ballad when he says, Gordon "was unmercifully lampooned by the local poets." It probably was a well-known song in the parish of Clatt and surrounding district a hundred years ago, but is apparently lost beyond recovery, unless Mr. J. M. Bulloch has any note of it in his collections for the House of Gordon. "STAND SURE!"

148. HOSPITALS IN SCOTLAND IN PRE-REFORMATION TIMES (2nd S., III., 123).—Hospitals, from the Latin *hospes*, seem originally to have been equivalent to inns or houses of entertainment reared for behoof of pilgrims visiting holy places. Gradually the inn for the literal pilgrim merged in the wider meaning of a house of rest for the life pilgrim. The Knights of St. John of Jerusalem, a military and religious order, belonging to the Roman Church, called Knights Hospitaliers, on account of their vow to help the poor, are said to have built a hospital at Jerusalem for the reception of pilgrims visiting the holy city. Similar foundations, reared by the same order, were formerly numerous in Scotland, and were termed "Spittals" in the popular speech of the country. Hence the frequency of the word "Spital" in English and Scottish local names. The editor of Nimmo's *Stirlingshire*, referring to the ancestors of Robert Spittal (Stirling's earliest benefactor), says—"The first of the Spittals was a younger son of Sir Maurice Buchanan, of Buchanan, in the time of Alexander III. He had entered the order of the Knights Hospitaliers, and hence in the Scottish language, was called Spittal. In pre-Reformation times the word "hospital" appears to have meant pretty much the same class of houses as it does now. There were hospitals for the sick and diseased, for the relief of the aged poor, and, less commonly, for the maintenance and education of children. Leper hospitals were especially numerous, and date as far back as the days of William the Conqueror. As examples of the other classes, reference may be made to Trinity Hospital, Edinburgh; St. Nicholas' Hospital, Glasgow; Spittal's Hospital (or alms-house), Stirling, and many more—all of which existed in pre-Reformation times. A brief account of early (mostly pre-Reformation)

hospitals in Scotland will be found in Maitland's *History and Antiquities of Scotland, 1757, 2 vols.*
W. S.

149. SEESTU, A POPULAR NAME FOR PAISLEY (2nd S., III., 123).—That Paisley was familiarly called "Seestu" was noted in *S. N. & Q.*, 1st Ser., vii., 86, at which reference some nicknames of Scottish towns are dealt with. In the following number, an explanation of the sobriquet is given.
EVAN ODD.

Paisley is said to have produced more poets than any other town in the country. It may fittingly be described as a "nursery of poets." Almost every writer, referring to Paisley, has something to say of its pre-eminence in this respect. And in this sense, "nursery of poets" may truly and appropriately be said to be a popular description of the town. But what is "Seestu"? Is it used as an equivalent for "nursery of poets"? Is it a Scottish word, or compound word indigenous to Paisley? Is it a scientific term, or a name culled from fabulous history? Would Mr. Couper kindly say what it is, or where it is, or what it signifies? Certainly no such word, at least outside of Paisley, is current as a popular name for that town.
W. S.

151. GEORGE GORDON A GRETNA GREEN "PARSON" (2nd S., III., 123).—Gretna Green marriages are frequently spoken of, among others, if memory serves me aright, by Chambers, as having been started by Joseph Paisley, or Pasley, a tobacconist, some time during the 18th century. This, however, is evidently a mistake. Scott was the real originator. He and Gordon both preceded Paisley. In "Bygone Church Life in Scotland," the author, Mr. Andrews, observes—"The next [after Scott] who undertook the remunerative duties of high priest was George Gordon, an old soldier, who invariably wore as canonicals a full military uniform of a by-gone type—a tremendous cocked hat, scarlet coat, and jack-boots, with a ponderous sword dangling from his belt. His 'church,' which had the appearance of a barn, stood a little to the left of the public road; his altar was an ale cask, upon which was placed an open Bible." This is all that is said about George Gordon; and it adds nothing to the information supplied by J. M. B. in his query. Mr. Andrews, however, goes on to say that Robert Elliott, the son-in-law and successor of Paisley, published about the middle of last century a book to which he gave the title "The Gretna Green Memoirs." It is not improbable that previous "parsons" may be mentioned in it. In all likelihood the work is now very rare. I have never seen a copy, but suspect that Elliott's own achievements are mainly chronicled in it. He claims to have married 7744 persons between 1811 and 1839. In "Public Characters for 1895-6," an account will be found of Joseph Paisley or Pasley, the most famous (or infamous) of all the Gretna Green "Parsons," but no mention of Gordon occurs. It appears that Paisley

had a rival, who was known as the "priest," while he himself was called "the high priest," probably on account of his more exorbitant fees. The sketch is not by any means an edifying production. W. S.

154. THE "HORSEMAN WORD," WHAT IS IT? (2nd S., III., 123).—"Stand Sure" makes inquiries about a secret society called the "Horseman." Such a thing did exist in the North-East of Scotland during the first half of the nineteenth century. But I think it has from various causes fallen a good deal into abeyance during the second half. The men connected with the management of horses have been growing more intelligent, whilst many of the dogmas of the creed were crude, fanciful, and even ridiculous. Better and more scientific systems have been promulgated by experts, such as Bairey and Galvayne. As the old system was wholly oral, and never allowed to be put in writing, many variants crept into the text. There was no organized society for initiating new brethren, that was in the hands of the most blathering, glib-tongued, and droughty brothers. Those men ridiculed and taunted young lads who were not members, and blackmailed them in drink as the price of their initiation, and the lessons which they afterwards received. I am not aware that any money was ever paid, only drink. Amongst the regular tradesmen, the apprentices generally were initiated, or to use the common expression, "got their aprons washed," about the time they finished their apprenticeship, the event being celebrated by a dancing ball. But nothing of the kind took place in connection with the making of a Horseman, everything was done in secret at night in some barn or loft, when all human beings about the place not considered eligible for getting the secret were supposed to be in their beds and sleeping. The oath of secrecy was administered in darkness, and a good deal of banter and horseplay often took place. One important question put to the candidate was, "fat are ye needin' maist?" The reply was sometimes foreign to the subject on hand, and the young recruits underwent a good deal of chaffing. The orthodox answer to this query was, "mair light," which was correct and expressive in more senses than one. They were in darkness at the time, and they were seeking more light in connection with the working of horses. Burns adverts to this question of light in his song, "The farewell to the Brethren of St. James's Lodge, Tarbolton." The password, or more correctly, "The horseman word," was "Both as one," meaning that there was to be complete concord between the man and the horse that he was working. The grasp or grip was the thumb of each being pressed on the first knuckle of the other. This manner of grasping or handshaking may be seen in illustrations of the song of "Auld Lang Syne," where the hands are joined as described. The most brotherly thing inculcated by the fraternity was, if any brother found himself in a fix with horses, on giving a certain sign, another brother was bound to give him assistance. It would be needless here to describe the plans recommended for the mastering and taming of horses, as most of them have been

superseded by newer and better ones. Some of them were rather apocryphal, such as the virtue which was supposed to be exerted by dead toads. There was not only receipts for making horses follow certain men, but also women. A slight touch or tug at the apron was enough to ensure this being done, and only by getting clear of that piece of clothing could the spell be broken. I have known men pretend to have this power admit that they could only exercise it if the woman herself believed that they had this power. There were some vague ideas about mesmerism and hypnotism in those bygone days. To conclude, we are told by members of the clique how much the members of the fraternity try to promote kindness to animals. But I make bold to say that I have seen more cruelty perpetrated on horses under the guise of horsemanship than ever I did by the merest cowan that ever drove a horse.

AN OLD BUCHAN PLOUGHMAN.

155. IS DE WET A SCOTSMAN? (2nd S., III., 123).—It would be impossible, probably, to lay hands on an authorised biography of De Wet, but the following account of him that appeared in the London *Daily Chronicle* on an occasion when South African telegrams reported him dead, rather negatives the supposition that he is a Scotchman:—"Christian De Wet, the well-known raider, was born about 40 years ago at Dewetsdorp, on the Modder River, in the Orange Free State. He belongs to the fairly well-to-do farming class, which is widely spread among the Boers. It is confidently believed throughout the British Army in South Africa that he was a Charterhouse boy, but we believe that De Wet remained at home, getting the practical education of hunting, agriculture, and war. Most of his farming was done near Kroonstad, though we hear of him at one time at Barberton, in the Transvaal, and again in Johannesburg, where he controlled the potato supply." R. A.

156. MINISTERS AS CHANGEKEEPERS OR PUBLICANS (2nd S., III., 124).—The statement quoted from Miss Katherine Steuart (or Miss Katherine Steuart Logan—to give the talented authoress her real name, not any longer a secret), is, on the face of it, exceedingly improbable. Still, as her accuracy and faithful adherence to documentary evidence are said to be remarkable, one is hardly prepared to brand her assertion as absolutely erroneous. Queer things were done in Scotland at the time of which she writes. The rebellion of the '45—the "Killing Time" of the previous century—and the Revolution which preceded it—were ill adapted to promote the comfort of ministers, and little fitted to render them squeamish about the means they took to earn a livelihood. By an Act of the Legislature in 1664, according to Wodrow, ministers were "inhibited from requiring contributions from such persons as they pleased, or from collecting sums of money for their own private ends." On January 12, 1630, according to the *Register of the Kirk Session of Stirling*, four persons were appointed to assist the

minister "to gather the collectionne for the gentlemen whose lands was overflowed with the mosse"—when more than 410 merks were uplifted. These references may, perhaps, dimly point to certain privileges once enjoyed by ministers, or certain duties allotted to them, not dissimilar to that to which Miss Steuart refers. I have no access to the Acts of the General Assembly, and can only further say that Scottish Church historians preserve a discreet silence as to any Presbyterian minister having ever combined the offices of parson and publican. W. S.

157. MR. DENOTES A CLERGYMAN (2nd S., III., 124).—Is any colour lent to this by the fact that in official documents (e.g., the Minutes of Assembly), ministers are still denominated plain "Mr."? But—it may also be asked—is there any authority for applying the name "clergyman" to those who are properly called "ministers"? CORSON CONE.

Universities in early times were mainly designed to afford a means of instruction to ecclesiastics, and to promote the study of theology. In these circumstances, only intending ecclesiastics attended what were called the Arts Classes, and found it worth their while to graduate. Probably, therefore, every graduate (that is, every *magister artium*) was *ipso facto* a clergyman. And whenever the title "Mr." can be shown to mean a *magister artium*, it is highly probable the possessor of the title was a member of the clerical profession. How long this state of matters lasted cannot, I think, be determined with any certainty. Possibly, when other faculties, besides the Arts faculty, obtained the right to grant degrees, the habit of labelling every M.A. a clergyman may have been discontinued. The date would vary in different places. I demur, however, to the assumption that every *magister* necessarily meant a *magister artium*. Were not the eldest sons of barons known as "Masters" (of Maxwell, of Napier, &c., &c.) from very early times? An office known as *Ludi magister* ("master of sport" or "revels"), had nothing to do with scholastic distinction. Every *magister* was not necessarily a *magister artium*.

W. S.

158. SIR WILLIAM GORDON, DIPLOMAT (2nd S., III., 124).—The Duke of Arenberg tells me that the Duke, who was wounded by Sir William Gordon, was Louis Engelbert, his great-grandfather (born in 1750, and died in 1820). He married Louise, Duchess of Brancas, Countess de Lauraguis (1735-1812). Owing to the action of Napoleon he lost all his Sovereign right. His lands were confiscated, being returned only in part to his son, the Duke Prosper. The Duke adds that his great-grandfather never bore ill-will to Sir William Gordon. B.

EARLY GORDON COATS OF ARMS.—Mr. Joseph Foster, in his new book, *Some Feudal Coats of Arms and Others*, "illustrated with zinco etchings from the Bayeux Tapestry, Greek vases, seals, tiles, effigies, brasses, and heraldic rolls, [with] some Charter Pedigrees" (published by James Parker & Co., of Oxford), gives these details about early Gordon arms:—

Gordon, Sir Adam, of Hants. or Wilts.—(Edward II. Rolls) bore, gules, three leopards' faces, jessant-de-lys argent (*Parliamentary Roll*).

Gordon, Adam—(Henry III. Roll) bore, or, a fleur-de-lys gules (*Dering and Howard Rolls*).

Gordon, Adam de—(Henry III. Roll) bore, gules, three fleurs-de-lys argent (F.) (*Arden and St. George Rolls*). See also Adam Gordon.

Gordon, Sir Thomas, or Gardyn, of Co. Cambridge—(Edward II. Roll) bore, argent, two bars sable, a label (3) gules (*Parliamentary Roll*).

Scots Books of the Month.

Carnie, Wm. Reporting Reminiscences. 8vo. Cloth. 7/6 and 10/6 net. Aberdeen.

Bartlett, J. Familiar Quotations: a Collection of Passages, Phrases, and Proverbs traced to their Sources in Ancient and Modern Literature. 9th edit. Cr. 8vo. 6/- net. Macmillan.

Maxwell, Sir H. History of the House of Douglas. From Earliest Times down to Legislative Union of England and Scotland. Intro. by W. A. Lindsay, *Windsor Herald*. 2 vols. 8vo. 42/- net. Freemantle.

NOTICE TO CORRESPONDENTS.

Correspondents will greatly oblige by sending us their full name and address (not necessarily for publication) along with their contributions.

All communications should be accompanied by an identifying name and address. As publication day is the 25th of each month, copy should be in a few days earlier. E.D.

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SCOTTISH NOTES AND QUERIES.

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ABERDEEN, APRIL, 1902.

BILLS OF MORTALITY AS POPULAR READING IN THE 17TH AND 18TH CENTURIES.

By G. W. NIVEN.

(Honorary Secretary, Greenock Natural History Society.)

PART I.

Pale Death with equal foot strikes wide the door
Of Royal halls and hovels of the poor.—*Horace.*

SHOULD Bills of Mortality be included in the history of the evolution of our periodical literature? We are not aware if the question has

been ever asked, but probably an affirmative answer may be granted if it should be possible to prove that such returns were looked upon as popular reading during the infancy of the periodical press.

Bills of Mortality were issued earlier than newspapers. The date at which they were commenced is doubtful, but they may have been issued as early as 1517; and original Bills, assigned with probability to the years 1532 and 1535, are still preserved among the Egerton MSS. in the British Museum. It may be assumed they were made out with considerable regularity after 1563, and in complete sequence after 1603 by the parish clerks in London parishes.

Unauthorised copies being published, the company of parish clerks made better arrangements for the issue of their returns. "In 1625, the Bills of Mortality having now acquired a general reputation, the company of parish clerks" (wrote John Bell, their clerk) "obtained a degree or act, under the seal of the High Commission Court, or Star Chamber, for the keeping of a press in their hall, in order to the printing of the weekly bills and general bills within the city of London and liberties thereof."

The publication of these returns was continued till 1849, although that had been rendered unnecessary when the Registrar General began the issue of his more reliable returns on 11th January, 1840. Compulsory Registration of Births, Deaths and Marriages came into force in England in 1836; in Scotland in 1854; and in Ireland in 1863.

The earliest indication of the method pursued by the parish clerks in gaining the necessary information to complete their returns is found in the plague orders of the Lord Mayor of London, issued in 1581. He directed the Aldermen "To appoynt two honest and discreete matrons within eury parish who shall be sworne truely to search the body of eury such person as shall happen to dye within the same parish, to the ende that they make true reporte to the clerke of the parish church of all such as shall dye of the plague, that the same clerke

may make the like reporte and certificate to the wardens of the parish clerks thereof according to the order in that behalfe heretofore provided. If the viewers, through favour or corruption, shall give wrong certificate, or shall refuse to serve being thereto appoynted, then to punish them by imprisonment in such sorte as may serve for the terror of others."*

Captain Graunt, in his *Observations upon the Bills of Mortality*, describes the manner in which the searchers proceeded on the occurrence of a death. "When any one dies, then either by tolling, or ringing of a Bell, or by bespeaking of a grave of the Sexton, the same is known to the Searchers corresponding with the said Sexton. The Searchers hereupon (who are ancient Matrons, sworn to their office) repair to the place where the dead Corps lies, and by view of the same and by other Enquiries, they examine by what Disease or Casualty the Corps died. Hereupon they make their report to the Clerk."

Graunt looked upon these women as "ignorant and careless," and doubts whether they could make correct returns. Bell supports the old women. "Searchers," he says, "are generally ancient women, and I think are therefore most fit for their office. But sure I am they are chosen by some of the eminentest men of the Parish to which they stand related: and if any of their Choosers should speake against their abilities, they would much disparage their own judgements. And after such choice they are examined touching their sufficiency, and sworn to that office by the Dean of Arches, or some Justice of the Peace, as the case shall require. I presume there cannot be a stricter obligation than an oath to bind any person."

The first to comment on the Bills of Mortality was Captain John Graunt (1620-1674), to whom we have already referred, who wrote his *Observations* in 1622. Pepys bought a copy of it on 24th March, two months after publication. Evelyn also refers to the work on 22nd March, 1675, and avers that it was written by Sir William Petty. Into the question of the disputed authorship we need not enter, but may refer the reader to the *Economic Writings* of Sir William Petty, edited by Dr. Hull.

The form and contents of these Bills of Mortality have varied greatly since their commencement. In 1578, or perhaps earlier, the number of christenings was given. Originally

designed to record the number of deaths from plague only, changes were introduced from time to time, of which we have now no trace. In recording burials and christenings, the sexes were next distinguished; and in 1686, marriages were added, and also the age at death.

The names given to the various fatal diseases were so strange, even to Graunt, that he discusses what several of them were. The difficulty of basing conclusions regarding the increase or decrease in the prevalence of a disease from the want of a definite system of classification was also apparent.

"As for Consumptions," wrote Graunt, "in a case of a man of 75 years old died of a *Cough* (of which, had he been free, he might have possibly lived to 90), I esteem it little error (as to many of our purposes) if this person be in the Table of *Casualties* reckoned among the *Aged*, and not placed under the Title of *Coughs* . . . I say, it is enough if we know from the Searchers but the most predominant Symptoms; as that one died of the *Headach* who was sorely tormented with it, though the Physicians were of opinion that the Disease was in the *Stomach*. Again, if one died *suddenly*, the matter is not great whether it be reported, in the Bills of Mortality, *Suddenly*, *Apoplexy* or *Planet strucken*, &c."

From this it would appear that the cause of death was considered better described from a prominent symptom than by the name of the actual disease of which the person died. It is amusing to follow some of Graunt's discussions of diseases. Livergrown, rickets and spleen, he notes, were often classed together, but rickets was looked upon as a new disease from 1634. Another new disease was stopping of the stomach, first mentioned in 1636. This disease, Graunt thinks, is the same as the green sickness. "Now whether the same be forborn out of shame," he wrote, "I know not; for since the world believes that marriage cures it, it may seem indeed a shame that any maid should dye uncured, when there are more males than females: that is, an overplus of husbands to all that can be wives." Not quite satisfied with this explanation, he continues that stopping of the stomach might be mother, or mother fits, or perhaps rising of the lights, for he has heard some women troubled with mother fits complain of a "choaking in their throats."

The number of diseases appearing in a particular Bill of Mortality would largely depend upon the experience and, perhaps, the imagination of the searchers responsible for its com-

* State Papers, Elizabeth, vol. xlviii., quoted in Sir W. Petty's *Economic Writings*; with *Observations upon the Bills of Mortality*, by Captain Graunt; edited by C. H. Hull, Ph.D. 2 vols., Cambridge, 1899.

pilation. As a specimen, we give that of the parish of Westminster of 1632, from Graunt.*

In this return, "Planet" is given as the cause of the death of thirteen persons. This term, or "Planet-strucken," from a former quotation we have made, appears to have been approved by Graunt. It must be understood, we believe, more in an astrological sense than as bearing any relationship to sunstroke.

It formed the subject of a query, addressed to *The British Apollo* about 1708.†

"Query.—Reading the last weekly Bill of Mortality, I saw one among the casualties planet-struck. I desire you would tell me the cause of this accident, and after what manner it affects the sufferers."

"Answer.—There is really no such thing; but the searchers, those ignorant old women, give it in so when they fancy the cause of death ariseth from a blast: which, were it so, that is not from any planet, but a malignant air, and rarely, if ever, does that terminate in death. The truth is when those women know not what to make of a distemper, they give it in by some mysterious name, never known to the physicians."

We do not remember having seen the record of a death from the vapours, a complaint frequently referred to in the comedies and novels of the period.‡ "Pray tell me the cause of the vapours," wrote a correspondent to *The British Apollo*, "whether it be a distemper of the body or mind. I am apt to believe of the mind: if of the body, why not curable as well as other diseases?" The answer was given—"The vapours cannot be said to be a disease of the mind, though they are often caused by mental disorders; but it is a distemper of the nerves, occasioned by an infection of the animal spirits with vitiated and heterogenous humours, whence they become obstructed in their wonted manner of influence and action, and acquire a convulsive disposition yielding the variety of symptoms commonly observed in such cases. Nor can we allow with you, that they are incurable, since they are

frequently seen to give place to proper methods."

Although megrim was described by physicians as a nervous disease of the head, perhaps, the modern neuralgia, it was also the name given to what may be looked upon as the masculine equivalent of the vapours in the ladies. Megrim is the name of the principal character in the farce of *Blue Devils*, by George Colman, the younger, produced at Covent Garden Theatre in 1798. The symptoms are admirably described in the following soliloquy delivered previous to his intended suicide at the village inn:—"Let me see," muses Megrim, "it is about thirty years since I have been always rich, and always miserable. I tried love: that made me uneasy and jealous; play: that made me passionate; wine: that made me drunk, and gave me the headache. Then I travelled over Europe; but still I was melancholy. Russia's too cold: Italy's too hot: Holland's too dull: France is too gay. In short, I have always been in the pursuit of pleasure, and have never been able to catch it. Always, day after day, the same tedious circle, of getting up, walking about, going to dinner, going to bed, and going to sleep, over, and over, and over again. Pooh! life gets stale. I must, by way of novelty, just kill myself, to enliven me!"

Megrim, however, becomes sympathetically interested in the love affairs of the waiter and waitress, and in the financial troubles of the landlord. His wealth enables him to put everything to rights, including his own diseased mental condition. "I have hitherto been sick of life," he says, "because I experienced nothing but its disgusts. You have now taught me to relish its pleasures. After searching far and wide, I at length know where to find them, and I now discover that the greatest and purest pleasure a rich man can enjoy is assisting his poorer fellow creatures, and catching all opportunities of doing a benevolent action."*

* Perhaps a few notes on some of the causes of death mentioned may be acceptable. Dr. Hull affords no information on that subject in editing Graunt's *Observations*.—

Blast or Bleach.—A more correct definition, according to *The British Apollo*, than Planet strucken. Perhaps we can only assume these names were synonymous with sudden death from unknown causes.

Calenture.—A fever attended with delirium incidental chiefly to persons in tropical countries or seamen.

Chincough.—In Scots returns, the name given to hooping cough.

Chrisom.—In England, a child that dies within a month of its birth.

Flox.—Confluent small pox.

Headmoldshot.—The sutures of the skull have their edges shot over one another.

Horseshoehead.—Conversely, the sutures are too far apart. Both diseases are infantile.

Imposthume.—An abscess.

Jawfaln.—Jawfallen, or depression of spirits.

Megrim.—Pain in the head.

* Bill of Mortality, Westminster, 1632—

Apoplex and Megrim	17	Livergrown	87
Cancer and Wolf	10	Planet	13
Flox and Small Pox	531	Rising of the Lights	98
Grief	11	Surfet	86
Jaw-faln	78	Dead in the street & starved	6
Imposthume	44	Tympany	13
Lethargy	2	Tissick	34

A selection from a total of 1632 deaths.

† *The British Apollo*: Containing two thousand Answers to Curious Questions in most Arts and Sciences, &c. A periodical published in London, 1708-11. The 4th edition, 1740.

‡ We may note one exception. Steele says that Dr. Young, a female quack who adopted male attire, "was very much afflicted with the vapours, which grew upon him to such a degree, that about six weeks since they made an end of him."—*Tatler*, No. 226, September 19, 1710.

It appears to have been the custom for the clerk of the parish in some parts of England, when he published the annual returns at Christmas, to prefix to them some verses thought to be appropriate to the occasion. In a letter to Lady Hesketh, William Cowper gives an amusing account of the first application made to him for some verses by the clerk of the parish of All Saints, Northampton. Another maker of verses had previously contributed, "but he is a gentleman of so much reading," explained the clerk, "that the people of our town cannot understand him." On this Cowper comments—"I confess I felt all the force of the compliment implied in this speech, and was almost ready to answer—'Perhaps, my good friend, they may find me unintelligible too, for the same reason.' But, on asking him whether he had walked over to Weston on purpose to implore the assistance of my muse, and, on his replying in the affirmative, I felt my mortified vanity a little consoled, and, pitying the poor man's distress, which appeared to be considerable, promised to supply him. The waggon has accordingly gone this day to Northampton, loaded, in part, with my effusions in the mortuary style. A fig for poets who write epitaphs on individuals! I have written *one* that serves *two hundred* persons." Cowper contributed verses to the Mortality Returns for the years 1787 to 1793, with the exception of 1791.

(To be continued.)

A JEWISH EPISODE.—An old Jewish lady who had lived in Edinburgh for some time, went at last to Jerusalem, so that she might die there—which she recently did. Measurements of her grave were taken with a pink ribbon, and this was sent home to her Edinburgh relatives. They cut it up into lengths and tied them on the bare arms of her grandchildren, where they continued to be worn, presumably as charms.

CORSON CONE.

Tisick-Consumption.—Perhaps derived from Phthisis.

Tympany.—Tympanis or Tympanitis. A flatulent distention of the abdomen, sometimes classed with dropsy.

Wolf.—A disease attacking the face, now better known by its Latin name of Lupus; at present the subject of experimental treatment by sunlight and the electric light, under Royal patronage. A lamp giving a purple tint (the colour of the affected part), is supposed to be most efficacious on the principle believed in so much by our forefathers that, "Like cures like." The Röntgen rays have, undoubtedly, an effect upon the skin, but it remains to be proved that they are sufficiently powerful to destroy bacteria. Some wonderful cures have already been reported by the semi-quack Medical Institutes of America; but it cannot be claimed that a patient is permanently cured of cancer until he has outlived the period in which sufferers from that disease usually succumb.

RECORDS OF THE
ROYAL COMMISSION FOR VISITING
THE UNIVERSITIES AND SCHOOLS
OF ABERDEEN, 1716-17.

(2nd S., I., 23, 43, 55, 69, 91, 101, 117, 132; III., 137.)

*Memorials by the Commissioners of Visitation
in favour of King's College.*

I.

August, 1718.

To the King's most Excellent Majesty.

The humble Representation of the Commissioners appointed for visiting the Colleges and Schools of Aberdeen.

May it please Your Majesty,

Your Majesty's Commissioners appointed for visiting the Colleges and Schools of Aberdeen had laid before them an Abstract of the yearly Revenue and charge of the King's College of Old Aberdeen and a Representation signed by the Principal in name of that College of the present low and mean condition thereof, particularly setting forth that the New Edifice in that College which had been undertaken and considerably advanced in the Reign of the late King William of Glorious memory by the generous contributions of several private persons has been to the great danger of its ruin for many years discontinued by reason of the want of money to carry it on till it be finished; Likewise that the old fabric is so far decayed that in the Judgement of Skilfull Workmen it cannot subsist unless a Considerable Expence be speedily allowed for its Reparation, as also that the College Revenue has been of late so much impaired by new Erections and augmentations of Ministers Stipends evicted by Law that their funds ordinary and extraordinary are sunk considerably below what is requisite for defraying their Annual and necessary charge and their Debts thereby increased, and moreover Representing that the provisions of Masters are very small and mean and that their payments of their Share of Queen Anne's gift continued by Your Majesty has been discontinued for some time bygone through want of a Privy Seal for its distribution. Which being considered by Your Majesty's Commissioners and they having also found by former enquiries into the State of that College that the Revenue thereof had been burdened with about nine hundred pounds sterling of Debts contracted before the late vacancies of the Principal and other Masters were supplied by Your Majesty, They are fully

satisfied that the said College is at present in a very low condition and considering that this ancient Seminary of learning was erected and has been supported by Your Majesty's Royal Predecessors for near three hundred years and that Your Majesty of late has been pleased to provide the same with well qualified Masters, Your Commissioners presume with all humility and earnestness to recommend the said College and its Members to Your Royal favor for such competent Supplies of Your Royal Bounty as to your great wisdom and goodness shall seem meet, Being very hopeful that the supporting and encouraging this Society now so happily constituted shall be very Subserving to the training up of the Youth in the most remote and disaffected corners of this land in Sound Principles and Usefull Literature to the honour of Your Majesty's Government and great benefit of Your Subjects. Signed in name and by appointment of Your Majesty's Commissioners by

May it please Your Majestie
Your Majestie's

Most humble most dutifull and most obedient
subject and servant

BUCHAN, P.

II.

June, 1721.

To the King's most Excellent Majesty.

Memorial by the Commissioners appointed for visiting the Colleges and Schools of Aberdeen.

Your Majesty's Commissioners appointed for visiting the Colleges and Schools of Aberdeen did presume by their Memorial in August, 1718, to lay before Your Majesty the low and necessitous condition of the University and King's College of Aberdeen humbly and earnestly recommending the said University to Your Majesty's favour for some supplies of Your Royal Bounty, to enable them to pay their debts, Repair their Buildings, enlarge the mean provisions of the Masters and defray the necessary charges of the University as the said Memorial more fully sets forth, to which Relation is hereby had.

Your Majesty was graciously pleased, as we are informed by the Principal and Masters of this University, to remitt the consideration of the said Memorial to the Lords of Your Majesty's Treasury, who did thereupon direct Your Majesty's Master of Work in Scotland to make an estimate of the necessary charges for repairing the said Buildings: and he accordingly made

an estimate thereof and Reported the same to your Treasury where the Report lies.

That, no further progress having been made in Relation to the matters set forth in the said Memorial, The Rector, Principal and all the Other Masters of this University have lately represented to Your Majesty's Commissioners the miserable state of their affairs, and that notwithstanding the best management they are brought under the unhappy necessity of contracting new Debts which have considerably increased these several years past, in regard their Ordinary Annual charge doth far exceed their yearly Revenue; Besides that several extraordinary occurrences of late have occasioned a considerable increase of their Debts, they having been obliged to expend large Summes towards the Support of the College Steeple and Copula, the threatening fall whereof would have completed the ruine of their most valuable Buildings, such as their Church, Library and publick Schools; Likewise the other buildings being in such a decayed condition occasions a dayly expence to prevent their total Ruine untill some proper course shall be taken for more effectually repairing the same; And further the College Revenues consisting mostly of Tithes, they suffer considerable diminution, and occasion new charges by Valuations, new Erections and augmentations of Ministers stipends.

These and other Processes very lately intended against the University oblige them to an extraordinary expence, for defraying whereof, unless a fund is speedily provided, the College's ruin seems unavoidable.

Your Majesty's Commissioners being deeply affected with the deplorable case of this University, and taking the same into their serious consideration, together with the present mean and incompetent provisions of the Principal and Masters, which cannot fail to render ineffectual Your Majesty's pious and Royal intentions for their promoting usefull learning and good affection to our present happy constitution, as also considering that a special care has been taken of this ancient University by Your Majesty's Royal Predecessors because of its situation upon the borders of the north Highlands and where Popery did and does most prevail, and that now the same being happily settled by Your Royal favour and care will if duly supported and encouraged in all appearance be most usefull in extirpating these disloyal and pernicious Principles which of late have taken such deep root in those remote corners and to which many of the discouragements the University lies under are in a great measure owing.

Your Majesty's Commissioners in discharge of their duty and for obtaining the ends of their Commission and from the zeal they have for the Right Education of Youth, Upon which the safety of the Protestant interest the honour and happiness of Your Majesty's Government and the peace and welfare of Your Subjects do so much depend, do of new with great Submission recommend the said University and its Members to Your Royall favour for such competent supplies to be granted as to Your Majesty in Your great wisdom and goodness shall seem meet. Signed in the name and by the appointment of Your Majesty's Commissioners by

[No signature.]

(*Treasury Board Papers* in the Public Record Office. Memorial I. is in Vol. 215, No. 38; Memorial II., in Vol. 234, No. 39. The Petition by Principal George Chalmers on the same subject is in Vol. 221, No. 11; and the Representation by the Rector, &c., in Vol. 222, No. 19.)

GEORGE MOIR, LL.D., SHERIFF OF STIRLINGSHIRE.—In none of the biographies of this distinguished Aberdonian that I have seen is the occupation of his father stated. Mr. A. F. Pollard, in the "Dictionary of National Biography," simply says that he was the son of George Moir, of Aberdeen. Now this George was neither an obscure nor an impecunious citizen. He, however, belonged to a calling, which, like that of "general merchant" and "messenger-at-arms," has not maintained its ancient repute, and is now "sair awa' wi't" in the estimation of the "genteel." Hence, possibly, the suppression. Moir was, in fact, a member of the "trade," a prosperous vintner, and landlord of the "Old Ship," who thought very well of himself and his environment, and was able to "count kin" to his own satisfaction with the Moirs of Stonewood.

George Moir, the younger, graduated M.A. at Marischal College in 1817 at the age of 17. Robert Moir, a brother, was a bajan in

Waterloo year, but did not graduate. In 1824, Robert was a wine merchant, carrying on business in Adelphi Court, and living in Peacock's Close. This address now sounds somewhat like a music-hall joke. So do the addresses of many other and more eminent citizens of that period. The Close, which became notoriously "deboshit" in its old age, was then in its infancy, dating from about 1820, when the first house was built by Francis Peacock, the celebrated dancing-master. One of Robert Moir's class-fellows was Alexander Tower, son of Baillie George Tower, and subsequently a merchant in Santa Cruz. Another was George Ronald, junior, son of the host of the far-famed "Lemon Tree" in Huxster Row. The house with the kindly hostess, Mrs Ronald, is still a pleasant memory to the older citizens; and is even known to such of the younger generation as had fathers and grandfathers not averse from cards, late hours, and whisky-punch. Some of the associations are amusing if not edifying. One morning, after a long sitting in this inn, might have been seen the interesting spectacle of one baillie staggering home with a liquor-logged brother magistrate on his back. It is to be feared that history will not repeat itself in this fashion. Robert Moir was afterwards a banker in Teignmouth.

The "Dictionary of National Biography" does not give the name of Sheriff Moir's wife. Carlyle, in a letter written in 1833, with several characteristic depreciatory snarls, mentions that Moir was then living in Northumberland Street (Edinburgh), with a wife and two or three infants. Mrs Moir was Flora Tower, who belonged to the influential Aberdeen family of that name. The sheriff's daughter, Anne Tower Moir, is the present Countess of Drogheda, having married in 1879 Ponsonby William Moore, who, in 1892, succeeded to Moore Abbey, with the earldom and other minor honours, on the death of his kinsman, Henry, 3rd and last Marquis of Drogheda.

J. F. GEORGE.

NOTABLE MEN AND WOMEN OF
BERWICKSHIRE.*(Continued from Vol. III., 2nd S., page 134.)*

337. **YELLOWLEES, WILLIAM**: Artist. This excellent painter was born at Mellerstain, Smailholm, in 1796, and, having given himself to art, was fairly successful as a painter. He died about 1856.

338. **YOUNG, G. H. R.**: Sculptor. This promising artist was a native of Berwick, and born in 1826. His talent soon revealed itself, and augured well for his future fame. But his death, prematurely in 1865, prevented the realisation of his friends' hopes.

339. **YOUNG, GEORGE PAXTON, M.A., LL.D.**: Professor of Logic, Metaphysics and Ethics at Toronto University. Professor Young was born in Berwick, November, 1818. He was a son of the Antiburgher minister there, and his mother was a daughter of Dr. George Paxton, Professor of Divinity to that body of Christians, and author of the once famous work, "Illustrations of Scripture from the Geography and Customs of the East." Dr. Young was a student of Edinburgh University, and also studied Theology at the Free Church College, under Dr. Chalmers. Among his fellow-students were John Macintosh, "the earnest student," Dr. Edersheim, the author of a "History of the Jews" and "Life and Times of Christ," as also Principals Rainy of Edinburgh and Douglas of Glasgow. Professor Young began his ministry in Paisley, whence he removed to Islington, London. In 1850, however, he was transferred to Canada as pastor of Knox Church, Hamilton. Thence he was called to Toronto to become second Professor of Divinity in Knox College. This position, however, he resigned in 1864, chiefly, it is supposed, on account of certain tenets which he held, but so unassuming was his nature that he quietly withdrew, and never sought to bring his views before the public. He then held the position of Inspector of Grammar Schools, with marked ability, until 1868, when he accepted the position of teacher in Mental and Moral Philosophy and Elementary Latin and Greek in the Preparatory Department of Knox College, which position he held until he received his appointment of Professor of Metaphysics and Ethics in University College. Professor Young was noted as a mathematician, metaphysician, and student of the ancient classics. In private life no one could be more retiring and unassuming in his habits. He died suddenly from angina pectoris in 1889.

340. **YOUNG, JOHN (Rev.), M.A.**: Long Home Secretary in the U.P. Church, and still fulfilling a similar function in the U.F. Church. Mr. Young was born in 1844 in Berwick, and educated at the Grammar School of his native place, and also at Irvine Academy. After a short term spent in business, he entered Edinburgh University in 1864, with the view of preparing himself for the ministry, and graduated there in 1868. Having finished his theo-

logical studies at the U.P. Divinity Hall, under Professors Eadie, Cairns, Harper, and Macmichael, Mr. Young was ordained in 1872 colleague to the Rev. James Robertson of Newington, who afterwards became his father-in-law. Mr. Young continued in the pastorate of Newington congregation till he was promoted to the post of Home Mission Secretary to the U.P. Church in 1889. In that office he has been a tower of strength to the denomination to which he belongs. Mr. Young has always taken a deep interest in aggressive Christian work, and his influence has been felt far and wide over the Church with which he is identified in drawing out and directing the evangelistic gifts and talents of its ministers and members. Mr. Young also did much to facilitate the Union between his own Church and the Free Church by means of his skilful and successful exhibition of the fundamental identity of the financial methods pursued in both churches, and of the ease with which they could be harmoniously wrought together.

341. **BAILLIE, THOMAS (Hon.)**: Admiral. The fifth son of the Hon. George Baillie of Jerviswood, and uncle of the Earl of Haddington, and Earl of Polwarth, born 30th May, 1811. When a mere stripling he joined H.M. Ship "Dartmouth" as a midshipman. When only 16 years old he fought at the battle of Navarino in 1827, in which engagement the allied squadrons of Britain, France, and Russia gained a decisive victory over the Turco-Egyptian fleet under Ibrahim Pacha. At the time of the Crimean War, Admiral Baillie commanded the British fleet in the White Sea, and was successful in completely blockading the Russians. His sister was the Dowager-Countess of Aberdeen, mother of the present Earl. Admiral Baillie died a few years ago.

342. **CRIGHTON, JAMES, J.P.**: Father of Edinburgh Town Council. A native of Birgham, Coldstream, born in 1808, he was bred a grocer and started business for himself in Edinburgh in 1831-1832, when his name first appeared in the Edinburgh Directory. He was a successful merchant, and in 1856 entered the City Council as one of the first members for the newly created St. Bernard's Ward, a ward which he continued to represent till the day of his death. Councillor Crighton's case is unique in the annals of the Edinburgh Council, not only for the length of service, but also for the fact that, in the long period of 33 years for which it lasted, he had only to face one contest for his seat. He was also for many years Convener of Trinity Hospital Committee, and took a keen interest in the welfare of that splendid charity. Mr. Crighton was a liberal contributor to all local charities, and an office-bearer in the U.P. Church, Rose Street, in whose affairs he was warmly interested. A liberal of the liberals, Mr. Crighton throughout all his public life, from the year 1834, when he attended the banquet given to Earl Grey, the reformer, loyally supported that party in the city and the country. At his death, in 1889, it was acknowledged by all that the city had lost the services of a devoted public man and a sincere and humble Christian.

343. **DARLING, MOIR T. STORMONTH**: Lord Stormonth Darling. Son of James Stormont Darling, W.S., Lednathie; one of six sons who have all attained eminence in separate spheres. He was called to the bar in 1867, and became Judge in the Scottish Court of Session in 1890.

344. **FAIR, JAMES**: Canadian Pioneer. Born at Oxnam Nook in 1836, and died in 1899. He was one of those Borderers who distinguish themselves by self-reliance, probity and natural shrewdness. He emigrated to Canada in 1851, and ultimately became proprietor of Clinton Mills. In his adopted country, he soon became a recognised leader. No public undertaking of any importance was ever entered upon without his being consulted, his opinion carrying great weight with all parties. He remained through life a true Borderer, occasionally revisiting the scenes of his youth; and his career was one in which all Borderers may cherish an honest pride.

345. **FRASER, JOHN (Rev.)**: Free Church Divine and Author. Born in Greenlaw, and educated for the ministry, he became minister of the Free Church of Gordon at the Disruption, and was ordained in 1843. His successor to Gordon seems to have been ordained in 1872, but I find in my notes he died in 1888.

346. **GIBSON, ALEXANDER L.**—Industrial Pioneer, Canada. Born at Greenlaw in 1827, he emigrated in 1853. Here he and his brothers, Thomas, John, Robert and George, erected at Howick, flour, saw, woollen and oaten mills, and promoted the development of the district in important directions. A useful public life was closed in January, 1899, when he died.

347. **HAIG, PETER**: Patriot. One of the ancient family of Bemersyde, concerning which Thomas the Rhymer, whose estate of Erceldoun adjoins theirs, has this prophecy:—

Tide whate'er betide,
There'll aye be Haigs o' Bemersyde.

His father, John, the third Baron of Bemersyde, had been an adherent of Wallace, and was with him at Stirling in 1297. Peter followed his father's example, and was with Bruce at Bannockburn, but was killed at Halidonhill in 1333.

348. **HAIG, JOHN**: Border Leader. Fifth Baron of Bemersyde, he was slain at the battle of Otterbourn in 1338.

349. **HAIG, GILBERT**: Border Leader. Eighth Baron, was present at the battle of Sark in 1449, when the Scots routed the English, under the Earl of Northumberland. He also aided the Earl of Angus in suppressing the power of James, Earl of Douglas, in 1455.

350. **HAIG, JAMES**: Border Leader. A warm adherent of James III., after the murder of that monarch in 1488 he was forced to conceal himself for some time to escape the wrath of his enemies, but to secure the favour of the new King he had to resign his estate to his son William in 1489.

351. **HAIG, WILLIAM**: Border Leader. Tenth Baron. He was present at Flodden, where he was slain in 1513.

352. **HAIG, ROBERT**: Border Leader. Eleventh Baron. He had a command in the army under the Regent Arran, which engaged the English near Ancrum in 1544, and took Ralph, Lord Evers, prisoner, on which account he received a discharge of all the duties due by his family to the Crown.

353. **HAIG, DAVID**: Fifteenth Baron of Bemersyde. Four of his brothers were killed in the service of the elector palatine, King of Bohemia, in 1629 and 1630, while his own son, Antony, who succeeded him, was an officer in the service of the King of Sweden.

354. **HAIG, WILLIAM**: Quaker. Born 1646, he adopted the principles of George Fox, for which he suffered much. For a most interesting account of the members of this family see the "Monograph on the Haigs of Bemersyde."

355. **HAMILTON, ROBERT BAILLIE (Hon.)**, M.P.: Agriculturist, &c. The second son of George, 10th Earl of Haddington, born 8th October, 1828, he entered the army in 1847, and served through the Kaffir War and Crimean Campaign. Subsequently, he was on the staff of Sir Colin Campbell and General Spencer in India, and later took part in the China War of 1860. He married in 1861, and retired a major in 1864. He represented Berwickshire as a Conservative in the Parliament 1874-1880. A successful agriculturist and horticulturist, among some of the rarer pines introduced by him at Langton are some Wellingtonias, planted by Mr. Gladstone in 1876. Few more honoured and trusty county gentlemen have ever lived.

356. **HAMILTON, SIR WILLIAM ALEXANDER**: Baillie. Born in 1844; called to the bar at Inner Temple in 1871; Private Secretary to successive Secretaries of State for Colonies, 1886-92; appointed Chief Clerk of Colonial Office, 1896; C.M.G., 1887; C.B., 1892; K.C.M.G., 1897. He is Lieut.-Colonel of the Lothian and Berwickshire Yeomanry.

357. **HOOD, JOHN COCKBURN**: General. A scion of the distinguished Berwickshire family of Cockburn, young Cockburn, entered on his military career as a member of the Bengal Staff Corps. In India he saw much service, and acquitted himself well in all. He went through the Punjab Campaign of 1848-9, and was present at both the first and second sieges of Moultan. He was mentioned in despatches, and secured the medal and clasp. He was also engaged in the Indian Mutiny of 1857-8, being present at the actions of Shamohabad and Delhi, and also at the siege and capture of Lucknow. At the storming of the Begum's palace he was dangerously wounded in the head and face, and his services were so meritorious that he was again mentioned in despatches. He was also specially commended by the Governor-General. His promotion was fairly rapid; but he carried to his grave

a memorial of his wound in a big scar on his face. In 1878 he succeeded his father in the fine estate of Stairrigg. The general was proud, alike of his Berwickshire home and his illustrious ancestry. He was a J.P. as well as a Deputy-Lieutenant of Berwickshire. He died a year or two ago.

358. ROBERTSON, ROGER, of Lady Kirk. Spoken of as an eminent antiquary, floreat 1780.

359. REGINALD OF COLDINGHAM. Hagiologist, floreat 1170. He wrote "Libellus de admirandis Beati Cuthberti Virtutibus," edited for Surtées Society by James Rains, 1835; also "Libellus de Vita et miraculis S. Godrici, heremitæ de Ferichole," edited for Surtées Society by T. Stevenson, 1845.

360. STEVENSON, WILLIAM: Geologist. Born 1820 in Greenlaw; a noted member of the Berwickshire Field Club. He died in 1883.

361. SMITH, ALEX. SKENE: Minor Poet. Said to have been a native of Berwickshire, probably born at Ayton, floreat 1851.

362. THOMSON, PETER (Rev.): Secession Divine. Born at Coldstream in 1778, and died in 1804.

363. WATT, THOMAS: Minor Poet. Born at Broomhouse, Duns, in 1845, and died in 1886. I have mislaid my notes on this lesser bard, but think that he is noticed by Edwards in his "Modern Scottish Poets," Vol. III.

Dollar.

W. B. R. WILSON.



SNOW POSTS.—The Cairnie correspondent of the *Banffshire Journal* (25th February, 1902), chronicling the erection of guide posts on the farm of Neutack, one being practically at the highest point at which the turnpike road crosses the shoulder of the Balloch Hill, adds:—A number of snow posts used to be on the roadside round "the Lawn o' Neutack." Before the advent of wire fences this was a part of the Aberdeen and Inverness road very difficult to keep clear during snow. The writer has been at his wits' end not to be "lost" in a snowing night. The posts had a cross-stick at the top, like †, indicating the direction, and were invariably on the same side of the road as the mile-stones. The last one was standing a year or so ago, but is now gone; so, unless there be one or two in the Glen of Foudland or rather east of Newtongerrie, these important relics of a former age are all away between the Granite City and the Highland capital.

LI PHAIL.

THERE is not any article for faith but what has been anatomized and torn to pieces. The most recent "article" in crop is *The Coronation Stone*, or "another of the same," from a well-known antiquary in "the most distressful country." He avers that the coming coronation of King Edward VII. will direct attention to a more curious Coronation Stone than that which is under the rickety Coronation Chair in Westminster Abbey. It has been used (with one notable exception) ever since it was brought to that national shrine; and is about 20 inches, by 14, by 10. It has no inscription. There are dowels and rings at each end. The rings are unworn and unwelded, of twisted metal; but the dowels are worn very thin. The rings are opined to be those that were originally inserted; but the dowels date back from the earliest history of the Stone. The Stone was taken out of the chair and microscopically examined by an expert about two years ago. Nothing seems to have been arrived at, except that strata of similar geological formation are found in Scotland, as in other parts of the world.

The Pillar on Tara Hill, the Hall of the Kings of Ireland, in County Meath, is of the same geological formation. Some years ago a fierce heat was applied to it—a tar barrel having been fixed upon it and burned. The results that would have followed had it been *limestone* were totally absent.

There seems to be no reason to doubt that the present Coronation Stone was brought to Scone from Iona, and to Iona from Tara; where the Kings were crowned upon it from its arrival in B.C. 586 up to A.D. 513, when it was lent to Fergus. He had established a kingdom for himself in Alba or Scotland, in order that on it he might, with greater solemnity, be inaugurated King over his own possessions.

The Scottish Kings were crowned upon it until A.D. 1296, when it was brought from Scone to Westminster, in the reign of Edward I.

It is well known that certain Irish antiquaries claim that the Pillar on Tara Hill is the true *Lia Phail*, or Stone of Destiny, and that the Westminster Coronation Stone is, in this respect, a fraud. These may not be inclined to give due weight to the evidence that connects the smaller as well as the larger Stone with Tara.

J. F. S. G.

ABERDEEN - AMERICAN GRADUATES.

(I., 137; V., 1, 125, 144; VII., 14, 54, 76, 141, 175; VIII., 127; IX., 15; X., 93, 170; XI., 173; XII., 66, 94, 127, 142, 159; 2nd S., I., 7, 31, 47, 59, 64, 95, 127, 155, 169; II., 10, 24, 60, 77, 125, 138, 171, 186.)

105. MACHAR, Rev. JOHN, D.D. In 1873, "*Memorials of the Life and Ministry of the Rev. John Machar, D.D., late Minister of S. Andrew's Church, Kingston*, edited by members of his family," was published at Toronto, and contains much interesting information about the early days in Canada, especially upon the ecclesiastical side.

115. GALE, Rev. ALEXANDER, son of Alexander Gale, farmer in Coldstone, Aberdeenshire, took the first bursary at Marischal College, and graduated in 1819 (*Rec. Mar. Coll.*, ii., 392). He became Presbyterian minister at Hamilton, Ontario, and was a member of the first Presbyterian Synod, organised in Canada in 1831. He was very energetic in collecting funds for establishing Queen's College and University at Kingston in 1839. His name was on the clergy list of 1838 as minister of Hamilton in the Presbytery of Toronto (*Life of Dr. Machar*, 38, 75; *Edinburgh Almanack*, 1838, p. 456).

116. SHEED, Rev. GEORGE, son of William Sheed, shoemaker, Aberdeen, graduated at Marischal College in 1807. He was member of the first Presbyterian Synod in Canada in 1831, but there is no mention of the place where he was minister. His name does not appear in the clerical list of 1838. Of the fourteen ministers who organised the Canadian Synod, six were graduates of King's or Marischal College, and some of them returned to Scotland.

117. CRUICKSHANK, Rev. JOHN, D.D., a native of Banff, and cousin-german of the Rev. Dr. James Cruickshank, minister of Fyvie. He graduated at King's College in 1821, and, in 1827, was appointed joint-lecturer upon the Murray Lecture foundation, taking as his theme, "On the Superiority of the Gospel Information regarding the Divine Nature" (*King's Coll. Grad.*, i., pp. 78, 278). He joined in organising the first Presbyterian Synod in Canada in 1831, and, in 1832, was inducted to a charge in Ottawa by Rev. Dr. Machar (*Life of Dr. Machar*, pp. 38, 49). He was minister at Bytown, in the Bathurst Presbytery, in 1838 (*Edin. Almanack*, 1838, p. 456). He became minister of the parish of Turriff, 1850, and retired in favour of an assistant and successor in 1888. He died in London in 1892. In 1866, he had received the D.D. degree from Aberdeen University.

118. MACDONALD, Rev. JOHN, D.D., "The Apostle of the North" was born at Reay, in Caithness, on November 12, 1779, and graduated at King's College, Aberdeen, in 1801. Early in his career he was engaged in the search for Ossianic remains and tradi-

tions in the west and north of Scotland. In 1806, he was ordained missionary minister at Berriedale, and in the following year became minister of the S.P.C.K. Gaelic Chapel, Edinburgh. He left Edinburgh for Urquhart in 1813, and voluntarily acted as agent for arousing spiritual life throughout Ross and Caithness. He received the degree of D.D. from the University of New York in 1842, and at the Disruption he went with the Free Church party. He died at Urquhart on April 16, 1849. He wrote and published Gaelic verses in 1848. In 1837, he corrected a Gaelic edition of Boston's *Human Nature in its Fourfold Estate* (*Dict. Nat. Biog.*, xxxv., 41-2).

119. ADDISON, ALEXANDER, Judge in Pennsylvania, was son of James Addison, Keith, and graduated at Marischal College, Aberdeen, 1777. He was schoolmaster at Aberlour, 1775-1785, being licensed by the Presbytery of Aberlour in 1781, when he became assistant at Rothes. At the age of 26 years he went to America, and settled in Pennsylvania, where, on December 20, 1785, he was permitted by the Redstone Presbytery (Brownsville) to preach within the bounds. After preaching for some time at Washington, Pa., he began to study law, and was admitted to practise in Alleghany County Court on December 16, 1788; in 1791, he was commissioned president judge. He was noted for his culture, erudition and patriotism, but he lived in a time of great disorder and party feeling, especially in the Whisky Insurrection of 1794. He was always found on the side of good order and lawful government, and his charges are full of good sense and right principles, but partisanship led to his impeachment at Lancaster in 1802, and his condemnation to the loss of office and to ineligibility to the office of judge in any court of that commonwealth. But the trial and condemnation were felt to be so violent and partisan that he was honoured as before by the community. He died on November 27, 1807, leaving descendants (see Address upon Judge Addison, delivered before the Alleghany Court Bar Association, Dec. 1, 1888). Sherman Day (in *Hist. Coll. of the State of Pennsylvania*, p. 86, Phil., 1843) quotes: "Judge Addison, who first presided in this circuit under the present system, possessed a fine mind and great attainments. He was an accomplished scholar, deeply versed in every branch of classical learning. In law and theology he was great; but although he explored the depths of science with unwearied assiduity, he could sport in the sunbeams of literature, and cull with nice discrimination the flowers of poesy." The volume, entitled, *Reports of Cases in the County Courts of the Fifth Circuit, and in the High Court of Errors and Appeals of the State of Pennsylvania, and Charges to Grand Juries of those Courts*—by Alexander Addison, President of the Court of Common Pleas of the Fifth Circuit of the State of Pennsylvania—is in two parts, paged separately: (1) *Reports, &c.*, pp. i.-xxiv., 1-393, Washington, 1800; (2) *Charges to Grand Juries, &c.*, pp. i.-vi., 1-318, Washington, 1800. It contains the copy of a letter of thanks and acknowledgement, dated "Mount Vernon, 4th March, 1799,"

from the President, George Washington (C. C. Soule, *The Lawyers' Reference Manual of Law Books and Citations*, p. 49, Boston, 1883). The forementioned volume is in the State Library, Hartford, and *A Charge to the Grand Juries of the County Courts of the Fifth Circuit of the State of Pennsylvania at December Session, 1798*, by Alex. Addison, President of those Courts; published at the request of the Grand Juries of the cos. of Alleghany, Westmoreland, Somerset and Greene (Washington, 1799), is in the Watkinson Library, Hartford.

JAMES GAMMACK, LL.D.

West Hartford, Conn.,
Dec. 10, 1901.

THE GORDONS OF DAACH, MUIRAIK AND KETHOCKSMILL.

(2nd S., III., 139.)

THE whole parish of Glenbucket has been so long united as one undivided property, under the Earls of Fife and subsequently, that it has come to be regarded as in that condition under the Knockespoek Gordons—at least, since the building of the Castle of Glenbucket in 1590. As far as I am aware, there does not exist even a suspicion that, up till the beginning of the 18th century, there were two quite separate and distinct proprietories in Glenbucket. Most people in the parish have heard of the laird of Kirkton, as a tradition, but who the laird of Kirkton was, or when he existed, no one seems to know. The following entry in the Aberdeenshire Annularies (*Sp. Club Misc.*) shows who the laird was:—"Andrew Ker, minister of Glenbucket, declarit that there was restand to him be John Gordon of Park, upon the wadset of the Kirktown of Glenbucket, for quhilk he should receive onlie aucht on ilk 100 thereof IM. VIC. merks" [1633].

This clearly shows that John Gordon of *Park* was proprietor of *Kirktown of Glenbucket* in 1633. The wadset seems to have been redeemed, and, in 1696, the Poll Book shows that Kirkton is still a separate property, valued at £45, and the proprietor at that time is John Gordon, presumably a Park Gordon. I question very much if ever the Knockespoek Gordons possessed Kirkton at all.

In the old MS., contributed to last number by "J. M. B.," it is stated that George Gordon of Noth purchased the lands of Glenbucket from his grandson, John Gordon, who was attainted for treason in 1745. I do not well see how John Gordon could have been the grandson of George Gordon of Noth, and, besides, it is certain that

John Gordon sold the lands of Glenbucket to Lord Braco. Mr. John Michie, farmer, Badenyon, whose ancestors have been there for many generations, has an old rent-book, belonging to his family, where it is shown that the rent payment for 1737 was receipted by John Gordon, and, in 1738, the same is receipted by Braco; so that there is no room for George Gordon of Noth coming in. Might Noth's purchase be from John Gordon of Kirkton? whom the writer of the MS. may have confounded with John Gordon, the Jacobite. "J. M. B." will perhaps be able to settle that point.

I would like very much to know who was Sir Adam Gordon of —, knight. His wife was Helen Tyrie, and both were deceased before 1663. They had two sons, Patrick Gordon of Glenbucket and Francis, who died abroad. They had five daughters; Jane was married to Andrew Hay of Rannes, &c.

JAS. CAMERON.

Queries.

166. OLD RHYME.—Among the youth of a Donside parish, forty years ago, the following rhyme was popular:—

"Aberdeen, Aberdour, Aberdalgie,
Kinkell, Monymus' and Inverurie."

To preserve the rhyme, the "urbs in rure" was pronounced "Inveruree." Can any of your readers suggest a reason for these well-known places being so associated? G. W.

167. KENNEDY OF CARMUNCK.—Can any reader give me any information regarding the family of Kennedy of Carmunck, hereditary constables of Aberdeen between 1570 and 1610? Edinburgh. W. T.

168. KING'S COLLEGE, RESIDENCE IN.—When did students finally cease to reside in King's College? Q. K. B.

169. KING'S COLLEGE CHAPEL, BISHOPS PREACHING IN.—On Sunday, 23rd February, 1902, Dr. John Wordsworth, Bishop of Salisbury, preached in the University Chapel, King's College. When did a bishop officiate there before? Not, in all probability, for 214 years at least. Q. K. B.

170. KING'S COLLEGE IN 1621.—In the New Spalding Club's recently issued *Family of Burnett*, p. 44, reference is made to a Report, dated 1621, by a Royal University Commission appointed in 1619 through the influence of Bishop Patrick Forbes, which is said to "give by no means a favourable picture of the discipline of the University, the administration of

its finances, or the condition of the fabric of King's College." Where is the 1621 Report to be found? In Cosmo Innes' *Fasti Aberdonenses*, pp. 275-83, are printed Reports by the same Commission, dated 1619 and 1623. Q. K. B.

171. "YE GODS AND LITTLE FISHES!" What is the origin of this familiar exclamation? It is not to be found in the ordinary Dictionaries of Quotations. R. L. C.

172. AMULREE.—Was there an Episcopal Church in Amulree in 1745? Is Amulree a parish, or the name of a district only? R. P. H.

173. BUCHAN SOCIETIES OF FARMERS IN 1735 AND 1811.—On p. 7 of this volume, K. J. notes the title of a publication, *A true method of treating light hazely ground*, by a "Small Society of Farmers in Buchan." This was printed in Edinburgh by W. Cheyne "for Gavin Hamilton, bookseller." The tract was reprinted in 1811 by John Moir, Royal Bank Close, "for the Buchan Agricultural Society." On p. xvi. of the reprint appears the following interesting note:—

"N.B. On the Title page of the Original Edition (1735) of this volume, in the possession of James Ferguson of Pitfour, M.P., it is stated, in the handwriting of the late Lord Swinton: 'Written by Mr. James Ferguson, afterwards Lord Pitfour.' Opposite to which, on a blank leaf, there is inserted the following remarks in the handwriting of the late Mr. Walter Ferguson, writer in Edinburgh: 'Edinburgh, October, 1791. The pamphlet on Farming in Buchan, Aberdeenshire, 1735, was truly wrote by a small Society of Farmers there, and not by Mr. James Ferguson, afterwards Lord Pitfour. The Society was mostly his own tenants, to whom he paid great attention, furnished them with books, attended their meetings, when in the country; and when at Edinburgh kept correspondence, and procured and sent them Answers to their Queries from the Society of Agriculture then established at Edinburgh, of which himself was a member. He had great dependence on the advices he got from Sir Thomas Hope of Rankellor and Mr. Cockburn of Ormiston, and Hugh Wight, his tenant. I know this pamphlet, and a former smaller one by the same Society, much promoted good Farming in Buchan, and got quite the better of old prejudices. And I know that both pamphlets were wrote by JAMES ARBUTHNOT, Preses of the Society, who committed them to my care to get printed, which I got done accordingly.' W. F."

"JAMES ARBUTHNOT, Farmer in Rora, parish of Longside, Aberdeenshire, was a man of very superior character, both as to accomplishments and worth. He was descended from a branch of the Arbuthnot family, he had received a classical education, was equally respected as a Farmer and

as a Gentleman,* and perhaps few individuals whose means were equally limited have contributed more to promote the interests of Agriculture in the district wherein he resided."

The "Society of Agriculture then established at Edinburgh" is probably the "Society of Improvers in the Knowledge of Agriculture," founded in 1723, more than one of whose publications appear in the British Museum *Catalogue*. I should be glad to know:—

- (1) Whether this James Arbuthnot, who "had received a classical education," was the student of that name at King's College, in the Class of 1712-16.
- (2) Whether any Minutes survive of the "Small Society of Farmers in Buchan" of 1735.
- (3) Whether any Minutes survive of the "Buchan Agricultural Society" of 1811.
- (4) Whether the use of the word "hazely" to describe the colour of ground is peculiar to north-eastern Scotland.
- (5) What the title is of the "former smaller pamphlet" by the 1735 Society.

P. J. ANDERSON.

174. SANDED HALFPENNIES.—Can any of the readers of *S. N. & Q.* inform me what stamp of coin is meant by "sanded halfpennies"? R. GIBSON.

175. LAUDERDALE FAMILY.—I am anxious to identify a Margaret Maitland, who, according to two old pedigrees, was (1) daughter of John Maitland, nephew of the Earl of Lauderdale, who died in 1710; (2) daughter of John Maitland, niece of the Earl of Lauderdale, who died in 1710. Did John, third son of John, 5th Earl of Lauderdale, who, according to various Peerages, was Colonel in the Guards, marry? and had he a daughter Margaret? Or, did Charles, Alexander, William or Thomas Maitland (brothers of the 5th Earl) have a daughter Margaret. If so, what became of her? Possibly the father's Christian name was given wrong in the pedigrees. L. G. P.

Answers.

38. PARODY ON "DUNCAN GRAY" (2nd S., I., 127).—Looking over the back numbers of *S. N. & Q.*, I see in the number for February, 1900, a query by Mr. P. J. Anderson regarding a parody on "Duncan Gray," which was once pretty well known at King's College. As I do not notice any reply to Mr. Anderson's query in subsequent numbers, I send you what I remember of and about the effusion. I believe Mr. Anderson is right in attributing it to Alexander Macgregor Rose. It has always been

* "Know, honest friend, that in thy way to fame,
A Farmer's footsteps do thy notice claim,
And JAMES ARBUTHNOT was that Farmer's name."

John Skinner's *Fugitive Pieces*, 1809, p. 209.

associated with him in my recollection, and I have heard him sing it at students' gatherings, and I seem to remember having seen a copy of it in his handwriting. The description of the "chiel" under the influence of "the glorious beer" is more graphic than refined. Macgregor Rose was a man of distinct "points," and was a familiar personality at King's in his day. He had a gift of fluent and vigorous versifying, chiefly on patriotic subjects, and several of his compositions appeared in print—in the *Banffshire Journal*, I think. One of his best was a set of verses having for a refrain the Gaelic watchword that means "Highlanders shoulder to shoulder." This watchword or war-cry was called out to his regiment by General Gordon of Lochdhu, when about to cross a river in the face of the enemy, and it was this incident that inspired the verses of Macgregor Rose. I remember hearing that the widow of the General wrote her thanks to him.

JAMES NEIL.

Duncan Grey cam' here to grind,
Ha, ha, the grinding o't.
Thinking to improve his mind,
Ha, ha, the grinding o't.
Full determined to explore
Ancient Greek and Roman lore,
Plus and minus, less and more,
Ha, ha, the grinding o't.

Full of hope the bajan cam',
Ha, ha, &c.
His father's pet, his mither's lamb,
Ha, ha, &c.
Donned he then a scarlet gown,
The handiwork o' tailor Broun,
Thocht himsel' a dandy loon,
Ha, ha, &c.

Straightway he to Pegler's hied,
Ha, ha, &c.

Soon the glorious beer was brought,
Ha, ha, &c.
That was drunk and mair was sought,
Ha, ha, &c.
Soon the beer began to brew,
Soon the chiel got roarin' fou',
Soon began to bok and spew,
Ha, ha, the grinding o't.

149. SEESTU, A POPULAR NAME FOR PAISLEY (2nd S., III., 123, 142).—I have to thank "Evan Odd" for recalling the fact that the above subject has been fully discussed in two former numbers of *S. N. & Q.* I would also inform "W. S." that if he takes the trouble to procure a copy of the *Aberdeen Journal*, containing the obituary notice of the great artist, Sir Noel Paton, that he "spent years at Seestu, that nursery of poets," which points to the fact that more people than myself have heard the above name given to Paisley. I would further advise "W. S." to purchase (if he has not already got them) the two numbers where the matter is fully discussed. They are mentioned in "Evan Odd's" answer to my query. CRAIGIEBUCKLER. SYDNEY C. COUPER.

The name "Seestu" or "Seestee" was given to the town of Paisley because the older inhabitants had

the habit of frequently interjecting into their conversation the phrase "Seestee," which is simply a corruption of "See'st thou." Sobriquets arising in this way are more usually applied to persons than to places, but other towns besides Paisley may be found with nicknames having a similar origin.

A. B. S.

153. JOHN LUMSDEN OF ARDHUNCAR (2nd S., III., 123).—In reply to "Stand Sure's" query, it is stated in vol. ii. of Jervise's "Epitaphs and Inscriptions" (Auchindoir) that the "Young Turk" was for a time owner of the lands of Towie in the parish of Clatt. Both his father, John Lumsden, tenant in Ardhuncar, Kildrummy (otherwise the "Old Turk"), and his mother, Helen Shiref or Shirreffs, are buried within the old kirk of Auchindoir. The latter died in 1744, aged 72; her husband was dead before 1740. In the "Donean Tourist," it is stated that "John Lumsden of Ardhuncar, a robust, daring man," joined the Jacobite army, and was killed at Culloden. Two Lumsdens are mentioned in the "List of Rebels." One of these, David Lumsden, farmer in Mains of Auchlossan, was a "Captain of Rebels," and is reported as "dead." He seems to have been a person of good standing and some wealth. The other is John Lumsden, farmer in Mill of Coull. He afforded the cause moral and material support, but did not take up arms. He was obliged to go into hiding for a time, but came to no harm, as he was subsequently one of the trustees for the widow and children of the before-mentioned David. It is just possible that the christian name and designation of the "Young Turk" have got confused in the traditions with those of his father, and that David Lumsden in Mains of Auchlossan is the person sometime known as the "Turk of Towie." J. F. GEORGE.

Referring to my query, No. 153, regarding the estates which belonged to "John Lumsden of Ardhuncar—the Turk of Towie," I should be especially obliged to know what Towie is referred to in the designation, "Turk of Towie." Until a few months ago, I was under the impression that it referred to the parish of Towie, but I am now doubtful if that is so. Can any reader refer me to any book or books where I can find anything to help me to unravel the difficulty? "STAND SURE."

155. IS DE WET A SCOTSMAN (2nd S., III., 123)?—I am afraid the interesting hypothesis communicated by "Stand Sure" that this celebrated Boer leader is a native of the Vale of Alford is untenable. It is always well, when collecting historical information in the country, to remember Jonathan Oldbuck's warning, "Beware of Pitscottee." I do not think the commandant's name has been adapted from D. Watt. The surname De Wet or De Wette (De Vet'te) is not uncommon in Holland and Germany, and it is possibly connected with the more historical De Witt, which has overflowed to the south-eastern counties of England in the form of Dewitt.

One may be excused pointing out that De Wet is not the only Boer notoriety who has been assigned a Scottish origin. Joubert was said to be descended from one Cuthbert of the old Inverness family, while Cronje was a Dumfriesshire McCrone. Both these statements are about as probable as that the present writer is descended from St. George of Cappadocia. It is somewhat surprising that ex-President Kruger has not long since been added to the number. If you pronounce the name with approximate correctness, you have something like Macgregor with the "Mac" dropped off, or if you take a common Cape form—Krier—you almost insist on his connection with the historical family of Grierson—sometime Grier of Lag, who also claim to be Macgregors. A very picturesque and dramatic tale could easily be manufactured to show how a member of this family of Covenanting principles, harried by his kinsman, the "persecutor," Robert Grier took flight to Holland, had his name converted into the plebeian Kruger, married, and was ancestor of the ex-President. A good deal of our history still seems to be written this way.

J. F. GEORGE.

160. AN INVERURIE RESURRECTION (2nd S., III., 140).—The story is probably apocryphal. My reasons for thinking so are briefly these:—(1) That story, of which the Inverurie tale is a variation, has been traced back to the 16th century (or even earlier), when, in the town of Cologne, a very similar resuscitation is stated to have occurred: (2) The same tale, with certain varieties of local colouring, figures in the sepulchral lore of many European countries, especially in Germany, Italy and France: (3) Several English burying-grounds (half-a-dozen, at least) have similar legends connected with them: (4) I have met with three or four versions of the tale, current in different parts of Scotland, alike in their leading features, but told of distinct persons. "Stand Sure" will find the story, much in the same form as he relates it, in Jervise's "Land of the Lindsays." According to Jervise, the heroine, a lady of the Lindsay family of Edzell, was revived, not by a "resurrectionist," but by the sexton of the parish, whose cupidity had been excited by seeing the rings on the buried lady's hands. If I remember right, the mother of a celebrated Scottish ecclesiastic of the 18th century is said to have been rescued from the grave in much the same way, and lived for many years after her premature interment, and bore children to her husband, among them the ecclesiastic in question. The story is discredited by almost all reputable writers. There is nothing inherently impossible in "Stand Sure's" Inverurie narrative; but the frequency of its appearance in so many different countries, with details almost identically the same, renders one suspicious of its credibility. If "Stand Sure" has in his possession copies of the *Reliquary* for January, 1868, and April, 1869, he will find the original Cologne tale or legend discussed at considerable length.

W. S.

The "Inverurie Resurrection" legend belongs to a time long anterior to that of the "Resurrectionists"

of last century. The Rev. Dr. Davidson, in his "Earldom of the Garioch," tells the story, which is still current in Inverurie. The heroine was Marjorie Elphinstone, daughter of the laird of Glack, who married Walter Innes, miller, and subsequently laird of Ardtannies. The story goes that she was buried in the kirkyard of Inverurie while in a trance, and that she was awakened by the gravedigger cutting off the wedding-ring finger. She made her way home to Ardtannies, and survived her husband six years. He died in 1616. She subsequently married Norman Leslie, brother of the laird of Wardes, and removed to Whitehaugh, Fetternear, where she died in 1622. She was buried in the Inverurie kirkyard beside her first husband. The mural tablet, which is still quite legible, makes no mention of her second marriage. The current legend has corrupted her name into "Mary Eerie Orië" (Meriorie), Elphinstone.

A. F.

161. THE BEREANS (2nd S., III., 140).—The founder of the small sect of Bereans was John Barclay; the sect was sometimes called Barclayites. According to the "Encyclopædia Britannica," Barclay "preached in Edinburgh, London, Bristol and other places, but with no great success. Neither his writings, which were collected in three volumes, nor the sect formed by him, are of much importance." There is a brief description of the Bereans and their special belief in "Chambers's Encyclopædia." The name was derived from the inhabitants of Berea, who "received the word with all readiness of mind, and searched the Scriptures daily" (Acts xvii., 11). The sect was described in the 1861 edition of "Chambers's" as "almost extinct."

R. A.

In Brewer's "Phrase and Fable," we are told that the Bereans were the followers of the Rev. John Barclay of Kincardineshire (1773). They believed that all we know of God is from revelation; that all the psalms refer to Christ; that assurance is the proof of faith, and that unbelief is the unpardonable sin. It is hard to see why he was refused settlement, or wherein the suspicious trend lay, but times are changed.

A. M.

The Rev. John Barclay, A.M., minister of the Berean Assembly in Edinburgh, was founder of the sect, and author of "The Psalms paraphrased according to the New Testament interpretation, and adapted to the Common Tunes—Edinburgh, 1776"; also "A Select Collection of new original Spiritual Songs, Paraphrases and Translations—Edinburgh, 1776." The volumes are titled I. and II.; each contains a long preface advocating and defending their tenets and use in church and families. "Corson Cone" will find in Gardner's "Faiths of the World," vol. i., A History of the Founders, their Creed and Career up to 1851. In the census of that date, no return is made of the existence of the body.

Peterhead.

W. L. T.

The following excerpt from the "History of the Parish and Burgh of Laurencekirk," by the Rev. W. R. Fraser, M.A., minister of Maryton, by Montrose, may be of interest to "Corson Cone":—The parish of Fettercairn enjoys the distinction, such as it is, of having been the birthplace of a new sect of religionists. John Barclay, A.M., son of a farmer in Perthshire, was appointed assistant to the parish minister in 1763. His popular gifts recommended him to the congregation, but his antinomian principles led to his virtual expulsion from the Church. This was hastened by the death of the minister, and the determination of the large body of the people to have him appointed successor. It was not a consequence of the Patronage Act, as has been alleged; for no system of popular election could have effected the settlement of a man not duly accredited by the superior courts of the Church. Robert Foote having been appointed to the vacant charge, Mr. Barclay's followers seceded, to form under his ministry the first Berean congregation. The name was assumed from the ancient Bereans, whose example they professed to follow in building their faith upon Scripture, and Scripture alone. A place of worship was erected at Sauchieburn. The glowing accounts which have been given of its early prosperity may be taken with a discount; but it is certain that the next few years it was a large congregation, gathered from the discontented in Fettercairn and sympathising friends in other parishes. Mr. Barclay continued only a few months in the charge, which was filled in 1775 by James Macrae, a licentiate of the church, who had imbibed his opinions. Mr. Foote's acceptable ministrations, together with waning enthusiasm of the first Bereans, reduced the congregation very much within a short period; and when Mr. Macrae retired from the charge early in the (last) century, he was succeeded by Mr. McKinnon, a Congregationalist. Mr. Macrae took up his residence at Laurencekirk, where there had already been established one of the branches into which his congregation had been split. He died in 1813. One of his grandsons was afterwards the founder of the Congregationalist body in Laurencekirk. Another, David Macrae, was lately a source of anxiety to the leaders of the United Presbyterian Church, and is now ministering to a congregation in Dundee, which as yet has assumed no distinctive name. The Bereans began about 1801 to meet for worship in a private house. In course of time money was advanced by James Robb, shopkeeper, one of their number, for the building of a chapel, which was erected close upon the site of the present infant school. Mr. Robb had succeeded his father in the business. His mother was a Carnegie, daughter of the tenant of Droniemyre. His brother, Dr. Robb, was for a number of years a practitioner in the village, and a staunch Berean. He married a Miss Buchanan from Stirling, and his eldest son, James, became a professor in New York. Dr. Robb died about 1820. The Berean church was a humble edifice, seated for about forty or fifty people, and was never too small for the congregation, which was made up from the parishes of Fettercairn, Marykirk,

Garvock, St. Cyrus and Fordoun. Peter Brymer, who executed the carpentry, when he had completed the pulpit, was requested by two of the leading members to show them how he could preach. Peter at once gave them a specimen of his oratory, commencing with a text, which he gravely pronounced, pointing meanwhile to the more prominent of his auditors—"Saul, the son of Kish, went out to seek his father's asses, and lo! two of them." The story having reached the ear of Dr. Cook (then parish minister), he saluted Peter the first opportunity—"Well, brother preacher." "Na, na," replied he, "I leave that to you 'at's got a guid steepin." Alexander Rae, the first Berean pastor, was a farmer at Law of Craigo. David Low, shoemaker at Laurencekirk, succeeded. When asked by a curious neighbour what stipend the congregation allowed him, he replied—"I get nae steepin; they dinna even come to me for their shoon!" John Todd, farmer at Butterybraes, was the next pastor. His discourses were alike practical and seasonable. About the time of Yule he never failed to warm his audience—"My frien's, beware o' cairds an' dice, an' that bewitchin' thing the totum." The majority of his hearers were probably on the safe side of "three-score years and ten," to give the caution due effect. William Taylor, carrier at Fettercairn, was at first associated with John, and afterwards sole pastor. His services are still lively in the recollection of the older inhabitants. They were of a homely description, making up in fervour for any lack of polish. While his colleague survived, the duties of the day were occasionally divided. When William had performed his share, he usually ended with a remark such as—"Noo, John, ye'll come up an' lat's see daylight through the Romans." His exhortations were not unfrequently varied by questions on the most ordinary subjects, addressed to one or other of the congregation. He was a firm believer in the paramount excellence of Bereanism to the last of his days. He died a few years ago in Fettercairn. The weekly service was continued until about 1840. Soon afterwards the kirk and site were disposed of for the sum of £14 sterling. The congregation was speedily reduced to two aged females. When one of them had gone to her long home, the other remarked with feeling—"Ah, sir! when I ging too, the Bereans 'll be clean licket aff."

J. E. LEIGHTON.

Goodlyburn, Perth.

J. H. Pratt, who has a Communion token of the Bereans, and "C" also write on this subject.

162. THE GORDONS OF BINHALL (2nd S., III., 140). I am sorry I can give no information about this family. There seems to be no such place as "Bonhall." "Binhall," in the parish of Cairnie, is probably meant. C. K. Sharpe's transcript is now, in all likelihood, lost beyond recall. Hill Burton says: "His collection, with its long train of legends and associations, came to what he himself must have counted as dispersal. He left it to his housekeeper,

who, like a wise woman, converted it into cash while its mysterious reputation was fresh. Huddled in a great auction-room, its several catalogued items lay in humiliating contrast with the decorous order in which they were wont to be arranged. *Sic transit gloria mundi.*"

163. SIR WILLIAM GORDON, BART. (2nd S., III., 141).—Anderson (*Scottish Nation*, vol. ii.) seems clearly to designate the above gentleman as Sir William Gordon of Embo. He says: "Sir William Gordon of Embo, 4th baronet, was, in 1741, M.P. for Cromarty and Nairn. He had 2 sons, John and William, the latter, in 1751, commander of the *Otter* sloop of war." The dates in Anderson do not quite tally with those in the query, but the discrepancy is susceptible of reasonable explanation. Gordon may have commanded the *Otter* long before 1751. What is the inference Mr. Bulloch wishes drawn from the verses quoted? Is it that "Seaton's consort" was a Gordon! The lines, I think, do not necessarily mean this, but only that her courage and patriotism well entitled her to rank in "Gordon's ancient line." As a matter of fact, the brave defender of Berwick was married (according to Douglas' *Peerage*) to Christian, daughter of Cheyne of Straloch.

W. S.

164. THE GORDONS OF ASHLUDIE, FORFARSHIRE (2nd S., III., 141).—In *Scottish Monuments and Tombstones*, vol. ii., Dr. Rogers quotes an inscription on the tomb of one Henry Gordon in Monifieth churchyard. He died in 1815. He does not seem to find a place in "B.'s" list of Ashludie Gordons, but probably did not belong to that family. Where is Ashludie?

W.

Literature.

Memories Grave and Gay: Forty Years of School Inspection. By JOHN KERR, LL.D. Wm. Blackwood & Sons, Edinburgh, 1902. [356 pp. Cr. 8vo. Price 6/-.]

NOTWITHSTANDING Dr. Kerr's modest misgivings, we congratulate him on the production of a charming volume out of the things he has observed, approved, blamed or laughed at during the last 40 years. In the grave side of the book, Dr. Kerr plays the rôle of the historian of our educational progress, a progress not a little due to his own wise counsels, based on his wide experience and observation. He was in his professional life no mere doctrinaire or martinet, but one who brought to it a keen intellectual interest, human heartedness and commonsense, and these

chapters will be read with profit and with a certain stimulus by educationists and others. The gay side of the book represents the author as a *raconteur* of no mean degree, with a vein of rich yet tender humour. It had been a thousand pities if the many interesting experiences of a long professional career, embracing many a piquant story, and many references to folk of distinction, had been allowed to perish for want of telling. We cordially thank Dr. Kerr for his volume, which he might have titled "The Day Dreams of a School Inspector." What more can we say to evidence our conviction that the volume will have a great vogue. Among the illustrations, none is so welcome as the author's own portrait.

Scots Books of the Month.

Scotland Historic and Romantic. By Maria Hornor Lansdale. Fully Illustrated with tinted half-tones. In two volumes. Pp. 398 and 464. 12mo. Philadelphia: Henry T. Coates & Co.

Bute, Marquess of. Scottish Coronations. Royal 8vo. 7/6 net. A. Gardner.

Graham, J. E. Manual of the Acts relating to Education in Scotland. Cr. 8vo. 18/-. Blackwood & S.

Judicial Statistics, Scotland — Report for 1900. 2/4. Eyre & S.

Miller, W. Willie Winkie, and other Songs and Poems. Ed. with Intro. by Robert Ford. 4to. 3/6 net. A. Gardner.

NOTICE TO CORRESPONDENTS.

Correspondents will greatly oblige by sending us their full name and address (not necessarily for publication) along with their contributions.

All communications should be accompanied by an identifying name and address. As publication day is the 25th of each month, copy should be in a few days earlier. ED.

Our space at present is barely equal to the demands on it. Hence several important articles have had to stand aside this month. ED.

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ABERDEEN, MAY, 1902.

G. W. GORDON, "THE JAMAICA MARTYR."

THE recent death of Edward John Eyre, the ex-Governor of Jamaica, who departed this life at Walreddon Manor, Tavistock, on 30th Nov., 1901, at the age of 86, recalls the circumstances of his eclipse. In 1864 he was appointed Governor-in-Chief of Jamaica, a post which was no bed of roses, for the island was not prosperous :—

There was abundance of discontent (says the *Times*), much agitation, and some sedition. With the agitation a certain George William Gordon, a coloured member of the Legislative Assembly, was undoubtedly associ-

ated, being the acknowledged champion and mouth-piece of the discontents of the negroes, and it was alleged that he was also criminally associated with the sedition. Be this as it may, a very serious riot, not entirely unforeseen, but owing to some blunder of the authorities not provided against in time, broke out at Morant Bay, in the parish of St. Thomas in the East, on October 11, 1865. The Custos of the parish and other magistrates were assembled in the Court-house for the transaction of public business, when a crowd of negroes, some hundreds in number and armed with cutlasses, sticks, and muskets, assembled in front of the Court-house with threats and overt acts of violence. A riot ensued, and amid circumstances of great atrocity the Custos and several other magistrates were killed, and a body of volunteers who were summoned to attend the building was attacked with great ferocity, seven being killed and 25 wounded. Of the civilians present, 11 were killed and six wounded. The rioters, having sacked the Court-house and overpowered the resistance offered to them, proceeded inland and committed similar atrocities in various places. In all about 25 persons were killed and about 35 wounded, five houses being burnt and about 20 stores and houses wholly or partially sacked and robbed. Undoubtedly the riot or rebellion was a very serious one in its actual results, and still more in its possible consequences, and but for its prompt and energetic repression it might have spread into a general negro insurrection in an island where the negroes outnumbered the whites by at least 50 to one.

The measures taken by Governor Eyre were certainly prompt and energetic. Martial law was proclaimed on October 13 throughout the county of Surrey, which includes the eastern portion of the island, the city of Kingston being exempted from its operation. Troops were despatched to the scene of disturbance, and in a few days tranquillity was restored and all danger of a general negro revolt was at an end.

But it was not deemed sufficient merely to suppress the insurrection; its authors, its instigators, and its abettors were to be punished, and an example was to be made which should serve as a warning to all future malcontents and rioters. This was done literally with a vengeance. Gordon was arrested in Kingston and deported to Morant Bay to be tried by Court-martial. There he was summarily tried and hanged. The Commissioners sent out to Jamaica to investigate the revolt subsequently declared that "the evidence, oral and documentary, appears to us to be wholly insufficient to establish the charge upon which the

prisoner took his trial." The question whether he could lawfully be arrested in Kingston, where martial law had not been proclaimed, and sent for trial in a district where martial law was in force, gave rise to a heated controversy in this country and to many legal proceedings, but though Governor Eyre was more than once arraigned on various counts, he was never convicted. The undoubted insurgents met the same fate as Gordon, and doubtless they got no more than their deserts. The Commissioners reported that 354 persons were executed by sentence of Courts-martial, 50 were hanged or shot by soldiers without trial, 25 were shot by Maroons, who aided the authorities in the suppression of the insurrection, and 10 were otherwise killed, the mode and circumstances of their deaths not being specified. In all, then, 439 were put to death and 600 others were flogged. No fewer than 1,000 houses were burnt by the authorities, with household goods and furniture of every kind.

No sooner were the details of the insurrection and the circumstances of its suppression known in England than a great storm arose. One party, headed by John Stuart Mill, denounced Governor Eyre as a criminal who ought to be indicted for murder, while another, represented by Carlyle, regarded him as a hero who by promptitude, vigour, and intrepidity had saved a British colony from the horrors of a negro rebellion. A committee known as the Jamaica Committee was formed, with Mill as its chairman, and large funds were subscribed for the prosecution of Eyre and his subordinates. We need not recall in detail the history of that bitter controversy. Its passions have long since died away, its issues have never been finally decided. Perhaps they never will be so long as mankind are divided into types represented by Mill and Carlyle respectively. Eyre was recalled. He was brought to trial in this country, as were also General Nelson, who had commanded the troops sent to Morant Bay, and Lieutenant Brand, R.N., who had presided at many of the Courts-martial. The trials, which were followed by others on different issues, but all with the same abortive result, were rendered memorable by the charges delivered in one case by Mr. Justice Blackburn and in the other by Lord Chief Justice Cockburn, who dissented on many points from the direction of his learned brother. In both cases the grand juries threw out the bills, and after a time the great controversy subsided. Governor Eyre was no more heard of.

A great amount of controversial literature about Gordon was published, of which the following are a few items:—

A Sketch of the late Mr. G. W. Gordon, Jamaica. By the Rev. David King, LL.D., London. Edin.: William Oliphant & Co., 1866. 8vo. 16 pp.

The Case of George William Gordon, with preliminary observations on the Jamaica plot of Oct. 11, 1865. By B. T. Williams, Esq., M.A., Barrister-at-Law. London: Butterworth, 1866. 8vo. 59 pp.

According to the first-named pamphlet, Gordon was the eldest child of Joseph Gordon.

Where did Joseph come from? It is a rare name among the Gordons, and I have records of only a few who bore it:—

Joseph Gordon, in Jamaica. His heir was his brother George, wright in Edinburgh, January 13, 1806 (*Services of Heirs*).

Joseph Gordon, W.S., Edinburgh. He married, July 30, 1808, Ann, youngest daughter of Gordon Clunes of Crakaig (*Scots Mag.*), and had at least a son, born March 6, 1815, and two daughters. A Joseph Gordon, W.S., was served heir to his brother, George James, Edinburgh, then in London, who died March 1, 1853, in part of a piece of land in Roxburgh (*Services of Heirs*).

Joseph Gordon, born 1836, borough-surveyor of Carlisle. Died Nov. 9, 1889. (*Boase's Modern English Biography*.)

Captain Joseph Gordon, who maintained a company of his own at the siege of Derry, died in the Royal Hospital, Dublin, Feb. 23, 1757 (*Scots Mag.*).

G. W. Gordon was born a slave to the Cherry Garden Estate in St. Andrews, of which his father, Joseph, was overseer. His mother, with her sister, were slaves on this estate when Joseph Gordon was overseer. When he became attorney for the estate, Joseph freed his seven children and the mother and aunt, and then gave his children the best education available until they were grown up. G. W. Gordon was for some years at a school in Jamaica, and when 14 years of age he went to a Mr. Daly of Black River, with whom he studied until he started in business as a merchant. He became a rich man, and educated some of his younger sisters. In October, 1846, he married, and soon after this his father's affairs became involved. Joseph Gordon and his family left Jamaica. G. W. Gordon undertook all his father's responsibilities, and agreed to pay him £500 a year, which later became impossible, as property in Jamaica each year became less valuable; but he always treated his father and his father's family most generously. At his trial, Gordon was not defended by counsel. An old friend, who wished to give him legal advice, was denied access to him.

Curiously enough, there is another George William Gordon who was connected with the slave trade, and in 1856 he was the National American Party candidate for the Governorship of Massachusetts. His career is told in a pamphlet, entitled:—

The Record of George William Gordon. The slave trade at Rio-de-Janeiro—Seizure of slave vessels—Conviction of slave dealers. Personal liberation of slaves, etc. Practice against Theory. Lovers of Freedom, Read! Read!! Read!!! vote for the best man. Boston, published at the American Headquarters, 1856. 8vo. pp. 16.

Gordon was born in Exeter, New Hampshire. His father, John Gordon, was a thriving farmer of that town, much honoured and respected by his fellow townsmen. The first members of the Gordon family in the country were four brothers, who went over from Scotland in 1656. Three of them settled in New England, and one in Virginia. The farm in Exeter, on which the cellar of the first house erected by the Gordons in America was to be seen in 1856, was in possession of the family at that date. The youthful days of G. W. Gordon were devoted to the usual labours of a farmer's son. But, owing to his early promise, his parents decided to give him a liberal education. He entered upon his studies at Phillip's Exeter Academy, under Dr. Abbott, but his early robust health gave way, and, at the end of a successful academic career, he was obliged to relinquish the idea of a professional life, left his native town, and went to Boston, with the design of becoming a merchant. He graduated at the Academy with the highest honours, having assigned to him the valedictory address, and with two other students he received one of the first three diplomas awarded by that institution.

Upon his arrival in Boston, Mr. Gordon engaged in the employment of Daniel Denny. His health again failing him, he spent a year in Virginia and the Carolinas, returned to Boston, and in 1830 engaged in the importing business as a member of the firm of Gordon & Stoddard for nine years; while at the head of this firm he held several important public offices. From 1831 to 1836 he was a member of the City Council of Boston; for five years subsequently he was connected as Director with one of the city institutions. In March, 1833, he delivered a remarkable lecture several times in Boston and neighbouring towns on the disastrous effects of the lottery system; the result of this was, the lottery business was suppressed. The firm of Gordon & Stoddard suffered by the disastrous financial season of 1836 and 1837; yet, such was his honour and integrity, that, when the firm dissolved in 1839, he gave his obligations for \$8,500 to be paid by him after his future earnings should allow him. Although continuing in business, under a new firm, he entered into political affairs in 1840, and was soon appointed to the office of Postmaster, which he held for three years. In the latter part of 1843 he was appointed Consul at Rio-de-Janeiro. Here his attention was attracted to the alarming extent of the African Slave Trade, in American vessels, under the protection of the American flag. So efficient were Gordon's efforts in suppressing this slave traffic, that during two years' residence

in Brazil, he caused 30 persons to be arrested on the charge of having engaged in foreign slave trade. Mr. Gordon presented their freedom to two slaves, who were hired as servants in his family. In his exertions for the suppression of the slave trade, Gordon expended money freely from his own private resources. He returned to Boston in 1846, and engaged in mercantile pursuits, to the exclusion of politics. He held the office of Postmaster of Boston again until the autumn of 1853, when requested to resign by President Pierce. In 1849 he was prevailed upon by a committee, representing the merchants of the principal cities and the northern manufacturers, and, at the solicitation of the Hon. Wm. M. Meredith, Secretary of the Treasury, consented to go to Washington to furnish facts and data for the annual report of the latter to Congress. All the facts pertaining to manufactures and commerce, and the tariff contained in the appendix to that report, were collected by him, and so useful were his services in that department that he was continued in Washington from the middle of October, 1849, through the whole of the ensuing long Session of Congress, which adjourned at the close of September following, all his expenses and pay being defrayed by the committee who had engaged his services.

Mr. Gordon was a self-made man. "The history of his life is a record of industry and enterprise. His character exhibits the unusual combination of great moral worth, united with remarkable business talents and rare administrative powers."

J. M. BULLOCH.

AN EIGHTEENTH CENTURY EPISTLE.

—Dear Coussin,—I was sory I mis'd you last day I was at westertown. I have some thoughts of being at Aberlour to Morow and as I have sent my own Silk Plaid to London to be washed I most beg and intreat you'l lett me have the use of yours I shall return it Tusday and will take perticular care it shall get no rain or any other damage the weather is so sueltry I can not wear a worsset one els woud not put you to the trouble, nor would I chouse to be so free with any els in the nebourhood, belive me sincer when I subcrive myself Dear Coussin your own

ISABELLA SCROGIE.

Tullech 25th July 1752.

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE (V., 20, etc.)

(Continued from Vol. III., and S., page 136.)

1849. *The Edinburgh Christian Magazine*. No. 1, vol. i., April, 1849, 24 pp., 8vo., double columns, price 2d. Printed and published by Paton and Ritchie, 3 Hanover Street, Edinburgh. In April, 1850 (No. 1, vol. 2), the price was raised to 3d., eight additional pages being given. At the same time the contents were enlarged in scope. The Magazine contained short sermons upon some important doctrine or duty, popular science and social economics, biographies, missionary intelligence, &c. It was stated repeatedly that "no original poetry" would be published, although poetry appeared. The last number was issued in March, 1859.

The *Christian Magazine* was begun by Dr. Norman Macleod, then minister at Dalkeith, in response to a

"general desire, expressed by many members of the Church of Scotland, to have a cheap religious periodical so far in connection with their Church that its pages would contain nothing offensive to the feelings or opposed to the principles of its adherents."

Dr. Macleod's brother thus states its scope—

"As there was no organ through which the Church might address her members on questions of Christian life and work, it was resolved that a magazine should be started containing papers for Sabbath reading, and to be sold at the lowest possible price."

This description, however, hardly corresponds with what is set down in the various editorial notes. In volume 7, the editor protests that "he never announced or intended the Magazine solely for Sunday reading," and, in volume 3, he declines to make it altogether a Church of Scotland publication. He leaves that office to his "able contemporary—*Macphail*." The journal did not escape criticism of the more hostile kind, and the editor held up the threat of suspension of publication for many months before the actual close.

Known as the "Blue Magazine," from the colour of its cover, the periodical became in Macleod's hands a kind of understudy—"a miniature plan or first sketch"—of the better known *Good Words*. Several of the articles and stories which appeared in it from his pen were afterwards enlarged and improved for the greater magazine. He was himself a large contributor, the first volume containing more than a score of articles by him. On his removal to Glasgow, the printers had considerable difficulty in securing the necessary quota of monthly "copy" from the Doctor. Here is an amusing letter which he sent by way of excuse to the head printer—

"Monday, 11 a.m., Sept. 23, 1851.—I shall never transgress more if the firm forgive me, and the demons do not seize me and hot-press me. As a married man, Erskine, you should know something of the difficulties married men have experienced since the days of the Patriarch of Uz to those of Paton & Ritchie from wives.

I will send off more MS. by post in the afternoon, and I shall see you on Monday between one and two. Don't throw vitriol on me. Keep the printers off!"

The first drafts of Macleod's "The Home School" and "A Plea for Temperance" appeared in the *Magazine*. The circulation is stated never to have been very large—never exceeding 5000. Dr. Robertson Nicoll once spoke of "its obscure pages," and named it "a little periodical." In his "Journal," Dr. Macleod gives the reason for its discontinuance—

"It never paid: its circulation was about 4000. But I held on till the publisher, who had little capital and less enterprise, gave it up in despair. But while I met constant opposition from the weaker brethren, I held on with the hope of emancipating cheap religious literature from the narrowness and weakness to which it had come."

The last editorial note refers to the difficulty which Macleod had experienced in conducting the journal, and states that "more important labours and engagements permit him to do so no longer." Two of the more frequent contributors were Dr. W. F. Stevenson of Dublin and Professor Allan Menzies.

1849. It is difficult to define what an Edinburgh periodical is, but the general working rule adopted has been that a periodical which has either an Edinburgh printer or publisher, or both, may fairly be included. This opens the way for the following from "A Bibliography of Dunfermline and the West of Fife," by Erskine Beveridge, Dunfermline, 1901:—

The Dunfermline Monthly News, 1849. No. 4, 18th May, 1849.

The Dunfermline News, 1849-1855. No. 9, 5th Oct., 1849. No. 12, 28th Dec., 1849.

(Both of these were printed in Edinburgh for Mrs. Marshall, 13 Kirkgate, Dunfermline.)

1849. *The North British Agriculturist*. No. 1, January, 1849. Published every fortnight by David Guthrie at 13 Hanover Street.

The North British Agriculturist first saw the light in 1843, when it was published in Ayr as a monthly under the name of the *Ayrshire Agriculturist*, with the motto: "Speed the Plough." It was projected by David Guthrie; published by Samuel Irvine, bookseller, Ayr; and edited by one McIlwraith. In 1847 or 1848, it became the *Ayrshire and Renfrewshire Agriculturist*, and, in 1849, was transferred to Edinburgh under the above title. The first price charged was sixpence. In 1847, the price was reduced to fourpence, weekly, folio. In September of the same year the size of the page was reduced, and a new series begun. During the first year of its Edinburgh existence, the journal was published fortnightly. Since then it has been weekly. The present imprint is: "Printed by Morrison & Gibb, 11 Queen Street, and published every Wednesday for the proprietors at 377 High Street, Edinburgh, by C. & R. Anderson." The price was long 3d., but is now 1d.; and the size folio.

"The policy of the paper has invariably been not only to give a concise and reliable weekly record of agricultural events, and keep its readers fully abreast of the times on

all matters pertaining to agricultural science and practice, but also to vigorously advocate every reform which was likely to benefit the agricultural community. Its conductors have also made a special point of fearlessly exposing every act of injustice which was calculated to prejudicially affect any class or individual of the agricultural order. In this respect the *Agriculturist* has had a great advantage in holding a thoroughly independent position through the support of its influential *clientèle*. Its editor has never been called upon to shape the policy of the paper at the dictation of a board of directors or a ring of shareholders."

Guthrie, the first proprietor and editor, had been educated for the Church, and had little practical knowledge of agriculture. He, however, associated with himself men who took charge of various departments—horticulture, forestry, &c. Eventually, Charles Stevenson, at one time a farmer in East Lothian, became editor.

"It was the fundamental principle of Messrs. Guthrie and Stevenson, in their conduct of the paper, that the interests of the tenant had mainly to be considered. . . . Stevenson's disapproval of bothies for the ploughman was given as one of the reasons for starting an opposition paper."

Stevenson died in 1873, and was succeeded by William Macdonald—a man of weight in agricultural matters. It was said of him that "He was in Scotland to agriculture what Russel was to politics and Hugh Miller to science and religion." Macdonald had served on the *Elgin Courant* and the *Scotsman*, and, after leaving the *N. B. Agriculturist*, became editor of the *Farming World*.

The journal has "a very large circulation among farmers and landowners in England and Scotland."*

1850. *The Palladium*: A Monthly Journal of Literature, Science and Art. No. 1, July, 1850, 80 pp., 8vo. Printed by J. Hogg, Nicolson Street, Edinburgh.

The *Palladium* was one of those high-class journals which periodically appeared in the capital. They were backed with fine literary talent, and should have succeeded, but died prematurely. The *Palladium* started with high hopes that it might revolutionise things, although, in the absence of the prospectus, it is difficult to discover the exact purpose of the journal. Its opening contribution is the following enigmatical utterance:—

THE PALLADIUM.

"By the Olympian powers (so Homer sung)
An Image was on Troy conferred of yore,
And named Palladium, because it bore
The form of Pallas, sagest deemed among
The fabled godheads of the pagan heaven.
Fondly the race of Priam tho't, that while
That shape upon their city dignied to smile,
Thence could they never by their foes be driven.
As guide and stay, adornment and defence,
Custodian of their freedom, lives and laws
Prized they that statue. Here, in humble sense,
Is the name used to herald in a cause,
Whose fate must rest on just experience.
TO VINDICATE THE NAME, STRIVE WE WITHOUT A PAUSE!"
So far as I know, the sonnet form of address to the reader is unique among Edinburgh periodicals.

The first article is on Carlyle's "Latter Day Pamphlets," and its opening sentences may perhaps give a hint of the *Palladium's* policy:—

"We are not party politicians; indeed, we are only politicians at all from taking an intense interest in whatever concerns social progress and national well-being."

It appears to have desired national advancement without the aid of special party government. Progress was possible along the lines only of co-operation, not through an organised opposition.

The *Palladium* had a staff of writers which would have ensured success had other departments been well sustained. George Gilfillan was one of the chief contributors, and he had by his side Sydney Dobell (who wrote under the pseudonym of Yendys, his name written backwards), and William Smith. It received a fair welcome, and was praised by Thomas Aird and Christopher North. Papers like the *Caledonian Mercury* and the *Scottish Press*, however, flouted it. It contained long critical articles—*e.g.*, on Charlotte Brontë and Thackeray—and Dobell wrote a long critique on Gilfillan—"he rather overdoes his part so far as I am concerned; but then he is a prophet, not a panegyrist," wrote Gilfillan. Politics occasionally showed themselves, and poetry was admitted—notably a dramatic dialogue, "Milton at Rome." A serial story also ran. In spite, however, of much to commend it, the journal expired with its ninth number—March, 1851. Writing in Feb., 1851, to Dobell, Gilfillan says:—

"The *Palladium* is dead! Its next number is its last. So there is an end to an 'auld sang.' No more 'Newman' [by Dobell], no more 'Poem Mysteries' [articles by Gilfillan]. It has been ill-managed on the whole, has not been widely read, was involving Wight in pecuniary risks, and is to be stopped in the midst of some five series of papers! This, however, I have got in a secret, and you must keep it till the first day of March, after which it shall be no secret to its small but select world. Do write me an elegy on it, and relieve your sorrow and mine."

The explanation of the sudden demise, given by the editor, contained the following sentences:—

"The object which it sought to accomplish was a noble one, and we have steadily aimed at its realisation. That we have failed, we frankly admit, but failure brings no regret save this—that for the present we are not permitted to bear our part in preparing the way for a state of society more thoughtful, more spiritual, more loving, and more happy. . . . The causes of failure we may not dwell upon: but one at least should be named—SECTARIANISM. We took our stand on the principles of independence—entire independence from party or sectarian influence. . . . We assure them [the subscribers] that the present step is not the result of fickleness or caprice, but the dictate of necessity. The means and the will were with us, but public support was withheld. It is no small satisfaction to us that, in bringing this journal to a close, no individual—publisher or contributor—sustains the slightest pecuniary loss."

The *Palladium* was connected with *Hogg's Instructor* through both its printer and its contributors. Wight, whom Gilfillan indicates as the editor, also edited *Hogg*. The third of the "Poem-Mysteries"—that on Hamlet—which the stoppage of the *Palladium* prevented from appearing, was utilised in the same periodical before the end of

* Most of the above particulars are gleaned from the jubilee issue of the journal—July 19, 1893.

1851. The contributions were anonymous, but the subsequent revelation of the authorship of some of the papers suggests a "mutual admiration society" among the writers.

1850. *A Voice from Ireland*. No. 1, July, 1850. A small 8vo. monthly, giving information regarding the work of the Home Missions of the Presbyterian Church of Ireland. It contained letters from the various centres, as well as lists of subscribers, &c. Successive publishers were Gall & Ingles, Ballantyne, and Colston & Son.

W. J. COUPER.

United Free Church Manse,
Kirkurd, Dolphinton.

THE TYRIES OF DRUMKILBO AND DUNNIDEER.

IN the December number of *S. N. & Q.*, Mr. J. F. George has established, I think, clearly the Perthshire origin of the Dunnideer Tyries. I am not, however, convinced that James Tyrie, the Jesuit scholar, was of the Drumkilbo family. Jervise says he was one of the Tyries of Dunnideer, and, on looking into the history of John Tyrie, the Jacobite, I find there is some confirmation of this. Mr. George has alluded to this John Tyrie as being in the "List of Rebels." Dr. Gordon, in his "Ecclesiastical Chronicle for Scotland," states that John Tyrie, born in 1694, was the son of David Tyrie of Dunnideer, and a great-grand-nephew of the celebrated James, the opponent of John Knox. According to Gordon's narrative, John Tyrie went to Rome, and joined the Scots College in 1711 and left it priest in 1719, and his subsequent career is rather eventful, and conforms with Mr. George's interesting notes.

It appears that while John Tyrie was in Rome he made the acquaintance of Colin Campbell, a brother of Sir Duncan Campbell of Lochnell. Campbell had been an officer in Argyle's Army, but he espoused Catholicism and finally became a Jesuit priest. Tyrie and Campbell were in Moidart in 1728, and went to Rome in 1735. They were afterwards in Paris in 1738, where they remained together for some time, and subsequently returned to Scotland, though not in company, about 1740.

These movements indicate the activity of Jacobite agents, for when Prince Charlie landed in Moidart in 1745, Tyrie and Campbell instantly repaired to the rendezvous. John Tyrie accom-

panied the Highland Army through the whole campaign—in what capacity it is not stated—but he was severely wounded at Culloden, receiving two cuts on the head from a trooper's sword, and escaped with difficulty. He lay concealed for some months, and his house and books at Buochlie in Glenlivet were burned by the soldiery. Campbell is believed to have been killed at Culloden.

It was a John Tyrie who attempted to slay the Rev. Mr. Mearns of Inch with a dirk about the '45 times, and it seems likely enough that he was identical with this intriguing and fighting Jesuit.

Mr. Peter Baxter, writing on the Perth racing cup won by Sir Thomas Tyrie of Drumkilbo in 1631 (March number of *S. N. & Q.*), conjectures that the family took it away with them when they removed to Dunnideer. Before the Tyries of Drumkilbo ceased to be a territorial family in Perthshire, there was a David Tyrie in Dunnideer, and they (no doubt from Perthshire) were established there a distinct family, and there is no evidence yet forthcoming of a further migration to Aberdeenshire, though the subsequent fate of Sir Thomas after Montrose's time is merged in obscurity.

Sir Thomas Tyrie was the last male proprietor of the name who held Drumkilbo, and his espousal of the King's cause under Montrose undoubtedly led to his undoing. His estates, lying in the parishes of Meigle, Blairgowrie, Kinloch and Clunie, went into the hands of the Nairnes, the Oliphants and the Blairs of Pittendreich, through mortgage and partly by sale, as recorded in the Register of the Great Seal. Lord Coupar, on the opposite political side, occupied for a time Drumkilbo. The last account I can find of him is in the "Rentall of Perthshire," 1649, commonly known as "Cromwell's Valuation," where he appears as the proprietor of Boig (Bog in the Burn of Lornty), parish of Blairgowrie, valued at £80; and Glasclune in the same glen, but in Kinloch parish, valued at £600. Glasclune Castle is now a picturesque ruin about two miles north of Blairgowrie, hanging on the edge of a deep, thickly-wooded den. The last owner who lived in this strength was a Blair; he was out with Prince Charlie in the '45, and never returned. His name appears in the "List of Rebels."

Sir Thomas Tyrie married a Marjory Ogilvie, and the Perthshire Tyries were generally found allied with the Ogilvies in military and civil affairs.

W. B. TYRIE.

20 Patrick Street, Cork.

RENTAL OF THE LANDS OF PITLURG AND AUCHORTIES.

THE contribution to the Gordon history by Mr. Macgregor in the February issue (p. 117) is of value, as it gives the date of the death of John Gordon. Charles Gordon, merchant and bailie in Elgin, bought the lands of Pitlurg and Auchorties from Alexander Gordon of Pitlurg in 1724, the lands being then held by James Milne in Botarie under a wadset that did not expire till 1735. Bailie Charles Gordon died at Elgin in 1731, leaving two sons, Alexander and John, and two daughters, Elizabeth and Janet. The curators of Alexander redeemed Auchorties in 1735 and Pitlurg in 1738, and Alexander, on coming of age, assumed the designation "of Whiteley." He was an advocate and was Sheriff Depute of Moray, and died in 1783, unmarried. The lands fell to his sister, Janet, and his niece, and were sold in 1790 to Andrew Steuart of Auchlunkart. The accompanying rental is taken from a paper in the handwriting of Alexander Gordon of Whiteley.

S. R.

Abstract of the Rentall of the lands of Pitlurg and Achorties after Whitsunday, 1745.

	Bolls.	Firlots.	£	s.	d.
1. Thomas Forbes, for Tarnash, miln, and Gibstown	10		153	6	8
2. William Longmoor, for Achorties, for 12 years	9		120	13	4
Besides services, &c., viz.—3 reekhens, 12s.; 6 hooks in harvest whereof 3 at 3s. a day and the other 3 at 2s. 6d., one day, 16s. 6d.; 2 spads and 2 barrows one day at 3s. each, 12s.;					
4 horse for leading peats one day at 3s. each, 12s.				2	12
3. James Bremner, for Denhead, for 17 years	10		100	0	0
Services as above				2	12
4. George Taylor, for Upper Blackhillock, for 13 years	8		100	0	0
Same services as Denhead				2	12
5. John Rainy, for Nether Blackhillock	10		61	10	0
Services, viz., 3 reekhens, 3 hooks, a spad and a barrow, with all his horse supposed 3				1	16
6. Pat. Slorach, for Nethertown, for 12 years	8		107	0	0
Services, &c., as George Taylor				2	12
The rent of Achorties is	55		£654	16	0
7. John Taylor, for Mains of Pitlurg, for 11 or 13 years or during pleasure ...	4		£87	0	0
8. Arthur Young, for Little Pitlurg, the half of the Mains called Ardimannoch and Whiteley, for 5 or 7 years in his option, or 13 in mine; with 6 reekhens	14	3	218	0	0
9. James Siwright, for other Little Pitlurg, for 7 or 9 or 13 years, with 3 hens and services	10	2	78	0	0
10. Pat. Grant, for Whitehillock and Woodhead, for 16 years, with 5 hens and services	12		197	0	0
11. Janet Wilson, for Newtack, for 13 years, with 3 hens and services ...	4		58	10	4
12. James Murray, for Greentown, with 3 hens and services	1	1	95	0	0
13. Mr. Forbes, for croft of Whiteley			30	0	0
John Bressar, for the garden			0	8	0
	46	2	£771	10	4
Achorties is 55 bolls at 9 stone, at £5 per boll			£275	0	0
and money			654	16	0
Pitlurg is 46 bolls 2 firlots, at £5 per boll			£929	16	0
and money			232	10	0
			771	10	4
			£1933	16	4
Deduct the minister of Cairny's stipend	£50	12	6		
Keith ditto	25	0	0		
Feu duty	22	6	8		
Free Rent			£1835	17	2

VALUATIONS.

(Continued from Vol. II., 2nd S., page 121.)

Anno 1674.		Anno 1741.	
PRESBYTERY OF GARIOCH.		PRESBYTERY OF GARIOCH.	
17.	<i>Parish of Oyne.</i>	17.	<i>Parish of Oyne.</i>
Earl of Marr	£166 13 4	Tillyfour Grant	£186 13 4
Laird of Elswick	400 0 0	Pittodrie for Firrboggs	33 6 8
Sir Ludvick Gordon	333 6 8	Westhall and Pittmedden	800 0 0
Mr. Jas. Horn of Pitmedden	400 0 0	Westhall for Ryhill	333 6 8
Laird of Pittoderie for Firrboggs and Craigwell	33 6 8	Do. for Overhalls Valuation	60 0 0
Heirs of John Smith	60 0 0	Do. for Buchanston's Valuation	133 0 0
James Leslie	133 6 8	Do. for Ardeen	251 17 0
John Leslie, Auquhorsk	40 0 0	Do. for Coplands Valuation	89 0 0
John Leith of Newlands	310 0 0	Sir Archibald Grant for Auquhorsk	40 0 0
Harthill	200 0 0	Pittodrie for Newlands	58 3 0
Patrick Leith	40 0 0	Do. for Kirktown	133 6 8
Old Harthill	75 0 0	Do. for Torry's Valuation	66 13 4
William Farquhar	20 0 0	Do. for Cairdeen	40 0 0
James Smith	89 0 0	Do. for Old Harthill	75 0 0
	<u>£2300 13 4</u>		<u>£2300 6 8</u>
18.	<i>Parish of Daviot.</i>	18.	<i>Parish of Daviot.</i>
Robert Barnet of Lethenty	£320 0 0	Skene of Lethenty	£320 0 0
Heirs of James Bisset	600 0 0	Elphinston of Glack	450 0 0
Fingask	300 0 0	Do. for Daviot	300 0 0
Patrick Farquhar of Munzie	900 0 0	Barra for Fingask	300 0 0
James Elphinston of Glack	150 0 0	Seton of Munie	900 0 0
	<u>£2270 0 0</u>		<u>£2270 0 0</u>
19.	<i>Parish of Logiedurno.</i>	19.	<i>Parish of Logiedurno.</i>
Laird of Pittodrie	£700 0 0	Lord Bracco's feu-duties	£116 10 0
Earl of Marr for Feu-duties	200 0 0	Premnay's do.	1 9 0
Laird of Balquhaine	333 6 8	Grant's do.	3 8 0
Lesly of Tullos	133 6 8	Overhalls do.	1 9 0
Sir Ludwick Gordon	670 0 0	Lord Strichan's do.	1 14 0
Laird of Fetterneer	400 0 0	Earl of Kintor's do.	6 0 0
Laird of Lethenty	433 6 8	Sir John Elphinston of Logie, with £63 1s. 8d. of Feu-duties	1214 8 4
Robert Skene for Milltown	133 6 8	Balquhain's Old Lands, with £6 8s. 4d. for Feu-duties	437 1 8
Heirs of John Smith	400 0 0	Balquhain for Fetterneer	400 0 0
Laird of Pittcassel	300 0 0	Skene of Lethenty	433 6 8
John Gordon	55 0 0	Pittoderie	891 3 0
Alexander Gellie of Logie	300 0 0	Inveramsay	438 0 0
John Leslie of Auqhorsk	40 0 0	Pitcaple	367 3 8
Lady Auqhorsk	133 6 8	Sir Archibald Grant for Auquhorsk	40 0 0
Blairdaff	80 0 0	Earl of Aberdeen	89 0 0
George Scott	48 0 0	Smith of Blairdaff	80 0 0
Alexander Anderson	24 0 0	Lumsden of Harlaw	158 0 0
William Davidson	10 0 0	Elphinston of Glack	19 0 0
Tillixhudie for Harlaw	158 0 0		
George Black	110 0 0		
James Abercrombie	38 0 0		
William Black	34 0 0		
	<u>£4733 13 4</u>		<u>£4697 13 4</u>

20. *Parish of Montkegie.*

Sir John Keith of Keith-hall . . .	£1600	0	0
New Place	90	0	0
	<hr/>		
	£1690	0	0

21. *Parish of Bourtie.*

Sir John Keith	£160	0	0
Mr. John Reid of Barra	900	0	0
Heirs of John Anderson	400	0	0
Patrick Ross of Collyhill	200	0	0
Robert Simpson of Thorntown	120	0	0
Alexander Simpson	100	0	0
Alexander Gordon of Pittgowrie	100	0	0
Heirs of Blair	459	0	0
Blackhouse	62	0	0
	<hr/>		
	£2501	0	0

20. *Parish of Montkegie.*

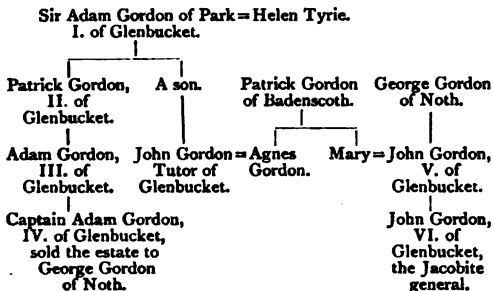
Earl of Kintore	£1600	0	0
Walter Cochran for New Place	90	0	0
	<hr/>		
	£1690	0	0

21. *Parish of Bourtie.*

Barra	£1060	0	0
Bowrtie	400	0	0
Auquhorthies for Collyhill	200	0	0
Simpson of Thorntown	320	0	0
John Leith for Blair	459	0	0
Do. for Blackhouse	62	0	0
	<hr/>		
	£2501	0	0

HOTELS GORDON.—There is a Hotel Gordon in Washington, D. C. The proprietor, Mr. James R. Keenan, tells me it takes its name from a Colonel Gordon McKay, "about whose personal biography I am unable to give you any information. The Gordon Hotels in London and elsewhere are named after their founder, Mr. Frederick Gordon, who is, I believe, of Hertfordshire origin. B.

THE GORDONS OF GLENBUCKET.—There is no doubt whatever that John Gordon (the Jacobite general) of Glenbucket was the grandson of George Gordon of Noth, who bought the lands of Knockespoek. His son, John, sold these lands, and bought Glenbucket from Captain Adam Gordon, who belonged to the old family of Park and Cairnburrow. The John of Kirkcoun of Glenbucket, to whom Mr. Cameron refers, seems to have been the "Tutor" of Glenbucket whose parentage is doubtful, thus :—



J. M. BULLOCH.

THE TYRIES OF DUNNIDEER. — It seems that the descendants of this family in the female line are fairly numerous. In the "Thanage of Fermartyn," I find that the distinguished painter, William Dyce, R.A., married, in 1850, Jane Bickerton, eldest daughter of James Brand of Milnathort, Kinross-shire, and his wife, Jean, daughter of Adam Wilson of Glasgow and great-grand-daughter of David Tyrie of Dunnideer by his marriage with Isabel, daughter of John Sinclair of Dunbeath and Latheron. There were two sons and two daughters of this union. Debrett also records that Colonel William Gordon-Cumming of Forres House (a son of the second baronet of Altyre) married, in 1867, as his first wife, Alexa Angelica Hervey, who died in 1893, daughter of "James Brand, Esq., of Balham." Miss M. E. Cumming Bruce states, in the "Records of Bruces and Cumyns," that this James Brand was a descendant of the Tyries of Dunnideer. According to the "Balbithan MS.," which has been printed for the New Spalding Club recently, David Tyrie, I. of Dunnideer, married a daughter of Sir Adam Gordon of Park by his second marriage with "Lady Helen Tyrie, the Knight of Drumkilbo's daughter." The said knight was Sir William Tyrie, who died in 1633. Sir Adam Gordon died in 1629. His second family were probably all very young at the time. The wife of David Tyrie, III. (grandson of the aforesaid David), was a daughter of James Gordon of Rothiemay, who succeeded to that estate when a lad in 1630, and married a daughter of Menzies of Pitfodells. The David Tyrie, who married Isabel Sinclair, was probably the son of John Tyrie, IV. of Dunnideer, and Margaret Tulloch, and grandson of David Tyrie, III. J. F. GEORGE.

ABERDEEN-AMERICAN GRADUATES.

(I., 137; V., 1, 125, 144; VII., 14, 54, 76, 141, 175; VIII., 127; IX., 15; X., 93, 170; XI., 173; XII., 66, 94, 127, 142, 159; 2nd S., I., 7, 31, 47, 59, 64, 95, 127, 155, 169; II., 10, 24, 60, 77, 125, 138, 171, 186; III., 154.)

120. Rev. JAMES KIDD, D.D., was born on 6th November, 1761, near Loughbrickland, Co. Down, Ireland, and educated at Broughshane, Co. Antrim. He and his wife, Jane Boyd, emigrated to America in the spring of 1784. With a fellow-countryman he opened a school in Philadelphia, and then he studied at Pennsylvania College, devoting himself especially to the study of oriental languages. Recrossing the Atlantic, he studied various subjects at the University of Edinburgh, and also opened extra-collegiate classes, until, in 1793, he was appointed Professor of Oriental Languages at Marischal College. He was licensed by the Presbytery of Aberdeen on February 3, 1796, and appointed evening lecturer in Trinity Chapel in the Shiprow. In 1801, he became minister of the Gilcomston Chapel of Ease, where he developed his power as a popular preacher. From the college of New Jersey (Princeton University) he received, in 1818, the degree of D. D. (*Gen. Cat., Princeton University*, p. 183). He died on 24th December, 1834. He wrote *A Course of Sermons*, 8vo., Aberdeen, 1808; *An Essay on the Doctrine of the Trinity*, "attempting to prove it by reason and demonstration; founded upon duration and space, and upon some of the divine perfections: some of the powers of the human soul: the language of Scripture: and tradition among all nations," 8vo., London, 1813; *A Short Treatise on Infant Baptism*, 8vo., Aberdeen, 1822; *A Dissertation on the Eternal Sonship of Christ*, 8vo., Aberdeen, 1822; *A Catechism for assisting the Young preparing to approach the Lord's Table for the first time*, 18mo., Aberdeen, 1831; *New Year's Address*, Aberdeen, 1831; *Rights and Liberties of the Church vindicated against Patronages*, 8vo., Aberdeen, 1834; *Sermons and Skeletons of Sermons*, 12mo., Aberdeen, 1835; *A Farewell Address* (Recollected), 12mo., Aberdeen, 1835; *The Adaptation of External Nature*, Aberdeen, 1836 (*Nat. Dict. Biog.*, xxxi., 90; *Mar. Coll. Records*, ii., 57; *S. N. & Q.*, ix., 40; *Macmillan's Magazine*, ix., 143-59).

121. Rev. STEWART DINGWALL FORDYCE SALMOND, D.D., was born in Aberdeen on June 22, 1838, and graduated with honours at King's College in 1857; he afterwards studied at the University of Erlangen in Bavaria. In 1865-76, he was Free Church minister at Barry, Forfarshire, and, at the close of that time, was appointed Professor of Systematic Theology and New Testament Exegesis in Free Church College, Aberdeen. On the retirement of Dr. Brown, Dr. Salmond became the Principal of that College. In 1881, he received the degree of D. D. from the University of Aberdeen, and, in 1901, the same degree from Yale University, New Haven, Connecticut. Since 1868, Dr. Salmond has been steadily

before the public as a translator upon the Antenicene Library, commentator, editor and writer upon theological questions (Johnson, *Universal Cyclopædia*, vii., 271; Jackson, *Concise Dictionary*, 829).

122. JOHN MACGREGOR, Political Economist, was born in Drynie, near Stornoway, in 1797, and in youth went to Canada, where he engaged in commercial pursuits. He wrote *Historical and Descriptive Sketches of the Maritime Colonies of British North America*, 1828; *Emigration to British America*, 1835; *Commercial and Financial Legislation of Europe and America*, 1841; *My Note Book*, 1835; *Commercial Statistics of all Nations*, 5 vols., 1844-50; *America's Discovery from the Time of Columbus*, 2 vols., 1847; *Holland and the Dutch Colonies*, 1848; *Germany and her Resources*, 1848; *History of the British Empire from the Accession of James I.* (uncompleted), 2 vols., 1852. Coming to England, he was engaged on commercial missions to several European governments; was secretary to the Board of Trade in 1840; represented Glasgow in Parliament in 1847; was governor of the Royal British Bank; and died in France on April 23, 1857 (Johnson, *Univ. Cycl.*, v., 426; Appleton, *Cycl. Amer. Biog.*, iv., 120; *Dict. Nat. Biog.*, xxxv., 96).

JAMES GAMMACK, LL.D.

West Hartford, Conn.,
March 11, 1902.

CUMINGS AND FARQUHARSONS.

ROBERT FARQUHARSON, whose tombstone stands in Mortlach Churchyard, and is figured in *S. N. & Q.*, II., p. 7 (see also Michie, *The Records of Invercauld*, p. 187, n.) was Robert Cuming or Farquharson of Lochtervandich, grandson of Duncan Cuming of Lochtervandich and a daughter of William Mackintosh of that Ilk. His father was Ferquhard Cuming, and his mother a daughter of the Earl of Mar. Ferquhard Cuming of Altyre and Duncan Cuming of Lochtervandich were sons of Sir Richard Cuming of Altyre and Agnes, daughter of Sir John Grant of that Ilk, and thus the family can be traced through the Comyns, Lords of Badenoch, and through Hexilda or Hestilda, grand-daughter of Donalbane, to the ancient Kings of Scotland. Robert Cuming or Farquharson married a daughter of Gordon of Invercharroch, and thus marshalled the Gordon *boar's head* with the Comyn *garbs* on the shield on his tomb. The Cumings in direct line held Lochterlandich until William Cuming, who was born in 1634, and graduated at King's College, 1657, sold the property, and bought Auchry and Pitullie in Aberdeenshire, changing his name at the same time to Cumine. In token of his interest in Elgin, he mortified the Leper Lands

and Hospital Croft for four decayed merchants of that burgh. He died in 1707, and from his brother, Rev. George Cuming, minister of Essil, the line through females comes down to the present day. The family of Farquharson of Haughton runs back to the same Robert Cuming or Farquharson of Lochterlandich and Kellas. When William Cuming left Morayshire, he sold Lochtervandich to Mr. Duff of Braco, his Glenlivet and Auchindoun lands to a family of the name of Gordon.

JAMES GAMMACK, LL.D.

West Hartford, Conn.

THE first part of an article by Mr. J. G. Fotheringham on "A Voyage from the Orkney Islands to Palestine, anno 1152," appears in the April issue of the *Antiquary*.

Queries.

176. DUCHESS OF GORDON.—I am told that Sheriff Rampini of Moray had a series of most interesting Gordon-Tod letters as to the private life of the Duke and Duchess. He had a mass of very pathetic letters from the young girls, deploring the absence of their father, and wondering why he never comes to Kinrara. Can any reader say what has become of these documents? J. M. B.

177. CAPTAIN HON. WILLIAM GORDON.—Who is the Gordon referred to in *Old Yorkshire* (edited by William Smith) as having taken part in the Yorkshire volunteers in 1806? "A strong wave of patriotism swept over Great Britain during the early years of the present [*i.e.*, 19th] century, when the fear of invasion by the legions of the First Napoleon filled men's minds. An enormous army of more than 370,000 volunteered to defend their country against the foreign despot, regiments being formed in every county, and Yorkshire did her part nobly. In the West Riding we find, amongst others, Captain Hon. William Gordon, Stotsfeld Park (48 Cavalry)." J. M. B.

178. THE FAMILY OF FORDYCE.—Jane Maxwell, Duchess of Gordon, was married on July 23, 1767, at Ayton, Berwickshire, the seat of her brother-in-law, John Fordyce, who had married her eldest sister on January 28, 1767. Fordyce is said to have been a grandson of Rev. Alexander Fordyce, minister of Rafford, who was a student at King's College, and he was probably born in Morayshire. What was his father's name? Was Mrs. Fordyce divorced? I seem to have a recollection of a divorce case, which is referred to in the *Town and County Magazine*. Fordyce died in July, 1809. His widow died at George Street, Hanover Square, on March 3, 1815, at the age of 68. According to the *Lyon in Mourning*,

ing, Fordyce "has given precept (in 1772) for £243,000 sterling, an immense sum." "The Duke of Gordon and Mr. Fordyce are married upon two sisters, which connection has brought his grace in *pro tanto*. It is said to be £16,000 sterling. God knows where the convulsions in credit may end." What is the reference? J. M. B.

179. A GRAVESTONE IN GLENLIVET.—A correspondent tells me that in his young days "there was a stone at the Mill of Lefrich, Glenlivet, which marked 15 or 16 generations of Gordons." Is anything known of this stone? J. M. B.

180. THE FAMILY OF MACWILLIAMS.—The surname of MacWilliam (or MacWillie) has been common in Banffshire for several centuries, more particularly, it would seem, in the parishes of Mortlach, Keith, Botriphnie, Boharm and Inveravon. In a list of the parishioners of the first-named parish, preserved in the Charter Chest at Ward House, A.D. 1550, the following names appear:—Alexander MacWilliam in Ardwell, Donald MacWilliam, Duncan MacWilliam, Patrick MacWilliam in Balvany, Thomas MacWilliam in Kiathmoir. It seems likely that from these MacWilliams are descended the families of that name in the neighbouring parishes. Does any record or tradition exist as to the clan or family to which they belong? There is a tradition that the MacWilliams in the parish of Inveravon came from Botriphnie. There were some MacWilliams in the parish of Mortlach. H. D. MCW.

181. THOMAS C. LATTO'S POEMS WANTED.—He was born, in 1818, in the parish of Kingsbarns. Latto first became known as a song writer in the pages of *Whistle Binkie*. In 1845, he edited a poem, entitled, "The Minister's Kail Yaird," which, with a number of lyrics of his own composition, appeared in a duodecimo volume. To the *Book of Scottish Song* he made several esteemed contributions, besides furnishing sundry pieces of versification of merit to *Blackwood's* and *Tait's Magazines*. "The Kiss ahint the Door" is his composition. Where can a complete set of his works be had—new or second-hand?

ROBERT MURDOCH.

182. THE RAISING OF THE GORDON HIGHLANDERS.—An antiquarian friend assures me that the Gordon Highlanders were raised not by a kiss but by coin, and that the Duke of Gordon's factor, William Tod, issued a circular to the Morayshire and Inverness lairds, offering bounties of from 18 to 21 guineas to each recruit who joined. Can any reader supply *S. N. & Q.* with a copy of this letter? B.

183. THE DESCENT OF COMMANDER KERR.—When the torpedo boat flotilla officers were entertained in the Aberdeen Town Council Chamber on May 19, 1901, Commander Kerr, in responding to a toast, said:—

He felt a kind of reflected glory in their being entertained in such a magnificent fashion, for he was a Scotsman himself. His father came

from the Lothians, and his mother's family, it was perfectly true, from the county of Aberdeen. In these parts they knew something about the army, for they had the proud honour of having a regiment raised in their midst which everybody knew was second to none. The story of the Gordon Highlanders was written in the history of the world in letters of gold, and he himself counted it amongst his proudest associations that he had a brother serving with the first battalion in South Africa, and that his great-great-grandmother, the Duchess of Gordon, raised it with her beauty for a bounty and her golden guineas for good luck.

How is his descent worked out?

N. M.

184. TWO LETTERS FROM THE DUCHESS OF GORDON.—I shall be glad to have any information about the people mentioned in the following letters. They were written to Rev. William Gordon, minister of Urquhart, who was chaplain of the Gordon Highlanders. He was married on July 5, 1800, to Miss Anderson, and died on July 24, 1810. How many of a family did he leave? The Duchess writes to him from Portman Square, March 14, 1805:—

What ever interests you, my Good Sir, or Mrs. Gordon, will always be interesting to me, I can assure you. But I am sorry to find it will be impossible to have your brother-in-law appointed this year, but you may depend upon his going in the next fleet. I have been most unhappy about Alexander [her son?], poor fellow; he has not been heard of since his illness. But was perfectly well then. The Duke of York's kindness to me has been unbounded; he has taken him into his Regiment; but I tremble to think he may be in the Malta fleet which is taken; his letters certainly are, and I shall have no peace till he return. I found love, peace and comfort in all my daughters' families; thank God—for how few people enjoy these blessings. The Prince of Wales is now at Woburn Abbey—the Duke and Duchess with their fine boy come next week. The dear Marquis of Cornwallis goes in a few weeks. The thought of his departure throws a gloom over the most perfect domestic happiness I ever saw. Yet with all these pleasures I long for Kinrara, my only joy in life. Doctor Gordon's son [who was this?] is appointed assistant surgeon to Bombay. My best wishes to Mrs. Gordon. I hope you all enjoy perfect health—here, all the world has a kind of influenza—and am, with much esteem and friendship, yours most truly,
J. GORDON.

The next letter is dated from Kinrara, September 24, but no year is given. The reference to the "dear Baron" seems to indicate that Her Grace meant Cosmo Gordon of Cluny, who was Baron of the Royal Court of Exchequer. He died on November 19, 1800, so that if the letter refers to him, it must have been written before that date. The letter runs:—

I was shocked to find your servant gone without my thanking you for your elegant present. This lovely spot only requires fruit to make it the

Garden of Eden, and I assure you what you sent would not have disgraced Paradise. Your dog is much admired and approved of. I wish it may not be inconvenient for you to be without him, but we shall teach him all the best ground, and shall be bappy if you will come next year and amuse yourself for some weeks. There never was any place had more game. We would not think of keeping your horse. The one Mr. Tod sent is a very delightful creature. I am happy to hear the dear Baron is well. He has forgot me; it is an age since I heard from him. No man whose society I value more. How happy I would be were Cluny in these wild regions. I expect the Miss Ross' to-day from Castle Grant. And believe me, with much esteem, my dear sir, yours most faithfully,
J. GORDON.

185. THE HON. ALEXANDER GORDON.—Boswell, writing of Dr. Johnson's 54th year (1763), says:—"I remember when he was in Scotland, his praising 'Gordon's palates' (a dish of palates at the Honourable Alexander Gordon's) with a warmth of expression which might have done honour to more important subjects." In the index to Birrell's edition, the Hon. Alexander is given as Sir Alexander, and is made to correspond to Sir Alexander Gordon of Lesmoir, whom Johnson met at Aberdeen in 1773. Are the two the same?
J. M. B.

186. THE ORIGIN OF JAMES GORDON BENNETT.—Can any reader trace the descent of Gordon Bennett, who was born at Mill Hill, Keith, on 1st September, 1795? Of what family of Gordon did his mother come? I think his announcement of his marriage is worth quoting:—
B.

*To the Readers of the [New York] "Herald"—
Declaration of Love—Caught at Last—Going
to be Married—New Movement in Civilisation.*

I am going to be married in a few days. The weather is so beautiful, times are getting so good, the prospects of political and moral reform so auspicious, that I cannot resist the divine instinct of honest nature any longer; so I am going to be married to one of the most splendid women in intellect, in heart, in soul, in property, in person, in manner, that I have yet seen in the course of my interesting pilgrimage through human life.

. . . I cannot stop in my career. I must fulfil that awful destiny which the Almighty Father has written against my name, in the broad letters of life, against the wall of heaven. I must give the world a pattern of happy wedded life, with all the charities that spring from a nuptial love. In a few days I shall be married according to the holy rites of the most holy Christian church to one of the most remarkable, accomplished and beautiful young women of the age. She possesses a fortune. I sought and found a fortune—a large fortune. She has no Stonington shares or Manhattan stock, but in purity and uprightness she is worth half a million of pure coin. Can any swindling bank show as much? In good sense and elegance another half a

million; in soul, mind and beauty, millions on millions, equal to the whole specie of all the rotten banks in the world. Happily, the patronage of the public to the *Herald* is nearly twenty-five thousand dollars per annum, almost equal to a President's salary. But property in the world's goods was never my object. Fame, public good, usefulness in my day and generation, the religious associations of female excellence, the progress of true industry—these have been my dreams by night and my desires by day.

In the new and holy condition into which I am about to enter, and to enter with the same reverential feelings as I would heaven itself, I anticipate some signal changes in my feelings, in my views, in my purposes, in my pursuits. What they may be I know not—time alone can tell. My ardent desire has been through life to reach the highest order of human excellence by the shortest possible cut. Associated night and day, in sickness and in health, in war and in peace, with a woman of this highest order of excellence, must produce some curious results in my heart and feelings, and these results the future will develop in due time in the columns of the *Herald*.

Meantime, I return my heartfelt thanks for the enthusiastic patronage of the public, both of Europe and of America. The holy estate of wedlock will only increase my desire to be still more useful. God Almighty bless you all.

James Gordon Bennett.

187. OLD BALLAD.—In the descriptive notes of Anderson's "Lays of Strathbogie," a ballad, "Bold Peter Smith of Auchline," is given. The ballad must be somewhat rare, for I cannot recall having ever seen it before. It opens thus:—

Thae hae met in the Wardhouse wuds,
Annie Gordon, fairest of fair,
An' Bold Peter Smith of Auchline,
Nae young man wi' him could compare.

Who is the "Annie Gordon, fairest of fair?" Was she a Wardhouse Gordon?

So a letter to Peter was brought,
By a Hielandman trusty and strong,
Asking Smith to come quickly on,
And bring all his brave men along. (v. 10.)

Peter Smith then took the field for Prince Charles Stuart, and was killed at Culloden. His wife went to search for his body, but all she found of her husband was "sword-handle wanting the blade." Anderson says the letter, mentioned in verse 10, is "still in existence," and was shown to Queen Victoria when on a visit to the Western Highlands. In 1891, the sword-handle was in the possession of "Peter Smith, the sixth in succession of that name." Can any reader say what has now become of these relics? "STAND SURE!"

188. SONG, "BONNIE WILLIE SCHAW."—May I ask if you are familiar with, or have ever heard of the song beginning with the lines—

Bonnie Willie Schaw,
What will a' the lassies do
When Willie gangs awa'?

Tradition says that my great-grand-uncle, Dr. Wm. Schaw, was the hero of the song. His father was Thomas Schaw, minister of Scone, who died in 1745, and William, his son, was Professor of the Theory of Physic to Frederick Prince of Wales, father of George III., described at sundry times in the *Gentleman's Magazine* as learned and eminent. He died in 1757, aged 43. A notice of him is in the *Dictionary of National Biography*. His portrait is in my possession. I would like much to know who wrote the song, and if it is in any collection still extant.

Edinburgh.

WM. CRAWFORD.

Answers.

148. HOSPITALS IN SCOTLAND IN PRE-REFORMATION TIMES (2ND S., III., 123).—Several old hospitals or spitals are mentioned in charters referring to the north-east of Scotland. Alexander Comyn, Earl of Buchan, founded two: one at Newburgh, for six poor provendaries, in 1261; another at Turriff, for thirteen poor husbandmen of Buchan, in 1273. In both cases the inmates had to pray for the founder and others (see "Collections for History of Aberdeen and Banff," Spalding Club). In vol. ii. of "Antiquities of the Shires of Aberdeen and Banff," there is mention of a hospital at Banff for eight poor women, p. 114; one at Rathven for lepers, founded about 1226, pp. 142-144; and a third at a bridge in Boharm over the Spey, endowed by Alexander III. in 1228. The hospital was intended for the benefit of poor people crossing the river, and was dedicated to St. Nicholas, the patron saint of travellers. The spital at the lower end of Loch Muick had been provided for the benefit of people crossing the Grampians in snowstorms, and so also the spital at Glenshee in Perth, and another at Delnaspidal, the field of the hospital, on the road from Perth to Inverness. For the poor and infirm, there was St. Peter's Hospital in Old Aberdeen, in the street called from it, the Spital; and St. Thomas's Hospital in Correction Wynd, Aberdeen, founded in 1459 by John Clat. In Belhelvie, there is a place called Spital, but neither of it nor of the Spital in Deer is anything known. JOHN MILNE.

162. GORDONS OF BINHALL (2ND S., III., 140).—The annexed notes from the Records of the Presbytery of Strathbogie will show that a "Patrick Gordon of Binhall" did exist, married and had issue. In Presbytery Records, after the Revolution, the distinction between "of" and "in," as indicating proprietor (or wadsetter) and tenant, was no longer maintained. This Patrick Gordon of Binhall was apparently only a tenant, but, for all that, a man of some importance, as is shown by the duties assigned to him. The John Gordon mentioned in 1743: John may be a slip on the part of the clerk, or he may be the son of Patrick, and, if so, probably his eldest son.

1716, 11th April.—"Patrick Gordon in Binhall" presented a mandate from Mr. William Hay,

- incumbent at Rothiemay, *his father-in-law*, to appear in his name.
- 1717, 19th June.—“Peter Gordon of Binhall” appeared on behalf of Mr. Hay, late incumbent at Rothiemay. Hay was Episcopal minister, and was deposed for his behaviour during the rebellion.
- 1722, 21st March.—At Grange, heritors being called, compared “Patrick Gordon in Binhall for the Duchess of Gordon.”
- 1722, 28th November.—At a visitation of the parish of Cairnie were present . . . Patrick Gordon in Binhall . . .
- 1729, 4th June.—Pat. Gordon of Binhall gave in to the Presbytery an extract of a mortification by Dame Elizabeth McKenzie alias Edwards, some time spouse to Captain Alex. Sutherland of Kinminittie. In the subsequent narrative he is also called “Pat Gordon in Binhall.”
- 1734, 18th September.—Pat. Gordon of Binhall gave in a presentation by the Duchess of Gordon to Mr. Alex. Chalmers to be minister of Glass.
- 1742, 9th June.—“Mr. Alex. Gordon, son to Patrick Gordon in Binhall,” was examined by the Presbytery and admitted schoolmaster of Cairnie, and, on 30th April, 1746, the minister of Cairnie “reported that Alex. Gordon, who had been admitted schoolmaster of Cairnie, had left that place and *joined in the rebellion*, and craved that the school may be declared vacant.”
- 1743, 27th April.—Among the heritors of Grange compared “John Gordon of Binhall in name of the Duke of Gordon.”

Shearer, in his *History of Cairnie*, notes that the estate of Binhall, in the north-eastern margin of the Forest of the Binn, “was a property of a branch of the Gordons for many years; but of them I find no account.” R.

166. OLD RHYME (2nd S., III., 155)—

“Aberdeen, Aberdour, Aberdalgie,
Kinkell, Monymus and Inverurie.”

The association of these words may probably be ascribed to “apt alliteration’s artful aid.” The couplet furnishes a good specimen of alliteration, to which, however, the second line, with its double sounds of the letters “k,” “m” and “r,” imparts a slight air of artificiality, and impairs the spontaneity of rhythmical flow found, for example, in Shakespeare’s famous line, “Full fathoms five thy father lies.” As an example of place-name rhymes, it compares not unfavourably with some of those quoted in Chambers’s “Popular Rhymes of Scotland.” But in “Chambers” most of the places named lie in close proximity to each other—

“The Riccarton, the Babberton,
The Raphoch and the Ross,”

these being places between Lanark and Hamilton. In the lines inquired about, the names are not even confined to a single county, Aberdalgie not being in Aberdeenshire. This confirms the impression that the juxtaposition of the words is due to alliteration.

W. S.

167. KENNEDY OF KERMUCK (2nd S., III., 155).

—The following is a summary of an account of the above, given by Mr. Thomas Mair, Kermuck, Ellon, in *Narratives and Extracts from “The Records of the Presbytery of Ellon”*:—The origin of the family and of its holding hereditarily the office of Constable of Aberdeen is lost in the mists of antiquity; but the first to be connected with Ellon was Thomas Kynidy, Constable of Aberdeen, who purchased, in 1413, a portion of the hill of Ardgith, the ancient name of the hill on which Ellon Castle stands. The family gradually acquired other lands, including those of Carnamuck, changing into Kermuckles, in the extreme north-east of the parish, and from which they took their title as Kennedy of Kermuckles, adding, to the last, to their other designations, that of Constable of Aberdeen. Their arms, which had been originally built into the front of the old tolbooth, are built into the gable of a house in the Market Square of Ellon, which stands upon the site occupied by the former. There are other carved mementoes of them about Ellon Castle; and the oldest communion cup in the Church of Ellon bears to have been presented by John Kennedy and Janet Forbes, his spouse, in 1634. A feud having occurred between the Kennedys and the Forbesees of Waterton in 1652, a hostile encounter took place, the result of which was that the Kennedys were outlawed. On leaving Aberdeenshire, they are said to have acquired the island of Stroma, in the Pentland Firth, where their mausoleum stands in the burying ground. Above the doorway is a wasted inscription, “J. K. . . . 1672,” and Orkney chronicles bear the entries—“John Kennedy, younger of Kermuckles, married Jean McKenzie, daughter of Bishop McKenzie, May 15, 1678,” and “John Kennedy of Stroma, died at Braebuster in Orkney, October, 1692.” Before the middle of the eighteenth century, the Kennedys had parted with Stroma, and, in 1763, Alexander Kennedy, of the same family, had acquired lands in South Ronaldshay, part of which are still held by a descendant on the female side. A tradition was current at one time in the Buchan district to the effect that some descendants of the family had returned to their native county, and that Philip Kennedy, who was killed in a smuggling affray near Collieston in 1798, and whose descendants are still resident in the district, was one of them. One of the last notices of the family in the Ellon district is in 1659, when a petition was presented by Forbes of Leslie to the Synod of Aberdeen, praying to have the sentence of excommunication removed; and it was recommended that the prayer of the petition be granted. J. E. LEIGHTON.

Goodlyburn, Perth.

The Kennedys owned Kermuck, which is now the central part of the estate of Ellon, for about 200 years, and held the hereditary office of Constable of Aberdeen. This dignity seems latterly to have been purely honorary. The office is sometimes regarded as a mere appendage to the estate of Kermuck. According to Nisbet, the heraldist, Sir John Forbes

of Waterton, who acquired the Kennedy property of Ardgrain, Cairnmucks, Broomfield, Kirkhill, and other lands in 1669, carried a "sword and key saltier-ways as Constable of Aberdeen by succeeding to 'Cairnmucks,' in which office he was confirmed by Act of Parliament." Sir Samuel Forbes of Foveran also states that the possessor of Kermuck was by "a peculiar right Constable of Aberdeen." It is, of course, possible; but not at all probable, that the holding of the Constablership of Aberdeen should have been determined by the possession of an estate 19 miles distant from the city. Most likely the office was personal to the Kennedys, and was "jumped" on their fall by the Laird of Waterton, his establishment by Act of Parliament being equivalent to a new grant. None of the proprietors of Kermuck or Ellon, subsequent to the Forbeses of Waterton, has made a claim to the Constablership. The first mentioned ancestor of the Kennedys in the north appears to have been Constable before Kermuck was acquired. In a charter, dated 1450, by Andrew Tulliedaff of that ilk, in favour of Elizabeth de Tulloch, wife of "Thomas Kynnedy," the latter is simply designated "Constable of Aberdeen." The moral right to the office is therefore possibly still with the heir-male of the Kennedys, who, if not in Orkney, is probably a farmer or agricultural labourer in Aberdeenshire. The Kermuck Kennedys belonged to the great Ayrshire family, of which the Marquis of Ailsa (Earl of Cassilis) is now the undisputed head. This is shown by their arms. Nisbet says that "Kennedy of Kilmuchies" carried "argent two keys saltier-ways *gules* (as Constable of Aberdeen), and in base a cross crosslet for Kennedy." Their appearance in Aberdeenshire may be due to the marriage of Sir John Forbes of Druminnor (father of the 1st Lord Forbes), who died in 1405, with a daughter of Kennedy of Dunure. John Kemptie was served heir to his father, William Kemptie of Carmuk, in 1552. Kennedy of Carmuck, Constable of Aberdeen, was buried in St. Nicholas Kirk in 1591. Kenmuck and Kermucks, it may be noted, are other popular methods of spelling the name of the estate. James Kennedy of Kermuck was excommunicated as a "Papist" in 1604, and died in 1608. His widow, Elizabeth Forbes, daughter of Forbes of Monymusk, was contracted, in 1609, to marry Alexander Annand, younger of Auchterellon. By 1624, Auchterellon was in possession of Alexander Udney. John Kennedy, the next proprietor on record, after a little wobbling, became a strong Covenanter. He was for some years Ruling Elder of the Presbytery of Ellon, and from 1643 to 1649 a member of the Covenanting Committee of War for the county. In 1652, a quarrel between the Kennedys and Forbes of Waterton about the cutting of a ditch by Kermuck, to which Waterton and the other proprietors in the parish objected, led to the ruin of the former family. In an encounter between the hostile forces, Thomas Forbes of Waterton was killed, and Kermuck and his eldest son, John, were outlawed. An exhaustive account of the quarrel has been compiled and written by Mr. Thomas Mair, Ellon. In 1657, the Kennedys made over their estates to John Moir, afterwards of Stoneywood, and

his wife, who held them till 1669, when they were disposed of for £42,500 Scots to Sir John Forbes of Waterton, son of the slaughtered Thomas. Bailie Gordon of Edinburgh bought the property (then known as Ellon) in 1708. In 1752, it was sold to the 3rd Earl of Aberdeen, and remains with the descendants of one of his younger sons. The Kennedys went north to Orkney, which was then a favourite resort of "broken" gentlemen and other adventurers, and acquired the island of Stroma in the Pentland Firth. The house of Kermuck was at Ardgith, near to the present Ellon Castle. The name Kennedy still survives in the Ellon district, and is associated with another tragic occurrence. In December, 1798, Philip Kennedy, in Ward of Slains, was killed in an affray by an exciseman named Anderson. Kennedy, like most of his neighbours, was deeply engaged in smuggling, this branch of commerce being indeed the staple industry of the Buchan seaboard parishes for a considerable period prior to the arrival of Malcolm Gillespie at Collieston about 1801. Anderson and his assistants were tried for murder at the High Court of Justiciary in Edinburgh, but acquitted. J. F. GEORGE.

168. KING'S COLLEGE, RESIDENCE IN (2nd S., III., 155).—In *S. N. & Q.*, vol. iv., p. 208, an interesting document, of date 1634, is quoted, showing King's College to have been at that time a university residence like Oxford and Cambridge. In 1753, it was enacted, at the instance mainly of Dr. Reid, "that the students [of King's College] should all lodge within the College in chambers provided for them at a small rent; that the College gates should be locked at nine, and the chambers visited after that hour by one of the professors in weekly rotation; that the students should all board at a common table kept within the College at a fixed and moderate rate; and that one or more of the professors should be constantly present at these public meals." Considerable difficulty was experienced in carrying out these regulations; the number of students began steadily to diminish; and in a few years it was resolved "that the students be left at liberty to lodge and board in town or live in the College as they might prefer." In "Aberdeen Doctors," it is asserted that the practice of boarding in College was totally discontinued towards the close of the 18th century, but no definite year is named. The *Encyclopædia Britannica*, 3rd edition, 1797 (referring probably to a condition of matters ten or twenty years earlier), states that "there are about a hundred belonging to the College who lie in it." W. S.

171. "YE GODS AND LITTLE FISHES!" (2nd S., III., 156).—The expression is a burlesque invocation not likely to be found in prosaic Dictionaries or Quotations. The gods were often invoked in ancient and modern times. "In the name of all the gods at once" is an expression occurring in Shakespeare, sufficiently comprehensive, it might be thought, to suit the most catholic taste. But the exclamation, "Ye gods and little fishes!" goes one better. It

takes in *fishes* as well as *gods*—includes, that is, the whole range of living beings from the highest to the lowest, from the heavens above to the waters under the earth. The phrase may possibly be explained in slang dictionaries or works of *facetiae*. It bears an affinity to such gems as "Great Scott!" "The suffering Moses!" "Name of a blue pig!" and other delectable expressions. It is not likely that the address of St. Anthony of Padua to the fishes has anything to do with its origin. W. S.

172. AMULREE (2nd S., III., 156).—In old gazetteers, Amulree is loosely stated to be a district in the parish of Dull, Perthshire. It may more correctly be described as a small village in that parish. There is no evidence to show an Episcopal church having been in existence there in 1745.

W. S.

173. BUCHAN SOCIETIES OF FARMERS IN 1735 AND 1811 (2nd S., III., 156).—James Arbuthnot, farmer in Rora, Longside, is probably the King's College student of 1712-16, as Mr. Anderson suggests. He was born in 1697 (*Jervise, Epit. and Inscr.*, i., 97). One of his sons was the well-known Charles Arbuthnot, Abbot and President of the Monastery and College of St. James, at Ratisbon. A grandson was James Moir, Prior of the said college, and another was John Moir, printer, Edinburgh, by whom "The True Method," &c., was reprinted in 1811.

W. W.

(4) Is the word *hazely* peculiar to north-eastern Scotland? I think not. In the 3rd edition of the *Encyclopædia Britannica*, "hazle earth" or "hazley earth" is defined as a kind of red loam, constituting an excellent mixture with other sorts of earth, "uniting what is too loose, cooling what is too hot, and gently retaining the moisture." The description and designation are meant to apply to any similar soil in the British Islands.

W. S.

175. LAUDERDALE FAMILY (2nd S., III., 156).—John, 3rd son of the 5th Earl of Lauderdale, a Colonel in the Guards, is invariably spoken of as an unmarried man. Of the 5th Earl's four brothers, only Alexander, who had a large family, could have been the father of a daughter Margaret. But whether he had a daughter of that name, I have failed to

ascertain. Charles, the 6th Earl, son of the 5th Earl, had a daughter named Margaret, who died unmarried. May not she be the "Margaret Maitland" of the query? In that case, of course, she would have been the grand-daughter, not the niece, of the 5th Earl.

W. S.

Scots Books of the Month.

Crockett, S. R. The Dark o' the Moon: Certain further Histories of the Folks called "Raiders." Cr. 8vo. Pp. 520. 6/-. Macmillan.

Hanna, C. A. The Scotch Irish; or, the Scot in North Britain. 2 vols. Cr. 8vo. 42/- net. Putnam.

Ross, G. R. T. In the Highlands, and other Poems. Cr. 8vo. Pp. 126. 3/6 net. A. Gardner.

Fischer, Th. A. Scots in Germany: a Contribution to History of the Scot Abroad. 3 Portr. 8vo. Pp. 332. 12/6 net. Schulze.

Scotland (Pictorial). 220 Copyright Illus. Obl. folio. 7/6. Cassell.

NOTICE TO CORRESPONDENTS.

Correspondents will greatly oblige by sending us their full name and address (not necessarily for publication) along with their contributions.

All communications should be accompanied by an identifying name and address. As publication day is the 25th of each month, copy should be in a few days earlier. ED.

Our space at present is barely equal to the demands on it. Hence several important articles have had to stand aside this month. ED.

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ABERDEEN, JUNE, 1902.

FORECAST FOR VOLUME IV.

WE desire to draw special attention to a series of papers on the interesting subject of church tokens, which will appear during the currency of Volume IV. The old metallic church token is practically a thing of the past, and collectors have been gathering them in, describing them and illustrating them till there is now a little literature on the subject. It is intended on the present occasion to deal exhaustively with the tokens belonging to the Synod of Aberdeen,

giving month by month an illustrative supplement, exhibiting the more typical specimens taken from the collection of the writer of the papers, and from the unique collection, now in his custody, made by the late Mr. Reid of Blairgowrie. The cult is wide-spread, and we trust that not only will collectors, but also the general reader, find interest and information in these papers.

Then the Rev. Mr. Wilson of Dollar will begin another series of his valuable contributions to our national "Notable Men and Women"—this time, of Argyle. Concurrent with these will also appear a short set of instalments on the subject of "The Barons of Roslin," by the late Earl of Caithness.

It has been obvious for some time that the editorial quiver has been full. Never before have we had such a quantity of copy overset, and waiting room to appear. We do not like to hang up our correspondence, but that all should appear, and quickly appear, we strongly recommend a study of the grace of brevity. As we publish on the 25th of each month, MSS. should be in our hands a few days before that date.

JAMES ELPHINSTON.—Elphinston, the translator of "Martial," was a native of Edinburgh, and removed in 1753 to London, where he kept an academy until 1776. His academy was kept in Kensington House, once the home of the Duchess of Portsmouth (Louis de Kerowall, the rival of Nell Gwynn). In this house Mrs. Inchbald ended her days. Kensington House stood 1½ miles west of Hyde Park Corner on Kensington turnpike road, a coloured plan of which in 1811 is in the British Museum, and has just been published by the London Topographical Society. Elphinston married, as his first wife, Clementina Gordon, niece of General Gordon of Auchintoul.

J. M. B.

BILLS OF MORTALITY AS POPULAR
READING IN THE 17TH AND 18TH
CENTURIES.

By G. W. NIVEN.

(Honorary Secretary, Greenock Natural History Society.)

PART II.

There is but one way of coming into the world, but a thousand to go out of it.—Addison.

MORTALITY RETURNS possess an interest for us in more than one direction. They afford data to the statistician regarding the number of the population before a more exact method of census-taking was inaugurated, and such data naturally form the basis of life assurance tables. They are of value from a medical point of view regarding the introduction or prevalence of certain disorders. They afforded useful information during epidemics of plague, showing the necessity of taking protective precautions to prevent its spread, and, on its abatement, allaying unnecessary alarm.

They also afforded information to the curious at a time when the publication of periodical literature was very scanty. They were undoubtedly read by our best wits, who occasionally adopted their form and style when satirising men and manners.

That the newspapers exaggerated any information they had to give about the plague can be readily imagined. We have direct testimony to this effect in *The Tatler*, regarding the author of the newspaper called *Dyer's Letter*, and his rival in exaggeration, Ichabod Dawks. "I remember Mr. Dyer," wrote Addison, "who is justly looked upon by all the fox-hunters in the nation as the greatest statesman our country has produced, was particularly famous for dealing in whales, insomuch that in five months time (for I had the curiosity to examine his letters on that occasion) he brought three into the mouth of the river Thames, besides two porpusses (*sic*) and a sturgeon. The judicious and wary Mr. Ichabod Dawks hath all along been the rival of this great writer, and got himself a reputation from plagues and famines; by which in those days he destroyed as great multitudes as he has lately done by sword. In every dearth of news, Grand Cairo was sure to be unpeopled.*"

That our most brilliant essayists were in the habit of reading periodically the Bills of Mortality, there is ample evidence.

* *Tatler*, No. 18, May 21, 1709.

"Upon taking my seat in a coffee-house," wrote Eustace Budgell,* "I often draw the eyes of the whole room upon me when, in the hottest seasons of news, and at a time perhaps that the Dutch mail is just come in, they hear me ask the coffee-man for his last week's Bill of Mortality, I find that I have been sometimes taken on this occasion for a parish sexton, sometimes for an undertaker, and sometimes for a doctor of physic. In this, however, I am guided by the spirit of a philosopher, as I take occasion from thence to reflect upon the regular increase and diminution of mankind, and consider the various ways through which we pass from life to eternity."

In a later number of the *Spectator*, Addison remarks upon the large number of persons whom the authors of romances describe as "dying for love." He adds that "Romances" are full of these metaphorical deaths. Heroes and heroines, knights, squires and damsels are all of them in a dying condition. There is the same kind of mortality in our modern tragedies, where everyone gasps, faints, bleeds and dies. Many of the poets, to describe the execution which is done by this passion, represent the fair sex as basilisks, that destroy with their eyes; but I think Mr. Cowley has, with great justness of thought, compared a beautiful woman to a porcupine, that sends an arrow from every part.†

With a view to protect mortals from these fatal affectations of coquetry practised by the ladies, which are improved into charms by the subjects' own fond imagination, Addison writes out a Bill of Mortality, composed, he says, from the letters he has received from dying people.‡

In one of the numbers of *The Guardian*, Addison again makes several observations that are undoubtedly based on the perusal of Mortality Returns. He notes that there are casual-

* *Spectator*, No. 289, January 31, 1711-12.

† *Lady Bountiful*: Where did his illness take him first, pray?
Archer: To-day at church, madam.

Lady B.: In what manner was he taken?

Arch.: Very strangely, my lady. He was of a sudden touched with something in his eyes, which at the first he only felt but could not tell whether 'twas pain or pleasure.

Lady B.: Wind! nothing but wind!

FARQUHAR, *The Beaux Stratagem*, 1707.

‡ Bill of Mortality of Lovers—

Will Simple, smitten at the opera by the glance of an eye that was aimed at one who stood by him.

Sir Christopher Crazy, Bart., hurt by the brush of a whale-bone petticoat.

Samuel Felt, haberdasher, wounded in his walks to Islington, by Mrs. Susannah Cross-stitch, as she was clambering over a stile.

William Wisacre, Gent., drowned in a flood of tears by Moll Common, &c.

Spectator, No. 377, May 13, 1712.

shocking actions." He then goes on to say, "If this madness should continue to grow more and more epidemical, it will be expedient to have a Bill of Suicide, distinct from the common Bill of Mortality, brought in yearly, in which should be set down the number of suicides, their methods of destroying themselves, and the likely causes of their doing so. In this, I believe, we should find but few martyrs to the weather; but their deaths would commonly be imputed to despair, produced by some causes similar to the following. In the little sketch of a Bill of Suicide underneath, I have left blanks for the date of the year, as well as for the number of the self-murderers, their manner of dying, &c., which would naturally be filled up by the proper persons, if ever this scheme should be put in execution."*

If, as we contend, Bills of Mortality served some of the purposes of popular periodicals, the general reader would appreciate the humour of the satire levelled against authorship contained in a Literary Bill of Mortality that appeared in *The Scots Magazine* in 1752. It detailed the number of deaths of books, a large number being abortive and still born, while the trunk-maker, the pastry cook, sky rockets and worms claim a goodly number. None died of old age. The mortality amongst the authors included the following fatalities: "Bit by mad dogs, executed, starved, lunacy and mortification." This time the sarcastic ciphers are placed against surfeit.†

* Bill of Suicides for the year—

Of Newmarket Races.	Of a Tour through France and Italy.
Of Kept Mistresses.	Of Lord Bolingbroke.
Of Electioneering.	Of the Robin Hood Society.
Of Lotteries.	Of an Equipage.
Of French Claret, French Lace, French Cooks and French Disease.	Of a Dog Kennel.
Of Whites.	Of Covent Garden.
Of Chineste Temples, &c.	Of Plays, Operas, Concerts, Masquerades, Routs, Drums, &c.
Of a Country Seat.	Of keeping the best Company.
Of a Town House.	
Of Fortune Hunting.	

The Connoisseur, No. 50, January 9, 1755.

† A Literary Bill of Mortality for 1752—

Casualties among Books.	
Abortive	7000
Still born	3000
Old age	0000
Suddenly	329
Consumption	558
Hardbound	369
Yellow fever in a jakes [toilet paper]	2079
Obscene disease	120
Total, 17,363.	
Casualties among Authors.	
Bit by mad dogs	300
Bit by a viper	10
Broken bones	2
Bruised	3
Executed	17
Killed themselves	15
Lethargy	8
Miscarriage	17
Complication	98
Found dead	303
Trunkmaker	1000
Pastry cook	800
Sky rockets	701
Worms	981
Empyema	1
Malignant fever	99
Mortification	120
Canker	15
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PART III.

We are advertised by our loving friends.

—3rd Henry VI., Act v., Sc. 3.

In the 17th century, newspapers attempted to obtain records of the obituaries of eminent persons, but these, and afterwards gossipy information regarding births and marriages, were more successfully recorded by the monthly magazines during the century following their first publication in 1731.

In the beginning of the 19th century, newspapers began to be more successful in obtaining such items, to appear either as news or as advertisements, when they gradually ceased to appear in the magazines.

Before the interested parties took to advertising the occurrence of those domestic events in which they were immediately connected, the newspapers were occasionally premature or otherwise in error concerning the details of an eminent person's decease.

Thus it was stated in *The Caledonian Mercury*, of 3rd March, 1724:—"We hear that my Lord Arniston, one of the ordinary lords of session, is dead." In the next number, this statement was clumsily corrected in language suggestive of Dogberry's phraseology:—"It was by mistake in our last that Lord Arniston was dead, occasioned by the rendezvous of coaches hard by his lordship's lodgings, that were to attend the funeral of a son of the Right Honourable the Earl of Galloway, wherefore his Lordship's pardon and family is humbly craved."

The Grub Street Journal (1730-37) seemed to delight in showing up the inaccuracies, in this respect, of its contemporaries, each item having the initials of the newspaper from which it was taken. On 7th February, 1734, it contained the following accounts of the death of a German Count; we extend the initials into the full title of each newspaper quoted from:—

"Died last night at his habitation in Pall-mall, in a very advanced age, count Kilmansack, who came over from Hanover with King George I.—*St. James's Evening Post*. At his lodgings.—*London Evening Post, Daily Advertiser*, Feb. 1. Aged about 70.—*Daily Post Boy*, Feb. 1. Of the smallpox, after 8 days illness, in his 23rd year, count Kilmansegg, son of the countess Kilmansegg, who came over from Hanover the beginning of the last reign.—*Daily Post*, Feb. 1. He came over with his highness the prince of

Starved	1263	Lunacy	1115
Rickets	2	Surfeit	000
Falls from a garret window	2		
Total, 2969.			

The Scots Magazine, December, 1752.

Orange, as one of his gentlemen.—*Daily Journal*, Feb. 1. *Tho'* Mr. Conundrum cannot account for these different accounts of these two German counts, yet he counts it certain that the younger count was the son of the countess, who came over from the county of Hanover.*

The trenching of the new on the old system is illustrated in an amusing article by Ridley in *The World*.†

Writing in the assumed character of one Thomas Bassoon, who combines the duties of a parish clerk with the employment of an undertaker, he relates that one morning, while reading the news of the day, he was surprised to observe a paragraph to the effect that a very rich gentleman of the parish had died the previous day. Not being aware of his illness, he had not employed anyone to watch his last moments, and, apprehensive lest some sharper watcher might have forestalled him, he donned his black coat and white periwig, and rushed off to wait on the disconsolate widow. "I rung gently at the door for fear of disturbing her," says our parish clerk, "and to the footman who opened it, delivered my duty and condolence to his lady, and begged if she was not provided with an undertaker, that I might have the honour to bury Mr. Deputy." The footman gaped in astonishment at this harangue, but before he could recover from his astonishment, his master, who had overheard his burial canvassed for, appeared on the scene, and, in a towering passion, vituperated and cuffed our worthy undertaker so soundly that he was quite convinced they came from no ghost. "Thus, sir," indignantly writes our worthy clerk and undertaker to the editor of *The World*, "the wantonness of the news-papers disappointed me of the furnishing out a funeral, deprived me of my dues as clerk, got me well thrashed, and will probably lose me the gentleman's custom for ever; for, perhaps, next time he dies, he will order another undertaker to be employed. Now, sir, is it not a shame that people should thus die daily, and not a single fee come to the clerk of the parish for a burial?"

In *The Idler*, Dr. Johnson satirises the notices of marriages that had now begun to be inserted by the happy couples themselves, and not by their friends or acquaintances.

"Scarce any couple comes together," wrote the Doctor, "but the nuptials are declared in the newspapers with encomiums on each party. Many an eye, ranging over the page with eager curiosity in quest of statesmen and heroes, is

stopped by a marriage celebrated between Mr. Buckram, an eminent salesman in *Threadneedle-street*, and Miss *Dolly Juniper*, the only daughter of an eminent distiller, of the parish of *St. Giles in the Fields*, a young lady adorned with every accomplishment that can give happiness to the married state."*

The vanity often exhibited by a fond parent, on seeing the announcement of the birth of his first-born in all the majesty of print, has been inimitably portrayed by Charles Dickens in one of his short sketches, entitled "Births: Mrs. Meek of a Son." The unassuming advertisement appears magnified into a "Review," and the fact that the hitherto humble name of Meek has been mentioned in *The Times* makes Mr. Meek feel that his wife is now a "Public Character."

Notwithstanding the publication of columns of marriages, births and deaths, the monthly magazines of the 18th century also included the usual Bills of Mortality either summarised or in full. This affords a further indication that such information was considered likely to meet the popular demand, rather as a survival of former times, however, for the obituaries now contained in the magazines were much more entertaining reading than any Bill of Mortality could possibly be.

* *Idler*, No. 12, July 1, 1758.

DISCOVERY OF COINS AT ABERLOUR.—Mr. M'Arthur, Seaton, while digging on Wednesday in the old part of the graveyard, formerly within the old church boundary, came upon the remains of an old urn and seven old copper Scottish coins. They are much disfigured, and bear in bold letters C.R. and a crown on one side, and a thistle on the other. No date is traceable.

JAMES TYRIE, THE JESUIT.—In his "Narrative of Scottish Catholics in the time of Mary, Queen of Scots, and James VI., from original MS.," the author, W. Forbes Leith, S.J., describes Father James Tyrie as "of Drumkilbo." Not having seen so excellent an authority when writing on this matter to the last number of *S. N. & Q.*, I think it but due to Mr. J. F. George's accuracy to now mention it.

Cork.

W. B. TYRIE.

* Sampson's *History of Advertising*, p. 248.

† *World*, No. 155, December 18, 1755.

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE (V., 20, etc.)

(Continued from Vol. III., and S., page 166.)

1850. *The Printer's Devil*: A Weekly Review of the Stage, and a Guide to the Studio, &c., &c., &c. No. 1, Saturday, February 2, 1850. 8 pp., sm. 8vo., price 1d. Printed and published by R. Reynolds, 489 Lawnmarket, Edinburgh. The motto on No. 1 was:—"Omnes et omnium sed omnibus." It was changed in No. 2 to:—"Nunc aliquis dicat mihi—Quid tu?" In No. 4 the motto became a rhyming table of general contents, beginning:—

"With articles from page to page
About the ORCHESTRA, the STAGE!
The FINE ARTS, and the STUDIO,
Which everybody ought to know;
The EXHIBITION GALLERY
Which everybody ought to see."
&c., &c.

This motto continued in all the numbers I have seen.

As the above indicates, this journal with the strange title was given over to matters theatrical almost entirely. The opening numbers were conceived in a very merry mood, as the following, from the preliminary statement in No. 1, will show:—

"The *Printer's Devil*, or 'Omnes et Omnium,' is a new machine for the high road of public entertainment, but no opposition concern. It will run over a much greater extent of country than the Omnibuses are licenced to go: and as it is carefully constructed on the most approved principle, it will perform its journey weekly in an undeviating straight way to all the Theatres, Galleries of Art, Studios, Music Saloons, Libraries, Printsellers' Repositories and places of Entertainment, public as well as private, where the conductors may have 'orders,' and take in refreshments for the benefit of themselves and their passengers."

The title of No. 4 became *The Printer's Devil*: a Weekly Review, but by that time exception had been taken to the name, and it had perforce to be changed to *The Edinburgh General Review*, which, if the superseded name erred in extravagance, erred in exceeding tameness. The editor thus introduced the change—

"Some of the Vendors of Periodicals declare that they will not allow a book with such a name as the *Printer's Devil* to lie upon their counters, or to be exposed for sale in their shop windows. They maintain that it is really indecorous."

No. 6 again changed its name to "*The London and Edinburgh General Review*: Brief Chronicles of the Time," because many letters from "the great Metropolis" reached the editor. No. 8 speaks of the "popularity" of the journal.

The last number I have seen is No. 14 (May 4, 1850): did it last longer?*

1850. *The Play Goer and Public Amusement Guide*. No. 1, Saturday, July 13, 1850, 8 pp., sm. 8vo., weekly, price 1d. Published by J. G. Bertram & Co.,

* I would here acknowledge my indebtedness to Mr. William Cowan, joint author of *The Music of the Church Hymnary*, to whose kindness I owe the perusal of this and several other periodicals of the scarcer kind.

Periodical Emporium, 27 Hanover Street, Edinburgh. Motto:—"A nation's real portrait is its stage." As the name indicates, this was a theatrical paper. It gives notes of the stage in Edinburgh and other places. Part of the opening address declared that—

"The *Play Goer* will be a mirror in which actors and actresses may see themselves—not perhaps with the purblind conceit of their own eyes, but, with the eye of the public, and in which the public may learn to see actors, actresses and acting, not as many have been in wont to see them, without appreciating talent or beauty, or discovering incapacity or mediocrity, but with a just and critical perception of their merits and faults."

Were more than 7 numbers published?

1850. *The Edinburgh Aesthetic Journal*. 4to., parts 1 and 2—A British Museum Catalogue Entry.

1851. *The Social Reformer*. Nos. 1—5. Nos. 3 and 4 were each in two parts—A British Museum Catalogue Entry.

1851. *The Bulwark*. No. 1, vol. i., July, 1851, 20 pp. monthly, 8vo., price 2d. The titlepage of the bound volume ran—"The *Bulwark* or *Reformation Journal*, in defence of the true interests of man and of society, especially in reference to the religious, social and political bearings of Popery." Motto:—Rom. iii. 28. Justification by faith alone. Gen. xv. 6. Edinburgh, published by James Nichol, and printed by T. Constable.

As is indicated in the title, *The Bulwark* was started in the interests of the anti-popery movement. The first issue thus stated the peculiar standpoint of the journal—

"The leading object of our journal will be to expose all these movements (i.e., Rome-ward tendencies), and the true nature of Popery itself as an unchangeable system of falsehood and spiritual tyranny. . . . In prosecuting our object, we shall offer uncompromising opposition to all direct support of Popery on the part of the Government."

The general preface to the first volume adds Puseyism to the forces which the magazine was intended to combat. In spite of an occasional acerbity of tone, the *Bulwark* has done good service in the cause it advocated. It has not, however, maintained the position it once occupied.

The paper started with a strong editorial committee, composed of men from the various evangelical churches—Dr. W. L. Alexander, Dr. Begg, Rev. D. T. K. Drummond, Rev. R. M. McBriar, Dr. Thomas McCrie, Dr. W. Stevenson (Leith), and Dr. Andrew Thomson. Dr. Cunningham, the Principal of the New College, acted as "revising editor." Under their care the circulation rose to 30,000 during the first year. The names of the committee disappeared with the 15th number, and then it was understood that Dr. Begg, that stout opponent of the Papacy, became the editor. The journal was at its best in his hands. Within a year the suggestion was made that it should appear more frequently, but it was answered that "to make it, for example, a fortnightly publication, would constitute it in law a newspaper, oblige us to use a

stamp, charge double price, and greatly limit our circulation." His successor in the editorial chair, Professor Thomas Smith, writes thus of his work—

"From the first Dr. Begg was its ruling spirit, and for twenty-one years he was its editor. It was his frequent boast that, although he wrote the most uncompromising articles, and published in every issue equally uncompromising ones by others, and although the Romanists were constantly on the watch, they never found an opportunity of bringing one action for libel against him. He used also to state, with much satisfaction and gratitude, that every one of the 250 numbers which bore his name as editor was *bona fide* edited and arranged by himself, and that not one failed to be issued on the proper day."

Dr. Begg illustrated his paper with hideous woodcuts. Many of them provoked mockery and laughter rather than indignation against the methods of Rome. He could, however, never be brought to see this, and, in spite of remonstrance, persisted in inserting them as long as he was in charge. His editorship, however, was acknowledged to be highly successful. When he retired in 1872, a leader declared that he "had made the *Bulwark* a power in the country." Several editors succeeded Dr. Begg, but the magazine began to fall off. In January, 1885, it was sorrowfully noted that—

"The *Bulwark* is not supported as it ought to be, or even as it once was ;"

and in January, 1888, a radical change was made in its constitution. A new and enlarged series was begun—

"The Acting Committee of the Scottish Reformation Society in Edinburgh and the Directors of the Scottish Protestant Alliance in Glasgow have cordially resolved to co-operate in the continuation and enlargement of the journal, and in more vigorous efforts for its extended circulation . . . It will be under the direction of a Glasgow gentleman as proprietor and responsible editor."

At the same time publication was transferred to Glasgow.

The changes in printer and publisher were not frequent. In several volumes the London firm of Seeley, Jackson & Halliday appear as the chief publishers. This is the case with vol. 4 (1854-5), vols. 7 to 13, and after 1872 when a new series was begun. In 1863, Ballantyne & Co. became the printer, and remained the printer till the magazine was removed to Glasgow. In 1873, the volume was made to end with December, instead of in June, as formerly. In 1874, it claimed to be "the only distinctively Reformation Journal in Great Britain." At present it is 12 pp., folio, price 1d., and is published and printed by Maclaren & Sons, 128 Renfield Street, Glasgow. Its extended name is "*The Bulwark*, a monthly Journal on behalf of Reformation Principles." The editor is J. Rounsfell Brown, a Glasgow writer.

1851. *The Scottish Ecclesiastical Journal*. No. 1, vol. i., Thursday, January 16, 1851, 16 pp., monthly, large 4to, price 6d. Printed at Thistle Street Lane West, by John Blackwood, and published by Robert Grant, Jun., of R. Grant & Son, 82 Princes Street, Edinburgh. The two following notes appeared at the head of the first page—"Supplied gratuitously to the Clergy and Schoolmasters of the Church,"

and "Profits to be divided equally between Episcopal Fund, Church Society, and Trinity College, Glenalmond." The notes remained till January, 1863, when they were removed.

The *Scottish Ecclesiastical Journal* was one of the organs of the Episcopal Church in Scotland, and was "generally acknowledged to be an excellent record of Church work in Scotland, besides partaking largely of a literary character." It defended Prelacy as the hereditary form of church government in Scotland, and acknowledged the orthodoxy of the Roman and Greek Churches, although claiming itself to represent the Reformed Catholic Church. In its opening statement its conductors said that—

"The object of the *Scottish Ecclesiastical Journal* will be to offer itself as a humble organ of the Church in Scotland, and in that capacity to endeavour to provide for Scottish Churchmen, as far as circumstances will permit, the important benefits which are conferred upon the members of the sister Churches in England and Ireland by the *Ecclesiastical Gazette* and the *Irish Ecclesiastical Journal*. It will therefore combine church intelligence of all kinds, home and foreign, which is the distinguishing feature of the former periodicals, with original articles, literary notices, correspondence, &c., such as are found in the latter."

No official sanction was claimed for the periodical, which declared its intention of commending itself by "its catholic character, Christian charity, temperate tone and truthful accuracy."

In 1853, it absorbed the *Scottish Magazine and Churchman's Review* (*S. N. & Q.*, III., 2nd S., p. 135). The editor was full of praise of the way in which the amalgamation proceedings were carried on and finally completed. Thereafter the imprint ran: "Printed at Paul's Work, Edinburgh, by John Alexander Ballantyne, and published by R. Grant, Jun., of R. Grant & Son, 82 Princes Street, and Robert Lendrum, of Lendrum & Co., 25 Hanover Street, Edinburgh." Lendrum's name remained until the eleventh yearly volume, when it was dropped. In January 1857, the printing was transferred to Montrose, where the journal was set up by James Macaskie.

After setting out with fair success and fair hopes, the *Journal* soon began to decline. In January 1858, the following notice appeared:—

"Occasional notes which have appeared in our pages will have suggested, especially to those who are at all conversant with the expenses and other difficulties attendant upon the early years of a periodical of the class to which the *Journal* belongs, that the present anniversary is not altogether an occasion for congratulation."

A spurt, however, was made, and the number for January 29, 1863, said that "a substantial increase in the number of our subscribers" had been made. Publication, however, was suspended December, 1863, although no notice of withdrawal appeared in the concluding number.

It is interesting to note that Mr. Gladstone once contributed to the *Scottish Ecclesiastical Journal*. Bishop Wordsworth of St. Andrews, in his "Annals of my Life," writes:—

"Amongst contributors to the *Scottish Ecclesiastical Journal* was Mr. Gladstone, who, at my request, wrote a

notice of my brother's "Memoirs" of the poet Wordsworth, which appeared in the July number, 1851."

The notice extends to five columns.

W. J. COUPER.

United Free Church Manse,
Kirkurd, Dolphinton.

A BANFFSHIRE ARMY, COMMANDED BY FRASER, YOUNGER OF PHILORTH.—I have come across an old list (in manuscript) of the "leaders of horse within the shyre off Banff: to be commanded by the laird of Philorth younger." In May, 1639, Spalding tells us that Aberdeen "begines again to grone and mak sore lamentatioun at the incuming" of the army. On Tuesday, May 28th, the laird of Philorth came to Aberdeen with about 200 men to attend the General's service, and was "forsit to lodge in our Oldtoun Colledge." The list which I have got runs as follows:—

The marques off Huntlye	-	-	3
The Earle off Marshall	-	-	2
The Earle off Airlie	-	-	2
Ladye Huntlye	-	-	2
The Earle off Findlater	-	-	5
The Earle off Aboynde	-	-	1
The Lord Banff	-	-	3
The Laird off Boynde	-	-	2
The Laird off birkenboge	-	-	1
Johne Gordone off Auchyndachie	-	-	1
Walter Steuart off Boge	-	-	1
Alexr. Gordone off Auchintowll	-	-	1
Sr James Baird off Auchmedden	-	-	1
Sr Johne Gordone off Park	-	-	1
Johne Hay Tutor of Rannas	-	-	1
Johne Gordone of buckie	-	-	1
George Gordone of Thornebank	-	-	1
Alexr. Gordone of Glengarock	-	-	1
James Gordone off Rothemey	-	-	1
The Laird of Philorth	-	-	1
Major Ogilvye	-	-	1
Adam duff off drumuir	-	-	1
Kinminetye younger	-	-	1
The Laird Troup	-	-	1
The Laird of Pitlurge	-	-	1
George Gordon off Edinglassie	-	-	1
John Ogilvye of Milnetoun	-	-	1
George Keith of Northfield	-	-	1
The Laird of Kempcairne	-	-	1
John Leslye of Kininvye	-	-	1
Ladye Park elder	-	-	1
Lord Harie Gordone	-	-	1
James Andersone of Westertoun	-	-	1
James Ogilvye off Neitherdaill	-	-	1
Summa	-	-	46

LUCKS.

THE famous drinking-glass, known as "The Luck of Edenhall," has been placed in the Bank of England, so that it may be taken care of by "the Old Lady of Threadneedle Street," during the time that Edenhall is in the hand of strangers. The mansion has been let by Sir Richard Musgrave. The "luck" is intrinsically valuable as a specimen of antique glass. But there are at least three other "lucks" in Cumberland. One is this "Luck of Edenhall," bearing the inscription:—

If this dish be sold or gi'en,
Farewell the luck of Burrell Green.

The dish is 16½ in. in diameter, and 1½ in. in depth. Sceptics opine that, instead of being a piece of plate invested with talismanic virtue, it was at some remote period a church collection plate. However, it has been in the possession of the families residing at Burrell Green, in the parish of Great Salkeld, Carlisle, for many generations, and has been regarded with superstitious awe. It is related by Mr. John Lamb that in the day that Burrell Green last changed owners the "luck" fell down three times in succession from its position—a circumstance not known before. Albeit, the fall in this case had not the conditions of "bad luck." The luck of the Burrell Green remains; but, if the dish had been "sold or gi'en," dire results might have followed.

J. F. S. G.

Queries.

189. THE NORHART.—Can any one inform me what is the meaning of this designation? It occurs in the list of possessions of the Abbey of Dunfermline in this parish, at the time of the Reformation, as printed in the Appendix to the printed *Chartulary* of the Abbey, and is stated to be worth xxvj s. viij d. yearly, "in penny meall." If it is a territorial designation, there is now no place in the neighbourhood that bears a name at all like the word.

Dollar.

R. P.

190. A BIBLIOGRAPHY OF LOCAL LITERATURE (1st S., I., 132).—The undernoted periodical has just come under my notice, and is in the possession of Mr. Thomas P. Nicoll, Market Gallery, Aberdeen:—1848. *The Balmoral Correspondent and Highland Herald*. I have not seen numbers 1-4. It was printed and published by Ravenscroft & Coy., Albany Press, Aberdeen. No. 5, vol. i., dated Friday, 15th Sept., 1848, 4 pages; No. 6, vol. i., dated Saturday, 16th Sept., 1848, 4 pages; No. 7, vol. i., dated Tuesday, 19th Sept., 1848, 8 pages, and has a description of

the Braemar Gathering, and states that the Prince of Wales (now Edward VII.) was dressed in the national garb of the country, the "kilt." No. 8 is dated Thursday, 21st Sept., 1848, 8 pages, and opens with an address to its readers, stating that in answer to numerous enquiries, the *Balmoral Correspondent* will be published until the departure of her Majesty to London. The journal will then be continued monthly. On the arrival of Her Majesty, however, at Balmoral next year, the daily publication will be resumed, and to insure greater regularity in the transmission of copies to the south than the Post Office arrangements permit, a press will be established at Balmoral, where the *Correspondent* will be printed off, and expressed directly to Edinburgh. Thus will be prevented the irregularity of delivery which has been the cause of complaint during its present issue. In No. 8 an article, "A Pen and Ink Picture of Balmoral and its Environs," is given continued from page 122, at the end of which it is stated that the next and concluding compartment of our "Pen and Ink Picture of Balmoral" will appear in an early number. How long did this journal appear? and was ever a "Press" established at Balmoral? Did it have a wide circulation?

ROBERT MURDOCH.

191. HAL O' THE WYND AND HIS DESCENDANTS.—The query as to "Bold Peter Smith o' Auchline," on which I have made a few remarks in another column, suggests to me the raising of a larger question. "The proud Smiths o' Clatt" are often said to be descended from Harry Gow, the famous smith or armourer in *The Fair Maid of Perth*. The story is given by the late Rev. R. Harvey Smith thus:—"One of Harry's descendants, who went as armourer to the Macintoshes, having quarrelled with that clan, settled at Banchory, from whence his descendants spread widely over the country, and acquired certain estates at Banchory, Inveramsay and Auchline." Can any of *S. N. & Q.* readers throw light on this theory? The first point to settle, of course, is—Was there ever any Harry Gow of Perth? It is possible that he is another "Mrs. Harris," and that "there's no such a person." Sir Walter himself speaks of him as an "imaginary" person: how much does he mean by "imaginary"? On the other hand, the common saying, "Every man for his ain hand, like Henry of the Wynd," points to his actual existence. If then, there was really a Perth "townsman," Harry the Smith, is anything known of him or of his descendants? I have always doubted the claim which connects the Clatt, Inveramsay, Auchindoir and Rhynie Smiths with Sir Walter's notable figure. For one curious point to be noted is, that "Harry" is not a family name. I myself happen to possess it, but it came to my name-father from "Sir Herry" Lumsden of Clova, and though I know the names of many of my ancestors for two centuries back, there is not a single Harry amongst them. The argument may not be worth much, but the fact is curious.

The Manse, Tibbermore.

HARRY SMITH.

192. W. J. LINTON'S ORIGIN.—The "Dictionary of National Biography" states that the father of W. J. Linton (engraver) was "of Scottish extraction," the son of "an Aberdeen ship carpenter with some pretensions to be called an architect." What was the grandfather's name? The engraver's brother, also an engraver, was Henry Duff Linton (1812-99).
B.

Answers.

27. RECTORIAL ADDRESSES AT ABERDEEN UNIVERSITIES (1st S., I., 59, 77; II., 15; VI., 61; VIII., 30).—Add the following:—

1900. *Imperialism and the Unity of the Empire.* By Lord Strathcona and Mount Royal. [London.]

1861. *Inaugural Address.* By Edward Francis Maitland, LL.D. Edinburgh.

1855. *Inaugural Address of Austen Henry Layard, Esq., M.P.* In "Literary Addresses delivered at various Popular Institutions." London: n.d.

1845. Sir [then Mr.] Archibald Alison was elected Rector of Marischal College on 1st March (his opponent being the Right Hon. T. B. Macaulay); and his address was delivered on 17th March. In his *Some Account of my Life and Writings: an Autobiography* (Edinb., 1883), vol. i., p. 530, is the statement: "The speech which I made on my installation, which was afterwards printed in my collected essays, bore internal evidence, &c., &c." The speech, which will be found in my collected essays, was listened to, &c., &c." In spite of the reiterated assertion which I have italicised, the address is not to be discovered either in Alison's *Essays, Political, Historical and Miscellaneous*, 3 vols., Edinb., 1853; or in *Modern British Essayists*, vol. 2, Philadelphia, 1850. Where was it reprinted? P. J. ANDERSON.

79. DOWNIE'S SLAUGHTER (1st S., I., 139, 162; VI., 78).—Mr. George Walker, in his entertaining volume, *Aberdeen Awa!* (p. 355), maintains the thesis that the legend of Downie's Slaughter "owes its creation to that clever wag, Sandy Bannerman [afterwards Sir Alexander Bannerman, M.P.], and that if it is the poorest history, it is a bit of the richest romance. The story was never heard of before 1825, etc." It must be admitted that the story has not yet been traced, *in print*, further back than 1824, when it appeared in *Things in General* (London, 1824), now known to have been written by Robert Mudie (*S. N. & Q.*, 1st S., II., 76, 95; III., 138; IV., 119; IX., 78; also *N. & Q.* [London], 2nd S., XII., 257; 4th S., XI., 156, 510; XII., 19, 83; 5th S., VII., 488; VIII., 14). But, apart from the question whether Bannerman can be credited with originating so extraordinarily dramatic an incident, it is not easy to reconcile a first appearance of the story in a somewhat obscure book, published anonymously in London, with the fact that but a very few years

later, as Mr. Walker tells me from his own recollection, the legend was such a household word in Aberdeen that students were habitually greeted by school children with the cry, "Airt an' pairt in Downie's slaughter,"* and the rhyme—

Further, Dr. John Cumming ("Prophecy" Cumming), in his *Millennial Rest*, relates the story thus:—

"I remember at the college at which I graduated hearing the story of a sacristan, who was very fond of informing the professors of the misdemeanours of the students, perhaps in the exercise of his duty. The students were exasperated against him, and one day told him that they had doomed him to death. They blindfolded him in the large college hall, after spreading sawdust on the floor, and then informed him that they meant to decapitate him. One of the students drew a wet cloth across his throat, and he died instantly on the spot: the fear of death making death actual."

Now Cumming entered King's College in 1822. Again, the Rev. Robert Ritchie, Inverurie, assures me that, 45 years ago, he heard the story from his father, who in turn had it from John Bowman, schoolmaster of St. Vigeans, as a tradition of his King's College days (1783-87). Not a hint of the tragic occurrence is to be found in any college record, and it is difficult to understand how there came to be localised in Aberdeen a legend, the machinery of which smacks rather of German student life or the Holy Vehm. Can any reader recall, in history or in fiction, the incident of a pretended execution causing actual death?
P. J. ANDERSON.

121. WILLIAM ALEXANDER, 1st EARL OF STIRLING (2nd S., III., 29, 48).—As bearing on the point in debate between Mr. Scott and Mr. Willcock in respect to the particular Earl of Argyle, who had as his travelling tutor, William Alexander, Earl of Stirling, may I mention the following facts, vouched for by Macfarlane in his "Genealogical Collections" (S. H. S.), 1900, ii., 300. In the first place, it is a suggestive fact that Archibald, the 7th Earl of Argyle, is therein called "Gillespie Gruamach," and is, moreover, spoken of as father of Archibald, the 1st Marquis of Argyle. Now, if Macfarlane is correct in thus dubbing the 7th Earl "Gillespie Gruamach," then it is evident that Mr. Willcock is in error when he supposes Rogers to have fallen into a mistake when he identifies the person so named with the 7th and not with the 8th Earl. It is possible, no doubt, that the name was borne by the 8th Earl and 1st Marquis as well as by his father; but if Macfarlane is to be trusted, then it is no proof that the 7th Earl could not have been the companion of the Earl of Stirling, that his son was known as "Gillespie Gruamach";

* A curious echo of the phrase, "Airt and pairt in Darnley's slaughter," current regarding the Earl of Morton, A.D. 1567-81.

"They took a man and killed him deid,
And stappit him in a holey.
Buttery Willie! Buttery Willie!!
Buttery Willie Colley!!!"

for, as we have seen, that epithet was also applied to the father. Secondly, as regards the date of the birth of the 8th Earl and 1st Marquis of Argyle, Macfarlane states that the 7th Earl, "Archibald, called 'Gillespie Gruamach,'" married "Ann, the fifth daughter" of William Douglas of Lochleven, Queen Mary's jailor, who afterwards became Earl of Morton. Now this William Douglas, who died in 1606, is commonly said to have been born in 1535. He was half-brother to "the good Regent," Earl of Moray—his mother, Margaret Erskine, having been one of the mistresses of James V., and, as such, becoming mother of the future Protestant leader about a year or so before Robert Douglas of Lochleven married her. The date of the Regent Moray's birth is usually given as 1533. If this date is correct, it is perhaps no unreasonable inference that it was in some measure at least due to royal influence, if not to direct pressure, that a husband was provided for James's quondam mistress so soon after her royal lover had discarded her. The eldest son of the marriage, above described, was, as we have mentioned, the aforesaid William Douglas of Lochleven, subsequently Earl of Morton. His wife again is given by Macfarlane as "Agnes Lesslie," daughter of George, Earl of Rothes. The marriage between these two must have taken place while William Douglas, the bridegroom, was still a very young man. The evidence for this statement is based on the fact that Robert, the eldest son, though probably not the eldest child, of the marriage, and who died in 1586, during his father's life-time, was not only already married, but left behind him a son, who succeeded his grandfather in his estate and honour. I may add here these further particulars, also vouched for by Macfarlane. The family born to William Douglas and Agnes Lesslie consisted of no fewer than twelve children, who all reached maturity. Five sons are specified by Macfarlane and seven daughters, who were "all celebrated for their beauty, and were called the Seven Pearches of Lochleven." Now, concerning Margaret, the eldest daughter, we are told that she was married in 1574. Supposing her to have been 18 at the date of her marriage, that would necessitate her being born in 1556, when her father would be only 21. As Agnes, the second daughter, was not married till 1578; Mary, the third daughter, till 1582; and Eupham, the fourth daughter, till 1586, it is probable that the birth of three of the five brothers intervened between the birth of Margaret, the eldest daughter, and Ann, the fifth daughter, who married the 7th Earl of Argyle. It seems clear, from the above considerations, that Ann Douglas could not have been born much, if at all, before 1571 or 1572, and may have been born considerably later. This is apparently a reasonable hypothesis, at least, if Mr. Willcock is correct in saying that her husband was born in 1576, as it is hardly likely that the wife would be much, if any, older than her husband. The marriage between the young Earl and Miss Douglas took place in 1592, when the bridegroom, we are told by Anderson in his "Scottish Nation," was little more than 16 years of age. In these circumstances, Mr. Willcock's contention that the eldest son of this

marriage was not born till 1607, though not absolutely incredible, yet seems highly improbable. It is much to be desired, therefore, that Mr. Willcock would publish the evidence which, he thinks, establishes his claim to have discovered that not 1598, as has hitherto been universally believed, but 1607, was the birth year of the great Marquis. I admit that the account usually given of the active public career of the 7th Earl does not leave much leisure for such a protracted continental tour as (according to the authorities Mr. Willcock suspects to be in error) he took in company with the scholarly son of his neighbour laird of Menstrie. At the same time, it seems not an incredible supposition that a tour, such as that attributed to the 7th Earl, might have been interpolated between 1599, when a charge of exciting rebellion in the Western Isles was brought against him and his kinsman, John Campbell of Calder, and 1603, when mention is made of a reconciliation as having been effected between him and his old antagonist and conqueror, the Earl of Huntly; while, that it is a more credible hypothesis to make William Alexander the continental companion of the 7th than of the 8th Earl is evident, when you bear in mind the fact that Menstrie House, in which that distinguished poet and scholar was born, is not more than six miles from Castle Campbell, the Clackmannanshire home of the young Argyle, and that, in all likelihood, the two young men were known to each other. At all events, if we suppose that William Alexander, after a distinguished university career at Glasgow and Leyden, had settled down in his native Clackmannanshire some time before 1598, what seems more likely than that the young Earl of Argyle, after the birth of his son and heir (whom, until Mr. Willcock publishes his evidence to overthrow the old date of his birth, I shall still reckon as born in 1598), should have arranged with his neighbour, and I will venture to describe him as his acquaintance, the talented scholar from Leyden, to spend a year or so in travelling together on the continent? In the interval, from 1599 to 1602, a good deal of travelling could have been done, and France, Spain and Italy might well have been visited, even though no more than a year had been devoted to the journey. I hardly think Mr. Scott is correct in surmising that the date of the continental tour was 1589 or 1590, when Argyle was a mere boy of 13 or 14. It is possible, no doubt; but, taking all things into consideration, I think my own conjecture the more credible. One thing which corroborates the view that not the 8th but the 7th Earl made the grand tour with the companionship of the young Menstrie laird, is the fact that the latter, soon after his return to his native land in the company of her husband, dedicated to Ann, the Countess of Argyle, his first serious publication, "Aurora: Containing the First Fancies of the Author's Youth," printed at London in 1604. That Mr. Willcock, moreover, can hardly be right in making the 8th Earl's birth fall in 1607, seems likely from the fact that, according to Anderson in the "Scottish Nation," the 7th Earl was accompanied in 1616 by his son, Lord Lorne, in his expedition, made that year against

the Clan Donald. This a boy of nine years could hardly have done. Moreover, Anderson distinctly affirms that, after the departure of the 7th Earl from Scotland in 1618, Lord Lorne managed the affairs of his family and clan in his father's absence. This a boy of eleven could not possibly have done. In addition to which considerations, it may be further added that 1607 is the year given by Anderson as the date of the marriage of Lady Ann Campbell, the eldest sister of the Marquis of Argyle. Suppose her born in 1592, the year of her father's marriage, she can only have been 15 years of age at her marriage to the Marquis of Huntly. It seems hardly likely that there was no son born for 15 years, especially as we are told that the whole issue of the 7th Earl's first marriage was four daughters and one son. These are a few of the difficulties Mr. Willcock must remove before he can expect us to adopt his new date for the birth of the great Marquis. Perhaps, however, he can clear them away. I trust he can, and I look forward with interest to the disclosures I hope he will make.

Dollar.

W. B. R. WILSON.

149. SEESTU, A POPULAR NAME FOR PAISLEY (2nd S., III., 123, 142).—Many years ago I remember reading in, I think, an old number of the "Family Treasury," a biographical article on Dr. Hamilton of London, or perhaps by him. In the introduction to that article, the author tells a story as happening to himself, in which a worthy beadle, whom he met on, I think, the Calton Hill or some other eminence in Edinburgh, directed his attention first to one church and public building after another, invariably precluding his remark by the formula, "Seestu" yon spire, yon church, yon school, &c., and ending by the significant comment that the minister who occupied the pulpit belonging to the edifice indicated, or, as the case might be, the preceptor who filled the lateran came from Paisley, and was a native of that energetic western town. Not having access to any library in which the "Family Treasury" exists, I cannot verify my recollection; but I have no doubt that, if I could get possession of an early "Family Treasury," I would be able to get a correct account of the incident referred to. I suspect that if the name "Seestu" has come to be applied to Paisley, it must have originated within the last thirty or forty years, and probably was the outcome or echo of the story to which I have referred. See my previous note (1st S., VII., 112).

Dollar.

W. B. R. WILSON.

156. MINISTERS AS CHANGEKEEPERS OR PUBLICANS (2nd S., 124, 143).—There is much to be said in favour of what "W. S." calls the extreme improbability of the General Assembly ever having legislated in regard to the rules to be observed by the clergy who, in order to add to their income, turned changekeepers or publicans. One fatal objection to the existence of any such legislation is the fact of which, if my memory does not deceive me, Dr. Hew Scott in his *Fasts* is the witness, that the General Assembly, early in its history, having learned that one or two of

the clergy under its care had fallen into this irregularity, passed an act sternly inhibiting any minister from engaging in any such traffic. It is certain also that the Church, in its early judicatories, frowned severely on intemperance. The Kirk Session frequently took notice of drunkenness. Thus, in 1606, the Kirk Session of Aberdeen cited Alexander Mortimer and John Leslie for having abused themselves by inordinate drinking of aqua vitæ, and bringing slander on the congregation by drunkenness. In 1619, the same session admonished Robert Hanks and James Hay to desist from their drinking. Nor was Parliament less active in the attempt to suppress intemperance. It passed various acts, from 1617 to 1696, for the punishment of the drunkard and for the prevention of late as well as of Sunday drinking. An act of 1645 decreed that each nobleman twice convicted of drunkenness should be fined £20, with lesser fines for persons lower in the social scale. While, even in 1661, after the Restoration, an other act was passed dealing with the vice of drunkenness that then prevailed to a great extent among the upper classes, and stringent provisions were taken that every one of whatever degree who was proved guilty of this offence should be sharply punished. One of these provisions is very suggestive: that each minister whosoever shall drink unto excess shall be liable in the fifth part of his year's stipend. There are also many older Scottish acts, as well as later, which entirely interdict all trading on the Sabbath day, and some of these acts require the ministers in each parish, and their sessions, to see the Sabbath law duly enforced. So much was this a recognised principle of the public law of Scotland that, even so late as 1794, Lord President Blair, having been appealed to by the Church Judicatories respecting the great laxity prevailing in many places in regard to the opening of public houses on Sundays, said that the remedy lay with the Church itself, which, either through the session or through a person in their name, was entitled to prosecute all offenders. I have read somewhere that this law is still valid, and, therefore, that Presbyteries may still take action under the old Scottish Law. I suspect on these and other grounds that Miss Logan has for once been caught napping in making the allegation against the General Assembly, which, if "A" is correct, she seems to have done.

Dollar.

W. B. R. WILSON.

166. OLD RHYME (2nd S., III., 155, 174).—So far as I can recall the colloquial version of this rhyme, it is as follows:—

"Aberdeen, Aberdour, Aberdalgie,
Kinkell, Monymus', Inverurie!
Featherbuck, Featherbore,
Auchingully goes afore;
Cranfuird an' the Mull,
An' the toon ahin' the hull;
Auchinclieth an' Cuttlecrags,
Lumphart an' the Barnyards;
Easterton, Wasterton, Savoch and Pitblane,
Little Wartle, Muckle Wartle, the fite Kirk o'
Rayne;

The shak' duds o' Lewis, the spleet o' Leatherick
Inn,
Meet wi' me at Tocherfuird to see the boats come in;
An' the muckle wife o' Williamston, she held
them a' again." S.

171. "YE GODS AND LITTLE FISHES!" (2nd S., III., 156, 175).—I have the impression that this exclamation is a catch phrase in the mouth of a character in some play. I do not have the text of George Colman's comedy of "The Heir-at-Law" by me, but I think it will be found there.

173. (4) BUCHAN SOCIETIES OF FARMERS IN 1735 AND 1811 (2nd S., III., 156, 176).—The word "Hazelly" appears in Murray's Oxford Dictionary, and is defined as meaning "consisting of a mixture of sand, clay and earth." All the four quotations given to illustrate its use, and which stretch from 1387 to 1796, are taken from English writers. It therefore appears that, so far from being peculiar to north-eastern Scotland, the term is rather one that is characteristically English. This is further brought out by the fact that the substantive hazel or hazle, frequently found adjectivally in the phrases hazel earth, ground, loam, mould, soil, &c., is also, so far as Dr. Murray's quotations are a criterion of its use, a specifically English word.

Dollar.

W. B. R. WILSON.

177. CAPTAIN HON. WILLIAM GORDON (2nd S., III., 171).—At the time (1806) referred to in the query, there were two Gordons, either of whom was entitled to be called "Hon. William." One of these, the brother of the 4th Earl of Aberdeen, died in 1858, aged 73. He entered the navy in 1794, but would probably be at sea in 1806, and, at anyrate, could hardly then have attained the rank of Captain. In all likelihood, the Hon. William of the query was brother-german to Alexander, Duke of Gordon. He was born in 1744, and died in 1823. An officer in the 89th and 37th Regiments, he represented certain Scottish constituencies in Parliament, but from 1792 to 1796, sat for Horsham, an English constituency—a fact which points to the likelihood of his having had an English domicile.

W. S.

178. THE FAMILY OF FORDYCE (2nd S., III., 171).—I suspect that the Fordyce who (in 1772) gave "precept for £243,000 sterling" was not John Fordyce of Ayton, but Alexander Fordyce, a London banker. The failure of Fordyce & Co. is termed, in Chambers's *Biog. Dict.*, "one of the most important domestic events in Britain during the latter part of the 18th century." Notices of Alexander Fordyce, banker, appear in *S. N. & Q.*, III., 21, and of John Fordyce of Ayton in *S. N. & Q.*, II., 149. A full account of Colonel John Fordyce, a grandson of John of Ayton, appears in Chambers's *Scott. Biog.* (new edition).

W. B. R. WILSON.

Dollar.

I can only say, on the authority of Shaw's "History of Moray," that the Rev. Alexander Fordyce, minister of Rafford, was ordained to that charge on July 8, and admitted on July 15, 1668. His death took place in 1715, when he was about 73 years of age. Anderson ("Scottish Nation," vol. ii.) believes the family of Fordyce of Ayton to be sprung from a branch of the Fordyces of Aberdeenshire. Presumably, the John Fordyce, who married the Duchess of Gordon's sister, was the M.P. of that name, who was Surveyor-General of Crown Lands, 1793 to 1806, represented New Romney in 1796, and was elected for Berwick-on-Tweed in 1802, but unseated on petition. His son, Thomas John, succeeded to the Ayton estate. W.

Many facts, relating to the Fordyces of Ayton, are given in the appendices to the "Family Record of the Name of Dingwall Fordyce" (vol. i., p. xlv. sq. and vol. ii., p. lxxix. sq.). The reference, quoted from "The Lyon in Mourning," is to the financial crisis of 1772. John Fordyce of Ayton was head of the Edinburgh banking-house of Fordyce, Malcolm and Co., which stopped payment three days after the arrival from London (at the express speed of 43 hours to the journey) of the news of the failure of the bank there, of which his relative, Alexander Fordyce (the youngest of the celebrated sons of Provost Fordyce of Aberdeen) was a partner. Ayton, one of the estates forfeited at the rebellion of 1715, was ultimately acquired by Thomas Fordyce, eldest son of the minister of Rafford. Thomas was a "writer" in Edinburgh, and factor for the York Buildings Company, in connection with whose tangled affairs his name frequently appears. Sir Archibald Grant of Monymusk, who had close business relations with the company, was his nephew, and Provost Fordyce, one of the company's lessees, perhaps his cousin. John, above mentioned, was second laird and Thomas's son. W. W.

179. A GRAVESTONE IN GLENLIVET (2nd S., III., 171).—May not the stone, marking "15 or 16 generations of Gordons" in Glenlivet, be a confused recollection of the inscriptions occurring in St. Mary's Aisle, Elgin Cathedral, where, according to Shaw's "Province of Moray," 15 Gordons, male and female, are commemorated? No topographical work treating of the district, that I have seen, makes mention of any such stone in Glenlivet—an omission hard to explain when we consider the peculiar interest attaching to such a record, and its certainty to attract the eyes of visitors. W.

180. THE FAMILY OF MACWILLIAMS (2nd S., III., 171).—The surname MacWilliam is very uncommon, except in Banffshire and Ireland. I have seldom seen the name, save in Shaw's "History of Moray," where it sometimes appears as MacWillie. Long ("Personal and Family Names") does not mention it at all. No doubt it is identical with Williamson (son of William = MacWilliam), but even

then the references are by no means numerous. In the early years of last century, a Robert MacWilliam wrote an essay on "Dry Rot," and seems to be the only literary man the family has produced. Of course, the Williamsons have shown greater fertility. Some records, however, I believe, will be found in Burke's "Dormant and Extinct Peerages," as also in Fitz Patrick's "Life of Very Rev. Thomas Burke." I quote the following passage, which may be interesting to "H. D. McW.," from *Notes and Queries*, 7th Series, 1887:—"In the fourteenth century, after the great battle between the Irish, under Edward Bruce and Felim O'Connor, and the English, led by De Burgo and Bermingham of Atheury, the Burkes threw off all allegiance to the English crown, and, adopting the Irish doers and manners, took the names of McWilliam Uachtar and McWilliam Iochtar—that is, the 'Nether' and the 'Further' McWilliam."

CLANSMAN.

The MacWilliams were sept and dependents to the Clan MacFarlane. Macfarlane is the name of a clan descended from the ancient Earls of Lennox, the distinctive badge of which was the Cypress. Although a small clan, the Macfarlanes were as turbulent and predatory in their way as the Macgregors. By the Act of the Estates of 1587, they were declared to be one of the clans for whom the chief was made responsible; by another act, passed in 1594, they were denounced as being in the habit of committing theft and robbery; some of them were punished, some of them pardoned, while others were removed to the Highlands of Aberdeenshire, and to Strathaven in Banffshire, where they assumed the names of Stewart, McCondy, Griesock, McJames and McInnes. Of the lairds Macfarlane there have been no fewer than 23. The last of them went to North America in the early part of the 18th century. The descendants of the ancient chiefs cannot now be traced, and the lands once possessed of them have passed into other hands. In ancient times, the land forming the western shore of Loch Lomond from Tarbet upwards, and the greater parish of Arrochar in the north-west of Dumbartonshire, was inhabited by the wild Macfarlane's plaided clan. The House of Arrochar became the property of the Duke of Argyll, and was long used as an inn for travellers from Tarbet to Glencroe and Inverary. In the army, the members of this clan have nobly shewn their national spirit, and many have risen to deserved distinction and rank.

ROBERT MURDOCH.

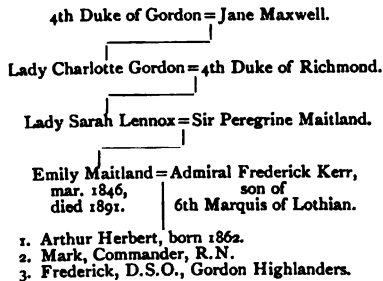
181. THOMAS C. LATTO'S POEMS WANTED (2nd S., III., 171).—There is no complete set of Latto's works to be had. He went to the United States in 1851. There he founded and edited for a time the *Scottish American Journal*, and afterwards occupied the editorial chair of a Brooklyn daily paper. Writing in 1883, Mr. Edwards says: "Mr. Latto has contented himself with occasional contributions to current literature, and has, so far, refused to publish any complete collection of his poems." In "Scottish

Poets in America," published New York, 1889, the author, Mr. Ross, is still silent as to any collected edition. Besides contributions to the magazines and other publications, enumerated by Mr. Murdoch in his query, it may also be stated that Latto wrote for the *Ladies' Own Journal* and for the *Glasgow Citizen*. Poetical effusions from his pen were constantly appearing in newspapers. He has also published translations from Danish, Norwegian and Icelandic poets. An account of him, with specimens of his poetical compositions, will be found in Edwards' "Modern Scottish Poets," 5th Series. A slightly more elaborate sketch is contained in Ross' "Scottish Poets in America," where the first ten pages are devoted to Latto, examples of his poems—some of them more recent than those given by Edwards—are furnished, and a characteristic portrait of the poet adorns the volume as a frontispiece. W. S.

Mr. Latto's complete works have never been published. "The Minister's Kail-yard" is only to be met with occasionally on the second-hand market. Until about a year before his death, Mr. Latto did not possess a copy of the book, and was much pleased to receive one from my father—his cousin. A further collection of poems by Mr. Latto was published in 1892, by Alexander Gardner, Paisley, entitled "Memorials of Auld Langsyne." He was for many years resident in Brooklyn, and died there in the summer of 1894. JAMES R. ANDERSON.

182. THE RAISING OF THE GORDON HIGHLANDERS (2nd S., III., 171).—Perhaps a copy of the letter sought for may be found in Groves' "Illustrated History of the 92nd Regiment," or in Maclaughlin's "History of the Scottish Highlands," vol. iii. W.

183. THE DESCENT OF COMMANDER KERR (2nd S., III., 171).—Commander Kerr claims descent from the Duchess of Gordon thus:—



M.

Jane, Duchess of Gordon, had, with other children, a daughter, Lady Charlotte, married to the 4th Duke of Richmond. One of the daughters of this marriage, Lady Sarah, became the wife of General Sir Peregrine

Maitland, G.C.B., whose daughter, Emily, married Admiral Lord Frederic H. Kerr, and had, with other offspring, Commander Kerr of the query.

CLANSMAN.

184. TWO LETTERS FROM THE DUCHESS OF GORDON (2nd S., III., 172).—Rev. William Gordon, minister of Urquhart, is stated to have been ordained privately as missionary at Glenlivet in 1768, and admitted minister of Urquhart the same year. When he died in 1810, he was in his 67th year. The Alexander mentioned in the first letter was, in all likelihood, Lord Alexander Gordon, 2nd son of the Duchess, who died in 1808 at the age of 23. Woburn Abbey was the seat of the Bedford family. The persons who were to "come next week" were no doubt the Duke and Duchess of Bedford. Lady Louisa, the Duchess of Gordon's daughter, was married to the Marquis of Cornwallis, and hence the epithet, "dear Marquis," in the letter. The Mr. Tod named in the second letter was factor on the Gordon estate. Of the other persons, alluded to in the letters, I know nothing. W.

185. THE HON. ALEXANDER GORDON (2nd S., III., 172).—No sentence, such as is quoted by "J. M. B.," occurs in my copy of Boswell's "Johnson"; but mine is only an abridged edition. In Boswell's "Tour to the Hebrides with Johnson," however, I find the following passage:—"He received a card from Sir Alexander Gordon, who had been his acquaintance twenty years ago in London, and who, 'if forgiven for not answering a line from him,' would come in the afternoon. Dr. Johnson rejoiced to hear of him, and begged he would come and dine with us. I was much pleased to see the kindness with which Dr. Johnson received his old friend, Sir Alexander; a gentleman of good family, Lismore, but who had not the estate. The King's College here made him Professor of Medicine, which afforded him a decent subsistence." Dr. Carruthers, the editor of this edition of the "Tour," adds in a footnote that Sir Alexander was appointed assistant and successor to Dr. Gregory in 1766, that two years after he was admitted Professor on Gregory's resignation, and that he resigned the chair in 1782, dying six days later. W. S.

186. THE ORIGIN OF JAMES GORDON BENNETT (2nd S., III., 186).—A short biographical sketch of James Gordon Bennett will be found in the "Chronicles of Keith," by the Rev. Dr. J. F. S. Gordon. Dr. Gordon's account of Bennett's early career differs materially from that in the "Dictionary of National Biography," which seems to be founded on a life compiled by a journalist, and published in New York. This New York biography is not to be relied on in the earlier stages. Instead of Newmill, Keith, Dr. Gordon says that Bennett was born in the parish of Enzie, where his father was then a crofter. The family removed to Newmill when the future editor was a child; his father died there, and the widow and her children then went to live in Keith. After

leaving school, Bennett was apprenticed to a Keith draper named Robert Stronach. Subsequently, he was for a short time in business in Aberdeen, in partnership with his maternal uncle, Cosmo Reid, but left for America in 1819. It will thus be seen that his mother's name was not Gordon but Reid. The name Gordon was probably either given him or assumed by him out of compliment to the Duke of Gordon, on whose estate he was born, and to whose ancestors his people owed their maintenance in the Catholic faith. Most of the Bennetts about Enzie are still Catholics; the kindred Bennetts of Boharm are Protestants. Archibald Forbes, the war correspondent, assumed that Bennett belonged to the Boharm stock, stating, in an article written some fifteen years ago, that his ancestors were noted smugglers. A Boharm family of the name did acquire local celebrity and considerable wealth by smuggling about the beginning of the nineteenth century, but the Bennetts of New York are not included among its near cadets. Considerable doubt seems to exist as to the year of J. G. Bennett's birth. "B" says 1795, Dr. Gordon, 1792, and the "D.N.B." writer, 1800. The first date is most probably correct.

J. F. GEORGE.

In last issue, James Gordon Bennet is declared to have been born at "Mill Hill, Keith." It ought to be Newmill, a hamlet near Keith. He was wont to trudge in all weather to the school at Keith, taught for 30 years by the Rev. John Murdoch, for many years Episcopal clergyman at Keith, Ruthven and Fochabers. His parents were poor decent Roman Catholics. A small obelisk is in the churchyard of Keith, having the sequel—



Erected by
 J. GORDON BENNET
 of New York
 In memory of
 His Father and Mother,
 JAMES BENNET,
 Who died 28th Feb., 1824,
 aged 83,
 JANET REID,
 Who died 21st July, 1854,
 aged 92.

J. F. S. GORDON.

The "Dictionary of National Biography" gives 1800 as the year of Bennett's birth, and Newmill, Keith, as his birthplace. He died in 1872. His paternal origin is thus sketched by himself:—"The Bennetts were a little band of freebooters in Saxony in 896 A.D. I have no doubt they robbed and plundered a good deal. . . . They emigrated to France, and lived on the Loire several hundred years. . . . The Earl of Tankerville is a Bennett, and springs from the lucky side of the race." Nothing is said in the "Dictionary" about the mother's family. Bennett, being a Roman Catholic, was educated in a Roman Catholic seminary in Aberdeen. Perhaps the "Memoirs of James Gordon Bennett and his Times, by a Journalist," published in New York, 1855, may throw some light on the mother's family connection.

W. S.

187. OLD BALLAD (2nd S., III., 173).—The "ballad," about which "Stand Sure!" enquires, was written by Rev. Robert Harvey Smith, one time Congregational minister at Duncanstone, near Insch, and writer of that delightful and valuable book, "A Village Propaganda." He died a year or two ago at Rhynie, where his brother is now Congregational minister, and where his widow, I think, still lives. I do not possess Anderson's "Lays," and do not therefore know how much or how little is there added to the "ballad" itself by way of description or explanation. But I have "Bold Peter Smith o' Auchline" in 8-page pamphlet form, bearing on its last page to be "Reprinted from 'Lays of Strathbogie,'" and having the imprint of "R. Chapman . . . Dublin." I fancy a number of these booklets could be found about Rhynie and the Tap, as Mr. Smith distributed them among his personal friends. The copy in my possession bears, in Mr. Smith's handwriting, the dedication "To Miss Smith . . . 'one of the Smiths of our ilk,' from The Author, R. H. Smith," while it is dated from "The Manse, Duncanstone, October, 1891" (the year in which Anderson's "Lays" was published), and again signed in full, "Robert Harvey Smith." The copy was subsequently given to me as being also "one of our ilk." In the prose narrative appended to the ballad, it is said: "The adventures of Bold Peter formed the theme of a number of rude verses, fragments of which have been strung together and completed, as far as possible, in the foregoing ballad." I fancy the "fragments" are few and far between: for Mr. Smith signs himself,

nor did he disclaim among his friends to be, "the author." The points, however, about which "Stand Sure!" writes, are (1) the identity of "Annie Gordon," and (2) the present resting-place of "these relics"—sword-handle and letter. With regard to the first, I know no more than Mr. Smith's note tells, viz., that she was "either a ward of, or in some way connected with, the Wardhouse family." With regard to the second point, my father examined the sword-handle a few years ago, and it was then in the possession of the above-mentioned Rev. Harvey Smith, who, I should add, was himself the son of "Peter Smith, the sixth in succession of that name." I should imagine it is now in the possession of Mrs. Harvey Smith, Rhynie; she will at least be able to say where it at present is. (Whether that particular sword-handle was really recovered on Culloden's muir, "'mongst a heap of the slain," and was really handed down through six Peter Smiths in succession, is, however, another question.) I do not know about the "letter" which, from Mr. Smith's note, would seem to rest, or to have rested, somewhere in "the West Highlands"; the terms of that letter would be of the greatest interest to many of us if it could be traced, as I hope it will be. But my father makes a suggestion which may be worth following up. From the ballad one gathers that the letter was brought to bold Peter at Wardhouse: if preserved at all, it would naturally be preserved there. Now, several years ago there was a sale in Aberdeen of Prince Charlie relics from Wardhouse, and among these was a letter. The sale created considerable interest at the time, and the local newspapers described the relics. *Would that letter be the one now in question?* A reference to the newspaper files might discover the terms of that letter; it would, at any rate, almost to a certainty, provide the name of its then purchaser and its probable present owner. If "Stand Sure!" discovers privately anything about these matters, I shall esteem it a great favour if he let me know.

The Manse, Tibbermore,
Perth.

HARRY SMITH.

Quartermaster-Sergeant Anderson, author of the "Lays of Strathbogie," and other poetical works, referred to at some length in Edwards' "Modern Scottish Poets," 14th Series, is a true poet, incapable, one would imagine, of perpetrating such a clumsy piece of joiner-work as the ballad entitled "Bold

Peter Smith of Auchline." The flow of his inspiration is natural and easy; quite unlike the prosaic strain of the stanzas quoted in the query—a strain which suggests an author "pulling hard against the stream," or wrestling with the muse in his shirt sleeves and with protruding tongue, as American humourists love to depict the throes of literary labour. Would that such ballads were not only "rare," but absolutely *unique* in Scottish poesy! At the same time, one could have wished that "Stand Sure!" had quoted the verse describing the wife's search for her husband's body, and finding only "sword-handle wanting the blade." The extreme pathos of the situation touches one's sympathy, while the absolute evanishment of "Bold Peter Smith" excites one's deepest curiosity. But why bother about the "relics"? It is all very well for "Stand Sure!" with his keen, inquisitive, antiquarian instinct, to inquire about them, and rake among the ashes of a vanished past in pursuit of poor remnants

"Of old, unhappy, far off things,
And battles long ago."

Better let them rest and be forgotten. Doubtless both letter and sword-handle have ere this time been merged in the mystery of the silent land, where also, let us fondly hope, "Bold Peter Smith," purged from the passion of Culloden's fight, has once more been blessed with the sight of his Annie. CAMBUS.

Scots Books of the Month.

- Skene, Wm. F.** The Highlanders of Scotland. Edited by Alex. MacBain. Portrait. 8vo. 10/6. Stirling.*
- Fischer, Th. A.** The Scots in Germany. 3 Portraits. 12/6 net. Schulze.
- Boswell, J.** Journal of a Tour in the Hebrides. Notes and Biog. Sketch by H. B. Cotterill. Cr. 8vo. Pp. 394. 2/6. Macmillan.
- Laurie, H.** Scottish Philosophy in its National Development. Cr. 8vo. Pp. 352. 6/- net. MacLehose.
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