

# SCOTTISH NOTES AND QUERIES

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ABERDEEN, AUGUST, 1887.

### S. NICHOLAS PEAL OF BELLS.

It is now nearly thirteen years since Aberdeen lost its old Peal of Bells. Silent for all these long years would every tower and steeple in the city have stood, but for our friends in Huntly Street, who very courteously rang their bells on Sundays, to suit other church-going folks than their own. We have now got another Peal of Bells, and would seek to forget the politico-ecclesiastical influences which kept us without bells for so long. It is worth remembering, however, that when, some five years ago, the initiation of peace in the Churches Committee on the Bell question began, it looked as if we should have had only five bells, if the tower of S. Nicholas was to have any other equipment than "a large bell, on which to strike the hours, which also shall serve as bell to the East and West Churches." The scandal of having adopted either of these methods of settling the dispute was, by a little judicious management, avoided,

and we have got, in the place of the Old Steeple, with its Bells and Clock, a Granite Spire, very much admired by many, and a Peal of thirty-seven fine Bells, which can be made to yield music for the admiration of all. We have no means of knowing what like that best of the old bells, S. Lawrence, was in 1351, when presented by Provost Leith, but the many fragments which remain afford some idea of the goodness of the recast of 1634. The beauty of the lettering, and the neatness of the moulding are very remarkable. For more than five hundred years this mellifluous bell's great waves of sound, spread themselves softly over the city—it was, indeed, a linked sweetness long drawn out; it soothed, and made one feel as if

It rang throughout the long, long past  
In sounds that came from far away,  
As if it caught, when it was cast,  
The tones of some diviner day.

In thinking of "Lowrie" we instinctively think of the inscription, and with regret think that nothing worth the name of an inscription is on any of the new bells. In a free rendering this is what was on our fine old monitor:

#### TRANSLATION.

In 1351, WILLIAM LEYTH, the Provost of Aberdeen, presented this Bell to the Church of Saint Nicholas of Aberdeen. Thereafter, a cleft having been made in it, at the expense of the community it was recast in the year 1634, while PAUL MENZIE, of Kinmundy, Knight, was Provost.

#### TO THE ONLY GOD BE GLORY.

MICHAEL BURGERHAYS made me, in the year of our Lord, 1634.

Lo, I the bell, do not proclaim the praise  
Of that which is unholy;  
I glorify the Creator,  
I draw away the fear of thunder,  
I mourn in solemn tones the departed,  
I tell of the recurrent rites of faith,  
I move the heart of the man that is joyful.  
Behold me, I am Lawrence!

During the reign of Provost Webster, the musical capacity of Lawrence, S. Nicholas, and Maria, was largely added to, and we then

bad, in the squat tower, beneath the grand old steeple, a fairly good peal of bells, Dr. Keith, Dr. Fraser, Mr. Rust, and Mr. Ramsay vieing with each other in efforts to make the music and the ringing perfect.

Mr. Ramsay was assiduous in this effort. He put himself in communication, by writing, with Denison, Ellacombe, Beckett, and others. He read and pondered all manner of writings on Campanology, and he toiled and worked in the belfry as ringer and teacher of others to ring. The writer recollects, one warm summer evening, waiting for Mr. Ramsay. Hot, and dusty and angry, he came down the belfry stair. He was waggishly saluted, in a tone of pity, with :

Those Evening Bells—those Evening Bells—  
How many a tale their music tells  
Of drunken ringers without art,  
Ringing to break John Ramsay's heart.

"That's nae that bad," said the hot and angry ringer; "they have been again at these monkey hammers, and that 'ill break the bells, besides my heart." Tastefully conducted change ringing Mr. Ramsay held to be the perfection of the music of the belfry. Well, well, Ramsay, Keith, Fraser, Rust, have joined the majority. The time-honoured landmark of a steeple, that trustworthy clock, and the bells, where are they? All, all, except those old familiar faces, are again at the City's service as before. How, then, are we to get the best service out of the bells?

In 1878, Mr. Haweis, who did much in the most disinterested way to guide us in the selection of bells, said—"The Antwerp bells in a carillon are not very well in tune, though there are many fine bells in each tower." Something is wrong, not with our bells, but with our hanging and our ringing. It may be, as some assert, that a far better arrangement can be made by removing to the Municipal Tower as many of the smaller bells as would be suitable for its bell chamber.

In its wisdom, some years ago, the Town Council, by a vote, took out of the handling of its Churches and Law Committee the Bell question. Under the guidance of a present Member of Parliament they discharged that Committee, and created the, since famous, "Bell Committee." The present Town Council, seeing where things are, have taken

this matter into their own hands, and, in all loyalty, the writer ventures to recommend to the collective wisdom of the whole house the propriety of re-establishing the old friendly relations with Mr. Haweis. Without loss of time get him to consult and advise as to what is best to be done with these very excellent bells. Properly placed and hung, they may yet be spoken of as the Exquisite Peal of the Jubilee Year.

Our Drawing represents a fragment of old Lowrie, and the bell presented by certain members of the West Parish Church.

A. W.

### SCOTTISH UNIVERSITY STUDIES IN THE SEVENTEENTH CENTURY.

IN the seventeenth century two attempts were made to bring into harmony the curricula of the different Scottish Universities, and on each occasion it was resolved that a common scheme of study should be drawn up and printed. I have failed to discover any copies of such prints, and shall be grateful for information regarding them. It is possible that the earlier ordinance did not produce any practical result; but there can be no doubt that when a like enactment was again passed, manuscript courses of study were actually prepared by all the Universities, and the extant evidence goes to prove that at least some of these were printed.<sup>1</sup> It is remarkable that little notice has hitherto been taken of these schemes. Our latest academic historian indeed formally indicates his intention to give no account of them.<sup>2</sup>

The circumstances attending the issue of the two ordinances were as follows:—

In 1645 the General Assembly of the Kirk, held at Edinburgh, approved an overture in these terms:—

"That at the time of every General Assembly the Commissioners directed thereto from all the Universities of this Kingdom, Meet and consult together for

<sup>1</sup> "Spent wt Mr George Gordon and oyns about drawing and writing letters and papers concerning ye Debts due by ye Government to both Colledges for l. s. d. printed Courses. . . . 00 05 04."

Marischal College Procuratory Accounts for Session 1706. This entry has reference to the "gratificatione of fifty pounds sterling to each colledge at the compleating of the said work." v. infra.

<sup>2</sup> Sir Alexander Grant's *Story of the University of Edinburgh*. Vol. I. pref. p. xiii.



A Fragment of Old Lowrie



THE WEST KIRK BELL.

the establishment and advancement of Pietie, Learning, and good Order in the Schooles and Universities, and be careful that a correspondence be kept among the Universities, and so farre as is possible an Uniformitie in Doctrine and good Order."<sup>1</sup>

At a meeting of these Commissioners, convened August 28, 1647, in the Lower Council House—present: Masters Andrew Ramsay, John Adamson (for Edinburgh); John Strang, Robert Baillie (for Glasgow); Alexander Colville, Robert Blair (for St. Andrews); William Douglas (for Aberdeen):—

"It was fund necessar that ther be a cursus philosophicus drawn up be the four Universities and printed, to the end that the unprofitable and noxious paines in writing be shunned, and that each Universitie contribute thair travellis thairto, and it is to be thocht upon against the month of Merch ensewing, viz., that St. Androis tak the metaphisicks, that Glasgow tak the logicks, Aberdine the ethickis and mathematickis, and Edinburgh the physicks."<sup>2</sup>

From a subsequent minute of July 19, 1648, it appears that at that date no courses had as yet been submitted.

On July 4, 1690, the Scots Parliament appointed sixty-five Commissioners

"to meet and visite all Universities, Colledges, and Schoollis within the Kingdom, and to take tryall of the present professors . . . as likewise for ordering the saids Universities Colledges and Schoollis and the profession and manner of teaching therein."<sup>3</sup>

For five years little action seems to have been taken by the Commissioners, beyond the appointment of committees and the ejection of Doctors Monro and Strachan, Principal and Professor of Divinity in the University of Edinburgh—Episcopalians and nonjurors.<sup>4</sup> But in 1695, in compliance with an order from the Privy Council, the Commissioners held many meetings, and until 1700 they continued to sit at intervals.

On August 1, 1695, the Commission

"having mett with delegates sent from the severall colledges, and heard them both *scripto et viva voce*, anent an uniforme printed course of philosophie to be

herafter taught, doe statut, enact, and ordaine that the ordinary custome of dictating and writing of notes in the classes be discharged from and after the month of October M vj: nyntie six yeares, and ordaines that in place therof there be a printed course or systeme of philosophie composed, to be taught in all the colledges; and the commission appoints the faculties of philosophie in the severall colledges to compile the said systeme, and for that end ordaines the said faculty of every colledge to meet and conveen, and to appoint one or mae of the regents of the said faculty to compile that part of the course appointed for each colledge share, and ordaines the persone or persones swa to be appointed to performe and doe their work that the facultie layes upon them, and if they refuse or faile in the performance thereof, the commission declares he or they shall *ipso facto* be *ex auctoritate* and deprived of their office. And farder the commission appoints the said systeme or course of philosophie to be composed by the faculties of the severall colledges conforme to the divisions following, viz. :—That the logicks and general metaphisicks be composed by the two colledges of St. Andrews, the generall and speciall ethickis by the colledge of Glasgow, the generall and speciall physicks by the two colledges of Aberdeen, and the pneumaticks or speciall metaphisicks by the colledge of Edinburgh; and appoints the faculty of each of the saids colledges to give in a scheme of what points and articles they are to treat of in each of their parts of the said work to the commission of parliament or their comittee against the first Weddensday of October nixt; and appoints the severall colledges to keep a correspondence among themselves during their writing of their severall parts of their work, and that they send parcells of their writings to each colledge, that the same may be revised, and that each of saids colledges be assistant to others for the better carrying on the said work; and the commission appoints a generall meeting of the hail colledges by their delegates to be at Edinburgh the first Weddensday of July nixt to come, at which tyme they are to ratifie the whole systeme and course of philosophie, which is hereby appointed to be in readines against the said day, and that they present the same to the said commission of parliament that the same may be approven and putt to the press against the first of August thereafter; and the commissione recomends to the faculties of the severall colledges that they be exact and diligent in composing the said systeme for the nation and their own credit with as much succinctness as can be; and for their encouragement the commission declares that they will write to the Secretary of State to interpose with his Majesty that he would be pleased to give a gratificatioun of fifty pound sterling to each colledge at the compleating of the said work."<sup>5</sup>

The MS. scheme of the "General Physicks," drawn up by the Professors of Marischal College, is preserved in the General Register House; and the scheme of the "Special Physicks," as transmitted by King's College, in the

<sup>1</sup> Acts, &c., 1645. Session xiv. 7th February, post meridiem.

<sup>2</sup> In 1641 the King's College of Old Aberdeen had been united, by Royal Charter, with the more recently-founded Marischal College of Aberdeen, under the title of King Charles' University. The Act of Parliament ratifying this union of the Colleges fell, by its date, under the General Act Recissory, passed after the Restoration; but the style *Universitas Carolina* is found in use down to 1714.

<sup>3</sup> MS. Minutes in the Library of the University of Edinburgh.

<sup>4</sup> *The Acts of the Parliaments of Scotland*, vol. ix. p. 163.

<sup>5</sup> See a tract, *Presbyterian Inquisition as it was lately practised in Edinburgh*. London, 1691.

<sup>1</sup> MS. Minutes in H.M. General Register House, Edinburgh.

library of Edinburgh University. The former will be printed in the *Fasti Academiae Mariscallanæ* to be issued by the New Spalding Club.

The subjoined extracts from the Marischal College Procuratory Accounts for Session 1696 prove that in that year drafts of the other Schemes were in circulation among the Universities, and throw some light on the method of "adjustment" employed:—

"Spent at Mrs. Robertsons's, adjusting the Glasgow Ethicks,	<i>l. s. d.</i>
	01 02 00
For ale, pypes, and tobacco to the old town mrs. when they were in ye Prinlls. Chamb. about ye Glasgow Ethicks,	00 08 00
Spent for dinner and supper in Mrs Robertsons's when the old town mrs. and wee adjusted our observes on the Glasgow Ethicks,	02 12 00
Spent when the mrs. of both colledges met to draw observes on the Edinburgh Pneumaticks,	00 12 00
When the Regents of both colledges were making observes on the St. Andrews Metaphisicks,	00 18 00
Spent with the old town Regents at drawing observes on the St. Andrews Metaphisicks at Mrs Robertsons's,	01 10 00
When the Subprincipal and Mr. Black came over to finish these observes,	00 07 00."

It may be noted that the method of "adjustment" indicated is by no means confined to the "schemes." The following is a fair sample of the annual entry in the college accounts relative to the Bursary competition:—

"Item, att the burs theme, givn to Mrs. Robertsons for fyve chopins of sack, &c., to the Principls chamber,	<i>l. s. d.</i>
	05 09 06
Item, att the same tyme, for ail, claret, and suggar bisket,	02 11 08
Item, for ane quarter lb. of tobaco, ane dozen of double pyps, seven candles, four of them being a pound, ane great loaf, two load of peets,	01 05 10
Item, for two sheet of paper,	00 00 06."

In our University of Aberdeen the "burs theme," or Version, still plays almost as important a part as it did in Marischal College two hundred years ago; but in these degenerate days the Committee of Senatus who allot marks to the candidates are content, it is rumoured, to sustain their energies on tea.

P. J. ANDERSON.

## NOTES ON OLD BOOK COVERS.

THE covers of an old book will always repay inspection, and the stray jottings they often contain may be found of interest even centuries after the time they were written.

The Protocol Book of George Duncanson (1541-44), who was a Notary Public, resident in Banff or Cullen, is formed of an old, probably pre-Reformation, parchment, cut down to suit the size of the book, and containing a portion of the Mass of the Dead, written in Old English characters in black and red. The writing is still quite legible. The original cover of the book seems to have been formed of sheets of paper like a Sketching Tablet, and on these appear passages from the Sixth Book of the *Æneid*, bearing the signature, and apparently in the handwriting, of Thomas Urquhart of Cromarty.

The Protocol Book of James Inglis, N. P., Cullen (1588), has for its cover an old parchment Sasine deed, and on leaves which may have formed the original cover is the following:—

Now followis ye auld latine verses prophesying of this present zeir anno 1588 zeris:—

Post mille expletos a partu virginis annos  
Et post quingentos rursus ab orbe . . .  
Octogesimos octauos mirabilis annus, &c.

Quhilk turnit in our languag menit thus:—

Quhen fyfitein hunderit zeris ar past  
Auchtie and aucht sall cum at ye last  
Eftir ye bertht of Cryst our Lord  
Quhilk zeir as vyismen dois recorde  
Grit vo and vinder sall appere  
The vekkit varld sall end yt zeir  
Or ellis all thingis turn upsell down  
And cum to grett confucion.

Another leaf of the same book contains "Ane almanaik for xx zeris to cum" (but only seven years are given), showing in separate columns for the years 1590 to 1596 inclusive, 'the yeris of our Lord,' 'the epact,' 'the dominical letter,' 'pax day,' 'vitsunday,' 'the first day of lent,' and 'the golden number.'

It is well known that the earliest English almanacs were printed in Holland, on small sheets, which are occasionally found preserved, pasted on the covers of old books.

Inglis's Protocol Book also gives the following startling "Nouellis out of Callebria that laillie did appere of ane starne:—

Be it kend till all men that in ye zere of God <sup>IMVC</sup> four score and aucht zeris | quhen ye mone is in ye singe of equarius | thar epprocht gritt danger to ye hail varld || for sua | Mr | Johne Dolotha | ane maist cunningy austronomer being movit to his maist faciale ressonis feris nocht to efferme ye samyng | so sayis he | The sone sall suffer ane eclipse nere on to ye head of the Dragone | and yt fra four houris in ye mornyng tyill nyne | and yis Eclipse obscuring of ye hail salbe horrible | not only sall it bring ane grett deid vpone ye behaldars yairof Bot also to yame yat luikis meist scharplie to it sall gaddir perpetuell blindness. Mr John Dolotha foresees grett speatts of vattir to yat same zere ye xx day Nov<sup>r</sup> | on the day of ye ascentioun of our Lord Jesus thair salbe ane deluge of vattris | suche as was in ye dayis of Noye | bot it sall indure bot for thre dayis only | no'ye less it sall distroye all howsis and low pleges amangis the seiktis of ye Kyrk of Turkis and ye heretoks sall conspyre agains ye pepill of God and sundry devilis agains yam in ye zere of God foirsaid | and about ye doig dayes callit ye caniculler dayes thair salbe ane greit infection ye pestylence plage that almaist it salbe impossible w<sup>r</sup> vords to decler the samyng. Thair salbe ane change and extreme ourthrow of ye sectis of ye kyrk. The Mahomettis sall leif his Kingdome and conspyre aboue ye turkis | quhar yai sall haif greit vere and hwge exill and sack to haif reising of ye Crestianes rather yaim of his awin folk. Heirefter greit zerdquakis sall arryse and ye frutts of ye erd sall lose yair vontit vertewes and zeld not perfyit forme. Last on Sant Bartholomius day hewin and zerd sall mowe quherby ye maist part of mankynd salbe strekin wt. suddane deytht and throucht fere salbe taken away.

A Cullen Court book, of date 1616, has a cover of the Sketching Tablet type, and one of the sheets that form it is a letter signed, "Your lvffing obedienit vyf, Liliis Lady O[gilvie]" and addressed to her "hono<sup>r</sup> and lvffing husband," from "Balìa chastell the xx of Agvst 1609." Legal deeds in Latin make up the rest of these covers.

William Lesly's Protocol Book (1586) has as its cover a parchment folio, containing part of the Mass of S. John the Evangelist, beautifully written and coloured in red and blue, and still in as good preservation as when it perhaps formed part of the service books of the old Collegiate Church of Cullen.

Burgess oaths of ancient form and date are often found written on the inside of covers for ready reference. There is one in the Cullen Burgh Records, of date 1631, and a much older form in the Records of Banff, (probably one of the oldest forms known to be in existence,) running thus:—"Ye sall stob and staik, big and belte w<sup>in</sup> this burgh according to your power," &c.

The monograms and devices of the N.P.'s are also often met with. The remarks they frequently add are not such as would naturally occur to many notaries of the present day, e.g., "In te Jesu spes mea recumbit." "Et hoc opus incipio in nomine Jesu Christi crucifixi filii Dei optimi maximi," &c.

Sometimes the remarks are of a less serious turn, such as "Tomie Allardyce his famus accompts."

A stray entry made by William Lesly, on the cover of his Protocol Book, has served to fix the date of the foundation of Cullen House: "Upon ye xx day of Marche 1600 yeiris the Lairdis hous in Culane was begun and the grund cassin."

Here follow a few notes made by James Winchester, Town Clerk of Banff in the middle of the Seventeenth Century, on the cover of his Council Minute Book:—

Upon the xxvi day of July 1633 being fryday in the morning James Maister of Ogilvye eldest lawfull sone to James Mr. of Ogilvye was borne in the place of Banff and was baptized within the Kirk yrof wpon the sext day of August following.

6 Octobris 1633 being Sunday ane bark pertaining to Magnus Ferne ane Wastlandman perischit in the roid of Banff qrin was meikill merchand gear.

[Strange to say, a monument, evidently of foreign workmanship, to the memory of Magnus Ferne, is still to be seen in Banff Churchyard in good preservation.]

4 Jan. 1638. Mr. Wm. Sharp Shereff Clerk of Banff depairtit this lyiff and was buried in the Kirk of Banff wpon the 6 of Janr. 1638.

15 Janr. 1638. Margaret Kennedye spous to Thomas Scherund deplit. this lyiff and was buried under hir awin desk in the kirk.

On the cover of a MS. History of the Episcopal Church of Banff, in the possession of Rev. J. Davidson, Banff, is the following, written about fifty years ago, which may interest some readers:—

"*Tradition Extraordinary.*—There is now living in the vicinity of this city (Aberdeen) a gentleman who can boast personal acquaintance with an individual who had seen and conversed with another who had actually been present at the Battle of Flodden Field. Marvellous as this may appear it is nevertheless true. The gentleman to whom we allude was personally acquainted with the celebrated Peter Garden of Auchterless, who died in 1775, at the reputed age of 131, although there is reason to believe he was several years older. Peter in his younger years was servant to Garden of Troup, whom he accompanied on a journey through the North of England, where he saw

and conversed with the famous Henry Jenkins, who died in 1670, at the age of 169. Jenkins was born in 1501, and was of course 12 years of age at the battle of Flodden Field, and on that memorable occasion he bore arrows to an English nobleman, whom he served in the capacity of page. One reason for thinking that Peter Garden was older than he is reported to have been is this:—There are still living individuals who knew Peter, and to whom he used to boast that he had served under Montrose, and been present at the fight of Fyvie. He used to say he was then a *gay loun*, and page to Ogilvie of Forglen. He had a vivid recollection of the encounter and of the personal appearance of Montrose. The battle of Fyvie was fought in 1644, and supposing that Peter was then between 10 and 12 years old, he must have been at least 141 years when he died."

W. CRAMOND.

### EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

DUES AND REGULATIONS OF BURIALS—*Continued.*

(*Continued from page 19.*)

NOT only were the dues difficult to obtain, but the constant raising of the pavement of the Church for burials had not improved the condition of the floor. On 29th March, 1585, therefore, the Council "haueing consideratioun that the payment of the fluir of thair parochie kirk is oft tymes opinit and brokin threw the buriall, to the gryt expenssis of the reformatioun thairof, and also of the desyr and supplicatioun of dyuers personis quha desyris the bodies of thair departit freindis to be bureit in the said kirk, swa that throw the multitude of deid bodeis bureit thairin few places is to be fund thairintill but grein grauis, albeit the kirkyard be ane honorabill place of buriall gif thai wald content thairwitht." Therefore, the minute continues, the rates for burial within the Church are in future to be as follows:—For persons past the age of twenty years three pounds, and for "bairnis" twenty shillings, but this without prejudice to "preuilegit personis" having rights to foundations.

The next minute has likewise reference to a grievance connected with burials in the Church. On the 10th February, 1590,\* it was found that the form of "funerallie and Buriallie within this burt in bearing of gym-

phiounis (arms draped with black cloth) before persones departit, hinging vp thair-  
of in the kirk as monuments and about the pilleris and wallis of the kirk and hanging up of Blak Claythis" was unknown in all the reformed kirks since the Reformation, and that the practice was an inconvenient one, seeing all and sundry had begun to follow the example set by "Princes and gryt personages." it was therefore "thocht meit and expedient statute and ordanit that in tyme comming thair salbe no sic gumphiones armes nor blak claythis borne afoir persones departit quhilkis sall happin to be bureit within the parochie kirk of this burt nor hung up in the samen the tyme of thair buriall, nor thair-  
effer, except it be at the buriall of sic persones as ar erlis, lordis, and men of hech rank and estate, or sic as hee borne the office of Prouestrie of this burt and nane vtheris." One of the reasons which moved the Council to interfere in the matter was the consideration that the superfluous expenses "micht be bestowit on ye hospitall of this burt and aid of the puiir." It was in consequence of this Act that, at the burial of the Constable of Aberdeen, Kennedy of Kermuck, in November following, licence had to be obtained from the Council to use black clothes and arms, so that the "order usit within the burgh" might be observed. The custom of using "blak claythes" at funerals did not fall altogether into abeyance, for at a meeting of Council, held on the 23rd February, 1614, £84 was\* authorised to be paid for "ane Mortclaith of blak Weluet freingiet with silk lynit with Buckasie and haueing two mort heidis braidirit thairon in quhyte satine, and bereand this reason, Memento Mori. The vther this reasone, Spes altera vite." The charge for this handsome mortcloth was £4 to burgesses and 10 merks to gentlemen not burgesses, and the cloth not to be lent out of town. A second mortcloth of black cloth, for the use of the poorer burgesses, and eight mourning cloaks, the charge for which was 10s. each for twenty-four hours' use, completed the wardrobe of the Master of Kirkwork.

The General Assembly's Act of 1643, forbidding burials in churches where the people

\* Council Register, Vol. XXXIII., p. 994.

\* Council Register, Vol. XLVI., p. 597.

worshipped, was adopted by the Council in 1647,\* after which all interments were to take place in the south and north sides of the kirkyard. The charge on the south side was £10 for adults, £5 between the ages of 14 and 20 years, and for bairns under 14 years £3 if buried with a "kist," and 3os. without a "kist." The above charges were for burghesses, while strangers, their wives and children, had to pay 40 merks, and gentlemen £20. The Council also resolved to set apart the north side of the churchyard for the poor, an ordinance which still remains in force, and has been acted on for the past 240 years.

The prohibition thus adopted against burial in the church was one which does not appear to have been very strictly enforced, for although it may have prevented new lairs being opened, interments in old graves took place much as formerly.

In 1666 the Council passed an Act prohibiting any defunct persons being buried in "wanscot or oackin" coffins under a penalty of £40 Scots; and a few years later they ordained that all interments, either in the church or churchyard, should take place between sunrise and sunset. The necessity for the latter Act, the penalty for the contravention of which was 300 merks Scots, appears to have arisen from the burial of the Laird of Drum's daughter, on the 22nd April, 1670, between ten and eleven o'clock at night, when certain superstitious ceremonies were performed, presumably not without interruption, for it is particularly noted that two persons were wounded. The superstitious ceremonies may have consisted in the burning of incense, for which the Master of Kirkwork was, in 1705, authorised to charge £4 Scots if the ceremony was performed in the church, and 4os. when in the churchyard.

The last minute I shall refer to here is one dated 21st March, 1705, † and refers to a very old custom, which had gradually, however, come to be an abuse, and so it became necessary for the Council to enact and ordain, "that in all tyme comeing noe beddall about the Churches shall accept of or seek any kind

of bread, drink, or brandie at making of graves. Which if they doe ther places are heirby declared vacant."

ALEX. M. MUNRO.

(To be continued.)

## A BIBLIOGRAPHY OF LOCAL PERIODICAL LITERATURE.

(Continued from page 21.)

- 1831? *The Protestant Vindicator*. Aberdeen? In its Literary Notices, *The Christian Investigator*, (Dec., 1830 p. 216), says—"A new weekly periodical is about to be started, to be entitled "*The Protestant Vindicator*." Was this an Aberdeen paper, as we are led to suppose, all the other literary items being local publications, and did it ever appear?
- 1831? *Aberdeen Spectacle*? Speaking of Aberdeen periodicals, the *Aberdeen Medical Magazine* (p. 21) says—"The Aberdeen public is composed of a shrewd but susceptible people, unwilling to throw away their cash on trash of *Censors*, and *Magazines*, and *Spectacles*, and *Lancets*." The *Spectacle* was probably prior to 1831, the date of the *Lancet*.
1831. *The Aberdeen Magazine*. No. 1, January, 1831. Lewis Smith. 8vo, about 60 pp. To No. 24, December, 1832. This magazine is far and away the ablest that has ever issued from the Aberdeen press. There is a rare ability about its articles, and the articles themselves are all well selected, many being of an antiquarian nature. Among its most frequent and clever contributors we may number John Hill Burton, Joseph Robertson, Francis Clerihew, Dr. Kilgour, Rev. William Lillie, Dr. John Ogilvie, John Ramsay, and Rev. J. B. Pratt. James Pennycook Brown was poet in chief, and John Ogilvie, the future lexicographer, his assistant. It is remarkable that one of the first criticisms on Tennyson appeared in *The Aberdeen Magazine*, and it recognised the young poet's genius:—"We know of few of the young poets of our day who have a fairer chance for distinction." (Vol. II., 225.) *Selections from the Aberdeen Magazine* was published in 1878 by Lewis Smith, and the cream of the magazine is presented in permanent form.
1831. *The Aberdeen Lancet*. No. 1, April, 1831. Price 6d. 8vo, 20 pp., in blue cover. Printed and published by R. Cobban and Co., 35 Duthie's Court, Guestrow. The preface states that "a society of young gentlemen, residing in Aberdeen, are desirous of introducing to the notice of their professional brethren in the north, an instrument constructed on similar principles [to the *London Lancet*]." *The Aberdeen Magazine* sarcastically dubs it "that very clever, respectable, and gentlemanly periodical."
- 1832? *Trumpeter*? *The Aberdeen Shaver*, (p. 93,) says—"We understand it is in contemplation to

\* Council Register, Vol. LIII., pp. 118-120.

† Council Register, Vol. LVIII., p. 5.



- start another paper in Aberdeen, to be called "The Trades' Paper," on Radical principles. We are afraid it will not do. For example, the "TRUMPETER" was started here about two years ago, when the great outcry about Reform was at its height, with a circulation of from 950 to 1000 copies weekly; but behold the downcome—its number being (August, 1834) from 400 to 500 weekly!" Was this a *bond fide* paper, or a nickname for a contemporary, probably the *Herald*?
1832. *The Aberdeen Pirate, and Highland Plunderer*. No. 1, February 14th, 1832. Price One Penny. 8 pp., small 8vo. Imprint:—"Printed and published every Tuesday by Edward & Co., 21 Back Wynd, Aberdeen; and may be had of all Booksellers." The opening remarks to the public of this horribly printed little venture, state that "our system of plunder and piracy shall be select, . . . valuable; choice things from every quarter, whether in cyclopaedia, . . . family library, magazine, review, newspaper, or pamphlet of four pages and upwards." I have never seen more than the first number, which is now exceeding rare.
1832. *The Squib*. No. 1, Vol. I. Monday, March 12, 1832. Price 1d. 4to, 4 pp. Imprint:—"Aberdeen: Printed and Published by R. Cobban and Co., 35 Guestrow." One number. The preface opens with—"To those who are not aware, we beg to intimate that, through the medium of the *Aberdeen Journal*, we respectfully requested those having claims against us to send in their accounts for settlement. We also requested all persons who have been 'too long indebted to us' to call and settle their respective accounts, otherwise they might depend on their names being published in *The Squib*, price One Penny." "It is well known," says *The Aberdeen Shaver*, (p. 3), "that Messrs. Cobban & Co. had many debts paid them to prevent exposure." *The Squib* is the first of that numerous brood of so-called comic papers that have from time to time graced local journalism.
1832. *The Aberdeen Herald, and General Advertiser for the Counties of Aberdeen, Banff, and Kincardine*. No. 1, Saturday, September 1, 1832. Price 7d. Imprint:—"Printed and Published by George Cornwall, at the establishment of the Aberdeen Herald, 22 Broad Street, Aberdeen." "The chief object of *The Herald* will be to obtain a cheap, efficient and patriotic system of government," is the promise of No. 1. It was edited successively by John Power, James Adam, and Archibald Gillies; while among its sub-editors were Dr. J. H. Wilson, William Forsyth, and William Carnie. After November 11th, 1876, the *Herald* and the *Weekly Free Press* were united into the paper now known as *The Herald and Weekly Free Press*. The *Statistical Account*, in describing the *Herald*, states that "the principles which it advocates are partly those of the Voluntaries and partly *infidel* in their character." This latter statement was repudiated by the pro-

prietors of the *Herald*, and the *Statistical Account* retracted it. Its best known editor perhaps is James Adam, who died in 1862. More than any of its contemporaries *The Herald* successfully fulfilled the object for which *The Aberdeen Gleaner* had been started, to afford amateur writers, especially of verse, "an opportunity of presenting their labours to their fellow townsmen." From the morning (January 2nd, 1841) when Thom's first poem appeared in its pages, until it ceased, *The Herald* was the most popular nursery for the flights of young poets and minor rhymsters.

1832. *The Aberdeen Pirate. Being a Weekly Miscellany, Intended to Profit and Amuse the Public*. No. 1? July? 4to, 4 pp.? No. 11. Published every Saturday. September 8, 1832. Imprint: "Printed and published by R. Edward and Co., 6 Castle Street; and may be had of all Booksellers." At No. 33 imprint changes to "Aberdeen: Printed by J. Anderson and Co., 5 Long Acre." No. 62, September 5, 1833, appears to have been the last number; but under the simple title of *The Pirate* we find two supplements, one on Thursday, October 31, 1833, and the other on November 28, 1833, both price 1d. How comes there to be these Supplements?
1832. *The Scots Champion and Aberdeen Free Press*. No. 1, October 11. Aberdeen, 1832. Price 3½d. 8vo, 24 pp., with blue wrapper. Imprint: "Aberdeen: Printed and published, 1832, monthly, by John Watt, No. 8, Henderson's Court, Broad Street." This paper was strongly Radical in politics, describing itself as "patriotic and free." Only one number was published.
1832. *The Theatrical Reporter*. No. 1, Saturday, December 1, 1832. One Halfpenny. "Nothing extenuate, nor set down aught in malice."—*Shakespeare*. Imprint: "Watt, Printer, Aberdeen." 4to, single leaf, printed on one side only.
1833. *The Aberdeen Mirror, a Weekly Miscellany*. No. 1, Thursday, September 12, 1833. Price 1d. Imprint: "Aberdeen: Printed by J. Anderson and Co., 5 Long Acre." 4to, 4 pp. *The Mirror* seems to have been a continuation of *The Pirate*, for they are of the same size, published on succeeding weeks (September 5 and September 12, 1834), and an article begun in the one is continued in the other. On the 19th September, 1834, *The Shaver* appeared. There can be little doubt that *The Pirate*, *The Mirror*, and *The Shaver* were one and the same papers under different titles. Mr. A. D. Morice suggests that "the explanation probably is, that the Stamp Office having threatened proceedings, *The Pirate* became *The Mirror*—and the Stamp Office having again interfered, *The Mirror* became *The Shaver*, and a monthly paper, and so not a newspaper."
1833. *The Aberdeen Shaver, a new Monthly Miscellany*. No. 1, Thursday, September 19, 1833. Price 2d. 8vo, 8 pp. Imprint—"Aberdeen: Printed by J. Anderson and Co., 5 Long Acre." At No. 7 the title is enlarged. A woodcut,

representing a barber shaving a gentleman, with the quotation of Falstaff beneath it—"Tis my vocation, Hal—every man must labour in his vocation," is placed below the title. On the left hand we read—"Shaving perpetrated here on the most approved principles;" and on the right, "Ladies' Matters trimmed with precision and dispatch." At No. 15 and at No. 18 the woodcuts, though still representing a barber, are quite different from the first. At No. 49 the imprint changes to "Aberdeen: Printed by George Leith and Co., 5 Long Acre." The outside heading on No. 54 is simply *The Shaver*, and this same number is numbered 1, and paged 1, 2, 3, etc. The pagination after this number is very much muddled. *The Shaver* continued up to No. 64, April, 1832. Scandalous and immoral as much of the matter of *The Shaver* was—neither law nor public opinion would tolerate nowadays—it was conducted on the whole with some ability, and it was fairly well printed. Case after case was brought against it for libel, and the proprietors had invariably to pay dearly for their scurrilous "razor cuts." The crowning case was that by which Alexander Milne, Lime and Grain Merchant, got a decision against the proprietors for £150. At this point the proprietorship, nominally at least, changed hands, and with the change came a decided falling off both in scurrility and ability. The paper dwindled for 15 numbers, coming to an end at No. 64. In one of the literary notices it is announced—"there will be published, with all convenient speed, in one vol., 12mo, 1s. 6d., a full and accurate account of all the Trials against *The Pirate*, *The Mirror*, and *The Shaver*, with a Portrait of each of the Pursuers; with all the Speeches and Replis at length, both written and verbal, with Notes, Critical and Explanatory. Also, many Anecdotes relating to the Trials will be given, for the amusement of the public." (See *The Shaver*, May, 1834, p. 63.) It claimed in its palmier days a circulation greater "than all the three Aberdeen Newspapers put together!" According to the author of *The Bards of Bon-Accord*, Alex. Gordon, who wrote under the *nom-de-plume* of "The Planter," and also Archibald Inglis Watson, contributed poetry to *The Shaver*. For one piece, indeed, Gordon was dismissed from his clerkship at Grandholm Works.

1833. *The Aberdeen Voluntary Churchman* for 1834. Aberdeen: Printed by John Davidson and Co, 65 Broad Street. Published by G. King, 36 St. Nicholas Street. 1834. No. 1, November, 1833. Price 2d. 8vo, 16 pp.; 26 numbers to December, 1835.

1833. *The Aberdeen Gleaner, a Literary and Scientific Miscellany*. No. 1, Thursday, December 26, 1833. Price 2d. Imprint: "Aberdeen: Printed by J. Anderson and Co., 5 Long Acre." 8vo, 16 pp. One number only. As its name indicates, the *Gleaner* was partly filled with selections. It started with the philanthropic purpose of affording "our native writers, both of prose and

verse, an opportunity of presenting their labours to their fellow townsmen;" but these "native writers" do not seem to have appreciated the patronage.

1833. *The Aberdeen Citizen*. Under date Jan. 9, 1834, *The Aberdeen Shaver*, in one of its "razor cuts," says—"Died here, in the second number of its age, 'The Aberdeen Citizen,' deeply lamented by the small circle of its friends." Beyond this reference I have never heard of nor seen the paper.

1834. *The Artisan*. No. 1, March? 1834. 4to? 4 pp? This paper changed its name to *The Aberdeen Monitor*.

1834. *Letter of Marque*. [Motto.] No. 1, Aberdeen, February, 1834. Price 2d. 4to, 8 pp. Imprint: "Aberdeen: Printed and Sold by J. Watt, 9 Guestrow;" and at No. 3 the imprint changes to "Printed by John Davidson & Co., sold by A. Mitchell, 20 Upperkirkgate." To No. 6, July, 1834, *The Letter of Marque* was edited by John Ramsay, and was a thoroughly respectable periodical, partly devoted to subjects of elegant literature and popular science, and partly to matters of local interest. According to the promise in the opening number, it was "as much as possible an Aberdeen production," containing sketches and portraits of well known citizens, and much interesting matter connected with city affairs.

1834. *The Trades' Paper* is spoken of in *The Aberdeen Shaver* (September, 1834) as a paper on Radical principles about to be started in Aberdeen. Was it ever started, or did the *Shaver's* remarks nip it in the bud?

1834. *Aberdeen Medical Magazine*. No. 1, December, 1834, Vol. 1., 8vo, 28 pp. Imprint: "John Davidson and Co., Printers, 65 Broad Street, Aberdeen, for Samuel Maclean, 8 Union Street." To No. 4, March, 1835. The editorial in No. 1 states that "our first great object indeed is to redeem the character of the Medical Profession in the North . . . encouragement of Medical literature. To the Students of Medicine we hope our periodical will be particularly acceptable, their interests we shall always advocate."

1834. *The Aberdeen Monitor*. "I seek no recompense—I fear no consequences. Fortified by that proved integrity which disdains to triumph or to yield, I will advocate the rights of man." No. 1. Aberdeen, August, 1834. Price Twopence. 4to, 8 pp. Imprint—"Aberdeen: Printed and sold by J. Watt, No. 9, Guestrow." A note states that, at the suggestion of a number of Friends, we have substituted the title *The Aberdeen Monitor* in place of *The Artisan*, the former being thought a more appropriate title to our publication." *The Aberdeen Monitor* was a political paper of Radical principles. No. 1 begins at p. 17. Monthly, to No. 2, September, 1834.

J. MALCOLM BULLOCH.

(To be continued.)

### OLD VALUATION OF THE PARISH OF OLD DEER.

LOOKING over some old papers the other day I came on a valuation of the parish of Old Deer, made out to show the proportion payable by the different proprietors for erecting a school in the year 1775, and other matters in 1777, which may be of interest. It is as follows:—

“Valuation of Old Deer Parish, 1775, with the severall Proportions payable from the Lands for the Building the School, at the Rate of 3 farthings on each Shilling Sterling of valued Rent, or 15 pennies Scots on each £1 Scots.

	Scots Money.	Sterling.	Ster.
Lands of Pitfour, £1075	£1611	£134	£8
Clackria, £536 3s.	3 0 0	5 3	7 10
Skilmarno . . . . .	96 0 0	8 0 0	0 10 0
Fetterangus and lands in Banffshire	1000 0 0	83 6 8	5 4 2
Lands of Kinmundie . . . . .	800 0 0	91 13 4	5 14 7
Lands of Coynach . . . . .	300 0 0		
Deer, Aden, Biffie, Burntbrae, and Clochay (Troup's lands) . . . . .	773 13 4	64 9 5 9-12	4 0 7
Anochy and Elrick, £400 Crichtie, £320 . . . . .	720 0 0	60 0 0	3 15 0
Little Clochican and Dens . . . . .	483 18 4	56 19 8	3 11 3
Knock . . . . .	200 0 0		
Bruzie Lands . . . . .	363 0 0	30 5 2	1 17 10
Skelmuir's Lands . . . . .	700 0 0	58 6 8	3 12 11
Nethermuir . . . . .	60 0 0	5 0 0	0 6 3
Schivas Lands . . . . .	20 0 0	1 13 4	0 2 1
	£7127 14 8	£593 19 6 ½	£37 2 6

“OLD DEER, October 17, 1777.—At a meeting of the Heritors of Deer—present, James Ferguson, Pitfour; James Ferguson, Kinmundie; Alexander Russel, Moncoffer; decreed for a new Isle and Reparations of Roof and Lofte of the Kirk of Deer, The Heritors to pay their proportions of £100 the one half presently. The oy: half at Martinmas. The first proportion paid on 20th October for Kinmundie is £17. 14s. 8d., an equal sum at Martinmas is £15. 9s. 4d., as the full proportion of the £100 from the Lands of Kinmundie and Coynach, and which affects these lands at the rate

of £1. 8s. 1½d. for each hunder pound Scots of valued rent.

New Kirk.

If valued at £500 Sterling

Kdy proportion is £77. 6s. 8d.

If at £600 it will be £92. 16s.”

The above curious document relates first to the erection of an aisle for the family of Keith and repair of the old Church. Some ten years after the above dates, that church was taken down and the presently existing church erected. Part of the old church remains in the burying-ground of the Fergusons of Kinmundy and probably also in that of Pitfour. The aisle stood near the present tower, and is marked by the tombstone of the Keiths there. The present church was erected in 1788, and it would be curious to know whether it cost the £500 or the £600 of the above estimate for the “New Kirk.” It was restored a few years ago at a cost of about £1500.

WM. FERGUSON.

### THE ADVOCATES IN ABERDEEN.

WILLIAM KENNEDY, author of the *Annals of Aberdeen*, was a Member of the Society of Advocates, and in 1806 held the office of Treasurer. The minutes of the annual general meeting in that year state that he “delivered to the meeting the Matriculation Book, in which were entered the names of the Members of the Society from the year 1549 to this period, made up from such records in this city and other authentic documents as he had access to, specifying the date of their admission, deaths, and other particulars, so far as his research could enable him to go.” Passing over, at present, the question whether there was, so early as the 16th century, any “Society” of Aberdeen Advocates, the list drawn up by Kennedy, although incomplete and imperfect, may be accepted as correct so far as it goes. One name is distinguished in a fashion curiously inconsistent with the character of a legal practitioner. It is that of *Patrick Cheyne*, entered as “admitted” in 1570. In the same year he, along with two other persons, had a quarrel and a fight with William Annand and another, and Annand was killed. We learn these particulars from

a venerable parchment writ, in the possession of the present Society, being a Respite granted by the Crown, of date January 16, 1588, and apparently a renewal of a previous writ of the same nature. It runs thus :—

“James, be the grace of God, King of Scottis, To all and sindrie oure Justices, Sheriffs, Stewartis, Justice Clerkis, Crownars and thair deputis, Provistes, Aldermen, and Bailleis of our burrows, and all utheris our officiaris, leigis and subdittis, quhomeit efferis, quhais knowledge thir our lettres sal com gretting. Wit ye us of our speciall grace and mercie, to have respitt and be thir our lettres in the law and by the law speciallie respittes Mr. Patrick Chene, *Advocat in our burgh of Abirdene*, Alexander Gardin of Blackfurde, and Johnne Chene, sone to Robert Chene in Caldwellis, for airt and pairt of the slaughtir of umquhil Williame Annand, and mutilation of Patrick Annand, in Clayhills, committit in the moneth of

the yeir of God fifteen hundred threscoir ten yeiris, upoun foirthocht fellony or suddantie, and for all action or cryme that may be imput to thaim thairthrou, and that may follow thairupoun, To be onhurt, unharmit, unattachit, unarreistit, unfollowit, unpersewit, unsomminit, unvexit, and undisturbit, in thair persones, landis or guidis thairfor be you or ony of you, our officiaris, liegis and subdittis foirsaidis, during the tyme of thir our lettres; Quhairfore we charge straitlie and commandis you all and sindrie our officiaris liegis and subdittis foirsaidis that nane of you tak upoun hand to do or attempt onything incontrair or breking of thir our lettres of special respitt during all the tyme thair of, under all hiest pane charge and offence that ye and ilkane of you may commit and inryn against our majesties in that pairt thir our lettres of special respitt for the space of nyntene yeiris incommin efter the day and dait of the samyn, but only revocation to indure, because the said cryme was committit lang befor our last Act of Parliament maid against the granting of respittis or remissionis for slaughteris to be committit efter the dait of the said Act, and als our thesaurer his sene quhair the pairtis is assythit. Gevin under our privie seill at Halierud-hous, the sextene day of Januare, the yeir of God

jm v fourescoir aucht yeirs, and of our reigne the twentie twa yeir.

Per signaturam manu S D N Regis subscriptam.”

The terms of the Act referred to in the Respite, given below, will explain some things in the writ.\*

NORVAL CLYNE.

**CURIOUS DISCOVERY.**—A reader of the old records of the burgh of Cullen alighted the other day on a stray slip of paper with the official sentence passed by the Sheriff of the county for the execution of a man on the Clunehill of Deskford for stealing a cow. The memory of such an event had died away almost entirely in the district, but on examining a knoll, known as the “Gallows Knowe,” two slight mounds appeared at a distance of five yards apart. These were dug into, and in one, at a depth of eighteen inches, was found the bones of the man who was hanged, and in the other, at a depth of 3 feet, the stone supports on which the gibbet rested. C.

\* Act No. 136, of the eighth Parliament of King James the sixth, 22nd May, 1584 :—

“The Kings Majestie considering that slaughters, fire-raisinges, and uthers odious crimes, hes bene so commonly committed, throw all parts of this Realme, and a great part of the occasion theirof supposed to be the ready granting of his Hienes respettes, and remissiones to the committers theirof, upon in-opportune-suittes maid to his Majestie theirof: His Heines remembering how greivous sick slaughters, fire-raisinges, and uthers odious crimes ar in Gods sight, and how offensive to the Estate of the commoun weill of his Realme, followand the gude and lovable example of his maist noble Progenitours in like case, at the instant request of his three Estaites, assembled in this present Parliament : And for the better eschewing of trespasses, and enormities against the safetie of his Lieges, and commoun profite of his Realme, of his special grace and favour, hes granted, and in the worde of a King promitted to close his hands, and cease fra granting of onie respettes, or remissiones, for ony maner of slaughters, fire raising, or ony uther odious crimes, that sall happen to be committed, for the space of three zeires nixt-to-come, after the dait hereof: that in the meanetime his Realme may be put in peace and rule, and his Lieges live in suretie. And gif ony remissiones beis given or granted for auld actiones, that it sall be exprimed and provided in the same that the trespassse wes committed before this present Parliament, and that his Hienes and his Thesaurer hes sene quhair the partie is assithed : and gif the contrare beis found, the remission or respet to be of nane availle.”

## Queries.

NOTE.—Each paragraph, containing one or more Queries, will receive a consecutive number, to which Correspondents may conveniently refer.

12. BIRTHPLACE OF GEORGE CRUIKSHANK, THE CARICATURIST.—Can any reader give the parentage and birthplace of George Cruikshank, the Caricaturist? An Inverurie tradition places his grandfather there in the first years of the century.

JOHN DAVIDSON, D.D.

[In Blanchard Jerrold's *Life of George Cruikshank* he says that George was "the son of Isaac Cruikshank, a struggling Scotch artist;" and in a foot-note to page 22, Vol. I.—"The Cruikshanks belonged to Aberdeenshire, where they are still a numerous sept. Probably some branches of them may be found in the Poll Book of Aberdeenshire." Cruikshank's widow is still alive, but it is scarcely likely that she knows the exact family cradle, else she would have communicated it to the biographer of her husband, whose father, he vaguely says, "was the son of a Lowlander."—ED.]

13. MACADAM, THE ROADMAKER.—It is believed in Inverurie, on the testimony of one who lived there fifty years ago, that the turnpike from Aberdeen to Inverurie was made by the famous Macadam, whose name has long been attached to the turnpike style of highroad. Can any one give some account of the celebrated roadmaker? An excise officer, named Gilbert Macadam, was resident in Inverurie some years after the time when that road, the most expensive of all the turnpikes, was constructed.

JOHN DAVIDSON, D.D.

14. MAKER OF BELHELVIE PARISH COMMUNION CUPS, 1636.—I would be glad to receive any information regarding the maker of Belhelvie Parish Church Communion Cups dated 1636 and 1637, whose marks are "A L," with a vase, being the Arms of Old Aberdeen. What was his name and where about in the Aulton was his workshop? Besides these two cups, is anything else of his known to exist?

W. A. J.

15. GOLD AND SILVER-SMITH TRADE, OLD ABERDEEN.—Is anything known regarding the condition of the Gold and Silver-smith Trade in the Aulton previous to 1819?

W. A. J.

16. DEATH OF ALEXANDER III. OF SCOTLAND.—At what exact spot was it that the fatal accident occurred? Tradition, local belief, and most historians say he was thrown from the top of the cliff near Burntisland. I have heard that his horse stumbled on the path at the foot of the hill. Perhaps some of the readers of *Scot. N. & Q.* can put me right, and cite authorities.

J. W. SCOTT.

17. SOUTER JOHNNIE.—Who is generally supposed to have been the prototype of this worthy? Shairp says one John Davidson, who is buried in Kirkoswald Kirkyard. When rusticating in the Land of Burns this year I had the grave of John Laughlan pointed out to me in Alloway Kirkyard as the Souter's last resting-place. I am aware that the identity of Tam's drouthy cronie has not been placed beyond dispute, but am anxious to know which of the many claimants receives the most general support. Seven cities, we are told, contended for "Homer dead," and the worthy Souter seems not without a similar share of "public patronage."

J. W. SCOTT.

18. ROSMARCHÆUM.—In an old tattered geographical work of the 17th century occurs the following:—"Dun Robin Castle, the seat sometimes of the Earls of Sutherland. *Rosmarchæum* of old." I should be glad of any proof of this said *older* name

D. WILLIAM KEMP.

Trinity, Edinburgh.

19. THE BARBERS' SOCIETY.—Can any of your readers tell me who was the last or remanent member of this Society? What came of its funds?

T.

20. "A STAGE DOCTOR."—In the Trades Records there occurs the following entry:—"1743. To Philips, the Stage Doctor, for cutting the excrescence off John Smith's nose, and spent with him, £14 17s."—*Trades Hospital Accounts*. What was a stage doctor? Can any of your readers tell me anything about this Philips?

T.

21. MEANING OF GROLL OR GROLE.—There is a popular rhyme which says—

The groll of the Geerie, [Garioch]  
The bowmen o' Mar,  
Upon the hill o' Bennachie  
The grole wan the war.

What is the meaning of groll or grole?

IGNORAMUS.

22. ROAD-SIDE CROSSES.—I observed recently in the *Church Times* attention directed to the proposed restoration, or erection of Road-Side Crosses in England. The writer there indicates, that at the Reformation there were upwards of 5000 of these Crosses, most of which, however, the Vandalism of Puritanism has laid low. Charing Cross—which is a corruption of “*chère reine*”—was one of these, and was so named after Eleanor, Queen of Edward I. Can any of your learned readers tell me (1) how Scotland was provided in the matter of Road-side Crosses? (2) what of these are still standing? and (3) if any work describing them has ever been published?

J. S.

23. ORIGIN OF PLACE-NAMES.—I am desirous of learning whether the impression left on my mind after reading the newspaper account of the last report of the New Spalding Club's proceedings, as to the method of investigating the above subject, is erroneous. I think the report stated that the Rev. W. Grigor (who has charge of this department) had been sending round queries to various people with the view of collecting information, but I do not recollect whether the report stated that the Rev. W. Grigor intended also to treat the matter historically—that is, by finding out from such documentary evidence as we possess the earliest *written* form of the names of Celtic origin. I believe this method the only one likely to lead to satisfactory results. I shall, therefore, feel obliged if you, or any of your readers, will inform me what is the precise plan of inquiring into the origin and history of the Place-names of the North which is now being carried out?

J. G.

24. GORDON OF GICHT.—In a quarrel a Gordon of Gicht was killed at the Bridge of Old Deer. Can any one give a full account of the occurrence?

25. THE PRETENDER AT PETERHEAD.—In 1715 James the Pretender landed at Peterhead and spent some time there. Can the house in which he stayed be identified now?

26. THE WILLOW PATTERN.—Where is to be found the earliest account of the story depicted on the willow pattern plate?

King-Edward.

J. M.

### Answers.

2. LOCAL SOCIETY.—The “Fraternity of True Blue Gardeners of Aberdeen,” which was flourishing exactly one hundred years ago, and held its meetings in the Old Gardeners' Hall, Castle Street, does not seem to have been a mere benefit society, the members of which were of any trade. It encouraged flower growing among its members, and annually gave medals for the best plants. It had an insignia of office.

ENID.

3. LOVE.—The etymology of the word “love” is from the Anglo-Saxon verb “loif” or “loff,” to love.

4. “THE JEWEL PRINT OF YOUR FEET.”—Though it is a vain attempt to assign a real meaning to every combination of sounding words in the writings of Tennyson, and of other poets whom I might name, I think the meaning of “The jewel print of your feet” is more easily discoverable than that of many other so-called poetic sentences. It is to my mind evident that the word “jewel” in this case is equivalent to *dear* or *precious*.

6. MENZIES FAMILY.—A. M. M., p. 27, *S. N. & Q.*, will find in “The Succinct Survey of the famous City of Aberdeen,” by ΦΙΛΟΠΟΛΙΤΕΙΟΥΣ; published by Jno. Forbes, Aberdeen, 1685, “A Catalogue of these who have been Provosts in Aberdeen whereof any record may be had either by scrolls, charters, or infestments, before or since the burning of the said city.” This list commences in the year 1310, and comes down to 1676. Sir Thomas Menzies, who “vitam obiit in mense Septembris 1620, in suo itinere in rediundo ab Anglia,” was Provost from 1615.

W. R. K.

10. LEGG.—It may interest “S.” to learn that the earliest reference to this name in the older records of Banffshire is probably in 1588, when William Leg, in Newmyll, gave his son “his portione naturall, Thre oxin, viz., ane of them ane brovin hornit ox, and ane

uther qhyt fetit ox." The name is not of frequent occurrence in this part, but we find another member of the family—Patrick Leg, in Scordach—figuring in the Court Books, 22nd February, 1648, and this is part of his "dittay":—"Item thow Patrick Leg art indyttit and accusit haldin and reput as ane commoun theiff and ane notorious theiff without fang and in fang vnder ane evill name and fame lyveing the lyff against the law of God and man." He was condemned "to be brunt on the scheik w' ane key and be banished out of this cuntrey betuix Spey and Devoren and nevir to cum in thir feildes againe." If the family of Legg was of any standing in former times, "S." may consult with advantage the excellent indices in the Register of the Great Seal and similar publications. The Stent Rolls found among the records of most burghs give lists of almost all the inhabitants from an early period. It will give some idea of the rarity of the name Legge in the northern part of Banffshire (the name Cruickshank has been common from the earliest recorded times to the present day,) when it is mentioned that out of 1731 monuments within seven churchyards in the Presbytery of Fordyce the name Legg only occurs on two. C.

II. GLACIER-MARKED STONE IN KING ST. ROAD.—The stone to which Dr. Gammack refers was not used in the foundation of the Militia Barracks, but lay up till some months ago at the new gateway of St. Peter's Cemetery, at the corner of Merkland Road. It has been removed to the Duthie Park, and is now preserved among other antiquarian relics.

STALIONE E TORELLO.

II. I have seen the glacier-marked stone in King Street. There were several such boulders laid bare when the road was levelled at this point some forty years ago. I saw last year a large boulder lying on pathway beside the gate of the Spital Burying Ground. On my return to Aberdeen this year it had been removed. The best example in or about Aberdeen of glacial action is in this locality. Taking our position at the end of Love Lane, where it enters King Street, and looking towards the sea, mark the valley running down to the ocean, and widening out to an extensive plain immediately north of the Broad

Hill. That is the course of a huge glacier that had rested originally on the Spital Hill. The fragments of the granite boulders may be seen in the fields there.

London.

J. MARTIN.

## Literature.

*Castles of Aberdeenshire: Historical and Descriptive Notices. Partly Reprinted from Sir Andrew Leith Hay's "Castellated Architecture of Aberdeenshire." With Pen and Ink Drawings by WILLIAM TAYLOR. Aberdeen: D. Wyllie & Son. 1887. [Pp. 162, 11 × 8½ ins.]*

ABERDEENSHIRE is a county second to none in Scotland in its richness in baronial residences, referable more especially to the beginning of the 17th century. "Castle building, or castle adorning, was in high fashion" about that period, says Cosmo Innes, and, he adds, "strangely it fixed on Aberdeenshire as its favourite field, . . . where castle mansions still exist to teach our presumptuous age a lesson of humility." We do not share in that writer's astonishment at the fact, for a moment's reflection shows the predisposing cause to be that the district has been from immemorial times the habitat of a notable group of great families, including the Comyns, the Gordons, the Forbeses, the Frasers, the Hays, the Farquharsons, with their congeners—all vying with each other in the race for distinction and precedence. It is a tribute alike to the instinct of self-preservation and the worthy emulation of the septs named, that to erect a noble roof-tree should have been considered as *facile princeps* the duty of the head of the house. The social influence of the dwelling was duly appreciated, and if in some instances there was extravagance in the application of the theory, there is no extravagance so pardonable in the family economy as that which finds expression in the scale and quality of its home.

This book, an old friend with a new face, is a laudable effort to preserve by description and delineation, not all, but the more important castles of Aberdeenshire, and embodies much that is traditionally, historically, and architecturally valuable that we would

not willingly let die. With the graceful and generally accurate text of the work of the gallant knight of Leith-hall, as the confessed base of operations, Mr. Charles E. Dalrymple, aided by Mr. C. S. Leslie of Balquhain, Mr. Patrick H. Chalmers, advocate; Colonel Ross-King of Tertowie, and Rev. Dr. Milne, Fyvie, has extended the lines and enhanced the worth of that valuable and now scarce production, and has brought the latest lights to bear on the histories and genealogies of the various families. These literary sketches, extending from one to a dozen pages, according to the importance of the subject, are chastely expressed compendia of facts at once interesting and instructive.

As regards the illustrations, a series of 42 pen and ink tinted lithographs has replaced the chalk lithographs of the original work, taken from Sir Andrew's original drawings. There may be differences of taste and opinion as to the two sets of prints, but there can be little doubt as to the more realistic character of the present set. They are of somewhat unequal merit, but are as a whole creditable specimens of the art. The excellency of many of the plates (*e. g.*, Craigston, Castle Fraser, Craigievar, Leith-hall, Invercauld, Druminnor, and Tolquhon, with the fireplace and tower-door of Huntly Castle) brings them within such measurable distance of genuine etchings, as to induce us to suggest to Mr. Taylor that he might with great advantage take to the dry point. If the artist has a fault, it is in an elaboration of his work, beyond what lithography, with all its risks of imperfect transferring and printing, can legitimately be expected to reproduce without loss of artistic feeling. On copper his love of minutiae might be indulged to any extent, with not more risk in the mechanical and chemical after processes, combined with enormous gain of "impressions from the plate." A few figures on Mr. Taylor's prints would have enlivened and given scale to his work.

As to the typography, it is not hypercritical to say that the nicely legible text is somewhat marred by the block letter titles and often inartistic tailpieces of the articles. *Sans-serifs* do not fit with our modern notions of fine book-work. We also think the editor was scarcely justified in issuing this important

work without an index. Indexes cost little, but are worth much to readers and consulters of books. With these demurrers, we think "Castles in Aberdeenshire" will share in its lineal ancestor's undoubted popularity, and will continue to be valued by the antiquary, the genealogist, the architect, and the general reader, as a faithful rescript of the interesting subjects of which it treats.—ED.

*Notes on Superstition and Folk-Lore.* By JEANNIE M. LAING. [Pp. 107.] Introduction by D. H. EDWARDS, F.R.H.S., F.A.S. [Pp. 15.] Brechin, 1885. [6¼ × 4 ins.]

THIS little book is an evidence of a wide spreading conviction that the days of Superstition at least are numbered, and Miss Laing, with true literary instinct, has set herself to fix on the printed page as many Superstitions and items of Folk-Lore as possible before we quite lose grip of them. The sources of information from which the materials have been drawn are the incidental references to such topics culled by the author in the course of wide reading, as well as the oral traditions and practices—not to be found in any of the books—but stratified here for the first time as the result of the author's industry and observation. There are perhaps few intelligent readers who will not be able to add some stones to the cairn which Miss Laing has raised; and now that the New Spalding Club have wisely consented to become the conservators of our floating Folk-Lore, contributions, recalling Dr. Gregor's recent appeal, will be willingly received. Miss Laing has the habit of the pen, and her pages read well. We wish we could add that adequate care had been exercised in the simple editing, and taste in the printing of the work.—ED.

\*.\* Several communications, in type, unavoidably left over.

WILLIAM DIACK,  
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