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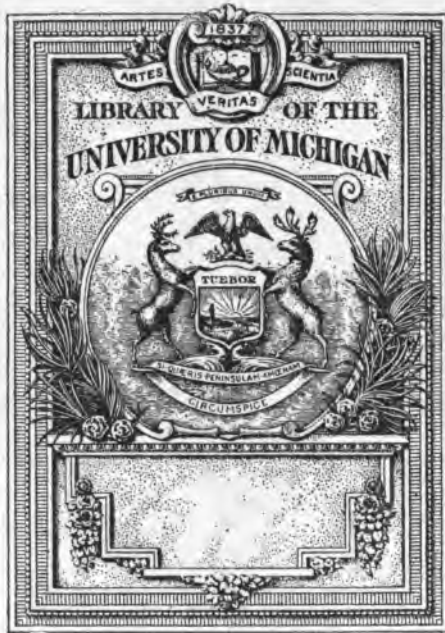
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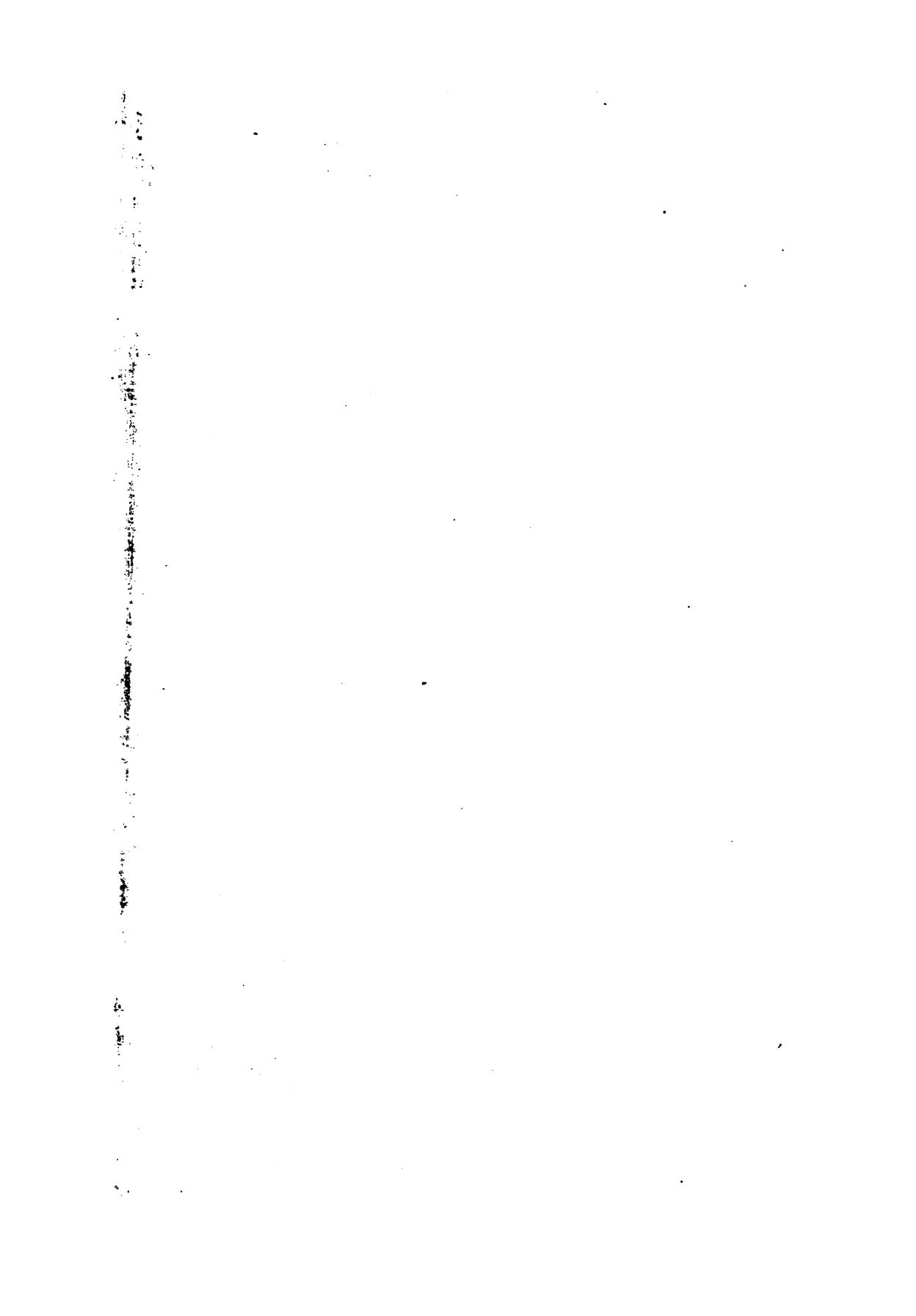
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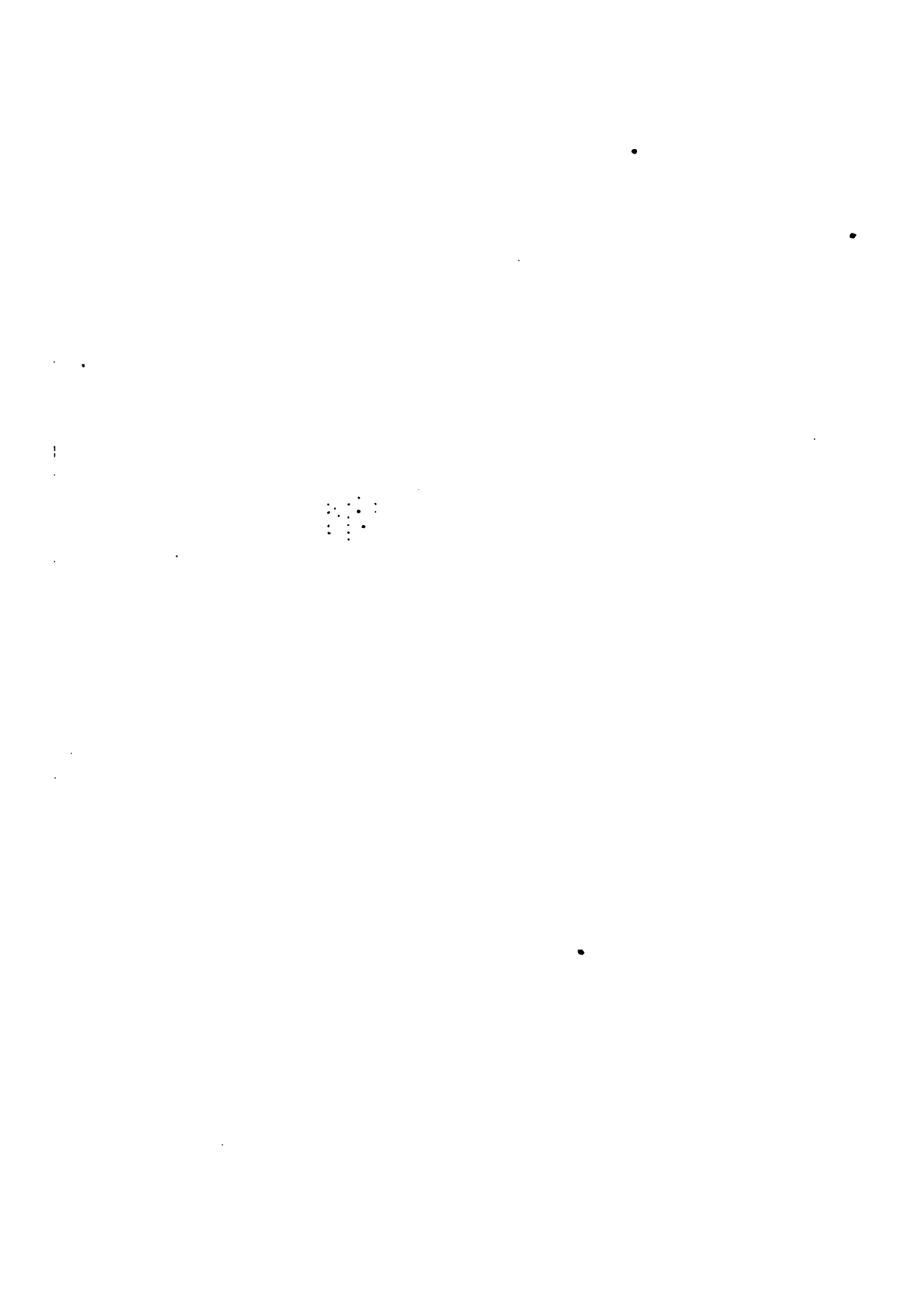
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· HIGHLAND BROOCH ·

*S.M. & Q. June, 1890.*

W. Jolly & Sons

# SCOTTISH NOTES AND QUER

VOL. IV.] No. 1.

JUNE, 1890.

REGISTERED.

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## ABERDEEN, JUNE, 1890.

### HIGHLAND BROOCH.

THE illustration in this number represents an old highland plaid or shoulder brooch, found on the farm of North Pittenkerie, in the westmost point of the parish of Banchory-Ternan, about the year 1860. It was discovered by Mr. Harry Shand while ploughing in a field where a number of old houses had been removed and the ground reclaimed. The brooch, which is circular in form, and is perfectly flat, measures nearly 6 inches in diameter, and is made of yellow sheet brass, enriched with engraved Celtic ornament. The back of the brooch is also covered with incised scroll work of a simple design.

Numbers of these brooches have been found from time to time, and are in the possession of private individuals throughout the country; perhaps some of the readers of *S. N. & Q.* may be able to throw some light as to the period to which these relics of Celtic art belong.

G. M.

## UNPUBLISHED VERSES BY MESTON.

(Concluded from Vol. III., p. . . . .)

MESTON'S early connection with th family has been already noted. In was largely dependent on the bo house of Erroll. "He removed," wr grapher in the 1767 edition of th Poems, "to Turreff, a little village o west confines of Aberdeenshire. H invited thither by the late Countess whom he was well known, and to v fidence on many occasions he was debted. By her generosity he po family lodging in that village rent fr many presents sent him by orders o personage. . . . . Falling into state of health, he repaired to Peterl the benefit of the mineral waters. abode in that town he was chiefly st the bounty of the late Countess of not only sent him many of the ne life, but the whole implements for t room, besides pecuniary presents."

To the works mentioned in Vol. I 114, may be added :—

*Tale of a Man and his Mare.* 1721 (Laing's Sale Catalogue, pt. iii., *Mob Contra Mob.* Edin., no date. edition. (Mitchell Library, Gla *Ditto.* Edin., 1731. (British Musei *G. Sutherland's Diploma.* This wa in 1803 (*The Wife of Auc* Edin.) and in 1813 (*Carminus macaronicorum delectus.* 2nd Query—also in 1st ed. of 1801?)

In the first Report, dated 21 Dece (and hitherto unprinted), of the Roy sion appointed, after the Fifteen, " University of Aberdeen and all the C Schools thereof, and to take tryall sent Professors, Principalls, Regent and others bearing office therein, ; mine into their past Conduct and with regard either to Church or Stat an interesting reference to Meston Patrick Chalmers [Professor of M Marischal College] did frequent the Assemblies where the Pretender was by the name of King James the .



concurrent with the late Principal Paterson and the above named three Regents [George Peacock, Alexander Moir and William Smith<sup>1</sup>] in admitting Mr. William Meston, Regent in the College, after the said Meston had assisted the Rebels with a drawn sword in his hand to proclaim the Pretender at the Cross of Aberdeen; and after he the said Meston had pronounced an Oration wherein Your Majesty's Right and Title to the Crown was impugn'd and condemn'd, that of the Pretender asserted, and in which was contain'd the most scandalous and criminal Expressions against your Majesty and Government". From a relative Memorial it appears that Meston and the other three Regents "delivered an address<sup>2</sup> to the Pretender at Fetteresso under the Title of King James, which address being from the College, it is highly probable was signed by the Principall [Paterson] who being aged and infirm was not able to travell to Fetteresso with the other Masters." As formerly stated, Meston was ejected from office by the Commission of Visitation.

P. J. ANDERSON.

*Carmen de Insigniis<sup>3</sup> Comitiss Marischalli  
Kethorum Gentis Principis necnon  
Scotiae Regni Magni Marischalli.*  
Capreolus stat utrinque erecto corpore promptus,  
Et vigil hinc illinc lumina cauta rotat;  
Tresque metallifero palos insignia scuto  
Fert expugnati symbola certa loci;  
Principe parte auro dehinc inferiora coruscans  
Argento monstrat nobile stemma lucis.  
Namque paludatus prodibat ad agmina Chattus  
Et trabea fulgens induperator orat.  
Sanguine Romano primum rubuere priusquam  
Puppe Cathanesios obtinuere sinus;  
Danorum tandem partis de strage trophaeis  
Fuste Marischalli nobiliore nitent.  
Scilicet ut palus vallat munimina fundat  
Aedes a subitissimis insidiisque tegit,  
Sic Danis obstruxit iter velut aggerem Kethus  
Fergusidum invicto sic dedit esse throno.  
Hinc virtus duplicem victricem quia vera coronam  
Servatam ob patriam regia dona refert.  
Providus et *depuas* [sic] speculatur vortice regem  
Neve gregem posthac caeca pericla petant.

*Carmen de Insigniis<sup>4</sup> Comitiss Errolii  
Haioum Gentis Principis et  
Magni Scotiae Regni Constabularii.*

<sup>1</sup> *Ante*, vol. iii., p. 101, footnote 5.

<sup>2</sup> See London *Notes and Queries*, 7th S., I., 129.

<sup>3</sup> Argent, a chief pale of six or and gules; crest (sometimes out of a ducal coronet), a hart's head erased proper, armed with ten tynes or; behind the shield, saltireways, two batons gules semée of thistles or, ensigned on the tops with imperial crowns; supporters two harts proper, armed as the crest; motto, *Veritas vincit*.

<sup>4</sup> Argent, three escutcheons gules; crest, out of a crown a falcon proper; on each side of the shield, issuant out of a cloud, an arm gauntleted proper grasping a sword in pale argent hilted and pommel'd or; supporters, two men in country habits holding ox yokes, gules, on their shoulders; motto, *Serva jugum*.

Sanguineo stat utrinque jugo par nobile fratrum  
Marte ferox culae pacis et arte ferax,  
Sanguineum gestans triplex insignia scutum,  
Ter celebris meriti digna trophaea sui.  
Danorum de caede rubent, numerusque duobus  
Cum natis signat nobile stemma patrem.  
Expansis crista pennis stat falco tenaci  
Ungue minax oculis lyncea celsa petens.  
Ut volucrum falco fugat agmina, sic tribus Haya  
Sub victricem misit millia multa jugum.  
Invictum servare jugum rex jussit, ut hostes  
Ultrici subdant huic sua colla jugo,  
Ut comiti stabuli strictus datur ensis utrinque  
Regis ad imperium praesidiumque throni.

#### OLD SAYINGS, MAXIMS AND LOCAL PROVERBS.

IN response to "Mormond's" suggestion to your readers to add to the list of proverbs which he has been communicating to you from month to month, allow me to send you the following:

In connection with his first proverb about "the mim-mou'd maiden going often to the mill," though I have no corresponding one to supply, yet the following about maidens in general may be interesting:—

"A maiden's heart is a dark forest."

"A' maidens should be mim till they're marriat."

"Maidens' tochers and ministers' stipends are aye less than they're ca'd."

"Whistling maids and crawling hens

Are nae counted canny 'bout our town-ends."

"The bonny lass tocherless has mair wooers than chances o' a husband."

It is worth adding, perhaps, as a wise offset to the foregoing proverb, that the Scots have also a proverb to the effect—

"The greatest tochers make not always the greatest testaments."

I am not sure whether the following proverb is a West Country version of "Mormond's" on the mim-mou'd maiden, but it suggests similar ideas to those which he finds there. I have often heard it applied both to women and men in my youth, who were assuming a character of great innocence and timidity—

"Ye're nae chicken for a' your cheepin'."

While, as significant of the sturdy judgment of our plain-spoken countrymen in regard to the kind of partners they deemed most suitable for wedded life, the following, in which preference is emphatically given to energy of character, even when accompanied with a liberal share of temper, over too great softness and amiability of nature, unaccompanied by activity of mind, is refreshingly suggestive—

"Better to get a deil than a daw."

A few additions to "Mormond's" list of pro-

verbs bearing on faultfinding I am also able to supply. For example—

“A fool can easily find faults which a wise man cannot easily mend.”

“He’s a fool who thrusts his nose into other people’s business.”

“Throw dirt enough and some will stick.”

In regard to proverbs having their contradictions, besides those quoted by your correspondent I have met with the following—

“A rolling stone gathers no moss,  
And a tethered sheep gathers nae fat.”

“A fu’ but and a fu’ ben mak’ a thrifty dame.”

“A thrifty dame maks a fu’ but and a fu’ ben.”

“Nae man in ten likes women them to woo.”

“Breeks maun come speed when petticoats will woo.”

“Nothing succeeds like success.”

“None so successful as the unsuccessful.”

“Heaven is a place made for the unsuccessful.”

The West of Scotland version of “Never connach God’s benefit,” is “Dinna waste God’s mercies.” “Pairt sma’ and sair a’” is generally given as “Deal sma’ and ser’ a’.” And “Be thankfu’ for sma’ benefits” is usually, “Be thankfu’ for sma’ mercies.”

Take, as further illustrating the thrift and carefulness and stern self-denial of humble Scottish life the following—

“Don’t quarrel with your bread and butter.”

“Brown bread and the Gospel make good fare.”

“E’enin’s orts mak guid mornin’ fodder.”

“If you can’t get the berries be content wi’ the hools.”

“Half a loaf is better than no bread.”

“Beggars should na be choosers.”

“A wee bus is better than nae bield.”

“He never tint a cow that grat for a needle.”

W. B. R. W.

I AM of opinion that your correspondent, “Mormond,” in “Old Sayings,” &c., has somewhat missed the true meaning of the word “connach,” in the proverb he quotes—“Never connach God’s benefit”: which he construes as “an admonition of a kind mother to her weans, when observing the careless or destructive handling of bread.” I rather think the meaning of the word, in the sense of the *morale* in the proverb in question, is *economise*—never economise, or stint, God’s benefit, *i.e.*, do not keep it selfishly, all to yourself, but spread it as widely as possible amongst your fellow-creatures, according to the measure of your ability. When I was a boy at Friockheim school, a doctor, named Todd, came from the North of Scotland in order to commence the practice of medicine in Friockheim, the locality being a growing one. He lived next door to the school-house. He brought along with his family a housekeeper, also from the north country.

She was a very sensible person, & to be much liked by all who knew her. In the neighbourhood she was the acquaintance of my Aunt, the respect of The Drum, and so became an assiduous visitor there. It was then as it were, when females meet together they talk frivoly conversation is often about those of the same sex. I remember hearing them discuss the qualifications of a man who was designated for a place in a family, where there were several young people. The housekeeper said concerning the man designated, that “she could not do a meal”—economise the oatmeal, into bannocks and porridge, at that time constituted the chief diet in the families of the working people. That was a fault in her claims in the estimation of my Aunt, for if there was one fault more than another, my Aunt hated it was wasting. I often heard her tell those about her that it was SINFUL to waste anything that was fit for food of man or beast.

Carnoustie.

JOH

#### AYRSHIRE AS A FACTOR IN SCOTTISH DEVELOPMENT

(Continued from page 181, Vol. VI.)

NO one, I believe, who has given attention to the special spheres in which Scotland asserted its general superiority to the other nationalities inhabiting the United Kingdom doubt that it is exactly in the direct line indicated that Scotland’s pre-eminence is conspicuously revealed. In respect, for example, of the amazing fertility of the Scottish people beyond question that no other part of the Kingdom can compare with the north the matter of poetic talent and achievement compared with England, indeed, the excellence of the poetry of Scotland springs from the hearts of the common people. England, no doubt, has done much work, and poetry, probably, is the stronger in her magnificent literature. But the poets, as contrasted with the Scotch, are marked by this distinction, that as regards their position they belong to the leisured and cultured class. Scotland, on the other hand, has a majority of cases, been of the very highest order, and many of the best of these have been the result of their life through to battle with adversity while the men of this low social stand who have turned their attention to poetry for any success in it, could almost be counted on the fingers, in Scotland the names of the poets are legion, and their number almost passes imagination, insomuch that it is no exaggeration to say that the poet sprung from the ranks of the people Scotland could reckon up at least

may be a somewhat exaggerated estimate, perhaps, in which a writer on this subject indulges, when he calculates that Scotland has already given birth to some 200,000 poets; but certainly abundant evidence exists to establish the fact, that no nation under the sun, relatively to its population, has produced so large a number of men endowed with something of the muse's fire. If, therefore, Ayrshire be, as I believe it to be, a specially typical Scottish county, it will necessarily reveal that fact by a notable fecundity in poets. And this is, in point of fact, the case. For out of 447 names of men of mark who have, as my tables show, been born within the bounds of that county, no fewer than 109 have attained more or less proficiency in the poetic art, while it is, I think, a very significant and suggestive fact in this connection, that Ayrshire boasts of what I suppose no other Scottish county can boast, that there still stands within its borders a humble cottage that has attained the remarkable distinction of having, within the space of twenty years, proved the birthplace of two poets, belonging to totally distinct families, and each possessed of no small measure of the poetic gift—I refer to the Rev. Hamilton Paul and Mr. Hew Ainslie—for these two men of genius were born in the same small cottage on the banks of the Girvan water, within the parish of Dailly, the former on the 10th April, 1773, and the latter on the 5th April, 1792. Bargany Mains, the scene of their birth, is said to be still in a good state of preservation, and the lover of Scottish song, in visiting a spot so consecrated to the Scottish muse, rejoices to find that it is one which, from the beauty of its surroundings, is well fitted to be the birthplace of a poet. But if, as I have been showing, Ayrshire deserves to be esteemed the county that is *par excellence* and typically Scottish by reason of the large number of poets that it has produced, I think this distinction is also due to it on account of the special character and value of the work represented by its greatest poetic names. Thus Robert Burns, whom all must admit to be the greatest and most characteristic of essentially Scottish poets, was a native of this shire; while James Montgomery, generally known as "The Christian Poet," a writer who is the author of many of our best hymns, and the late Alexander Smith, a poet of rare and excellent genius, prematurely removed, not to mention other and scarcely less famous names, show what excellent poetic work has been done by even those natives of this shire, who are admittedly of only second and third-rate importance.

But if poetry be, perhaps, the sphere in which what has been called the "perverid genius" of our countrymen finds its finest and most characteristic development, yet I think it will be generally admitted that it is in the sphere of Religion, Theology, or Church Life that our countrymen find most congenial exercise for their natural tastes and powers. And it is interesting to notice that my tables bring out the fact that it is exactly in this sphere that the notable men of Ayrshire have proved themselves most numerous and influential. For of my 447 names of Ayrshire notabilities, no fewer than 141 belong to men or women who have gained distinction for themselves by their spiritual gifts or achievements, either as ecclesiastics or divines,

evangelists or missionaries, saintly livers or philanthropic workers.

It is a fact, I believe, sufficiently notorious, though my statistics serve to emphasise as well as illustrate it, that all through the religious history of our country, from the time of the Lollards down to our day, the Sons of Ayrshire have played a prominent part as spiritual guides and teachers of the people. But though, as might have been expected from the history of the county, the most of Ayrshire's notable spiritual teachers have belonged to the puritanic and presbyterian rather than to the Romish or Episcopalian form of Scottish Christianity, nevertheless there is a minority of very creditable names belonging to men of Ayrshire birth who have done good service both as Episcopalian and Catholic leaders, and in particular I may notice here, that in respect to the number of her sons who in the prelatric churches have attained Episcopal rank, Ayrshire's roll of such names is neither small nor undistinguished.

Among the puritanic and presbyterian leaders who figured largely during the early Reforming struggles I have referred already to the names of John Willock, John Durie, and William Aird. To these let me now add the names of Adam Wallace, the protestant martyr burned in 1550, Robert Colville of Cleish, one of the early leaders of the Reformers among the laity, Richard Bannatyne, John Knox's secretary, as well as the Rev. David Ferguson, minister of Dunfermline, one of the boldest as well as one of the wisest and wittiest of the early Reformers, and the man, I may remark in passing, who was the author of the famous phrase "tulchan bishops," a witty coinage which did much to bring the first order of Scotch bishops into public odium and contempt. It is true that some writers claim Ferguson as a native of Dundee, but as his birth is by other writers assigned to Ayrshire, until the controversy is decisively settled it is legitimate, I suppose, for an Ayrshire man to claim the veteran reformer for his native county. In regard to Willock, Durie, and Aird, the following facts may be interesting:—"No minister," says Dr. M'Crie, "was more loved or trusted by Knox than Willock, and certainly none proved more serviceable to him when the battle raged most furiously. He stood his ground when Knox was forced to flee, and lived to share in the triumph of the Reformed cause. As "Superintendent of the West," moreover, at a later period, he rendered invaluable service to the Church. The people loved, trusted and revered him. He was regarded as the most distinguished and able man of the shire. The descendants of the Lollards counted him greater than Knox, and described him as "the primate of their religion in the Scottish realm." From all accounts Willock was certainly not inferior to Knox in learning, and although he did not equal him in intrepidity and eloquence, he surpassed him in affability, prudence, and address, by which means he was sometimes able to maintain his station and accomplish his purposes when his colleague could not act with safety or success. John Durie, though a man of less learning than either Knox or Willock, yet played no mean part in the stirring drama of that great age. He was banished at one time from Edinburgh, on

account of the boldness of his speech in the pulpit, in condemning the high-handed acts of James VI. But the popular feeling was so strong in his favour that the sentence had to be reversed; and on his way home to his pulpit again, it is told that he was met by a vast concourse of the citizens, who accompanied him up the High Street, with bare heads and loud voices, singing together the 124th Psalm—

“ Now Israel may say, and that truly,  
If that the Lord had not our cause maintained;  
If that the Lord had not our right sustained,  
When cruel men against us furiously  
Rose up in wrath to make of us their prey,” &c.

In connection with this stirring incident, it may be worth mentioning that the 124th Psalm, with its bold marching melody, came to be known and is still known in Scotland as Durie's psalm. The character of this noted Ayrshire Reformer has been admirably sketched by his son-in-law, James Melville, who tells us that Durie had been a diligent hearer of Mr. Knox, and observer of all his ways, and had caught much of his spirit. He took, like the great Reformer, a strong and clear grasp of a subject, and could utter his sentiments fully and manfully, and with a mighty spirit, voice, and action. Wm. Aird, the last of the three leading Ayrshire Reformers whom I have singled out for special notice, deserves that honour, not only for the forward part he took in the public life of that time, but also because of the fact, that his life is an early example, perhaps indeed one of the earliest recorded examples, of a career that has in every succeeding age of Scottish history, been frequently imitated by the more earnest and intellectual among the youth of the Scottish working classes. For it is a notable fact, that in his early years William Aird, who in his mature manhood became a leading Edinburgh minister, and the honoured friend and associate of the great metropolitan preacher and divine, Robert Bruce, had been a working mason in the Ayrshire parish of Loudon, where at Burnmouth, Newmills, he had been born. Calderwood, in his *Church History*, declares of him that he “ was an extraordinary witness stirred up of God, who being a mason by craft till 20 years old and married, and not knowing a letter, was by his wife taught to read English, and then gave himself to study, in which he made such progress, that he had his Bible as homely to him in Hebrew as in any other language.” This led to his being asked to leave his trade and take to preaching, and finally he was settled in St. Cuthbert's Church, Edinburgh. As an illustration of the fearless style of Mr. Aird's pulpit ministrations in the metropolis, it may be mentioned that he was one of twenty ministers who in 1584 were forced to flee into England to escape the persecution of the Court, on account of their pronounced opposition to the measures devised by the Earl of Arran for the reintroduction of Episcopacy. He returned with the banished Lords the following year, and continued a prominent and useful minister till after the year 1604.

ERRATUM.—(Vol. III., p. 181.) For Dr. Burnet's Academy read Dr. Bisset's Academy.

NOTES ON THE ORIGIN  
OF THE  
NAME, FAMILY, AND ARMS OF  
BY  
ANDREW PHILIP SKENE  
CHIEF OF THE NAME.

I. OF THE WORD SKENE.

WHOSOEVER takes in hand to write that may be worth preserving conceals a family of Skene should surely set off by out that the name is not by any means to the county of Aberdeen, in which the name of Skene lies; but is found in widely separated parts of the world; and has three distinct meanings, viz., *water*, *town*, and *weapon*. A general survey is rendered imperative, because it is quite clear that any premature conclusions from facts touching Skene in Aberdeenshire may be very much modified by inspection of the *conditions* under which the same name is to be found elsewhere. It is to show that this not only may be, but is.

A. When the Milesians, sailing from the Irish coast; when (according to the poet) they had burst into exultant melody

“ ‘Tis Innisfail! 'tis Innisfail!  
Rings o'er the echoing wave”;

they sailed on and landed at Inverskeneloch (site unknown?) at the mouth of the Inver river—the prefix *inver-* denoting such a river. This fine river, then, was anciently called the *Skene*.

There is another river in Ireland called Skeyne, a tributary of the Boyne.<sup>1</sup> It is also a Lough Skean in Connaught.

Crossing with the Scots to Caledonia “wild Loch Skene” in Moffatdale; “as it is now as Piccadilly,” wrote a reviewer

<sup>1</sup> Skeyne and Boyne may be the same word, as in the same thing is called both *καυκαλις* and *βαυκις*; and other things both *καυκαλις* and *βαυκαλις*. As to the different forms of words are found in Greek both with and without *σ*.

<sup>2</sup> In the *Saturday Review*, last year or the year before in the same journal, April 10th, 1890, I read (p. 4) a true fisher would fain be solitary . . . if he would he must go to Loch Skene. Two miles of hill and bank that black tarn in a hole like an extinct volcanic crater remote road. There is not usually much company but Skene, and no hotel profanes its coast. . . . There is a fair chance of being lost in the mist, and then being the fall . . . they will be lucky indeed if they trout there. . . . were it otherwise, we should not praise of Loch Skene.” This extraordinary coincidence gives clearly the correct account; and I esteem it proving that the Loch could not have been called—say—from an adjacent burgh, as might be the Loch Skene in Aberdeenshire. I suspect that Skene dale means the *cup*, the *crater*—*skeel*, as presently it

They say in Scotland, "like the au'd wife an' the loch o' Skene." But this is not that Skene. There was an aged midland peasant, who vowed she would not willingly die without having seen the sea: so she trudged eastwards, and presently came in Aberdeenshire on the Loch of Skene; (one might say—

"By that lake whose gloomy shore  
Skylark never warbled o'er;"

for the triangular sheet of water is said to be the gloomiest lake in the kingdom.) And the old lady exclaimed—"Eh! I didna think the sea had been sae lairge."

In England the same word is found in *Skelton*, *Skel*-with Bridge, &c.: (it must be borne in mind that *n* is an ancient phonetic change of *l*: e.g. the Dorians said *n* for *l*; in Attic *l* sometimes stands for *n*; and *l* and *n* are confounded even in Attic, e.g. *skilla*, a squill, was usually *schoinos*.) In the North of England, the half-tub in which women carry water from the well on their heads is called a *skeel*; perhaps the remains of *skeel-pot*, but possibly simply meaning "water-thing"; as indeed *skull* may very likely mean the same—the primitive vase, before pottery.

In Belgium, the Scheldt—*Scaldis*—is the same word.

In France, another Gaelic country, the *Skene* of Kerry appears as the *Séquan*, now the *Seine*. This is surely the most interesting fact to put on record concerning the name of Skene. The Saone may be the same word; but its old name was *Arar* (=Yarra-Yarra, or Yarrow.) The *Seugne* in Saintonge is very likely identical.

I claim the same vocable in *Axeinos*, *Euxein*, (in Æolic Greek *Askeinos*, *Euskeinos*, in Semitic *Ashkenaz*); "the water" explains both much better than the old interpretation "unfriendly," "friendly"; also in *Xanthos* (in Æ. *Skanthos*), the name by which, says Homer, the Scamander was called by the Gods (probably some previous race); and in *Scylla*: *skinthos*, diving; and *skilla*, a sea leek.

The tale is not yet exhausted; for right across this Third World of ours, a great river *Skina* falls into the Pacific in the less-known regions of British Columbia.

I have here counted (without opening a book) a dozen waters, all called, or plausibly assumed to be called, by the name of Skene. I note that this number, or even much fewer, is sufficient to generalize from, and lay down that *skene* means water. But I can adduce others: there are reasons alluded to below, for believing that the original value of the initial *s* was *d* or *t*; thus, *sgian*=igdival, *skene*=iktevel: this being so, *igdival* is traceable in *Dive* (a river in Normandy) *Deva* (the Dee), *Dona* (the Don), *Tanais* (the Don), *Doon*, &c., &c.; *iktevel* in

*tuil*, river, flood, in Gaelic; *Teil*, the river of Kirkcaldy; *Tyne*, *Teign*, and *Till* in England; *Teify*, *Tafy* in Wales.

*B.* Beside the Loch of Skene in Aberdeenshire, we find a burgh called Skene also. I have seen it taught that Skene is really *est cu an*=town near water, or "Waterton": (and the Scots name *Cowan* would probably be the same). There is no doubt that *est*=asty, a city, in Greek; *cu*=anchi, or engys, near in Greek; and *an*=amnis, a river, in Latin. This etymology, therefore, would very well suit the burgh of Skene in Aberdeenshire. But it would not explain Loch Skene in Moffatdale, or the other waters above-mentioned. It cannot, therefore, be the master-key. Still less will it explain *Scone*, the same word; or *Skien*, in Norway, or *Skeen*, in Sweden; where the large district of *Scania* may be referred to the same source.

*C.* We have now to consider the word *skene* in its most frequent acceptance, viz., a *weapon*. In this it occurs much more widely than in the other two: yet, by the strangest and most unscientific error, it is usually ranked as a *Gaelic* word, exclusively; so that even Scots of all dates constantly translate it "or dirks," "the word *skene* signifying a dirk in *Irish*," whereas in reality there is perhaps no Aryan word so fully represented, or so little changed, in all the dialects; nor is it exclusively Aryan, either. First of all, Johnson, more than a century ago, counted *skean* as an English word, and it so appears in his *Dictionary*, and its abridgements. In earlier English, or A. S., it is *segena*, which is nearer the Gaelic form *sgian*. In Latin it is *scena*, or *sacena*, a word which occurs in no author, but is preserved by a grammarian as being the proper name of the sacrificial axe used by the Roman pontiffs.<sup>1</sup> In Greek it is *axinē*, (Æ. *askinē*), an axe, L. *ascia*, whence *hache*, *axe*, *adze*; it is also *oxina* (*oskina*) a harrow, and *ixinē* (*iskinē*), a blood-drawing plant (cf. *akaina*, *akantha*, a thorn and *spina*); also *skolops*, *skolos*, anything pointed: and no doubt akin to *skallo*, to hoe, *scalpo*, to scratch, *sculpo*, to hollow out, chisel, *schindyleo*, *scindo*, to cut. Even in the Semitic tongues we find it: Arabic *sikkeen*, a short sword.

How can it be explained that the self-same word signifies things so diverse as *water*, *city*, *weapon*? I have seen this attempted in an unpublished system of philology, which is said to reproduce very nearly a work which made some noise in its time, but is now forgotten, viz.,

<sup>1</sup> Had this word been known to the Renaissance scholars they would surely have written "Joannes *Scena*," &c., instead of the Greek adjective *Skeneus*, which literally means "the man of Skene," the Skenite, (like "Heber the Kenite.") *Scena* as a family surname is exactly parallel to, and synonymous with, our classical friend of school-days, *Dolabella*.

"The One Primeval Language Traced," by the Rev. C. Forster, one of the Six Preachers of Canterbury, and rector of Stisted, 1851.

In this system it is taught that originally there was but one word for all fluids (as, indeed, *latex* in Latin does signify any fluid: and we ourselves say—"it will be *wet*," meaning *water*; "a *wet-nurse*," meaning *milk*; and when wounded, "I am all *wet*," meaning *blood*). Thus, *skene*=*water*, needs no gloss; = a *city*, because all cities grew up round some perennial well; = *tool* (which perhaps is the same word), because therewith we draw *blood*; thus, *igdival* (*sgian*)=*water-draw*, for the two first; = *blood-draw*, for the third. Whether this be true or not, it must be owned that it explains where no one else has done so. I cannot give here more than a very few specimens, illustrative of the word *skene* alone, of the numerous cases in which *water*-ideas and *blood*-ideas are connected by the same word in the I. E. tongues. Thus, *skalis* is both *hoe* and *cup*; how, unless *sk* = in one *blood* (for a hoe is a *knife*, generally), in the other *water*, as in *Usk*, *whiskey*? So, also, *echinos* is both a *hedgehog* (a *blood-drawer*), and a *pot*. *Skalmē* is a *knife*; *skalmos* is a *thole*—a *water-thing*; *xaino* (*skaino*) is to draw *blood*, *xanao* (*skanao*) to grow *numb* (as after cold water); *schazo* is both to *cut*, and to *let go* (as a bucket); and as this is also *chalaos*, it is very likely *schazo* was *schalazo*, as *stazo* is also *stulazo*. It will be said, Yes; but it is unfair to leave out words so like *skene* as are *skēnē* in Gk. and *skin* in E. It is replied that *skēnē* was "a thing put up at the well, in the market place, 1, to shelter wares; 2, to act plays on"; while *skin*, *skylos*, is "the water-thing" (cf. *pail*, *pella*, *pellis*), as it is in many countries to this day.

## II. OF THE ORIGIN OF THE FAMILY.

The first persons on record called from the town or word *skene* are Johan de Sceyn del counte de Edneburh, Johan de Sceyn del counte de Aberdene (perhaps the same person; yet, as the same man would not be likely to sign the same act twice, they may be father and son, and so probably would use identical seals, or the same seal); and Patrik de Sken, *clericus*, del counte de Aberdene, also. These signed and sealed the roll of the Homages done to King Edward I. in 1296. They were therefore men of landed estate, tenants *in capite*.

Dr. W. F. Skene, in his "Memorials of the Family of Skene of Skene," printed by the New Spalding Club in 1888, writes—"It is probable that Johan de Skene did homage as holding the lands of Skene, with the Tower, of the Crown; and Patrick as holding the lands of Easter Skene, containing the Kirktown of Skene, and

that he was himself the vicar of Skene.<sup>1</sup> The name of Skene is thus plainly territorial. And as these Church lands always formed part of the subsequent barony, we may infer that, like other families, the Skenes were hereditary possessors of the vicarage of Skene, and took their name from it."

I do not understand this very clearly. The subsequent barons of Skene held *as laymen*; how can this be paralleled with the tenure of a priest, *persona* of the parish? (or rather chapelry, as it was till the 17th century, of Kinkell.) That they should possess the *advocation* to the Kirk is simple enough; but those were not the days in which church lands were seized by, or gradually fell into the hands of, lay lords—rather the reverse. If the person seised of Easter Skene in the 13th century was a *priest* (which is by no means proved by his quality of *clericus*), and was seised as *parson*, how is it that in all succeeding ages it is not a son of the *dominus* who takes orders, and is seised, but the lay lord *himself*? Hereditary benefices had surely all been put down by St. Gregory VII. three centuries before. In feudal times, bishops had sometimes knightly vassals (*vidames*, *vice-domini*) who held lands of them, doing duty for them in the field. But this was never the case with simple parsons. "Took their name from it." This seems to confound John and Patrick; who yet, even if brothers, cannot, as I urge above, be taken as the normal type of arrangement, either anterior or posterior, because one was celibate, and could not transmit; and neither could have inherited from a clerical father. Dr. Skene, with his vast learning and acute mind, could surely have worked out and illustrated by other similar cases this interesting question. It is in reality hardly touched.

If I might presume to have an opinion, I should suspect that the key to the position is to be found in the words "unam, integram, et liberam baroniam," in King Robert I.'s charter, *i.e.*, I should think that John and Patrick were the two sons of a previous laird of Skene, who had divided the lands between them, as had perhaps been the custom; and that Robert Skene obtained a prohibition of this division *in posterum*. I do not see why Patrick should have been vicar of Skene; his seal was probably made when he first was tonsured; and he may have held some quite other benefice when he did homage for his paternal estate.

At any rate, the whole of the lands of Skene, pertinent to the Crown ("terras nostras del Skene," says Rob. I.) were held in 1296 by two men, Johan and Patrick de Skene. The next

<sup>1</sup> Had he been so, would he not more likely have been described on his seal as "p's de Sken," *persona* or *vicarii*?

question is, How long had they, or rather their forefathers, held them in a similar manner?

The only anterior mention of these lands is (1) in a contract between Peter, bishop of Aberdeen, and Alan the Durward ([H]ostiarus), justiciary of Scotland, securing to the bishop in two annual payments "viginti duos solidos sterlingorum legalium de terra sua de Schene," in lieu of the tithes of Onele, granted to the bishops by David I., &c., which the bishop thus sells to Alan and his heirs, providing that the Skene lands should forever be bound to pay the above rent; and (2) in a rental of the bishopric this rent of 22s. is also mentioned, temp. Alex. III. Dr. Skene remarks on this: "What his [Alan's] precise connection with the lands of Skene was at this date [before 1275, when he died] is not very clear, but it may be inferred that he possessed only the superiority of the lands from the following circumstances." I summarize as follows:—

1. Skene was a chapelry of Kinkell till 1649.
2. Kinkell was the mother-church of the great thanage of Kintore.
3. The lands of the other dependent vicarages belonged to the thanage.
4. Probably, therefore, those of the vicarage of Skene.
5. The thanage was *penes regem temp.* Alex. III.
6. Alan the Durward, in 1257, revived a claim of his father Thomas, made in 1228, to be earl of Mar.
7. In lieu thereof they accepted £300 in land, in that earldom.
8. And this partly *in dominiis*, partly *in homagiis*.
9. All or part of the thanage *may* have been included in this assignment.
10. Skene *may* have been part of this.
11. Thanage lands, like fee-farm-lands, paid an annual (substantial) rent (not a nominal one).
12. Alan is called "dominus earundem" (terrarum de Skyen) in the rental.
13. He therefore probably held them as a "holding" (*in homagiis*).
14. And the 22s. were from the feu rent due to him as overlord.
15. He had no son but three daughters.
16. These acquisitions in the earldom of Mar *appear* [how?] not to have fallen under his succession.
17. But to have reverted to the Crown.
18. The thanage, afterwards barony of O'Neill one of his principal possessions, appears [how?] to have been granted to the Earls of Fife.

The above are all the facts known about the land of Skene prior to 1296.

I think that, with a few further suppositions,

the status of the Skenes before that "appears" to come out pretty clearly.

The hypothesis which fits all the facts is that they were "franklins," to use the English term, paying to the Crown a substantial rent for the land feued to them by it, for its sustenance, and other uses; (ii) the Crown, wishing to compromise the claim of the Durward to the earldom (*i.e.*, territory) of Mar, did so by *assigning* to him a part of the Crown rents, including those of Skene; (iii) The earldom of Mar was (*ex hyp.*) a male fief; (iv.) On the death of Alan without a son, his claim would thus abate, his daughters would have no *locus standi*, no lien on the feu rents assigned by the Crown; and, (v.) The Skene tenants would once more pay to the Crown, as (*ex hyp.*) of old. The transaction was much like the endorsing of a bill; or the assignment of a rent-charge in our own day.

The rational view would therefore seem to be, not that the successors of Johan de Sceyn were vassals of the Durward: but had been all along vassals of the Crown for several ages. "Fruges consumere nati," they have left no trace; yet "Vixere fortes ante Agamemnona," is also no doubt true: the Atridæ of Skene being these John and Patrick, knowledge of whom we owe only to the failure of the royal house, the claim of King Edward, and the acquiescence of King John.

Pornic, France.

(To be continued.)

#### BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

(Continued from page 186.)

1849. *The Truth Promoter*. "The Truth, the only way to the freedom, elevation, and happiness of man." Printed by Bowes, Bros., at 4 Reform St. (and Fenton St.), Dundee. This was an eight-paged publication, size, 10 in. by 7½ in., price 1d. The first number of *The Truth Promoter* appeared in November, 1849. It was edited and published by the Rev. John Bowes until his death in 1874. The magazine was issued for twenty-five years, and printed by his sons. The Rev. John Bowes, the originator of *The Truth Promoter* and *Christian Magazine*, was a man who had travelled throughout the United Kingdom preaching the Gospel of Christ and lecturing on temperance. His experience as a street preacher in Dundee is best described in a letter of his to the Magistrates, dated from Liverpool in 1841:—"Friends, may you seek the peace of God. Several months have now elapsed since you permitted, or ordered, the police officers to summon me before you. Four times I was at their office. Three days

together I was harassed by standing a trial before you for preaching Christ's holy Gospel in your streets. The last few months have been memorable to Dundee. Twice you fined me, and threatened to imprison me forty days. One preacher you imprisoned ten days, and had his hair cropped. . . . What had I done that ye persecuted me? Was it because for seven years I preached out-of-doors to the poor perishing outcasts that seldom or never go to any place of worship? Was it because when that awful disease, the *cholera morbus*, raged in your town, and laid prostrate in the grave five hundred of your people, I visited the cellars and the garrets wherever my services were required, and even sometimes supplied the wants of dying bodies whom others deserted?" &c.

**1849.** *The Shipping and Mercantile Gazette.* I have been unable to see a copy of this paper, but from what I have learned, it was a split off the *Dundee Mercantile and Shipping List*. This new venture was conducted and edited by Henry Shepherd, and the printing was undertaken by Hill & Alexander. Only a few numbers were published.

**1850.** *Durham's Dundee Commercial Journal.* Published every Saturday morning at the office, 8 Overgate. It had ceased to be issued by the 1st January, 1851. Mr. John Durham, stationer, bought the printing business of D. Annan, which was situated in that corner house facing the High Street and Overgate, known as "Monck's House." It was here that he began to print the *Commercial Journal*, his manager being John Irving. Mr. Durham's friends in the Cowgate had suggested that a commercial paper would be useful and profitable. However, it was unsuccessful, having lasted only nine or ten months, notwithstanding a series of interesting articles on America, and local information, which were given.

**1851.** *Dundee Prices Current & Trade Report.* Commenced March 26, 1851. Originally started and revised each week by an association of merchants; gives a review of the jute and flax industries in all these branches for the week, with prices current of the raw material, yarns and cloth; also reports actual sales in each department. Gives statistical tables of imports of flax, tow, codilla, hemp and jute every week, and also exports of yarn, cloth, &c. from this district, exports of jute at Calcutta and of flax at the different Russian ports. It was printed for the first three years on blue foreign paper, size 10 in. x 8½ in. Since that date it has been printed on cream laid foreign paper and the size increased to 11 in. by 9 in. The price has all along been £2 2s per annum, and it has been printed at the office of the *Courier and*

*Argus.* For the first few years, Mr. . . . was the Secretary, after that Mr. Al. Warden conducted the *Report*, and he succeeded by his son, Mr. J. W. Warden, now the proprietor and compiler.

**1851.** *Myles' Penny Forfarshire* Being the third after leap year. Dundee published by James Myles. Size, post 8vo. This almanac was not printed in Dundee, one of the early endeavours to introduce publication to the town. Mr. Myles was a bookseller in the Overgate, and his circulation consisted of 2,000 volumes. He was the author of "Rambles in Forfarshire," "Life of a Boy," and many social and political papers, and was also the editor and publisher of the *Forfarshire Telegraph and Monthly Advertiser*.

**1851.** *Myles' Forfarshire Telegraph and Monthly Advertiser.* A Journal of Poetry, Literature and Social Progress. Dundee published by Hill and Alexander, and published by James Myles, 193 Overgate. Size 13½ in. by 9 in. No. 1, Saturday, January 4th, 1851. Mr. Myles died on February 26th, 1851. Only one number of this paper was published. As its heading indicates, it was to be a monthly resumé of local news and details of local antiquities, such as the "Historical Howff," "Street Signs," &c. Many of the articles were written by James Thomson, the local antiquary. In the prospectus it was stated—"The present events of the month, both local and domestic, will be judiciously epitomized and chronicled in its columns, and the reader thus have a concise history of all the transactions which happen between the town and each publication. The *Telegraph* will devote a portion of its columns to literary sketches or historical pictures, connected with Forfar and immediate locality, and it will endeavour to elucidate the existing habits, feelings, a condition of the industrious classes of the town, so that usefulness as well as amusement be carefully blended together."

**1851.** *Dundee Police Gazette.* A weekly publication for the town's arms. (Printed and published by William Brown), 29 Scouringburn, about the end of 1851. Published weekly as a weekly broadsheet, giving a summary of the Dundee Police Court in the same object and style as the one issued under a similar name in 1841. It was hawked on the streets. Size 10 in. by 10½ in. On number 221, Dundee, January 26th, 1855, a notice is given of "letters written, at a moderate rate, on love, friendship, marriage, and other subjects, and the strictest secrecy always observed." Published by William Brown, 29 Scouringburn, Dundee. Has for sale, paper, pens and ink,



heads, envelopes, wafers, religious hymns, valentines large filled up to please the lads and lasses, bookbinding in all its branches."

1853-4. *The Dundee Directory* for this term was compiled by James H. Donnan, and it included Lochee, Broughty-Ferry, Tayport and Newport. Size, 7 in. by 4½ in. Printed by John Irvine, High Street, Dundee; and published by A. M. Stephen, James Chalmers, William Middleton, Frederick Shaw, and Robert Edmund. Prefixed was a brief History of Dundee by Mr. Donnan, extending to forty-four pages, which was afterwards reprinted in pamphlet form. In the preface it is stated that a plan of Dundee was to be introduced, but in all the copies I have seen, there is no appearance of a map ever having been inserted.

1854. *Dundee Advertiser Almanac*. For several years an Almanac was presented gratuitously to the subscribers and purchasers of the "*Advertiser*." This was a single sheet containing a large amount of local and general information such as is now to be found in the annual publication of Messrs. Oliver and Boyd.

1854. *The Courier (Dundee) Almanac*. The proprietors of the *Courier* presented to subscribers a sheet similar to that of the *Advertiser* mentioned above.

1854. *The Gaberlunzie, or Tale-Teller of the North*: a Weekly Journal, devoted to Fact and Fiction, to Wit and Wisdom, to the Beautiful and the True.

"Old Tales I tell of hill and glen—  
Of maidens fair and warlike men."

No. 1, Saturday, April 22, 1854. Price one penny. Printed by John Irvine, 3 St. Clement's Lane, Dundee. Size, 11 in. by 9 in., eight pages. "Books for review, and subscribers' names, to be sent to the *Gaberlunzie* Office, 101, Seagate, Dundee." The first serial story, "The Miller of Calder," extending to three numbers, was by Miss Corbet, and the early parts contained an article entitled "She," (not by Rider Haggard,) being an adventure in the Queensferry coach; poems contributed by Peter Livingstone; and a series of papers on "Nocturnal Scenery," by George Sexton, M.D., of London. There was a special notice to the Readers and the Public in these terms:—"The pages of the *Gaberlunzie* will be immediately enriched by an article from the pen of Mr. Gilfillan." The proprietors of the *Gaberlunzie* intended "to offer prizes of Five Pounds for the best and Three Pounds for the second best *Essay* on the subject—'The Domestic Condition of Woman: what it is, and what it might be,'" and it was also their intention to publish a monthly supplement to their journal, to be devoted to advertisements, and to be called the *Monthly Advertiser*. "From the

enormous circulation of the *Gaberlunzie* this will be a medium for advertisements second to none in the district." I have not been able to see a copy of this supplement, or to find whether the essay competition took place.

1854. *The Building Chronicle: A Journal of Architecture and the Arts*. "Let use be preferred before ornament, except where both may be had; leave the goodly fabrics for beauty only to the enchanted palaces of the poets, who build them at small cost."—Lord Bacon. No. 1, Vol. 1, Edinburgh, May 10th, 1854. Price 6d. Stamped 7d. Size 11 in. by 8½ in., 12 pp. This was a monthly paper, published in Edinburgh, by John Greig & Son, but the proprietors were Park, Sinclair & Co., Dundee. The founder and editor was Mr. James Maclaren, architect, Dundee. The printing was executed at the office of the *Dundee Warder*. It was thought that it would be better for a *Chronicle* of this nature to be published in Edinburgh, as thereby it might have a wider circulation and more general character. The editor, in introducing the first number, states that he enters on the work with diffidence and reluctance, and gives the reason why, and the purpose for which it appears, as follows:—"To represent the current Architecture of Scotland—to record the progress of Buildings in this portion of the Empire—and to express the opinions and espouse the interests of the numerous classes engaged in those arts, or interested in their advancement, is, in brief, the main and most important feature of the work we enter on. In doing so, we seek to occupy a field hitherto untrodden, and one fenced about with difficulties demanding effort on our part to overcome, entitling us to consideration from our readers,—and, shall we add, encouragement." The editor particularises the manner in which he proposes to realise this object, as follows:—"Illustrations of important Buildings in course of erection, or in contemplation, and occasional examples of interesting antiquities hitherto unpublished, with critical descriptions. Original Papers on the speculative and practical relations of the sciences. Articles and information in reference to passing events affecting the Building interests, Engineering, and the Fine Arts generally. Proceedings of the learned Societies, and, in particular, of the Architectural Institute of Scotland." Two full page illustrations were given in each number, the first of these being lithographed by Schenck and McFarlane, Edinburgh. Messrs. Keith and Gibb, Aberdeen, started a branch in Dundee, (Messrs. Keith, Gibb & Spence,) which was situated on the south side of the High Street, where most of the illustrations for this journal were executed, some of them bearing the Dun-

print. The local views were the Royal Exchange, Panmure Street Congregational Church, Bryce, architect, the Free Church, Panmure, and Omachie Farm Steading, by the late James Maclaren. Amongst many others, Donaldson's Hospital, the New Picture Galleries at Edinburgh; and the illustrations of Glasgow included Messrs. McDonald's houses, with plans and details, the Post Office, &c. The *Building Chronicle* existed after a brief existence, No. 1 appearing in May, 1854, and No. 21, the last number, on December 1st, 1855.

5. *Dundee and Perth Penny Post*. Published every Thursday and Saturday at 12 noon, one penny, size 22 in. by 15 in. Printed and published by Andrew Fraser, (residing at top of Andrew's Street) at the printing and publishing office Meadowside, every Thursday and Friday at noon, for the proprietors, Stewart, Mathew & Co. This was a popular paper during five years of its existence. Mr. Robert Stewart and Mr. Archibald Gillies, then editors of the "*Northern Warder*," held different opinions from Mr. Park, printer, also a member, regarding articles which were to be inserted, the result being that they severed their connection with the "*Warder*" and started the "*Dundee Penny Post*" and "*Saturday Post*." The proprietors of these two newspapers were Messrs. Stewart, Archibald Gillies, Robert Stewart, and Andrew Fraser. By means of their energetic pushing they succeeded in raising a good printing business in connection with the concern. At one period there were no more than three penny newspapers issued from Dundee of the *Saturday Post*.

5. *The Dundee and Perth Saturday Post and General Advertiser* for the midland Counties of Scotland, size 30 in. by 21½ in., 4 pp. Printed and published by Andrew Fraser (residing at Meadowside) at the printing and publishing office Meadowside, every Saturday morning for the proprietors, Stewart, Mathew & Co. No. 1, published May, 1855, price fourpence stamped, fourpence unstamped. This paper, like the *Dundee Penny Post*, was issued for five years.

5. *The Dundee Weekly News*. The origin of this paper has already been explained in the notice on the *Dundee Warder*, (see before). The first number was issued on 12th May, 1855, the price being then twopence, but on 30th June of that year, the day after the abolition of the Penny Duty came into force, the price was reduced to one penny, and it and the *Dundee Penny Post* were therefore the first penny newspapers published in Dundee. Its original title was the *Northern News*, but this designation was only used for two numbers. The issue for 2nd

June, 1855, bore the title *The Dundee Weekly News*, and the numeration at present in force was begun with this number. The imprint on number 5 is as follows:—"Printed by Robert Park, at his printing office, New Inn Entry, and published by him every Saturday, at one o'clock, at No. 9, New Inn Entry, Dundee." The last number for 1855 bears the name of Park, Sinclair, & Company, as proprietors. On the amalgamation of the firm of Hill and Alexander, who owned the *Weekly Telegraph*, and Park, Sinclair, & Co. who owned the *Weekly News*, the two papers were published as one on 27th April, 1861, under the title of the *Weekly News and Telegraph*, but shortly afterwards the title of the *Weekly News*, which it now bears, was resumed. At the latter date it was printed by Robert Park, for the *Dundee Newspaper and Printing Company, (Limited)*. Messrs. Charles Alexander & Company were the proprietors and printers from 23rd November, 1862. Sometime after Mr. Alexander's death, the surviving partner, Mr. William Thomson, succeeded to the business on 4th May, 1886, and he, together with other members of his family, carries it on under the firm of W. & D. C. Thomson. Besides local and district news, the paper contains serial novels, literary extracts, short tales, and poetry. *The Dundee Weekly News* issues ten separate editions, which are circulated throughout Scotland, England and Ireland. Although the general news and serial stories are the same, special pages are devoted to the local news of each district in which the paper is distributed. From its inauguration the *Weekly News* was a popular paper, and its circulation rose with great rapidity, and the certified circulation in May, 1890, was over 200,000 copies weekly. During its history, the size and shape of the paper have been altered several times. When first issued, it consisted of 8 pp., 16½ in. by 11½ in. On 6th September, 1856, it was made four pages, 22½ in. by 17½ in. From March till May, 1860, it consisted of 8 pp., 18½ in. by 13 in., but in the latter month it was altered to 4 pp., 24 in. by 17½ in. On the removal of the publishing and printing offices from New Inn Entry to Lindsay Street in November, 1872, to premises better adapted for the increasing business, the *Weekly News* was enlarged to an eight-page paper of 48 columns, and is now 64 columns, the local edition being 72 columns. Within the past two or three years the premises have been considerably enlarged to meet the growing demand for accommodation, and to contain the new machinery, which consists of two Victory machines, and a Hoe web-machine, altogether capable of printing 30,000 eight-page papers per hour. A special feature in the

*Weekly News*, which proved very interesting for several years, was the "Barber's Shop," being a series of conversations supposed to have taken place in a barber's shop in Dundee. Subjects of local interest were discussed, and opinions freely expressed respecting public men and public matters. A large business is also done in general printing, such as books, pamphlets, &c., as well as plain and coloured lithography.

1855. *The Mercantile Advertiser* for the counties of Forfar, Perth, and Fife. Published by P. & J. Fleming, at the *Mercantile Advertiser* office, 62 High Street, Dundee, every Thursday. Printed by David Robertson Clark, Vault, Dundee. Eight pages, 23 in. by 18 in. An advertising medium circulated gratuitously. No. 1 issued on 4th October, 1855, and No. 314, the last number under the above title, on 3rd October, 1861. In 1858 the circulation was 7,000 copies, and the size was 21 in. by 13½ in. In April, 1861, a number of the literary friends of the publishers agreed to write leading articles for the *Mercantile Advertiser*, which accordingly became more of an ordinary newspaper, and less of a mere advertising medium. The amateurs thus volunteering their services as journalists included John Cable, William Hay (now Town-Clerk), Wm. Halley (in New Zealand), Thomas Kyd (at Aberdeen), James L. Neish, and John Robertson (ex-Bailie Robertson), besides the following who have passed away:—Frank Henderson (afterwards M.P. for Dundee), William Y. Buchan, Henry Henderson, John Muir, William S. Murray, and John A. Swanston. The proprietors and publishers seem to have had so much confidence in their voluntary staff as to have been emboldened to change the constitution of their journal. The gratuitous circulation on Thursdays gave place to a penny issue on Saturdays. Accordingly we find in April, 1861, *The Dundee Review and Mercantile Advertiser*. Published by P. & J. Fleming, at the *Dundee Review* office, 10 High Street Dundee, every Saturday morning. It was of the same size as its predecessor, and was numbered consecutively, the first issue, on 12th October, 1861, being No. 315. The publishers' confidence in the appreciation of the public was evidently misplaced, for seven numbers only were issued of the *Review*, which finished its course with No. 321, on 23rd November, 1861.

ALEXANDER C. LAMB.

(To be continued.)

#### TO CORRESPONDENTS

Several communications, some of them in type, have had unfortunately to stand over till next issue.

#### BITS ABOUT EDINBURGH.

##### I. THE BUCKSTANE.



AFTER long and diligent search for the "Buckstane" it was pointed out to us by an old man, who seemed to have sufficient claims to be considered one of the "oldest inhabitants." At present it stands at the side of the road which crosses the western ridge of the Braid Hills. "To such base uses" has the stone<sup>1</sup> been put, that it occupies the corner in a particularly well-built wall.

The stone evidently got its name from being the place at which the Court sportsmen met when about to engage in a deer hunt. But tradition has added another very interesting detail. One of the families who helped Robert the Bruce in his struggle with the English is said to have been the De Clerks—to use the modern form of the name—and local legend has it that the King, in order to show his sense of the loyalty of his faithful subject, conferred on De Clerk the lands of Pennicuik. "When I," said the King, "or any of the succeeding Kings of Scotland, shall come to hunt upon the Pentlands or Borough Moor, your forester shall attend at the gathering, and, sitting upon the top of the gathering or Buck's Stane, near Edinburgh, shall wind three blasts of the bugle-horn."<sup>2</sup>

<sup>1</sup> Sir Daniel Wilson, in his *Memorials of Edinburgh*, (page 124 n.), seems to indicate that this particular stone is called the Hare Stone, and that the block which usually goes by the name of the Camus Stane, a mile further out, is the Buckstane.

<sup>2</sup> Quoted from a curious historical romance, entitled *The Chivalry of Scotland in the days of King Robert Bruce, including the royal Hunt at Roslin*, by James Jackson. Edinburgh,

The terms of tenure is varied somewhat in the current legend by making Clerk blow his own horn.

Whatever may have been the case in the olden times, the Clerks of the present day hold their lands by the more substantial right of purchase; and not by any of these romantic methods which would seem to have been in vogue in the "dark ages." True it is that the family motto is "Free for a blast," but according to a "list of family mottoes," that particular one is also borne by the Pennicuiks and the Rattrays. Douglas<sup>1</sup> says that the founder of the family was William Clerk, a merchant-burgess of Montrose, who died *circa* 1620. The lands of Pennicuik were bought by his son, who, after a thirteen years' residence in France, returned to Scotland in 1647 with a fortune of at least £10,000, as his son informs us. John's son was Sir John Clerk, the first baronet, the patent of the title being dated March 24, 1679. His successor, Sir John, was appointed one of the barons of Exchequer in 1707, and a Commissioner for the Union. He died in 1755, at the age of seventy-one, or seventy-nine as some would have it.

The same authority gives the arms of the Clerks as follows:—"Or, a fess checkee azure and argent between two crescents in chief, gules, and a boar's head coupé in base, sable, with the baron's badge on the chief between the two crescents;" and his crest as "a demi-hunter, issuing out of the wreath, and winding a horn proper."

J. CALDER ROSS.  
P. C. ROBERTSON.

INSCRIPTION ON HUNTERS' LODGE, MORMOND (III., 155).—The extracts to which Mr. Thomson refers are from Pratt's *Buchan*, third edition, 1870. A note, same page (144), relating to the 1858 edition, is worth quoting:—"In a clever review of this work, in the *Edinburgh Daily Express* of February 27th, 1858, the writer asks—"Why have we no hint of that famous though rather mythical waterspout which burst on the south-west shoulder of Mormond Hill, tearing vast masses of moss from their native bed, and hurrying them to and down the North Ugie, so that, as a local poet has pithily expressed it—

It took the peats to Peterhead;  
The people there had muckle need."

Dr. Pratt then gives an account, which he had from an eyewitness, of the waterspout and its consequences.—The Laird of Strichen who built the *Hunters' Lodge* and formed the *White*

<sup>1</sup>848. Jackson was a native of Pennicuik. Sir Walter Scott has really the same story in his *Minstrelsy of the Scottish Border*.

<sup>1</sup> Douglas' *Baronage of Scotland*, 1798.

*Horse of Mormond*, appears to have been an eccentric character. It is not certain the Horse was placed by the laird, or tenantry on his lordship's attaining his In "Notes of Strichen and its Neighbourhood," *Banffshire Journal*, Feby. 8th and 11th 1709, the writer, besides the ghost story, of the White Horse, the waterspout, and interesting incidents, gives some of the sayings and doings and eccentricities which last may be included "Stricher's Tales." These Notes are well worth reading, and probably not many have preserved the which they appeared.

Macduff.

THERE WAS GREATER LOSS AT CULLODEN.—This, in my early days, I often heard always fitly applied. "There was ma Culloden, fin," as the wife said, "she lost man and her twa sons, an' a gweed worth them a'."

Macduff.

A LARGE FAMILY.—The following curiosity in its way. Isobel, sister of James (16th April, 1706) Alexander Tosh of Blervie. Issue (22 in all):—

William b. 13th January, 1707.

John b. 8th May, 1708.

Jean b. 4th July, 1709.

Helen b. 29th May, 1710.

Alexander b. 19th June, 1711.

Catherine b. 25th July, 1712.

James b. 1st November, 1713.

Mary b. 1st January, 1715.

Elizabeth b. 9th January, 1716.

Lachlan b. 16th February, 1717.

Magdalen b. 22nd March, 1718.

Ludovick b. 27th April, 1719.

Janet b. 22nd July, 1720.

Anne b. 8th October, 1721.

Alexander (2) b. 28th January, 1722.

John (2) b. 14th May, 1724.

Isobel b. 28th September, 1725.

Rachel b. 16th October, 1726.

George b. 18th December, 1727.

Charles b. 8th May, 1729.

Christina b. 8th August, 1730.

Mary (2) b. 23rd May, 1731.

A JOURNEY FROM LONDON TO BANFF IN THE OLDEN TIME.

*Debursements by Charles from London to Duff*  
1768.

Mar. 14.

At London to Enfield, chaises and 2 saddle

Horse and post boy, ... .. 10

At Enfield to Hertford and post boys, ... .. 10

To Hertford dinner and servant, ... .. 10

At Hertford to Stevenage and post boys, ... .. 10

At Stevenage to Biggleswade and post boys, ... .. 10

To Biggleswade one night and servants, £0 19 4	Mar. 15.
At Biggleswade to Buckden and post boys, 1 14 6	
To Buckden breakfast and servant, ... 0 6 7	
At Buckden to Stilton and post boys, ... 1 14 6	
At Stilton to Stamford and ditto, ... 1 7 6	
At Stamford to Wiltham Comon and post boys, ... 1 5 6	
To Wiltham Comon, Denner, and servant, 0 9 4	
At Wiltham Comon to Gramtham and post boys, ... 1 14 6	
At Gramtham to Newark and post boys, 1 10 0	
At Newark to Scarthing moor and post boys, ... 1 11 0	
To Scarthing moor one night and servant, 1 1 1	Mar. 16.
At Scarthing moor to Barnby moor and post boys, ... 1 14 6	
At Barnby Moor to Doncasters and post boys, ... 1 17 9	
To Doncasters, breakfast and servant, ... 0 5 5	
At Doncasters to Feer. Briadge and post boys, ... 1 19 0	
At Fer. Briadge to Weathemby and post boys, ... 1 10 0	
At Weathemby to Borrowbridge and post boys, ... 2 5 9	
To Borrowbridge one night and servant, 0 15 0	Mar. 17.
At Borrowbridge to Northalleton and post boys, ... 1 15 9	
To Northalleton Breckfast and servant, ... 0 5 8	
At Northalleton to Darlington and boys, 2 3 6	
At Darlington to Durham and post boys, 1 15 9	
To Durham for servant eating and beer, 0 1 9	
At Durham to Newcastle and post boy, ... 1 17 9	
To Newcastle one night and servant, ... 1 1 4	Mar. 18.
At Newcastle to Morpeth and post boys, 1 15 9	
To Morpeth, Breckfast and servant, ... 2 6 9	
At Morpeth to Withingham and post boys, ... 1 14 6	
At Withingham to Haughead and post boys, ... 0 3 10	
To Haughead Breckfast and Servant, ... 1 8 9	
At Haughead to Corhill and post boys, ... 1 10 0	
At Corhill to Greenlaw and post boys, ... 1 5 6	
To Greenlaw one night and servant, ... 1 5 6	
At Greenlaw to Norton and post boys, ... 1 5 6	Mar. 19.
To Norton, Breckfast and servant, ... 0 5 8	
At Norton to Blackfields and post boys, 1 14 6	
At Blackfields to Edinburgh and post boys, 1 14 6	
To Edinburgh denner and servant, ... 1 0 3	
At Edin <sup>r</sup> 3 chaises to Queensferrie and post boys, ... 1 7 0	
At Queensferry for a boat, ... 0 10 6	
At N. Queensferrie for transport and baggages, ... 0 2 0	
At N. Queensferrie one night and servant, 3 10 0	Mar. 20.
At N. Queensferrie to Kinross chaises and saddle horse and bag, .. ... 0 15 0	

To Kinross denner and servant, ... £1 0 9½	
At Kinross to Perth chaises saddle horse post boy, ... 0 15 0	
To Perth one night and servant, ... 2 11 5½	Mar. 21.
To Glamiss denner and servant, ... 1 0 6	
At Perth to Brichen chaises saddle horse and drawing, .. ... 2 7 6	
To Brichen one night and servant, ... 2 14 1	
To Brichen for Steps and steps for sadeler, 0 4 8	Mar. 22.
To Miln, Stonhaven, Denner, ... 1 8 9	
At Brichen to Aberleen Chaises and &c., 2 7 6	
Aberdeen to the poor and boy send out in Comission, ... 0 0 11	
At Aberdeen one night and servant, ... 3 16 7	
At Old Muldrum, Denner, ... 1 8 7	
At Aberdeen to Duff House Chaises and drawers, ... 2 7 6	
A bill to Wm. King for expenses for Chaises, &c., ... 3 11 10	
For turnpikes from London to Edinburgh, 3 5 4	
Ditto from Edin <sup>r</sup> to Duff House and Turnpikes, .. ... 0 7 3	
	£90 4 5
	C.

#### THE AUTHORSHIP OF ROY'S WIFE OF ALDIVALLOCH.

"The authorship of the ballad has given the literary antiquary some trouble. Allan Cunningham says—'Mr. Cormek, an anxious inquirer into all matters illustrative of northern song, ascribes Roy's Wife of Aldivalloch to Mrs. Murray of Bath; while George Thomson, and all other editors of Scottish song, impute it to Mrs. Grant of Carron.' The truth is that Mrs. Murray and Mrs. Grant are one and the same person. The authoress was born at Aberlour, in Banffshire, in 1745, and was married, first, to her cousin, Mr. Grant of Carron, near Elchies, and on his death, to a physician, Dr. Murray of Bath, where she died in 1814. . . . It is still undetermined whether Mrs. Grant's credit lies in originating the song, or in recasting some existing poetical tradition into more shapely mould, as is the case with some of our best songs. In any case it is secure."

I am encouraged by this passage, which occurs in *Historic Scenes in Aberdeenshire*, by Mr. John Bulloch, 1883 to venture to publish the name of another claimant for the authorship, namely, George Gordon, who had been in the army with, and afterwards servant to, the Duke of Gordon, and mostly settled with him at his shooting lodge of Blackwater, in the Cabrach. George was of a convivial turn, and being a great fiddler, was a welcome guest at all the merry-makings and marriages in the district as long as he was able. He is said to have attended Roy of Aldivalloch's marriage, and hearing the story of the disappointed suitor for

id, shortly afterwards composed  
y, at least, is the story told me in  
by my informant, now 53 years  
ge of '80—a story which I have  
y believed, till the above met me  
e I see how difficult a task it  
bstantiate this statement, about  
a tradition lingers in the district  
Jordan is said to have been the  
compositions, which he used to  
so far as I know, these are now  
just recal a single verse of one  
sing before setting out for home,  
in evening with friends :—

! night it is dark,  
and I canna weel see,  
! wha' will gang through  
! he Blackwater wi' me?

song as we now have it was, as  
uggests, the result of a literary  
which George Gordon brought  
id Mrs. Grant the piquancy and  
mention that the Blackwater  
odious mansion) is situated on  
f Glenfiddoch deer forest—miles  
tion—amongst the nearest being  
ALEXANDER NICOL.

## Queries.

PERTSHIRE) REGIMENT.—Where  
account of this regiment?

J. C.

ANTED.—About 60 years ago, one  
elated to me, used to sing snatches  
ildren. She came from the borders  
nd Forfarshire. One of the songs  
Battle of Waterloo, as no doubt  
t time, and one verse, all that I re-  
llows :—

-twa their swords did draw,  
nch their bugles blew, man,  
sed the heart of Bonaparte  
at Waterloo, man.

ed a chorus of the usual tol-de-rol  
or was probably one of the country  
hen, who were not very particular  
of things, the one great object being  
s "clink." If there is not much  
ove lines, there is certainly good  
spect the song was confined to the  
North and South Esks, it may not  
ere, and probably not there now;  
heard of it, and could give the other  
e greatly obliged. J.

URQUHART.—Grizel Urquhart was  
g child of Colonel James Urquhart  
was the last male of the direct line,  
t. Unscientific genealogy says she

married a relation named Rose—a clergyman, and  
had a son born in 1730. There is, however, proof  
that she was unmarried in 1743. Can any Aberdeenshire  
kin give further traces of her?

M. GILCHRIST.

427. **DRS. JAMES KEITH AND ALEXANDER ROSE.**—Dr. James Keith died in London in 1726. He took his degree at Aberdeen in 1704, and was admitted Licentiate of the College of Physicians, London, in 1706. In his will, he names his books in Spanish, Polish, High and Low Dutch—and his valuable collection of spiritual ones. Some of his money was in the hands of Bannerman of Elsick, evidently a relation. His sister was wife of Dr. Alexander Rose of Aberdeen. Dr. A. Rose was born in 1698, and died in May, 1778. He studied at Leyden, under Boerhaave. The Roses of Tilliesnacht, parish of Birse, were his "relations," and George Rose of the Treasury, his "cousin." His father died in 1724, or just before that year. From what families did those two descend?

M. GILCHRIST.

428. **JOHN, EARL OF MIDDLETON.**—Tradition says that John, Earl of Middleton, in his title-less days, and before he followed the drum, dabbled in literature. Do any remains of his efforts exist?

M. GILCHRIST.

429. **FUGERONE OATS.**—Can any one explain the term "fugerone oats," also written "fudgerone," "Sugerone." It is not in Jamieson.

M. GILCHRIST.

430. In October, 1583, a Captain James Ross, and a Patrick Rollols, were murdered. Are there any printed accounts of this slaughter—or do any MSS. detail the circumstances?

M. GILCHRIST.

431. **ANNIE MAULE.**—Previous to 1678, died Mr. Alexander Erskine, brother to the Laird of Kirkbuddo, and Chamberlain to the Earl of Panmure. He left a widow, Anne Maule. To what family did she belong?

M. GILCHRIST.

4 Queen Street, Edinburgh.

432. **DRAWINGS OF THE CITY OF ABERDEEN.**—A friend has in his possession, here, two excellent water color drawings of the City of Aberdeen, a north and a south view, signed "Allen, 1838." Can any reader tell of other work by this artist?

R.

Wandsworth.

433. **THE NEWTON STONE.**—Could any of the correspondents versed in archaeology, etc., give a rendering of the hieroglyphics and writings on the famous "Newton Stone," in the policies of A. M. Gordon, Esq. of Newton.

G. B. C.

Insch.

434. **SCOTTISH HOUSES WITH LEGENDS.**—Can any of your readers give me a list of country houses in Scotland, existing or not existing, with which legends are associated—such as Frenndraught, the Bonny House of Airlie, Bargarron, Gordonstown, and the like—excluding royal castles and mansions whose stories are connected with national, as distinguished from domestic history.

C. R.

435. **"BARRIN' HE WAS A BIRD."**—Everyone is familiar with Sir Boyle Roche's *dictum*, "Nobody



can be in two places at once, barrin' he was a bird," a trite example of the bull-making propensities of the worthy knight. In reading Balzac's *Eugénie Grandet* recently, I find the novelist putting the same words into the mouth of Père Grandet:—"I c-c-can't be in two p-p-places at once, unless I were a little b-b-bird." Had Balzac heard the English story, or is the expression merely a proverbial one palmed off, as we may well believe many "bulls" were, on the Irish M.P.?

TAURUS.

**436. DONALD BAN OR BANE.**—When he fled from Scotland did he settle in Niddersdale or Wensleydale, in Yorkshire; or what were his movements after leaving Scotland? Reliable information on this point, and authorities to be consulted on the subject, will oblige,

HAMISH BANE.

**437. ST. COLUMBA'S BIRTHPLACE.**—Was St. Columba born in Scotland or in Ireland? Several writers assert, just as Scotland gave St. Patrick to Ireland, Ireland sent St. Columba to Scotland. Some doubt as to the latter fact seems to exist. Can any reader state which assertion is correct?

AMO.

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### Answers.

**239. LYELL, BUCHANAN, AND HAY FAMILIES** (II., 156).—If "L." has not received sufficient information by this time in regard to the Lyells of Murthill, perhaps the following would be of interest, which he will find in Warden's *Forfarshire*, vol. v., p. 202, viz. :—

"The Ramsays of Auchterhouse acquired the lands and mill of Murthill. Sir Henry Ramsay was proprietor about 1359. He, on 6th April, 1365, was witness of a charter regarding the lands of Glenbervy. He had probably been the father or brother of Sir Malcolm Ramsay of Auchterhouse, who granted a charter of the lands and mill of Murthill to Hugh Lyell. This charter was confirmed by Robert II. on 16th June, 1736, at Perth. The Lyells retained possession of Murthill for a long period, as is shown by the following details :—

"On 2nd September, 1653, Alexander Lyell of Murthill, heir of Colonel John Lyell of Murthill, his father, was retoured in the kirk lands of Tannadice, called Barnyards—E. £15 of feu-duty. And on 3rd February, 1654, Alexander Lyell also succeeded his father, the Colonel, in the lands of Murthill. On 17th December, 1657, John Lyell of Murthill, heir of his brother, Alexander Lyell of Murthill, was retoured in the town and lands of Wester Dobies and Whytwall, with common pasturage—O.E. 18s., N.E. £3 12s. Ochterlony, 1684-5, says Murthill was owned by Lyell, ane ancient family, and chieff of his name, a pleasant place, lying upon the water of the South Esk.

"The Lyells were succeeded in Murthill by the Ogilvys towards the end of the seventeenth century, but one of them owned part of the lands a century before that period."

LITTLEFIRLOT.

**413. IONA OR IOUA** (III., 173).—The interesting little Island, now called Iona, has undergone many

changes of name. The earliest, so far as now known, was Innis-nau-Druinneach (Isle of Druids), on account of the Druids having had a school there. After St. Columba was connected with it, it went under the name of Ii-cholum-chille (Island of Columba's cell). It still retains that name in a corrupted form, "Icolmkill." Historians who wrote in Latin, called it "Insula Sancta." By early authors it is often written—Y. Hy, Hii, Ii (pronounced Ee), which means "The Island." Again you find Hyona, and Ii-shona. Pennant in his Tour in Scotland, says it is from the Hebrew, Jonah, from the idea that Columba in Latin, and Jonah in Hebrew, signifies a dove. Adamnan, in his life of Columba, notices the identity of meaning between the name of the Saint and the Prophet Jonah; but in nowise hints that the Island derived its name from that source. There can be no doubt but that the name is from the Gaelic word Ii-shoua, pronounced Ee-houa or Ee-oua, and which means "Holy Island." I have no idea where Jervise got his Iona.

D. H. F. L.

87 Haldon Road, Wandsworth.

**420. "TOUCHING A CORPSE"** (III., 190).—It is customary, especially among the poor, for those who come to look at "the remains" to touch the corpse, thereby showing that they owe the departed one no grudge; should any one not touch the body, he would be haunted for several nights with fearful dreams. Children and infants, even despite their screams and fears, were made to touch the body; and if a child who had seen a corpse, but had omitted to touch it, were shortly afterwards to start or scream in its sleep, it was supposed to have seen the ghost of the dead person.

G. B. C.

Insch.

**421. NORTH COUNTRY NAMES** (III., 190).—Fedderat and Frendraught. Fedderat is in the parish of New Deer, about a mile and a half north-west from Brucklaw Castle. The Castle of Fedderat had been once of great strength; but it has suffered much from time, and still more from vandalism. A large portion of the castle, about 35 years ago, was blown down by gunpowder. What remains, a gaunt hoary ruin, is not far from the road that leads from New Maud to Monquhitter. It belonged, before 1214, to Fergus, Earl of Buchan, afterwards to the Crawfords, till before 1591—to the Irvines of Drum—to Forbes of Ballogie—to the Earls of Aberdeen—to Dingwall of Brucklay—and is now the property of Canon Bridges of Beddington, Surrey.

Frendraught is in the parish of Forgue, and this is the modern spelling. In 1203, Michael de Frendrach was the owner. In 1296, his descendant, Sir Duncan de Frendrach, swore fealty, and did homage to Edward I. He took part with that king, lost Frendraught, and all his Scottish possessions. He died in England in battle. His widow, Eve, and his father-in-law, Sir Gilbert de Glencannie (as we learn from Bain's *Calendar of Scotch Documents*) were long pensioners of the English Court. After Bannockburn, there is a charter (in Robertson's Index) given by King Robert the Bruce to John Stewart. After him, Margaret de Frendrach owned it. According to Dr. John Stuart, she was a daughter of Sir Duncan's.

d Saltoun, in his *History of the Frasers*, inclined to opinion that she was a daughter of John Stewart.

married James Fraser, whose family owned Frenndraught for one or two generations, ending in an heiress, Matilda Fraser. She married Alexander Dunbar, second son of James Dunbar, 1st Earl of Argyll of that name. It ended again in an heiress, Elizabeth Dunbar, who married Lord William Crichton, 1st Lord Chancellor Crichton—and Frenndraught in possession of her descendants for nearly 250 years.

In 1630, the Castle of Frenndraught was mysteriously destroyed. Sir James Crichton, and especially his wife, Elizabeth, a daughter of the 12th Earl of Sutherland, were suspected, in order to gratify a private wrong, of having set fire to the castle; but though they were under suspicion, guilt was never brought home to the one or the other—and the burning of Frenndraught is shrouded to this day in impenetrable mystery.

In the following stanza of a ballad which embodies the popular suspicion, Frenndraught is called "Frennet."

When Frennet's Castle's ivied walls,  
Through yellow leaves were seen,  
When birds forsook the sapless boughs,  
And bees the faded green;  
Then Lady Frennet, vengeful dame,  
Did wander frae the ha',  
To the wild Forest's Dowie Glen,  
Among the leaves that fa',

to entice her victims to the castle, and to burn them. All the deeds in the "great kist" were burned, two which chanced to be in Edinburgh. And in 1646, Lord Frenndraught obtained an act from the Scotch Parliament making good his rights to Frenndraught. Soon after this last date, Frenndraught was sold to Rev. W. Gregorie of Drumochter. The set passed from his son David in 1687, to George Morison of Bognie, and to his wife, the countess Frenndraught, widow of James II. Viscount Frenndraught. It is now the property of their descendant Major Morison of Bognie. W. TEMPLE.

23. BISHOP ALEXANDER GEDDES (III., 190).—Your correspondent, "St. Giles," not labouring under some mistake as to "Bishop Alexander Geddes?" Upon a reference to various authorities, we find no Bishop *Alexander* Geddes, but in Wilson's Burns' Calendar, I find under the 11th of February, the "Right Rev. John Geddes, C.C., Bishop of Morocco in Partibus, correspondent of St. Giles, died at Aberdeen, 1799." T. G. S. Edinburgh.

23. Bishop Alexander Geddes was born at Arradoul, Banffshire, in 1737 (see Library Edition of *Poems and Works of Burns*, edited by Robert Chambers, III., page 10). T. W. McD. Dollar.

23. Alexander Geddes never was a bishop—he was an LL.D. of Aberdeen; neither was he Burns' correspondent in 1789. He was born at Arradoul, Banffshire, in 1737. He was a clever but intricate priest only. He was chaplain at Traquair

House, Peebles, for a time, after which he had charge of the Mission at Auchinharlig, near Preshome, and built part of the present chapel there. He got himself into difficulties speculating on house property, &c., and left the district for London, where he obtained a chaplaincy; and later on Lord Petre settled an annuity of £200 a year on him for life. He died in London on February 26, 1802, aged 65, and was buried in the churchyard of Paddington, where a tablet to his memory is still to be seen. The University of Aberdeen paid a tribute *unprecedented* to his undoubted genius by conferring on him the degree of Doctor of Laws. It was Bishop John Geddes, the only Bishop of the name, a relative of Dr. Alexander Geddes, also born in the same district of Banffshire, on 9th September, 1735, who was Burns' correspondent in 1789. He first met the Poet Burns at Lord Monboddo's house in Edinburgh, in 1789, *eight years after* Dr. Alexander Geddes had left Scotland for good. St. Giles has confused the two names.

80 King Street, Aberdeen. WM. GORDON.

423. I cannot answer your correspondent's inquiry definitely, not knowing who the particular Geddes he alludes to as in correspondence with Burns in 1789 can have been. I would suggest to him, however, to consider whether the correspondent named may not have been the celebrated Roman Catholic Divine and Poet, Dr. Alexander Geddes, the author of the popular Jacobite song, "O send Lewie Gordon hame," as well as the favourite humorous song, "The Wee Wifie." Dr. Alexander Geddes was born in 1737, at Pathhead, Arradoul, Rathven parish, Banffshire. As he was never a bishop, however, he cannot be the person with that title who corresponded with Burns in 1789. Geddes had a cousin named John, who also studied for the Roman Catholic priesthood, and who afterwards became titular Bishop of Dunkeld. May the names and titles of the two Divines not have got confused somehow? I give this suggestion for what it is worth.

Dollar. W. B. R. W.

## Literature.

*The Poems of William Leighton.* London: Elliott Stock, 1890. [Pp. xii. + 270, cr. 8vo.] SPRUNG from a family who loved literature, and some of whom possessed a poetic pen, the author of this goodly volume may be said to have inherited the gift. Thus favourably conditioned he really "lisped in numbers," but nothing is more obvious, as the result of careful study and cultivation, than the progress of his muse, alike in the author's poetical conceptions and in his growing mastery of expression. The editor has acted wisely in giving the poems in chronological order, a plan which at once does justice to the poet and is instructive to the reader. It is also suggestive of the possible attainments of the author, had his brief life not terminated at the early age of 28. The greater portion of the volume shows the Poet *in esse*,—sweet, calm,



sympathetic ; the remainder begins to exhibit the Poet *in posse*, shaking off his early mimetic bonds, and striking out boldly and in a manner to recal another Scottish poet of rare ability, David Gray, and his Luggie. These poems of Mr. Leighton's grow on one, a true test of merit. Mr. John Leighton, the author's brother, has illustrated and edited the volume with much care and in fine taste. ED.

*Notes on the Lands of Dumbreck and Orchardtown*, in the Parish of Udny, and of some Ancient Weapons of the Stone Period, &c., found thereon. By the Rev. WM. TEMPLE, M.A., F.S.A. Scot., Incumbent of S. Margaret's, Forgue. Banff, 1890.

THIS little pamphlet of some 12 pp. of matter is an interesting fragment of local history, and told very succinctly. Orchardtown, once an integral portion of the lands of Dumbreck, seems to have yielded an unusual harvest of antique remains ; and such as have not been housed in the Museum of the Society of Antiquaries, Edinburgh, the author will be pleased to exhibit to the curious at the Parsonage at Forgue. ED.

THE PRESERVATION OF SESSION RECORDS.—The Aberdeen Established Presbytery, on the recommendation of Mr. J. A. Henderson, Cults—the author of the *History of Banchory-Devenick*—have adopted the following resolution, and it is to be hoped their example will be largely followed by other Presbyteries :—

“Whereas no strict rules have been laid down by the Church for the preservation of session records and relative documents, and whereas many of these papers, which are of much historical as well as ecclesiastical value, are liable to go amissing without the possibility of their being traced, the Presbytery of Aberdeen humbly overture the Venerable the General Assembly to take the forgoing premises into their consideration, and to direct the Presbyteries to see that the kirk-sessions within their respective bounds cause inventories of all records and documents to be made out and compared with the actual documents by a committee of at least two out of each session, and, when found correct, to be engrossed into the session minute ; and that no Presbytery be at liberty to attest session minute books without this rule being strictly complied with.”

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· Seals of Burgh & County Families ·

· ABERDEENSHIRE ·

· PLATE 4 ·

# SCOTTISH NOTES AND QUERIES

VOL. IV.] No. 2.

JULY, 1890.

REGISTERED. { PRICE PER

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ABERDEEN, JULY, 1890.

## SEALS OF BURGH AND COUNTY FAMILIES.

(Continued from Vol. III., page 177).

10. IRVING. This seal is attached to an Instrument of Resignation, dated 3rd November, 1599, by which George Knowis, burgess of Aberdeen, resigns his half net's salmon fishing of the Raik and Stellis in favour of Andrew Burnett. The arms on the seal are those as borne by the family of Drum, viz. :—Three small sheafs or bundles of holly, each consisting of as many leaves, slipped; banded together—S. M. RECARDI IRVING. Mr. Richard Irving, whose seal is attached to the resignation as witnessing baillie, was a magistrate on five occasions between 1591 and 1607.

11. TULLIDAFF. This seal is attached to the charter granted by Alexander Auchneiff in favour of David Anderson, dated 19th March, 1529-30, and already referred to. The charge on this seal is a hind couchant between a star in chief and in base. In Pont's MS. there are said to be two stars in chief and a crescent in base, while Stodart thinks that the animal in the centre resembles a rabbit rather than a hind couchant. The legend is—S. ANDREE TOU-

LEDEF. This family took its name 1 barony of Tullydaff in Aberdeenshire, and members of the family are met with in local very frequently. Andrew Tullidaff was on five occasions during the decade 15 and his seal is attached to this charter official capacity.

12. BLINSEILE. This seal is attached deed of gift endowing St. Ninian's Church the Castle Hill, dated 2nd May, 150 charge on the seal is barry of six; on the bar two holly leaves paleways between mullets; on the fourth bar, a mullet two martlets; on the fifth bar a cross; bar fretty—the legend, S. ROBERTI BL In the Earl of Crawford's MS. there blazoned somewhat resembling the argent between two bars azure; a mullet two martlets in fess gules; in chief two leaves paleways vert between as many of the third; in base a chevron sable. In Heraldic Illustrations, under the name shell or Blinshall," he gives for the family of that name—azure, on a fess mullet between two martlets sable; in chevron of the second; on a chief argent holly leaves vert between as many in the third. Another coat preserved in S Balfour's MS.<sup>1</sup> is totally different from the above, viz., a saltier between two crosslets fitchee in pale, and two mullet in fess. Robert Blinseile was one of the Robert Blinseile and his wife Elizabeth ford, and, like the rest of his family, active share in the municipal government native burgh. He was elected a magistrate the first time in 1472, and ten years later chosen Provost, an office which he filled year.

12A. LESLIE. This seal is that of the ing baillie attached to the deed of gift by Blinseile in 1504. The baillie's seal the paternal arms of Leslie, viz. :—charged with three buckles, difference arrow in bend sinister point down S. THOME LESLIE. Leslie's name among the list of magistrates alternately from 1495 till 1508.

ALEX. M. M

<sup>1</sup> Stodart's Arms.

## OLD DEER.

## AN OLD BOOK AND AN OLD RECORD.

I RECENTLY came into possession of a curious old document, an account of the distribution of the Poor's Money and Common Good of the Kirk of Deer for the years 1709 and 1710. It is written on the fly-leaf of a folio copy of a translation of *Eusebius' Ecclesiastical History*, which belonged to Mr. Watt of the Episcopal Chapel at Old Deer,—the father of Dr. Watt, who left money for Educational purposes for the Parish of Old Deer, and also for the Old Mill Reformatory, and House of Refuge, Aberdeen. On the second fly-leaf of the volume is the inscription: "Ex Libris Joannis Watt Presbyteri Ecclesie Angl: apud Old Deer. 1754." The book is printed in Black Letter, quotations, titles of chapters and rubrics being in italics or script and Roman type. The title page of the original is wanting, and has been supplied in MS. It reads:—"The Ecclesiastical History of Eusebius Pamphilus Bp of Caesaria, Socrates Scholasticus and Evagrius Scholasticus taking in 595 years, together with the Lives, the Ends, and Martyrdoms of the Prophets, Apostles, and Seventy Disciples by Dorotheus Bp of Tyrus as also a Chronography from the Beginning of the World to the birth of Christ, and from thence continued to the twelfth year of the Emperor Mauricius being the 595th year of the Christian era, by M. H. the Translator. London printed by Richard Field in the Black Friars. 1607."

The History by Eusebius extends to 197 folios, and is followed by that of Socrates Scholasticus, "beginning where Eusebius left and Ending an Hundred and fortie years after."—"Written in the Greeke tongue above a thousand yeares agoe, and translated by M. H." On folio 401, a "Jo: B. 1733" has written—

"To father Son and Holy Ghost  
On God whom wee adore  
Be glory as it was in now  
And shall be evermore."

Then follows "The Ecclesiastical History of Evagrius Scholasticus, a noble man of Antioch and one of the Emperours Lieutenants: comprised in sixe books beginning where Socrates left and Ending an hundred an Seventie yeares after. Written in the Greeke tongue about nine hundred yeares ago, and translated by M. H." This goes on to folio 512, and is followed by "The Lives, the Ends and the Martyrdoms of the Prophets, Apostles and Seventie disciples of ovr Saviovr. Written in Greeke by Dorotheus Bishop of Tyrus aboue a thousand yeares ago, and now translated by M. H."

The Chronographie follows. It is very curious. The title is "A Chronographie with a

supputation of the yeares from the beginning of the World unto the birth of Christ and continued from the birth of Christ (where Eusebius Chiefly, Socrates, Evagrius, and Dorotheus after him do write) unto the twelfth yeare of the raigne of Mauricius the Emperour, being the full time of sixe hundred, wanting only five yeares after Christ, and the purest age: Containing the Acts of Christ: the yeares of the incarnation: the famous men, with the martyrs and faouers of the truth in all those times: the raigne of the Emperours: the Kings of Judæa: the succession of high priests in Ierusalem as long as they lasted: after them the succession of Bishops, especially in the most famous Churches, as Ierusalem, Antioch, Rome, Alexandria, with others: the Councils within this time summoned, and the hereticckes Condemned. All which are faithfully Collected. Chiefly out of Eusebius, Socrates, and Evagrius, and where they are silent out of other ancient writers: by M. H." 1607.

It begins with Adam. Places the Deluge Anno Mundi 1656. Deliverance from Egypt A.M. 2453. Translation of the Septuagint about A.M. 3790. The Birth of Christ A.M. 3970. This part he sums up thus:—"The received opinion, namely of Augustine, Justinus Martyr, Ireneus, Munster, Ludovicus Carethis, with others is, that the world shall last sexe thousand years; two thousand before the Law, two thousand under the Law, and two thousand under Messias, that is, Christ. Againe I read that our Saviour said in the Gospell, the Law and the prophets to have ended in John. And if the common opinion be true, then were the four thousand yeares expired. From thence let us begin with Christ as it is in the Chronographie following."

The later portion is arranged in four parallel columns, headed—

- I. The acts of Christ and the years of the incarnation.
- II. The raigne of the Emperours.
- III. The famous men and favouers of the truth.
- IV. The Kings of Judæa.
- V. The High-priest of the Ievvs in Jerusalem.
- VI. Sects and Hereticckes as well among the Jevves as afterwards among the Christians.

As we get down the stream of time additional columns are added to present "The Councils"; "The Bishops of Jerusalem"; "The Bishops of Antioch"; "of Rome"; "of Alexandria"; "The Fathers of the Church." The column for "The Incarnation" is replaced by one of dates A.D. In 73 Jerusalem was destroyed, and both Kings and Priests of the Jews disappear, and thereafter the columns are confined to the Dates, Emperors, Fathers, Counsels, Bishops and He-

retics. It ends in 595, and is quaintly summed up thus:—"Hitherto, (Gentle Reader), have I runne over in this Chronographie the principall things which are to be considered within the first sixe hundred yeares after Christ, as farre fourth as these Authors, whose histories I translated, have continued their times. Evagrius, the last of the Historiographers, ended the twelfth yeare of Mauricius the Empeureur, and there I rest with him, leaving the times following, (which are wonderfully corrupted), to such as are disposed to discourse of them. This travell have I taken, that the truth of the purest age after Christ might appeare, and the state of the most auncient Churches might be knowne of such as in these dayes seeke to overthrow the State, bring the religion to contempt, the Christians to a lawlesse securitie, hoping that by the view of orderly discipline, things which be amisse may be redressed accordingly. I wish thee health, knowledge of the truth, feare of God, faith to beleue in him, thy soules health, and saluation in the end. Farewell."

The volume is bound in dark leather back with parchment sides. I presume it had descended from the minister to the doctor, and at the latter's death passed with the owner's other effects into the custody of his agents who carried out the winding up of his estate,—the Messrs. Chalmers of Aberdeen. The late Mr. Patk. H. Chalmers desired that it should be preserved in the Library at Kinmundy, as possessing an interesting record connected with the parish 180 years ago. After his decease his representatives carried out his wish, and the volume is now here. I append a transcript of the MS. relating to the Poor of the Kirk of Deer.

WM. FERGUSON.

Kinmundy.

*Discharge of the Poor's Money and Common Good, 1709 and 1710 years December 9th 1709 Fryday The poores money and Common good of the Kirk of Deer was distributed as follows, vizt. :—*

Margaret Will in Milhill,.....	00 14 00	Will
Christina Dickie in Cabrach,.....	00 14 00	Dickie
Jean Henderson, Little Creichie,.....	00 00 00	
Christian Fraser in Shannas,.....	01 00 00	Fraser
Nicolas Sim in Aden,.....	00 12 00	Sim
Majory Grige in Benwells,.....	00 12 00	Grige
Andrew Yett in Durie & his wife,.....	01 00 00	Yett
Elizabeth Tellie in Gav'll,.....	00 14 00	Tellie
Susanna Dalgarno in Little Creichie,.....	00 14 00	Dalgarno
Janet Scorjack in Shannas,.....	01 00 00	Scorjack
Isobel Gourlay, Over Kinnockie,.....	01 00 00	Gourlay
Barbara Bruce in Annachie,.....	00 14 00	Bruce
Robert Walker in Aden,.....	00 14 00	Walker
Christian Wilson there,.....	00 12 00	Wilson
Catherine Henderson, Craighill,.....	01 00 00	Henderson

Margaret Celler in Annochie, ..	00 10 00	C
Isobel Dickie in Deer, .....	00 12 00	I
David Sandy in Dunhilllock,.....	00 12 00	S
Mary Rolly in Coyneck,.....	01 00 00	R
Alexander Findlay, Pettymarcus,.....	00 14 00	F
Margaret Hay in Meikle Creichie,.....	00 14 00	H
John Keith in Little Creichie,.....	01 14 00	K
Jean Dickie in Deer, .....	00 12 00	D.
George Henderson in Biffie,.....	10 10 00	H.
Robert Henderson Wright for work at the Ministers Bridge,		H.
George Crab, wright for assisting him at the work.		
James Bowman, wright for assisting also at the work,.....	01 00 00	Bo
The Clark of the Session which pays him till Hallowday,.....	01 00 00	Cl
The Beggars, .....	00 12 00	Be
Agnes Lawrence in Clola,.....	00 12 00	La
Isobel Fettous in Creichie,.....	00 14 00	Fet
Margaret Elrick in Altrie,.....	00 14 00	Elr
Donald Stewart in Auchrydie,.....	00 04 00	St
Christian Will in Auchtidonald,.....	00 14 00	Wil
John Beedie hisson, Pettimarcus,.....	00 14 00	Be
James Wyllie, Smith, for mending the Bellrocking tree,.....	00 07 04	Wy
John Murcor in Pettymarcus,.....	00 08 00	Mur
Agnes Ogilvie,.....	00 04 00	Ogi
Isobel Teylyour,.....	00 01 00	Tey

SCRAPS OF BUCHAN FOLK LO

(Continued from p. 179, Vol. III.)

JUVENILE GAMES.

FROM the phraseology used in the game sanguinary one named I believe it to be of lish origin; how or at what time introduced the Buchan district, or if farther known in deenshire, I am unable to say. Another which used to be well known to boys, and ried out properly at one time, has degenerated into a kind of exercise practised on the principle. In this way it is well calculated to cultivate dexterity of hand and eye; but the competitive element introduced it made an excellent game.

*Cattie* was first introduced into Peterhead about the year 1833, by French fishermen who came to buy herrings instead of catching them. This practice was carried on for several years, a large bounty being paid by the Government to their own fishermen for the importation of herrings. Under this system the fishermen found it paid better to buy the fish, and thus make sure of securing the bounty which was considerable. The practice was last found out, and the French fishermen amended.

While the French fishing crafts lay in Peterhead waiting for early takes, the crews often amused themselves on Sunday mornings playing

game of *Cattie*, the name by which it was known to boys. Men and boys joined together in the game, and to see them at the same, and observe their gestures, and hear their shouts and merry laughter infected the boys in the town, who were soon found doing their best on week-days in imitation of the foreigners. I cannot say if this game was known in Scotland earlier than the date I have given; but I know it was altogether unknown to the boys of Peterhead until introduced as described.

This introduction gives a historical and international interest to the subject in connection with the then position of Scotch and French fishing interests.

In 1833 fishermen were engaged to fish for herrings to curers at 8s. per cran, while the French fishermen were receiving a larger sum as bounty from their own Government for fish purchased from Scotch curers.

This illustration of the wisdom of some fishing laws is worth noting, and the facts here given have become associated with the game referred to, a proof that early impressions of a relative kind are as enduring as those absolute and direct, and may be of more enduring value when carefully considered.

#### *Through the Needle &c.*

This well known game, which is perhaps the oldest known and farthest spread of all juvenile games, is not now so well known as it used to be in our own country. It would be impossible now to trace where it had first originated. It is known to the young of all European countries, and the Malagasy children were seen by the first Europeans who visited them practising, in every way the same (except the words used), the old game of their childhood and fatherland.

I need not here describe this game, which, although not so popular as it was in past times, is still well remembered; but it would be interesting to know if the game is the same, or has any relation to *Threading the Needle*, as kept up by Cambridge students as a time-honoured custom on their annual day.

#### *Jingo Ring.*

A well known girls' game, and one which still keeps its own, has been long known in the north of Scotland by the above name. Some years ago, when the word *Jingo* came into popular use, it was supposed by some to be a newly coined one, by some of the music hall laureates, and was introduced into the *Jingo* literature at the time in praise of the money power and fighting qualities of John Bull. It is needless to say the word was long known to Aberdonians before the time referred to.

The game, as still gone into with spirit and

enjoyment by young girls in Buchan, and other parts of our northern counties, may be described as follows:—

A number of girls join hands and form a ring, with one in the centre, and while moving round with measured steps sing the following—

“ Here we go by jingo ring,  
By jingo ring, by jingo ring,  
Here we go by jingo ring,  
Round about merry ma tanzy.

This may be termed the prelude, which receives extempore additions as the game proceeds, and of rhyming value in proportion to the inspiration of the parties engaged in the game, words like the following being introduced to give variety—

“ Whar was ye so late yestreen?  
Late yestreen, late yestreen,  
Whar was ye so late yestreen?  
Round about merry ma tanzy.

Others in the same strain follow, the enjoyment of the game depending upon the extempore power of the company.

#### *Gird the Cogie.*

Another game, similar in form to the above, used to be acted out by boys, and was known as “Gird the Cogie.”

A boy being placed on his knees in the centre of a circle made by other boys, with their caps in their hands, they begin by dancing round and striking the boy in the centre with their caps, at the same time singing—

“ The cooper comes to gird the cog,  
Gird the cog, gird the cog,  
The cooper comes to gird the cog,  
Wi' axe, and adze and driver.  
Gird the cog, gird the cog.  
The cooper's a good contriver.

The game used to be played in a somewhat roughly diverting way, the representative of the Cog being expected to receive the girding operation without complaining.

Other out-door games popular with the young in the early decades of the present century, and which were gone into by boys above the class of juveniles, had no words attached to them, the muscular element being the prevailing charter of out-door games after thirteen or fourteen years of age.

The game of *Shinty* used to be well known to schoolboys; it was a winter game, and usually taken up about Martinmas. In the lower part of Buchan it was known as *The Cutty Sow*, often as *The Chew or Chow*.

*Cricket* was first introduced into Buchan about the year 1824, by General Gordon of Cairness, the first game having been played on the Links of St. Fergus. A cricket club was formed in

Peterhead at the same time, and was kept up for years; but a lively interest in the game had ceased for a while, until some time in the forties it again revived.

The roaring game of *Curling*, which has lately been introduced into the Buchan district, must, I think, have been well known at one time. Old curling-stones have been found in the parish of Old Deer, but I have no tradition of the game having ever been practised in the district. Notes on this matter would be interesting, should any of the readers of *S.N.&Q.* be able to give them.

So little is known in Buchan about this game, that I may state, that an old farmer in Old Deer parish had in his possession, a few years ago, some curling-stones, which he used as weights tied to ropes thrown over his ricks to keep the cover on the crop. About curling-stones and the game he knew nothing.

MORMOND.

#### TRIAL OF CORSTORPHINE WITCHES.

Extracted from the Parish Register. (See Vol. III., p. 122.)

3rd June 1649.—A Bill of Complaint was given by Wm. upon Christian W<sup>m</sup>son and Janet Baillie for calling his wife Magic Bell a witch—who compearing denyed they called her a witch but they said they had heard sundrie say that she gatte not a good word.

Margt. Aikman vouched in her face that her son John Hunter being feed with Margt. Bell to keep her kyne and he refusing to come as he had promised Bell said—Margaret Aikman ye shall get little good of him. Thereafter John Hunter fell into ane sickness not ordinary now extremely hot now extremely cold as also that thereafter within 8 days or a week Margaret Bell coming by their doar Marg<sup>t</sup> Aikman said to her Magic Bell come and see the laad for he has never done a good turn since ye said I should get as little good of him as ye should if he entered not his service. Upon this Bell sayeth 3 or 4 times God help him and shortly thereafter he grew better and better.

George Cochran deponed upon oath that Bernard Ranken upon his deathbed, (who died of witchcraft, as he affirmed,) said he could not be quyte of two wyves Betie Watson and Magic Bell.

Bessie Scott deponed that Bell asking of her some thread or worsted and she refusing Bell cursed her and she thereafter fell sick of an extraordinary sickness and that thereafter Bessie was desired by her mother Betie Watson to goe down to Magic Bells house and ask her health of her for Godsake and pouke her taile q<sup>lk</sup> she did and thereafter coming home she fell asleep and

when she awakened there came out soe like a rough worrne out of her mou immediately she recovered.

Thereafter there were sundrie dittees in ag<sup>t</sup> her by Jeane Brown, Patric Leitch in the parish of St. Cuthberts and from dingston the Deposition of one John Youn scribed by Mr. Cha<sup>s</sup>. Lumsden Ministe deponed that she was a charmer 20 year syck lyke the deposition of Thomas Law. his wife dwelling at the West Port sub: by Mr. Hugh Sommerville Clerk &c. these Margaret Bell (by myt of For Baillie, and that she had been reputed a these 20 years by past) was put fast and a d. to be straightly watched.

Thereafter Margaret Bell came to a con and confessed before the Minister Mr. Chalmers and sundrie others that 18 year she dwelling then in Merchistoun she m<sup>t</sup> the Divell upon a night at even behind th of Merchistoun quho asked her if she v his servant to the q<sup>lk</sup> she granted and c she renounced her baptisme and was b over again &c. Thereafter she met : times with him both when she dwelt West Port of Edin<sup>r</sup> at the back of the Wall at the quarrel holle with sundrie oth she said were all dead in the Plague, and ing in the Park of Corstorphine she met : times with the Divell in the Broons.

Being asked who were her consort s<sup>t</sup> fessed that *Clattering Megge* q<sup>ho</sup> dw Ratho was one, *Kett Gibb* in Gogar was a *Marion Inglis* on the hill was as guilty herself and Marion Inglis being two times confronted with her she did avouce same confessed also that W<sup>m</sup> Scott V was one and Bessie Scott, daughter to Scott was one also bot wad not confe knew anie moe.

Magic Bell held her long at her con bot being condemned to be burnt going place of execution denyed all by the w dyed denying.

July 16th 1649—Magic Bell and Kett were confronted —Magic Bell told her s Kett Gibb with *Clattering Meg* and Inglis had met sundrie times within these in the Park of Corstorphine q<sup>lk</sup> Kett denyed.

July 22—The q<sup>lk</sup> day Kett Gibb d before the Minister, Sir John Cupar of Thomas Alon, John Yorkson Elders Mr. Cameron with sundrie others:—

18<sup>th</sup>—That being about 20 years old (ar 80) upon a day she keeping knolt and s<sup>t</sup> the park of Kinnel the Divell appeared to the likeness of a mukill grim man and



her what age she was of and if she wold be his servant q<sup>h</sup> answered she wold.

2<sup>nd</sup>—7 or 8 days after he appeared in same place clothed in black at q<sup>l</sup>k time she renounced her baptism and he baptised her with water q<sup>l</sup>k he brought in something like a cockle shell and called her Catherine and she promised to be his servant, etc.

3<sup>rd</sup>  
4<sup>th</sup>—Deponed that she with her consorts met with the Divell 4 times a year ordinarily, and that the Divell conveins them and tells both time and place of their meeting. When asked who were her consorts she named a great number among others James Gray in Over Gogar, Webster, Marion Crawford in Gogar Stone and Christian Gibb in Crawmond whom she knew to be a witch by her fashions and adoes. She died in a barne sundries being watching her upon Lamb-even in Gogar.

Augt. 19th 1649. The Confession of Bessie Scott who was apprehended on Augt. 17th.

Bessie Scott confessed that last year Betie Watson her mother took her to the park in the gloming and said unto her she would take her to her master he will be a good master unto you when she met with the Divell in the likeness of a man clothed in grey and as she thought he rose out of the ground. There was with her also Magic Bell and W<sup>m</sup> Scott her uncle. Her Mother said to the Divell she had brought a servant to him he asked if she wold be his servant and promised to be a good master unto her at q<sup>l</sup>k time he desired her to renounce her baptism q<sup>l</sup>k she did at the Divell and her mothers persuasion. Magic Bell bro<sup>t</sup> water furth of her house in a couge and the Divell sprinkled the water upon her face and called her maid at q<sup>l</sup>k time he nipped her q<sup>l</sup>k was so sore that she cryed out and became mad (q<sup>l</sup>k was known to be true altho not the cause thereof) and she continued a long time so and was still troubled and feared with his sight &c. &c.

THE DEPOSITION OF WM. SCOTT, MARLICK.

W<sup>m</sup> Scott, Webster, confessed that about 6 years since he went to Cowbridge with Betie Watson and coming home again he met with a man by the way clothed in brown clothes who asked if he wold be his servant and he wold give him gold and gear enough to the q<sup>l</sup>k he agreed and renounced his baptism and was baptised again. Wilfie and the Divell nipped him thro<sup>t</sup> the sark and he said it was the sorest nip he ever felt. That he met the Divell sundry times bot never with any other bot Betie Watson and Magic Bell and sometimes Bessie Scott. Declaring that he knew nothing to Alex<sup>r</sup> Scott and that he knew nothing of these doings both

Alex<sup>r</sup> Scott and Bessie Scott dyed confessing and were brunt Aug<sup>t</sup> 28<sup>th</sup>.

9 September 1649.

#### TRIAL OF MARION INGLIS.

Marion Inglis was apprehended on evidence of Marg<sup>t</sup> Bell with whom she was several times confronted also on evidence of Katherine Gibb.

John Kinkade who searcheth the Divells mark being sent about to search and try the two Scottis and having fand marks upon them George Lord Forrester, sent about Marion Inglis for tryal and John at that time fand two marks upon Marion Inglis q<sup>l</sup>k he upon oath averred to be the Divells marks with q<sup>l</sup>k all that was there present rested content and satisfied; Thereafter the matter concerning the marks being reported to the Presbetry they doe appoint the minister to send John Kinkade to try the mark again and to advertise Mr. Wm. Dalglish and Mr. Tho<sup>s</sup> Garvoy with his coming. Advertisement was sent and Mr. Wm. Dalglish came. John Kinkade trys the woman over again but at that time he gave not satisfaction either to Mr. Wm. Dalglish, the Minister, Florence Gardner, Dav<sup>d</sup> Clerk or sundry others then present for the woman cryed pitifully and the place q<sup>r</sup> the pins were putt in uped with blood a little.

The depositions that were given in agt. Marion (having at sundry tymes made intimation out of the pulpit if any had anything to say ag<sup>t</sup> Marion Inglis and the Presbetry for further tryal and clearing of the matter desired the Ministers of Crawmond, Currie, &c. to make the like intimation q<sup>l</sup>k they did—then follows evidence.) Two witnesses from Crawmond deponed that she foretold the death of a cow which happened. Tho<sup>s</sup> Dishington from Do. deponed that Marion was an envious banning flytting woman and sundry deponed that she was much given to banning. David Brown a young boy deponed that being on Corstorphine hill the last year in harvest he went up to Marions house who asked him what he was doing, he answered he had been hunting, she said to him Stay a little and I will give you a cunning and presently he saw Marions cat fetch in ane in her mouth q<sup>l</sup>k he seeing feared him and he would not have it.

F

#### BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

(Continued from page 14.)

1855. *The Dundee Times*. (One of the first penny newspapers). Price One Penny. No. 1, Saturday, 30th June, 1855. Printed by D. R. Clark, in Gray's Close, High Street. The first

few numbers were published by P. & J. Fleming, and the last two or three numbers by John M. Beatts. This newspaper introduced into Dundee the new method of boys crying and selling the papers on the streets. When Mr. Beatts became editor, it was announced to the readers that—"The *Dundee Times* enters upon its second quarter next Saturday, the 29th September, when it will appear considerably improved, and under new management, arrangements have been effected for furnishing pithy original articles on important national and local subjects, succinct, but correct and intelligible reports of all important local meetings, in fine, it is our purpose to render the *Dundee Times* (the only cheap newspaper published in Dundee not served up at second-hand) an influential, intelligent, and independent organ of public opinion." The *Advertiser*, in noticing the withdrawal of this newspaper, says:—"The Penny *Dundee Times* expired on Saturday, after a brief and struggling existence. The proprietor attributes the fatality to the competition for advertisements amongst the small fry of papers having become 'so exceedingly keen as to have brought down the charge for advertising in penny papers to a mere shadow of the printed scales.'" The cost of producing the paper was, he says, "really more than a penny . . . ." "We, the only penny newspaper, not the bantling of high priced parents, ever published in Dundee, bid adieu for the nonce to the world of letters, in the confident hope of our place ere long being filled by a successor, we trust better endowed with this earth's dross, without which, talent, however profound, and fortitude, however fearless, can never compete either with 'sublime mediocrity,' or even with puerile imbecility when blessed with a plethora of Gold."—*Dundee Advertiser*, 23rd October, 1855. Altogether seventeen numbers of the *Dundee Times* were issued, the last being published on 20th October, 1855.

1857. The *Weekly Express* was printed and published every Saturday morning by Mr. John Irving, at his printing office, No. 3 St. Clement's Lane, Dundee. Price 1d. I have not seen a copy of this paper. It was commenced in September, 1857, by Mr. John Irvine, the proprietor and editor, who had begun business as a printer in Dundee, in July, 1852. In the beginning of 1855, he solicited and obtained the printing of the *Mercantile Advertiser*, but he executed it for a few months only. The *Express* enjoyed but an ephemeral existence, and the paper consisted of four pages, two of which contained general news that were composed and printed in the office of the *Fifeshire Journal*, by Mr. Samuel Robertson, in Cupar, the other two pages contained local intelligence

and advertisements, the latter being printed in Dundee. The *Express* published, in imitation of "The Barber's Shop," then appearing in the *Weekly News*, a series of similar imaginary conversations, under the title of "The Smith's." The "Smiddy" was such a scurrilous scoundrel that a citizen who was grossly slandered raised an action against the editor, and obtained a decree in his favour for £500, but "the scoundrel bolted, and the door of the 'Smiddy' was bolted for ever."

1857. The *Law Chronicle*, containing reports of cases decided in Sheriff Courts. First published in April, 1856. Price 6d. 8 pages, 8vo, paginated No. 3, no title, date at end, 26th April paginated 17 to 24; after this the pagination was continuous. No. 30, Dundee, 4th April end of Vol. I., 241 pages. Printed by James Clark, High Street, Dundee. Vol. III., 1857, being the last numbers printed in Dundee. This paper was commenced by Mr. James Flowerdew. In introducing it to the public the editor states that—"The present publication started with the view of endeavouring to put on record of law cases decided under the new Court Act, as well as any other legal notices which may be conceived interesting to the profession and the public." At the end of each year an index of matters, and also an index of names of the Pursuers and Defenders, given along with a title page. The *Advertiser*, in noticing it, feared "that the field before Flowerdew was too limited to ensure success."

1858. The *Dundee, Fife, and Perth Railway Time Table*. Published by Clark, Scott & Co., 9 New Inn Entry, Dundee. Sold by the booksellers in town, by Mr. Mills, per Nethergate, and at the Railway Stations. Price 1d. This is a folding sheet of eight pages, by 3 ins. each. The rapid development of the *Railway Time Table*, since this publication, has been very marked. Each Railway Company now distributes gratuitously sheets similar to the above, but from six to eight times the number.

1858-9. *Hill & Alexander's Railway and General Advertiser* for the North and South of Scotland. Published monthly. Price 1d. This *Guide* had an extensive circulation, and an inducement, advertisements in the *Railway Advertiser* were also inserted in the *Time Table of the Dundee and Perth, Dundee and Newburgh, and Dundee and Arbroath Railways*, &c. charge.

1858. The *People's Journal* was issued as a weekly paper for the working classes by the proprietors of the *Dundee Advertiser*, on 1st January, 1858. In announcing its forthcoming publication, the *Dundee Advertiser* stated

“the cheap papers which have sprung up since the abolition of the Stamp Duty being utterly unworthy of the intelligence and character of the respectable portion of the working classes, we have resolved on publishing this, the first number of a new *People's Journal*, of large size, well printed, on good paper, price 1d.” The original title was *Dundee, Perth, and Forfar People's Journal*, and the fifth number bore the additional name of “Fife” in the title. On 21st January, 1860, the title for one number only was simply “The People's Journal,” but in the following week the old title was resumed, and continued until 1864. In that year, two special editions were printed, one of them called the *Aberdeen Edition*, giving local intelligence from Aberdeenshire, Banffshire, and Kincardineshire, whilst the other, called the local or *Dundee Edition*, was confined more especially to Fife-shire, and the eastern counties south of the Forth. These special editions were increased in number in 1866, to seven. Since that time, separate editions for all the districts in Scotland have been issued regularly, there being, at present, eleven separate editions every week. In these local editions, the district news for different parts of Scotland are printed only in the edition for the locality, whilst the strictly literary matter is carried through all editions. The first number of the *People's Journal* was 23 ins. by 16 ins., and bore the imprint—“Printed and published by John Leng, at the office, Argyle Close, Overgate.” The number for 22nd October, 1859, was printed in the new premises at Bank Street, from which place it has ever since been issued. On 21st January, 1860, it was enlarged from five to six columns, and was described as one of the largest penny papers in the kingdom. On 5th October, 1861, it was again enlarged from six to seven columns, and on 15th January, 1876, it was made an eight-page instead of a four-page newspaper. One of Hoe's American fast printing machines was erected in the office at Bank Street, in December, 1864, and was used principally for printing the *People's Journal* for some years afterwards. It was ultimately replaced by a Victory machine in 1875, which is still in use for printing this paper. Shortly after its inauguration in 1858, Mr. W. D. Latto began contributing, and in December, 1860, he became the editor of the *People's Journal*, and still continues in that office. For many years the late Mr. David Pae contributed some of his most powerful novels as serials for the *People's Journal*, and it has been remarkable, both for its literary style, and for the fulness and accuracy of its reports of local affairs and district news. “On Saturday evening [12th December, 1885],

Mr. W. D. Latto, editor of the *People's Journal*, was entertained in the Kinnaird Hall, Dundee, by the proprietors of that newspaper, on the completion of the twenty-fifth year of his connection with the paper. Mr. Latto was presented with a gold watch and chain, and Mrs. Latto with a silver tea tray. Mr. Latto is well-known throughout Scotland as the author of ‘The Bodkin Papers.’ When replying, in the course of his remarks, Mr. Latto said:—‘Amongst the noteworthy achievements of the *Journal*, which I shall always regard with pardonable pride, I may mention the raising of upwards of £800 amongst its readers for the purchase of the Peterhead and Arbroath lifeboats, and the annual Christmas competitions, by which the sons and daughters of toil have been encouraged to devote their leisure hours to mental culture and literary composition. The lifeboats have been the means of saving not a few valuable lives, while the literary ‘wapin-schaws’ have brought to light several poets, novelists and essayists, who might otherwise have ‘blushed unseen, and wasted their sweetness on the desert air.’ Of these, let it suffice to mention the names of Mr. Alexander Anderson (‘Surfaceman’), and of Miss Annie S. Swan, both of whom have earned for themselves very high distinction in literature, the former as a poet, and the latter as a novelist.”

1858. *The Gospel Witness*. “Repent, for the Kingdom of God is at hand.” No. 1, January, 1858. No. 9, September. Nos. 10, 11, and 12, no date. At the end of No. 12, “the editor thanks the readers for the patience they have exercised in regard to the irregularity in the issue of the various numbers.” Printed by Park, Sinclair & Co., Dundee. Size, 8½ ins. by 5½ ins., paged 1 to 188. This magazine was issued by the Baptist Brethren “that it may stimulate their faith, and hope, and love, and incite them to shine as lights in ‘the world holding forth the word of truth.’” The twelve numbers were bound into a volume, with the following title page, *The Gospel Witness*. “Repent, for the Kingdom of God is at hand.” “When they believed the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized.” Dundee: Printed by Park, Sinclair & Co., MDCCCLX.

1858. *The Telegraph: a Political and Literary Journal for the Counties of Forfar, Fife, and Perth*. No. 1. Saturday, 2nd October, 1858. Price 1d. Size, 24 ins. by 18 ins. Printed and published every Saturday morning at Key's Close, Nethergate, by Hill and Alexander (90 being the last printed by Hill & Alexander). No. 75, Saturday, 3rd March, 1860, title short-

ened, *The Telegraph*. No. 91, 23rd June, 1860. Printed and published by Charles Alexander & Co. Mr. C. C. Maxwell was the first editor, and continued until August, 1860, when Mr. George Hay became editor of the *Courier*, he also taking charge of the editing of the *Telegraph*. In commencing this publication, the following notice appears:—"In addition to the usual contents of a newspaper, we shall give a series of tales, original and selected, and we intend to give occasional prizes, both in money and books, for original tales and poems, &c." On Saturday, 27th April, 1861, *The Telegraph* was amalgamated with the *Dundee Weekly News*.

1859. *The Daily Advertiser*. No. 1. Wednesday, 4th May, 1859. Price ½d. Dundee: Printed and published by John Leng (residing at 8 Craigie Terrace), at the office, Argyle Close, Overgate, every morning, size, 15 ins. by 10 ins., 4 pages. Ten numbers issued. *The Daily Advertiser*, a halfpenny newspaper, was started on Wednesday, 4th May, 1859. The excitement over the war news, and the desire for the latest telegrams, led to the publication of this paper at a cheap price. It was published every forenoon at eleven o'clock, containing the telegrams, opinions of the *Times*, and other London papers of that morning. The demand was so great that upwards of 30,000 copies of the first number were sold in one day. This unprecedented success led to its withdrawal. The premises in the Overgate were found to be inadequate for the great pressure, and the printing machines were unable to supply the required number of papers. The strain on the staff, caused by the limited space, and the number issued, led the proprietors to discontinue the paper, until their new premises in Bank Street were ready.

1859. *The Daily Argus, and Forfar, Perth, and Fife Advertiser*. No. 1. Dundee, 23rd May, 1859. Price 1d. Printed by Park, Sinclair & Co., and published by them every morning at 33 Reform Street, Dundee. Size, 18 ins. by 15½ ins. This was one of the first daily newspapers in Dundee, and continued for one year and eleven months, until its amalgamation with the *Courier* on 22nd April, 1861. (See article on *Courier*, *supra*.)

1860. *The Messenger of the Churches*. Price 2d., coloured covers, demy 8vo, sixteen pages. A monthly publication issued by the Baptist Believers of the Gospel of the Kingdom. First issued at Edinburgh in 1860, but the editor, Mr. George Downie, having removed to Dundee in 1867, the printing was transferred to that town, and was executed by James P. Matthew & Co., Meadowside, Dundee. It continued to be published until December, 1870. In con-

nection with this magazine, Mr. Downie issued a series of 16 and 32 paged tracts under the title of *The Substance and Argument of the Ancient Faith*. The title of this magazine was changed on the 1st of January, 1871, to *The Messenger of the Gospel*, the editor being Mr. James Cameron of Edinburgh. The publishers were Messrs. McKenzie & Co., Edinburgh, and the printer was Mr. William Norrie of Dundee. The last number was issued in August, 1872. In September, of the same year, the title was again changed to the *Church Messenger*, at which time Mr. Norrie became the editor, printer, and publisher. The last number appeared in October, 1873, after an existence of thirteen years.

ALEXANDER C. LAMB.

(To be continued.)

#### AYRSHIRE AS A FACTOR IN SCOTTISH DEVELOPMENT.

(Continued from p. 7, Vol. IV.)

TURNING our attention now to the seventeenth century, Ayrshire is still found contributing her full quota to the spiritual leaders of the time. Thus, for example, in the first half of that century, or during the period that closed with the restoration of Charles II., we have among the church leaders of the time Ayrshire names so important as those of John Strang, D.D., Principal of Glasgow University; Zachary Boyd, the famous Presbyterian minister of Govan; Robert Blair, the Covenanting minister of St Andrews; of Josias Welsh, too, the great Evangelistic preacher, whose name is associated with the remarkable revival of religion in the North of Ireland in the early part of the seventeenth century; as well as of Hugh Binning, also minister of Govan, and one of the most cultured and valued of the young theologians of the Covenanting party.

During the "Sturm und Drang" period of Presbyterian Defeat and Episcopal Domination, which extended from 1660 to the Revolution of 1688, Ayrshire, which was one of the strongholds of the Covenanting party, contributed many of the most trusted and valued of the clerical leaders of that party, as well as a preponderating number of the stouter and more active of its lay heads and supporters. Thus, to name a few only from many of Ayrshire's Covenanting clergy at this period, this county has the credit of producing—James Fergusson of Kilwinning, one of the most scholarly of Presbyterian theologians; Alexander Peden, the most popular of all the Covenanting field preachers; William Stirling, the author of the historical part of the well known book describing the Sufferings of the Scottish Presbyterians, which goes by the name of *Naphtali*; and Alexander Dunlop, the able and honoured Covenanting minister of Paisley. Of prominent laymen identified with the Covenanting party, Ayrshire contributes names from almost all the leading families of the county, conspicuous among which

I may mention the names of James Campbell, Earl of Loudon, Sir Hew Campbell of Cessnock, as well as Robert Ker of Kersland, and Wm. Mure of Caldwell. Were I indeed to recount all the names of lesser note that endured persecution in Ayrshire because of their sympathy with the outed Presbyterian clergy, I would have to fill several pages of this journal with a bare catalogue of names. This would be tiresome and uninteresting, and therefore I refrain. It may be interesting, however, to mention that my tables contain the names of no fewer than 21 persons of Ayrshire birth who died as martyrs to the cause represented by the Covenant, between the years 1660 and 1688. And these of course do not by any means constitute the whole number of Ayrshire men and women who perished in that struggle, but only such of the more noted of them as have come under my view.

But while Ayrshire was thus energetically Presbyterian in sentiment at this crisis in the nation's history, it is interesting to notice that alongside of this prevailing Presbyterianism and Puritanism, a more moderate type of religious life and thought also continued vigorously to assert itself,—so that even from this, which was perhaps the most Whiggish of all Scottish counties, there could and did come forth Episcopalian Divines of such worth and eminence as Wm. Annand, Dean of Edinburgh, a scholarly and devout theologian; as Robert Wallace, too, who was Bishop of Argyle and the Isles; and as James Ramsay, Bishop of Dunblane, 1673, and of Ross, 1684.

During the epoch of ecclesiastical reconstruction which followed the political revolution of 1688, I do not find that Ayrshire furnished Scotland any notable spiritual leader or teacher, the most distinguished name of that period which appears upon my lists being that of Rev. David Blair, who as minister of St. Giles's after the Revolution, Moderator of the General Assembly in 1700, and father of Robert Blair, the Poet, and author of *The Grave*, may be said yet to retain some interest for readers in the nineteenth century. Blair was born in Irvine in 1637, during a visit which his father paid to his native place in that year, and died in 1710.

In the eighteenth century, when the spiritual life of Scotland began to beat more languidly than it had done in the two stormy centuries that had preceded it, Ayrshire seems to have shared in the apathy that had settled on the rest of the land. Accordingly we are not surprised to find, not only that what was called "Moderatism" was rife in many of the pulpits of the West during the whole of that period, but that, in the Rev. George Logan, the minister who presided in the Assembly by which the Secession fathers were deposed from the ministry of the Scottish Church, as well as in the well known Commentator on the New Testament, Dr. James MacKnight of Edinburgh, she furnished the Moderate party in the Church with two of the most respectable of its leaders.

But while in the eighteenth century Ayrshire, like the rest of Scotland, felt the chilling touch of Moderatism, it is pleasant to know that the old flame of evangelical piety continued to burn undimmed within the homes and hearts of many of the humble folk of that earnest shire. Accordingly it is only what we

might have looked for, when we find that one of the five men who led the Secession from the Established Church of the day, and founded the religious denomination of which the present writer is a minister, was born and trained within its bounds. I refer of course to the Rev. James Fisher, the youngest of the five brethren who founded the Secession Church, and not the least influential of the five. He was spared longer than all the others, and lived to see the small body which he helped to originate develop into one of the most potent factors in the spiritual life of Scotland. To this result his own labours yielded no insignificant contribution, not only through the firm hold which, under his ministry, the Secession took in Glasgow and the West of Scotland, but through the stimulating and guiding influence which for several generations was exerted upon the religious life of the Scottish people by the celebrated theological compend, known as *Fisher's Catechism*, a book which was long the favourite subject of study among serious-minded Scottish youth, and which in some quarters of Scotland is by no means out of vogue even to this day.

There were other Ayrshire-born men who figured in the eighteenth century as spiritual teachers or ecclesiastical leaders. I cannot trespass so far on your space as to enumerate and describe them all. I must, however, refer in passing to the names of two of the most interesting and significant of these good men, especially as they were both men who found none of the existing churches in Scotland congenial to the demands of their spiritual natures. I allude to John Howie of Lochgoon, on the one hand, the author of the well known book, *The Scottish Worthies*, a man whose sympathies, in the midst of what he deemed criminal latitudinarianism, were all with the views and contentions of the Covenanters of the previous century; and to David Dale, on the other, the successful Glasgow manufacturer, and zealous evangelist, who, because he found the Presbyterian rigour that prevailed in all the churches around him, chilled and paralyzed the free activity of the individual membership of the church, was driven to originate a sort of Congregational or evangelistic community in the town in which he dwelt, wherein he could find scope for his aggressive religious and spiritual tendencies.

Coming down nearer to our own time, it is of course impossible even to enumerate the names, far less to describe the work, of all the earnest religious teachers who, since the revival of religion in Scotland, towards the close of the eighteenth century, have issued from Ayrshire homes to serve God in the ministry of the Gospel. I may mention, however, among Ayrshire laymen who have been forward in this good work the names of Wm. McGavin of Glasgow, author of *The Protestant*; of William Cunningham of Lainshaw, a well known student of prophecy; and lastly, of John Anderson of our own day, founder of "The Ayrshire Christian Union," and editor of *The Reaper*, who is one of the most energetic and devoted of living evangelists. Of course, in a district where laymen have been so active as spiritual teachers, it goes without saying, that the numbers of men trained for the ministry is likely to be correspondingly large. Were I, indeed, to transcribe all the names of Ayrshire-born

men that appear on my list, I would not only state the truth of this inference, but would make it that Ayrshire has furnished to every Scottish some of its most successful ministers. This action I shall not venture on at present. I however, mention in passing, as illustrative of the fact, that among Ayrshire contributions to the ranks of the Established Church are to be found so many honoured and useful as those of Dr. A. K. H. the present Moderator of the General Assembly of the Church of Scotland, and of Dr. Henry Cowan, the Divinity Professors in Aberdeen University; to the Free Church, again, that county has among others, the devoted Glasgow Evangelist, Mr. Howie, once of the Wynd Church, and

Govan; of whom a local paper has recently stated to the world, that during the 30 years of his ministry, which extends from the year 1860, he has had no fewer than 5613 members to the Free Church, while the present roll of his congregation is no fewer than 1090 names. Nor has Ayrshire been less liberal in her aid to the United Presbyterian Church, for, not to mention other names, in the persons of Messrs. Brown of Paisley, and Dr. Alex. Mair of Glasgow, that county has been instrumental in supplying this, perhaps the most democratic of all the churches, with two of its most influential

ministers. Nay, even the smaller Scottish churches are indebted to Ayrshire for light and leading. Thus, the Rev. George Yuille of Stirling, who is Secretary of the Union of Scotland, and Editor of the Denominational organ, is a native of Irvine; and the Rev. Mr. Craig, of the Evangelical Union Church, Edinburgh, one of the most able ministers of that denomination, is a native of Kilmarnock. And though Ayrshire contributes no eminent name to the Scottish Congregational Church, yet, as she has supplied the northern neighbourhoods with men like the Rev. Mr. Mearns, a prominent philanthropist and member of the Congregational body in London, and the Rev. John Brown Paton, Professor of Theology in the Congregational College, Nottingham, it cannot be denied that even this, perhaps the smallest of the Non-presbyterian sects, has been deprived of the maintenance and support of a shire so prolific in men. Indeed, when an Ayrshire man recalls the names of the many natives of this county, who have gone forth as ministers of the Word into every English-speaking country, and who have often, like the Rev. Mr. M'Cosh of Princeton, and Dr. William M. Brewster of New York, attained the highest distinction in the land of their adoption, one can easily understand a certain feeling of elation stealing over his mind until he is almost tempted vauntingly to exclaim, "Quæ regio in terris, non nostri plena laboris?" I have, I fear, however, spent too much time in writing the ecclesiastical and spiritual statistics of the county; and must hasten on to notice, in the next issue, the contribution which that county has made to the public life of the country. This has been done by a liberality almost as great as that which distinguished her contribution to its poetical and spivical development. Thus I find on my lists no fewer than 4 names of persons who may be described as

public servants, or officers either of the army or navy, members of parliament, politicians, statesmen, judges, or such like.

Everybody knows the large share taken in the political life of Scotland by the noble families of Ayrshire,—the Boyds, Campbells, Cunninghames, Kennedys, and Montgomeries. So I need not refer particularly to the actions of these families, or to any of the more illustrious of their members. I would simply say, that Ayrshire claims as one of her greatest glories, that King Robert the Bruce, and his gallant brothers Edward and Nigel, even though not possibly born within her bounds, may yet justly be regarded as her sons through their mother, the Countess of Carrick. I must not fall into the mistake here of recapitulating all the names of patriot statesmen and public servants who figure on my lists, so I confine myself to remarking that, while in every period of Scottish history one or more Ayrshire men may be found playing a conspicuous part, perhaps there has been no more potent or typical Ayrshire ruling family, than that which was ennobled in the seventeenth century in the person of James Dalrymple, Viscount Stair, himself one of the most distinguished statesmen of his age, and the founder of a family which for two centuries has occupied a prominent place among Scottish public men. Some readers may remember the rough doggerel verse in which the successive dynasties of the ruling families of Scotland in the seventeenth and eighteenth centuries were humorously set forth. Nevertheless let me quote it here:—

"First came the men o' many wimples,  
In common language called Dalrymples,  
And after them came the Dundases,  
Who rode our guid Scots lords and lairds like asses."

In our own day Ayrshire, however, has yielded no very outstanding man to the public life of the country, though the brave General Neil, one of the heroes of the Indian Mutiny, and the saviour of our empire in that country, deserves record for the energy and skill with which he arrested the tide of rebellion in Cawnpore, as well as for his gallant leadership, and noble death, in the first British expedition for the relief of Lucknow.

(To be continued.)

## To Correspondents.

"A Subscriber," who by the way has omitted his name and address, writes on the subject of the frequency of the affix *ton* or *town* to the names of farms in Forfarshire and Fifeshire, such as Kirkton, Myreton, Lochtown, &c., &c. A reference to any County Directory will prove the observation, applicable to the whole of Scotland. This is not surprising in a country where it is the usage to designate farm houses generally by the name of "the town," or "the farm town." It would not serve any good purpose to give extended lists of names with the affix mentioned.

ED.

NOTES ON THE ORIGIN  
OF THE  
NAME, FAMILY, AND ARMS OF SKENE.

II. ORIGIN OF THE FAMILY (*Continued*).

Dr. Skene is therefore apparently within the truth in writing—"It is quite possible that the family of Skene is at least as old as the reign of *William the Lion*, and that Mr. Alex. Skene may be correct in saying that there had been in the charter-chest a restoration for forfeiture by that monarch." Why fix on William the Lion in particular? *Contra*;—if he restored, the forfeiture must have surely been decreed by a predecessor; and the *original* grant by another still more remote. Tradition—or invention?—ascribes this forfeiture to the treason of Skene in joining "Donald Bane, his near relation." If this were the elder Donald Bane, Skene would have been near indeed to the throne. Dr. Skene suggests that it really may have happened during the occupation of the northern counties by Donald Bane MacWilliam, from 1174 to 1181. This is plausible; but the restoration in that case would hardly have been accorded by William the Lion.

I think it may also be gleaned from *fact* that the lands of Skene were held anciently of the Crown by the progenitors of Johan de Skene. In the first extant charter, from King Robert I. to Robert Skene, (1) the words "dedisse, concessisse, et hac pnti carta nra confirmasse," in no way *exclude* previous similar grants; the same phraseology is used in charters of confirmation and *de novo damus*. (2) The *una integra et libera baronia* is conceded *per omnes rectas antiquas metas et divisas suas in longitudine et latitudine*. It is here explicitly stated to have been an *integer* long before: an integer what? Apparently a barony. If it were now carved out of an existent barony, earldom, or thanage, would not its bounds be explicitly stated? as in the retour of John Skene of Hallyards in Fife, elder, to his second son James, in 1699, of a part of Kirkaldy's title-fief: *quæ quidem terræ et molendinum disjunctæ sunt ab antiqua baronia de Grainge, et in baroniam de Neugrange erectæ.*"

It is, however, much to be regretted that Dr. Skene does not give the grounds on which "appear"—a most tantalizing and misleading word in exact science—the conclusions that the acquisitions in the earldom of Mar did *not* descend to Alan's daughters, and that Oneill was granted to the Earl of Fife. Does any evidence known exclude the explanation that one of the daughters was wedded to the Earl of Fife, another to Johan de Skene or his father? Were this so, it would be curious to see a countess of

Fife so nearly allied to the family of Skene in the 13th, as in the 19th century.

There is also another point not noticed by Dr. Skene. His friend Cosmo Innes says in his "Scottish Surnames": "the great office of *Ostiar* or *Durward* gave name to a powerful family, now extinct or sadly decayed; but, even yet, the Deeside peasant believes the church bell of Coul rings of its own accord when a *Durward* dies," (p. 35).

This would imply that the Durwards are remembered by the people at Coul, as the Skenes are at Auchtertool to this day, after two centuries. If so, they must surely have had their home and residence at Coul, as the Skenes at the Hawyards; and Coul is not far from Skene: James Skene is but twenty miles from Bandodill when he buys "Westercors et Northame [in the *Memorials* spelt Norham] infra parochiam de Coull."

Does not this tend to show that the Durwards had some longer and closer connection with the country than merely the superiority of the lands of Skene? It should be shown what was their subsequent record. There were Durwards of Lundin in Fife, who bore the noble coat "*Argent*, a cross *gules*,"—equal to Scrope, or Grosvenor. Was this the coat of Alan? And was Durward a surname in the 13th century? The documents rather show the contrary: we have "Alanus [H]ostiarus," "Alan the Doorward," or janitor, just as we have in the charter of Rob. I., "Waltero senescallo Scotie." "The Steward" became a surname not so very long afterwards: but the fact of its being translated into Latin shows that it was not a Scots name in 1317; no more was Durward in 1250?

There is a *tertium quid* which seems not to have occurred to Dr. Skene. He formerly inclined to the belief that either (1) the Skenes were simply and merely vassals of the Durwards, and emerged on their extinction, as vassals of the Crown, (the objection to which is, that the lands of Skene would naturally descend to the Durward's daughters, and would be given, with them, to husbands); or (2) that Johan de Skene *espoused* one of these ladies, (in which case he might have come to be heir to the Crown, if the Pope had acceded to the prayer of King Alex. II. and legitimized his daughter, married to Alan the Durward; as the subsequent Popes did for Henri IV. and Louis XIV.)

But what is there to show that Johan and Patrick de Skene were not themselves male cousins of the Durward? Not near enough to take the heritage *en bloc*, or claim dignities, and honours; but cadet branches, provided for of old, as in later days, by a "kindly tack"? This will favour the hypothesis that Skene had always

been held of the Crown by the Durwards, but also (of course) for a long time, by the Skenes; or that one of these made a *mariage de convenance* (i.e. a *fitting* marriage—one of *parity*—) with a kinswoman?<sup>1</sup>

It would be desirable to know whence the bishops got their 22s. after Alan's death. Were these paid by Skene or by Onele? and by what man?

Another point to note and illustrate is, that the contract between the Bishop and Alan is witnessed, *inter alios*, by "Colmero hostiario." Was this a Durward? or an usher? or an "ostiarius" (one of the minor orders)?

As to who the Skenes were, I venture to think they may have borne the surname of *Gilian*. Dr. Skene assumes, that in the entry in the Exchequer Rolls, 1358, this Giliane de Skene therein (and nowhere else) recorded was a son of Robert of 1317, and that Giliane was his Christian name. Against this I urge.—1. if G. is a Christian name, it is certainly parallel to *Kilian*, an Irish saint; now, this name in the office books, &c. is always declined, Kilianus, i, o, etc.; as Alanus, *supra*; and Aidanus, Brendanus, Colmanus, &c., &c. Therefore we should expect in this entry "Giliano," "Giliani." Instead, we have "Giliane" twice. 2. Gilian is not a Scots Christian name. 3. It never reappears in the Skene family. 4. It is exactly parallel to several Scots names of families, such as Gildea, Gilchrist, Gilmorey, Gilfillan, &c. 5. These names never appear as Christian names. 6. "Servant of John," does not suggest a descent from the John de Skene who bore the head of St. John on his seal (*de quo mox*), but rather the contrary. We should expect the *older* Skenes to have borne the Gaelic name, not v.v.; the name expressing consecration of the *family* to Ian.

I submit that "Giliane de Skene" may be parallel to "Fraser de Corntoun"; that, the clerk not knowing the Christian name, he inserted a nearly disused surname for greater specification. *Contra*: he seems to have had before him "literam ipsius Giliane": is there

<sup>1</sup> But, before we leave Coul, it may not be otiose to note that in that completed and forthcoming philology mentioned above, the prime form of *sgian* is *igdivat*; of skene, *iktveil*, or the like. Now, Coul also would read *iktovel*; exactly the same as Skene, with this very remarkable difference (1) that Coul preserves the *l*, not yet corrupted into *n*, as in Skene; (2) that it preserves the digamma, F, V, U, which in Skene is latent in the long *e*; as in Greek we find long *e* and *u* often interchanged. The inference would be that Coul is an earlier, older settlement than Skene; this agrees, (but perhaps without any significance) with the facts that (1) Coul seems to have been an old *home* of the Durwards; (2) Skene and its owners seem to have been, in some way not clearly visible, their subordinates. Onele, also a Durward place, is another exact equivalent of both Coul and Skene: *omdevel* = *iktovel* = *iktveil*. This last form is older than the Gaelic *tuil*, *Tiel*, = flood, river. V. *supra*.

precedent of the period for such a case. In any case, nothing shows that this is the *baron* of Skene. He may have been vicar, like (*ex hyp.*) Patrick; or any

Dr. Skene neglects to note and theory arising out of the following "Sir H. Maine, in illustration of the arduousness of the family bond, points out position sometimes laid down—the family and place have the same name and place which has given the name to the land is true of feudalised, but not of unfeudalised countries."

Now, Scotland was feudalised, certainly we first see Skenes emerging from the night of time; but assuredly it was when they may quite conceivably be thought to live of the fruitful soil of Aberdeenshire, Skene, therefore, may have been so a sept or family name, and not the first) from either the burgh or the waste.

I think there is a shred of evidence of this. In the first extant charter found "Roberto Skene," not "de Skeno" "Johan de Skene, Patrick de Skene

<sup>1</sup> In France it is very common, at least in this century, the present *Procureur Général* is one Quésnay property called Beaurepaire, and now signs "Beaurepaire," like de Balzac's "C. de Bonfonds."

<sup>2</sup> On this theory, too, the Forsterian philology of the numerous forces of the formula to which it all longs is "king, priest, magistrate, god." (In the Bible, God Almighty—is also used for magistrates.) I deduce that (1) the first *raison d'être* of a king is over the drawing of water: to keep order amidst the hustled each other, and broke "the king's peace" the centre and crown of the city; (2) the fusion of priestly functions in antiquity is well known; (3) came to mean "god," as we ourselves constantly say "lord" in that sense. In this view, the original Skenes was a primitive head-man or magistrate, *in whose office was hereditary*, as the O'Hagans were hereditary, as the O'Neills. This name—"the sker" has been given, as Sir H. Maine shows, to his lands after, when Christianity and lapse of time had obliterated, his descendants were forgotten, almost, as name, and were considered generally, though not having only the name of the lands they held. Innes, "Surnames," p. 35, note. "The name of their name from their office. Keraldus was Judex (translated *Dempster*) first of Angus, the first of the Kings of Scotland; and a long line of Justices of the lands, called from their ancestor Keraldston (1) in virtue of that office, the duties of which they performed in Parliament." I have adverted above to the idea of Coul and Onele. In this sense of law compare the Irish prince Fin Mac Coul. He doubtless = prince; and it is the same word which in another Gaelic region, is the name of a burgh, ju. Skene is a man, and Skene is also a burgh. In the name of Cowan is identical with Skene; probably so is C. for priest, and other synonyms. May not the (D) office of Justiciar point to this as the case of Onele, and Skene; and may not the brilliant *chien chasse de race* which so very many Skenes command, both as officers and magistrates, their origin for themselves, and a common origin with them. It is also possible that, as I claimed above Skeith with Axeinos, Euxeinos, so it may be with word for a *stranger, host, friend*, in Greek (skeinos, skenos) in Sanskrit *javana*. (It does not mean Latin or German.)



years before; *i.e.* Skene appears here, in the mind of the learned clerk who drew and extended the charter, as a surname, parallel to (not to go beyond the charter itself, the best and most cogent evidence) "Douglas, Fraser, Barclay," not to "de Lawider." It is chosen by him as being most correctly and legally written as a surname, and not as a territorial name: quite contrary to later usage, where we have, even in Scots, "I, Alexander of Skene," "Jamys of Skene," like "Janet of Keith," "Alexander of Douglas." Of the above names, Douglas possibly, Barclay certainly, are really territorial, but Fraser is not. I conclude that Dr. Skene is, at all events, rash in writing (p. 9) "The name of Skene is thus *plainly* territorial." What seems to be clear is that the occurrence of "Skene" as a name without "de" shows that the ancestors of the man so designated were no newcomers, but had been very long connected with the place.

I do not, however, propound this theory as the most probable.

I conclude, then, from the facts thus far cited, that (1) the Skenes held Skene like any common farm, partly for their own profit and partly for the landlord's—theirs being the king;

(2) They may have been of the Durward family;

(3) They may have married into it;

(4) They may have been a Celtic family called Gilian;

(5) Their heir, Robert, was, for services rendered, or for favour with the King, released from his rent, so as to have the lands thereafter entirely for his and his descendants' profit.<sup>3</sup>

The erection of lands into a barony was, I suppose, equivalent to calling a man to the House of Peers by writ in modern times. The value set on the rank of "free baron" (*frei herr*) may be well inferred from the act of Robert Reoch, Chief of Clan Donnochie, who claimed only that as reward for arresting the murderers of King James I., and rode miles when mortally wounded to get it done. Indeed, the distinction made later between lords and lairds was founded only on difference of fortune.<sup>1</sup>

All documents bearing on the point under review being now rehearsed, and what seem to

<sup>1</sup> An exact parallel is to be found in the history of one of his descendants. In 1759 Major Philip Skene received from the Crown, by Mr. Pitt's advice, a grant of 25,000 acres in America, afterwards a second grant of 9000; and he purchased other lots, making a gross total of 36,000 acres. But for each acre he had to pay a quit-rent to the Crown, making a not inconsiderable item of revenue. In 1774, having done further service by establishing a frontier post on the side of the newly conquered province of Canada, he had interest enough to obtain a remission of all the quit-rents, which rendered his lands, of course, much more valuable than others which were still subject to this burden.

me the due deductions having been made therefrom, the turn of Tradition comes. In the *Glenberrie Draught*, Mr. Alexander Skene writes, 1678:—"Ane old tradition y<sup>e</sup> is that the tribe and family of Skein had their origin from Struan Robertson of Athole, and they from M'Donald, and y<sup>t</sup> our first author was a son of the Laird of Struan, and had his first donation immediately from the King, for killing ane devouring wolfe in the forest, near the Friddom Land of Aberdeen, for which he got y<sup>e</sup> confirmation of East and Wester Skein, to the freedom of Aberdeen."

Another account says:—"King Malcolm Kenmore, having defeat the Danes at Mortlich, which was then the Bishop's see, and killed the King of Denmark there, on his road south from the Buttoch of Mortlich, being fiercely pursued by a devouring woulfe in the wood of Culblain, which then stretched itself from Breymer to the forest of the Stocket of Aberdeen, miles above that town, a second son of Donald of the Isles, perceiving the fierceness of the woulfe with his open mouth coming upon the King, wrapt his plaid about his left arme, and thrust in his mouth and interposed himselfe to the furie of the wyld beast rather than have his prince in hazard, and then, with his right hand, drew his Skene, and under his arme that was in the mouthe of the wolfe, struck in his Skein at his head, and cut off his head and delivered to King Malcombe, for the quhilk Malcome gave him the lands of Skene," &c., &c.

Sir Robert Douglas, in his "*Baronage*," abridges the above account, retaining Mortlach, and the death of the Danish *general*, and Culblain, but giving the King as Malcolm II., in 1014.

Sir George Mackenzie also speaks of a second son of Struan Robertson as the doer of this prowess.

Nisbet, in his "*Heraldry*," says he was "of y<sup>e</sup> family of M'Donald.

In "*Donald Bain*," an epic poem in three cantos, by George Skene, 1796, which sings of this legendary origin, the beast is said to have been a *boar*—a strange error. A. P. S.

(To be continued.)

THE ALPHABET.—The following short sentence of eight words contains all the twenty-six letters of the alphabet:—

"Pack my box with five dozen liquor jugs."

It will be seen that the whole sentence contains thirty-two letters, the letter *i* and *o* being each repeated three times, and the letters *e* and *a* twice. Could any of your correspondents construct a sentence in which fewer of the letters would be repeated, or, better still, none of them at all?

Carnoustie.

JOHN CARRIE.

THE DUKE OF CLARENCE AND  
AVONDALE.

"THERE is one thing unique in the peerage of Prince Edward. He is the only son of a Prince of Wales who has been elevated to the House of Lords—if that is the term for a princely creation—before his father's accession to the throne. The reason, no doubt, is that never before has any son of a Prince of Wales attained his majority while his father was still only heir-apparent."—*Saturday Review*, May 31st, 1890.

1. For "Edward" read "Albert Victor."

2. George III. was created Duke of Edinburgh by his grandfather, George II.

3. He was of tender years at that time. The question of majority is evidently *nihil ad rem*, because Prince A.V. is now 26.

4. "Elevated" is certainly *not* the term, but "called": a born Prince cannot be elevated to a peerage; and remark (a) a Royal Duke is never addressed "my Lord Duke," but "Sir," simply; (b) he never signs by his peerage-title, but by his Christian name, as before. But a peerage being a substantial thing, out of respect for Parliament generally, and peerage in particular, the Royal Princes are commonly styled by their created, not their native rank. Quite wrong, therefore, is the fashion of speaking of the "Marchioness of Lorne." Lord Lorne is not a peer; therefore it is as wrong to call the Princess so as to style her "Mrs. John Campbell." If they both survive the Duke of Argyle, she would then be, according to rule, "H.R.H. the Duchess of Argyle," though still signing "Louise" only. This usage, however, is not so maritime a solecism as the calling the Empress Victoria of Germany "Empress Frederick." Who would not roar at "Queen George" or "Queen William?" By-and-by, perhaps, however silly, custom will have grown so strong that our present gracious Sovereign Lady will be known as "Queen Albert."

5. "While his father was still only heir-apparent." A pretty bull! If his father was *not* heir-apparent, he would himself be Prince of Wales, of course.

Altogether the excellent *Saturday* has here provided a mare's nest containing five as fine little colts as could be seen.

Can any one say why "H.R.H. the King of the Belgians," (so a London daily lately described him—one of the *dî minores*!) attends the House of Lords as a *stranger*, instead of taking his seat as a peer? His father, when married to Princess Charlotte, was created Duke of Kendal, though like Prince George of Denmark, who was also a peer, he was always called Prince Leopold. This peerage, of course, was no more merged in the crown of Belgium than Cumber-

land is that of Hanover; yet, strange Burke, &c., make no mention of Kendal the other Royal peerages. This should be looked to.

I have often wondered that the late Consort (who, it appears by his recently-published work, wished to be King with priority over his son) was not crowned as peer by the title of "King of Man." It was bought by King George III. from the Athole for £80,000, and is therefore in the Crown. It would have given precedence abroad.

A. P. S.

"THE BUCKSTANE" (iv. 14).—The barony of Penicuik situated about ten miles south of Edinburgh belonged from an early period to that derived its name from the lands.

Penycook was one of four persons appointed by King Alexander the Second to ascertain the extent of the pasturage of Lethanhop, county of Peebles. [*Regist. de Neubottle* David de Penicoke is one of the witnesses in a charter (undated, but probably of the 13th century) granted by William de Lysuris Gouerton, to Stephen de Maleuill, clerk of the former's Temple-lands in Gouerton. [*Id.* Margaret, widow of Nigel de Penikok, swore an oath of allegiance to King Edward the First in 1296, and had her lands restored to her.

*Scotia* i. 26.] The barons of Penicuik have been royal foresters or huntsmen, as bore arms on their seal *three hunting horns stringed*. I doubt much if the crest of the Clerks—a demi-huntsman blowing a horn—was ever used by the Penicuiks of that ilk. *Tenure* is not always given alike. In the existing charter of the lands, that of James the Fourth, of date 10th January 1507-1508 follows:—"Reddendo tres flatus in coram super comunem moram de Edinburg forestam de Drumselch nuncupat ad veniens regis capitalem super dict. moram." An "Clame" submitted to the jury that served Penicuik of that ilk heir to his father in April, 1559, the tenure is "Payand zeirlis thre blastis in ane blawing horne vpon comoun more of Edinburg sumtymes forest of Drumselch at o' Souerane lordis ladeis cheif hunting vpon ye said more, of blanscheferme gif It be askit allaner the precept of sasine, however, following service, granted by Francis and Mary, are substituted for the *three* of the above. Six is also the number in a charter of James the Sixth in 1577, but charters of the same number granted in 1591 and 1593 revert to the *three* blasts. The Penicuiks of that ilk were to part with their lands about the begin-

the 17th century, their place being taken, first by Sir John Preston, president of the court of Session, and subsequently by the successful merchant, John Clerk, whose descendant is the present Sir George Douglas Clerk. The de Clerks of Bruce's time are unknown to me, and the Rattrays I may be allowed to mention, do not have the motto "Free for a blast." If one particular family, the Clerk-Rattrays of Craighall use that motto, it is because they are really Clerks, a cadet of Clerk of Penicuik having married the heiress of Rattray of Craighall.

MAG.

OLD SAYINGS, MAXIMS, AND LOCAL PROVERBS (III., 124).—The origin, name, and place of the local proverb, "That's Haulkerton's cow," as given in T. W.'s list is narrated in Fraser's *History of Laurencekirk*, p. 177, and runs as follows:—"An anecdote is recorded of him [Alexander Cowie, factor on the estate of Haulkerton, Kincardineshire] which may refer to the time of the Lord Haulkerton, who was somewhat peculiar in his ways. His lordship's cattle were frequent trespassers on the farm of Mains, and the noble lord was not a ready reckoner for the damage which they caused. A little ingenuity was required to convict him of his liability. On one occasion Mr. Cowie reported that an ox of his had been trespassing on the grounds of the Castle, and had killed a cow belonging to his lordship. 'Well, Alexander, you must pay for the cow.' 'But,' retorted the factor, 'it was your lordship's ox that killed my cow.' Tradition does not add how his lordship received the amended information, but 'just like Haulkerton's cow' was long a proverb in the district, applied to anything the opposite of what it was described to be."

LITTLEFIRLOT.

AN OLD BALL ACCOUNT.—Bill at the New Inn, Aberdeen, for Col. Gordon's ball, 5th Sept., 1766. The dancing took place in the Hall of Marischal College:

The Hon. Col. Gordon of Fyvie. To John McGie.	
To lights, coffee, tea, shortbread and cards,.....	£8 10
Three dozen of best old Claret, at 36s.,.....	5 8
Three dozen of Red Port Wine, at 24s.,.....	3 12
7½ dozen of Porter at 4s.,.....	1 10
The Musicians, £2 2s.; Drink to do., 6s.,...	2 8
5 dozen of white wine in Negus,.....	9 0
Porters for carrying the tables and seats to the Colledge Hall,.....	0 10
<hr/>	
Returned,	£30 18
17 bottles Claret, £2 11s.;	
9 bottles port, 18s.,.....	£3 9s.
5 bottles white wine, 10s.; 9 bottles porter, 3s.,.....	0 13
	4 2
	£26 16
	C.

## Queries.

438. DATE WANTED. Can any of your readers inform me what day of the month the last Sunday of November, 1687 was? C. R. F.

439. ANGUS FAMILY. Will some of your correspondents kindly favour me by saying where information may be found regarding this sept, the origin of the name, and the locality where chiefly found? Are the English and Scottish families of common origin? Edinburgh. W. S. A.

440. MSS. RELATING TO SCOTTISH UNIVERSITIES.—In Bower's 'History of the University of Edinburgh,' vol. i. pp. 242-6, are given outlines of the courses of study at the colleges of St. Andrews and Aberdeen in 1648. These form part of the minutes of a commission which met at Edinburgh in 1647-8 to consult for the benefit of all the Scottish universities. Where are these minutes now? They are not in the General Register House, Edinburgh, or in the University Library there, or in the Advocates' Library there; but they were known to Prof. Dalzel (Dalzel's 'Hist. of the Univ. of Edinb.,' vol. ii. p. 153, footnote; cf. p. 144, footnote), and were seen by Prof. Cosmo Innes in 1854 ('Fasti Aberdonenses,' pref., pp. liii-iv., where part of the minutes relating to Edinburgh is quoted, not given by Bower.) On July 6, 1716, a Royal Commission was appointed to visit the colleges of Aberdeen (signature in Public Record Office, "Home Office Scotch Warrants," 1711-16, p. 354). On December 21, 1716, the Earl of Rothes, chairman, transmits to Lord Townsend a copy of the Commission's Report (P. R. Office, 'Scotch State Papers, Domestic,' vol. xii. p. 257), stating that the original has been sent to the Duke of Roxburgh "to be laid before his majesty." On March 11, 1716/7, a second commission was issued to the same individuals ("H. O. Scotch Warrants," 1716-20, p. 17). I have been unable to trace the second report. On the margin of the copy of the first report are frequent references, by page, to "Record of Proceedings of the Commission," "Deposition of Witnesses," "Report of Committee on King's College," "Report of Committee on Marischal College." These, also, I have been unable to trace. They are not in the archives of the University of Aberdeen, or in the Register House, Advocates' Library, or University Library, Edinburgh, or among the "Scotch State Papers, Domestic," at the Public Record Office, or the "Treasury Board Papers" there. But they were known to Prof. Thomas Gordon, of King's College, Aberdeen, who towards the close of last century made collections for the history of his college, in which the "Record of Proceedings" and the Depositions of Witnesses" are referred to by page. I shall be grateful for any suggestion as to the possible whereabouts of the papers of these commissions of 1647-8 and 1716-7. P. J. ANDERSON.

441. FALCONER OF PHESDO.—Who were the wives of (1) Sir John Falconer of Phesdo, and (2) of his son, Sir James Falconer (Lord Phesdo)? H. W. L.

442. ROW.—Whom did John Row, Principal of King's College, marry? and who were his immediate descendants? H. W. L.

**423. SIR R. MURRAY, P.R.S., FIRST PRESIDENT OF THE ROYAL SOCIETY.**—Can any of your readers say to which Scottish family this distinguished Scottish statesman and savant belonged? He is generally spoken of as Sir Robert Murray of Craigie, and is said to have been the son of Sir Robert of Craigie, by a daughter of George Halkett of Pitfirrane. Is the Craigie here spoken of a Fifeshire estate, and was Sir Robert Murray a native of that county. He was educated at St. Andrews, which seems to point that way.

W. B. R. W.

**424. WM. HAMILTON OF BANGOUR.**—I find it alleged in some biographies of the Poet that William Hamilton of Bangour was the son of an Ayrshire laird. Is that the case? And, if so, what was the estate and where situated?

Dollar.

W. B. R. W.

### Answers.

**393. ORIGIN OF THE PENNY POST IN EDINBURGH (III., 141).**—Peter Williamson, the originator of the Penny Postal System in Edinburgh, will himself best answer this query. On the cover of his *Directory* for 1775-6 he states that he "did not long continue without many rivals," and that "the multiplicity of penny post offices which were constantly starting up distracted public attention." "Peter Williamson thinks it a duty he owes himself, to inform the public that all the offices belonging to him are mentioned in the last page of the *Directory*, and that every letter delivered by any of his men is stamped with the words penny post paid, or penny post not paid. If any letter should be offered by the penny post without such stamp they are entreated not to pay for it, as such a practice might encourage the men to circumvent their master, who is obliged to pay them their wages weekly, whether the office yields himself so much or not, which, he is sorry to say, is some weeks the case. By perseverance, however, he still hopes to succeed. He begs leave to assure the public of the safety and expedition of letters or parcels intrusted to his care; or to any of the offices he has appointed in different parts of the town for the convenience of the public; as, if properly directed, they cannot fail of being speedily delivered." Williamson further says:—"N.B. The Public may depend that Letters, &c., will be regularly sent by the Penny Post to Leith or any place within an English Mile of the Cross of Edinburgh, every hour thro' the day, a number of hands being kept for that purpose; and the different offices for taking in Williamson's Penny Post Letters are all inserted in the *Directory*." When the Penny Post was assumed by Government he received a pension, which he enjoyed till his death, but I have not been able to ascertain the amount. It is narrated that Williamson was very polite. When a letter was taken to his house to be delivered by his penny post runners he always made a most obsequious bow, adding, "many thanks to you, sir." In looking over some Post Office matters recently, the following attracted my attention, and may be of interest to your readers:—

**1635.**

The Post between London and Edinburgh was of course conducted on horseback. It usually went twice a week, sometimes only once. Three years after, when the troubles had begun, the communication had become insecure. A person in England then wrote to his friend in Scotland:—"I hear the posts are waylaid and all letters taken from them and brought to Secretary Cooke, therefore will I not, nor do you send by that way hereafter."—*Oliver & Boyd's Almanac* for 1839, page 92.

The b month wii. important the Aberde which hav consequenc ations fr quarters. London n in Aberde earlier. A ing about reaching I next morni put on. train will l the Flyin: which lea at 10 o'clo in London allowing le papers to l London th night mail to the far r be accele Newspaper

It would be of interest if any of your c acquainted with Post Office statistics, v with the Post Office fifty years ago being the Jubilee year of the Penny Po

WILLIAM

7 Madeira Place, Leith.

**424. 73RD PERTHSHIRE REGIMENT** history of this regiment will be found *Highlanders and Highland Regiments* Vol. II., p. 187 to 204. A full account brought down to a more recent date separately as one of the volumes of the *Historical Records of the British Army* Authority; which can be obtained by bookseller.

Tertowie.

**433. THE NEWTON STONE.**—Inte the inscriptions on this stone have been Mill; Davis; Padre\*\* ; Wright; Simo Carr; Mr. F. Skene; Brash; Ellison; Southesk; and others. The renderings and opposite as they are numerous. I to the following, viz. :—*Proceedings of Quarries Scotland*, vol. v. pp. 224 and p. 11; vol. x. p. 134; vol. xiv. p. 2 pp. 21 and 191; vol. xx. p. 30. Also *of Scotland*, by Colonel Forbes Lesl 383; and *Ancient Pillar Stones of Scotland* Moore.

Tertowie.

**433.** "G. C. B., wishes a rendering tion on this stone. Unfortunately he c with a rendering from almost any l: Latin to Carthaginian. This stone is proach to the antiquarianism of Aberde is wanted is a more careful drawing of

than any that have yet appeared, and that this drawing, when completed, be circulated among those whose opinion it is desirable to ascertain; such, however, being by no means those commonly called "learned" men, and that then the answers be digested. The expenditure of a few pounds seems to be all that is necessary to wipe out the reproach. "G. B. C. will probably come to learn that the inscription was probably the work of an idle moment by some one possessed of at least as much knowledge of Greek as to be acquainted with the alphabet; that it is probably not a century old; and that the so-called Runic inscription along the edge of the stone is as Runic as the mysterious chalk markings on a coal cart loading at Aberdeen harbour. C.

437. ST. COLUMBA'S BIRTHPLACE (IV., 18).—St. Columba was born at Gartan, a wild district in the County of Donegal, Ireland. Full particulars of him will be found upon a reference to "Adamnan's Life of St. Columba, Founder of Hy (vulgarly called the Island of Iona), Edited by Dr. William Reeves," 4to, 1857. Adamnan's Memoir is to be prized as an inestimable literary relic of the Irish Church: perhaps the most valuable monument of that Institution which has escaped the ravages of time. The Illustrative Notes and Dissertations by Dr. William Reeves are truly highly valuable and instructive.

Edinburgh.

T. G. S.

### Literature.

*Inventories of Records illustrating the history of the Burgh of Aberdeen.* By Mr. P. J. ANDERSON. Aberdeen University Press. 1890. [Pp. 60, 4to.]

It is generally known that Aberdeen is rich in voluminous records extending from the 14th century "to date," but how rich one could scarcely imagine without the aid of this print. The all but complete series of the Town Council Registers are the envy of more important burghs. And although that is a very important section of the archives there are a great many others little behind. A great service is performed in the present print, a service to the antiquary and genealogist, and to the officials who have to consult from time to time the books and documents now catalogued with such evident care, and edited in such an interesting way. Some of the principal Inventories are those of Charters, County and Burgh Sasines, Mortifications, Accounts, Propinquity Books, Guildry Books, &c. Ed.

*A Concise History of the Ancient and Illustrious House of Gordon.* By C. A. GORDON. Aberdeen: D. Wyllie & Son, 1890. [7½ × 5 in., 155 pp.]

THIS is a useful reprint of a work originally published in 1754, which in its turn was drawn mainly from the more voluminous History of the Gordons, by William Gordon, published in

1726. The author's desire was to abridge the family genealogy by confining it to the main stem, and also to disengage the family history from the general history of the nation. In this latter aim he has naturally been only partially successful, for the task would just be as difficult to write a general history of the nation without frequent allusion to the Gordons, who for centuries were in Scotland a governing family of the first rank. Indeed, the author's failure in his design is very much the measure of his success. The volume will prove attractive as a succinct resumé of an important family line, and of the principal points of contact between it and concurrent historical events. It should be welcomed for its own sake, and as the possible appetizer for a comprehensive and exhaustive family history of this all but regal clan, root and branch. The present volume is got up with much taste. Ed.

16th Year of Publication.

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# SCOTTISH NOTES AND QUERIES

VOL. IV.] No. 3.

AUGUST, 1890.

REGISTERED. { PR:  
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ABERDEEN, AUGUST, 1890.

## THE ILLUSTRATION.

THIS month's illustration is that of a handsome parcel-gilt Communion Cup or Wine Goblet, part of the silver plate belonging to Aberdeen University. The loose lid and sides are beautifully chased, and an inscription bears out that the article was presented to King's College by "*Jacobus Fraser*." According to the College Fasti a *Jacobus Fraser, Moraviensis*, graduated in 1664; and in 1730, presumably the same person, designed LL.D., and Secretary of the Royal Hospital, Chelsea, made in his will several bequests to the College, such as a Walnut Tree Escritoire, a Chest of Drawers, a Looking Glass, and books and MSS., besides a good deal of money for bursaries and other purposes. In this document there is no mention of the subject of our illustration, but its age leaves little doubt that it is the same as the donor, whose design was evidently to make his Alma Mater a sort

of residuary legatee. It is stamped maker's initials T A, and an old Eng E. In the absence of regular hall n article is assumed to be of Scotch man

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

### CHURCHYARD—SECTION D.

On a large ground stone there is cut :—  
Here lyes Alexander Lumsden burger | ster in this brough who de | parted this life | March 1714 | of age 77. Also Isobel Gall | who departed this life the 16 of | May 17 | age 70 years | with 5 of their children. | son Iohn Lumsden shipmaster | & mercha | died y<sup>e</sup> 8<sup>th</sup> Nov. 1754 | aged 87. | With 1 | children | And Capt<sup>n</sup> John Lumsden the | son who died the 2<sup>d</sup> of Feb<sup>r</sup>y 1774 aged | their grandson Alex. the son of | Will<sup>m</sup> Lumsden aged 11.

Captain John Lumsden, at his death was the oldest shipmaster belonging to and was survived by his wife, to whom been married for nearly sixty years.

On a marble tablet inserted in the wall Here are Interred the Remains of John N Merchant in Aberdeen, who died in Marc And of Helen Wilson his Spouse, who die cem<sup>r</sup> 1792. | Both in an Advanced Age. | I their Settlement of the 26<sup>th</sup> May 1790 | left dred and Thirty Pounds of their Property | Charities in this City | their Executors c<sup>s</sup> Monument to be erected | as a Tribute dt Memory.

By the settlement above referred to, of £100 was left "for the relief and a of the Families of two decayed Merch gesses of Aberdeen," while sums of £ amount were bequeathed to the Trades l the Poor's House and the Kirk Sess connection with the donation to the latt certain proceedings took place at a me the Kirk Session on 12th January, 175 which it appears that Nicol had marrie second wife, Jean Crawford, who had domestic servant. Nicol had died, l without making any provision for her e



annuity of £3, which she received under the settlement of 1790, but by an agreement of the Trustees this annuity was ultimately increased to £17.

Another marble tablet, close beside the last, records that

Helen Duff, | Relict of William Duff of Braco, |  
Died 20 of November, | 1780.

This lady, on the 30th January, 1734, or forty-six years previous to her death, intimated her desire that at her decease the Town Council would accept the sum of two thousand merks (£111 2s. 2d.) as a mortification for the purpose that the annual rent or interest might be paid to a young woman. The qualifications of the damsel were that she should be sober, virtuous, and poor, the daughter of a Burgess of Guild, a Protestant, and under the age of thirteen years. The rent of the mortification was to be applied for the benefit of the young lady, "for her education and maintainance in Learning, Sueing, and all Millinaris work, Pastrie, and other such useful Education, fit for a Gentlewoman, within the town of Aberdeen, that may enable her to gain her bread honestly, and in a lawful way." Power was likewise given to the patron for the time to deprive any person from the benefits of the mortification "who shall behave herself lightly, or undecently, or give scandal or offence by her indiscretion or misbehaviour." It was likewise provided that the Town Council were to become patrons of the mortification after the decease of Patrick Duff of Premnay, and Margaret Duff his spouse, who were to exercise that privilege in the first place.

The next monument is built into the wall, and was erected to Mr. Dick's memory by several members of his congregation—

In | Memory | of the | Rev. Alexander Dick, |  
Minister of the | Associate Congregation here ; | who,  
for 34 years, Preached the Gospel | with primitive  
simplicity, | to a People who honoured and loved  
him ; | whose acquisitions in Theological learning, |  
and diligence in the duties of his function, | showed  
that his labours were as delightful | to himself, as they  
were profitable to others ; | whose Religion was  
Strict, but not morose ; | warm, but not enthusiastical,  
and | regular, but not formal, and whose life | was a  
perpetual Commentary | on the Purity of his Doc-  
trine : | died 17th February, 1793. | Ætat 64.

Mr. Dick,<sup>1</sup> so far as can be gathered, was born in Kinross-shire or in Fifeshire, where it borders on the former county. His father and three elder brothers were farmers, but he was designed for the ministry, and for that purpose passed through the classes at St Andrews. It was while attending the Divinity classes at Edinburgh

that the turning point in his career took place, when, by conviction, he came out from the Establishment and joined the Secession, finishing his Divinity studies, in consequence, at Glasgow. The movement caused by the dissatisfaction with the government of the Church had been growing for some considerable time, but the first distinct breaking away took place from the Synods of Perth and Stirling in 1733, when the Rev. Mr. Erskine refused to submit himself to the rebuke and admonition of the General Assembly.

In Aberdeen the feeling against the Church as constituted by Law may be said to date from 1725, when the Town Council, as patrons, issued a direct presentation in favour of the Rev. James Chalmers of Dyke, which was disapproved of by the Synod. The Assembly, before whom the matter was brought, as in duty bound sustained the presentation, although expressing disapprobation of the manner in which it had been procured against the decided wishes of the majority. Schism was prevented at this time, however, chiefly by the fact the Rev. John Bisset of New Machar was appointed one of the city ministers in 1728, and his ministrations apparently proved acceptable to those who had called in question the action of the Council in 1725.

On the Rev. Mr. Bisset's death in 1756, the first Secession body was formed, chiefly from Mr. Bisset's congregation and from that of Greyfriars. For some time the new congregation met in a malt-barn in East North Street,<sup>1</sup> and latterly in a building in Weigh-house Square, which they fitted up specially for the purpose of a chapel.

The next step was to obtain a minister, and their choice fell on Mr. Dick, who at the same time had a call from a congregation in Bathgate, but preferring Aberdeen, he was ordained and admitted minister here on 7th December, 1758. In 1772 the congregation removed from their old meeting place to the building now called Melville Church, which had then been newly erected. He died, as already noted, on the 17th February, 1793, in the 64th year of his age, and his friends have given what is doubtless a fair enough estimate of his character in the inscription on his monument. Mr. Dick married Helen, a daughter of Peter Tolmie, Shipmaster in Aberdeen, by whom he had a family of nine children, the greater number of whom died in childhood. His eldest son was the late Dr. Dick of Glasgow.

A ground stone contains the following family record—

<sup>1</sup> *Sermons, or Notes of Sermons*, by the late Rev. Alexander Dick. 1852.

<sup>1</sup> The first Secession minister who preached in Aberdeen is said to have been the Rev. William McEwen of Dundee.

Here lyes under the hop of a blessed resurrection John Souper Merchant burges of Abd. who departed this lyfe 13 of March 1686 and of his age 59 And his spouse Margaret Clark who departed this lyfe 4<sup>th</sup> of October 1708 | and of her age the 74 year | As also William Souper Merchant in Aberdeen his son who departed this life | the 20<sup>th</sup> day of September 1724 | and of his age the 65<sup>th</sup> year | As also Jean Byers relict of the deceast William Souper Merchant | in Aberdeen who departed this life the 3 of Ianuary 1756 | aged 86 years | And here lies interred Patrick Souper | late Merchant in this City who died the 2<sup>nd</sup> of Nov<sup>r</sup> 1771 aged 62 years | Here lyes Isobel Souper daughter to | the above W<sup>m</sup> Souper who died the 9 of August 1781 aged 83 years | H. I. grandchild to Patrick Souper 1793 aged 18 years. | Also Jean Souper her mother | who died 4 April 1808 aged 74 years.

On another ground stone there is cut—

Here rests in the Lord Iohn Gormack M<sup>r</sup> of the English | Schooll of Abd. who departed | this life the 17 of Nov<sup>r</sup> 1672 | As also Methilda Wallace his | spous who departed this life | the 10 day of Iuly 1673. | Also Robert Davidson merchant | burges of Abd. who departed this | life the 19 Sept<sup>r</sup> 1699 and of | his age 40 years. | And Margrat Gormack his spouse | who died April 18 1752 aged 87 | and James Margrat Thomas and | Margrat Davidsons their children. | Here lyes Thomas Farquharson | merchant in Abd. who departed | this life March ye 16<sup>th</sup> 1746 aged 80 | Likways Isabella Farquharson his | daughter who died March ye 26<sup>th</sup> | 1753 aged 21. | Also Elizabeth Davidson his | spouse who departed this life | October ye 8<sup>th</sup> 1753 aged 61 | Also Margrat Farquharson | spouse to Peter Proitor who | died 5 Aug<sup>t</sup> 1764 aged 33 years | And Iohn Proitor their son | who died 25 November 1764 | aged 4 years. | Also the above Peter Proitor, died 11<sup>th</sup> December 1810 aged 84 years.

Gormack, who was latterly master of the English School, appears first as Reader in the Old Church, to which he was appointed in May, 1663, at a salary of 80 merks. This remuneration, however, was out of all proportion to the work to be performed, so at a Council meeting, three months after his appointment, he presented a petition, in which he narrates the duties which fell on him to perform. These duties consisted in reading portions of the Scriptures between sermons on Sunday, and also morning and evening during the week days, whereby, he declares, the work is such as "tyit him to constant and great attendance." The Council, in considering the matter, had before them the fact that the week-day services, which had only been lately resuscitated, were additional duties not included in his first appointment, and fixed the salary for the future at two hundred pounds Scots. This sum they allocated on different funds, part of it falling to be paid by Thomas Davidson, Master of the Music School, out of the fees collected for baptisms, &c.<sup>1</sup>

The record on the tombstone is interesting from a genealogical point of view, seeing it rises down the connection to Gormack's great-grandson, John Proitor, who died in

On a ground stone near the wall there is:

Here lie the Remains of | Charles Jameson | who died 13<sup>th</sup> of September 1791 | Aged 85 y And who possessing Genius improved by Learn And Knowledge of the world, | was ambitious to maintain the character of | An Honest Man noblest work of God.

In the notice<sup>1</sup> of Mr. Jameson's death he is described as having been formerly of St. Geo. Hanover Square, London.

At the junction where the old west wall meets the new extension towards Union St and where formerly the enclosing wall turned right angles eastward, to form the south boundary wall of the old churchyard, there is built a stone, the inscription on which has been entirely obliterated.

On one of the harder stones of the wall, by the freestone tablet which had contained inscription, there is cut the initials L. and the date, 1647, and this is sufficient to identify the stone as that referred to by Kenn and Logan.<sup>2</sup> The latter was able to see the stone in its original site on the south wall, and it was in a much better state of preservation than now, and the inscription as given by is as follows:—

Hic | jacet vir | probus . . . rdus | Leslie Me  
tor | Aberdonensis qui obi | it . . . die Augusti 1

[Here lies an honourable man, Leonard Leslie Merchant in Aberdeen, who died . . . day of August 1647.]

It will be remembered by those acquainted with the history of the burgh, that it was during this period that Aberdeen was visited by the heaviest of the many heavy visitations of plague. Some two years previous the disease had been in the burgh, but by careful measures it had been got under, and the casual although great, were nothing as compared to what took place in 1647. The first reference to this outbreak occurs under date April, when, at a head meeting of the citizens held within the "lauch counsell-hous," it was explained that the Magistrates had received intelligence that the pestilence had appeared in Bervie, and it was resolved to keep a strict watch at the Bridge of Dee, the Blackhouse, Crabstane, and other places, so as not to admit any, townsmen nor strangers, unless it could be proved to certify that they did not come from a suspected place. A fortnight later a second meeting was convened, when it appears that

<sup>1</sup> *Aberdeen Journal*.

<sup>2</sup> MS. Advocates' Library.

members of a family, living at Pitmuxton, had died from the disease, which had been brought to the place by a woman who had but lately come from Brechin, and, what was still worse, one of the children who had died had been attending the English school within the burgh.

The result of this meeting was that the most stringent measures were adopted to prevent the spread of the disease, both by watching the various ports and by reforming the sanitary condition of the town. Some of these measures strike us as very curious. For example, all idle and stranger beggars are to be forthwith expelled, all dogs and cats to be killed within forty-eight hours, and poison laid for the destruction of mice and "rattons," while no hawker of clothes, old or new, to be allowed to exercise his calling in the meantime.

Notwithstanding all the precautions taken, the plague spread within the town to an alarming extent, so much so that the meetings of Council had to be discontinued for months, and when they did meet for urgent business, it was at Womanhill and Gilcomston, places at the time outside the limits of the burgh proper. The election of the Town Council at Michaelmas, 1647, took place at the Womanhill, and is, I believe, the only recorded instance where a municipal election took place outwith the burgh limits. The disease increasing in virulence, it was deemed prudent to take all infected persons out of the town, and they were accordingly accommodated in huts in the Links and Woolmanhill, where strong military guards prevented any intercourse taking place with those inside the burgh. The victims who died were buried at the various places where huts had been erected, and it was only quite recently that, in making a sewer through the Links, the graves of many of those who had died in the plague of 1647 were discovered.

The total number of persons who are supposed to have died of the disease in this the greatest and last visitation of the plague, is estimated at 1600, and when we remember that in 1647 the population of the burgh was in all probability under 8000, this means that twenty per cent., or one-fifth of the citizens, died from this terrible disease.

ALEX. M. MUNRO.

(To be continued.)

## BITS ABOUT EDINBURGH.

### II. IN COLINTON CHURCHYARD.

THE present Church of Colinton was originally built in 1773 to supply the place of another which had become ruinous, but it has undergone various repairs since. In 1817 the walls were

raised four feet and a new roof added, while eighteen years later the seat accommodation was extended. There have accordingly been many alterations. The tomb of Agnes Heriot, to which admission was obtained from the inside of the church, was in 1835 made to open from the outside; and the old iron coffin, which at present lies along the main walk, was removed from the grave of Marion Cleghorn or Ronaldson, who had died in 1825.

This huge iron case requires several men to move it, and is a relic of resurrectionist times. It was made to be placed over the coffin after burial, and accordingly it has no bottom. At the repairing of the church in 1835 it was removed, although it is said that the will of the deceased directed that it should never be disturbed. No doubt the passing away of the special circumstances which necessitated such protection accounts for the desecration.

Inside the church is the tombstone of Agnes

**HEIR · LYSIS ANE  
HONORABIL · VO  
MAN · A · HIRIOT  
SPOVS TO · I · FOVLIS  
OF COLLING TOWN  
VAS · QV HA · DIED  
8 · AVGVST · 1593<sup>00</sup>**

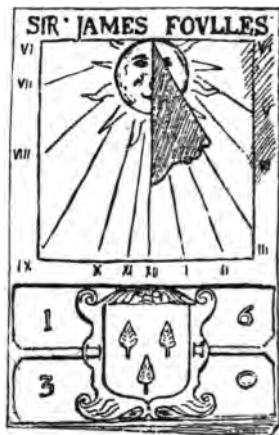
Heriot, who is usually designated the "heir of Lumphoy," and whom we have failed to identify further. There is a local tradition that she was the daughter of George Heriot, the famous goldsmith to James VI. Through some temporary embarrassments of the owner the lands of Lumphoy had passed into the hands of Heriot, who bestowed them upon his daughter. To support this story, there is said to be an underground passage between Lennox Tower (variously called Lumphoy), in the parish of Currie, and the mansion of the Foulises at Colinton, over two miles distant. A piper once tried to explore it, and was heard playing till he came below Currie Bridge, when the sounds ceased, nor has he been recovered since<sup>1</sup>

There can hardly be any truth in this alleged connection between Agnes Heriot and George Heriot. The latter was born in 1563, and, as

<sup>1</sup> There seem to have been various pipers who have acted in this way and fared similarly. The Hill of Orlig, near Thurso, has the same legend.

the stone shows, Agnes died in 1593. This would make both father and daughter abnormally young at the period of their marriages. What may be termed the official record of Heriot's life<sup>1</sup> makes no mention of any child of Heriot who would correspond to this Agnes. In fact he was not married till January 14, 1586, to, as the marriage contract states, "Christiane Marioribanks, docter lauchfull of umquhill Symone Marioribanks merchand burgess" of Edinburgh.

Whoever Agnes Heriot was, she married James Foulis, whose grandfather had acquired, by purchase, the lands of Colinton in 1519.<sup>2</sup> The family is said to be of Norman extraction, and their arms bear three bay leaves (*feuilles*) as may be seen in the annexed figure. James Foulis was succeeded by a son of the same



name, who stood high in the favour of James VI., and by whom he was created a knight. He married the daughter of Sir John Lauder of Hatton, by whom he had his heir, Alexander. Alexander was created a baronet of Nova Scotia in 1634 by Charles I.

From the appearance of the dial, which is built into the wall of the church, it would hardly seem to be so old as the date would indicate. The lines are fresh, and do not appear as if they had borne the brunt of two centuries and a half. The dimensions of Agnes Heriot's tombstone are 2 ft. 8 in. by 1 ft. 11 in.

J. CALDER ROSS.  
P. C. ROBERTSON.

<sup>1</sup> *History of George Heriot's Hospital*, by Fred. Bedford, LL.D.

<sup>2</sup> Thomas Murray, LL.D., in his *Biographical Annals of the Parish of Colinton* [Edinburgh 1863] shows that the title was not completed till 1531.

## AYRSHIRE AS A FACT SCOTTISH DEVELOPMI

(Concluded from p. 33, Vol. I)

PASSING from the sphere of public life to mercial, manufacturing, and agricultural may mention that my tables show that 3 most merchants and captains of industry our country are of Ayrshire birth, among names so respectable as that of David Deeer of the cotton manufacture in Scotland of whom Carlyle, writing of a Scottish lery, says that he would "take in, and portrait as that of a veritable historic ch as he defined it, "a Scotchman who liv mory of his countrymen, and who is y recognisable as a conspicuous worker, sp or sufferer in the past time of Scotland the names of men so prominently ident shipping trade of this country as the br and Allan, a pair of Ayrshire families who has done much to give Great Britain her eminence in the carrying trade of the w be tedious on this matter, I may just as shire has contributed her full quota to and mechanical and civil engineers who much to develop the resources and adva ization of our country. My tables conta of no fewer than fifteen such inventors, a to mention only a few of the better kno of William Murdock, to whom we owe of gas as an illuminating agent, as well provements on Watt's steam-engine; of nant, the founder of the great St. Rollox dusty; as well as of John Loudoun Mac method of road construction has not on ised the highway system of our country, a new word both to our own and to al pean languages.

As might have been expected, from as an agricultural county, Ayrshire has a few men who have done much to dev cultural resources of Scotland. Most heard the old rhyme which has come d most from pre-historic times, in which t the different districts of Ayrshire, in r different departments of agriculture in v them was pre-eminent, is succinctly app refer to the well-known quatrain—

" Carrick for a man,  
Kyle for a coo,  
Cunningham for butter an  
And Galloway for 'oo'."

It will be seen from these lines that a period the present superiority of Ayrshire district had been fully established. To to give the credit of producing that not cows, known as the Ayrshire Breed, whic acknowledged to be the best known bre milk-producing purposes in this or any c history knoweth not. The name of the factor whose skill and care succeeded in admirable breed to perfection, has peri

is otherwise with the name of the person whom tradition associates with the discovery or perfecting of that method of cheese manufacture by which the variety known as the Dunlop cheese is produced. For, proud of the addition thus made to the agricultural wealth of the district, the farmers and farmeresses of Ayrshire still bear in grateful remembrance the name of Barbara Gilmour, the worthy Scottish matron of the seventeenth century who was the first to introduce the new system among her rustic sisters in North Ayrshire.

To come down to a later period, I may here add that Scotland owes to Ayrshire that introduction of sheep-farming into the Highlands, which, initiated about the middle of the eighteenth century, has since completely revolutionised the old clan system of land tenure that so long prevailed there. For it was John Campbell, an Ayrshire man, who kept the inn at Tyndrum about that time, who made the discovery which led to the agricultural revolution to which I have referred. Campbell had rented a small hill-farm from Lord Breadalbane, and being too poor to build a shelter for his sheep, he turned them out on a mountain side through a stormy winter. To his own surprise, and that of everybody else, the flock was in high order in the spring, notwithstanding all the storms it had endured. Seeing the benefit of such a course, Campbell went in for sheep-farming on a large scale, and thenceforward his successful example was extensively followed, with the results, both good and evil, that we now know it to have produced. Without entering into the question of the comparative gain or loss which Scotland may have sustained from the successful enterprise of John Campbell, I cannot close this department of my subject without remarking that, at all events, in George Macartney's invention of the thrashing machine, Ayrshire has given not only to Scotland but to the world an invention which all will admit to be an undoubted and unalloyed boon. Before passing from this subject of Ayrshire's contribution to the activity and enterprise of Scotland, I must notice that there is one department of that activity and enterprise, but only one, in which the natives of this shire, though not conspicuous by their absence, are at least not so forward and prominent as they have proved themselves in every other sphere of effort and ambition. I refer to that of adventurous travel or exploration. My tables contain the name of only one traveller or explorer. I refer to William Landsborough, one of the many energetic Scotsmen who have penetrated the continent of Australia, and so opened up the interior to civilization. I cannot account for this paucity of travellers among Ayrshire men, as every other leading Scottish county can reckon up several adventurous sons of this hardy and erratic type.

But if Ayrshire is comparatively barren in respect to the number of travellers and explorers she has given to the world, that is the only field of Scottish activity in which she is open to any such charge. For when we examine her contributions to the field either of pure scholarship or of prose literature we find the place she occupies is one of decided distinction. She may not equal Aberdeen in the number of her journalists, although I find no fewer than 20 highly

credible names figuring on that list; but in respect to her contributions to classical prose literature she is not far behind that highly literary county. I find for example the names of no fewer than 46 literary men of more or less reputation among my natives of Ayrshire, as well as of 8 scientific men, and 2 metaphysical and moral philosophers. I shall not now inflict many of these names on my readers; but I may mention that among them are such names as those of Erigena, one of the first and greatest of the schoolmen; of the Chevalier Ramsay, whose literary activity was chiefly confined to France, and whose works are still esteemed among the French classics; of Robert Simson, too, one of Scotland's foremost mathematicians; of Robert Watt, the great Biographer; of John Galt, likewise, who is, perhaps, of all our novelists the one who has most successfully depicted the humour of Scottish middle life; as well as of Principal James McCosh, one of the greatest of living Scotch metaphysicians; and of Dr. A. K. H. Boyd, one of the most genial and striking of contemporary essayists. Nor writing in a journal like this ought I to forget the names of such excellent antiquaries as Thomas Thomson of the Register House, Edinburgh, long the President of the Bannatyne Club, and editor of numerous valuable records of the past; of James Paterson of Ayr and Kilmarnock, whose antiquarian researches are both numerous and valuable; and last but not least of Wm. Cochran Patrick, the present Under-Secretary of State for Scotland, a gentleman whose studies in numismatology and other branches of archæology have been extensive and fruitful.

Ayrshire, I may add, has borne her full share in the higher education of the country, and I find among her sons no fewer than 28 have attained a foremost place as scholars, professors, and teachers. In medicine, too, she has fully kept her ground. Thus, though Aberdeen with a considerably larger population has only supplied 35 names of leaders in medical science, Ayrshire has yielded no fewer than 22, while of these no fewer than four have been the Court physicians, either of England or Russia. Among their number, too, may be found such distinguished representatives of medical science as are indicated by the names of Sir Gilbert Blane, F.R.S., of Prof. James Wilson of London, a distinguished anatomist, and the successor of the great John Hunter, as also of Sir Douglas Maclagan of Edinburgh University.

To be honest, however, I am compelled to add before closing, that in the department of Art my native county, though standing fairly well in respect to the number of its artists, cannot be noted so high in respect to the quality of their art. It is true she has given several members to the Royal Scottish Academy, but the work of none of them rises above mediocrity, except perhaps the seascapes of John Wilson of Ayr, and the landscapes of the Rev. John Thomson of Duddingston. In music, too, Ayrshire has done nothing noteworthy except it be to have produced Templeton, who is generally admitted to have been, as a vocalist, one of the greatest tenor singers who have ever appeared.

I have thus gone over the various contributions to

the spiritual and material development of Scotland that have been made by the men of Ayrshire, and I hope I have successfully established my claim for that county to be regarded as one that is peculiarly and typically Scottish; and in establishing that claim I trust I have also succeeded in showing how rich and powerful a nature the Scottish people inherit. And let me say further in closing, that the longer I cultivate this field of research, the deeper and clearer grows my conviction, that among the varied nationalities that go to make up the British people, there is none that for vigour and variety of genius can compare with the Scotch; inasmuch that I am inclined to agree with that noted English author Horace Walpole, and to say, as he did, of my countrymen, that "they constitute the most accomplished nation in Europe, the nation to which, if any country is endowed with a superior portion of sense, I should be inclined to give the preference in that particular."

#### BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

(Continued from page 31).

**1860.** *The Dundee Commercial Gazette and Shipping Register.* Published every Wednesday and Saturday morning. Price 20s. per annum, by post 29s. Payable in advance. Printed and published by James P. Mathew & Co., Printers, at Meadowside Printing office, Dundee. No. 1, Wednesday, Oct. 10th, 1860. The last number that appeared was No. 104, Saturday, Oct. 5th, 1861. Size 19 by 13, four pages. Single copies of the newspaper were sold at threepence each. This paper was wholly devoted to trade and shipping. No general news.

**1862.** *The People's Guardian.* "The People—their Rights, Privileges, and Progress." No. 1. Dundee, Saturday, June 21st, 1862. Price One Penny. Printed and published for the Proprietors by Bowes Brothers, Machine Printers, 4 Reform Street, Dundee. "*The People's Guardian.*" Published every Saturday to advocate the Interests of the Working Classes, advanced Liberals and the Trades in general." Special features of this paper were a column devoted to "Men of the People," and one to "The People's Literary Column." Size 25½ by 18. No. 24, 29th November, 1862, was the last number.

**1862.** *The Great Gun* from the arsenals of Wit, Wisdom, Humour, and Science in general. Registered for extensive circulation. No. 1. Dundee, 25th April, 1862. Price Threepence, size 15 by 10, four pages. This was one of the first newspapers printed and published in Dundee, in the interest of bazaars. The bazaar from which this paper originated was organised to raise funds to put the Dundee and Broughty Ferry Volunteers on a better financial footing.

The scheme realized the handsome sum (time) of £800.

**1862.** *The Comet:* a Theatrical Pro and Critical Journal. Established in 1862, by N. W. Hodges. When Mr. came to Dundee, the *Comet* was first published in Dundee, weekly, until June price 1d. The early history and the circulation is fully described in the letter, received by the publishers of *The field Comet* from Mr. Hodges, acting in Theatre Royal, Dundee, and afterwards in Dundee:—

79 Commercial Street,  
Dundee, Sept. 28.

DEAR SIR,—It has incidentally come to my knowledge that it is intended to publish your paper under the title of *The Comet*.

I can, however, scarcely imagine this to be the case, as publishers generally take care not to appropriate a title already registered.

I beg to inform you that I am the proprietor of the copyright title *The Comet*, as well as other papers; and therefore, in the first instance, I give you friendly intimation of the fact.

I may mention that, between the years 1850 and 1860, a paper under the same title was commenced by Andrew Andrews, but, on proceedings being commenced by my solicitor, the title was abandoned, and the paper tendered and received, and costs paid.

The average weekly circulation of *The field Comet* in Dundee amounts to some thousands, and, therefore, it is a matter of importance to my interest.

I shall, however, be glad to learn that I have not been misinformed.

I am, yours truly,  
N. W. HODGES.

[The title of our publication being *The field Comet*, Mr. Hodges will see the propriety of the appropriation of registered title.—Ed.]

**1864.** *The Foot Lights* (Dundee Coat of Arms). Dundee, Monday, 7th Nov., 1864. Gratified to issue this our first number of the *Foot Lights* it may be necessary to say a few words on the object of the publication. Understanding at one time the Theatre Royal in Dundee to be in great repute amongst the inhabitants of the town as a source of amusement and concert, and although it had fallen off in popularity, from mismanagement and want of proper attractions to keep up its prestige, Mr. J. H. Robb was induced to found an institution in the town, such as it is, to be most of the populous cities of the kind. The *Foot Lights* gives the names of the performers, Programme of Scenery and in a Theatrical Weekly Register, Notices of Plays and New Music. The names of Plays,

Prices of Seats are given in English, French, and German. Published by the Proprietor, J. H. Robb, Lessee of the Theatre Royal, Dundee, and printed by C. D. Chalmers, 10 Castle Street. Size 10 by 7½, four pages. A part of this miniature paper was taken up with the critiques of the local press on the pieces that were produced in the Theatre Royal.

**1865.** (*St. Paul's*) *The Church Magazine*. St. Paul's Church, Dundee, Diocese of Brechin. Printed by Charles D. Chalmers, 10 Castle Street. Price Twopence. (There is a wood-cut of the Church on the title page). Size 8vo. The centre part of this magazine was not printed in Dundee, only eight pages, which were devoted to the local affairs of the Scottish Episcopal Church. The information is very varied and useful. The first number was issued in Nov., 1865, immediately after the consecration of St. Paul's Episcopal Church. When this magazine was first suggested, Bishop Forbes not only gave his sanction to the work, as the following letter shows, but also did much to promote its usefulness:—"Dundee, Nov. 29th, 1865. I have been asked to give my sanction to the general scheme of this publication, and esteeming that there is room for such a work, and that, if ably and prudently conducted, it may be of great use, especially among the working classes in the Diocese, I hereby heartily commend it to the members of the church. A. P. Forbes, D.C.L., Bishop of Brechin." This magazine continued to be issued monthly for fourteen years, the last number appearing in Nov., 1879. Amongst the continuous articles were, "Notes on the Kalendar," "The position and prospects of the (Episcopal) Church of Scotland," "Personal Reminiscences," &c. The consecrations of St. Paul's, St. Salvador's, and many other churches are described in its pages.

**1866.** *Once a Month*. No. 1. Broughty, April, 1866. Gratis, size 11¼ by 9, four pages. On a ribbon were the words of the title, and in the centre of the O a view of Broughty Castle was given. The back-ground represented a series of shops erected by John Kidd, ironmonger, Brook Street. At the end of these buildings the Bell Rock was shown on the one side, and at the other were two ships and a buoy. This was entirely an advertising medium devoted to the occupants of the shops represented in the title, and published by James P. Mathew & Co., Meadowside Printing Office, Dundee. This publication was issued for a few months only.

**1867.** *The Broughty Mercantile Advertiser*. No. 1. Broughty Ferry, July, 1867. Printed and published for the proprietors by James P.

Mathew & Co., Meadowside, Dundee, size 12 by 10, four pages. This was a monthly publication, and an advertising medium got up principally by those having shops in Gray Street, and distributed gratis. The title of the second number had the additional words, "circulated in Broughty Ferry, Tayport, Monifieth, and Carnoustie." It was published on the 23rd of each month, and Mr. R. M. Paterson, Gray Street, Broughty Ferry, was agent. The additional matter in the succeeding numbers was a Time Table of the Railway Trains for the month, and postal information. Only a few numbers were issued.

**1868.** *The Angus Magazine of Literature, Politics, and Art*. Registered for transmission abroad. Dundee: Middleton, 12 High Street, No. 1. September, 1868. A part consisted of 64 pages, 8 pages of advertisements, and blue paper covers, and was published on the 10th of each month. Printed by James P. Mathew & Co., Meadowside, Dundee. Size 8vo, price sixpence. No. 7, March 10th, 1869, was the last number issued. "The preface to a book, though the first thing to be read, if read at all, is usually the last to be written, but in the case of a serial that convenient arrangement can hardly apply, for the writing and reading must both begin at the beginning. A graceful bow, however, is often a better introduction to a new acquaintance than a stammering speech." This magazine was illustrated with wood-cuts, including portraits of candidates for Parliamentary elections, old and new buildings, plans of improvements proposed and carried out in Dundee. The press, in speaking of the aerial says:—"The get-up of the magazine is highly creditable—paper, type, and printing are all good. Projected to supply a literary medium of a local character while presenting most of the features of the metropolitan monthlies, its object is to discuss freely, with no restraints on its contributions, within the limits of fair and courteous discussion, all topics of general or local interest, in Literature, Politics, and the Arts." "While it aims to be a sort of literary guardian and censor of Dundee, local in many respects, provincial in none, it is also a medium of a great deal of highly respectable literary matter." The *Dundee Advertiser*, speaking of the second number, says:—"It is a decided improvement on No. 1. There is the beginning of a lively story, semi-legal, semi-medical in its incidents, followed by an article of great merit on 'Musical Education.' Then we have a light sparkling paper on 'Love and Marriage.' 'Municipal Government' is the subject of a brief but vigorous paper. The short notices of the Candidates for Dundee are illustrated by

very fair photograph portraits of the four gentlemen."

**1869.** *The People's Friend.* A monthly magazine in connection with the *People's Journal*. Size 13 by 10½ in. No. 1. Registered for transmission abroad. Dundee, Wed., Jan. 13, 1869. Price one penny. Printed and published by John Leng, residing at Wellgate House, Newport, in the county of Fife, at the office, Bank Street, Dundee. At the commencement of the second volume the publication was changed from a monthly to a weekly, the title being *The People's Friend: a Weekly Miscellany of Popular and Instructive Literature*. No. 1, Vol. I., New Series. Wednesday, Jan. 5, 1870. Price one penny. Size 13 by 9 in. 16 pages. The origin of the *People's Friend* was thus described:—"The extraordinary success of the Christmas number of the *People's Journal*—we do not allude to its circulation, although that far exceeded our anticipation, being upwards of 90,000 copies, but to its literary success, the great and acknowledged excellence of its contents—has decided us in venturing upon an experiment we have contemplated for some years. Our idea is to make the *People's Friend* very much what *Chambers's Journal* was in its first, and, as we think, its best days. We shall set aside five or six out of the eight pages for articles, stories, and verses written by the People themselves. One of the principal reasons which induced us to project our miscellany was that it might prove instrumental in leading working men to devote attention in their leisure moments to the pursuits of Literature, and mental improvement, also to supply an outlet for the superabundant literary matter contributed to the *Journal*." It continued as a monthly to the close of the year 1869, and was conducted during that period by the editor and staff of the *People's Journal*. At the beginning of the following year—viz., 1870—it was issued as a weekly periodical, Mr. David Pae being appointed editor, and Mr. Andrew Stewart sub-editor. By this time it was clear that the great and widespread interest which the *Friend* had excited, and the surprising amount of literary talent which it elicited, showed that it wanted but the establishment of a regular and suitable medium to call forth a wide manifestation of mental power that was lying dormant, and to provide literary entertainment which the masses of the people would welcome with avidity. The Editor, among other things, says:—"We have a great desire to foster and encourage the literary talent which we know exists among the people, and all manuscripts of Stories, Essays, and other Literary Articles which are accepted for publication will be paid for at a fixed rate, so that the writers may be remunerated for

their trouble, as well as have the pleasure of their manuscripts in type." On the 15th May, 1884, Mr. Andrew succeeded to the editorship, Mr. James W. being appointed sub-editor. Mr. Whitel in April, 1886, and was succeeded by Mr. Andrew W. Peters. The *People's Friend* has been the means of bringing many novelists into public notice. Some of the earliest by Annie S. Swan were published in its pages, and it was to this magazine that Alexander Anderson ("Surfaceman"), the well-known Scottish poet, contributed some of the best of his nursery poems, amongst which "Cuddle Doon," "Jenny wi' the iron," &c. Mr. Stewart has been connected with the *Friend* in a literary capacity since its commencement in 1869, and has contributed a number of novels and stories to its pages, including "False Step," "The Heir of Gryffe," &c.

**1869.** *Selections from Manuscript Magazine of the Wallacetown Literary Society, Dundee.* Printed by Bowes Brothers, High Street, Dundee. This Society was started in 1867 under the presidency of the Rev. J. L. Adamson, pastor of Wallacetown Parish Church. It was carried on in connection with the church for ten years; when it was given up for a short time, but in 1878 it was resuscitated by a few of the members as an independent Society. *Manuscript Magazine* was only continued for a brief period, and contained essays on literary and philosophical subjects.

**1870.** *Pellow's Dundee Calendar and Ayrshire Almanack.* Illustrated. Printed by Pellow, printer, 10 Murraygate, and later at Campbell's Close, 76 High Street. Price 1½ halfpence, afterwards reduced to one penny. Size 7¼ by 5 in. Mr. Pellow in this publication gives a very comprehensive account of municipal affairs, Justices of the Peace, Postal Arrangements, Mortifications and Bursaries, and anecdotes of the early history of Dundee. The first number was published in the beginning of 1870, and has been continued annually until the present time. The centre part has been printed elsewhere. About twenty pages are devoted to local matters and advertisements.

**1871.** *Norrie's Dundee Annual* for 1871. A handy reference book of local history. Durable, published by W. Norrie, 1 Thorter Row, Dundee. At page 29 a local chronicle describes the events and incidents of the year in chronological order, and the local records are afterwards given in paragraphs alphabetically arranged. It consists of 116 pages, with 24 pages of advertisements. Printed by Mr. Norrie. Size, post 8vo.

ALEXANDER C. LA

(To be continued.)



## SCRAPS OF ABERDEENSHIRE FOLK-LORE.

## NURSERY STORIES AND JUVENILE RHYMES.

I HAVE purposely commenced these scraps of Aberdeenshire Folk-Lore, known to the young of some sixty years ago, being convinced that much of this kind of lore is being fast swept away, and what still remains known only to a few. The popular nursery rhymes, and harmless superstitions, which used to be known to the young in *bygone* times, had a considerable influence in moulding the character for life. Grosser forms of superstition had passed away, and the simple stories known about elfin land and brownies only helped to cultivate the imaginative powers, and became fixed in the memory.

The value of such impressions may be compared by contrast with that of the penny dreadfuls of the present day, a kind of literature the quality of which is too well known.

Sixty years ago such productions were unknown, and although some of the Chap-books were not altogether unobjectionable, the greater portion of those patronised by the young were healthy, and the nursery stories given by mothers or aged friends had a charm of their own; and although often repeated, were always attentively listened to. Some of the best kind of these old-world stories have been collected. The *Wife and her Kid*, which is still known to some, is, I think, to be found in *Brand's Antiquities*. Another nursery story which I have retained through life, conveys a good moral lesson. I have never seen it in print, but it is, I should say, worthy of that honour, if not already conferred. I have given it as it used to be repeated by mothers to young ones resting on their knees before the peat-fire on winter evenings, when the *lang forenich's* required something to amuse the bairns.

*The Wee Wife and her Coggie.*

There wiz a wee wife wha dwalt at the fit o' a hill. She had bit ae coggie, an' she washed it clean, clean, an' set it out on the dyke to dry; an' whan the wife gaed in tae'er hoosie the coggie jumpit doon aff the dyke, an' gaed loupin' awa',

O'er hills and o'er hapocks,  
O'er cairns and o'er knapocks,

till it cam' to a wee mannie diggin' gowd.

"Fair fa' yer boonie face," said the wee mannie, "whaur come ye frae?"

"I come frae the wee wife at the fit o' the hill; she washed me clean an' set me oot to dry."

"Weel," said the mannie, "gin ye wad gang to the fit o' the far awa' hill, and bring me frae the bonnie spring there a drink o' pure spring water, ye sall hae yer reward."

Syne the coggie gaed loupin' awa' again

O'er hills and o'er hapocks,  
O'er cairns and o'er knapocks,

till it cam' to the bonny spring at the fit o' the far awa' hill. There it dipped in three times, an' cam' up lipperin' fu', syne back again to the mannie diggin' gowd.

"Ma blessin' on ye," said the mannie, "ye're a guid servator, an' ha'ena set aff on yer errand. Ye sall hae yer reward. An' he took the coggie up an' drank it toom, an' syne filled it we twa goupens o' gowd, saying, "that's for the wee wife that washed ye clean. Haste ye hame afore the nicht fa', an' gi'e her ma thanks."

An' the coggie set aff hame,

O'er hills an' o'er hapocks,  
O'er cairns and o'er knapocks,

till it got back to the wee hoosie at the fit o' the hill, and syne jumped up on the dyke. An' whan the wife cam' oot to tak' in her coggie she gat it fu' o' gowd, an' never mair kent want as lang as she lived.

I have listened to other stories built up in the same style as the above, but none of them have been impressed on my memory so strongly as the above.

*Juvenile Rhymes.*

Many of the old rhymes which used to be well known to the younger class of schoolboys, like the old stories, are now mostly forgotten. Some of them had been learnt in childhood, and others seem to have been their own composition. Others were snatches of old ballads, and not a few given in the form of puzzles and riddles.

One of the first which I can remember being sung by boys on the street on summer evenings took the following form:—

The moon shines bricht, an' the stars gi'e licht,  
As bricht as simmer day;  
An' lazy loons they lie in their beds  
An' winna come oot and play.  
Come awa' oot an' play!  
Come oot, come oot, an' play!

Another well known one, which likewise introduces the moon and stars, was often given.

The moon shines bricht an' the stars gi'e licht,  
But ye daurna kiss a bonnie lass at ten o'clock at nicht!

Boys used to look forward for the feast of Shrove Tuesday or *Fastern's Even* with favourable remembrances of tasty *sauty bannocks* and *castin' o' the eggs* for fortune-telling, and were always ready to give information of the approaching festival—

First comes Candlemas an' then the new meen;  
That meen out and anither half-deen,  
The first Tuesday aifter that is Fastern's E'en.

Hallowe'en and Martinmas days were equally well chronicled—

This is Hallowe'en, the morn's Hallowday,  
Nine nights to Martinmas will soon wear away.

Drostan fair o' Auld Deer,  
The shortest day o' a' the year.

They had also their own versions of rhymes about the weather, such as—

Scuddin' clouds, like meers' tails,  
Gar lofty ships tak' in their sails.

Snailie, snailie, tak' in yer horn,  
An' mak' a bonny day the morn.

The evenin' red, the mornin' grey,  
Is a sure sign o' a bonny day.

Rhymes, complimentary and otherwise, were often given by schoolboys as descriptive of the "maister's" peculiarities. My own and first worthy instructor did not escape. The following is the production as I first heard it given many years ago :—

John Smith's a very good man,  
Teaches scholars noo an' than ;  
An' whan ha's done he tak's a dance  
Up to London doon to France.

The idea of a Scotch schoolmaster of sixty years ago being able to enjoy himself in this way during the holidays is hardly a possible description of the real condition of things then existing.

At the time of the Burke and Hare trial in Edinburgh, for atrocious murders committed for the purpose of disposing of the bodies to the doctors, who used them as subjects to illustrate their lectures on anatomy, the following lines were composed by some schoolboy, and soon became known all over the country :—

Burke an' Hare, they were a pair,  
Killed a wife an' didna care.  
Then they pat her in a box  
An' sent her aff to Dr. Knox.

MORMOND.

#### NOTES ON RHYMES, OLD SAYINGS, &c.

ADOPTING "Mormond's" suggestion I have put together some old sayings, rhymes, &c., which still live in my memory, relating to Galashiels and Selkirk. My recollections go back over fifty years, to a time when handloom weaving was universal, and when weavers went about with their aprons on, and broad Kilmarnock or Tam O'Shanter bonnets, or mayhap woollen pirms for head gear ; with moleskin or corduroy for working clothing, instead of the now everyday "Tweed," a name then quite unknown as applied to cloth.

Without attempting any definite classification

I will first give some sayings connected with local woollen trade, and with local characters.

"Creeshie" was the name given to boys and girls who worked in the carding and spinning departments, and were either "feeders" or "piecers." The piecers attended to the carding and "pieced" or mended the "rowan rovings" as they were drawn in by the mangle. When the supply of rowans got short the piecers called out :—"No a rowan, stop—no a rowan, stop. No a rowan, stop—no a draw, stop." Until the slubber stopped the Billy, and sat down in a corner, or went out until the rowans gathered in sufficient quantity to enable him to resume work again. If he was prevented, which he frequently did, the opportunity might be taken of reading, or telling stories, or of pounding guesses, or riddles. Sometimes a ploy would be laid to give some "Creeshie bite," which consisted of a bit of dipt in oil, or tar, or worse. This was often used or forced into the mouth of the victim when goaded to anger by the jeers and taunts of the operators, would strike out, and bloody nose, and black eye, resulted from the administration of the "Creeshie bite."

The appellation "Creeshie" was sometimes used reproachfully, and the following idiom might have been heard bawled out in the streets:

Creeshie beagle, tatie thief,  
Four-an' twenty airn teeth,  
Yin to ca', an' yin to girn,  
An' yin to ca' the creeshie pirn.

What all this meant, if it ever had any meaning, it would be difficult now to say.

When a young lad went to learn the weaving trade, he would be gravely told that he would never be a complete weaver until he had learned the weavers' "word," which ran thus :—

If ee want to come good speed  
Keep eer temples near the reed ;  
If ee want to mak' a wunnin,  
Keep the shuttle constant runnin'.

By and bye, if he got a web of tenders which broke much, the advice would be given him—

Ca canny, an' tread licht,  
An' dinna set up ower ticht.

Both these generalizations, from the experience of generations of weavers, will be recognized to have considerable value to a young weaver much more so than the following, which I have heard an old weaver say—

If yer wab's ower hard, blaw water on't saffen't.  
If yer wab's ower saft, blaw water on't teuchin't.

Water, apparently, was his grand specific for all the ills that yarn is heir to.

Like the Creeshie, the Weaver was often subjected to a good deal of uncomplimentary remarks, and epithets, as—"Yellow-wamed weaver," "creeshie weaver," "hungry weaver," were freely applied to him. A lazy weaver was called "Cule the lume," and the measure of his laziness—"Twa'e ell a day, o' a twal twae."

Young women aspiring to matrimony were pictured as shrinking from a weaver and crying out—

O mother, onybody, onybody, onybody,  
O mother, onybody but a creeshie weaver.

Boys and girls, mayhap some of them embryo weavers, and weavers' wives, in the childish game of choosing a trade, expressed the general contempt for weavers by declaring—

Aw wadna be a weaver be ony, O,  
Aw wadna be a weaver be ony, O,  
For he sits an' he girns, an' ca's the creeshie pirn,  
Aw wadna be a weaver be ony, O.

Or variously on the third line—

For he sits on his lume, an' he girns at the mune,  
An aw wadna, &c.

At the Annual Michaelmas Holiday the weavers carried a flag with the motto—"Weave Truth with Trust." The dyers had also (and have yet) a flag with the motto—"We dye to live, and live to dye."

*Galashiels Herons—Selkirk Craws.*—Terms, of what, in the language of Robert Chambers, may be called popular reproach, were and still are bandied about between Galashiels and Selkirk boys. Galashiels boys, particularly if many together, going to Selkirk, are hardly likely to get out again without being assailed with cries of "Heron, Heron," developing into—

Heron, heron, hide eer head,  
The Selkirk craws will pike ee dead.

Or otherwise—

The craws are comin' to bury ee dead.

Also, in keenly militant tones—

The Galashiels' herons, lockit in a box,  
Daurna show their heads for the Selkirk game cocks.

Selkirk boys going to Galashiels are met with cries of "Craw, craw," and, in mockery of the Selkirk dialect—"Yow an' miee [me] gaed ower the dyke to pow a piee." Happily, it is rare that anything worse than these taunts occur between them.

"*I'll pay at Gala Brig Fair*" was a common saying. "Gala Brig Fair," like the Greek Kallends, was an event nobody ever expected to happen, and was used as a convenient phrase

by persons who either could not, or would not, pay a debt, or fulfil a promise, but who, if craved for debt, or reminded of a promise, would reply, "O, I'll pay you at Gala Brig Fair"; just as an ancient Roman, in like circumstances, would have said, "O, I'll pay you at the Greek Kallends."

"*Dangerous to be nigh, like Jamie Cherry's Cabbage.*"—Jamie Cherry was an Irishman who hawked cabbages and other vegetables. One day a person met him with his barrow, and, in allusion to the appearance of some of his cabbages, remarked—"Jamie, eer cabbages are shooting." Jamie wittily replied—"Well, if they are shooting, they are dangerous to be nigh."

"*Nae man at a', like Jock Dobie's Wife.*"—Jock Dobie was a drainer, his wife usually working along with him. He had a considerable thirst for whisky, and when, on pay day, his wife, who appears to have held the purse-strings very tight, would not allow him as much as he desired, he would declare that "She was nae man at a'." Both of these phrases, when the occasion served, were frequently spoken.

"*Whae made ye?*"—Boys with a deformity were not infrequently spoken at in some such way as this:—If met on the street by other boys, one would say—"Whae made ee?" and another would answer—"Ma mither shaped iz, an' ma faither shood iz, an' Jamie Hutton pat a gleeed e'e [or other deformity] in iz."

"*Ritchie Robison.*"—It is said that the line in Kathleen Mavourneen—"The horn of the hunter is heard on the hill"—was written to confound the Cockneys. A somewhat similar test was put to boys with a "burr," by being asked to repeat—

Ritchie, Ritchie Robison,  
Aw'll stab ye to the heart  
Wi' an auld roosted razor,  
Rotten i' the heft.

"*Shut up.*"—It was no uncommon thing to hear two or three boys on the street crying out in alternate lines—

Shut up, button eer lip,  
Cork eer e'e wi' a juniper pip.

Jamie Haig, a Galashiels lad, had gone a mischief-making one Sunday, and a local rhymster put the incident into the following shape—

Oh, Jamie Haig, the wandering vaig,  
To Ellwand he did stray,  
And killed a duik, and steal'd a spade,  
Upon a Sabbath day.

This stuck to Jamie (now dead in America), and was recited at the Galashiels Gutterbluid supper a few years ago.

Selkirk.

JAMES COCKBURN.

BIBLIOGRAPHY OF MONTROSE PERIODICAL LITERATURE (Vol. III., p. 6).—The correct title of this work was—*The Literary Mirror, reflecting the Beauties of Eminent Authors, in a Series of Selections and Extracts, Moral, Humourous, Sentimental, Descriptive, &c., &c., with various Originals.* “Innumerable quantities of books are made; it is our business to collect the scattered and valuable parts. Montrose: printed by J. Watt. 1810.” This work appears to have been issued in parts, as in page 144 it is stated, “We have been favoured with several original and scarce pieces, which shall severally appear. Communications are requested to be sent as early in the fortnight as possible, that they may gain insertion in the current number. . . . The great and increasing demand for the *Literary Mirror* is a flattering proof of the estimation in which it is held by the public, and peculiarly gratifying to the Editor, who will ever be careful to render it worthy of such distinguished and liberal patronage.”

Fernlea, Montrose.

J. G. LOW.

ALEXANDER GEDDES.—In June No. (p. 19) the personality of Alexander Geddes is much discussed. In a rather curious volume, which I bought at Dr. Glennie's sale, and which had obviously belonged to his relative James Beattie, one of five different portions of it is by an Alexander Geddes, presumably the person referred to. It is a 4to of 124 pp., entitled *Select Satires of Horace*, London, 1779, and is dedicated to Dr. Beattie in lines beginning—

“Whence is it, Beattie, that we find,” &c.

The other contents of the volume are—

- 1st. Hayley.—Triumphs of Temper. London, 1781. Autographs of Beattie and Glennie.
- 2nd. Colman.—Art of Poetry from Horace, 1783. Autographs of the Author and Beattie.
- 3rd. Potter.—Inquiry Johnson's Lives of the Poets, 1783, with fine Plate Portrait of Gray.
- 4th.—Sketches of the Lives of Boyd, Barclay, Hamilton and Leslie. By Lord Hailes. “From the Author to J. Beattie.”

I may state that I have also a copy of the old book mentioned in your July number on Ecclesiastical Historie, Translated by M[eredith] H[anmer]. Imprinted at London by Thomas Vantroullier, dwelling in the Blackfriars. 1576. 4to, black letter, with autograph of Thomas Leslie of Balquhane.

Old Aberdeen.

JOHN VALENTINE.

EPITAPH ON JAMES SETON OF PITMEDDEN (Vol. I., page 70).—Tumulus Jacobi Setoni Pitmeddeni quem tegit hic cespes fustu Setonus honoras Divitias luxu posse carere docet. [Seton, whom this turf covers, teaches that honour can exist without happiness, riches without en-

joyment.] Not a very complimentary reid and epitaphs are generally complimentary do not need to strain the Latin to mal in this instance:—*Honours can exist: haughtiness: riches without ostentation.* Castlegait, Montrose. J. CAM

ARCHIBALD ROBERTSON, MINIATURE TER.—It may interest readers of *S.N.&* others who are concerned with local cele to know that in the contents of the May 1 of *The Century Magazine* the premier 1 occupied by an illustrated article on the and character of this eminent artist. upon original manuscripts in the posses Robertson's youngest and only survivi the article has much that is valuable ar resting to tell of the early surroundings berton in Monymusk, the place of hi and in Aberdeen, where he was brought educated; of the romantic circumstance led to his migration to the United State of the influential position which he a there as a teacher and practiser of the fi In view of the fresh and authentic infor thus supplied, one can readily overlook article such trivial slips in regard to local as “Clokh-na-Bain,” and “Ben-ak-hise.” A. W. ROBERT

A FRENCH INVASION EIGHTY-SEVEN AGO.—The following song was popular i It was recited to me by Mr. A. Kenned eighty-seven:—

“Now, Johnny, remove at my biddin’,  
Rise up an’ lat Bony come ben;  
I’ve lang had an e’e to your haddin’,  
An’ fain wid I ca’ it my ain—

“For I’m sendin’ some billies to Britain  
That canna be frichtit wi’ words,  
Sic chieils that will set ye a’ sweatin’  
To see but a glance o’ their swords.

“Ver fine wooden walls that ye boast o’  
They’ll soon blaw them up to the m  
An’ a’ yer fine camps o’ the coast o’,  
They’ll rin like a foaly in June.

“I’ll gie Lunnon town o’ the river,  
Whaur a’ yer rich swankies do dwell  
To Frenchmen for ever and ever,  
An’ dwell at St. James’s mysel’.”

“Fat sorrow’s the maiter now, Bony?  
As sure’s I’m a sinner ye’re fou.  
Do you mean to play tricks upo’ John  
Whaun Johnny’s nae fashin’ wi’ you

“Divide Lunnon toon by the cavil?  
A desperate attempt, I confess,  
An’ dwell at St. James’s, ye havril,  
What consummate nonsense is this?

- "Yon filthy muck-creels that ye're makin',  
With which ye intend to invade,  
I wouldna think muckle o' takin'  
As mony's oor Channel wad haud.
- "I've some gleg-sichted lads bear my banners,  
Tho' ane wants the sicht o' an e'e;  
An' the lad, he's so scant o' guid mainers,  
He'll hardly lat be for lat be.
- "He's lang been a plague to your nation—  
Ye'll min' o' the body yoursel',  
Were't only for that cursed thrashin'  
Ye gat at the mouth o' the Nile.
- "The troops that are watchin' my border  
Ye'll see them as sune's ye come o'er,  
The bare-hippit lads, there in order—  
But doubtless ye've seen them afore.
- "The Black Forty-twa, yer auld neepers,  
They're waitin' ye just by the way;  
An' the Marquis o' Huntly's Lochabers,  
An' mony a thoosan' forby."

J. D.

THE AUTHORSHIP OF ROY'S WIFE OF ALDIVALLOCH.—In Chambers' *Songs of Scotland prior to Burns*, in similar terms to that in *Historic Scenes in Aberdeenshire*, by Mr. Bulloch,<sup>1</sup> it is narrated that a portrait of Mrs. Grant, representing her as a handsome middle-aged lady in a beautiful dress of the last century, was brought forward in the remarkable museum of local antiquities, and other objects of interest, which graced the meeting of the British Association at Aberdeen in 1859. And we are further informed, it is one of the cases where a kind of immortality has been achieved by the writing of one successful song, for no other composition of Mrs. Grant's has ever come before the world. It is also one of those cases where a person of refinement has taken up and successfully purified an old vulgar song. It appears that there was a real Roy of Aldivalloch. On the 21st February, 1727, John Roy, lawful son to Thomas Roy in Aldivalloch, was married to Isabel, daughter of Alister Stewart, sometime resident in Cabrach, Highlands of Aberdeenshire.<sup>2</sup> It is to be feared that the marriage was not a fitting or a happy one, for Mr. Peter Buchan has preserved a homely ballad, from which it can be gathered that Roy was an old man, and that Tibbie, on one occasion, was induced to leave her husband's house with a certain Davie Gordon, in Kirktown, but was pursued by Roy

and brought back, after an escape over the braes of Balloch.

Silly body, Aldivalloch,  
Puir body, Aldivalloch,  
He lost his hose and baith his shoon  
Coming through the braes of Balloch.<sup>3</sup>

On the basis of this rough, rustic ditty, Mrs. Grant of Elchies produced the canzonet of disappointed love here for the hundredth time printed. Mrs. Grant was born at Aberlour, on Speyside, Banffshire, about 1745, and married in succession, her cousin, Mr. Grant of Carron, near Elchies, and a Dr. Murray, Physician in Bath, where she died about 1814. I think I have given facts and circumstances connected with the authorship of this deservedly popular ballad, which does not seem to have come under Mr. Nicol's notice, and in further elucidation of this subject, that I think they should be known through the medium of *S. N. & Q.*

WILLIAM THOMSON.

7 Madeira Place, Leith.

"ROY'S WIFE OF ALDIVALLOCH."—The attention which has been directed (p. 16) to the authorship of this ballad has induced me to send you the subjoined extract from *The Tourist's Guide up the Valley of the Tay* (by the late Rev. Allan Sinclair, F. C. Manse, Kenmore), referring, as it does, not so much to the authorship, as to the *locus* of Aldivalloch, which is claimed to be near Kenmore, possibly a fact not generally known. The *Guide* was published in 1882, and is, I believe, out of print.

Kenmore.

J. C.

"Here [Taymouth Sawmill, near Kenmore,] stood the village of Alt-a-Bheallaich, the Aldavalloch of the well known song of 'Roy's Wife.' The old inn is still standing, though an inn no longer. It has lately been repaired by the Earl of Breadalbane, and can be seen by tourists. . . . Roy of the popular song was, according to local tradition, tenant of the Inn of Aldavalloch. Dr. William Chambers, in his *Songs of Scotland before Burns*, says the Aldavalloch of Mrs. Grant's lyric is in the Highlands of Aberdeenshire. But local tradition says that Roy was village innkeeper here. In a note the writer received from a correspondent, he says, 'In reply to your note anent the old song of "Roy's Wife of Aldavalloch," I distinctly remember my father and grandfather, when I was a boy, talk of its being a Gaelic song, referring to a John Roy about Taymouth, whose very handsome wife had jilted the author of the song.' As the information of our correspondent's father and grandfather goes back considerably into the last century, they could scarcely be mistaken about a local event at that

<sup>1</sup> It is a matter of regret that *Historic Scenes* should so long remain fugitive newspaper literature. Let us hope that Mr. Bulloch will bring the *Scenes* up to date, and give them to Scotsmen all over the world.

<sup>2</sup> Robert Carruthers, in *Inverness Courier*. The *Banffshire Journal*, in January, 1860, recorded the death of Margaret Roy, aged 74, at Aldivalloch, in the Cabrach, Banffshire, the last escendant of the Roys of Aldivalloch.

<sup>3</sup> The entire ballad is presented in Mackay's *Book of Scottish Songs*, page 65. The *Banffshire Journal*, recording the death of Margaret Roy, states that an old lady, who died in the Cabrach some years ago, recollected the Roy of the ballad, which she said was the composition of a shoemaker residing in the neighbourhood of Aldivalloch.

time well known. The melody is undoubtedly Gaelic. It appears, from the Gaelic version of the song, the disappointed lover was a drover from the North, who, in the course of professional tours, was captivated by a young girl residing at Braes of Taymouth—Braes of Balloch—who engaged to marry him. On his return to claim her as his bride, he found, to his disappointment, she, in the interval, had become the wife of John Roy, the Aldavalloch innkeeper.

[Here follows verses of the Gaelic song, with the literal translation.]

Mrs. Grant, the authoress of the English version of this song, does not appear to have composed any other lyric, which seems in favour of the allegation, that her verses are only a free rendering of the original Gaelic song."

We are pleased to give currency to the information conveyed in the following paragraph; it is a step in the right direction.—ED.

FORMATION OF A CHAPTER OF SCOTTISH HERALDS.—A meeting of the Heralds and Pursuivants was held on the invitation of the Lyon-King-of-Arms in the Lyon Office, on Monday, 14th July. Mr. Balfour Paul (Lyon) presided, and stated that it was his intention to have, with the approval and co-operation of the Heralds, stated meetings at which heraldic, genealogical, and historical questions might be discussed. Such meetings would, in his view, not only maintain the efficiency of the staff, but would bring the general body of Heralds more into touch with the Lyon Office than they had hitherto had an opportunity of being. It was thereafter unanimously agreed that the Heralds and Pursuivants should form themselves into a Chapter, to meet at least twice in the year, and at which papers might be read bearing on the subjects connected with their professional work. These meetings might be expected to prove both of interest and use to those attending them, and encouragement would thereby be given to a systematic and scientific study of Heraldry, a science which is not the least important auxiliary to the proper understanding of history.

ERRATA.—IV., p. 18, line 15 of Answers, for 1736 read 1376.

Page 39, 2nd col., 10th line from foot, for *Traces* read *Races*.

### Queries.

445. EGGER MEAL.—In *S. N. & Q.* for March, 1889, "Meslin" was described in a very instructive way. Perhaps some correspondent would inform us what is meant by "Egger Meal."  
Stirling. ST. NICHOLAS.

446. "BLACK MONDAY."—Fifty years ago I heard the expression "Black Monday" used. I have con-

sulted several calendars on the subject trace it in any form. Perhaps some r how it took its origin.

Dunfermline.

447. FAMILIES OF BULLOCH, STOBO BAILLIE.—Information is wanted conce

1. Rev. James Bulloch, who was in lina in 1729. He was educated in Scot

2. Rev. Archibald Stobo; went to I Scheme), and was left in Carolina.

3. Dr. John Irvine, of Scotland; said of Charles Irvine and his wife Euphemi

4. Families of Glen and Baillie, who Georgia in 1734, or thereabouts.

Members of these families held h military offices in the United States.

JOSEPH GASTON BULI

Savannah, Georgia.

448. MACGREGOR FAMILY.—(1) C readers of *S. N. & Q.* give me any inf

John MacGregor, sometime Captain in giment, who retired and was living al in 1787? I want particularly to find o he belonged to, and whether he left a fe

(2) I shall also be obliged for any in garding Alexander MacGregor, someti verness Academy. During what time and what position did he hold, and come from?

Edinburgh.

449. ABERDEEN GRAMMAR SCHOO What are the dates of the Grammar Sc

George MacKenzie and Joannes Banne:

450. ST. ORCA.—Can any of the earl be identified with the affix "Urcha," "Orcis?" What name in the Calend the nearest likeness?

Fernlea, Montrose.

451. GEORGE GLEDSTANE, MINIS ANDREWS.—Can any one give the ye cleric joined St. Andrews? What wa charge? Information prior to his r

Andrews solicited.

Fernlea, Montrose.

JAMI

452. MONUMENTAL BRASSES.—I se recent book that the only specimen of : Brass in Scotland is in Glasgow Cath true? and if not, can any one give a of the names of those to whom suc

erected?  
J. CA.

453. "TIBBIE FOWLER OF THE heroine of the well known song so nan the famous "Roy's Wife of Aldivallocl have lived on the braes of Auchindown your Banffshire correspondents say wha the assumed heroines of either of the the author of the song "Tibbie Fowle known?  
W.

454. DR. GREGORY SHARP.—I have seen this person classed among Banffshire celebrities. What is known about him? The only allusion I have seen to his history is as follows:—He was educated at Marischal College, and is described as being distinguished along with Burnet, Fordyce and Blackwell.  
W. B. R. W.

455. ABERDEEN PROFESSORS IN 1567.—Can any of your readers say who are referred to in the following lines, taken from one of the latest volumes of the Early Scottish Text Society?

“Bot principallie, I pray you to eject  
Ane cursit byke that chieflie does maling  
In Aberdene, of Sophistis the welspring,  
And in their place put learnit men of God.”  
W. B. R. W.

456. SIR LEONARD HALLIDAY, LORD MAYOR OF LONDON, 1605.—Can any of your Dumfriesshire readers say whether this gentleman was of a Dumfriesshire family, and if so, which?  
Dollar.  
W. B. R. W.

### Answers.

275. COCK OF THE NORTH (III., 13, 30, 46).—In *Jacobite Songs and Ballads* (1887), page 91, I find the phrase, “Cock of the North,” applied to a northern nobleman, presumably the then Marquis of Huntly, in a ballad on the Battle of Sheriffmuir. The verse in which the phrase appears runs thus:—

Wi’ the Earl o’ Seaforth,  
And the Cock o’ the North,  
But Florence ran fastest of a’, man,  
Save the Laird o’ Phinaven,  
Who sware to be even  
Wi’ any general or peer o’ them a’, man.”

I think the reference here is to the Marquis of Huntly, because it is certain that Alexander, the eldest son of the first Duke of Gordon, and who subsequently became the second Duke of Gordon himself, was present at Sheriffmuir, and it is also known that, depressed by the unfortunate issue of that battle, he at once returned home and capitulated with the Earl of Sutherland, as a consequence of which, though for a short time imprisoned in Edinburgh Castle, no further proceedings were taken against him. The Florence mentioned in the third line of the verse quoted, was a celebrated horse that had been bought by the Marquis for a large sum.  
W. B. R. W.

315. THE OFFICE OF HANGMAN (III., 45, 62).—The following advertisement from the *Edinburgh Evening Courant* for April 2, 1789, may be added to “C.’s” answer:—

#### EXECUTIONER WANTED AT PERTH.

The Magistrates of Perth hereby give notice that the Office of Executioner for the said burgh is at present vacant, and any person inclining to accept of that office will have all suitable encouragement and protection from the Magistrates. The salary given is seven shillings per week, and commodious dwelling-

house free of rent, and other emoluments annexed to the office; and any one inclining to accept and enter into contract for the said employment may apply to the said Magistrates.  
J. CALDER ROSS.

352. KENNEDY CLARK (III., 95, 110, 126).—My attention has just been called to the above, and I may say that Kennedy Clark did write a book, and published it too. It would be treason to literature to call it poetry, or the author a poet, but we cheerfully include the author as one of the minor minstrels of Scotland, using the phrase in its most elastic sense. It is refreshing to read “that a kind Providence had blessed” Mr. Clark “with a competency suitable to his wishes, and that the profits (if any), will be dedicated to the comfort of the widow and fatherless.” The exact title of his brochure is, *Poems: A Picture of London, in miniature, and Richmond-Hill*. By Kennedy Clark of Banff. London, 1804. Printed by the Philanthropic Society. The booklet consists of 38 pages, and is quite a curiosity in its way. I can well believe he was a better piper than poet.

Mitchell Library,  
Glasgow.  
JOHN INGRAM.

413. IONA OR IOUA (III. 173).—I am much pleased to see the interest that this matter has secured, and as the translator of Adamnan’s *Life of St. Columba* for “The Historians of Scotland” Series, and also as Editor of Mr. Jervise’s *Memorials of Angus and Mearns* (2nd ed.), I hope you will let me say a word. Mr. Jervise found his information upon the *Iona* or *Ioua* question in Dr. (now Bp.) Reeves’ *Life of St. Columba*. Dr. Reeves discusses the matter most fully in the original edition: it is also given in the translation (Introd. pp. cxxviii. sq.). Adamnan’s remark about Iona and Jonah is entirely beside the point. Will D. H. F. L. kindly tell us in what early author the name is written Hyona and Ii-shona? I think he has an error in Innis-nau-Druinneach.  
East Toronto.  
JAMES GAMMACK, LL.D.

414. ST. TERNAN AND BELLS (III., 173).—If your correspondent J. had given full vent for his anxiety for knowledge and referred to the *Spalding Club Miscellany*, IV., 117-8, he would have found a curious Latin document upon the tenure of St. Medan’s bell at Airlie in Forfarshire. As to St. Ternan’s bell, and the place of the Saint’s burial, I am afraid that we must leave both to the pious imagination of our readers, and there is no profit in asking too many questions on some subjects. But about 1530 the Saint’s head, with the tonsure still visible, is said to have been at Banchory Ternan with his *Gospel of St. Matthew*, and his Ronecht or sacred bell which had its hereditary keeper and “deray croft.” His relics were preserved at the same time in Old Machar Cathedral (Smith and Wace, *Dict. Christ. Biog.* IV. pp. 817-8 for the references). Is there modern information with regard to these? Is the present Churchyard at Banchory the original one, or is anything known of another? Is there any local or historical basis for these sixteenth century stories regarding St. Ternan, his head, gospel, and bell?

East Toronto,  
JAMES GAMMACK, LL.D.



424. 73rd PERTSHIRE REGIMENT (IV., 17).—(Forty-second or Royal Highland Regiment, second Battalion, now the Seventy-third Regiment, 1780).—J. C. will find in the *History of the Highlanders, and of the Highland Clans*, by James Brown, LL.D., a full account of the operations of this Regiment from their embodiment in Perth, on the 21st March, 1780, and subsequent embarkation at Queensferry, till their return to Perth in 1807. 4th vol., pp. 309-317.

WILLIAM THOMSON.

7 Madeira Place, Leith.

437. ST. COLUMBA'S BIRTHPLACE (IV., 18).—St. Columba<sup>1</sup> or Columkillie was one of the greatest patriarchs of the monastic orders in Ireland, and the apostle of the Picts. He was of most noble extraction, and was born at Gartain, in the county of Tyrconnel, in 521.<sup>2</sup> In the Island of Iona or Nye, near the Isle of Mull, in the shire of Argyle, was a famous Monastery founded by St. Columba, who coming from Ireland into Britain in the year 563 to preach the Word of God to the Provinces of the North Picts, and having converted them he obtained this Island, where he laid the foundation of his Monastery, and was himself the first Abbot. At Iona he had his chief residence for thirty-four years, during which he visited various parts of Ireland, Scotland, and the Isles. St. Columba founded many churches and monasteries, all which appear to have been in some degree dependent on Iona. Here he inaugurated Aidan, King of the Scots.<sup>3</sup> The particulars of St. Columba's last days and death have been preserved by Adamnan, and are as interesting as they are affecting, even at this remote period. After visiting and blessing the Monastery and bidding farewell to an old and faithful servant—his white horse—he entered his cell, and began the work of transcribing the scriptures for the last time. When he had come to the thirty-third Psalm, and the verse, "The rich have wanted, and have suffered hunger; but they that seek the Lord shall not be deprived of any good," he stopped and said, "Barthen will write the rest." On the next morning he rose, and hastened before the other monks to the church, and knelt before the altar. There he died peacefully, blessing all his disciples, on the 9th June, 597.<sup>4</sup> There can be no doubt St. Columba was an Irishman, as St. Patrick was a Scotsman.

WILLIAM THOMSON.

437. Colum or Columba was the son of Phelim, the son of Fergus, the grandson of Neil Naighiallach, King of Ireland. His mother was nearly related to Convallus, King of the Scots. He is supposed to have been born at Gartan, County Donegal, in Ireland. There is no doubt but that he was born in Ireland on 7th Dec., 521 A.D. He studied under St. Finian of Moville, and also spent some of his time in the monastery of Clon on the Shannon, where he received instruction from St. Caran. It is probable that he remained at Clon till the death of St. Caran in 547 A.D. In the year following the death of St. Caran he

<sup>1</sup> Commonly pronounced Colme.

<sup>2</sup> *Butler's Lives of the Saints*, vol. 1., p. 762.

<sup>3</sup> *Gordon's Monasticon*, p. 572.

<sup>4</sup> *McCorry's Monks of Iona*.

founded the monastery of Dairmaugh, now D in Leinster, and also Dair Calgauch on Lough now Derry. Several years after this he is believed to have visited Rome. Columba reached Iona on Whitsunday, 563 A.D., having made the passage to Ireland in a wicker boat with hides fastened along with twelve companions. He died at Iona on Sunday night, 27th of June, 596 A.D.

87 Haldon Road,

Wandsworth, S.W.

D. II. F.

437. The usually accepted conclusion is that Columba, son of Fedhlimidh and Eithne, was born at Gartain in co. Donegal, and baptised at Temple-Douglas between Temple-Douglas and Letterkilly. It is also agreed that St. Patrick was a native of Clydeside in Scotland, and became the apostle of Ireland as St. Columba afterwards was of the north of Scotland. As to absolute unanimity of opinion on any object under or above the sun it is not to be expected.

East Toronto.

JAMES GAMMACK, LL.D.

438. DATE WANTED (IV., 38).—The last Sunday in November, 1687 fell on the 27th day of the month. In connection with this inquiry I made a curious discovery, which may be as interesting and novel to others as it was to myself. This is, that this century and the 17th century correspond exactly, day for day. Thus, the 27th November, 1687 and the same day in 1887 were both Sundays, and so it will be found in every case with any other day that may be fixed. In this way, if one knows the day of the week of any particular date in either century, one can always be sure of the day of the same date in the other century.

Aberdeen.

A. W. ROBERTSON.

438. Sunday, 27th November, 1687. P. C.

444. WILLIAM HAMILTON OF BANGOUR (IV., 39).—He was the second son of James Hamilton, Advocate, by Elizabeth, daughter of John Hamilton of Murrays, County of Linlithgow. He was born in 1740. Full particulars as to him and his family connections will be found upon a reference to Professor Hamilton's Edition of his Poems, issued in 1850 by Stevenson, Edinburgh.

Edinburgh.

T. G. S.

## Literature.

*Annals of the Royal Botanic Garden, Calcutta*.  
By GEORGE KING, M.B., LL.D., F.R.S., C. I. E.  
Calcutta, 1889.

THE present issue of these important works consists (1) of a supplement to two former publications on the *Ficus* of the Indo-Malayan countries, and which together constitute a worthy "Volume I." of the Annals, and (2) an entirely new work on the species of *Artocarpus* [Breadfruit] indigenous to British India; the Indo-Malayan species of *Quercus* [Oak]; *Castanopsis*, being Volume II. of the Annals.



The former of these is the joint work of Dr. King, who brings the subject of the *Ficus* up to date by describing a number of new species from New Guinea, and of Dr. Cunningham, who, in a long memoir of some 40 pages, details his most patient and interesting observations on the phenomena of fertilization of *Ficus Roxburghii*. The author does not plume himself on having solved this botanical enigma.<sup>1</sup> What he does satisfactorily prove is, that it is impossible for the pollen grains of the male flowers to be perfected, or for the embryos of the female flowers to be developed without the aid of the fig-insect, yet he is far from satisfied in the case of the latter process that it is by any ordinary process of pollination. The nett gain of Dr. Cunningham's investigations seems to be a visible narrowing of the area of the crux, and it is to be hoped that before long the secret will be yielded as the well-merited award of these researches.

For Volume II. Dr. King, the talented Director of the Garden, is wholly responsible, and it affords another proof of how substantially he is laying the foundations of an exhaustive botany of India, which in point of scientific thoroughness shall be exemplar of all that may follow by whomsoever. It would not be right to omit saying how well these splendid volumes have been illustrated by the skilled native artists and draughtsmen.

ED.

<sup>1</sup> Vol. II., p. 95, *S. N. & Q.*

16th Year of Publication.

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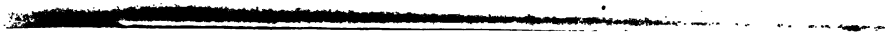
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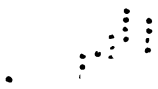
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<sup>12</sup>  
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# SCOTTISH NOTES AND QUERIES

VOL. IV.] No. 4.

SEPTEMBER, 1890.

REGISTERED. {

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ABERDEEN, SEPTEMBER, 1890.

## THE HEIRS OF THE STUARTS.

It is generally believed that, when Henry Cardinal York died at Rome in 1807, the representation of the Stuarts vested in George III., and that consequently Queen Victoria is now the heir of line of James I. So far is this from being the case, that 424 individuals, now living—including an emperor, five kings, four ex-sovereigns, and two legitimist claimants to thrones—would, *quâ* Stuarts, take precedence of Her Majesty.

The second Act of Settlement, passed in 1701, on the death of Queen Anne's son, the Duke of Gloucester, provided that the succession should be in Sophia, Electress of Hanover, and her heirs, if Protestants. Though primarily intended to exclude James, the "old pretender," and his sister Louisa, this Act also cut off from the succession not only Anna Maria, Queen of Sardinia, the grand daughter of Charles I., but the heirs of Prince Charles Louis, and of Prince Edward, the elder brothers of the Electress Sophia.

The descendants of Sophia, now living, number 420; and it is a remarkable fact, that among the 854 Heirs of the Stuarts are to be found

representatives of all the European save that of Turkey. The heir of Princess Maria Theresa of Modena Prince Louis of Bavaria, son of that kingdom, and its future sovereign Princess is also heir of line of the an of Este and of Savoy. The son of aunt Beatrice, Charles, Duke of Modena heir male of the Bourbons, and titular king at once of France (since 1883, of Henri, Comte de Chamb Spain (since the death, in 1887, father, the third Don Carlos), issue of Maria Theresa (she has al children), the Duke of Madrid might unite in his person the representation of the greatest monarchies of modern Europe. "It can excite no surprise," says Mr. "that with these high lineal pret Duke of Modena [Francis IV., grand Maria Theresa] should have been only European potentate who refuse to recognise the sovereignty of Louis Philippe.

The accompanying genealogical tables serve to make clear the relationship lines of Stuart descent. It may be seen that among the forty-three selected names we find the heirs of several of the most illustrious houses of note. Thus:—

3. Robert, ex-Duke of Parma, is, mother, Louisa, sister of the Comte de Chambord, heir of line of the Bourbons.

5. Albert, King of Saxony, heir of the younger (Albertine) branch of the house of Saxe-Coburg and Gotha.

7. Pedro II., ex-Emperor of Brazil, is heir of the house of Braganza.

10. Louis Philippe, Comte de Paris, is heir of the house of Orleans, and heir of the house of Simmern.

12. Francis Joseph, Emperor of Austria, is heir of line of the younger branch of the house of Hapsburg. The representative of the younger branch is the English Earl of Denbigh.

13. Humbert, King of Italy, is heir of the house of Savoy.

16. William II., German Emperor, is heir of the younger branch of the house of Hohenzollern. The representative of the younger branch is Prince Leopold of Hohenzollern-Sigmaringen.

17. Ernest, titular King of Hanover, is heir of the house of Hanover.

of the house of Brunswick (since the death, in 1884, of William, Duke of Brunswick).

21. Princess Wilhelmina (daughter of King Frederick VI. of Denmark), heir of line of the house of Holstein.

22. Ernest, Duke of Schleswig-Holstein-Sonderburg-Augstenburg, heir male of the same house.

23. William III., King of the Netherlands, heir male of the younger (Ottonian) branch of the house of Nassau.

24. Adolphus, ex-Duke of Nassau, heir male of the elder (Walramian) branch of the same family.

34. Alexander, Landgrave of Hesse-Cassel, heir male of the elder branch of the house of Hesse.

36. Caroline, Queen Consort of Saxony (daughter of Prince Gustavus Vasa), heir of line of the second house of Vasa.

38. Alexander III., Czar of Russia, heir of line of the house of Romanoff, and of the first house of Vasa.

41. Louis IV., Grand Duke of Hesse-Darmstadt, heir male of the younger branch of the house of Hesse.

42. Otto, King of Bavaria, heir male of the house of Zweibrücken-Birkenfeld.

43. Alexander, Grand Duke of Saxe Weimar, heir male of the elder (Ernestine) branch of the house of Saxe.

P. J. ANDERSON.

#### NOTABLE MEN & WOMEN OF AYRSHIRE.<sup>1</sup>

##### I.

Born before the sixteenth century:—

1. *Erigena, Joannes Scottus*, philosopher and divine, resided from 843 at the Court of Charles the Bald, France; royal favourite and head of "the Court school." (851) published *Treatise on Predestination*, which was condemned by Council of Valence, as "pultes Scotorum," Scotch porridge, and "an invention of the devil." (854) appeared his chief work, *De Divisionibus Naturae*, declared by Pope Honorius III. to "swarm with worms of heretical perversity." (860) translated into Latin works attributed to Dionysius the Areopagite. Having now incurred the hostility of the Church, he had to withdraw from the French Court. Subsequent life unknown, though some say he crossed to England, and died there as Abbot of Malmesbury. *b.* Ayr? or possibly Ireland (800-15) *d.* (880).

2. *William Ker*, Scottish patriot, and friend of Wallace. *b.* Kersland, slain 1305.

3. *Robert Bruce*, Robert I., King of Scotland. Cr. at Scone, 27th March, 1306. After many heroic struggles he drove the English from Scotland, and won the Battle of Bannockburn, 24th June, 1314. Obtained recognition of Scottish independence 1328. *b.* Turnberry Castle, Kirkoswald (?) or Lochmaben Castle, Dumfriesshire, 21st March, 1274; *d.* 1329.

4. *Sir Edward Bruce*, Patriot, brother of King Robert, and one of his early adherents. By his siege of Stirling Castle, 1313, he brought on the Battle of Bannockburn. Having crossed to Ireland with 6000 men to assist the natives against the English, he was crowned king there, 1315, but soon after was defeated at Athenree, and fell at Dundalk. *b.* Turnberry Ca., (? 1277), *d.* 5th October, 1317.

5. *Sir Nigel (or Neil) Bruce*, Patriot, brother of King Robert. Hanged by Edward I., 1306.

6. *Sir William Keith* (of Galston), Patriot leader. In his youth he distinguished himself at the capture of Berwick, 1318. He accompanied Douglas to Spain with the heart of Bruce, 1330; commanded at Berwick when that town was taken by the English in 1333; ambassador to England, 1335; but killed at the siege of Stirling the following year. *b.* Galston? (? 1290), *d.* 1336.

7. *Sir Adam Mure* (of Rowallan), Ayrshire gent., ancestor through his daughter of the Stuart dynasty, and so of H. M. Queen Victoria. *b.* Rowallan, Kilmarnock, (1300), *d.* (1380).

8. *Elizabeth Mure*, ancestress of Queen Victoria, daughter of above. *b.* 1321, *d.* 1354.

9. *Sir Hugh de Eglintoun*, supposed to have been one of the early Scottish poets. He is referred to by Dunbar in his *Lament for the Makars*, as "the gude Sir Hew of Eglintoun." None of his verses are known to be extant. He married Egidia, daughter of Walter the Lord High Steward, and so was nearly related to Robert I. In 1361 he was Justiciary of Lothian, and in 1367 one of the Commissioners for a treaty with England. His only child, a daughter, married John Montgomery of Eaglesham, and thus arose the present house of Eglinton. *b.* Eglinton, Kilwinning? (1315), *d.* (1381).

10. *Sir John Wallace* (of Craigie), Sheriff of Ayrshire, and hero of the Battle of Sark. Of him Tytler says, that he was "a leader of great courage and experience," and that "his conduct mainly contributed to the victory." He died of wounds received in the fight. *b.* Craigie, near Kilmarnock, and died 1448.

11. *James Kennedy*, Archbishop, Prelate and Statesman. Founder of the College of St. Salvator, St. Andrews, 1456; Bishop of Dunkeld, 1438; promoted to St. Andrews, 1440; Lord High Chancellor, 1444; Tutor to James III. *b.* Dunure Castle, Maybole, (1405), *d.* 1466.

12. *Robert Boyd, 1st Lord Boyd*. Ambitious but unsuccessful statesman. In 1460 one of the Lords of the Regency during the minority of James III.; 1466 obtained possession of the young King's person, and began a career of unscrupulous ambition, which closed, however, by a counter revolution in 1469, as a consequence of which Lord Boyd fled to England, where

<sup>1</sup> The compiler of the biographical notanda here published, aware how imperfect his treatment of his subject is, will cordially welcome any suggestions or corrections that may be made on the facts submitted. He has doubtless made mistakes, and must have been guilty of many omissions; but, with the materials at his command, he has done the best he could, and trusts to be forgiven for any blunders into which he may have fallen.

he died soon after at Alnwick. *b.* Dean Castle, Kilmarnock, (1420), *d.* 1470.

13. *Sir Alexander Boyd*, brother of above. Royal favourite and ambitious statesman; military tutor to James III.; executed for treason. *b.* Dean Castle, (1422), *d.* 1469.

14. *Alexander Cunningham, 1st Earl of Glencairn*. Public man, created Lord Kilmaurs, 1450; Earl of Glencairn, 1488; slain at Sauchieburn fight. *b.* near Kilmaurs, (1424), *d.* 1488.

15. *Sir John Ross*, King's Advocate and Politician. Took an active part in supporting James III. against his son and rebel nobles. His bravery in a skirmish at Stirling Bridge, previous to Sauchie fight, had almost proved fatal to the rebel prince James. After the victory of James IV., Ross's estate was forfeited and conveyed to Patrick Hume of Fast Castle. *b.* Montgreenan, near Kilwinning (1426), *d.* 1494.

16. *Walter Kennedy*, early Scottish Poet, styled by Douglas "The Greit Kennedy." Known only by his "Flyting" with Dunbar and two short pieces, the one an "Invective against Mouth-Thankless," published in the Evergreen, and the other, "Praise of Age," republished by Lord Hailes. He was sixth son of Sir Gilbert, 1st Lord Kennedy. *b.* Culzean Castle, Maybole? (1450), *d.* (1507).

17. *Quintin Shaw*, Poet. His only known poem, *Advyce to a Courtier*, has been published by Pinkerton. Spoken of as just dead by Dunbar, in his *Lament for the Makars* :

"And he has now ta'en last of aw,  
Gude, gentle Stobo, and Quintin Schaw."

*b.* Haily, Carrick, (1450), *d.* (1505).

18. *Gavin Dunbar*, Bishop of Aberdeen; Dean of Moray, 1488; Archdeacon of St. Andrews; Privy Councillor to James IV., and Clerk Register, 1503; Bishop of Aberdeen, 1518; munificent benefactor to that See; built bridge over the Dee, completed Cathedral, and endowed a Hospital. Said to have been author of a Treatise against the Reformers, *Contra Hereticos Germanos*. *b.* Cumnock, (1460), *d.* 1531 or '32.

19. *Hugh Montgomery, 1st Earl of Eglinton*, Statesman, &c. Privy Councillor to James IV., 1488; created Earl of Eglinton, 1507; appointed Justice General for the North, 1526-7; one of the Council of the Regency, 1536. He lived in the reigns of five Sovereigns of Scotland. *b.* Eglinton Castle, Kilwinning, (1460), *d.* 1545.

20. *William Cunningham, 4th Earl of Glencairn* Statesman. High Treasurer of Scotland, 1526; taken prisoner by English at rout of Solway, 1542; liberated and joined with Lennox to get the English King made Protector of Scotland; forces defeated on Glasgow Moor, 1543, by Regent Arran; retreated to Dumbarton, after which he joined Arran's party, and helped to besiege the English troops in Coldingham. *b.* Kilmaurs? (1475), *d.* 1547.

21. *Gilbert Kennedy, 2nd Earl of Cassilis*, Active Statesman. Ambassador to English Court, 1515-6; Guardian to young King, 1523; Privy Councillor to James V., 1524; Ambassador to England same year; assassinated at Prestwick by Hugh Campbell, Sheriff of Ayrshire. *b.* Culzean? (1466), *d.* 1527.

22. *Sir Reginald, or Ronald, Crawford*, Cousin of Wallace, whom he accompanied in struggles and dangers; early follower of Bruce 1306-7 joined Thomas and Alexander, brother Bruce, in their unsuccessful descent on Ga wounded and taken prisoner there, he was sent English King at Carlisle and instantly executed Loudon, (1275), *d.* 1307.

23. *Sir Bryce Blair* of Blair, Patriot leadered 1296.

24. *Sir Robert Boyd*, one of the first associated King Robert the Bruce, flourished 1305.—

25 and 26. *Thomas and Alexander Bruce*, brother of King Robert. Patriots. Made an unsuccessful descent on Galloway; wounded and taken prisoner and instantly sent to the scaffold at Carlisle, 7th 1307.

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

### CHURCHYARD—SECTION D.

ON a ground-stone—

In Remembrance of | Mr Robert Irvine son  
Dr Alexander Irvine | Physician : Who died 1  
1774 | in the 21<sup>st</sup> year of his age | Dieu Seul. |  
wise Dr Alexander Irvine late | Physician : wh  
parted this life | 17<sup>th</sup> of March, 1780 : Aged 68 y

ON another ground-stone, close beside  
above, there is cut—

Under this Stone | are interred the bodies |  
Duncan Shaw D.D. | and of his wife M<sup>rs</sup> Jean  
don. | Dr Shaw was born in the year 1727 : |  
settled Minister of Rafford in 1753 | and trans  
to Aberdeen in 1783. | Ob. ann. 1794. | He w  
man of mild and conciliating manners | and of a  
benevolent heart. | Diligent in the discharge o  
pastoral functions | he no less carefully employed  
self | in the study of the Scriptures, | which are  
sacred fountains of truth. | To this, his various lite  
productions | bear ample testimony. | He was ble  
with a truly excellent wife | and most affectio  
children. | Two of his daughters Mary and Jean,  
buried in the same grave.

Dr. Shaw was a son of the Rev. Lauchlan  
Shaw, the historian of Morayshire, and was b  
in 1725. His first charge was at Rafford, wh  
he was settled in 1753. On the death of  
Rev. Thomas Forbes, one of the City Minis  
of Aberdeen, in the third charge of St. Nich  
Church, the choice of the Council fell on  
Shaw, and he was elected on the 9th Ap  
1783. Three years later he had the honou  
being chosen Moderator of the General Ass  
bly. He died on the 23rd June, 1794, while  
the sixty-ninth year of his age. Dr. Shaw r  
ried, on 10th January, 1754, Jean, a daughte  
the Rev. George Gordon, Minister of Alves,  
whom he had a family of three sons and f  
daughters. Mrs. Shaw survived her husb



for a few months only, having died on the 4th January, 1795.

The literary productions referred to in the inscription consist of *A Comparative View of Religious Instruction*, published in two volumes at London in 1776; the *History and Philosophy of Judaism*, Edinburgh, 1787; and *An Argument for the Dignity of our Lord's Character*, Edinburgh, 1793.

In the same section of the Churchyard, but opposite the door of the West Church, there are a few stones, the inscriptions on which are worth recording. The first of these bears the following—

Here lyes William Chalmers | Merchant in Abd. who depart | ed this life the 21<sup>st</sup> day of Au | gust 1710 & of his age 56. | As also Elizabeth Blair his | spouse who departed this | life the 20<sup>th</sup> of Dec<sup>r</sup> 1733 | & of her age 79. | As also William Helen and | Christian Chalmers who died | in infancy: Janet Chalmers who | died 11<sup>th</sup> June, Aged 22, and Ueronica Chalmers spouse to James | Cuming of Breda who died the 23<sup>rd</sup> | Sept<sup>r</sup>. 1758; Aged 30 years. | All children of William Chalmers | late Provost of Abd. As also | Helen Molyson spouse to the said | Provost Chalmers who died the | 5<sup>th</sup> day of May 1766 aged 61 years. | And also | the Remains of William Chalmers | late Merchant and Provost | of Aberdeen who died 29<sup>th</sup> day | of March 1770 aged 75 years.

William Chalmers, first mentioned, was born in 1654, the same year as his future wife, Elizabeth Blair, who was a daughter of Gilbert Blair, saddler. Her first husband was an Andrew Douny, who must have died previous to 1694, about which time she married William Chalmers. Their eldest son was William Chalmers, born in 1695, and who, by his wife Helen Mollison, had the following children:—William, baptized 1726; Vera or Veronica, baptized 28th December, 1727; Alexander, baptized 23rd May, 1729, died at Peterhead, 9th January, 1778, in the 48th year of his age; William, Collector of Customs in Shetland, Helen and Christian who died in infancy, and John who died in his 22nd year.

Vera married James Cuming of Breda, on 26th October, 1748, and in the notice of the marriage the bride was described as "a most agreeable young lady." She died on the 23rd September, 1758, in the 31st year of her age.

William Chalmers was Provost of Aberdeen for two terms of two years each, his first election being made at Michaelmas, 1738, and the honour was repeated in 1746.

The following sketch of the Provost, although pitched in rather a high key, was written by a contemporary, and may serve to give an idea of the respect in which he was held:—"Died, on the morning of the 29th March [1770], aged 75,

William Chalmers, Esq., who has been twice Provost and Chief Magistrate of this City. Possessed of every virtue which could make him eminent and conspicuous in the various stations he filled, both in social and domestic life, he justly attracted the love and esteem of all. Clearness of judgment, integrity of conduct, benevolence of heart, steady and disinterested friendship, and extensive charity, were regularly displayed through his whole life; and his unaffected piety, while it gave himself the constant smiles of a good conscience, adorned all his virtues. The Poor's Hospital and Infirmary, the most useful and extensive charity foundations in this place and the North of Scotland, of both which he was a zealous promoter, will be lasting monuments of his public spirit, and preserve and endear his memory to many generations."<sup>1</sup>

The latter of the two institutions referred to was originated in 1739, while Provost Chalmers was in office, and before his term expired he was able to lay the foundation-stone of the new institution.

His close connection with the Infirmary was doubtless the reason why his portrait, painted by Alexander, is preserved under the charge of the Infirmary Managers. The portrait, which hangs in the Treasurer's room in Exchange Street, represents the Provost in the full dress of the period.

On a stone close beside the last is cut—

Here lyes under the hope of a blessed resurrection John Fyfe Merchant in Abd. who departed | this life the 18 of May 1694 in the 59 year of his age. | As also Elizabeth Tulloch his | spouse who departed this | life the 5 of November 1686 | and aged 40 years. And 13 children. | And James Fyffe late Bal | lie of Abd. who dyed the 13 | of August 1729 in the 59<sup>th</sup> year | of his age. | And Elizabeth Gordon his | spouse who departed this | life the 24<sup>th</sup> of May 1743 aged 67 | And also John Taylor, Advocate in Abd. who died the 19<sup>th</sup> of Septem<sup>r</sup> 1769 in the 69 year of his age. And Elizabeth Fyffe, his spouse, who died the 22<sup>d</sup> of June 1773, in the 67 year of her age. And Mr. Alexander Gamach, Merchant in Aberdeen, who died 30<sup>th</sup> May 1789, aged 74 years. And Margaret Fyffe his spouse who died the 4<sup>th</sup> Jan<sup>y</sup> 1795, aged 82 years. Also lies here Margaret Taylor, wife to William Burnett, Advocate, who died 23<sup>rd</sup> August 1806 in the 73<sup>rd</sup> year of her age.

Baillie Fyfe was one of the magistrates chosen by the Pretender's party at Michaelmas, 1715. As his name does not appear in the various lists of those who took an active part, in the city, in the affairs of the Rebellion, it may be that his elevation to the magistracy on this occasion was an honour not altogether to his liking.

ALEX. M. MUNRO.

<sup>1</sup> *Aberdeen Journal*.

NOTES ON THE ORIGIN  
OF THE  
NAME, FAMILY, AND ARMS OF SKENE.

III. OF THE ORIGIN OF THE ARMS.

Robertson of Struan bears—	Skene of Skene bears—
<i>Arms</i> : Gules, three wolves' heads erased <i>argent</i> , armed and langued, <i>azure</i> .	<i>Arms</i> : Gules, three dirks or skeens paleways in fesse <i>argent</i> , hilted and pomelled <i>or</i> , supported of as many wolves' heads of the third.
<i>Crest</i> : a dexter arm and hand erect holding a regal crown, all proper.	<i>Crest</i> : a dexter arm from the shoulder issuing out of a cloud, holding forth in the hand a triumphant crown or garland proper.
<i>Motto</i> : Virtutis gloria merces.	<i>Motto</i> : Virtutis regia merces.
<i>Supporters</i> : Dexter, a serpent, sinister, a dove, the heads of each encircled with rays.	<i>Supporters</i> : Two highlandmen, the one on dexter side in a Highland gentleman's dress, holding in his right hand a skeen, the point downwards, and the other on sinister in a servant's dress, with his dorchach on his shoulder, and a target on his left arm.—(Nisbet's Heraldry, I. 331).
<i>Honourable augmentation</i> : Lying in a compartment under the arms a wild man chained.—(Nisbet's Heraldry, Ed. 1818.)	<i>Tartan</i> : the Robertson, with a single additional stripe.
<i>Badge</i> : The fern.	<i>Badge</i> : The fern.

It is perfectly evident that one of these sets of arms is modelled upon the other. It is too improbable to be entertained that the tincture, the heads, the arm, the crown, the motto, the supporters, the tartan, the badge—eight similarities—should have been the result of accident. Moreover, these are the only two families in Scotland which bear wolves' heads.

Which was modelled on which? The Skenes appear for the first time in 1296; the origin of the Robertsons is known, and goes much further back. The Skene bearings are, therefore, according to all probability, the younger. The skenes have quite the air of being a difference added to distinguish a cadet branch of the house of Struan; besides, "in addition to their three dirks, the Skenes carry the Robertson arms *with a difference*, i.e. their wolves' heads are *or*, instead of *argent*." The above quotation is from a private letter of Mr. E. W. Robertson, of Chilcote, author of "Scotland under her Early Kings," written in 1864. He adds: "The connection between the Skenes and the Robertsons is *traditionary* only, but not necessarily un-

true. The locality of the families is so far apart that there is probably some truth in it, or I choose a family at such a distance." I again: "There is an old traditionary connect between the MacDonalDs and the Robertsons which probably rose in this way. Before creation of the diocese of Argyle, the whole that district was under the spiritual authority of the Bishop of Dunkeld, and previously of Abbot. Crinan, as Abbot of Dunkeld, the fore, was supreme over Argyle. His son, Duncan, became King of Scotland. Dunca grandson, Modach, was 1st Earl of Athole. Hence the connection between the old families of Athole and Argyle is real, though existing long before the names of MacDonald or Robertson were in being." (I do not understand from the above extract how Crinan's *supremacy* over the MacDonald country, and the descent Clandonnochie from Modach, can make a *relationship* at all; but it throws light on the varying legends that the first Skene was either Robertson or a MacDonald.)

It may be taken as certain, therefore, that the Struan bearings are the older; besides, "he who bears least bears most."

It is also to be noted that Skene is not in the Highlands, the Highland line passing at Ballater nevertheless, Skene is reckoned a Highland clan: its chief is the sole creature on the globe who bears *two* Highlanders; others bear one and some other supporter, but Skene alone has two: how did a Lowland laird get these?

It seems hard to reject the opinion that the motto: "The royal reward of valour," said to allude to the killing of the wolf, is really (though with allusion thereto also, perhaps) varied from "Glory is the reward of valour." This, in Robertson's case, seems to refer to a *historical fact*, viz., the arrest of King James' murderers, and to have been granted on the erection of Struan into a barony in 1451. If the Skene arms, then, are varied from the Robertson, they date from some time later than that. However, Macgregor also has "the royal reward of valour," but in *Gaelic*. (The only motto, therefore, which is identical with Skene's is a Highland one—another motive for suspecting a *Celtic* origin of the family. Tradition supplies this in suggesting a Robertson or MacDonald ancestor, in spite of John de Skene's connection with Midlothian in the *Lowlands*.)

This is the place to give Dr. Skene's theory of the origin of the wolves' heads at Strowan and Skene:—"The Plumpton's of Plumpton Hall were hereditary foresters of the ancient royal forest of Knaresborough, in the West Riding of Yorkshire. In Wharfedale, which formed part of the forest, and was anciently

covered with wood, still stands Plumpton Hall, a tower very similar to the old tower of Skene; and there is still preserved in it an old stone coat-of-arms of the Plumptons, showing three wolves' heads *in fesse*, a cognizance indicating, according to tradition, their connection with the forest, which was infested with wolves, a certain number of which they were bound to kill each year. The only family in Scotland which bore three wolves' heads, besides the Skenes, was the Robertsons of Strowan, and they too were connected with a forest, for their principal possession was the great north-west forest of Atholl, called the forest of Glengarry. The position of this family in the earlier generations was an exact counterpart of that of the Skenes. They possessed the Kirktown of Strowan; took their designation from it, though the smallest of their possessions; and, when their lands were erected into a barony, the name of Strowan was given to the barony. In like manner, the Skene lands were originally part of a forest. The family, too, possessed the Kirktown of Skene, took their designation from it, and when the lands were erected into a barony, it was termed the barony of Skene. The seal of Patrick, the *Clericus* of Skene, shows that the cognizance of the name was three skenes or dirks, and the three wolves' heads borne upon them were no doubt derived from their original connection with the forest. The combination of the two may have given rise to the tradition of the first Skene having saved the King from a wolf, and presented his head upon a skene or dirk." ("Memorials," Preface, pp. viii., ix.)

I feel quite timorous when I find myself obliged to traverse almost every point of the above parallel.

i. Where is the proof that the Skene lands were originally part of a forest, any more, or later, than the rest of Scotland? Would a forest have been able to furnish 22s. per ann. out of feu-rents only?

ii. The family possessed, it is true, the Kirktown of Skene; but they also possessed the other half. What shows that they took their designation from it? *i.e.*, that the kirk was called Skene before Wester Skene was?

iii. What shows that the barony of Skene was called from one parcel rather than another? Is not the contrary inferrible?

iv. Patrick was not "the *Clericus of Skene*," so far as we know, at all, but "Patrick de Skene, clerk," simply.

v. His seal does not show certainly three skenes (*v. infra*).

vi. "And the three wolves' heads borne upon them." "Later" is essential to the truth of this statement, which, as it stands, certainly implies

that the heads *are on the seal*; which is explicitly contradicted in the sentences preceding the above passage, thus:—"The curious circumstance that, in 1296, John de Skene, the first historic person of the name, bore as a cognizance the head of John the Baptist, while Patrick de Skene, the *Clericus*, bore on his seal three skenes or dirks, and that the Kirktown of Skene belonged to the family, *rather indicates* that the name of Skene was primarily connected with the church, and extended from thence to the barony, *while the wolves' heads do not then appear* as forming part of the cognizance of the family" (p. viii.)

*I.e.*, What is taught *ex cathedra* on p. ix., is merely thrown out as a conjecture—adumbrated—on p. viii. My reason may be defective, but I must maintain that if the saint's head showed any connection with the church, it would have been assuredly borne *by the churchman*, not by the layman.

It is a *great* objection to this theory that there were numerous forests in Scotland, and hordes of wolves; and yet only two families—one of which is (*a*) asserted by tradition (*b*) indicated by coincidences of arms, to be but a branch of the other—bear wolves' heads in their arms.

But what seems to me a *fatal* objection to this forester-theory is that on the oldest seals of the Skenes there are no wolves' heads—which (*ex hyp.*) should be *there*, rather than any other thing; and *then*, rather than later.

As regards the Kirktown being in both cases the eponym of the barony, and so suggesting an *ecclesiastical* origin—though sheep, rather than wolves, would in that case have been more appropriate—I will observe that there is another and better explanation of that. A church is very often the sole remnant of a town or *chef-lieu*; *e.g.* Ravenna, where the great basilica alone remains of the *classis*; St. Etienne, near Boulogne-sur-Mer, a church perched alone on a hill, where of course there was, when it was built, a burgh, itself probably the descendant of a hill-fort, or *pah*; Loughton, in Herts, a mile from the great north road, whose village being burned down in the last century, the inhabitants rebuilt it on either side of the road, at Buntingford, where they have a chapel of ease, service being said at Loughton only in the fine summer evenings; at Auchtertool, again, near Kirkcaldy, the church has a spacious knoll all to itself, at some distance from the present and *historical* village, representing, no doubt, a defensible prehistoric site, like St. Etienne. So we find no trace at all of some old places except their church; as at Reculvers, Selsey (where it is under the sea), Stidd, in Lancashire; Glenda-

lough and Kilmacow, in Wicklow, where the ruins of churches are the only relics of what were, the first once a see, the second a populous hamlet but a century ago. I think this list (and hundreds more could be added) explains quite sufficiently why the Kirktown of Struan—perhaps that of Skene—became the titulars of historic baronies; they are sites of pre-historic towns, very probably of strongholds.

I cannot understand why Dr. Skene brings into prominence, in defence of his forester-theory, the resemblance of Plumpton, Skene, and Hall Forest. There were hundreds of towers of the kind, e.g., Beaufort Castle, as described in the "Life of Duncan Forbes."

When I reject a plausible theory of the Struan wolves, I may be fairly summoned to propound my own. It is this. The chief of Clandonnochie was, it is true, a scion of the royal house. But, when he acquired Struan, he would become the chief of a tribe of men who were in no way of his kin, and whose fathers had probably been there hundreds, if not thousands, of years. Now, all ancient heathen tribes had some animal or other as totem or god. I suppose that the men of Struan had the wolf; as the men afterwards called Forbes had the bear, those called Chisholm the boar, &c.; as, beyond all doubt, the primitive god of Israel was the calf; to which they reverted in Arabia, which is alluded to by Joshua, which was formally re-established by Jeroboam, and had even been introduced into the decorations of the Temple by Solomon.

We have thus—1. A constant tradition that the first Skene was a cadet of Struan. 2. From the numerous resemblances of the arms, certainty that the medieval heralds also believed this. And surely we should be very chary of rejecting that conviction, when we consider that we are three times further from the 13th century than they were from the 11th, when the ancestor of Struan was on the throne. 3. The resemblance of the tartans, and identity of the badges, are material proofs of the popular belief, independent of the heralds', but corroborating it.

Hence, I conclude that the Skene arms being, *mutatis mutandis*, those proper for a cadet of Struan, constitute so strong a presumption in favour of the old belief in such descent as to sweep away all the previous inferences and hypotheses detailed above; and to establish that, at least at present, the scientific conclusion is that the origin of the Skene wolves is that and no other. The matter could, I believe, be tested by diligent comparison of family portraits in both lines.

A. P. S.

(To be continued.)

VERNACULAR PRAYERS IN ENGLA

THE *Saturday Review* for June 28th 1890. A *Fourteenth Century Prayer Book*, by G. G. Coulton, whose contention is, that in C. 14th England the people were not badly off. The reviewer matters the contrary, and surely he is right. Coulton however, neither author nor reviewer even to the *locus* which decides the question, as in *temp. Henry II.*, and before. N. Breakspear, judged to be too stupid to be a lay-brother in a Lincolnshire minster, translated the Pater Noster into English, and sent it to all the Bishops of England with orders to have it taught to the people, *who had no prayers*. Camden tells us this, and gives the translation, as follows

"Ure fadyr in heavenrich,<sup>1</sup>  
Thy name be halyed everlich :  
Thou bring us thy michell blisse,  
Als it in heaven y-doe,  
Ever in yearth beene it also :  
That holy bread that lasteth ay,  
Thou send it ous this ilke day.  
Forgive ous all that we have don,  
As we forgivet uch other mon :  
Ne let ous fall into no founding,  
Ae shield ous fro the fowle thing. A

Adrian may thus be reckoned one of the earliest English poets. It is curious that this line has no rhyme. The review gives the Latin version in use in 1400:—"Fader ou art in hevenes, halwed be thi name, thi kome to, thi wille be do in erthe as in heuour eche daies brede gife us to dai : and us oure dettes as we forgife to oure detand leed us nat in to temptacioun, bote d us from iverl."

The earlier version is more like the Scotch than the later; and is also surprising for our own tongue of to-day: more so than Chaucer's or Barbour's.

The subject recalls an anecdote too good to be missed:—A friend in the MSS. department of the British Museum (who was son of a gentleman officer, claimant of a Scottish earldom) showing me one day in 1868 the choicest MSS. I asked to see the Sarum Breviary, he spoke to a colleague, who after much search brought a thin folio with illumination found it to be a thirteenth century *roma* French. I had some difficulty in convincing the gentleman who brought it. "We have taken it as the Sarum Breviary," he said, "at least I did get a sight of the real Simon Breviary." This story is quite incredible: but it happens.

A. F.

<sup>1</sup> That is, Kingdom of Heaven, like bishopric, or France, i.e., France.

BIBLIOGRAPHY OF  
DUNDEE PERIODICAL LITERATURE.*(Continued from page 51).*

1871. *The Dawn of Peace: a Good Templar Magazine* for the north-east of Scotland. Edited by James Scrymgeour, acting P.W.C.T (of the Olive Leaf Lodge). Vol. I. No. 1, August 1st, 1871. Price 1d. Dundee: Printed and published by Lawson Brothers, 15 Murraygate (of the Olive Leaf Lodge). A part consisted of 20 pages, with 8 pages of advertisements and coloured covers. "In the prospectus announcing the publication of the *Dawn of Peace Magazine*, the proprietors would bespeak the favor of the friends of the Temperance movement in the north-east of Scotland. Notwithstanding the fact of numerous Lodges of Good Templars being formed, and about ten thousand members made in the district, the friends are in utter ignorance of the progress and proceedings of the Order in their midst. And while thus 'so near and yet so far' from each other are thereby deprived of the stimulative influence of brotherly connection which proximity and acquaintance ought to give. Reports of special meetings and proceedings of all the Templar Lodges, the result of the quarterly elections, with the office-bearers regularly given. A directory of all the lodges, the time and place of meeting, and their secretaries, with their addresses, will appear in every impression." Continuous articles by the Rev. George Gilfillan; "Poets of the People," "Antiquities of Angus and Mearns," by C. S. Lawson; "The Rise and Progress of Good Templarism in Dundee," by James H. Martin, &c., &c. Only four numbers issued.

1872. *The Dundee Pulpit and Religious Record*. No. 1, Saturday, January 6th, 1872. Price 1d. No. 14 (the last number), Saturday, April, 1872. *The Dundee Pulpit and Religious Record* contains Lectures, Sermons and Discourses, delivered in Dundee and the neighbourhood. Sketches of Local Churches, Religious Intelligence, &c. In the second number "The publisher apologises to numerous subscribers and to the trade, for delays in obtaining copies of the first week's issue. The first impression was printed on Friday, two separate editions printed on Saturday, and a fourth edition on Wednesday of the present week (12th January, 1872), which are now nearly all disposed of." An advertisement supplement of four pages enclosed the *Record*. A number consisted of sixteen pages, post 8vo, and the fourteen numbers were paged 1 to 224. Printed and published by W. Norrie, 1 Thorter Row, Dundee.

1872. *The Unitarian and Universalist Mis-*

*sionary: a Monthly Magazine*. Edited by Henry Williamson, Dundee. 8vo. Vol. I. January, 1872. Price 1d. 16 pages. Nos. 1 to 12, 158 pages. Part 12, last number of first series. *The Unitarian Missionary*, January, 1873, No. 1 new series, only two numbers issued. Printed and published for the editor, by William Smith, stationer, Nethergate, Dundee. First four parts had blue tinted covers, but owing to the smallness of the circulation, and insufficient advertisements being secured to defray the expenses, it was found necessary to abandon them. "To our readers.—After considerable experience in missionary work, we have resolved to attempt the more extensive operation of addressing the readers of a magazine. The name we have selected for our paper is in itself descriptive. The 'Missionary' is sent forth because we have faith in Unitarianism. We do not profess to be anything but consistent in giving as freely as we have received the good news of a God of infinite absolute goodness. A Father, indeed! A brother-man, in Jesus, whom we regard as an example. But before men reach this position, there are many stumbling-blocks to be removed from the way of the seeker after God. As Christians we have to face the simple fact that orthodoxy has failed to accomplish the work it had taken in hand. Shall we stand idly by, and hesitate to offer our thought of Christ to those who are ignorantly perishing for want of the Bread of Life?" One of the features of this monthly was a course of study of the Greek New Testament, under the heading, "The Greek Testament Class," beginning with the alphabet, and giving a lesson in each number.

1873. *The Torch and Dundee Election Journal*. No. 1, Dundee, Saturday, August 2nd, 1873. Price ½d. No. 2, August 4th. No. 3, August 5th. Size 12½ ins. × 10 ins. Printed and published for the proprietors by J. P. Mathew & Co., 32 Meadow Entry. This was an ephemeral paper issued for the purpose of supporting Mr. Fitzjames Stephen, who stood as a candidate for Dundee at the General Election of 1873, against Mr. Edward Jenkins and Mr. James Yeaman. Its columns are entirely devoted to the support of Mr. (now Sir James Fitzjames) Stephen, the eminent judge. Three numbers appeared, the paper expiring on the election day.

1873. *The Dundee Almanac*. Printed by James P. Mathew & Co., Meadowside, and afterwards in the Cowgate. This, like the former *Almanac*, devotes part of its pages to local notes. Size 7¼ ins. × 5 ins. Price 1d. The first number was published in October, 1872, and the Almanac continued to be issued in

November of each year, until 1882, having an existence of eleven years.

1874. *The Christian Monitor*, Edited by the Rev. Duncan Macgregor, M.A., St. Peter's, Dundee, author of *The Shepherd of Israel*, *Christ's Crown Jewels*, etc., etc. No. 1, January, 1874. Price one penny. Dundee: Alex. Ewan, 26 West Port; James P. Mathew & Co., Printers, Meadowside, Dundee. Post 8vo, sixteen pages, blue coloured covers. The object of this monthly was to meet the wants of the monitors and those engaged in the Children's Forenoon Meetings. These services were conducted by the "Dundee Boys' and Girls' Religious Association." The work of this Association has been chiefly directed to the religious training of the boys and girls of the neglected districts of the town,—in securing their attendance at the various mission churches, district halls, and schoolrooms on the forenoon of the Sabbath, where they hear God's word illustrated and applied in language suited to their capacities; also gradually to create a church-going habit, and train the young to take part in the public worship of God. The religious instruction is based on a scheme of subjects prepared by the Directors of the Glasgow Foundry Boys' Society. The functions of a monitor were to impress upon the young people the benefits to be derived by the attendance at the Sabbath School, and also the duty of Church attendance in the forenoon, to secure regularity, and to make their pew a model of good behaviour. The February number, published on the 25th January, contains "an article diverting attention to the desirability of a Sabbath School Teachers' Union being established in Dundee, and other interesting matters." Many of the articles appearing in this monthly were reprinted in pamphlet form. Among these were "Family Training," "Two Lilies Early Gathered," "A Mother's Love," etc. On the cover of No. 8—the last number—is an advertisement, which gives the following announcement:—"On September 1st will be published the first of a new Series of the *Christian Monitor*, considerably enlarged, printed in double columns, and possessing several new features of general interest." Special contributions were promised from the Rev. William J. Cox of Panmure Street Chapel; Rev. Alexander H. Reid of McCheyne Memorial Church; and Rev. Dr. McGavin of Tay Square Church. This new series was never issued.

1874. *Norrie's Dundee Illustrated Weekly*. A Family Journal of News, Tales, History, Art, &c. Published by William Norrie, 79 Nethergate, Dundee. Price one penny. Weekly. No. 1, Saturday, May 9th, 1874, size 19½ ins. by

13½ ins. Eight pages. The second page was devoted to local notes and queries and short paragraphs on matters relating to Dundee. The first number was issued on 9th May, 1874. In the second number the Editor regrets "that so large a number of persons were last week disappointed in being unable to procure copies of the first number of *Norrie's Dundee Illustrated Weekly*. The demand was very much greater than had been anticipated, and several thousand more copies might have been sold had we been able to supply them." The last number of this weekly appeared on Saturday, 31st Oct., 1874.

1874. *Lawson's Illustrated Dundee Almanac*. Printed by Lawson Bros., 15 Murraygate, Dundee. Price 1d. Only one number issued, containing a full-page view of the Old Steeple restored, the Albert Institute, the Baxter Park, and the Tay Bridge from the south side, with descriptive letterpress. The centre part printed elsewhere.

1875. *The Dundee Universal Penny Almanac and Annual of Political, Historical, and General Information for the Year*. Published by George Morris, 72 High Street, Dundee. This publication gave special local events of the year, also short biographical notices of local men. Five or six numbers were issued.

1875. *The Star of Peace*, a Quarterly Record of Gospel Truth, Christian Life, and Work of Grace. Dundee, No. 1, April, 1875. Price one penny. Published by Winter, Duncan & Co., Castle Street, Dundee. The first number was printed at the *Stirling Observer* Office, and the subsequent numbers by Winter, Duncan & Co., Printers, Dundee. Size 10 ins. × 7½ ins. Sixteen pages. It was principally through the exertions of Mr. Mackison of Dundee, Honorary Secretary, and Mr. Stephen Burrows, Superintendent of the Evangelistic Mission for the Highlands and Islands of Scotland, that the *Star of Peace* had its origin. In the address to the readers, Mr. Burrows says:—"The grateful remembrance of years spent in religious work, more especially in the northern counties of Scotland, induces us, in humble dependence on the blessing of God and the guidance of His Holy Spirit, to send forth this silent messenger of Peace and glad tidings, in the hope that it may awaken a deeper interest in Divine things." Several articles were reprinted from this publication, and issued in a series under the title of the *Star of Peace Tracts*. Among these were—"A Voice from Niagara," by Rev. John Macpherson, Dundee; "Not Too Young to be Saved," by W. Mackison; "The Way of Salvation," by Rev. D. C. Ross, Appin; "The Prisoner Ransomed," by S. Burrows; "My Bible," by Ellen H.

Willis, and others by Rev. Joseph Hay, Lethendy, and Rev. George Campbell, Glasgow.

**1876.** *The Dundee Distributor.* (A Wesleyan Magazine.) A Monthly Journal. Our motto is "The friend of all, the enemy of none." No. 1, January, 1876. One Penny. Printed by F. E. Longley, 36 Warwick Lane, London. Size  $16\frac{1}{2}$  ins.  $\times$   $11\frac{1}{2}$ , eight pages. This was a journal in the interests of the Wesleyan body. The first and fourth pages were devoted to advertisements and local matters relating to Dundee. The Rev. James Fletcher, of Victoria Road Wesleyan Chapel, took charge of book reviews, donations in aid of the gratuitous circulation of the paper, and applications for grants at reduced rates. The advertisement department was conducted by Mr. P. M'Lean, 7 Tay Square, and the trade was supplied by Mr. Alexander Ewen, West Port. The circulation was 2000 monthly, being distributed one month at the west end, and the other month at the east.

**1876.** *The Evening News.* No. 1. Published every afternoon at 3 and 4.30. Dundee, Tuesday, March 28, 1876. Price one halfpenny. Size  $24 \times 16$ , four pages. Printed and published at the office of the *Evening News*, 19 Cowgate, Dundee, by Peddie, Hutchison & Co. This was the first evening newspaper for Dundee and district. The originators were Mr. Jas. Peddie and Mr. W. S. Hutchison. In introducing this paper they say that it originated from "a general desire having been expressed by the people of Dundee that they should have the day's news presented to them in brief on the day of its occurrence. At present only a limited class—in exchanges, clubs, reading-rooms—enjoy the privilege of being fully acquainted by telegrams with the news of the day; but by the establishment of an Evening Journal for Dundee the interest of all classes will be legitimately gratified, and the working man equally with the merchant prince will have the satisfaction of knowing that he is made acquainted with every event of world-wide, imperial, or local importance published that day. Its guiding principles will be impartiality, independence and common-sense." The *Evening News* continued to be published for three years, the last number being for March 13th, 1879.

**1876.** *The Dundee Railway Time Table* with the Railway Fares. Printed and Published by D. R. Clark & Son, Caledonian Hall, Castle Street, Dundee. No. 1, June, 1876. Price one penny, by post three halfpence. Size  $5\frac{1}{2}$  ins.  $\times$   $3\frac{3}{4}$  ins. Orange coloured covers. This *Time Table* has been published regularly every month since that time, and contains, besides the ordinary Railway information, a Memorandum

Diary. It has a very large circulation in Dundee and district.

**1876.** *The Meikle House Literary and Scientific Journal*, afterwards *The Herbertshire Castle Literary and Scientific Journal.* Size  $8\frac{1}{2}$  ins. by  $5\frac{1}{2}$  ins. 8vo. A number consisted of thirty-two pages with stiff coloured covers. Published twice a year. No. 1, June, 1876, continued until December, 1887, that being the last number published. This magazine was printed by John Leng & Co., *Dundee Advertiser* Office, for the Literary and Scientific Society, and was edited by three of its members. The Honorary President was Mr. Thomas Richard Wilson, and the society consisted of 18 ordinary and 16 honorary members. The first three numbers of this paper were issued from the Meikle House Educational Establishment, the Principal being Mr. Wilson. The Institution having been removed to Herbertshire Castle, the Journal was issued in December, 1877, under the new title *The Herbertshire Castle Literary and Scientific Journal.*

**1877.** *The Herbertshire Castle Literary and Scientific Journal*, see *The Meikle House Literary and Scientific Journal.*

ALEXANDER C. LAMB.  
(To be continued.)

#### THE DUKE OF CLARENCE AND AVONDALE.

I READ in the *Saturday Review* for June 28th, "placing him below the Queen's youngest son, and interposing, on paper though not in person, the infant Duke of Albany, the only other grandson of the Queen who is not as yet a peer, between him and the Archbishop of Canterbury." Here, obviously, the author wrote, "who is as yet a peer," which is obviously true. Then comes the Genius who in printing-offices is the official monitor of ignorant writers, and thinks to himself, thinks he—"Why, this can't be right! the poor gentleman has left out a word—*An infant can't be a peer!*" On which false basis he sticks in "not," and produces the most hideous hash in Picland.

There is a reflection the *Saturday* does not make, which is the great weight of titles the new Duke will bear if he becomes "Prince of Wales and Scotland, Lord of the Isles, Duke of Cornwall, Clarence and Avondale, Earl of Dublin, Chester, and Athlone, Baron Renfrew"—not to mention others, such as Duke of Saxe-Coburg Gotha.

"It may be suggested," says the *Saturday (Chronicle)* "that 'and Avondale,' while admitted in the most handsome way, be taken as written and spoken on most occasions." This seems to trench on disobedience to her Majesty's commands, as signified. A. P. S.



SOME RHYMES AND SAYINGS OF  
CHILDHOOD.

## I.

In the following notes I have endeavoured to rescue from certain oblivion some of the rhymes and sayings once only too familiar to me. Very few games in my childhood but had some rhymes attached to them, without which it was useless to attempt playing them. Nowadays many of these old games have passed out of existence, yielding reluctantly to the superior attractions of football and cricket. Here and there, in byelanes and quiet places, some old rhymes still linger, but one must be very cautious in taking as genuine every strange jingle one may hear; very probably the rhyme is but the chorus of the latest music hall success, enjoying its brief spell of popularity. As it is, I am conscious that I myself may have erred in this direction, but I can at least claim that all the rhymes I quote enjoy, as rhymes go, a respectable antiquity. They are all as familiar to me as my alphabet, and I have said or sung them all for a greater number of times than I could mention.

Some of these rhymes are epitomes of childish wisdom; others, again, are so hopelessly inane, that one must perforce smile at them. Some preserve the hoary beliefs of a pagan antiquity, and as such must be interesting to all students of popular beliefs and customs; others are inexplicable enigmas, without either rhyme or reason, before which the riddle of the Sphinx pales into utter insignificance. I have not preserved any method in my arrangement: as the rhymes came to my memory I jotted them down, and I give them here without attempting or wishing to explain their meaning.

In the days before spikes on the back rail of cabs were invented, there was no greater pleasure to us youngsters than a free ride in that perilous position. Little time, however, had we to enjoy it: the warning cry would come from some envious companion: "*Whip ahin, yer horse is blin,*" and, if we were not smart, cabby's whip would be tingling about our ears. What revenge had we if the informer were bigger than ourselves? None, except to retort at a safe distance: "*Clypie, clypie, clash pie!*" to which would come the answer:

"Sticks and stanes 'ill brak' my banes,  
But names 'ill never hurt me,"

which rhyme I would advise all Society papers to adopt as their motto.

But the sworn enemy of childhood is the policeman, that wielder of unknown terrors. When we encountered that august personage, we seldom, whether innocent or guilty, courted an interview. His appearance was the signal for a scattering of our company in all directions;

not even that dogma of childhood's faith, that a policeman never runs, could save us from wild flight. When we had run about half-a-mile, and thought ourselves safe from pursuit, we made the air hideous with this rhyme, which we always thought roused the unfortunate policeman to uncontrollable frenzy:

"Tarry hat, tarry hat, yer hat's nae yer ain,  
Ye stole it fae an auld mannie comin' doun the  
lane!"

The weather always exercised great influence over our plays: we were not very interested then in anything beyond ourselves, and in the long summer days the slightest sign of rain would send us all singing up and down the pavement:

"Rainie, rainie, rattle stanes, dinna rain on me,  
Rain on John O'Groat's house, far ower the sea!"

in which we displayed alarming ignorance of the geography of our country. Then, with the happy philosophy of childhood, when the rain *did* come on, we made the best of a bad job by singing:

"A fine simmer shcurie  
Cam' doon fae Inverurie."

Though rain was always more or less disliked, we always welcomed the snow with delight. It brought in its train a countless number of pleasures, and well deserved the invocation we invariably addressed to it:

"Sweetie wife, sweetie wife, ding doon sna',  
Ding doon a hunder an' I'll catch them a',"

which we accordingly attempted to do, by turning our bonnets inside out and catching the flakes in them as they fell.

A snowy hogmanay night was unbounded joy. We looked forward to the morrow and its numberless visits to the toy and candy shops. With the laudable wish of augmenting our little store of cash, we would join hands and march down the street in a line singing lustily:

"Rise up, guidwife, an' shak' yer feathers,  
Dinna think that we are beggars—  
We're good children come to play.  
Rise up and gie's our hogmanay.  
Our feet's caul', our sheen's thin,  
Gie's a piece an' lat's rin.  
Yer drawer's fu' o' money,  
Yer bottle's fu' o' beer,—  
Rise up and gie's our hogmanay,  
And we'll wish you a happy New Year!"

It is worth while examining this rhyme. Observe the tender flattery of the guidwife addressed, then the modest mention of our own merits. All objections are overcome one by one. We appeal to the guidwife's charity, and then, in case she may plead poverty, we own her wealth is known to us; and then, as one last



appeal, we offer her our blessing on the new year, the converse proposition of course holding good, that if she does not propitiate us, we may do the reverse. Though, to be honest, I must own that neither rhyme nor implied threat ever had much effect in the proper direction: rather was it another case of more kicks than halfpence. But we did not care: the kicks were quickly forgotten, and if any of us were ever lucky enough to get a penny, we all shared in his good fortune, and the wonderful story was told year after year to each succeeding generation of childhood.

Aberdeen. JO. CHARLES THOMSON.

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### CURIOUS TRYALS.

FROM ANCIENT RECORDS OF JUSTICIARY, &c.

(See *S. N. & Q.*, Vol. 1, p. 106.)

16th February, 1600.—Craig of Craigstoun produced His Majesty's respite for the slaughter of Patrick Forbes of Cairnhill, in Turriff parish, and found caution to satisfy the deceast nearest of kinn.

Craig was the author of *Jus Feudale*, and the effect of a remission contested for a respite was only a kind of *nole prosequi* for nineteen or a certain number of years, whereas a remission is indefinite or rather absolute and total.

It does not appear what followed.

31st July, 1611.—Moses Fa and three others of that name delatit for abiding within the Kingdom, they being Egyptians, contrary to Act of Parliament, chap. 13, par<sup>l</sup>. 20 of James VI.

The panel, Moses Fa, produced a licence to him frae the Council.

Answered by the advocate that the licence produced contained many conditions which are not performed, particularly he was to find caution, and having found caution and contravened his conditions, his cautioner was charged with horn-ing, and denounced rebell for not payment of the sum in that Bond.

The Jury found and declared ilk ane of them to be notorious Egyptians, at least to be swa holden and repute, and to be fylit, culpable, and convict of contravening the Act of Parliament lybelled on. Whereupon they were doomed to the hard sentence of being hanged at a gibbit.

28th July, 1612.—Gregor Big M'Gregor, and other nine of that name, delayt for several horrid crimes, such as several great lairships of oxen and ewes, burning the hail houses in the Barrony of Aberuchlie, burning three young girlls in one of these houses, and for killing several people in Luss Lands. Convict and suspend.

Six more of the name of M'Gregor delayt of several murders, lairships, and burning of

houses, particularly of the house and lands of Aberuchlie. Convict 22nd June, 1613.

30th March, 1613.—Neill Macleod, son natural to Rorie MacLeod of Lewes, delayt for burning diverse houses in the Lewes, built by Balconice, Wormiestoun, and others, and for certain points of thift and stealthriff. Convict.

N.B.—He was taken by Sir Rory McKenzie of Tarbet, who married the heiress of Lewes.

1st December, 1613.—Robert Erskine, son to John Erskine, apparand of Dun, delayt for poisoning his brother's twa sons by poison and witchcraft, that by their destruction he might come to the possession of the Estate of Dun. The dittay setts forth that the pannell, in order to get possession of the Estate of Dun, did, with his three sisters, consult with one Irvine, a notour witch, how to destroy the said twa boys, who accordingly gave them some poisonous herbs to infuse in a drink, which being done and given to them, the eldest boy shortly thereafter dyed in great pain, and the other still languished, so that there were little hopes of his recovery.

The Assyze upon his own judicial confession, fylit him, whereupon he was doomed to be be-headed.

22nd June, 1614.—Hellen, Ann and Isobell Erskines, sisters to the Laird of Dun, convict of poisoning and consulting with witches for the death of twa of her brother's sons. Decollat. Hellen was banished; the others sentence of death, but commuted. F.

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### STORIES FROM RUM AND EIGG.

THE advent of steamers and tourists has done much to destroy many of the superstitions which existed at one time among the Western Isles. At times, however, there does occur a case in which the old spirit seems revived. A year ago, the cows of a woman belonging to the island of Eigg ceased giving the usual amount of milk, and the conclusion arrived at by their owner was, that they had been bewitched. Another young woman was blamed as the medium; she was accused of making use of an evil spirit, which was often seen hovering about, and to which, strangely enough, was given the name of a visitor to the island. The reason alleged for this unwarranted liberty was that the name was new. The ghost being the same, the two fitted admirably. It is but fair to add, that the woman herself was the only believer in the supernatural origin of the ailment of her animals.

On the south side of Eigg the graves of two "giants" are pointed out. From their length, their occupants must have been almost eight feet in height. One, called Chastol,<sup>1</sup> lived near

<sup>1</sup> Hugh Miller, in his *Cruise of the Betsy*, surmises that what is now termed Castle Island was so named from its being at one

the present pier, and the other, whose name was Toustal, at Gruilin. They quarrelled over some matter or other, and eventually a combat was arranged between them. Both were killed in fight, and their neighbours buried the champions where they fell.

Another giant flourishes in local tradition, but his residence was on the mainland. On one occasion he went on a tour of inspection, starting somewhere from the neighbourhood of Moidart. His first step was on to the island of Eigg, near Laig, where a loch exactly of the shape of a human foot occupies the spot where his was set down, and attests the truth of the story. His next step took him half-way between Rum and Canna, right over "Ronin's mountains dark." Of such gigantic stature was he that the water of the strait but reached up to his ankle. His next step brought him to Uist, in the Outer Hebrides.

Any one who has passed a calm, hot day in the neighbourhood will appreciate this story. It is said that a man, who had offended in some way, was stripped of his clothes. His hands and feet were tied, and he was then laid out in the open air. So attentive were the midges in their ministrations, that he died after a short exposure.

W. J. CALDER ROSS.

♦ ♦ ♦  
**EPITAPH ON JAMES SETON OF PITMEDDEN** (Vol. I., p. 70; IV., p. 55).—Mr. J. Cameron, in the current number of *S. N. & Q.*, corrects the extraordinary translation given, Vol. I., p. 70, to the words of the poet Arthur Johnston, which, although not on the tomb itself, were written as an epitaph on James Seton of Pitmedden, a younger son of William Seton of Meldrum, and my ancestor. He died in 1628, having lived, (for anything we know to the contrary,) as happily and contentedly as any other man of his time. Allow me to state the case plainly. The words of Arthur Johnston, as quoted, are—

"Quem tegit hic cespes, fastu Setonus honores  
 Divitias luxu posse carere docet,"

which I had translated in the same sense as Mr. Cameron does. "Seton, whom this turf covers, teaches that honours can exist without arrogance, (and) riches without ostentation." Allowing for the stilted language in fashion in Arthur Johnston's time, it means merely that James Seton, in spite of wealth and honours, was a plain unpretending man. As to the translation on P. 70, Vol. I., any good dictionary would show that *Fastus* and *Luxus* do not sig-

time the site of a fort. Local tradition, however, says that the island owes its name to the first of these two heroes, its original name being *Ellan Chastol* or *Chasto's Island*, and that the introduction of the words "of the" in the name "Island of the astle," was an afterthought.—(See *S. N. & Q.*, III., 82, n. 4.

nify *happiness*, and *enjoyment*, (though such things frequently go in company). *Honore* does not mean *honour*, but *honours*,—a very different thing. It seems strange that such interpretations can have found their way into the account of the tombstone, since the other matter concerning the tomb is perfectly correct, and the translations of the Latin epitaphs on other tombs, so far as I am able to judge, seem well done.

D. SETON.

London, 7th August, 1890.

A FRENCH INVASION EIGHTY-SEVEN YEARS AGO (Vol. IV., p. 55).—In a small volume—*Douglas Travestie: to which are added Poems and Songs, chiefly in the Broad Scottish Dialect*, by George Smith, Aberdeen, 1824—will be found the song "Bonaparte and John Bull"—air, *The Blythsome Bridal*. Some of the spellings, and the order in which the verses are placed, differ from the copy by "J. D." in August No. of *S. N. & Q.*, and the following four lines are not quoted by him:—

"I hae some pretty cogs at Boulogne,  
 At Brest, and at Toulon, and a';  
 Ye'll wet the sma' end o' your mogan  
 Before ye get them ca'd awa'."

Macduff.

J. C.

## Queries.

457. **MACLEANS OF LEHIRE.**—Where can I find an account of this family, and its descendants of Shuna and Islay?  
 J. C.  
 Kenmore.

458. **CHURCHYARD OF ELSICK, KINCARDINESHIRE.**—In a recent visit to this place, I was shown a number of small egg-shaped holes on two natural stones, just appearing above the ground. No one could explain their meaning, but it was supposed that they might have been made by way of penance. I should be very glad if any reader could explain.  
 A.

459. **APPRENTICES FED ON SALMON.**—I read the other day of a curious custom which is said to have prevailed along the valley of the Severn. It was, that in indentures a clause was inserted, to the effect that the master was not to feed his apprentices with salmon on more than three days in the week. A reward of £5 was offered a few years ago by *Note and Queries*, for an indenture containing such a clause, but no one appeared to claim the reward. I should like to know if such a custom was ever prevalent in Scotland, and if so, when and where?  
 P. C.  
 Edinburgh.

460. **DID THE DRUIDS OFFER HUMAN SACRIFICE?**—Being with a small party inspecting some *Druids' Circles*, near Portlethen, Kincardineshire, the gentleman who was taking us over the ground, a very intelligent man, scouted the idea that the Druids of

ferred human sacrifice. As tradition has it that such had been done, it is highly desirable that it should be cleared up, if possible. As human sacrifice among uncivilized tribes is not unknown at the present day, our forefathers might have done the same, but it would be pleasant to think that such was not the case.

J.

### Answers.

393. THE PENNY POST (III., 141; IV., 39).—The earliest reference I can find to the establishment of a system of local penny postage is contained in an Act passed in Queen Anne's reign. The exact terms of the enactment are, "For the port of all and every the letters and packets by the carriage called the penny post, established and settled within the Cities of London and Westminster and Borough of Southwark and parts adjacent, and to be received and delivered within ten English miles distant from the said General Letter Office in London, one penny." (9 Anne, c. 10). Some doubt afterwards arose as to the legality of those who lived within this ten miles radius giving the messenger an extra penny, on the ground that he had to employ a horse in carrying the letters. Parliament accordingly passed a special Act (4 Geo. II., c. 33), that no penalty should be exacted for this seeming contravention of the original statute, and actually legalizing the detention of the letter until the extra charge was paid. 5 Geo. III., c. 25, provides for the carrying of a letter for a distance "not exceeding one whole post stage from the office where such letter may be put in," for the sum of one penny, and at the same time enacts, "that it shall and may be lawful to and for the Post Master General for the time being, and his deputy and deputies by him therunto sufficiently authorised, to settle and establish an office to be called *The Penny Post Office* in any city or town and the suburbs thereof and places adjacent within the Kingdoms of Great Britain and Ireland and the British Dominions in America, where such post shall by the Post Master General be adjudged necessary and convenient, and to demand, have, receive, and take the same rates and sums for the postage and conveyance by the carriage called *the Penny Post* established and settled within the cities of London and Westminster and borough of Southwark and parts adjacent." The appointment also of those who were to have charge of these penny post offices was left in the hands of the Post Master General. All who made collections "without licence or leave" were liable to certain penalties. Section 14 of the same Act limited the weight to be carried by the penny post at 4 oz. except "such letters or packets as have first come by post to the General Post Office or shall be passing by the said carriage called *The Penny Post* into the said General Post Office." The distance for which letters could be carried for one penny was further extended by 24 Geo. III. c. 37. It may be well to give the exact terms of the Act as far as it related to Scotland—"For the post and conveyance of every single letter conveyed or carried by post from the General Post Office in the city of Edinburgh, and in that part of Great Britain called Scotland, or from

hence to the said General Post Office in the said city of London, and to and from Dumfries and Cockburnspath, and between either of those places and the said city of Edinburgh, the sum of one penny . . . and for the post and conveyance of every single letter, conveyed or carried by the post above one post stage, and not exceeding 50 English miles distant from the office, when such letters may be put in within that part of the said Kingdom of Great Britain called Scotland, the sum of one penny . . . and for the post and conveyance of every single letter conveyed or carried by the post above 50 English miles, and not exceeding 80 English miles distant from the office, where such letter may be put in within that part of the said Kingdom of Great Britain called Scotland, the sum of one penny . . . and for the post and conveyance of every single letter conveyed or carried by the post above 80 English miles and not exceeding 150 English miles distant from the office where such letter may be put in within that part of the said Kingdom of Great Britain called Scotland, the sum of one penny." From the phraseology of 9 Anne, c. 10, I do not think that the legal recognition of the penny postal system is made for the first time, but I have been unable to trace it further. The date of Peter Williamson's settlement in Edinburgh is given at 1762 or three years before the passing of 5 Geo. III. c. 25. Can he have been merely one of those licenced under the Act? It this be so, then there is no special merit in his establishment of the system in Edinburgh. But Williamson was a specially interesting character, and the following particulars may not be out of place. In 1789 he was compelled to institute proceedings for divorce against his wife, Jean Wilson, the daughter of an Edinburgh bookseller, and after decree had been granted, to issue a pamphlet of sixty-four pages to vindicate his action and character. So reduced was he, as he alleges, by his wife's misconduct, that he was forced to go on the poor's roll before proceeding with the action. Mrs. Williamson endeavoured to procure money from him in order to defend herself from the charges brought against her, stating that "he carries on a very lucrative business, as master of a well-established penny post office, which brings him in ready money every hour of the day and enables him to have four men employed daily in dispersing letters, to each of whom he pays four shillings and sixpence weekly" (p. 38). In answer to this Williamson states that from a quarrel among his men he "learned that Mrs. Williamson had been mean enough to enter into a combination with them whereby she was enabled to appropriate for her own private purposes little short of three-fourths of the whole profits of the penny post" (p. 39), and adds that "the petitioner and her father have set up a penny post in opposition to the respondent's" (p. 41). The earliest reference I can find to his having been pensioned by Government is in the *Scots Magazine* for January, 1799, in a short obituary notice of him. He could not have been enjoying the pension at the date of his divorce (1789), or his wife would assuredly have mentioned it in her statement of his income. Perhaps some one will settle the matter by unearthing the date and amount of, and the reason for, the pension. J. CALDER ROSS.

422. "THE WHITE KIRK OF BUCHAN" (III., 190).—The Church of Tyrie, seems to have been a very ancient edifice, as we read in *Macfarlane's Geographical Collections*, dated 1723. "This kirk is said to be the oldest in this diocie, being short, and high walled, like a chappell." It was built of stone, which was then uncommon. The walls, we are told, were built with run lime—was called the "White Kirk of Buchan." It had for its tutelair saint St. Andrew. It is said to have been a resting-place of pilgrimage. Dr. Henry, the historian, informs us that the Queen Dowager of James I. proposed visiting the Church of Tyrie. There are circumstances, however, which raised a doubt as to the accuracy of the statement.<sup>2</sup>

7 Madeira Place, Leith. WILLIAM THOMSON.

437. ST. COLUMBA (IV., 18).—In his reply (IV., 59), Mr. W. Thomson is not very accurate in his statements, or, at least, very high in his authorities, but he might have recited truly St. Columba's own actions. From the fragment quoted by St. Adamnan, St. Columba could not have been transcribing the Vulgate version of the Psalms, or one derived from the Septuagint, but one that is more closely allied to our Authorised and Revised Versions. St. Adamnan gives only a few words as the last the Saint had copied out:—"Inquirentes autem Dominum non deficient omni bono," which is sufficiently rendered—"They that seek the Lord shall want no manner of thing that is good" (Ps. xxxiv. 10). Mr. Thomson has not looked at the original life, and he quotes words which St. Columba possibly never saw. The "divites egerunt et esurierunt" are from the Vulgate, which St. Columba was not using.

For the information of D. H. F. L. I may say that Neil of the Nine Hostages was *great-grandfather* of St. Columba; and as to my own contribution I must give a correction, as the place of his baptism was "between *Gartan* and *Letterkenny*." Once more, St. Columba never was or could be called *Columkillie*: this is St. Columba's cell, and is a name that is popularly given to Iona. His death took place on 9th June, 597.

JAMES GAMMACK, LL.D.  
East Toronto.

438. DATE WANTED (IV., 38, 59).—The last Sunday in November, 1687, was different according to the locality and the calendar used. In Britain it was

<sup>1</sup> In the volume of "Sculptured Stones," published by the Spalding Club, we have a drawing of "the stone at Tyrie." We read of this stone in the New Statistical report, that "in digging up the foundation of the old church (a building most unquestionably existing long previous to 1503, the oldest date legible on its oldest pews) there was found deposited in the north-eastern corner, as the foundation-stone, a rough, unhewn, shapeless mass of blue clayish mica-stone with a hieroglyphic or other figure, which has puzzled the conjectures of the most learned of our antiquaries."

<sup>2</sup> We learn from Drummond of Hawthornden, in his *History of Scotland*, that the Queen Dowager of King James I., "to countenance her plot giveth out a pilgrimage to the White Kirk of Buchan." But Hect or Boethius says that this shrine could scarcely have been in the Parish Church of Tyrie, which we know was dedicated to Saint Andrew the Apostle, while the queen's pilgrimage was, we are told, to the chapel of the Blessed Virgin: ad Diuæ Virginis aedem (album sacillum vocant nostrates).—Boet. Scot. Hist. lib. xviii., f 357.

November 27th, but in France and Spain it was November 30th, because in these countries the *new style* or Gregorian calendar had been accepted. Mr. Robertson's observed fact is true, that the 17th and 19th centuries correspond exactly, day for day, and yet in some hands it may be most untrue when it is sought to be applied. They do not correspond according to either the Julian calendar or the Gregorian, but the 17th century according to the Julian calendar agrees with the 19th century according to the Gregorian Calendar. From our change of style in 1752 each century has the same Sunday letter throughout, but the Easters are different: Easter in 1687 (old style) was March 27th, and in 1887 (new style) April 10th, where in both cases B is the Sunday letter. But in France the Easter of 1687 (new style) was March 30, and E was the Sunday letter, so that 27th November was a Thursday, and, as before said, the last Sunday was the 30th of the month. It is on attention to little trifles like these that historical accuracy depends.

JAMES GAMMACK, LL.D.

East Toronto.

441. FALCONER OF PHESDO (IV., 38).—Burke, in his *Landed Gentry* for 1858, makes mention of both the wives of Sir John and Sir James Falconer of Phesdo, as follows:—"The lands of Phesdo were erected into a barony in 1672, in favour of Sir James Falconer, eldest son of Sir John Falconer [*m* Agnes Spence] of Phesdo, warden of the Mint in Scotland, by whom these lands were surrendered in that year to his said son. This Sir James Falconer was appointed a Lord of Session in 1689, and took the judicial title of Lord Phesdo. He died in 1705. He married Elizabeth Trent, and had issue, John, who died without issue, 1764, leaving the lands of Phesdo to his relative, the Hon. Captain George Falconer."

LITTLEFIRLOT.

445. EGGER MEAL (IV., 57).—In *Scotland and Scotsmen in the Eighteenth Century*, there is treated, under agriculture, "Tenants' Food." Perhaps "St. Nicholas" may not object to a little information of how our great grandfathers lived in the olden times, while at the same time answering his query may be found useful to the general body of readers:—And now of the food of our tenants which they ate in a truly primitive manner at the same table with their servants—oatmeal pottage was once esteemed a luxury among that set of people,<sup>1</sup> bear-meal being generally used. Pease or bear-bread was a capital article, wheat loaves being now more common in farmers' houses, than oat cakes were formerly. In times of scarcity, recourse was had to inferior kinds which are now happily forgotten, viz.:—grey meal, *i.e.*, a species compounded of oatmeal and mill-dust; others made use of egger meal, consisting of equal portions of oat, pease, and bear meal. The latter took its use from the beggars mixing different kinds in the same bag. To some palates it is said not to have been unpleasant.

7 Madeira Place, Leith.

WILLIAM THOMSON.

<sup>1</sup> In the end of last century, as Robert Buchanan and James Chrystie, tenants in Muir, were passing one morning through Stirling, they spied children eating oatmeal pottage. "Ah!" said the one to the other "when will we get that to eat?"

445. *Aigar-meal* is meal made of grain dried very much in a pot, and ground in a quern or hand-mill. Edgar is the half-roasted, half-ground grain, of which *burston* is made. *Burston* is a dish composed of corn, roasted by rolling hot stones amongst it till it be made quite brown, then half-ground and mixed with sour milk. See Jamieson's Dictionary. In trying to obtain information on this subject, I have met with only one person who remembers having heard of *Aigar-meal*. She had many times heard her mother with several old people telling that when children, on running in hungry at dinner time, it would be said to them—"You are coming in for your *Aiger-meal*." This, she supposed, referred to their hunger and eagerness for dinner, but, no doubt, it had reference rather to the *sour milk mixed with meal*, and to the *hasty brose* which frequently formed the repast,—the brose made of brose meal, named *hasty brose* because quickly prepared. By writing with some fulness, embracing Graddan and other kindred and incidental matter, and giving etymologies, Egger-meal, dry though it looks, might be made by some correspondents of *S. N. & Q.* the subject of a very interesting paper.

Macduff.

J. C.

446. "BLACK MONDAY (IV., 57).—Has not this an astronomical origin? The Rev. S. J. Johnson, in his valuable little work *Eclipses Past and Future*, says:—"A.D. 1652, April 8.—The last eclipse of the sun that was total in Scotland. Our Scotch neighbours will not get another in any county till the 22nd century. The eclipse of 1652 went by the name of 'Black Monday' for a long while afterwards." I may add that the phrase "Black Monday" (*Dydd Llun Du*) is, or was, current in Wales in the same connection.

Llanelly.

ARTHUR MEE, F.R.A.S.

446. Easter Monday, 14th April 1360, so called from its extraordinary darkness and inclemency, under which many men and horses of Edward III.'s army before Paris perished. Hence Monday after Easter holidays came to be known as Black-Monday. "The Merchant of Venice" (A. ii., sc. v.) Launcelot Gobbo, the Clown, says: "It was not for nothing that my nose fell ableading on Black-Monday last, at six o'clock i' the morning, falling out that year on Ash-Wednesday was four year, in the afternoon." Sir W. Forbes, referring to the day of the suspension of payment by the banking-house of the meteoric Aberdonian, Alexander Fordyce, says it was emphatically called the Black Monday. (*Memoirs of a Banking-House* p. 41.) It was on Wednesday, 10th June, 1772, that Fordyce's bank stopped. The following Monday was, however, literally a financial Black Monday in Edinburgh. Many other days of disaster have been so named.

W. W.

446. For references to "Black Monday" vide *Stow's Chronicle*, also *Chambers' Book of Days*, vol. I., page 510.

Macduff.

J. C.

446. The following, *inter alia*, is taken from Dr. Brewer's *Dictionary of Phrase and Fable*:—"Black Monday—February 27th, 1865—was so called in

Melbourne from a terrible sirocco from the N.N.W., which produced dreadful havoc between Sandhurst and Castlemaine."

P. C.

Edinburgh.

448. MACGREGOR FAMILY (IV., 57).—In reply to your Correspondent J. M'G., I furnish the following, which may aid him in his enquiries:—

I. Capt. John Gregor (*not MacGregor*) must have been settled in Inverness at least as early as 1764. I find that on 27th December of that year he was elected to the honourable position of the Right Worshipful Master of St. John's Kilwinning Lodge of Freemasons here. For the long period of ten years he continued to be annually elected to the same position. In 1774 he was presented by the Brethren with a gold medal and the thanks of the lodge for his past services. Again, on the 6th February, 1776, the following diploma was further presented to Captain Gregor:—

"The Right Worshipful Master, Wardens, and Brethren presented our late Right Worshipful Master John Gregor with a diploma, and best thanks and wishes of the Lodge, of which diploma the tenour follows thus:—

"And the darkness comprehended it not."

"In the East, a place full of light, where reign silence and peace, we, the Master, Wardens, and Brethren of the Old Kilwinning Lodge, No. 8 in the Register of Scotland, do declare, certify, and attest to all men enlightened, spread over the face of the earth, that this our worthy and well beloved Brother the bearer hereof, Leutt (*sic*) John Grigor of the 42nd or Royal Highland Regiment, did return from the service of his King and country to this his native place, in the year 1764, and joined our Lodge: and from our knowledge of his great ability and strength in Masonry, was unanimously elected Master, which important chair he filled for ten years with the utmost approbation, during which time he instructed us in Masonry, tending much to our mutual advantage, increase, and cement in friendship and brotherly love: and in return for his many eminent services we have, in token of our gratitude, presented him with a golden medal bearing the thanks of the Lodge. And now being recalled to the service of his King and country, we do most affectionately recommend him to all warranted Lodges, and regular worthy Brethren where Providence may order his lot.

"Given under our hand, and seal, at Inverness, this Sixth day of February 1776, and year of Masonry 5776 A.M."

The writer of this note is in the possession of a printed copy of a curious trial for libel, raised in the Court of Session circa 1775, by Robert Warrand, then Postmaster of Inverness, in which Capt. John Gregor is called as a witness. In fact the libel had more or less of its origin in a minute passed in St. John's Lodge reflecting on Warrand's discharge of his public duties.

II. Alexander Macgregor was appointed Mathematical Teacher, and also Teacher of French class in the Royal Academy, Inverness, on 1st May, 1793. From the recommendations presented to the Direc-

tors by him from Rev. Harry Robertson of Kiltearn,<sup>1</sup> and Rev. Angus Bethune of Alness, I should think he was a native of Ross-shire. In addition to Rev. Harry Robertson's strong letter of recommendation, he appeared personally, on the invitation of the Directors, before them to speak to the qualifications of his *protégé*. Mr. Macgregor must have been a successful teacher, for in 1803, on a vacancy occurring in the Rectorship of the Academy, he received the appointment, seemingly without any application on his part, being relieved of teaching of French, and having added to his Mathematical class, that of Natural Philosophy and Chemistry. In the words of the Minute of Appointment—"These subjects are so nearly allied, and may be taught by same person, and they have no doubt Mr. Macgregor is sufficiently qualified to teach these branches without interfering with his duty as Rector." Mr. Macgregor only survived his appointment as Rector for about two years, as on 2nd April, 1805, the minutes bear record—"The Rectorship having lately become vacant by the much lamented death of Mr. Macgregor, a Committee is appointed to advertise and look out for a successor, as also to make some respectful mention in the newspapers alluding to the loss the establishment has sustained in the death of Mr. Macgregor."

Inverness.

J. N.

452. MONUMENTAL BRASSES (Vol. IV., p. 57).—In St. Nicholas Church, there are at present three monumental brasses, all of which have been referred to in the articles on the Inscriptions of St. Nicholas Church and Churchyard. The brasses referred to are in order of age the Irvine brass (Vol. I., p. 119), the Liddel brass (Vol. I., p. 101), and that to the memory of Duguid of Bourtie (Vol. I., p. 133). Besides the existing brasses, there were at least other two which have now disappeared. The first was on the tomb of Sir Paul Menzies of Kinmundy, Provost of Aberdeen, and the second which resembled the Liddel brass was over the tomb of John Kennedy, Town Clerk.

ALEX. M. MUNRO.

453. "TIBBIE FOWLER OF THE GLEN" (IV., 57).—The writer of the old Statistical Account of the Parish of Mortlach says: "There are some old men yet alive who remember to have seen the heroine. She lived in the Braes of Auchindown, and was a plain-looking lass with a swinging tocher."

G. W.

453. Stenhouse, in his *Illustrations of the Lyric Poetry and Music of Scotland*, says that although he had heard this old song from his earliest infancy, he never saw a correct copy of it in print, till it was inserted in *Johnson's Museum*. An imperfect fragment appeared in *Herd's Collection of 1776*. Ramsay has a song in his *Miscellany*, in 1724, to the same tune, but it is not in his best style. Since its publication in the *Museum*, two modern stanzas have appeared in some copies of the old song; but they are easily detected, and, as Stenhouse observes, it is really too bad to disfigure our best old songs with such

<sup>1</sup> It may be noted that the Rev. Harry Robertson of Kiltearn was the paternal grand-uncle of the Right Hon. W. E. Gladstone.

trash. Cromeck, in his *Nithsdale and Galloway Song*, tells us "that in the trystes of Nithsdale there are many variations of this curious song"; and he presents his readers with a medley, "picked from a diligent search among the old people of Nithsdale." Stenhouse remarks that any person, by glancing at Cromeck's medley, will at once discover his verses to be modern, and totally destitute of the exquisite humour of the original, and that Cromeck, after having amused us with his sham verses, presents his readers with "The old words," copied from *Johnson's Museum*. The following extract is from *Scottish Life and History in Song and Ballad*, by W. Gunnyon:—"Tibbie Fowler seems to have been an actual personage, who lived in Leith, and was married to a son of Logan of Restalrig, the conspirator. If the heroine of the song was the person who was married to George Logan, whose house was in the Sheriff Brae in Leith, she was, as Nisbet states in his *Heraldry*, a daughter of Ludowick Fowler of Burncastle. Logan, the father, was 'ane godles, drinkin', and debosht man,' whose connection with the Gowrie conspiracy, when established, caused his bones to be exhumed and exhibited in court. Sentence of forfeiture was then pronounced against him, and his estates passed from his family, most of them falling to the Earl of Dunbar. If the name was proscribed, as stated by Logan in the second volume of his clans, it is strange that his son should have been allowed to wear it. Be this as it may, the Tibbie Fowler of the song was richly endowed with pelf, and consequently with lovers:—

'Ten cam' east, and ten cam' west;  
Ten cam' rowin' ower the water;  
Twa cam' down the lang dyke-side:  
There's twa-and-thirty woinin' at her.  
There's seven but, and seven ben,  
Seven in the pantry wi' her;  
Twenty head about the door:  
There's ane-and-forty woinin' at her.'

The air was considered old even in Ramsay's day.  
Macduff. J. C.

456. SIR LEONARD HALLIDAY, LORD MAYOR OF LONDON, 1605 (Vol. IV., p. 58).—I find in Burke's *Landed Gentry*, 1858, in the lineage of John Halliday, Esq. of Chapel Cleeve, co. Somerset, the following:—Edward [Halliday] of Rodborough, in Gloucestershire, father of William Halliday of Rodborough, who married Sarah Brydges, aunt of John, Lord Chandos, and had a son, Sir Leonard Halliday, Lord Mayor of London, in 1605."

LITTLEFIRLOT.

ERRATUM.—P. 37, col. 1, line 24 from foot, for maritime read monstrous.

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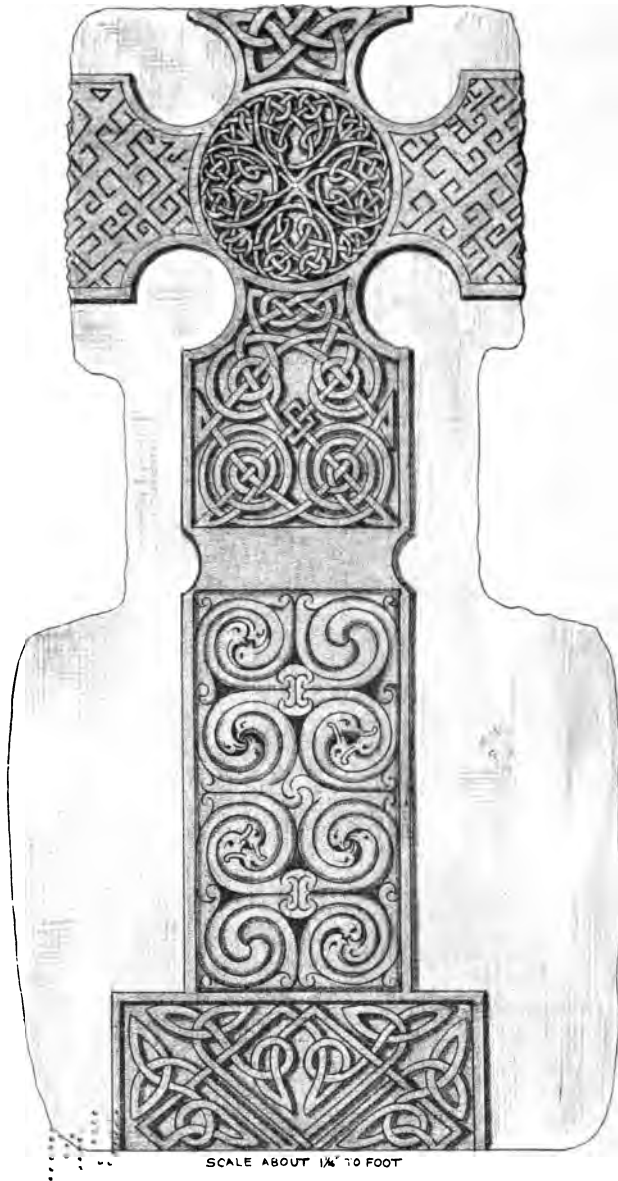
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· CELTIC OR SCOTIC DECORATED CROSS ·  
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from Sculptured Stone in Church of St. Vigean · Forfarshire ·

# SCOTTISH NOTES AND QUERIES

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OCTOBER, 1890.

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## ABERDEEN, OCTOBER, 1890.

### SCULPTURED CROSS AT ST. VIGEANS.

THIS is the subject of our Illustration this month, and it requires but few words of explanation. Previous to the restoration of the church in 1871-72, the stone stood outside resting against the wall of the south aisle. During the restoration it was removed inside the church, and built into the west wall of the north aisle. The block is of the local old red sandstone, of which the church itself is built, and measures about 5½ ft. by 2 ft. 8 in. It was probably carved about 1000 years ago—in the latter end of the ninth century. Besides the beautiful interlacing ornaments so skilfully reproduced by the artist, there are figures carved on the stone. One group seems to represent the tonsure as practised in the Celtic Church, and another represents two figures seated, with their hands upheld, supporting a globe. A third compartment exhibits some one apparently kneeling before a horned cow or other animal. Time and exposure have considerably defaced some of these sculptures, and one can only guess at their signification.

Arbroath.

GEORGE MILNE.

### DEATH OF COLONEL ROSS KING OF TERTOWIE.

IT is with unfeigned regret that we have to record the death of this gentleman, who has not only been one of our most frequent and valuable correspondents, but who took an almost paternal interest in the publication. He was a gentleman of scholarly instincts, "troubled with pride of accuracy" that lent a sense of reliability to all he wrote. Indeed no trouble was deemed too great to ensure this quality. We subjoin an excellent sketch of Colonel King from the *Aberdeen Journal* of 16th ult. :—

We notice with deep regret, in our obituary to-day the name of Colonel W. Ross King of Tertowie, Aberdeenshire, a well-known and much-esteemed country gentleman. He was distinguished as a soldier and as an author, and, as a landed proprietor, earned the respect of his tenantry. Entering the army in 1845 he saw much active service in various parts of the world, and his travels he turned to good account in his writings. For several years he served in Canada, also in Ireland (with the 74th Highlanders), towards the close of the rebellion of 1848. In 1851-2, he was in South Africa, where he went through the whole of the Kaffir war, being present in the actions of the Amatolas, Wromme, and Waterkloof, and in numerous night attacks and skirmishes, in one of which his horse was severely wounded under him. He was three times honourably mentioned in despatches; and subsequently in general orders by the Commander-in-chief; and received a medal at the close of the war. He accompanied the expedition across the Great Orange River against Moshesh under General the Honourable Sir George Cathcart, which terminated in the battle of Berea. In the year following he proceeded to India, where he served till 1857, when he returned to England, and took command of the Regimental Depot at Chatham, and, later, at Aberdeen. Colonel King was author of *Campaigning in Kaffirland* (which ran through two editions in a few months); also of *The Sportsman and Naturalist in Canada; or Notes on the Natural History of the Game, Game Birds, and Fishes of that Country*, which was very favourably reviewed in all the leading journals and in several standard magazines. He also wrote a voluminous paper on the *Aboriginal Tribes of the Nilghiri Hills*, which he read before the Anthropological Society in London, by whom it was afterwards printed. He was also author of a paper on *Geographical Nomenclature*, which was published by the Royal Geographical Society, and attracted notice in the *Athenæum*, and other literary papers. He wrote

from time to time various articles in the volumes of the Proceedings of the Society of Antiquaries of Scotland, and contributed to *The Castles of Aberdeenshire*. As was to be expected, the new Spalding Club found in Colonel Ross King an enthusiastic member, who took an active personal interest in its proceedings, and was one of its Editorial Committee, besides being a member of the committee on "Folk Lore and Local Topography." Frequent contributions from his pen appeared in *Scottish Notes and Queries*.

Colonel King for many years took an active part in country business till the passing of the Local Government Act, when he unsuccessfully contested the election for Kinellar, Dyce and Fintray. In politics he was Conservative, and was Hon. Secretary of the Liberty and Defence League. He was a descendant of the ancient Aberdeenshire family, King of Barra (who were settled in the county as early as 1247), and was the only surviving son of the late Rev. W. H. King, of the Vicarage, Nuneaton, Warwickshire. His elder brother, the Rev. S. W. King, rector of Saxlingham, in Norfolk, was a well-known geologist, frequently quoted by Sir Charles Lyell, and author of the *Italian Valleys of the Alps*. Another brother, Lieut. J. C. King, of the 74th Highlanders, died from the hardships and privations of the Kaffir war; and a third, the Rev. E. King, was vicar of Werrington, in Devon: all three predeceasing him.

Colonel Ross King, who was a Justice of the Peace, and a Deputy-Lieutenant for Aberdeenshire, married in 1859, Lucan, younger daughter of the late Colonel W. Cuming-Skene-Gordon of Pitlurg, and of Parkhill in this county; and leaves an only son, James Alexander Gordon King, born in 1872, who was educated at Radley College, and is now Lieutenant in the 3rd Gordon Highlanders, and succeeds to the estate of Tertowie.

#### THE STUART DYNASTY.

MAY not harm be done by vulgarizing knowledge such as is contained in Mr. Anderson's erudite and talented chart (the most complete I have seen), showing Darnley's son seated, in the persons of his descendants, on every throne in Christendom? Of disloyalty, of course, there is no question; but it seems to me that if it is generally supposed that the Queen is heir of line of the Stuarts, it is a matter of morality to leave the idea undisturbed: because it tends to augment the attachment felt to the reigning House: which is a good everywhere, but especially in Britain, where open disaffection has hardly been expressed by any one (save Sir Charles Dilke); and this "*union fait la force*." (We have also the foolish folk who affect devotion to the White Rose; but "*non ragionam di lor*.")

I myself knew at school that the heir of line is in the family of Modena, and that Louis Philippe was nearer to Charles I. than the Queen; and I fancy all who know anything know that, and

more. But there is one point which I never saw adverted to, and so crave leave to develop; a claim which, put into the scale with Queen Victoria, makes the 424 prior claimants kick the beam with the most undignified and dangerous rapidity, good to gladden John Bull's kindly old heart.

The Crowns, both of Scotland and England, are partly hereditary, partly elective. Thus, Bruce was chosen by the Scots, though Balliol had certainly the better right by descent. The succession was too often changed in England to need argument. My point is, that it is plausible to say that in England the *last* of a line had the right of naming a successor. Thus, the Conqueror certainly claimed as the devisee of St. Edward. Henry VIII., again, bequeathed the Crown by will. When his great daughter was dying, the last of the line, and was asked who was her successor (for it was widely supposed that the king of Scots could not succeed, being an alien), she replied, "Who but a king?" Just so, in our own day, the Comte de Chambord was most careful to name and recognize his successor (though of the hostile, supplanting house), knowing that France would never accept a Spanish Charles XI. Still more to the point, the Emperor of Austria, though not the last, excludes his daughter, in spite of her evident right, (he himself reigning only as heir of *line* of the Hapsburgs).

Well; when the Holy See was vacant, the Chamberlain's image and superscription were put on the money. The case occurring when the Chamberlain was Henry Stuart, Cardinal Bishop of Tusculum, (named Camerlengo, probably, to exclude him from the Papacy,—as Pius IX. named Leo XIII. *ad hoc*,—such election being likely to cause political complications); H. E. had his money struck, "Henricus IX. M: B: et H: Rex D. G. *sed non voluntate hominum*." I think that clause was a formal abdication: it would certainly be rejected by Francis II. or the Duke of Cumberland, who refuse to abdicate.

Secondly, the acceptance of a hat implied abdication: Sovereigns of Portugal and Savoy had been Cardinals before, but the hat and the crown were incompatible; so, St. Felix of Valois took orders with the express view of annulling all chance of the French throne, to which he was very near. Even an Archbishop of Canterbury resigned his see when appointed cardinal. Likewise, Reginald Pole was dissuaded from taking orders, as being not far from the Crown: it was even proposed to marry him to Queen Mary.

Thirdly, by accepting the see of Tusculum, in the Papal States, Henry became the *Pope's sub-*

ject, which relation no prince of his line had ever borne towards any foreign potentate. This, I think, was a third act of abdication.

Still further, when Napoleon had reduced the Sacred College to beggary and exile, the Cardinal of York accepted a present of £4000, and a pension of £2000 per annum from king George III. This he had no necessity to do; if he considered king George a usurper, any man (or woman) of any spirit would rather have starved than accept a penny. But starvation was not the alternative: a cardinal could be sure of a refuge in Hungary, with some Prince Bishop; or, he could live by the altar as simple chaplain, like so many *émigrés*.

I contend that this acceptance of a British donation amounted to a fourth act of abdication. And that there was a fifth, still more cogent. When I first looked on the Stuart regalia preserved in Edinburgh Castle, which he bequeathed to king George III.—the collar and George of king Charles I., the sword given by Pope Julius II., &c.—it came upon me most strongly that by this bequest the heir male of king James VI. had certainly *named his successor*—stamped the Guelph line with the fullest possible sanction it could have handed over to it, formally, with the Pontifical benison to boot, the whole allegiance of the surviving Jacobites, of whom there were then many. I do not think any legist could make light of this additional string; since, when real estate is conveyed, it is the universal practice to obtain the signature of the *heir-at-law*, even though he have no real interest in the land, and could not recover a rood of it in Court. Likewise, when a wife's property was settled to her sole use, her own signature sufficed to discharge the trustees; but they always exacted the husband's also, for more ample security, though he was unable to touch a penny, of his own right.

By this act of acquiescence in the decision of the nation, also—as well as by the style “Henricus IX.”—the venerable Prince disposed of the claims of the alleged legitimate descendants of Prince Charles Edward—the late Comte d’Albanie and his brother. And had he maintained he was still King, he would surely have bequeathed the regalia to the heir of line, a Catholic like himself. Instead, he chose the Protestant heir reigning *de facto*; and, in so doing, he shewed himself a true patriot, and served, in the only way in his power, his people that were not his. (It is curious that “he being dead yet speaketh.” A homily against drunkenness from his pen is read once a-year, by episcopal order, in the Catholic churches of the Liverpool diocese).

It thus seems to me that the proceedings o

the White Rose people, with their prattle all “Mary III.,” &c., are shown to be as ill they are treasonable. Queen Victoria reigned by the will of Parliament; but “if any be contentious,” then by the will of the late “king Henry IX.” also.

There is, somewhere in Europe—where, the way?—the male heir of the old royal house of Sweden, dethroned by Napoleon. The Swedes preferred to keep the line of French peasants who still reign at Stockholm; the House which we, on the contrary, have elected to “faithful unto death,” has one of the noblest princely origins in the world. We may be heartily thankful, not only for our luck in this but also that there is no heir male of the ancient line; and, besides, that the last made so sacrosanct and beneficent a submission to our anointed King;

“Omne tulit punctum, qui miscuit utile dulci.”

A. P. S.

P.S.—In my last note on the Duke of Clarence and Avondale, I forgot to notice that refusal of the *Saturday* to use the second title is really inexplicable; since universal usage compels us to say (and them to sign) “Arden and Surrey”—“Suffolk and Berkshire”—“Stamford and Warrington”—“Oranmore and Browne”—“Cork and Orrery”—“Saye and Sele”—“Massereene and Ferrard”—“Richard and Gordon”—and the late Duke of Richmond signed “Châtelherault, Hamilton, a Brandon.” The Duke of Madrid,<sup>1</sup> by the way, is son of Don Juan, who lived so long in London, and abdicated before the Basque war.

## NOTES ON THE ORIGIN

OF THE

### NAME, FAMILY, AND ARMS OF SKENE

#### III.—ORIGIN OF THE ARMS (*Continued*).

I now proceed to consider another possible origin of the Skene coat.

Attached to the roll of the Homages done King Edward I. of England in 1296 are the seals of the two first Skenes on record. Both are of *identical shape* (circular) and size. (This is noteworthy.) On one, within the legend “Joh' is de Sceyn,” is St. John Baptist's head profile, lying on the occiput in a stalked bow with the lips very much protruded, the nose

<sup>1</sup> Mr. A. understates him as “heir male of the *Bourbon* who are a cadet branch—he is heir male of Hugh Capet himself. But he is not “legitimate titular King of France,” more than the Duke of Cumberland is of Great Britain, but excluded by abdication of the duke of Anjou when he became Philip V. of Spain. The French party who call him Charles are as wrong as our White Rose traitors.

high aquiline (not of the Jewish type, but common in my family, whence I suspect here a *por-trait*.) Above is a hand, not "pointing down," as Dr. Skene says, for in that case the index only would be extended, but in the posture of giving the sacerdotal benediction, *i.e.* with the third and fourth doubled down, so that (1) the thumb, (2) the index and medius, (3) the third and fourth form, with the wrist, a cross; thus the hand holds the place of the + which we find on the other seal (and commonly on seals and coins, at the beginning of the legend). The fingers nearly touch the nose of the saint. The device represents beyond doubt the Sacred Hand of the Great High Priest: "Though decollated by Herod, yet blessed by God." Also, the head may be taken to represent the owner of the seal; and the whole device to signify: "Christ bless me for my name's sake, through the merits of his dear cousin, precursor, prophet, and martyr."

On the other seal, within the legend "+ S. Patricii de Sken, c'ici," there is a quatrefoil, within that a shield, and on the shield three objects, which antiquarians have always taken for skenes, pointing downwards. It is certain that the lower halves of them are more like blades than anything else.

The first reflection that occurs as to this shield is the strangeness of the fact that the *clericus* has a *shield* bearing *weapons*—apparently armorial bearings—while the *layman* has a very complicated religious device, and one which it must have cost a good sum to have engraved at that time.

When I first saw engravings of these seals,<sup>2</sup> I took Patrick's to bear the Skene coat, as always known since—three skenes, points *upwards*, bearing three wolves' heads. The blades show but little, but this could well be, even with skenes dhu, if they were pushed right up to the skull: the heads, however, are far too small.

I think that the medieval heralds—having no magnifying glasses—may have consulted the Roll when desired to grant arms to Skene, and have supposed this shield to bear weapons, with something on the points, rudely cut, and the impression on the wax probably blunted by time. They would say:—A Skene very likely bore *skenes*; and what are the objects? They look

like heads: probably heads of beasts killed by the skenes; and these would be either wolves or boars, the only noxious quadrupeds in Scotland (unless we should include the "British tiger," or cat-a-mountain).

I think they may have thus evolved the coat of Skene purely from the seal, and without any respect to the bearings of Robertson.

If so, then they must (I think) seeing they had got wolves' heads, and Struan alone had wolves' heads besides, have forcibly made the accessories to match, and copied them from those of Struan.

This seems to me very little plausible: it would involve (1) the assimilation of the tartan and badge, two rather *pre-armorial* particularities; (2) the fabrication of the old traditions (*a*) of descent from Struan, (*b*) of the killing of a wolf with a skene.

Again: If the Skenes bore three skenes, point downwards, as arms in 1296 (and previously), that seems to negative descent from Struan, as much as their being *louveters* of the (hypothetical?) forest adjacent to Skene.

But did they?

When I applied a lens to the seal of Patrick, I saw that, though the lower halves of the objects are isosceles triangles, very like blades, yet the upper parts are so unlike any sort of *hills* as to destroy any general similarity to a weapon. The upper part is globular, unlike any hilt or haft; the cross-bars (which in skenes should exist hardly, or not at all) are like wings, but unfinished, apparently, at the sides, nearly as large as the upper globes, and evidently blurred through being all six in a row,—three crosses, in fact. The seals being only two centimetres in diameter do not give much space for details.

After some consideration an idea occurred to me, which I have not seen reason to reject since. These three objects are *shamrock leaves*, the symbol of Patrick's name-saint, as the head was of John's! Each saint had his recognised sign; a Petrus de Skene could no doubt have had the keys; a Paulus the sword (here would have been a facile entry for the Skene coat!); an Andreas the saltire, &c., &c.

This solves immediately the enigma, Why has the *clerk* weapons, the layman a saint? The seals are seen to be exactly parallel in design, as in shape and size: the devices purely per-

<sup>1</sup> Many years ago, a lady insisted upon painting my portrait in oils as the head of St. John the Baptist in the charger! I was forced to sit with shut eyes an hour a-day. The result was certainly singular. Still more so is it that the first Skene on record should seal with this (which I did not then know), and that the last probably authentic chief of the clan—certainly the very last in remainder to the barony of Skene, under the old settlement—should leave behind him a "memo'ial" identical in design.

<sup>2</sup> In *Memorials of the Family of Skene of Skene* (New Spald. Club), p. 10.

<sup>1</sup> In Tipperary there is a numerous sept of *Skehan*:—a name apparently parallel with Sheehan, Meehan, Behan, &c.—who seem to have no chief, and no member bearing arms. The name is probably *i.q. sgeian* (and the *h* preserves the *v* of *igidial*, cf. Hesperus, Vespe), and shows that (a) many Skenes may have no connexion with either the family or burgh of Skene; (b) even the name of the family may not be territorial, but *v.v.* the burgh named from the family; since these Irish Skehans hail from no burgh or water—the rivers Skene and Lough Skean being very far away from Tipperary.

sonal. The only discrepancy is in the spellings, "Sceyn" and "Sken." But we find "Skene" spelt differently in the self-same document, much later; not to mention other names.

The objections are:—1. The shield, whence one might infer *arms*. 2. The tapered blades. 3. The thickness thereof. 4. The triplicity. To which I reply:—1. The shield, like the quatrefoil, is but an engraver's garnish: like the garter put (quite improperly) round crests now. 2. The engraver may have thought a shamrock to be a woody shrub, and thus chosen to pare off the stalk unto a point. 3. The stalk may be cut too thick for want of instruments fine enough to cut it thin. The engraver could not even design a quatrefoil with four equal sides. 4. There are three leaves, not one, perhaps to emphasize the aim with which St. Patrick took up the trefoil—to convince the heathen Irish of the possibility of a triune entity. I think the three leaves here may typify somewhat the Holy Trinity, as John's seal invokes the blessing from on high.

It does not follow that, because they bore no arms on their seals, these "landit gentlemen" had no arms at all. The engraving of the patron saint's symbol had no doubt a practical aim; impressed on a document, it was a material prayer, placing the deed under the Saint's protection, and also calling him to witness—swearing by him, as a sanction and surety.

The Skene coat, however, if devised by mistake from Patrick's seal, does rather point to the view that they had no arms proper. (In Dr. Skene's book there is no history of the coat, and no example given before the 17th century. This is a great omission. The grant in the Lyon Register is surely not the oldest instance of its use. But probably Robert, in 1317, had arms.)

If the device on Patrick's seal is really armorial, and is three skenes, I repeat that that fact seems to me certainly to discourage the idea of descent from Struan. Had the Skenes borne arms so early, and had they been a cadet branch of Struan, they would surely have borne the wolves' heads; as they would if they had acquired them from being foresters.

It may be that something happened in the 14th or 15th century, like what happened in the 19th. The crest of John Skene of Hallyards, Fife, in the *New Register*, is "a dexter hand proper, holding a dagger as the former."

The tail-piece to all the "Skenes," is (appropriately enough, in some respects) an engraving of a sculptured stone which was at the Hawyards (now at Donibristle, for preservation), incorrectly intitled "Arms of John Skene," &c. It is a complete enigma; his coat (Skene, with a crescent for difference) figures on an *oval*, with "I. S." on each

side, and two faces in profile, with hideous art chokes issuing out of their mouths; above, a human head, full-faced, above which a scroll, whose inscription was effaced at least 80 or 90 years ago. May not this head be meant for the Baptist's? though there is no bowl or charge. John Skene was a successful advocate (called no doubt after his father's first patron, the famous Sir John); he had probably seen the roll of the Homages; had he not taken the seal of John de Sceyn for a disused *armorial* bearing, as I suggest had been previously supposed as to Patrick's: and he was himself a John. The sculpture may be assumed to be of the same date as the fellow one, 1672: the right-arm crest was granted him before.

This was always borne with a wolf's head or the point, till cir. 1824, when his descendants, perceiving no explicit mention of the head, had all their seals engraved without it. In like manner, one of the Adams may have supposed Patrick's seal to preserve the real old bearing of the family, and may have disused his own; or, he may have *combined*, then, the supposed three skenes with the wolves' heads he already had as a Robertson, turning them upside down, and receiving a grant of the accessories, varied from the Robertson arms.<sup>1</sup>

Dr. Skene, in the extract above given from the Preface, says that the saint's head rather indicates [plus the skenes] that the name of Skene was primarily connected with the Church. This is not likely, since the Kirk of Skene was under the invocation, not of St. John Baptist, but of St. Bridget,—and extended from thence to the barony, while the wolves' heads do not then appear as forming part of the cognizance of the family." On p. ix. he writes—"The seal of Patrick, the *Clericus* of Skene, shews that the cognizance of the name was three skenes or dirks, and the three wolves borne upon them were no doubt derived from their original connection with the forest." The word "later" should have been inserted after "borne upon them."

He also writes: "The name of Skene, signifying in Gaelic a dirk, would give rise, by the canting heraldry of the time, to the arms, and if Skene was a forest, to the addition of the wolves' heads, and thus lead to the traditionary origin of the name."

This would perhaps be put clearer thus:—"Skene, a weapon in the old tongue of Scotland, as in those of Ireland, England, Gaul, Italy, Greece, and Arabia, would naturally suggest

<sup>1</sup> Asking once why a certain youth of good family had been baptised *Arnold*, I was told it was an old family name: and they "instructed" a MS., in which I at once saw the name was *Arnold*!

weapons in the arms, and origin of name name the weapon; and if the Skenes were foresters that would account for the wolves' heads."

But that the heraldry of the time was canting is surely inaccurate. Mr. C. Innes speaks quite differently: "A seal of the Laird of Skene, affixed to the homages (temp. Ed. I.), giving there dirks or *skeens*, shows the antiquity of canting arms with us. The name is territorial, the lordship forming the parish of Skene." ("Scottish Surnames," p. 52.) He gives (so far as I remember) no other example of ancient canting arms, seeming to rely wholly on this seal for the proof.

But if I am right in maintaining that there are no arms, and no skenes, on the seal: then the supposed proof of this antiquity falls to the ground. The above disquisition, therefore, does not in that case affect the Skenes alone, but is of very general interest and importance.

To sum up my conclusions, after making this (I hope) methodical and exhaustive tract on the subject of which it treats: I think that

A. Assuming shamrocks:  
The balance of evidence is in favour of descent of the Skenes from the Robertsons.

B. Assuming skenes:  
1. The descent from the Robertsons becomes, though not untenable, yet extremely improbable.  
2. There is no other presumptive origin in the field.

C. Assuming either:  
1. The ecclesiastical theory is unsupported.  
2. The forester theory is absolutely untenable as an explanation of the wolves' heads.

More light could be obtained by research, on many points, but especially into the earliest examples of the Skene coat, parallel cases, &c. But this can be made only by those who are at home, and have access to the documents.

Pornic, France.

A. P. SKENE.

#### ERRATA.

Page 9, col. 1, l. 20, *for* connected *read* connoted.

Page 9, col. 1, l. 23, *for* generally *read* generically.

Page 10, col. 2, l. 21, *for* successors *read* ancestors.

Page 69, col. 1, l. 9. *add the Note*:—Here, again, the Forsterian philology would corroborate my guess; for the prime form of Strowan would be *ipterovomd*, or the like, and of *Rome ibitrovomd*, identical. *Troy* is one degree less emphatic, *ipterov*. Strowan is therefore an intensive, (or diminutive, just as well)—of *Troy*; curiously enough, *Ilios* is the same of *Skene*; *Auchtertool* may combine the two, *aktiriptovol*, = Acropolis ("strong city," not "top city," as commonly taught.)

There is a very ancient authority for Sir H. Maine's doctrine that in unfeudalised countries lands are sometimes called *from their owner*, not *v.v.*, viz., Ps. xlix., 11: "They call their lands after their own names"; with which (A.V.) the Vulgate agrees in the main: "Vocaverunt nomina sua in terris suis."

THE ALPHABET (IV., 36).—Mr. Carrie will find this subject discussed with characteristic humour by Augustus de Morgan, in his *Budget of Paradoxes*, p. p. 163-4. P. J. ANDERSON.

## BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

(Continued from page 72).

1877. *The Evening Telegraph*. No. 1. Registered for transmission abroad. Dundee, Tuesday, March 13th, 1877. Price one halfpenny. Printed and published by John Leng & Co. This paper was issued as one of the first halfpenny evening newspapers in Dundee, its earliest number bearing date, Tuesday, 13th March, 1877. The imprint shows that it was printed and published by John Leng & Company, at the office of the *Dundee Advertiser*. The advertisements in the first ten numbers were printed on the lower half of each page, but these were afterwards placed together on the first and fourth pages. "Only a limited space will be allotted to advertisements, which will be attractively displayed. Agents and newsboys will have the advantage of being supplied with their papers folded ready for sale." The first editor, Mr. William Fisher, still (1890) continues to act in that capacity, and Mr. James Cromb, author of "The Highland Brigade," "Working and Living, and other Essays," has been sub-editor since its commencement. The editorial and reporting staff for the *Telegraph*, though located in the *Advertiser* office, act for the former paper only. Besides giving the news of the day, a large portion of the space in every issue is occupied with literary extracts. There are three editions issued daily at 3 p.m., 4 p.m., and 6 p.m., the latter of which is known as the pink edition, and is chiefly intended to supply information to readers who take an interest in all kinds of sports. It contains reports by telegram, telephone, and carrier pigeon of the results of all important races, cricket and football matches, boating, and athletic sports. On Saturday, during the football season, a special edition is printed, giving accounts of the various matches.

1877. *Our Special Artist* at the Dundee Fine Art Exhibition. Printed and published for the Artists' Company by William Kidd, 112 Nethergate, Dundee, 16 pages. This illustrated paper appeared occasionally between 1877 and 1883, there having been in all 7 numbers. The following announcement appeared in the first number: "*Our Special Artist*, in offering to the public this collection of pen-and-ink sketches, desires to be descriptive, critical, and comical." Several of the illustrations in this number, which was devoted exclusively to the Fine Art Exhibition, were reproduced from sketches by the exhibitors. The second number appeared in the same year, and contained this statement:—"Our *Special Artist* was so gratified by the reception accorded his first publication that he ventures to offer a

second." The third number was issued at Christmas, 1877, and contained illustrations from the current Pantomime as well as of sketches in the Exhibition. The fourth and fifth numbers did not appear till November, 1879, and were also occupied with sketches from the Fine Art Exhibition of that year, one of them having a reproduction of Orchardson's famous picture, "The Queen of Swords" as the principal illustration. The imprint then was:—"Printed and published for the Artists' Company by James P. Mathew & Co., 17 Cowgate, Dundee." The sixth number, or third of the series, was entitled *Our Special Artist* at the Dog Show, Dundee, and gave a portrait of the President of the Show, and sketches of dogs that were exhibited. No other number appeared until 1883, when one part was published, entitled "*Our Special Artist* at the Stirling Fine Art Exhibition." It consisted of 20 pages with illustrations of pictures exhibited, and was also printed and published by James P. Mathew & Co., the covers and second page having been lithographed by John Durham & Son, printers and lithographers, Dundee. In the sixth number humorous letterpress had been introduced, and in the seventh there were several comic sketches, and from this sprung the idea of a comic monthly magazine, afterwards realized under the title of *The Wizard of the North*. The editor of the various numbers of *Our Special Artist* was Mr. James Russell, Dundee, who still edits *The Wizard of the North*.

1877. *The Home Journal*, a Domestic Miscellany. No. 1, Vol. I. Published weekly, Monday, September 17th, price one halfpenny. Size 16 x 11, 8 pages. Printed and published at 19 and 21 Cowgate by Peddie, Hutcheson & Company. This halfpenny weekly journal was issued from the office of the *Evening News*, and contained the first chapter of a novel, entitled "A Marriage of Conscience," by Arthur Sketchley, author of "Brown Papers," "Mrs. Brown at the Play," &c. The other contents of the paper consisted of tales, poetry, and miscellaneous subjects. The *Home Journal* was modelled after the style of the *Glasgow Weekly Citizen*. Only a few numbers were issued.

1877. *The Critic* at the Dundee Fine Art Exhibition. Price One Penny. Printed and published for the *Critic* by W. Kidd, Dundee. Eight pages. The introductory note is signed by J. E. I. [J. E. Inglis]. On the title is a view of the Albert Institute. Pen and ink portraits of some of the principal artists whose pictures were exhibited are given, including Sir F. Grant, P.R.A., F. Leighton, R.A., T. Faed, R.A., A. Elmore, R.A., H. S. Marks, A.R.A. Among the Associates of the Royal Academy whose portraits appear are Peter Graham,

Marcus Stone, and P. R. Morris, also sketches of "The Reception," "The Opening Ceremony," &c. The artist in introducing these sketches mentions that they were published "not so much for profit, as the price will show, but as a memento of the Dundee Fine Art Exhibition."

1878. *The Temperance Advocate*. No. 1, Dundee, July 15th, 1878. Price One Penny. Printed for the publisher by Charles Alexander & Co., North Lindsay Street, Dundee. Size 11 by 9, twelve and occasionally sixteen pages, coloured covers. This was a monthly publication issued by James Martin, Bookseller, 72 Victoria Road, Dundee, and published on the 15th of each month. There were twenty-two numbers published, the last appearing on 16th April, 1880. The object of the *Temperance Advocate* was to help towards a reform in the social life of the country. "Like the press the legislature seems incapable of grappling with this [temperance] question. It is not to it, however, we can look with hope for redress at present. The first object to be attained is the creation of a healthy public opinion on the subject, and it is by the dissemination of truth in an enlightened and charitable spirit that this result can best be realized." This was the task which the *Temperance Advocate* undertook. To try and accomplish this undertaking the editors were assisted by several temperance reformers, who contributed articles to the *Advocate*. Amongst these were a series of papers on "Temperance in the School," "The History of Intemperance," by the author of "Annals of the Scottish Gypsies," "Temperance Reform in Scotland," by ex-Bailie Lewis, and various interesting narratives by William Fyffe, G.W.C.T. Besides the above it contained several serial stories, amongst which were "Victor and Vanquished," "Behind the Bar," "Reminiscences of Recollections of Early Life," "Rab Legget, the Shoemaker's Apprentice." At No. 21 a full-page portrait of Mr. George Rough, president of the Dundee Temperance Society, lithographed by C. S. Lawson, and in the last number 'No. 22, the portrait of Mr. A. H. Moncur, president of the Dundee and District Temperance Hundred, are inserted, with biographical notices.

1878. *The Piper o' Dundee*. No. 1, Dundee, April, 1878. Price 1d., No. 2, May, No. 3, July, No. 4, August, 1878. Published by William Kidd, 112 Nethergate Dundee. Size 10 x 7 1/4, 8 pages. Title on a ribbon, Scotch thistles on background. This was a monthly journal profusely illustrated with pen and ink sketches. Nearly all the matter is treated in a humorous style. The cartoon in No. 1 represents Lord Beaconsfield saying:—"You'd better watch



yourself, old boy." He stands with key in hand at a lion's den, where a fierce lion is trying to get loose upon a bear, who holds a pole in its paw bearing the words "Russian Diplomacy." The second cartoon represents the Forfar Light Horse Races at Lour, which were started by the gallant captain of the troop, Captain P. A. W. Carnegie of Lour. The third represents the opening of the Tay Bridge, and in the fourth and last number a protrait of Provost Robertson is substituted for the cartoon, and is entitled No. 1 of "Our Portrait Gallery." Only 4 numbers published.

1878. *The Queen Mab Temperance Journal*. Published monthly, 4 pages. Size 4 × 2½. Published and printed by J. F. Calder, Solicitor, Dundee, at the "Comerton Private Printing Press." The issue consisted of eight numbers, and as it was published for gratuitous distribution as well as for sale, the total circulation reached a very large figure. The opening sentence of No. 1 is as follows:—"The object of this tiny journal is to present to the reader extracts in the fewest possible words from the utterances and writings of the most eminent speakers and writers on the subject of temperance." Not only the local press but also several of the London newspapers of the time contained laudatory notices of this the "smallest journal" ever published, one of the latter reproducing the contents of an entire number. It is interesting to record that No. 1 never was written. Without manuscript or previous arrangement, Mr. Calder composed, set in type, and printed the initial number of his excellent and interesting journal. For the most part the eight numbers deal with the medical aspect of the temperance question, but variety is lent to the series by the introduction of interesting narratives and other matter of a cognate character.

1878. *The Dundee Year Book*. Facts and Figures, reprinted from the *Dundee Advertiser*. Dundee, John Leng & Co., Bank Street. "In 1878 it had been suggested that it would be of service, and may come to be of value for future reference, if the large amount of information given in the *Dundee Advertiser* at the end of each year respecting the events connected with the Linen and Jute Trade, the direct Importations from Calcutta and Chittagong, Imports of Flax, Shipping, Shipbuilding, &c., were collected and published in a handy form. Hence this little volume. These statistical tables have all either been taken from official sources or directly prepared for us by the officers of the various public boards." The chief local events were, for the first two years, chronologically arranged in short paragraphs, afterwards a few of the principal incidents were fully described and

illustrated. In addition to the statistical tables, drawings and plans of the various public buildings, improvements proposed and executed are shown. Size 6½ by 4¼ for the first three years, 60 to 90 pages each part. In 1881 it was enlarged to 8½ by 6½, and since that date the *Year Book* has varied from 103 to 170 pages. The publication was first issued in 1878, and it has been published annually up to the present time.

ALEXANDER C. LAMB.

(To be continued.)

#### NOTES ON RHYMES, OLD SAYINGS, &c.

THE rhymes, old sayings, &c., in the present paper relate chiefly to Selkirk, and are still more or less current. The ancient appellation of "Sutors," to the inhabitants, and the rhyme—

Sutors ane, sutors twa,  
Sutors in the Back Raw,

with the direful consequences of crying it through the main street of the old Burgh, as related by Robert Chambers, are too well known to need more than passing mention, further than to add, that the, locally at least, interesting ceremony of "Casting ths Colqurs" in the market place after the annual riding of the Marches, is always performed to the tune of "Up wi' the Sutors o' Selkirk."

"Chitterin' to death, like the Hainin' Puggy."

The Haining grounds lie close to Selkirk, and were at one time a great resort for the inhabitants. Among the attractions were several foreign animals, including a bear and a large monkey. In cold weather the monkey showed symptoms of intense discomfort, trembling and shivering continually, and when it died it was said to have "chittered" to death. Hence the saying, that persons visibly suffering from cold are "chittering to death, like the Hainin' puggy."

The next two—"First ower the knowe, Gillies," and "Sic a sicht as Samuel saw"—arose out of exploits by a certain Samuel or Sam Russell, watchmaker, a man of undying thirst for strong drink, and full of artful expedients for its procurement. A new lessee having come to Sunderland Hall toll, then licensed to sell drink, Sam one day, accompanied by a man named Gillies, one of the town's officers, in livery, walked into the toll-house, and passing himself off as a gentleman waiting for his coach, (sent into Selkirk for repairs,) ordered and drank without stint of the tacksman's best. Gillies, who also drank his share, went out occasionally on pretence of looking for the coach, and having noticed a well known townsman approaching came in to Russell and whispered the alarming news. Sam sprang up and cried, as a kind of

*sauve que peut*, "First ower the knowe, Gillies," when both unceremoniously bolted, leaving the toll-keeper in angry amazement at their roguery.

"Sic a sicht as Samuel saw." The current version of this second adventure of Samuel's is, that he having been on a clock-cleaning tour in the upper parts of Ettrick, was returning home on a dark stormy night, as usual somewhat tipsy. While moving along the road he was startled by meeting a party carrying a coffin, and accompanied by a dog. They stopped and spoke, and the dog barking and snuffing round about him, he was completely upset with fright. On getting home to Selkirk he told what he had seen with some exaggeration. The story went quickly from mouth to mouth, undergoing various transformations, but at last settling into the following shape:—

Sic a sicht as Samuel saw,  
Atween Hope House and Tushielaw,  
A great big doug wi' red een,  
Drawin' a coffin be a cheen.

"Swearing like Clarkson's Parrot."—Dr. Clarkson had a parrot, which is famous as having been a most consummate swearer. One day—as the story goes—while sitting on its perch at an open window, a gled swooped down upon it and carried it off to the Linglie Hill, close by the town. Here the parrot, somehow getting free, gave out such a voluminous hurricane of oaths, that the gled through terror took to flight, leaving poll master of the field.

"Hildebrod."—There lived a man in Selkirk whom it will suffice to initial as R., who was better known by the nickname Hildebrod. or shortly, Hildy, than by his own proper name. The origin of the byename is said to have been in this way: When a young man he worked at his trade of stocking-maker in Hawick. Along with him in the same shop worked another young man from Selkirk, who was my informant. One winter day those in the shop were sitting at the stove, smoking and chattering in the easy-going fashion of fifty years ago, when "Scott," the bedlar and gravedigger for Wilton parish, came in and engaged in such conversation as was going on. Suddenly, after looking intently at R., he broke forth with—"Lord, laddie, ee bring me in mind o' an effigy on a headstane in Bedrule kirkyard wi' this inscription on 't:—

' Here lies auld John Hildebord.  
Hae mercy on his sowl, O Lord,  
As he'd hae aune had he been Lord,  
An' you auld John Hildebord.' "

This will doubtless suggest to some the celebrated epitaph in *David Elginbrod*, to which it bears such a striking resemblance, but the Hawick incident happened many years before *David*

*Elginbrod* was written. From inquiries made, there is not now such a headstone in Bedrule churchyard, neither is there any local knowledge or tradition of it.

Two chappin out rhymes not in *Chambers*:—

Eerie, orie, ower the mill dam,  
Fill my pocks an' let me gang;  
Black fish, white trout,  
Eerie, orie, ee-ir-out.

Me an' the minister castit out,  
Guess ee what it was about,  
Black fish, white trout,  
Eerie, orie, ee-ir-out.

*Nicht afore the Fair Rhymes*.—On the night before the local fairs, boys and girls run in bands about the streets crying—

Hurrah, hurrah, a ranogate,  
The nicht afore the fair,  
The pipers in the Canongate,  
The drums in the air.

My mother gae me the keys to keep,  
To wauken me oot o' my mornin' sleep,  
The hens shall lay, and the cock shall crow,  
Hurrah, hurrah, a ranogate.

Another version—

Aree, aree, a ranogate,  
The pipers in the Canongate,  
The drums in the air.  
The cock craws, the hen lays,  
The nicht afore the fair.

*Stepmother's Grace*.—A boy being asked to say grace in presence of his stepmother, who was unkind, is credited with giving utterance to his feelings thus—

Prood an' haughty, she's come hame,  
Gude an' gracious, she that's game.  
Thin kail, an' scrimpet bread.  
Lord send 'er sune deid.

Variation of R. Chambers' Days of the Week: 1

This is siller Saturday,  
The morn is Capernaw,  
The next day is Monday,  
Sets a' the wheels a-gaun.

*Burke and Hare*.—"Mormond's" rhyme on Burke and Hare recalls another version which was common among new town Edinburgh boys up to at least 1838—

Burke and Hare gaed up a stair  
Wi' a body in a box,  
Strecht off to Doctor Knox.

Boys who harry birds' nests are reproached with—

Hawk, hawk, herry nest.  
A bonny bird to build a nest,  
An' you to gang an' herry 't.

Carterhaugh, in the near neighbourhood of Selkirk, and famous as the scene of *Tamlane*,

has still a sough of the old enchantment about it, which finds expression in—

Carterhaugh, Cants,  
Where witches and warlocks  
Ride in their ranks.

Lammas, Lammas, at eleven oors,  
Fareweel Simmer an' a' the flooers,

was the pensive autumn wail, often expressed, of an old lady long gone to her rest.

*Note on Capernaw.*—I had often wondered what could be the meaning of this word. On consulting Jamieson I find—Caper, "a piece of oat-cake and butter with a slice of cheese on it." This has suggested to me that Capernaw as used for Sunday may mean to convey the expectation, on that day, of better food than on other days of the week. Those who recollect the early "40's" will know that anything beyond the coarsest fare was reserved for Sunday.

Selkirk.

JAMES COCKBURN.

#### NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 65, Vol. IV.)

##### II.

Born during the sixteenth century—1501-1600.

27. *John Willock*, convert to Reformed doctrines before 1541, threw off monastic habit, and retired to England: chaplain there to D. of Suffolk; but fled from the Marian persecution to E. Friesland, 1553; here began to practice medicine; soon returned to Scotland, where he directed the Reformed movement till the arrival of Knox, May, 1559; appointed Superintendent of Glasgow and the West, 1560; Moderator of General Assembly, 1563, finally retired to England, where he died. *b.* Ayrshire (1505), *d.* 1574.

28. *Alexander Cunningham*, 5th E. of Glencairn, leader of Reformed party, which he joined as early as 1540; attached himself to Knox on his return to Scotland, 1555; delivered to the Queen Regent Knox's letter craving protection to the Reformed preachers, and some reform in the church, 1556; subscribed Covenant drawn up in defence of the Protestant Faith, 1557, one of the Lords of the Congregation; joined the Reformers at Perth with strong force, 1559; fought against Queen Mary at Carberry, and after her imprisonment in Lochleven, entered Holyrood Chapel, and destroyed the images, altars, and pictures. As a minor poet, he wrote a satirical piece, "The Hermit of Allareit," or "Lo-retto." *b.* near Kilmaurs? (1512), *d.* 1574.

29. *John Hamilton*, Archbishop of St. Andrews, Abbot of Paisley, opposed English alliance, 1543; Keeper of Privy Seal, and Treasurer of the Kingdom; made Archbishop of St. Andrews in succession to Cardinal Beaton: Wallace and Mill burnt under his primacy; baptized James VI.; zealous supporter of Mary; attainted after Langside; taken in Dumbarton Ca., 1571, executed, Stirling. In 1552 he published a catechism of religious doctrine, republished 1885.

He was the natural son of 1st E. of Arran, by an Ayrshire gentlewoman, in which county he seems to have been born, and spent his early days. *b.* (1512), *d.* 1571.

30. *Gilbert Kennedy*, 3rd E. of Cassillis, friend of Geo. Buchanan; ed. St. Andrews and Paris; 1535-6, helped to arrange marriage of James V. with Princess Magdalene; 1542, taken prisoner by English at Solway Moss; relieved on promising to further the marriage of Prince Edward of England with the Princess Mary of Scotland; a prominent Protestant leader, and enthusiastic supporter of the English Policy of Union. He was one of the protectors of Wishart, but failed to stand by him, in 1545. Having deserted the English party, he was named an extraordinary Lord of Session, July, 1546. In 1554, appointed Lord High Treasurer; 1557, commanded army designed to invade England, but failed to accomplish anything; 1558, having gone to France to be present at the marriage of Queen Mary with the Dauphin, he died there suddenly. *b.* Culzean Castle, Maybole, (1515), *d.* 1558.

31. *Robert Boyd*, 4th Lord Boyd, prominent at the Reformation period; 1565, joined Moray and Argyle in their unsuccessful rising, and had to retire to England; returned after death of Rizzio, and was pardoned; joined Queen's party, and fought at Langside. He was one of the Commissioners on her part at York and Westminster, and paid her many visits in England; 1571, joined the party of Lennox; present at the election of Mar as Regent, and chosen one of the Privy Council; 1573, helped to arrange "the pacification of Perth," and, November of that year, appointed extraordinary Lord of Session; 1578, removed from seat on the bench; 1578, Commissioner in negotiating a treaty with England, and again 1586. In 1582, he was engaged in the Raid of Ruthven, for which he was compelled to retire to France. On his return, 1586, he was restored to his seat on the bench, but resigned it, 4th July, 1588, and died soon after. *b.* Dean Castle, near Kilmarnock, (1517), *d.* 1590.

32. *Quintin Kennedy*, Abbot of Crossraguel, R.C. Controversialist and Divine; noted for his three day's debate with Knox on the R.C. question at Maybole, 1562. He published "Ane Compendious Tractive, eonforme to the Scripturis of Almychtie God, resoun and authoritie, declaring the nerrest and only way to establishe the conscience of ane Christian man, in all materis quihilk ar in debate concerning faith and religion." He was the fourth son of the 2nd E. of Cassillis, and was so highly esteemed by his co-religionists for his piety and sanctity, his learning and zeal, that on his death, he was canonised as a Saint. *b.* Maybole (1520), *d.* 1564.

33. *Captain Thomas Crawford*, noted soldier. Taken prisoner at Pinkie, 1547; released and entered French Service, 1561. Returned home with Queen Mary, 1567, negotiated between the Queen and Darnley at Glasgow; after the king's death, joined Argyle's party; 1571, leader in the heroic assault, and capture of Dumbarton Castle. Provost of Glasgow, 1577. He was the sixth son of Lawrence of Kilbirnie, and born there (1521-30) *d.* 1603.

34. *Adam Wallace or Fian*, martyr to Protestant

faith; burned at the stake on the Castlehill, Edinburgh, 1550.

35. *Rev. James Boyd*, Archbishop of Glasgow; Protestant Divine; after the Reformation, minister of Kirkoswald; 1572, promoted to see of Glasgow. *b.* Pinkhill, Carrick (1521-30), *d.* 1581.

36. *Robert Campbell* of Kinzeanleuch; devoted friend of the Reformation; 1556, brought Knox to Ayrshire, where, among the descendants of the Lollards, the Reformer was warmly welcomed. On leaving Ayrshire, Campbell conducted Knox to Castle-Campbell, the seat of the Argyle family in Dollar parish, where the Reformer preached for some days before quitting Scotland for Geneva. As one of Knox's most intimate friends, he was present at his death-bed; and the Reformer entrusted to him the care of his wife and children. *b.* Kinzeanleuch, Mauchline (1521-30), *d.* 1574.

37. *Rev. Robert Montgomery*, titular Bishop of Glasgow; scion of family of Montgomery of Giffin, in Cunningham; 1560, deemed by Gen. Assembly, "apt and able to minister"; 1562, ord. Cupar; 1567, translated to Dunblane; 1572, Stirling; 1581, promoted by simoniacal compact with D. of Lennox to the Archbishopric of Glasgow, forbidden by Gen. Assembly to exercise the episcopal office; 1582, tried by force to possess himself of the see, but failed, processed and finally excommunicated by the church same year; 1584, parliament declared said excommunication null and void; 1587, absolved also by the Commission of Assembly; settled Symington, Ayrshire. He seems, like his relative, Alexander Montgomery, to have been a minor poet. John Hewison of Cambuslang, denounced him in 1584, in a sermon at Edinburgh, as "an excommunicated Sanger." *b.* Hazlehead Ca., Beith (1531), *d.*

38. *Rev. David Ferguson*, one of the early Reformed preachers, ed. Glasgow; 1560, ord. Carnock and Dunfermline; 1573-8, Moderator of Gen. Assembly; bold opponent of the policy of King James to the church; promoted a renewal of the National Covenant; 1596, opposed nomination of bishops; 1597, commenced to write "History of the Church of Scotland," and collected "Scotch Proverbs." *b.* Ayrshire or Dundee? (1525), *d.* 1598.

39. *Gilbert Kennedy*, 4th *E. Cassillis*, "King of Carrick"; Privy Councillor to Queen Mary; 1562, Justiciary of Carrick; 1565, joined Queen on the evening of Darnley's murder; subscribed bond in favour of Bothwell; fought at Langside; forced the Commandator of Crossraguel to sign certain tacks and charters of Abbey lands, September, 1570; joined King's party, 1571. *b.* Culzean Ca. (1535), *d.* 1576.

40. *Rev. John Durie*, zealous and upright Reformed Minister; originally conventual brother in Dunfermline Abbey, but suspected of heresy, he was condemned to be shut up till he died. Fortunately the Reformation took place, and he escaped; ord. Restalrig, 1563; translated to Colinton, 1569; Leith, 1570; St. Giles, Edinburgh, 1573. He was often subjected to interference, and even to imprisonment, by the Court, because of the sermons he preached.

He was father-in-law to James Melville, and to Archbishop Spottiswoode. *b.* Mauchline (1537), *d.* 1600.

41. *Rev. David Cunningham*, Bishop of Aberdeen, minister successively of Lanark, Lesmahagow, and Cadder; and 1577, appointed to see of Aberdeen, Ambassador to Denmark. *b.* Cunninghamhead, Dregghorn (1538), *d.* 1603.

42. *Richard Bannatyne*, friend and secretary to John Knox; compiled "Memorials of Transactions in Scotland from 1569 to 1573;" republished 1806 and 1836. *b.* Ayr (1531-40), *d.* 1605.

43. *Rev. William Aird*, Reformed preacher; rose from being a mason to be a leading Edinburgh minister; eminent for skill in Hebrew. He could not read till he was 20, when he was taught by his wife, subsequently gave self to study, and became minister of St. Cuthbert's, Edinburgh; 1584, he had to flee to England; personal friend of the great Presbyterian Divine, Robert Bruce. *b.* Burnmouth, Newmills, Loudoun (1541), *d.* 1605.

44. *Hew Barclay*, minor poet, and popish plotter, friend of Alex. Montgomery. *b.* Ladyland, Kilbirmie, (1544), *d.* 1593 or 1597.

45. *James Stewart E. of Arran*, favourite of James VI.; served in Low Countries against the Spaniards; returned home 1578, and immediately became royal favourite. He was chief agent in procuring the fall of Morton; then, along with Lennox, governed Scotland. Their rule so oppressive that it was overthrown by the conspiracy, known as "The Raid of Ruthven." On James's escape from captivity, Arran was again restored to power. In 1583 he became Lord of Session, and soon after Lord-Lieutenant of Scotland. He now ruled the country with cruelty and rapacity, but at length, by the aid of the English, the disaffected nobles overthrew him, and drove him from power, which he never recovered, though he always retained the king's favour. Slain by Douglas of Torthorwald. He was 2nd son of Andrew Lord Ochiltree. *b.* (1544), *d.* 1595.

46. *Alexander Montgomery*, poet, probably also military officer. He published "The Cherie and the Slae," 1595, also "The Flyting between Montgomerye and Polwart," and "The Minde's Melodie," &c., &c.; pensioned by James VI. *b.* Hazlehead Castle, Beith, or, more likely, in Germany (1545), *d.* 1611.

47. *Sir Hugh Montgomery*, Viscount Montgomery of Ards; Scottish adventurer in Ulster. He was the 6th Laird of Braidstane; and settled in Ireland under the reign of James, where, as leader of the Ulster Plantation or Colony, he prospered greatly. Made Viscount 1622. *b.* Broadstone, Beith 1560, *d.* 1636.

48. *Marc Alexander Boyd*, scholar, minor poet, and soldier; educated Glasgow and Paris, where he alternately appeared as a scholar, gambler, and poet; entered French army, and served against King of Navarre, 1587; prepared Course of Lectures on Justinian, 1591; travelled with E. of Cassillis, and returned to Pinkhill, where he died. *b.* Pinkhill, Daily, 13th January, 1562, *d.* 1601.

## SCRAPS OF ABERDEENSHIRE FOLK-LORE.

*(Continued from p. 53, Vol. IV.)*

## NURSERY STORIES AND JUVENILE RHYMES.

ALL the old nursery rhymes have a charm of their own; the words always simple, and to some may appear trifling; but to the young they are at all times interesting, and when given in the old and kindly way by those who may still remember them, their worth loses nothing in comparison with much of the modern kind.

Perhaps none of those *auld warld* productions of the kind addressed to children two or three years old, will be found so complete as the one which may be named the *dramatis personæ* of the toes.

A mother, seated before the fire with her youngest one on her knees, who is about to be put to bed, gives the following with the proper emphasis. Taking the child's big toe between her finger and thumb, she chants in the old and approved way, passing from one to another:—

This is th' ane that broke th' barn,  
And this is th' ane that stole th' corn,  
And this is th' ane that ran awa',  
And this is th' ane that tell't a',  
And this is th' wee, wee, cranny, wanny,  
That paid for a'.

The above is often supplemented with another which is still well known:—

Twa doggies gaed t' th' mull,  
Louppie for spang—louppie spang;  
An' they got a lick oot o' this wifie's poke,  
An' a lick oot o' that wifie's poke,  
An' cam' awa' hame again;  
Louppie for spang—louppie for spang—  
Louppie for spang—spang—spang.

The action of the above is shown by crossing and re-crossing the little feet alternately.

*The Corbie's hole* used to be another well known chant, having the tricky or playful character introduced. The words are:—

Pit yer finger in the corbie's hole;  
Th' corbie's nae at hame;  
Th' corbie's at th' back o' the barn,  
Pykin' a deid horse bane.

Another tricky rhyme used to be known to school boys:—

Say, auld gaffar grey beard,  
Without teeth and tongue,  
Gin ye gie me yer forefinger  
I'll gie you my thoom.

Another, which every school boy could repeat at one time, I have never heard referred to for many years:—

There was a man in Thessaly,  
And he was wondrous wise,  
He jumped into a thorn bush,  
And scratched out both his eyes;  
And when he saw his eyes were out,  
He danced with nigh and main,  
Then jumped into another bush  
And scratched them in again.

After a slight summer shower, when the heat of the sun soon caused the same to rise again as vapour from the parched street or high way—the phenomenon was accounted for by boys as follows:—

Th' rain's awa', th' day's noo fairin',  
Th' fairies a' are busy bakin'.

The north shore of the bay at Peterhead is bounded by half-tide rocks, differing in size and separated by small pools of little depth at low water. On these, in the summer season, boys take up positions; the most venturesome on those farthest out. This custom, which is an old one, is known as a "Lock on," or "Lockie on." Denuded of shoes and stockings, and with their trousers rolled up above their knees, they keep stepping and dancing, while shouting the following:—

*Defying the Waves.*

I am on my lockie stane,  
Farer oot than ony ane;  
Jaw, jaw (wave, wave), come an wash me awa'  
Hyne, hyne awa' t' America.

Their positions and actions make good subjects for the artist.

Some of those light and simple rhymes which are here noticed, like other light articles, have been carried far, and are better known than articles of more weight and value. Many of our romances and marvellous tales are equally well known to each nationality in Europe, and it is impossible to know where they at first had their origin; and some of our old nursery rhymes are known to the young on the banks of Lakes Huron and Erie:—

Ting, tang, tow; hang John Low!  
Wha's this that's deed now?  
Oor puzzey baudrons o' a sair heid.  
A' them wha' kent her when she was alive,  
Come t' her burial athen four an' five.

## SCRAPS OF OLD BALLADS.

I may here give some scraps of old ballads, some of which I have never seen in any Collection; but which were well known to the young in *by-gone* days:—

Dally Bairdy had a coo,  
Black an' fyte about th' mou',  
I wat she was a dorty coo,  
Hey Dally Bairdy.

Dally Bairdy had a cat,  
That aye aboot th' ingle sat,  
She was a sleeket, plump an'fat,  
Canty Dally Bairdy.

My Johnny's nae a gentleman,  
Nor yet is he a laird,  
But I would tak' my Johnny lad  
Although he war a caird ;  
An' for you, an' for you,  
An for you, my Johnny lad,  
I would drink th' buckles o' my sheen  
For you, my Johnny lad.

*The Haggis o' Dunbar.*

There wis a haggis in Dunbar,  
Heathery, sinkum, feedel,  
Mony better, few waur ;  
Hey, dey, tand dee reedle.

Chappet cheese an' chuckenwort,  
Heathery rinkum feedel,  
Soo's snoots an' muggewort,  
Iley, dey, tan dee reedle.  
Ye may get a bit o' it,  
Gin that ye be civil.

Old ballads, such as "Sir James the Rose," and "Mill o' Tifty's Annie," used to be given at full length, but began to be displaced in public favour after Burns' songs came to be known, and after the productions of the Ettrick Shepherd, Tannahill, and others. Ramsay's "Gentle Shepherd" continued to be long appreciated. "Ewie wi' the crooked horn," and "Logie o' Buchan," still hold their own; the latter fine lyric being more widely known, and a favourite with every lover of Scotch song.

Upwards of sixty years ago, Peterhead put out a number of whaling vessels, and some of the capstan songs or chantings sung by the seamen contained references to past customs now out of date, and passing events which may be worth noticing here. The capstan song was soon picked up by boys, and sung on the streets. The following refer to a female character of the time, and the forgotten superstition connected with a horse shoe :—

Ann Silver says we'll a' be nip'd,  
And won't get out the morn,  
But we'll nail th' horse shoe to th' mast,  
And let her blaw her horn.

Ann Silver, a tramp woman, took up her residence in Peterhead for a few years, between the years 1826 and 1830. She professed being a *Spæwife*, and was patronised by the younger seamen. At the time mentioned, the harbour had not been deepened as it is now, and the larger vessels had often a difficulty in getting out. When one chanced to get nipped, Ann was blamed for it by some; and not a few had a strong faith in the virtue of a horse shoe

nailed on the mainmast to secure good luck, and to prevent anything uncanny or unfortunate happening. Ann was the last resident *Spæwife* in the port; and horse shoes on the masts of ships, and nailed on the back of entrance doors, have not been observed for many years. The following refers to a well known whaling captain of former days :—

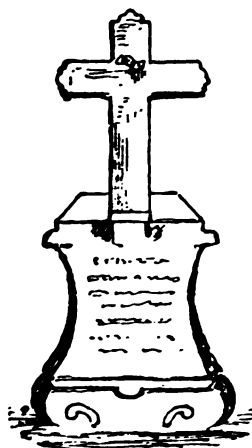
Heave for grog, boys ! heave for grog !  
Double mess pots, Captain Hogg ;  
Heave boys ! heave !  
No Bervie weaver's scrimpet cog,  
Let it be the best of grog,  
Heave boys ! heave !

MORMOND.

A SCOTTISH TOMB IN BELGIUM.—The following letter, which appeared in the *Edinburgh Evening Dispatch* for 30th August, 1890, may be of sufficient interest to merit a place in *S. N. & Q.* :—

11 Place Surlet de Chokier,  
Brussels, August 25, 1890.

SIR,—A few days ago a tomb was discovered in



the churchyard at La Hulpe, a village at an hour's distance from Brussels, on the main line to Luxembourg, which, through its reminiscence, may be of some interest to the Scottish public. I send hereby a *fac-simile* of the inscription and rough sketch of the tombstone, which is well preserved, and is erected against the walls of the cemetery. The inscription, although effaced, is still distinctly to be made out.

I am, &c.

BON VAN DEDEMY.

P.S.—As regards the person himself nothing is known here.

CY GIST SR<sup>1</sup>  
CHAR. BAILLIY,  
SECRETAIRE,  
DE LA REINE  
D'ECOSSE  
DECAPITEE EN  
ANGLETERRE POUR  
LA FOY CATHOLIQUE  
QUI TREPASSA LE 27  
XBRE 1624 AGE DE 84.

In reference to the same stone the *Illustrated London News* (Sept. 6) says :—“ Mr. Villiers

<sup>1</sup> Ci git sieur.

Sankey writes from La Hulpe in Belgium:—  
 'Through M. Dricot, a master builder, I have made a very interesting discovery in the churchyard here—namely, the tomb of Charles Baillie, secretary to Queen Mary of Scots. Over it is a stone cross between two and three feet high.'

J. CALDER ROSS.

**BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.**—The following additional periodicals, hitherto unnoticed in this bibliography, have just been shown me:—

1842. *Aberdeen Monthly Chronicle*, devoted to literature, politics, and domestic intelligence. No. 1, January, 1842. Price 1d., 4 pp. folio. Imprint—"Aberdeen, Printed by James Daniel, letterpress and copperplate printer, 48 Castle Street, and published on the first day of every month by James Strachan, bookseller and stationer, 60 Castle Street, where orders for the *Chronicle* and communications to the editor may be left." This production, of which I have seen only one number, is of the same size and got up in the same typographical style as the *Aberdeen Monthly Circular*, with which it might be very readily confounded. The title is identical, with the exception that the word *Chronicle* is substituted for *Circular*. The connection between the two papers on inspection becomes very palpable. The *Circular* was started in 1840, Strachan the bookseller publishing, and Daniel printing. The editorship was in the hands of James Bruce, perhaps the most energetic literary man in Aberdeen at this period. Strachan had published for him the well known *Black Calendar of Aberdeen*, and the life of Peter Young, the notorious "caird." Bruce began a series of articles in the *Circular* entitled the "Aberdeen Pulpit," in which Aberdeen clergymen of the period were sketched in a style unknown to local journalism of to-day. The articles were undoubtedly clever but also undoubtedly ribald. They were afterwards "made up" into book-form. Strachan ran the *Circular* for three numbers, when he stiffly announces that "after that date he will cease to be the publisher" of the paper, and "he has no interest in that periodical, which has now passed into other hands." Daniel, the printer, then assumed the *role* of publisher. A rupture of some kind between Strachan and Bruce seems to have taken place. Perhaps Bruce was becoming too personal for Strachan's taste, and his business connection. At any rate Daniel carried on the *Circular* till July, 1841, Bruce contributing to the last. The paper then died, but six months later appeared the *Chronicle*, the whole tone of which shows clearly that a rupture had taken place between Bruce and his publisher. The series of articles on the Aberdeen Pulpit in the *Circular* is replaced in the *Chronicle* by a series—or the beginning of one—on "Aberdeen Literary Characters," of which Bruce himself forms the opening sketch. He is pretty severely dealt with, although the writer seems half afraid of his adversary's power of rebutting. The very books that Strachan had published for Bruce are criticised in not too friendly a style, and one passage in the life of "Caïrd" Young is characterised as "contemptible twaddle," and "as destitute of common sense as it is void of religion." Part of the article is

fortunately biographical, and gives a peep into Aberdeen journalism of the period. Bruce, says the writer, "was bred to the apothecary business, and, no doubt, with the hero in the play, thinking that his genius should not be confined to the pestle and the mortar, he accepted the office of reporter to the *Aberdeen Herald*, when it was under that potent editor, Mr. Power. Owing to some disputes, with which we have no concern, he left that employment, and was soon after translated to be reporter to the *Journal* and the *Constitutional*, situations which he now fills with great credit to himself, and, we hope, to the satisfaction of the Aberdeen public; and we may take this opportunity of saying that both he and Mr. [now Dr.] J. H. Wilson of the *Herald* have been the most accurate in conveying the sentiments of our public orators through the channel of their respective papers." Bruce's first article—"unconnected with his professional capacity"—is said to have been a contribution to the *Aberdeen Magazine* (Smith's) on German literature. The sketch goes on to say—"Mr. James Bruce is rather a Tory in politics; he abuses the Chartists without mercy. We understand that he does not write many political articles for the papers he is connected with. It is needless to state that he is an Intrusionist, and is said to have written most of the *Aberdeen Monthly Circular*, particularly those sketches of the clergy which appeared in that work. He thinks precious little of the rights of the people, and would be the last to give them the choice of their own clergymen." Bruce was afterwards successively editor of the *Fifeshire Journal*, *Madras Athenæum*, *Newcastle Chronicle*, and the *Northern Whig*, Belfast, where he died in 1861 at the age of 53. His best known works are the *Black Calendar of Aberdeen*, 1840; *Eminent Men of Aberdeen*, 1841; *Classic and Historic Portraits*, 1853; and *Scenes and Sights in the East*, 1856. He is briefly sketched by Miss Macdonell in Mr. Leslie Stephen's *Dictionary of Biography*.

1890. *Monthly Journal in connection with the Caledonian Order of United Oddfellows' Friendly Society*.

Our motto is love, and our emblem a dove,  
 Supported by "friendship" and "truth,"  
 While the hand and the heart must for ever take part  
 In directing the virtues of youth.—*Auld Glentakit*.

Published by the Provisional Executive Committee. Editor—James Maitland, 13 Canal Street, Aberdeen. Sub-Editor—Alex. Bowman, 66 Barron Street, Woodside. Articles intended for insertion must be sent to 13 Canal Street on or before the 10th day of each month. Aberdeen: Printed by James C. McKay, 68 and 70 Netherkirkgate. 1890. Such is the full title page of this magazine, which appeared for the first time in April, 1890, at 1d. It is an 8vo of 18 pages with a cover. This *Journal*, as the outcome of the Caledonian Order, has an interesting place in the history of English Oddfellowship. The majority of the Aberdeen Lodges, as may be remembered, succeeded from the Bolton Unity of Oddfellows in 1888. The Scotch Lodges had a number of grievances against the Bolton Unity. The principal of these was insufficient representation in the government of the Order, and the question of delegates' expenses.



The whole dispute is epitomised in the first number of the *Journal* in an article entitled "The Exodus." It would appear that the Bolton Unity refused to listen to the representations of the Scotch members for reform. "The conviction was driven" on the Scotchmen "that there was no *fairplay*" to be got for them in the Bolton Unity, and the dissatisfaction culminated at the Annual Moveable Council of that Unity, held in Blackburn, in August, 1888. "The last straw that broke the camel's back was the appointment of a President in direct opposition to the wishes of the Aberdeen delegates, and without so much as hearing the reasons against the appointment. The Highland blood of the northerners," continues a writer in the *Journal*, "was at length roused to fever heat, and nothing short of secession to a man would satisfy them." "There was no honourable course left for the delegates," writes another of the seceders, "but to withdraw from such a meeting," which they accordingly did in a body, leaving behind them the prophecy "That the B.U. had gained a President and lost a nation." Six Lodges severed their connection, five of them forming the Caledonian Order in May, 1889, with a membership of about 1300. The first Annual Moveable Council of the Order was held in Aberdeen last August, when eight Lodges had joined the new Order. In April the *Journal* was started. "Notwithstanding the pessimistic criticism of a local semi-comic, semi-prophetic, and thoroughly immodest journal"—to quote the editorial note—the *Journal* was a success, 1000 of No. 1 being printed, and nearly all sold. The second number and its successors have been published and sold for the Provisional Committee by Stephen Crookshanks, tobacconist and news-agent, 122 George Street, Aberdeen. Five numbers have been published monthly, the August one being part of the report of the Moveable Council. The contents of the *Journal*, as may be supposed, are almost technical, with the exception of a story, "Dibb's Dot: the Story of a Foundling," which occupied four numbers, and almost entirely composed the August number.

J. MALCOLM BULLOCH.

HERALDIC PUNCTUATION.—I have seen the point debated, whether commas should be placed on blazoning arms, as thus:—"Gules, three wolves' heads, erased, *argent*, armed and langued, *azure*." I say, certainly not, for these reasons:—We have our heraldry, of course, from France; and we should be guided by French syntax in blazoning. Now, the above in French would be:—"Porte de gueules trois têtes de loup arrachées d' *argent*, armées et languées d' *azur*." The exact value of this in English would be:—"bears [on a field] of throat colour three wolves' heads torn off [coloured] in silver, toothed and tongued blue," or "with the teeth and tongues painted blue." As we do not say usually "painted, blue" with a comma between, it is clear that *azure* here should not be preceded by a comma. It is

equivalent to writing "armed and langued with blue." And I think this general practice is in favour of my view. I think it would be also correct to punctuate "porte, de gueules," &c. and therefore I would not reject the comma after "gules." But "argent" and "azure" must surely be taken as adjectives in strict concord with their substantive, which is "heads" and adjectives must not be separated by a comma from their substantives.

A. P. S.

ANENT THE BELL OF TOUGH.—"School house of Tough, 11th January., 1735 years. The which day, the Session being called, &c. The minister acquainted the session that he had now got into his hands all the money the parishioners had consented to give for purchasing a bell to this kirk, and that he had, in obedience to the appointment of the session, assured the several contributors that they were to have the use (without paying anything to the officer), for themselves and their posterity at their severa funerals, ay and so long as the said bell should last; and also that they were to have the bell rung every night at eight o'clock, upon satisfying the officer for his pains. The minister also acquainted the session that he had a letter from Aberdeen, acquainting him that John Mowat in Old Aberdeen, had bought the music bells of King's College, one of which was very proper for this kirk, which he was willing to sell at a reasonable rate and to take the old bell, which David Wilson, Finzeuch, had given to the kirk as part of the price of the bell he had to sell, in the session inclined to dispose of the same in a reasonable way, and also to take all the bad money in the box by weight as the session and he should agree. The session, taking the affair under their consideration, and finding that they now had an opportunity of being speedily furnished with a bell to the kirk, appointed the minister to agree with the said John Mowat about the said bell, if he was reasonable in his demands, and if the minister saw that the money contributed by the parishioners, together with the old bell, (which they empower him to sell,) and what the session can spare out of the box, will amount to the price agreed on betwixt him and John Mowat."

"Schoolhouse of Tough, April 4th, 1736 years. The Session being called, &c. The minister informed the session that he had bought the bell from John Mowat, according to the session's appointment, and had caused the same to be brought home and put in the steeple; that the said John Mowat had allowed six pounds Scots for the old bell, and four pounds Scots for the bad money that was in the box, all which he had



taken as a part of the price of the bell he sold. The session declare their satisfaction with the bell, and approve of their minister's conduct."

### Queries.

**461. THE BATTLE OF AIKY BRAE.**—All writers on the parish of Old Deer mention the battle said to have been fought at Aiky Brae between Bruce and Comyn, Earl of Buchan, in the year 1308, and a cluster of tumuli is still pointed out as the graves of warriors who fell in the conflict. Local tradition even tells that the common men were buried in trenches under the long mounds, and those of more note, singly, under the round ones. Lately, under the auspices of the Buchan Field Club, I made careful diggings into six of the fourteen mounds still traceable. The mounds, which are from nine to twelve feet in diameter, and now but slightly rising above the surrounding ground, did not contain a single mark of sepulture of any kind, and not a bone or vestige of anything organic, nor was there any trace of fire, or any prehistoric remains whatever. Indeed the boulder clay below had never been broken up or disturbed. Even had the bodies been placed on the surface, and the earth and stones piled over them (and surely they were not so barbarous even in those early days) I cannot admit that decay could have been so complete as to leave not a rack behind. Very likely these tumuli were erected for some purpose in connection with the annual Fair still held there, as other mounds have been constructed at a later date near the same spot for a like purpose. However much we may cherish and cling to old traditions, I fear we must give up this one, and seek for the graves of the warriors somewhere else. But what proof have we that ever such a battle was fought here? Some slight skirmish may have occurred, but if an engagement of any magnitude had taken place, surely some person of note would have fallen, and some record of the event preserved; if only a few had fallen, it is more likely the bodies would have been buried in the churchyard at the Abbey of Deer, not a mile distant. I think this a good subject for *S. N. & Q.* Can any reader throw some additional light on the matter?

Atherly, Maud.

JOHN MILNE.

**462. "PLAIN AS A PIKESTAFF."**—I should like to know the meaning of this proverbial expression, and when and where it was first used? F.

**463. "REBEL AT THE HORN."**—Can any of your readers explain this? F.

**464. THE VILLAGE OF TORRY, KINCARDINESHIRE.**—(1) When did the village of Torry, in Kincardineshire, cease to be a Burgh of Barony? (2) Who was the superior or superiors? Torry was at one time an important station for pilgrims from the Abbey of Arbroath to the shrine of Saint Duthac at Tain, before crossing the river on their way to Tain, and after recrossing it on their return journey.

WILLIAM REID.

19 Mill Bank Lane, Aberdeen.

**465. FORBES COAT-OF-ARMS.**—In looking over a few heraldry books I find the armorial bearings of the surname Forbes written thus:—"Azure," three boars' heads coupé, "Argent" muzzled, "Gules," and sometimes instead of "boars' heads" they are given "bears' heads." Can any of your readers, versed in heraldry, give the correct coat-of-arms?

LITTLEFIRLOT.

**466. THE LATE CHARLES GIBBON, NOVELIST.**—Can any reader tell me where Charles Gibbon was born? The recent obituary notices of him, so far as I can remember, simply called him a Scotchman. The *Scottish American*, of September 3, gives Aberdeen as his birthplace. I remember a story of his which appeared first in the *Dundee Weekly News*, and the scene of which was laid in Aberdeen. Can any one confirm these statements? J. M. B.

**467. DAVID DRUMMOND'S POEMS.**—At the end of the notice of David Drummond in the *Modern Scottish Minstrel* is this sentence:—"The Bonnie Lass o' Levenside" was first printed, with the author's consent, though without acknowledgment, in a small volume of poems by William Ranken, Leven, published in 1812." Has any one seen this volume, or can one tell where a copy of it may be seen?

DERMON.

**468. POEM WANTED.**—Gas was introduced into Kirkland Works, near Leven, on 25th January, 1810. David Drummond commemorated the event in a poem entitled "The Twa Lichts: the Auld and the New." This poem is said to have been published in the volume referred to in the preceding question. Has any one seen it there or elsewhere? DERMON.

**469. A TINKER'S RHYME.**—Has any reader ever heard the following rhyme used by travelling tinsmiths—in some places known as "white-ironers"—in displaying their wares?

A brander, a stander,  
A tillypannie, or a ladle,  
A joggie for the hairn to play wi'—  
Will ye no buy the day, guidwife?

J. M. B.

### Answers.

**233. LATIN POEMS (II., 142).**—In my note books I have this query and answer from your *Notes & Queries*. The answer refers to *David Leitch*. But there was a *John Leech*. See foot-note in *Masson's Drummond of Hawthornden*, p. 227. This Leech, who signed himself *Joannes Leochæus, S.P.D.*, wrote several Latin letters to *Scot of Scotstarvet*, and I have no doubt he is the Leech regarding whom your correspondent enquired.

4 Argyle Park Ter., J. CUTHBERT HADDEN.  
Edinburgh.

**446. BLACK MONDAY (IV., 57).**—It may interest some of your correspondents to hear that April 8, A.D. 1652 (IV., p. 78), was not a Monday, and that April 6, A.D. 1360 (*ib.*), was neither Easter Monday, nor even a Monday. JAMES GAMMACK, LL.D.





SCULPTURED · TOMBSTONE · AT · ESSIE ·

# SCOTTISH NOTES AND QUERIES

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NOVEMBER, 1890.

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## ABERDEEN, NOVEMBER, 1890.

### SCULPTURED TOMBSTONE AT ESSIE.

THE monumental slab, of which an illustration is given in this number, lies in the little Kirk-yard of Essie, now included in the Parish of Rhynie.

When I first knew the place, five-and-twenty years ago, the ruined walls of the old kirk—one of the smallest perhaps in Scotland—were still standing, though only a few feet in height, and this slab lay within the enclosure. Since then the churchyard has been swept and garnished, but, unhappily, in executing this pious and laudable work, all trace of the old walls have been obliterated and this innocent tombstone has been displaced and broken.

Beneath it, as the inscription records, lay the remains of James Duncan of Merdrum, who died 2nd November, 1601, and his wife, "I. Lumsdel." Of the gentleman I know nothing.

The lady was Janet, youngest daughter of John Lumsden of Cushnie, who died in 1588, by his second wife, Elizabeth Menzies of Pitfoddels. She had two sisters—Beatrix, married to Wm. King, "portioner" of Barra, and Elizabeth, married to John Burnett of Leys.

The husband's armorial bearings have been much defaced, but I think there is something like a horse's head on the shield. On the lady's side are the Lumsden arms, but the buckle which ought to occupy the centre is either effaced or has been omitted altogether by the stonemason.

The slab is of the old red sandstone found in the district, and has borne wonderfully well the inclemencies of nearly 300 winters, as well as rougher usage at the hands of man.

H. W. L.

### HERALDIC PRINTING (IV., 97).

In the *Herald and Genealogist*, I., 84, the late Mr. Gough Nichols discusses at considerable length the methods of printing heraldic blazonry, deprecating the excessive use of points, capitals, and contractions.

He condemns the habit of printing the names of tinctures in italics. It cannot be defended on the plea that the terms are French, for they have been completely anglicised in pronunciation and in spelling. (Cf. 'gueules' and 'gules', 'azur' and 'azure'). Or on the plea that it is desirable to emphasize the colours, for then such phrases as 'of the field,' 'of the last,' &c., such terms as 'counterchanged,' 'proper,' &c., and all others implying colour, as 'bezants,' 'plates,' &c., should be printed in italics also. The habit has probably originated in the difficulty that sometimes arises in distinguishing the heraldic metal 'or' from the conjunction 'or'. But all ambiguity can be avoided by taking care that the former is always succeeded by a point.

Mr. Nichols also enjoins the printing of 'three wolf's heads', 'three palmer's staves', &c., not 'three wolves' heads', 'three palmers' staves', &c., the charges being each the head of one wolf, the staff of one palmer, &c., and it being grammatically sufficient that the nominative case 'heads', &c., should agree with the numeral three. French heraldic usage bears out this reasoning—'trois têtes de loup'.

P. J. ANDERSON.

## CULLODEN.

NEARLY a century and a half have passed away since civil war devastated Great Britain, and the feelings which then drove men to destroy their kindred or to sacrifice life and fortune on a desperate chance exist no longer, though the sentiment of sympathy still animates those of the present generation who pride themselves on the gallant deeds of their ancestors. We may now calmly criticize the struggles of those days, but in doing so we must bear in mind the circumstances by which men were then surrounded, the bitter acrimony of the contest, the less civilized, indeed almost savage, natures of many of the actors, and the spirit of the age, so different in all essential points to that of our times.

The King of England was a German who spoke English with difficulty, whose family had not been established on the throne for much more than thirty years, and who was an utter stranger to the great mass of the people. But he was politically and religiously a Protestant, he conscientiously maintained the constitution he had accepted, and his presence excluded the race of Stuart and the Roman Catholic religion from ruling the State. Consequently his dynasty was supported in England and in the Southern portions of Scotland, while in Lancashire and in the Highlands, where the Roman Catholics were in the majority, the cause of the exiled family was popular.

It was, therefore, wise of the invading party to commence operations on the Western coast of Scotland, where the warm-hearted but semi-civilized Highlander, whose chief virtue was loyalty to his leader, and whose chief vice was a love of plunder, enthusiastically welcomed the warlike band. The personal appearance and the winning manners of Charles Edward Stuart had no little share in furthering his cause, and though many distrusted the possibility of success, they were unable to resist when appealed to by him. He landed at Moidart on the 25th of July, 1745, accompanied by the Marquis of Tullibardine (1),<sup>1</sup> Sir Thomas Sheridan (2), Sir John Macdonald, Mr. Francis Strickland, Mr. G. Kelly (2A), Mr. Æneas Macdonald, and Mr. Buchanan.

Cameron of Lochiel (3) met him and endeavoured to dissuade him from entering upon a hopeless enterprise, but he gave way before the Prince's arguments, and devoted life and fortune to the cause.

Prince Charles was at this time 25 years of age, handsome, tall, prepossessing, and full of energy. He had been born at Rome and passed

his childhood in the Papal States, but nevertheless spoke English well, was fond of field sports, and had a good seat on a horse. He had seen a little war when he served under Berwick at Gaeta in 1734, but otherwise he had no experience of military duties. His education had been so deficient that many accused his tutor, Sir Thomas Sheridan, of being in Hanoverian pay. Charles was brave and zealous, full of feeling at the moment for those who were around him, but, like all his race, forgetful of their services when the time of excitement had passed away; and firmly believing in his right to reign and govern, he accepted the allegiance of his followers as a duty they owed him. His education had intensified this conviction in his personal prerogatives, while it prevented his profiting by the lesson which the misfortunes of his ancestors might have taught him.

After landing he raised his standard at Glenfinnan, which was unfurled by the old Marquis of Tullibardine. It was made of red silk with a white square in the centre. Here he was joined by a small number of Highlanders, which increased as he marched forward, and the conduct of Sir John Cope, who retired before him, left the country open. Prince Charles occupied Edinburgh, defeated Cope at Prestonpans, and marched into England as far as Derby, but finding no encouragement returned to Scotland. At Falkirk he defeated Hawley, who had succeeded Cope as Commander-in-chief in Scotland, and the British Government thereupon sent the Duke of Cumberland to take the chief command.

Prince William, second son of King George II, was at this time a young good-looking soldier, extremely popular in the army, and generally liked by all who knew him. His ill success at Fontenoy had been forgotten in the reports of his personal gallantry, and his devotion to his profession, the duties of which he well understood, was heartily appreciated by all military men. He was inclined to corpulence, but was nevertheless active and energetic, and though his ideas of discipline led him occasionally to an excess of severity, he was kind and indulgent to his soldiers, and was a firm and trustworthy friend to those he esteemed.

Travelling from London with the utmost speed he arrived at Edinburgh at three o'clock on the morning of the thirtieth of January, 1746. With him came Earl Cathcart (4), Lord Bury (5), Colonel Conway (6), and Colonel Yorke (7), his aides-de-camp. Having summoned Generals Hawley (8) and Huske he prepared his plan of campaign with them, and shortly afterwards marched with his army to Perth, which he entered soon after Charles had left it.

The Highland army retired without making

<sup>1</sup> The numbers attached to the names relate to notes which will appear in a subsequent number.

any attempt to check the advance of their assailants. One division under Lord George Murray (9) moved round by Aberdeen, while the main body under Prince Charles marched by Dunkeld, Blair Athole, Ruthven in Badenoch and Moy (where an attempt by Lord Loudon to capture His Royal Highness was defeated) to Inverness. Here he was shortly afterwards joined by Lord George Murray.

The Duke of Cumberland did not think it safe to follow the Highlanders through their mountain fastnesses, and after some delay at Perth marched to Aberdeen. The infantry reached Coupar-Angus on the 18th of February, and proceeded by Forfar, Montrose, Bervie and Stonehaven, while the cavalry followed by Dundee, Arbroath, Brechin and Inglismaldie to Aberdeen.

The heavy snows and rains had made the country very unfit for marching, so that the Duke halted for five weeks at Aberdeen. This seems to have been too prolonged a delay, but he may have required time to organize his forces, which had been augmented by the arrival of a number of Highlanders, many of whom, however, only came to Aberdeen to ship home again as soon as an opportunity presented itself.

On the 8th of April the Royal army marched by Meldrum, Banff and Cullen to the Moor of Arrondel. The Duke of Cumberland rode at the head of the First Division, attended by his staff and accompanied by Lord Findlater and other loyal gentlemen, who earnestly looked forward to the defeat of the Highland army.

The Duke, whose blunt truthfulness did not permit him to show much outward civility to those he distrusted, was emphatic in his condemnation of the Gordons, through whose country he was passing, saving and excepting the chief of the clan, who was loyal, as were also some of the sons. But Lord Lewis Gordon (10) was already distinguished by his zeal in the opposite cause, and many of the name were with him. As the Duke of Cumberland passed through Fyvie he saw a lady and her child in the park, and asked who they were. It was the Countess of Aberdeen, who replied—"I am sister to Lewie Gordon."

On the 12th of April the troops crossed the Spey near Fochabers, the enemy's outposts retiring, although the Duke of Perth (11) wished to oppose the Royalist advance at this spot. But he was ordered to fall back, and after firing a few shots the Highlanders marched to the rear, somewhat irritated by the air of "Will ye play me fair?" which the band of the First Regiment, the Royals, played as the men crossed the river. The Royal Army was at Alves on the 13th, and at Nairn on the 14th and 15th.

Prince Charles, at Inverness, was first in-

formed of the movements above mentioned by Maceachan Macdonald (12), his Private Secretary, and he at once directed Captain O'Neil his A.D.C., to recall the Duke of Perth and bring in the distant outposts.

The news that an encounter was imminent raised the spirits of the Highlanders, who had become discontented and quarrelsome, and the clans gladly assembled on Drumossie Moor on April 13. An attempt, led by James Hepburn (12A), was made to surprise the Royal Army on the Duke's birthday, but finding the sentinels on the alert, Lord George Murray fell back, and his men bivouacked on the ground, while Prince Charles slept in Culloden House. Allan Cameron (13), a Lieutenant in Lochiel's regiment, had fallen asleep instead of returning with his comrades, and was awoke on the morning of the 16th by the Royal Army marching. He rushed to Culloden House and gave the alarm. Charles sprung from his bed, and mounting his horse rode off to the field, accompanied by the Duke of Perth, Lord George Murray, and Lord John Drummond (14).

The Highlanders had passed a miserable night. Mr. Hay (15), who performed the functions of Commissary General, was either careless or incompetent, for provisions were wanting and many men had left the ranks in order to provide themselves, so that O'Sullivan (16), who was both Adjutant and Quartermaster General, had some little difficulty in getting his force together before allotting to them the posts they were to occupy.

The Royal army, on the contrary, had been well supplied from the ships, and the soldiers in full confidence of their chief, and bitter in their detestation of the principles upheld by the enemy, were as anxious to encounter the foe as the Highlanders were burning to meet them.

On the morning of the 16th the infantry marched in three divisions, under Genl. Huskisson on the left, Lord Semphill (17) on the right, and General Mordaunt in the centre. The artillery, cavalry, Highlanders and baggage followed under General Bland.

Lord George Murray, on hearing of the advance of the Royal army, earnestly pressed Charles to retire beyond the Nairn, where, in the neighbourhood of more rugged ground, the half-disciplined soldiers would probably stand at an advantage with their adversaries, but the Prince refused to listen to any argument, and determined to risk his fate on Culloden Moor.

The Duke of Cumberland therefore found the Highland army being formed up opposite to him, and he accordingly drew up his own troops in three lines. The first line was under the command of the Earl of Albemarle (18), and,

naming from the right, consisted of: the 1st Royals, a Scotch regiment, under Lieut.-Colonel Ramsay and Major Abercrombie; Cholmondeley's (34th), under Lieut.-Colonel Jeffreys and Major Lockhart; Price's (14th), under Lieut.-Colonel R. Moore and Captain Heynton; the Scots Fusiliers (21st), under Sir Andrew Agnew and Major Colville; Monro's (37th), under Lt.-Colonel Biggan; and Barrels (4th), under Lt.-Colonel S. Knowles and Major Wilson. Two guns were placed in the intervals between each regiment, by Col. Belford, who commanded the artillery.

The second line, under Major-General Huske, consisted of Pulteney's (13th), under Lieut.-Col. Moses Moreau and Major T. Cockayne; Bligh's (20th), under Lieut.-Colonel W. Gee and Major E. Cornwallis; Semphill's (25th), under Lieut.-Colonel James Kennedy and Major S. Dalrymple; Ligoniers (48th), under Lieutenant-Colonel Whiteford and Major Stuart; and Wolfe's (8th), under Lieut.-Colonel G. Keightley and Major J. Grey.

The third line, or reserve, was under Brigadier General Mordaunt, and was composed of Batterseans (62d), under Lieut.-Colonel Catherwood and Major Webb; Howard's (3rd), under Lt.-Colonel G. Howard and Major Elrington; Flemings (36th), under Lieut.-Col. Fitzwilliam and Major Marchand; and Blakeney's (27th), under Lieut.-Colonel F. Leighton and Major Chambre, besides the Argyll Highlanders, under Colonel J. Campbell.

Three squadrons of Kerr's Dragoons (the 11th), under the Earl of Ancrum, protected the left of the first line, and Cobham's Dragoons (the 10th), Lieut.-Col. Paul and Major Shehan, filled a small space between the right of this line and a marsh which stretched down to the sea. Volunteer Ray, who afterwards wrote an account of the campaign, accompanied this regiment.

Kingston's Dragoons, under Lieut.-Colonel Sutton, were on the left of the second line. Two companies of Lord Loudon's Highland Regiment, under Captain Mackay and Sir Hector Munro, were in the rear, and came up into the third line when the impatient Campbells pressed forward to the front, and got into the walled enclosure which stood on the edge of the field. Here they were soon joined by Loudon's Highlanders, who declined to remain passive spectators of the fight.

About a mile distant stood the Highland army, also formed in three lines, though not exactly parallel to those of their opponents.

The Athole Brigade was on the right of the front line, the two battalions being commanded by Major A. Loughlin and Major S. Rattray of Cargullian, but formed into one, as the number

of Murrays, including those of Apendow, did not exceed 450.

Then came the Camerons, 700 strong, under Lochiel, his companies being commanded by Captain Allan Cameron, Captain Alexander Cameron, Captain James Stewart, Capt. Ludovick Cameron of Tor Castle, and Capt. A. Cameron of Dangallan.

The Stewarts of Appin numbered 200, and were united to Stewarts of Ardshiel, 250 men, under Lieut.-Colonel John Roy Stewart.

A mixed brigade contained contributions from various clans, and was commanded by the Chief of Maclachlan. But after he was killed in the early part of the action by a round shot, Lieut.-Colonel Francis Farquharson led the corps. It originally consisted of 500 Frasers, under Fraser of Inverallachie, 500 Macintoshes, 300 Farquharsons from Monaltrie and Balmoral, under Farquharson of Monaltrie, 40 Maclachlans and 400 Macleans, under Maclean of Drimmin. The next body consisted of 400 Macleods. Then the Chisholms under their own Chief.

The left wing was composed of the three battalions of the Macdonalds of Clanranald, Kepoch, and Glengarry, under their respective leaders—Alexander Macdonald of Glencoe and Archibald Macdonald of Barrisdale having placed their contingents with the others, making the total strength of the clan about 900 men. The first line was commanded by Lord George Murray, Lord John Drummond, and the Duke of Perth.

The second line, under General Stapleton, consisted of the Gordons—600—under Lord Lewis Gordon, with Gordon of Park for his Lieut.-Colonel, and Sir John Wedderburn (18A) for his Major. Then came the French Regiment of Royal Scots, composed chiefly of Scotchmen, and forming one of the regiments of the French army. These, with the Irish Picquets, also a French corps, were brought to Scotland by Lord John Drummond, who was Colonel of the Royal Scots.

The Foot Guards, who were not 150 strong, were placed close to the French regiment, but though commanded by the Earl of Kilmarnock (19) made a poor show. They were originally Horse Grenadiers, but were ordered to give up their horses to Fitzjames Dragoons, and were ill-pleased and badly-equipped as foot soldiers. Lord John Drummond had 340 Drummonds under his Major, Robert Drummond.

Glenbucket Regiment (19A) was originally 500 strong, but nearly 200 had disappeared before the battle. Gordon of Abbachie commanded, with Charles Moir of Stoneywood for his Major; his leading companies being led by Gordon of Blelak (21), (whose piper, Nicholas Karr, was

taken prisoner after the battle, and tried, but acquitted on the plea of compulsion), and W. Moir of Lonmay.

150 of Fitzjames Dragoons, under Colonel Macdonnell, protected the flank, with the Perth squadron, under Lord Strathallan (22) and Lord Pitligo (23), the Horse Guards, under Lord Elcho (24), and the Body Guard, under Lord Balmerino (25).

These latter corps were chiefly filled by men of gentle birth, who took the field as private soldiers, attended by their servants. While thus sacrificing position, ease, and comfort for him they deemed their lawful Prince, they expected some kindly notice from him; but none ever came, and the discontent threatened serious consequences. Such men as Lord Dundee (26), the Hon. W. Murray (27), Sir Alexander Bannerman (28), Robert Murray (29), a Writer of the Signet, were serving in the ranks, as well as Robert Strange (30), who was employed in various ways as a writer and Commissary.

The third line was formed of the Duke of Perth's regiment, under Major James Stewart. He was Steward to his Grace, and had none of the failings attributed to his master of being too gentle and courteous to insure the attention of rough followers. Thus when Alexander MacGrowther hesitated to join the regiment, Major Stewart threatened to lay his property waste, and MacGrowther, recognising the difficulty of arguing with an obstinate man, accepted service, and, being a gay and joyous fellow, was a valuable aid. Captain James Nicholson, however, was more devoted to the cause, for he had been already captured at Carlisle, but making his escape rejoined his regiment before Culloden, where he again fell into the enemy's hands.

Two battalions of Lord Ogilvy's regiment were placed next to Perth's, the command of the first devolving on Sir William Gordon and Major Nicholson, Glascoe, the other being under Sir James Kinloch (30A). Lord Ogilvy (31) himself commanded the brigade. He had brought his men in splendid order by easy marches from Clova, to which, it may be added, they returned in two days, without halting more than once, after the battle.

The total force of the Highland army was about 6000 men on the field, according to Patullo, the Muster Master General.

SEBASTIAN.

(To be continued.)

#### THE STUART DYNASTY.

I HAVE read the article by "A. P. S." on the Stuart Dynasty—(IV., 84)—in the October No. of *S. N. & Q.*, and think he cannot have ex-

pected your readers to take the first part of his communication seriously. There is, fortunately, no question of disloyalty in this country, in the sense in which it is understood in many foreign countries. But at the same time we all hold ourselves free to discuss publicly, time and place convenient, abstract questions concerning particular forms of government: that naturally comes of the liberty we here enjoy—a liberty which we use well, and do not abuse. I consider your correspondent is altogether wrong in thinking that it "vulgarises" the Stuart Dynasty to display its descent through many branches, and trace the line as it connects with the different monarchies that have held place in Europe since the time of Mary Queen of Scots—to me it appears rather to do the dynasty honour, and bring its high claims for distinction into greater prominence. When we arrive at the historical portion of your correspondent's argument the discussion of it is fairly open to every one; and to that only will I therefore address myself.

It will not be disputed that the descent of the crown of Scotland was partly hereditary and partly elective, but history tells us that it was not nominative, *i.e.*, it could not be willed. I do not learn that any attempt was ever made in Scotland to designate the succession of the crown by will. It was not even competent for the reigning sovereign to nominate a regency by will; the will of James V. in favour of Cardinal Beaton, as regent of his infant child Mary, being disallowed by the Lords, who themselves appointed a regency. Not only so, but it was always held that the national representatives possessed the right to depose a king when he became unfaithful to his trust, and indeed they several times exercised that right. The doctrine is expressly claimed in the famous Declaration of Independence, adopted at a meeting of the Estates of Scotland, held in the Regality Chamber of the Abbey of Aberbrothock, on the 6th day of April, 1320, when it was declared with reference to the Magistracy of King Robert the Bruce, then proclaimed, that "if he consent that we, or our Kingdom, be subject to the king or people of England, we will immediately expel him as our enemy, and the subverter both of his own and our rights, and will make another king who will defend our liberties." William, Duke of Normandy, acquired the crown of England by right of conquest, although it is true he also claimed it as the devisee of Edward the Confessor, his allegation being better than that of Harold, who disputed it. Henry VIII. was legitimate in right of his mother, the Princess Elizabeth of York, although his father was a usurper, as was also Henry's own "great daughter," Elizabeth. James VI. of Scotland suc-



ceeded to the crown of England, not because of any action taken by Queen Elizabeth, but in right of his mother, Mary Queen of Scots, also *de jure* Queen of England. The Salic Law determines the succession of the sovereignty of the German Duchy of Austria to heirs male of the House of Hapsburg, to the exclusion of females of that House; and the right of succession to the other States of the Austro-Hungarian Empire is regulated by the Pragmatic Sanction.

The case of the pretence of Henry Stuart, Cardinal York, stands upon an exceptional footing among monarchies, but the instances given by A. P. S. do not support the contention he sets up. The inscription on the coins struck by Henry—"Henricus IX. M. B. et H. Rex. D. G. sed non voluntate hominum"—is certainly not a formal abdication of his claims, it is rather an assertion of Divine Right, *i.e.*, "By the Grace of God, but not by the will of men." As regards the statement that Napoleon I. reduced the Sacred College to beggary and exile, it is "a far cry" indeed to pretend that that action necessitated the Cardinal York accepting a present of £4000, and an annual pension of £2000 from George III. It was the Cardinal's duty to consider whether, as a man of spirit and heir of an ancient line, he ought to have done so mean a thing; but it must be admitted that the Cardinal was a weak Stuart. By accepting the kingly dignity and styling himself Henricus IX., the "venerable prince" did not thereby disprove the claim of legitimate descent, since then set up, by alleged descendants of Prince Charles Edward, namely, by his pretended grandsons, Charles Edward Stuart, and John Sobieski Stuart—Counts d'Albanie. We are told that the claim of these men to legitimacy has been formally acknowledged by influential adherents of the House of Stuart, and by high dignitaries of the Roman Catholic Church. The validity of the title assumed by them—Comte d'Albanie—by whoever conferred, was publicly recognised in this country, and during this reign; for amongst the Stuart relics shown at the Glasgow Exhibition in 1888, were several articles labelled thus—"Lent by the Comte d'Albanie." Even if the Cardinal knew positively that there was a legitimate son of his brother Charles Edward alive at the time, he could not have declared it, for that son was then *in partibus*, and could not have occupied. The case is exactly such a one as would have arisen had a child been born to the defunct King William IV. after the accession of the Princess Victoria. Her reign would certainly have been for all purposes, while she occupied the throne, *de facto*, although only *ad interim*; but if Queen Adelaide had born issue within the legal period following

the demise of King William, she would have had to give place to it. This is no merely supposititious case, but was a possible contingency painfully present to the minds of many people at the time. Finally, there is no more reason why the Duke of Clarence and Avondale "should always be addressed by his dual title" than that his uncle of Connaught should be; moreover, "universal usage does [not] compel us to say, and peers to sign," their double name, nor indeed do they generally do so. The instances given by A. P. S. are survivals of separate creations, now only used by certain peers, who so sign chiefly for ostentation, while one of the examples quoted—Lord Saye and Sele—is in reality one personal title, not two titles.

Carnoustie.

JOHN CARRIE.

♦♦♦

EPITAPHS AND INSCRIPTIONS IN  
ST. NICHOLAS CHURCH AND  
CHURCHYARD.

## CHURCHYARD—SECTION D.

ON a granite headstone, which has replaced an older tombstone, there is cut the following:—

In memory of | James Jopp of Cotton, | many years  
Provost of this City, | who died 7th July 1794, aged  
72 years. | Of Jane Moir, his wife | who died 18th  
March 1782, aged 52 years. | Of Jean Jopp their  
daughter, widow of Gavin Young, Merch<sup>t</sup> in London  
| who died 23<sup>rd</sup> Dec<sup>r</sup> 1836, aged 81 years. | Of Andrew  
Jopp of Elmbill | Advocate in Aberdeen, | who  
died 9<sup>th</sup> June 1829, aged 60 years. | Of Margaret  
Abercrombie, his widow, | who died 7<sup>th</sup> June 1865,  
aged 86 years.

Provost Jopp's parents are supposed to have resided somewhere in the Garioch, and the inscriptions given by Jervise from the churchyard at Insch relate probably to the Provost's immediate forbears. He was born in 1722, and at the age of twenty-two was admitted (27th August, 1744.) a Burgess of Guild of Aberdeen. He was a member of the Town Council for several years, and in 1754 was elected Dean of Guild. His first election to the Provost's chair was made at Michaelmas, 1768, for two years, and the honour was repeated for a similar period at Michaelmas, 1772, 1776, and 1781, and for one year at Michaelmas, 1786. During his provostship he had the honour of admitting Dr. Johnson as an honorary burgher of the burgh, a ceremony which has been carefully described by Boswell, who remarks that the Provost performed his part "with a very good grace." During the progress of the American War of Independence he, in 1778, offered, on behalf of the citizens, to raise a regiment of the line, to be called the Aberdeen Volunteers, but the offer was declined

by the Government. The Provost died on the 7th July, 1794, in his 73rd year; and the *Aberdeen Journal*, in referring to his death, says—“He for many years filled the office of Chief Magistrate of this city with much benefit to the community and credit to himself: by unremitting attention to business, joined to the strictest probity and honour, he acquired an ample fortune. He was a tender and affectionate parent, a steadfast friend, and an agreeable companion. He lived respected and died lamented by a numerous acquaintance.” The Provost married, in 1751, Jean, second daughter of the Rev. George Moir, latterly in Kintore, and had issue—Alexander, who died in Kingston, Jamaica, on the 26th January, 1798; Jean, born in 1755, married 24th January, 1799, Gavin Young, Merchant in London, and died 23rd December, 1836; Janet or Jessie, who married, 10th April, 1795, Mr. John Barnes, of East Finchley, Middlesex, and died 14th November, 1848; Nancy, who died on the 18th December, 1796. Mrs. Jopp predeceased her husband, having died on the 18th March, 1782, at the age of 52.<sup>1</sup>

On a table-stone, close beside the last, there is—

Here are interred the Remains of | Alexander Carnegie Esq. of Cookston | City Clerk of Aberdeen, | who died the 17<sup>th</sup> of May 1806. | in the 73<sup>rd</sup> of his age. | Ever zealous for the Public Good | he discharged the Duties of his office | for 44 years with Credit to himself | and great satisfaction to the Community. | In private Life he was esteemed | for Uprightness and Integrity of Character | having a name free from Reproach | and honoured by the World. This stone is erected to his memory | by his children who deeply lament the loss | of a most affectionate father. | Also | M<sup>rs</sup> Helen Davidson his spouse | who died 21st June 1813 Aged 71 years.

On a side panel there is—

William Carnegie | City Clerk of Aberdeen | died 28 May 1840 | aged 68 years.

Within the same enclosure there is a newly-erected table-stone of granite, resting on a ground-stone, the inscription on which is now almost wholly illegible. The recently-erected stone bears to preserve the inscription on the older stone, but there are several discrepancies, so I prefer to give the transcript of the original lair-stone as taken by Mr. Fordyce in 1835—

Here lyes James Carnegie : Litster in Aberdeen : who departed this life : the 11<sup>th</sup> of Dec<sup>r</sup> 1705 : aged 74 years. And Jean Ferguson : his spouse who departed this life : the 3<sup>d</sup> of June 1705 : Aged 70 years. As also M<sup>r</sup> William Carnegie : his Son : who departed this life : the 22<sup>d</sup> of May 1714 : aged 41 years. Likewise John Carnegie : Litster in Abd<sup>n</sup> who departed

this life : the 15<sup>th</sup> day of Aprile 1735 : and of his age : the 69<sup>th</sup> year. Also Elspeth Carnegie : his spouse : who departed this life : the 6<sup>th</sup> day of October : 1726 : and of her age : the 55<sup>th</sup> year. With James Carnegie : Litster in Abd<sup>n</sup> their Son : who died : the 22<sup>d</sup> of Febr<sup>y</sup> 1744 : aged 38 years. And Mary Thomson : his spouse : died<sup>1</sup> 7th Sept<sup>r</sup> 1768 : aged 60 years.

The Memory of the Just is blessed.

Also Jane : 4<sup>th</sup> daughter of Alexander Carnegie Esq<sup>r</sup> who died : 18<sup>th</sup> March : 1810 : in the 28<sup>th</sup> year of her age : Esteemed by all who knew her. Also Miss Elspet Carnegie : daughter of the said James Carnegie : who tied : 15<sup>th</sup> March . 1815 : aged 80 years.

For three quarters of a century the Carnegies, father and son, held the post of Town Clerk of the city. In 1762 Alexander Carnegie was elected conjunct clerk with Robert Thomson, who had been chosen clerk in 1724. This Robert Thomson was his uncle, and the appointment was made for all the days of their lives, and to the longest liver. On the 13th November, 1793, an application was made by Alexander and his son William for the office of Town Clerk conjunctly, and after some delay this request was granted. Alexander Carnegie, by his marriage with Helen Davidson, had the following children:—William, who succeeded his father in the town clerkship, and died unmarried in 1840; Violet; Mary, married to Alexander Robertson; John; Helen, married to John Ross of Grenada; Jane, died 18th March, 1810; and Hannah, who died in Aberdeen, at the age of 83 years, in 186.

Close beside the last lair, on a simple head-stone of granite, the record of our City Clerks is continued by the brief inscription—

John Angus | Advocate | Town Clerk of Aberdeen | 1840-1875. | Died 6<sup>th</sup> Nov<sup>r</sup> 1878 | Aged 79.

ALEX. M. MUNRO.

(To be continued.)

## BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

(Continued from page 90.)

1879. *The Wizard of the North*. Size 11½ by 8½. Price One Penny. Title—The *Wizard* sitting pen in hand; on his left is the magic mirror containing the portrait for the month; an owl sits on the table, and from a magic vase proceed flames, in which demons are dancing; on a roll is the date. This is the oldest journal of wit and humour in Dundee, and “the *Wizard*, in coming for the first time before the public, begs to say that he has nothing to do with Spiritualism or any other ism. His magic wand is his pen when it is not his pencil. By the

<sup>1</sup> *Aberdeen Journal*, Family of Mcir and Byres, and Memoir of Gavin Young and Rachel Cruickshank.

<sup>1</sup> *Aberdeen Journal* has 8th September.

right use of these two powerful instruments—his pen and pencil—he hopes to throw a charm over events, to dwell on them, so that they shall become a pleasant surprise to his readers. Social and political subjects, foibles, quips, oddities, are waiting to be laid hold of.” The *Wizard* was started on 29th November, 1879, and the staff consisted of five members—the editor, two artists, and two literary friends—though it has now (1890) been considerably strengthened. Poems have been contributed by the well-known writers:—Wm. Allan, Sunderland, A. S. Laing, James Y. Geddes, and others. Short and pithy stories by George Dun, B.A., Andrew Stewart, William Smith, and Rab Dempster, have been published. During the first ten years of this journal, upwards of 145 portraits, 179 cartoons, and 274 sketches, have appeared. The contents are usually as follows:—columns of “What the folks are saying in Dundee”; humorous poetry; a column of local jottings; notes to correspondents; political lists; brief stories on local subjects; a cartoon, and a page of comical sketches; a page on football in winter, and cricket in summer; also notices of concerts; art exhibitions, and dramatic entertainments. The originator, editor, and proprietor, is Mr. James Russell, Dundee. No. 1, November 29th, 1879, to No. 12, September 30th, 1880. Printed by Archibald Beveridge, Kirkcaldy, and published for the proprietors, Wholesale agent, Mrs. Littlejohn, Pillars, Dundee. No. 13, October 30th, 1880. Dundee: Printed for the proprietors by James P. Mathew & Co., 17 Cowgate. Title re-drawn with slight alterations. No. 37, October 28th, 1882. Title altered; size  $8\frac{1}{2} \times 2\frac{1}{2}$  ins.; name only in open letters; view of Dundee as background; portraits enlarged to full page. No. 38, November 25th, 1882. Title—*Wizard* at right hand; the Dundee arms; pot and lilies; name and view of Dundee; open background. No. 39, December 30th, 1882, same title, but dark background. No. 51, December 29th, 1883 (added to title, were the words)—“A Journal of Wisdom, Wit, and Humour.” No. 64, Vol. VI., January 31st, 1885. No. 64 [this number was duplicated]. Vol. VI., Saturday, February 28th, 1885. Printed for the proprietors by G. Girdwood, Commercial Street, Dundee. Portraits on toned paper. No. 80, May 30th, 1886. Printed for the proprietors by G. Girdwood, 53 Meadowside, Dundee. No. 83, August 28th, 1886. Printed for the proprietors by W. & D. C. Thomson, *Dundee Courier* office, North Lindsay Street, Dundee. No. 96, September, 1887. Printed for the proprietors by J. Durham, Son & Kinnoch, 49 High Street, and 13 Overgate, Dundee, who are still the printers; the lithographic portion

of the work being executed by G. Girdwood, Meadowside, Dundee.

1879. *Dundee Institution Annual*. No. 1, June, 1879, 40 pages. No. 2, June, 1880, 50 pages. No. 3, December, 1881, 60 pages, size  $9\frac{1}{4} \times 6$  ins. 3 numbers were issued. The covers of the Annual are grey and gold, and highly ornamental in design, the letters being printed in black. William Kidd, bookseller, 112 Nethergate, Dundee, was the lithographer and printer. The Dundee Institution, Tay Square, was under the direction of Messrs. James Brebner, M.A., and Alexander Monfries, who, for many years, carried on this academy. In June, 1879, this paper was started to give a few of the most interesting events of the session or school year, and, “on glancing over this little magazine, nothing will strike a causal reader more than the abundance of tales of travel—not travellers’ tales—which it contains. Some tell of their feats in the water, on the field, or along the highway; while others tell of excursions over mountain, moorland, or on board ship, dredging the river or sea.” “In the latter portion of the *Annual*, there will be found, along with some general school statistics, the yearly records of the various Literary, Artistic, and Athletic Clubs connected with the Institution. It is to be hoped that the publication of these may induce more of the former pupils to take an active interest in the work of these Societies, and thus further the end which they, as well as we, have in view, to unite by firm bonds all the Pupils, past and present, of our good old School.” “When a man of thirty years glances over the list of his old schoolfellows, what a crowd of associations cluster around the name of each, and how varied are his reflections on their after career. It is hoped that, in after years, our *Annual* may prove a still more suggestive memorial. The desire to make a mark, by which they will be held in remembrance, is very strong in boys. In some schools the desks are often rendered unfit for their proper purpose by having cut out on them the initials and designs of boys eager to leave a name behind them.”

1879. *Occasional Papers Published in 1879*. No. 1, *Her Majesty the Queen at Dundee*, 20th June, 1879. Price One Penny. Size,  $10 \times 7\frac{1}{2}$  ins., eight pages. Printed and published by James P. Mathew & Co., 17 Cowgate, Dundee. Several thousands of this publication were sold on the day of issue. The letterpress gave a description of Queen Victoria’s first visit to Dundee in 1844, and her second visit, thirty-five years later. The occasion of the latter visit (1879) was owing to a strong desire by Her Majesty to view the Tay Bridge, and the scenery

along the Devon Valley Railway, including Lochleven, with its Castle. The illustrations were :— 1st, Portrait of the Queen; 2nd, Princess Beatrice; 3rd, Cartoon, "Her Majesty at the Tay Bridge Station"; 4th, Old Steeple, Dundee. No. 2. *Light Horse at Claypotts*. Dundee, 9th August, 1879. Size 10 × 7½ ins., eight pages. Printed and published by James P. Mathew & Co., 17 Cowgate, Dundee. The origin of this paper was to commemorate the meeting for Drill of the Forfar and Fife Light Horse Volunteers, held in a field at Claypotts Castle, near Broughty Ferry. The Forfarshire Troops were under the command of Captain Carnegie of Lour, and the Fife corps was commanded by Colonel J. Anstruther Thomson of Charleton. The illustrations included a full-page portrait, on horseback, of Colonel Thomson; a double-page view of the "Inspection of the Fife and Forfar Light Horse by Major-General Bruce," and two sketches, "Heads and Posts," and "Marching Past in Line." No. 3. *The Clowns' Cricket Match*, Baxter Park. Saturday, 27th September, 1879, eight pages, size 10 by 7½ ins. Printed by James P. Mathew & Co., 17 Cowgate, Dundee. This publication was issued as a memento of the novel Cricket Match between Mr. Archibald Paul's Eleven and the Eleven Clowns of Watson's Grand Cirque, East Dock Street, Dundee. Mr. Paul's Eleven was composed of 5 members from the Belmont Club, 3 from the Dundee Club, 1 from each of the Broughty Ferry and the Mayfield Clubs, and the Captain of the Strathmore Club, Forfar. The umpires were Mr. Paul and Mr. Edward, Major of the "Pickles'" Company, then playing in the Theatre Royal, Dundee. The illustrations represent the Clowns in their professional costumes, and are entitled "Going in to Win," "Played Out," and a double page drawing of the Baxter Park, with cricketers, entitled "Play." Mr. James Russell was the editor of the *Occasional Papers*.

1880. *Norrie's Dundee Annual* a handy reference book of Local History and Biography for the year 1880. Price Sixpence. Dundee: Printed and published by William Norrie, and may be had from Mrs. Littlejohn, the Pillars, High Street, 1881. This *Annual or Year Book*, published by Mr. William Norrie, consisted of thirty-eight pages 8vo, and contained brief notes relating to ecclesiastical affairs, civic elections, trade statistics, and many interesting events that had taken place throughout the year. The paragraphs were arranged alphabetically, with special headings for each subject.

1880. *The Constitution House Magazine*. Edited by the Principals Misses Hodge, and elder Pupils of the Institution. Dundee: Printed

by William Kidd, 112 Nethergate. Price one shilling. Size, 8vo, 32 pages. An elaborate and well executed design, introducing a view of the Constitution House, was printed on the coloured covers of the *Annual*. The first number appeared in June, 1880, and was intended to be published quarterly. The contents were principally essays on travel and poetry, household recipes, etc. Only one or two numbers were issued.

1880. *The Torpedo*. No. I., Dundee, March 19th, 1880. Price one penny. Size, 11 by 4 pages. No. II., March 26th. This was one of the local election publications issued in support of the candidature of Mr. James Yeaman and Mr. George Armitstead, at the General Election of 1880. It contained poetical squibs, letters, and leaders entirely in the interest of these two candidates. Only two numbers were issued. In the second number a lithograph portrait of Mr. Yeaman, drawn by C. S. Lawson, Dundee, was given.

1880. *The Advance*, No. 1, Saturday, March 20th. Price one penny. No. 2, March 27th. Size, 11 by 9, eight pages. The *Advance* was published every Saturday, by John Martin, 7 Victoria Road, Dundee. This was a temporary publication like the *Torpedo*, and was published to advance the candidature of Mr. Armitstead and Mr. Maltman Barry for Dundee, at the General Election of 1880. In the second number attention was directed to the *Advance* as a medium for advertising, "the gratifying reception with which it has met leads us to hope that large number of copies will be sold weekly. From this announcement it would appear that owing to the great success of the first number the proprietors proposed to continue the publication of the *Advance* as a weekly newspaper but only two numbers were issued. A portrait of Mr. Armitstead was given in the first number whilst in the second there was a portrait of Mr. Barry, both drawn and lithographed by C. S. Lawson, Dundee.

1880. *The Shaver*. No. 1, Dundee, 1st November, 1880. One Penny. Portrait of M. Speed. 4 pages. This was an illustrated municipal election squib, principally devoted to contest in the Second Ward of Dundee. Only one number issued.

1880. *Illustrated Catalogue of the Dundee Fine Art Exhibition*. No. 1. Size. 8vo, 16 pages. Printed for the committee by Archibald Beveridge, Kirkealdy, and published in the "Dundee" Exhibition. The Committee of the Dundee Fine Art Exhibition issued the *Illustrated Catalogue*, which contained 100 illustrations, many of them being drawings by the Artists. This was the fourth annual Exhibition

and its growing popularity suggested the idea of issuing a volume, independent of the ordinary catalogue, which would be more attractive, and the illustrations would recall to memory many of the principal pictures shown at the Exhibition. It is got up in the style of *Blackburn's Notes on the Royal Academy*, and other Exhibitions in London and elsewhere.

1880. *Young's Dundee Almanac* for 1880, issued on 4th December, 1879. The issuer of this *Almanac* was J. Young, stationer, 124 Princes' Street, Dundee. Printed by James P. Mathew & Co.

1881. *The Downfield Comet*. No. 1, Saturday, October 1st, 1881. Price one penny. Issued by the Downfield Literary Society. Printed by James P. Mathew & Co., 17 Cowgate, Dundee. Circulation over 400, size 12½ by 10, four pages. The Editor, in introducing the *Comet*, says:—"In an age famous for its literary enterprise and boundless ambition, it would be not only unnecessary, but out of harmony with the spirit of the times, were we to make any apology for the appearance of the *Downfield Comet*. We have adopted no political creed. Free from party spirit, we profess neither Liberal nor Conservative principles, and yet trust at all times to be found "true blue." Downfield and the surrounding district has long been in want of a medium through which the people might express themselves. That want has now been supplied, and we shall be happy in making public matters of general interest." The Downfield Literary Society, from which this paper took its rise, was formed at a meeting, held on 13th February, 1873, and was started more as an experiment than anything else,—an experiment which more than realised the most sanguine expectations of its originators. The Rev. R. Lorimer, M.A., was the first Honorary President, and opened the session with an address on "The Duties and Advantages of Self Culture." Under the presidency of Mr. Robert Bell the first session was very successful: amongst other work accomplished, papers were read on "Truth and its Advantages," "Conversation," "Immortality of the Soul," "Novels and Novel Reading," "Should Capital Punishment be Abolished," "Intemperance—its Causes, Evil, and Cure." A course of lectures were given during the second session, by several gentlemen. It was as chairman at the lecture by Mr. C. C. Maxwell, on "The Scottish Tongue," that the Rev. Alexander Stewart, M.A., then minister of the Mains Established Church, and now (1890) Prof. of Systematic Theology at Aberdeen, appeared for the first time in connection with the Society. In 1872 the dramatic element was introduced, and afterwards formed a very at-

tractive and distinctive feature of the Society. It was when the Rev. J. H. Crawford headed the list of office-bearers (1881) that the *Downfield Comet* was first issued. Only four numbers of this paper were issued, the last one (No. 4) being a "Special New Year's Number," published on Monday, 2nd January, 1882.

1881. *The Whip*. A specimen copy of this paper was printed but never issued. Size, 12½ by 10, eight pages. Price one penny. It was to have been published weekly, reporting the proceedings of the Dundee Parliament, an association established for the purpose of discussing Imperial and Social Politics, so far as may be practicable, according to the forms of the House of Commons. The Parliament consisted of members subscribing not less than 5s. annually. The admission was by ballot if the member proposed and seconded had a majority of two-thirds of the House. One of the peculiarities proposed in the *Whip* was that columns were to be set aside for items of interest relating both to the Liberal and Conservative party.

ALEXANDER C. LAMB.

(To be continued.)

#### NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 93, Vol. IV.)

##### III.

49. *Rev. George Montgomery*, Scottish Divine in Ireland. He was chaplain to King James at Westminster, where, 1605, his influence greatly facilitated his brother Sir Hugh's plans regarding the colonisation of Ireland. He was subsequently made Bishop of Meath. *b.* Broadstone, Beith (1562), *d.* 1620.

50. *Rev. Andrew Boyd*, Bishop of Argyle. Ord. Eaglesham Parish, promoted to see of Argyle, 1613. *b.* near Kilmarnock 1565-6, *d.* 1636 or 1638.

51. *Rev. John Strang*, D.D., Principal of Glasgow University, ed. St. Andrews, where he graduated; ord. Errol, 1614; D.D., 1616. In 1618 voted against the articles of Perth; 1626, appointed Principal of Glasgow Univ.; 1650, demitted principalship; died 1654. Author of a treatise "De Voluntate et actionibus Dei circa peccatum," 1657; also of one "De Interpretatione et Perfectione Scripturae," 1663. His careful administration of the university, and his great work for the advancement of its condition, entitle him to a notable place in its annals. *b.* Manse, Irvine (1580), *d.* 1654 or 1651.

52. *Rev. Zachary Boyd*, Presbyterian Divine, and minor poet; ed. Kilmarnock, Glasgow, and Saumur; spent 16 years in France, during four of which he was a preacher of the Gospel; returned to Scotland, 1621; appointed, 1623, to the Barony Parish, Glasgow; published, 1629, "The Last Battell of the Soul"; Rector of Glasgow Univ., 1634-5, and again 1645; at first refused, but finally accepted "The Solemn League and Covenant"; preached against Cromwell to his face. September, 1650, wrote Zion's

Flowers, and many other devotional works, chiefly in verse. *b.* (1587-90), *d.* 1653.

53. *Major-General William Craufurd*, fought with distinction on the Continent, and in the English Civil War, especially at Marston Moor. *b.* Nether Skeldon, Dalrymple *d.* before 1652.

54. *Rev. Robert Blair*, Presbyterian and Covenanting leader; ed. Glasgow Univ.; appointed Regent in the College there, 1615; licensed to preach, 1616. He resigned his professorship 1622, and crossed to Ireland, where he had charge of a congregation for some time; but, in 1632, he was suspended by the Bishop of Down. Soon after, he returned to Scotland, and when the troubles connected with religion broke out, he played a conspicuous part. He preached first at Ayr, but was settled by the Assembly at St. Andrews; 1640, accompanied the Scotch army to England; remonstrated with King Charles, 1645; negotiated with Cromwell, 1648; ejected at the Restoration from his charge at St. Andrews. He was author of a Commentary on the "Book of Proverbs"; has left an interesting autobiography, and some minor poems. He was grandfather of the author of "The Grave." *b.* Kirkgate, Irvine, 1593, *d.* 1666.

55. *Sir William Mure*, poet; before his twentieth year, he attempted a poetical version of Virgil's story of Dido and Aeneas; contributed, 1617, to "The Muse's Welcome"; 1628, published a translation into English verse of Boyd of Trochrig's Latin poem, "Hecatombé Christiana," together with a small original piece called "Doomesday." His chief work is his "True Crucifixe for Catholikes, 1629." He published a metrical version of the Psalter, 1639. He fought on the popular side at the Civil War, and was wounded at Marston Moor, 1644. Some of his poems will be found in Lyle's "Ancient Ballads and Songs": London, 1827. *b.* Rowallan near Kilmarnock 1594, *d.* 1657.

56. *Hon. Sir James Montgomery*, son of Viscount Montgomery of Ards; followed his father to Ireland, in which country he played a considerable part. *b.* Broadstone, Beith 1600, *d.* 1651.

57. *John Kennedy*, 6th E. of Cassillis, "the grave and solemn earl"; Covenanting leader; supported Henderson in the Glasgow Assembly of 1638; appointed to Privy Council, 1641; one of the three ruling elders sent to Westminster Assembly, 1643. He opposed the Engagement, 1648. In 1649 he was one of the Commissioners who offered the Crown to Charles II. at Breda; 1650, nominated Justice-General and extraordinary Lord of Session. In 1661 he was reappointed one of the Lords of Session, having been superseded by Cromwell; but, in 1662, he was removed again for refusing to take the oaths of allegiance. His wife, Lady Jean Hamilton, is supposed to have been the heroine of the ballad "Johnnie Faa, the Gipsy Laddie." *b.* Culzean Ca., Maybole (1600), *d.* 1668.

58. *Thomas Kennedy*, Protestant Martyr, a youth 18 years old, "of excellent ingyne in Scottish poesynne" burned in front of Glasgow Cathedral, along with Jerome Russell. *b.* Ayr 1520, *d.* 1538.

59. *Robert Barclay of Warrick*, a zealous Presby-

terian public man. He was Provost of Irvine, and long Commissioner to the Scottish Parliament. He devoted himself with activity and success to the public interest in the reign of Charles I.; November, 1642, he was named along with the Earls of Loudoun and Lindsay to proceed to the Court to attempt to bring about a mediation between the King and the English Parliament. *b.* Warrick, Dreghorn (159--), *d.* (165--).

60. *Rev. Josias Welsh*, son of John Welsh, the famous Presbyterian minister of Ayr, who was son-in-law to John Knox. He was one of the most successful of the evangelists who went over from Scotland to preach the Gospel in the N. of Ireland in the early part of the 17th century. Settled at Templepatrick in that country, his labours there are celebrated by Livingstone in his "Characteristics." Deposed by the Bishop of Down, he continued to preach in the open air, and so contracted a consumption which cut him off "in the flower of his age." A life of this eminent servant of Christ has been written, and is quoted in *Scots Worthies*, p. 383. *b.* Ayr 1601, *d.* 1634.

61. *Colonel John Fullarton* served with distinction in Germany and France. He became proprietor of Dudwick, Aberdeenshire. *b.* Fullarton, 1602.

62. *William Cunningham*, 9th E. of Glencairn, prominent royalist statesman. In 1643 he joined the D. of Hamilton in opposing the sending a Scottish army to assist the English Parliament in its struggle with Charles I.; 1646, appointed L. Justice General; 1648, entered heartily into "The Engagement;" 1653, headed an insurrection in the Highlands in favour of Charles II.; being superseded in the command by Middleton, he withdrew from the army, and made his peace with Monk; assisted to bring about the Restoration of Charles, who appointed him, 1661, Chancellor of Scotland for life. He was one of the principal advisers of the re-establishment of episcopacy in Scotland, but soon learned to repent the counsel he had given. His death is said to have been hastened by the chagrin he felt on account of Archbishop Sharp's obtaining precedence of him at Court. *b.* Ayrshire, Kerrilla House, Stevenston? 1610, *d.* 1664.

63. *Sir Robert Cunningham, Bart., of Auchendarvie*, Court Physician to Charles II.; taken at Battle of Worcester; he was sent to the Tower, but soon liberated; at the Restoration reinstated in office and made Baronet. Described as "a worthy man, and useful in his time." *b.* Dalry 16-- , *d.* 1674.

64. *Colonel James Wallace of Auchens*, Covenanting leader; early entered military profession; 1642, he was sent to Ireland to help in quelling the insurrection there; 1645, recalled to oppose Montrose, he was taken prisoner at Kilsyth; 1650, appointed to the command of the King's Foot Guards, taken prisoner at Dunbar. In 1666, he headed the rising which was suppressed at the Battle of Rullion Green. On the loss of that battle Wallace went into hiding till he made his escape to the Continent, where he wandered about under an assumed name for some years, but finally settled in Holland, where he died. Macward, the covenanting theologian, who was his intimate friend, describes him as "worthy and great

Wallace," and says "he hath left no man behind him who hath gone through such a variety of temptations without turning aside to the right hand or to the left." *b.* Auchens, Dundonald, 1611, *d.* 1678.

65. *Rev. Robert Wallace, A.M.*, Bishop of the Isles, son of the Minister of Kilmarnock. Ordained Barnweill, consecrated Bishop 1662. *b.* Kilmarnock, 1613, *d.* 1669.

66. *Sir Hew Campbell*, Covenanted leader. He was several times Member of the Scottish Parliament, and suffered greatly under the Stuarts for his sympathy with the Covenanters. *b.* Cessnock, Galston, 1615, *d.* 1686.

67. *Sir John Cunningham, Bart.*, eminent Lawyer. Along with Sir George Lockhart he pled successfully against the Duke of Lauderdale's misgovernment before Charles II. in Council. He is mentioned with great commendation as a lawyer by Sir George Mackenzie and Bishop Burnet. Created a Baronet 1669. *b.* Stewarton? 16—, *d.* 1684.

68. *Sir William Wallace, Bart.*, Lord Craigie, noted Lawyer and Judge. Admitted to the bar before the Restoration; created Baronet 1669; raised to the bench 1671; Lord Justice Clerk 1675. *b.* Failford Manse, 16—, *d.* 1680.

69. *James Dalrymple, 1st Viscount Stair*, Statesman. Graduated Glasgow 1637; Professor of Logic there 1641; Advocate 1648; Secretary to Commissioners sent to Brecla to invite Charles II. to Scotland; made Judge 1657; Baronet 1664; President of Court of Session 1671; seeks to modify the Test Act 1681; *Institutions of the Law of Scotland* 1681; refuses Test Act and withdraws to Leyden 1682; published there *Physiologia Nova Experimentalis*; returns with Prince of Orange 1688; reappointed Lord President and raised to the peerage. *b.* Drum-murchie, Barr, May 1619, *d.* 1695.

70. *Rev. Alexander Dunlop*, eminent Presbyterian Divine. Of the family of Auchenskeich. Ordained Paisley, ejected 1662. He was father of Principal Wm. Dunlop. *b.* Auchenskeich 1620, *d.* 1667.

71. *Rev. James Fergusson, M.A.*, eminent Presbyterian Divine. Graduated Glasgow 1638; ordained Kilwinning 1643; "a most wise, gracious able man," who scorned to accept a bishopric when it was offered him. He has written the following works:—*Exposition of Epistles to Philipians and Colossians*, 1656; to the *Galatians and Ephesians*, 1659; to the *Thesalonians*, 1675; *Refutation of the Errors of Toleration, Erastianism, Independency and Separation*, 1692. *b.* Kilkerran, Dailly, 1621, *d.* 1667.

72. *Rev. Alexander Dickson, A.M.*, Divine and Scholar. Son of David Dickson, the Covenanter. Graduated Glasgow 1644; ordained Newbattle 1653; Professor of Hebrew Edinburgh University 1656. *b.* Irvine (1621), *d.* (1679).

73. *Rev. James Mitchell of Dykes*, Presbyterian Saint, whose beautiful life and pious death are related in the *Scots Worthies*. *b.* Dykes, Ardrossan, 1621, *d.* 1643.

74. *Captain John Paton*, Covenanted martyr, and one of the most noble of the leaders of that party.

He distinguished himself in the retreat after the battle of Kilsyth, as well as at the victory at Philiphaugh. After the battle of Dunbar, at which he was present, he joined the party of the "Protestors," as they were called; and was defeated, along with Colonels Ker and Strachan, by Cromwell, in their efforts to arrest the progress of the English General. He fought with great gallantry at Rullion Green, Drumclog, and Bothwell Brig. Having been taken prisoner in 1684, he was taken to Edinburgh and hanged at the Grass-market, 9th May, 1685. A record of his many doughty deeds is given in the *Scots Worthies*; and the character of his life is summed up thus—"He lived a hero and died a martyr." *b.* Meadowhead, Fenwick, 1622, *d.* 1685.

#### ABERDEEN EPISCOPALIANS, 1710-2.

THE following interesting note is from a MS. in the possession of Mr. D. Murray Rose, London:

"The people of Aberdeen were desirous of worshipping according to the form of the English Church, and their pastor having given proofs of his affection to the Government, the people, the better to secure themselves, sent up a loyal address to the Queen, craving her protection in the peaceable exercise of their religion, which she was graciously pleased to assure them of, in a letter written by the Earl of Cromarty. But my Lord S——d, late Secretary of State to Her Majesty, to show his zeal against the spreading evil of the English Service, wrote about two years ago [1710] to Sir David Dalrymple, Her Majesty's Advocate, to suppress their meeting-house, which was done, and he [Sir D. D.] sent an account to the Earl, who replied in the following terms:—'I have laid before the Queen the order ye have given for shutting up the Chapel at Aberdeen, with which H.M. is very well pleased, and orders me to tell you that you cannot do her more acceptable service than to discourage all such innovations everywhere.'

"The gentlemen and other inhabitants of Old Aberdeen thereupon petitioned the Queen in the following terms:—

"'To the Queen, etc.—We, your Majesty's loyal and Dutiful Subjects, in name and at the desire of the inhabitants of Old Aberdeen who are of the Episcopal persuasion, beg leave humbly to lay before your Majesty: that notwithstanding of the repeated assurances we have got of your Majesty's Protection in the Exercise of our Religion: yet to our great surprise an order is lately come from your Majesty's Advocate in North Britain to shut up our Chapel, for no other reason whatever may be pretended, but because we make use of the Liturgy of the Church of England.

"'Were we guilty of an invasion upon the rights of the Established Kirk, or were there any

standing law in North Britain against the Liturgy of the Church of England, we should not claim your Majesty's protection; but seeing neither of this can be justly alleged, we are assured your Majesty will not suffer us to be oppressed merely for serving God after our own way. We never doubted, but seeing we could not in conscience join with the Church, which by Treaty of Union is established in North Britain, it would give least offence to use that form of worship which by the same Treaty is Established in South Britain. But we find it far otherwise; for though the *French* Liturgy has been these many years publicly read in the College Hall at Edinburgh, and though the *Quakers* have a solemn meeting-house near by us, and all sectaries are undisturbed in their way thorow this and your other Dominions; yet no sooner does any own himself a son of the Church of England, but forthwith the cry is raised against him, and he is charged with the most horrid innovation ever crept into the Church of God.

“May it therefore please your Majesty to put a stop to such hard proceedings against us, and seeing our Minister gave an early proof of his good affection to the Government, is fully qualified in terms of law, prays expressly for your sacred person, and keeps all the Fasts and Thanksgivings as they are appointed: That your Majesty will be graciously pleased to make us easie and sharers of the extensive blessings that adorn your most happy reign: That your life may be long and your arms ever victorious, shall be the constant prayer of, etc.”

#### CURIOUS TRYALS,

From “Ancient Records of Justiciary,” &c.

(See *S. N. & Q.*, Vol. I., p. 106.)

5th January, 1615. Robert Stewart, base son to the Earl of Orkney, and four of the Earls servants convict of the treasonable taking by surpris his Majesties Castle of Kirkwall, kirk & steeple, and the treasonable refusing to deliver it up to the Earl of Caithness, his Majesties Lieutenant. Some servants in the Castle of Edinburgh employed, protested not to be put on the assyze in respect of their privilege to be exempted therefrae.

The Advocate declared that this matter so nearly concerning his Majesty they should want their privilege at this time, but prejudice that it should not prelude them in time coming, and they accordingly protested in these terms.

The Justice admits the same.

1st February, 1615. Patrick, Earl of Orkney, delaytit of the treasonable causing, sending, hounding out and part taking comand, council, desire and direction the treasonable Rebellion of

Robert Stewart his base son, committed mentioned in the said Robert his dittay. There we Assessors appointed by the Privy Council, viz.: The Earl of Drumferling, Chancellor; Lo Binny, Secretar; Mr. John Preston of Penncook, Precedent of the Session; Sir Gideon Murray of Ellibank, Treasurer Depute; S Richard Cockburn of Clerkington, Sir John Cockburn of Ormestown, Sir Alexander Hay Whitebruch, Sir Will. Livingston of Kylsyth, S Alexr. Drummond of Midhope, the four Lords Senators of the College of Justice.

The dittay is very long—narrates the whole circumstance of this Rebellion (for so it termed) of Orkney, the said Earl and Robert his bastard son and their Associates having seized the Castle of Barry or Birsy and Kirkwall, and dispossessed the Kings Chamberlar and Sherriff Depute, seized upon the Herraulk who were sent to summon them and kept the prisoners, refused to obey his Majestys Lieu the Earl of Caithness, who required them deliver up the said Castles, &c.

Robert and his associates were sentenced to be hanged, and their Estates, both heritable and moveable, to be forfeited to the Kings use the 5th January, 1615, and of said first February following, the Earl was doomed to be hanged at the Cross of Edinbo and his Estates forfeited and was accordingly execute.

26th February, 1617. George Gordon delaytit of usurpation of the Kings authority by the unlawfull apprehending of Thomas Hay, son to Hay of Ardlethan, bringing him captive to Aberdeen, and there detaining him in private carcer, and then carried to the Tolbooth, when by the device of the said George, John Gordon pretended Sherriff Depute of Aberdeen put the said Thomas to the knowledge of an Assyze for the slaughter of Adam Gordon, brother to George, and without form of law, and very illegal proceeding and oppression, free of friends or of procurators, was convicted and carried back to private prison, and next morning earlie was carried out to a by-play and there the said Thomas Hay was cruelly murdered by receiving six or seven stroakes to the head & shoulders. He is also delaytit wearing and shooting with Hagbutts, and therewith invading Hay of Burnthills throu the thigh mutillating of George Hay, his brother, of some fingers of the hand. There were five Lords Session appointed Assessors. This was argued warmly several days and turns chiefly on the point, how for the pannell, a private party, could without a warrant from a judge, apprehend or for a crime. This is the last time Sir William Hart is marked Justice Depute, except in the proces against Gight that he being decline



because of his relation to the Marquis of Huntly. James Banantyne of Newtyle satt as Judge.

NOTA.—Many great Lords appeared both on pursuer's, as well as on Gight's side. There were many Lawiers cited pro et con, those for the pannell being chiefly founded upon the person apprehended, his having been tane in *flagranti delicto fugiens et latitans* and that he was a rebell at the horn, especially that this might be done by a brother, and yet further that he had a warrant from the Sherriff Depute, which last, not only authorised him, but would have been culpable in not obeying as the Law requires all the Leidges to do. But this matter came to no sentence before the Justice Court, it having been remmit to the Air at Aberd<sup>n</sup>.

F.

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NOTES ON THE ORIGIN  
OF THE  
NAME, FAMILY, AND ARMS OF SKENE.

## No. V.

ALTHOUGH the question, Did Patrick de Skene bear skenes on his seal? to which I answer in the preceding paper, No; may involve the whole question of the antiquity of canting heraldry, and so be of general interest; yet I believe the courteous Editor of this serial would hardly have given so much space to these *Origines Skeniana*, had it not been for considerations of a wider scope and still more general interest. I can say for myself, at anyrate, that I had long ceased to feel any interest in the subject, till last year.

I have mentioned incidentally that it was the wish of king Alexander II. that his natural daughter should be legitimized; but that the Pope refused; that she was the wife of Alan Durward, the Grand Justiciar, who was, in some way, at least the temporary overlord of the lands of Skene; that she left three daughters, but no son; that it is extremely probable, though far from proved, that one of these was married to John de Skene; that this may have been the eldest; and that, had the Pope acceded to the king's prayer, John de Skene, not John de Bailleul, might have been called to the throne on the death of the Maiden of Norway. Evidence may come to light showing that all these suppositions were really facts that happened. It is true that, even so, the heir of this Skene dynasty (hypothetical, but not extravagantly so) would be a person quite different to any now existing; yet, in spite of that, it cannot be uninteresting to the people of Britain to have it pointed out to them that as generations have, in point of fact, evolved themselves, the heir of line of John de Skene is now the Duke of Fife; and that there is nothing ill-omened or "uncanny" in reflecting that—

improbable as it is—the succession to the Throne may be carried on by the third child of the Prince of Wales, as it was by the fourth of king George III.

There is no doubt that Alan Durward was a peer, though the title would be sought in vain, I dare say, in any Extinct or Dormant Peerage; so that, if the Duke of Fife were ever to be proved his heir of line, his Grace might claim—probably with success—the honour of being Premier Baron of Scotland (not, of course, Premier Peer); which is a position more honourable than a dukedom: as in France a marquis is far more highly valued than a duke or prince: because no marquises have been created since the 17th century, but dukes and princes many, especially by Napoleon; so that *marquis* signifies "at least two centuries of good nobility."

Again, I have been obliged, after fairly weighing, and (to all appearance) even adopting more recent theories, to revert at last to the oldest tradition of the origin of the Skenes—viz., that we are a cadet branch of the Robertsons of Struan, who descend from Duncan, earl of Athole, lawful son of the king of Scots.

Of this royal line, which was reigning in Britain before the son of Theodosius withdrew the legions from the southern part of our isle, and whose later kings are said to be descended from Charlemagne, there is thus one certain male heir, the Chief of Clandonnochie; there is also a probable cadet branch of his house, the Skenes; which probability further evidence may turn into certainty; and the heir of line of this junior branch (the House of Hanover was, till the other day, but the junior branch of Brunswick) is, again, the Duke of Fife. May we not say "Hæc olim meminisse juvabit," should the House of Duff ever ascend the Throne of these realms?

Further, Alexander de Skene, 1507, was a great-grandson of king Robert III. It follows that H.R.H. the Duchess of Fife is not more nearly related to king Robert I. than is the Duke; or myself.

Again, the Skene arms have now an interest which but one or two other subject-coats have for British subjects.

From 1715 to 1837, the compound shield of Brunswick, etc., was borne on an inescutcheon on the honour point of the Royal shield. Similarly, the paternal coat (France) of the kings of Spain since Philip V. is borne on the honour point of the Royal shield, which is quarterly per cross, like our own. (During the brief reign of Amadeo, the cross of Savoy replaced the lilies of France). It is to be supposed that these precedents will be followed; and that, some

day, the arms of Saxe-Coburg-Gotha will take on our coinage the place left vacant since the Duke of Cumberland became the head of the House of Hanover.

The Duke of Fife quarters per cross Duff with Macduff. On the proximate failure of all authentic male heirs of the Skenes, his Grace and all his descendants will be required by the heralds to quarter also, as an integral part of their arms, the coat of Skene. Should, then, the Crown replace the present ducal coronet, the sovereigns, half-sovereigns, half-crowns, and florins of future generations of lieges may bear these very skenes and wolves' heads—the legendary *Virtutis regia merces*—of which my readers will perhaps feel they have had (*till then*) quite enough.

They might—who knows?—have been the Royal arms of a State which runs us hard. The familiar stars and stripes of the U.S. are the coat, and the eagle is the crest, of the Washingtons of Washington, co. Durham. George Washington was a militia-officer who had never heard a shot fired in anger. In a previous paper I have mentioned my ancestor, Philip Skene, whom king George, on the suggestion of Amherst and Pitt, settled as a sort of Lord Warden of the Marches, on the south of turbulent Canada, with a territory—all his own—now worth much over £60,000,000 stg. He had seen more service than any other colonist, having been a soldier from the age of eleven; and it was naturally to him that the revolting colonials first turned for direction. He preferred to do them all the harm in his power; so they confiscated his lands and chattels, and attainted him and his son of *high treason*, two years after the Treaty of Peace had been signed at Versailles!

Well; I do not regret that the American insignia are what they are, and not what they perhaps might have been; but, after all, "we don't seem to have got much forrarder," since one D. J. Juvenal wrote—

"Aude aliquid brevibus Gyaris et carcere dignum,  
Si vis esse aliquis! Probitas laudatur et alget."

A. P. SKENE.

THE SKENE ARMS (IV., 67).—In his interesting notes on this subject, which have recently appeared in these columns, Mr. Skene states that the chief of the clan "is the sole creature on the globe which bears two Highlanders" as supporters. This I think is hardly correct. Kincaid of that ilk registered arms in 1808 as follows:—Gules a fess ermine between two mullets in chief or, and a triple-towered castle in base argent masoned sable. *Supporters*, two Highlanders dressed in the highland garb and armed with steel cuirasses each holding a Loch-

aber axe all proper. Again, in 1873 Cluny Macpherson, as chief of his clan, got a grant of supporters, thus:—Two Highlanders in short tartan jackets and hose with helmets on their heads; dirks at their left sides and targets on their exterior arms, their thighs bare and their shirt tied between them. J. B. P.

"A. P. S." is scarcely correct in what he states about the arms and supporters of Skene of the Ilk. He says that the Robertsons of Struan and the Skenes are the only two families in Scotland that bear three wolves' heads. Now McQueen of Corryhaugh bears argent three wolves' heads couped sable, and McCulloch of Myreton bears azure three wolves' heads erased argent. The coat was allowed as a quartering to McCulloch of Barholm. As to supporters, he states that the chief of the Skene family "is the sole creature on the globe" who bears *two* Highlanders as supporters. The following families have two Highlanders for supporters:—Mackenzie of Kinloch, Macfarlane of the Ilk, Cluny Macpherson and Maconochie of Meadowbank.

R. C. W.

CONNACH (IV., 5).—I think Mr. Carrie is in error in his interpretation of the meaning of the verb. In *Jamieson's Scottish Dictionary*, about we find the significance of the word thus defined:—(1) To abuse in whatever way. Aber Pennicuik. (2) To trample on. (3) To lavi or waste. Aberd., General Surv., Nairn. It scarcely likely, therefore, that the verb would ever be correctly used to express the very opposite idea. Robert Ferguson, the poet, uses the word in the third of the senses noted above:—

"The lads in order tak' their seat

(The deil may claw the clungest),

They stech and connach sae the meat

Their teeth mak' mair than tongue haste."

May not Mr. Carrie's memory be serving him ill, when he thinks he recalls a north country woman who in his boyhood used the word in the sense of *economise*? Even if he is right, as the phrase he heard in his youth, may not the meaning of the user of the phrase, "she could not connach the meal," have been, that the person referred to had been brought up with such high notions that she could not be expected to make that free use of oatmeal as an article of diet, which was common in more thrifty households, and that on that account she was unsuitable for the management of a family. W. B. R. W.

"HILDEBROD" OR "ELMRD?"—When reading in Mr. Cockburn's interesting "Notes on Rhymes, Old Sayings, &c.," about "Hildebrod," I was reminded of a cutting that I had made from the *Literary World* a number of years ago, and of which I append a copy. It will be seen that quite a different source is:

signed for this remarkable epitaph. I do not remember the notice of Mr. McCrie's work referred to, nor whether any reply appeared to Mr. Mathews' letter, but those who have the *Literary World* for 1875 at hand may consult its pages. It would be interesting to know what is really the origin of this unique epitaph. It seems clear that George MacDonald is not the author, although he has turned it to apt account.

Kelso.

W. MACINTOSH.

*(Copy of letter.)*

To the Editor of the LITERARY WORLD.

SIR,—Mr. McCrie, whose new work you reviewed last week, is mistaken respecting the authorship of the epitaph he censures the author of "David Elginbrod" for writing. I chanced upon the same epitaph in a book of mine, entitled *Flowers of Literature*, published in 1824 (the year of Mr. MacDonald's birth), and is there stated to have been discovered graven on a stone in a country churchyard somewhere in the north of Ireland. That the identity may be seen at a glance, I give it below:—

"Here liggeith I, Martin Elmrod,  
Ila' mercy on my saul, gule God,  
As I wad yeres, an I were God,  
An ye were Martin Elmrod."

Perchance Mr. MacDonald gave his hero a name of like sound to the one in the original epitaph to enable him to adapt it, and which adds to the singularity of a notable book.

CH. ELKIN MATHEWS.

Codford St. Mary's, Wilts, Dec. 27, 1875.

NURSERY STORIES AND JUVENILE RHYMES (IV., 94).—It was the custom in Forfarshire, some seventy years ago, if it is not so still, for mothers, before putting baby to bed, to seat themselves before the fire, with the child on their knees, in order to warm its feet well before turning into bed. To keep it quiet meanwhile, and hush it nicely over to sleep, they gently patted its little feet, at the same time reciting a doggerel rhyme, as indicated by your Correspondent "Mormond"; but the rhyme used hereabout was not that given by him. The following version occurs to me:—

Johnny Smith, a fellow fine,  
Can you shoe this mare o' mine?  
Yes, indeed, and that I can,  
Just as weel as any man.  
Put a bit upon the toe,  
For to make the beastie go,  
Put a bit upon the heel,  
To make the beastie pacie weel.  
Pacie weel, pacie weel.

Carnoustie. JOHN CARRIE.

POETICAL DEEDS.—The *Scots Magazine* for September, 1786, contains the following "Brief Poetical Deed of William the Conqueror." The absurdity of such "Grants" has been already referred to in *S. N. & Q.* It is stated to be

extracted from *Longmate's Supplement to Collins's Peerage*, edition 5. William the Conqueror granted to an ancestor of Lord Rawdon the estates in Yorkshire on which is the noble mansion called Rawdon Hall, still enjoyed by his father, the Earl of Moira, in the following brief poetical deed, according to the custom of the times:—

"I, William, Kyng, the thurd yere of my reign,  
Give to the Paulyn Roydon, Hope and Hoptowne,  
With all the bounds both up and downe;  
From Heven to Yerthe, from Yerthe to Hel  
For the and thyn, ther to dwel,  
As truly as this Kyng right is myn;  
For a Crossbow and an Arraw  
When I sall come to hunt on Yarrow,  
And in token that this thing is sooth,  
I byt the whyt wax with my mouth  
Before Meg, Mawd, and Margery,  
And my third sonne Henry."

"A grant of an estate on Devonside," adds the editor of the *Scots Magazine*, "was originally made by the celebrated John o' Gaunt to a great family (viz., the Bossets of Heanton Court) of that country in a similar manner:—

"I, John of Gaunt,  
Do freely give and grant  
From me and mine  
To thee and thine,  
The Barton-Fee  
Of Umberleigh."

A fine sample for modern conveyancers.

C.

## Queries.

470. KING'S COLLEGE BELLS.—I am collecting information as to these, and have a memorandum of the sale of the great bell about ninety years ago. It also appears from the article, p. 97 of *S. N. & Q.* for October, that Mowat bought the music bells, one of which is, I presume, still at Tough. Are any records extant as to what Mowat did with the rest of his purchase? Are any of the bells extant elsewhere?

C. S. L.

471. THE AUTHORSHIP OF "THE WEE BIT WIFIKIE."—The Rev. William Walker, Monymusk, in his *Life and Times of the Rev. John Skinner*, *Longside*, page 208, says Skinner's contemporary, Geddes, the distinguished Banffshire priest, poet, and Biblical scholar (1737—1802) seems never to have acknowledged the Scotch songs attributed to him, and his right to the authorship of "The Wee Bit Wifiekie" has been disputed. I was not before aware of the Rev. Alexander Geddes's title to the authorship of this song being disputed. Perhaps some of your readers may be able authoritatively to settle this matter, now that attention has been directed to the subject.

Edinburgh.

BON-ACCORD.

472. LOCAL BALLAD.—During a recent visit to Aberdeenshire I gleaned the following fragment of a ballad which still lingers in the memories of some of the inhabitants of the Howe o' Cromar, where Indego is situated. My own impression is that the ballad has reference to the period of "The Troubles," possibly to 1645, when contingents were gathering to the Battle of Alford, in the near neighbourhood. In the hope that some one may be able to complete the ballad, or throw additional light on its circumstances, I subjoin the verses as repeated to me:—

## THE HAUGHIES O' INDEGO.

1. 'Twas on a Halloweven's day,  
The play begood aboot the sky,  
They took a wallop thro' the ley  
'Po' the haughies o' Indego.
2. The Farquharsons were plenty there,  
The Frasers flocked frae everywhere,  
The Gordons brave they had their share,  
'Po' the haughies o' Indego.
3. The laird o' Echt and piper Skene  
Danced baith bare-headed 'neath the meen,  
An' lads an' lasses on the green,  
'Po' the haughies o' Indego.
4. A greater woe there did betide,  
Miss Catherine Gordon was a bride,  
The laird o' Skene lay by her side,  
'Po' the haughies o' Indego.
5. Some ran aff to the Isle o' Skye,  
Some wanna by the Brig o' Dye;  
The laird he had to France to fly  
Frae the haughies o' Indego.

Thornhill.

G. W.

473. HUMPHREY MILLS, CLOCKMAKER.—Three antique clocks are deposited in the Montrose Museum, two of which bear the maker's name, "Humphrey Mills Fecit." on the top. These clocks bear no date, but one of them is commonly known as "Wishart's Clock, and supposed to have been the property of the martyr who was burned at St. Andrews in 1546. When did Mills die? or about what period did he follow the vocation of clockmaker, as these articles do not appear to be 350 years old?

Fernlea, Montrose.

JAMES G. LOW.

474. COMMUNICATION BETWEEN PETERHEAD AND ABERDEEN.—Does any one know what were the public conveyances which existed during the last quarter of the eighteenth century between the two towns?

London.

J. A.

475. THE PROVOSTS OF ABERDEEN.—A list of the citizens who have held the office, down to the present time, with their periods of service, and professions, would be an interesting record. When was the title of Lord Provost first used, and why is it confined to Aberdeen, Edinburgh, Glasgow, and, I think, Perth?

476. KNOCK CASTLE.—What is the history of this picturesque ruin, which stands on a small hill near Ballater?

477. OLD BRIDGE OF GAIRN, NEAR BALLATER.—By whom was this bridge built? How did it fall?

478. PERFORATED STONE IN RIVER DEE AT CAMBUS O'MAY.—Twenty five years ago there was a large stone with a peculiar formation in the top, the result no doubt of the action of water, standing up in the bed of the river at a curve. It was called the "Devil's Darning Needle." Is there any local tradition connected with this stone?

479. INCORPORATED TRADES.—Some information regarding the foundation of this body, and the different crafts connected with it in Aberdeen, would be of general interest.

480. GRAMMAR SCHOOL, ABERDEEN.—When was this school first opened? Was it always in the old building in the Schoolhill, now a merchant's warehouse? Who was the first master?

Bombay.

J. LEASK.

481. TO HELL OR CONNAUGHT.—In Madden's *United Irishmen*, vol. I., p. 15 (1842), the following statement is made:—"He (Cromwell) resolved to confine the Irish Catholics to the more remote of the four Provinces, and he issued the order of removal with Spartan brevity—'To hell or Connaught.'" What is the origin of this story? The expression is not in Cromwell's style.

Dollar.

W. B. R. W.

482. ROSE OF LETHENDIE.—Can any Genealogist inform me whether Alexander Rose of Lethendie—1687-1734—was the son of Dr. John Rose of Foveran (who died circa 1691) and brother of John Rose of Drumossie, who died circa 1682? Who did Alexander Rose, 1st of Lethendie, marry? Early reply will oblige.

D. MURRAY ROSE.

5 Harpur St., Theobald Road, London, W. C.

483. ROSE OF ABERDEEN.—Lieutenant Alexander Rose, H.E.L.C.S., son of Dr. Rose of Aberdeen, used for crest a Rose gules with motto, *Per aspera virtus*. Can any reader kindly give me Christian name of Dr. Rose, and some information as to his descent?

London.

D. MURRAY ROSE.

484. MURDER OF CAMPBELL OF LAWERS.—Where can I find reference to this murder, which took place at Greenock in 1723?

Kilmore.

J. C.

485. "THINGS IN GENERAL."—Can any reader give particulars as to the "personality" and history of the author of the book of which the title page runs: "Things in General; being Delineations of persons, places, scenes, circumstances, situations, and occurrences in the Metropolis, and other parts of Britain, with an Autobiographic Sketch *in limine*, and a notice touching Edinburgh. By Laurence Longshank, Gent. London: printed for Sherwood, Jones & Co., Paternoster Row; and Smith & Elder, Fenchurch Street. 1824?" I have heard him spoken of as Mudie by name and a bookseller by trade, but cannot recall particulars. That he was a student at King's College is evident from other circumstances than his telling the story of Downie's murder; but that his native parish was Monymusk, as he tells his readers, is another story, shall we say?

W. A.

486. LESLIE AMONG THE LEITHS.—In Sir Walter Scott's review of the Culloden Papers (Prose Works,

Vol. 20, 1835, or *Quarterly Review*, for January, 1816), he tells a story of a Leslie, who, finding himself among a number of his hereditary enemies, the Leiths, at a dance, drew his dagger, stabbed them right and left, jumped out of a window, and escaped. "The fact," adds Sir Walter, "is commemorated in the well known tune of triumph called *Leslie among the Leiths*." Where did Sir Walter get this very apocryphal story? and where is the "well known" tune to be found?  
H. W. L.

### Answers.

233. LATIN POEMS (II., 142).—In addition to what Mr. Hadden has sent you on this subject, I find also in my own notes the following particulars:—John Leech, a native of Montrose. He graduated at one of the Aberdeen Universities in 1614, and flourished as Latin poet in the 17th century, under the name Johannes Leochaeus.

Dollar.

W. B. R. W.

275. COCK OF THE NORTH (III., 13, 30, 46; IV., 58).—I incline to the opinion that this name was given at an early period to the Huntly branch of the Gordon family, on account of the fact that the Gordon clan was the strongest power in the North-East of Scotland. The earliest reference I have found to the use of this phrase in connection with the Huntly Gordon for the time being is taken from George Hay's *History of Arbroath*, Part II., Ch. VI., p. 65 (1876). Here we read regarding Huntly's presence at the battle of Arbroath, on Sunday, 23rd January, 1445, "One of Ogilvie's friends was Sir Alexander Gordon of Seaton, afterwards Earl of Huntly and Cock of the North, who was on his way to Strathtyre, when he broke his journey at the Castle of Inverquharity," and took part in the severe battle between the Ogilvies and the Lindsays which followed almost immediately. If he was the first Gordon to whom that name was given, as the quotation seems to suggest, it is possible that its application to him may have originated in the conspicuous part he played in the overthrow of the Douglas and Lindsay coalition against the Stuarts, at the battle of Brechin, 18th May, 1452. He died and was buried in Elgin, 1470.

Dollar.

W. B. R. W.

282. JAMES WALES, ARTIST (III., 13, 30, 78, 175).—The following is the inscription on a tablet to Wales' memory in the Cathedral of Bombay, where he had presumably died, although it is not specifically stated:—"Sacred to the memory of James Wales, gent., a native of Peterhead, Aberdeenshire, who died in November 1795, aged 48; also to the memory of Margaret, his wife, daughter of William Wallace and Anne Taylor, his wife, of Dundee, who died in May 1795, aged 36; also of Angelica, their infant daughter, born at Colaba, and died in December 1795, aged 7 months. This tablet is erected by Susan, the eldest of four surviving daughters, in grateful and affectionate remembrance of her parents."

Bombay.

J. LEASK.

449. GRAMMAR SCHOOL MEDALS (IV., 57).—In answer to this query, I beg to say that the two Archery

Medals in the Grammar School collection, bearing the names of George Mackenzie and John Bannerman, have no date. The Mackenzie Medal is intrinsically the poorest of the whole. Doubtless the winner was the son of some Highlander with more pride than money. The pride is manifest by the fact that the legend is *primo vicit*, thereby indicating that the winner meant to win it again. The medals seem to have got gradually more sumptuous, and I would be inclined to think that the Mackenzie one is earlier than the first dated one, that is, than 1667. The Bannerman medal is a tasteful oblong medal of medium size, and bears to be the symbol of a third victory. All the other medals except the Fraser medal have dates.  
JAMES MOIR.

The Ash, Hamilton Place, Aberdeen.

459. APPRENTICES FED ON SALMON (IV., 75).—"P. C." will find in *Book of Bon-Accord* that menials frequently stipulated they should not be served with salmon more than three times a week.  
C.

461. THE BATTLE OF AIKEY BRAE (IV. 98).—I am afraid that the so-called battle on Aikey Brae was a very small affair, in point of fact a mere skirmish between a scattered remnant of Cumming's followers who had been overtaken in their retreat or flight from Brucehill in New Deer, where a well contested fight had taken place, and the advanced guard of King Robert's small army. The brunt of the fight does not appear, as the local tradition would indicate, to have taken place on what is now understood to be Aikey Brae, but on the opposite, or south side of the hill, in fields which now form portions of the farms of Brae of Biffie and Parkhouse. My reasons for forming this opinion, is the fact that no relics of the fight, so far as I have heard, have ever been found on Aikey Brae, whilst a great many, in the shape of spear heads, buckles and pieces of ancient armour, rusty sword blades, bones of horses, and decayed handles of swords and dirks, besides some heads of battle axes, also very much destroyed by rust, were found when trenching and draining on the fields which I have mentioned. Mr. Burnett, a former occupier of the farm of Brae of Biffie, had quite a collection of these articles, including a cuirass, or breast plate, and a target, almost entire, which were dug up whilst laying a drain in the lower part of one of those fields. Mr. Burnett was a connection of my own, and I recollect, when a boy, being at his house, when his brother, the laird of Elrick, and several other gentlemen, were being shown this collection, whilst I sat listening with deep interest to their discussion regarding the incidents of the fight. We afterwards visited the fields and were shown the various places where the articles were picked up; and should the Buchan Field Club ever think of visiting the spot, I shall have much pleasure in acting as guide and pointing out these spots to them. Archeology was very imperfectly understood, even by otherwise tolerably well informed men, in those days, and the conclusions which these gentlemen came to, although they had the benefit of a General officer, belonging either to the American or British Army, to keep them right, seems very absurd in these more enlightened times. For instance, the cairns on the summit of the windhill, as also those

around the Druid's temple on Biffie, were gravely declared to have been erected to mark the burial place of the slain; but I think that your correspondent, Mr. Milne, has got hold of the correct thing, and that the dead were collected and interred in the Abbey burying ground, or in the adjoining kirkyard of Old Deer. King Robert had evidently been of opinion that he had already committed a sufficient amount of sacrilege by killing the Red Cumming in the Convent at Dumfries, for instead of molesting the brethren of the Abbey of Deer, he confirmed all their former privileges, and, if I recollect rightly, granted them some others in addition. Probably, after the fight, he and his followers adjourned to the Abbey, according to the usages of the time, where devotion preceded or followed bloodshed, to return thanks and sing a Te Deum in honour of their victory. The idea of the mounds, which Mr. Milne opened, being the graves of the slain, is quite a recent one, dating back to about 1850, when the late Dean Ranken, by way of a joke, acquiesced in a suggestion of an old lady of the name of Arthur, that they were places of sepulture or Danish barrows. They were neither, but simply mounds of turf thrown up by the owners of stands or tents, on which to display their wares, or to accommodate their customers with seats on market-days. My own idea regarding the fight is, that it took place in order to cover the retreat, or flight, of the rear of Cumming's followers, who had been overtaken and surprised by the advanced guard of Bruce's army, and that it was merely a temporary stand to allow the bulk of the defeated party to get across the morass or swampy ground between the two hills. I form this opinion from the fact, that the relics which I have mentioned were all found in the neighbourhood of an old road, which is still sometimes used as a near cut, leading towards the south, in the mossy ground, and on the side of the burn, which separates the Windhill from that of Biffie.

Stewartfield.

WILLIAM BOYD.

**461. THE BATTLE OF AIKY BRAE (IV., 98).**—The Battle said to have occurred there after Inverurie, between Bruce and the Comyns, appears to be a myth, and to have had its origin in a statement made by Boece (who quoted from Fordun), "that after the victory at Inverurie (22nd May, 1308), a great number of English and Scots, led by Donald of the Hebrides, came against King Robert. He immediately sent Edward Bruce, his brother, against them, who met them at the Water of Deir, and in the fight killed Rotholando, a knight, with many other nobles, Donald, the leader, being taken alive in his flight." Fordun's account of the event has—"In the same year as the Battle at Inverurie, at the feast of St Peter and St Paul (24th June), Donald of the Isles, with the Galleweigans, gathered together a great host of foot and marched up the river Dee (in Kirkcudbright), when he was met by Edward Bruce, who overcame the said Donald and all the Galleweigans. In the fight Edward slew a certain knight named Roland, and many of the nobles of Galloway, and arrested their leader Donald, who had taken flight." The subject is referred to by Tytler in his *History*, Vol. I., p. 271.

J. A.

**463. REBEL AT THE HORN (IV., 98).**—The phrase originated from the manner in which a peer was denounced an outlaw. A King's Messe legally empowered for this purpose, after ... formalities, must give three blasts with a horn, which the person is understood to be proclaimed rebel to the King, for contempt of his authority, and moveables escheated to the King's use. A forer phrase, much used in our courts, mentioned so early as the reign of William the Lion:

Edinburgh.

T. G. S.

**463. REBEL AT THE HORN (IV., 98).**—*Ogikn Imperial Dictionary*: "To put to the horn, in Scotch law, is to denounce as a rebel; to outlaw a person not appearing in the Court to which he is summoned. This is done by a messenger-at-arms, who proceeds to the Cross of Edinburgh, and, amongst other formalities, gives three blasts with a horn, by which the person is understood to be proclaimed rebel to the King for contempt of his authority. Hence the origin of the phrase." C.

**463. REBEL AT THE HORN (IV., 98).**—This is an old Scotch form of legal diligence against a debtor which is now practically obsolete. The following is the nature of the proceedings:—After the debt is constituted in one or other of the necessary forms, the creditor obtained what is called letter-horning, directed to a messenger-at-arms, requiring him to charge the debtor to pay the debt or perform the obligation within a certain time, under pain of being declared a rebel. The period of time allowed the debtor for implementing his obligation varies according to circumstances, and was regulated by certain definite rules. If the debtor failed to obey the "will" or command of the letters, within the time mentioned, he was denounced as a rebel, at the market cross of the head borough of the shire wherein he resided. The process of denunciation is stated by old legal authority as follows:—"There (at the market cross) the messenger must, before witness, first make three several 'Oyesses' with an audible voice. Next he must read the letters, also with audible voice, and afterwards blow three blasts with an horn; by which the debtor is understood to be proclaimed rebel to the king for contempt of his authority, and his moveables to be 'escheated' to the king's use." These letters of diligence are therefore called "letters of horning," and the debtor was said to be denounced as a rebel at the horn.

Edinburgh.

P. C.

**464. THE VILLAGE OF TORRY, KINCARDINE SHIRE (IV., 98).**—In answer to Mr. William Reid's first query—When did the village of Torry, Kincardineshire, cease to be a Burgh of Barony?—I am inclined, in lieu of authentic information on that point, to be of opinion that it ceased to be a Burgh of Barony shortly before the Reformation, when the Abbots of Aberbrothoc leased the half of the lands of Torry to Menzies of Pitfoddels, and then turned that lease into a feu. After the Reformation it was turned into a temporal lordship, and Torry passed into the hands of Forbes of Monymusk, but subject to the f

<sup>1</sup> Oyes or Oyez meaning, hear ye: the introductory call of a public crier for attention.

right in favour of Pitfoddels. His second query is therefore answered—Who was the Superior or Superiors?—viz., Menzies of Pitfoddels, and Forbes of Monymusk. It seems that the township of Aberdeen did not become the Superiors of Torry till 1704, when the Master of Mortifications bought the lands from Sir William Forbes of Monymusk, with the six mortifications of Dr. Duncan Liddel, James Cargill, Patrick Copland, Dr. Guild, Sir Thomas Crombie, and Alex. Jaffray. Thence the proprietor of Pitfoddels and the town of Aberdeen's lands ran rig-for-rig till 1785. J. B. F.

465. FORBES COAT OF ARMS (IV., 98).—I have in my possession an original letter of Patrick Forbes, Bishop of Aberdeen, of date 1625. The letter bears an impression of his seal, showing a cross between three bears' heads. C.

465. FORBES COAT OF ARMS.—I had occasion to write the late Dr. Burnett, Lyon King at Arms, some years ago, about another "Coat," and a portion of his reply will, I think, answer "Littlefirlot's" question:—"Boars' heads must be a mere slip of the pen for Bears, inasmuch as no heads except those of bears are ever muzzled.

Marburg, a/d Lahn.

JOHN MACKAY.

465. FORBES COAT OF ARMS (IV., 98).—The following description of the arms used by the various branches of the Forbes family, about the period of Charles II., may serve "Littlefirlot" and be of general interest otherwise. The information is taken, with some slight alterations, from *Memoranda relating to Forbes of Waterton*, privately printed, Aberdeen, 1857:—

1. *Lord Forbes*.—Azure, three bears' heads coupéd argent, muzzled gules, supported by two greyhounds argent, collared gules. Crest a stag's head attired proper.

2. *Corsindae*.—Forbes as above with crescent for difference. Crest a boar's head.

3. *Monymusk*.—Azure, on a chevron between three bears' heads coupéd argent, muzzled gules, a man's heart proper, with wings or.

4. *Rubislau*.—Azure, a skein fesse argent, hilted and pommeléd or, between three bears' heads coupéd of the second, and muzzled sable. Crest a dove proper.

5. *Balsfuig*.—Azure, a chevron between three bears' heads coupéd argent, muzzled gules, a man's heart proper, between two skeins of the first pommeléd or. Crest a skein piercing a man's heart proper.

6. *Corss*.—Azure, a cross coupéd or, between three bears' heads coupéd argent, muzzled gules.

7. *Craigievar*.—Azure, three bears' heads coupéd argent, muzzled sable, in centre a cross pateé fitché of the second. Crest a cock proper.

8. *Granard*.—Azure, three bears' heads coupéd argent, muzzled sable, supported on the dexter by a unicorn or, powdered with ermine spots sable, and on the sinister by a dragon ermine.

9. *Pitsligo*.—Quarterly first and fourth Forbes, with a crescent for difference; second and third, azure, three cinquefoils argent, for Fraser. Supporters two bears proper. Crest a falcon.

10. *Rives*.—Quarterly, first and fourth or, a lion

rampant gules, for Wemys of Rives; second and third, Forbes. Crest a greyhound passant, proper.

11. *Echt*.—Azure, a fesse chequé, argent and gules, between three bears' heads coupéd of the second, and muzzled of the third.

12. *Millbuy*.—Azure, a skein paleways, with a wolf's head coupéd or on the point, between three bears' heads coupéd argent, muzzled gules.

13. *Tolquhon*.—Quarterly first and fourth Forbes; second and third three unicorns' heads erased sable, for Preston. Supporters two greyhounds proper collared gules. Crest a stag's head of ten tynes.

14. *Waterton*.—Same as Tolquhon with surtout an escutcheon argent, charged with a sword and key saltier-ways gules, as Constable of Aberdeen. Crest eagle displayed sable.

15. *Savock*.—As Tolquhon, and for difference a crescent surmounted of another.

16. *Auchreddy*.—As Tolquhon, all within a border chequé, argent and gules. Crest a sword bendways, proper.

17. *Ballogie*.—Parted per fess, azure and argent, first Forbes second Preston. Crest a sheaf of arrows.

18. *Culloden*.—Azure, on a chevron between three bears' heads coupéd argent, muzzled gules, three unicorns' heads erased sable. Crest an eagle displayed or.

19. *Foveran*.—As Tolquhon, and in the centre of the arms of Forbes a cross pateé argent for difference. Crest a cross pateé argent.

ALEX. M. MUNRO.

467. DAVID DRUMMOND'S POEMS (IV., 98).—The poems of Drummond's referred to in the *Modern Scottish Minstrel*—"The Bonnie Lass o' Levenside"—appears in the little volume of *Poems on different Subjects*, by William Ranken, Leven, published at Leith in 1812. There is a copy in the Mitchell Library, Glasgow. I may further say that "The Twa Lichts: the Auld and the New," the other poem wanted, is not contained in this volume. I have seen the said poem, but fail to remember where.

Mitchell Library, Glasgow.

JOHN INGRAM.

## Literature.

*Selections from Wodrow's Biographical Collections*—Divines of the North East of Scotland. Edited by Reverend ROBERT LIPPE. Aberdeen: 1890. [lxxxv. + 360 pp.]

THE New Spalding Club has in this goodly volume reproduced for the first time a selection of biographies that cannot fail to be of lasting interest, especially in the district which is the peculiar field of its operations. They are thirteen in number, including such names as Bishops Cunningham, Blackburn, P. Forbes and Wm. Forbes, with John Craig, Principal Ferme, &c., all men who played an important part in the ecclesiastical and educational history of their times. Considering all the circumstances under which Wodrow wrote, it is matter of astonish-

ment and satisfaction that he has been able to amass such a body of facts regarding the one hundred and odd men whose lives he rehearses. His labours herein, and his other "Collections," prove him to have been a tireless accumulator. The present editor, Mr. Lippe, introduces the subject by a *resumé* of the history of the Church of Scotland, judiciously dividing it into three periods: The Celtic Church; The Mediæval Church; and The Modern Church. Mr. Lippe librates very skilfully between the conflicting opinions as to these different epochs, as one who has weighed the evidence carefully. He then supplements Wodrow's text by introducing new materials regarding the persons biographed, "drawn chiefly from sources unknown or inaccessible to Wodrow." In this field of really useful antiquarianism, Mr. Lippe is obviously at home and has done excellent service. In taking up the work of this issue the New Spalding Club are at least fulfilling the intentions of their predecessors, and it will be generally agreed that they have done it well.

In this connexion it may be noted that the fourth annual meeting of the Club was held yesterday, under the presidency of the Marquis of Huntly. The Report adopted, barring an abnormally high death-rate among the members during the year, was encouraging, especially as to the various works now on hand and making satisfactory progress towards completion. Among these are—(1) *The Miscellany of the N. S. Club*, Vol. I., including the Roll of Guild Burgesses of Aberdeen, 1399—1631, extracted by Mr. A. M. Munro, and Inventories of the extant ecclesiastical records in the N.E. of Scotland. (2) *The Chartulary of the Church of St Nicholas*, Vol. II., edited by the Rev. James Cooper, together with a series of valuable appendices, all germane to the same subject. (3) *The Book of Banff*, by William Cramond, M.A., being a history of the burgh from the earliest recorded times. (4) The projected History of the Gordons has at length found a most appropriate editor in the person of the Noble Marquis of Huntly himself, of whose literary capacity for such a duty his lordship has given too many hostages for any one to doubt. (5) *A History of the Progress of Natural Science in the North of Scotland* has been undertaken by Dr. Trail, Prof. of Botany. (6) Principal Geddes is engaged on *Selections from the Writings of Arthur Johnston*, illustrative of Northern History and Antiquities. (7) Vol. II. of the *Fasti* of Marischal College, by the accomplished Secretary of the Club, Mr. P. J. Anderson, is proceeding. (8) By the regretted death of Mr. Burnett (Lyon) the projected family History of Burnett of Leys, etc., has had to be taken up by another hand. ED.

*The Book of Sundials*, collected by Mrs ALFRED GATTY. Third and enlarged edition, edited by H. K. F. EDEN [née Gatty] and ELEANOR LLOYD, with an Appendix on the Construction of Dials, by W. RICHARDSON. London: George Bell & Sons, 1890. [8 + 33 + 578 pp. 8½ × 6¼ in.]

AT Page 175, Vol. II., we noticed at some length, and with much approval, a former edition of this work. It is gratifying to the editors to find that already another edition has become a necessity. The volume is large, and embraces about 100 additional dials, with a few more illustrations, all of which add to the enhancement of the subject. These are the days when collections of all sorts are the vogue, but it strikes us that in the *Book of Sundials* we have one of the most legitimate manifestations of the fashion, and we venture to think that book collectors will appreciate this fact, and seek to add this volume to their stock. It appeals to a varied constituency—the antiquary, the scientist, the moralist, and the scholar. ED.

*A Historical Account of the Ancient Culdees of Iona, and of their Settlements in Scotland, England, and Ireland*, by JOHN JAMIESON, D.D., F.R.S., F.A.S.E., Author of "An Etymological Dictionary of the Scottish Language, &c. &c. Popular Edition. Glasgow: Thomas D. Morison. 1890. [8 in. by 5½ in., 257 pp.]

THIS important work was first published as a quarto in 1811, and has since been regarded as one of the standard works on the subject, and has for long been in the "scarce" and consequently costly category of books. This deeply interesting but recondite subject, when treated by so disciplined a mind as that of the learned Dr. Jamieson, becomes positively fascinating and instructive—and the publisher has been well advised to popularize subject-matter bearing so intimately on the religious life of Scotland in the issue of this reprint. The author brings vast stores of knowledge to the work, and whilst he may have been swayed to a certain extent by his own ecclesiastical bias, is on the whole very judicial, and sets forth the history, the rule, the character, the influence of the Culdees, who "had their day and ceased to be," with his accustomed ability. The original text has been reproduced in its integrity. The footnotes, mostly in Latin, have been omitted; and if we were to make a single suggestion, it would be to the effect that the popular reader might have been compensated by an Index to the volume, which is, by the way, an Aberdeen print, and very legible. ED.



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# SCOTTISH NOTES AND QUERIES

VOL. IV.] No. 7.

DECEMBER, 1890.

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*ABERDEEN, DECEMBER, 1890.*

### CARVED OAK CUPBOARD, S. MARY'S CHAPEL, S. NICHOLAS CHURCH, ABERDEEN.

THE subject chosen for the illustration this month is one of the two beautiful carved oak wardrobes standing in the vestry of the East Parish Church. \*This wardrobe has already been referred to in dealing with the other carved work in S. Mary's Chapel (II., p. 9), and the interest centred round it is there explained. The upper of the two panels composing the door of the wardrobe, contains the earliest pictorial representation of the city arms, if we except the seals, and differs in some essentials from the blazon now looked upon as the true representation of the arms. The leopards in the carving are both shown as gardant; in the blazon issued in 1674 along with the Patent one leopard is shown in profile and the other gardant, while the new blazon obtained in 1883 shows both supporters in profile. The towers are also different from those in the two blazons, the doorway being placed at the side of the towers. The lower panel contains the arms of Rutherford—three martlets in chief within a

bordure—below which is ALEXANDER RUTHERFORD, PROVOST. The date, 1606, doubtless represents the year when the laird of Rubislaw had the wardrobe made and placed in the old church of S. Nicholas. The particular use to which these wardrobes were put is doubtful. This one may have been in private use by the Provost as one of the elders of the church for holding his books, &c., or been gifted to the church for the purpose it is now put to, viz., to hold the minister's gown. The Rutherford wardrobe measures 6 feet 9 in. in height, 3 feet in width, and 1 foot 4 in. in depth.

A. M. M.

### A PICTURE GALLERY FOR ABERDEEN.

MR. COLIN MORISON, (son of the Rev. Walter Morison, Minister of Deskford, 1731-80), who died at Rome in 1810, left by will to the King's College of Aberdeen, "the most curious gallery " of pictures ever amassed by an individual, " consisting of more than three hundred speci- " mens, chiefly of the cabinet size, of all the " great Italian masters, from the invention of " oil painting down to the perfection of the art " by Raphael. This precious collection was " seized by order of the French authorities, on " the death of Mr. Morison at Rome, in 1810, " under the pretext of its being the property of " a public body. The Senatus of the College, " after corresponding with the Abbé Macdonald, " then living in the Roman Capital, finding many " difficulties and dreading considerable expense " in recovering this legacy, (which, though con- " fiscated, had not been sold,) abandoned it to " the plunderers; and I have since learned that " the French Commissary, in the year 1814, " contrived to appropriate it to himself, and to " remove it to Paris. Since poor [Professor " Thomas] Ogilvie was gathered to his fathers, " no attempt has been made, so far as I know, " for the recovery of these lost treasures. Some " other men of learning and taste in the Univer- " sity—Dr. Macpherson, the Rev. Dr. Forbes " the Professor of Divinity, and Principal Jack-- " were, I believe, desirous to obtain them; and " these gentlemen deserve credit for their inten- " tions, at least. But this kingly university is " but slenderly endowed; and I suppose the " College funds would permit only a small dis-

"bursement for this laudable purpose. Yet I have always thought that these inestimable specimens of early art might have been procured by means of the banker Torlonia (now Duke of Bracciano), a great friend of Mr. Morison's. It is much to be lamented that a collection of Italian painters, selected by one of the first connoisseurs in Europe, during a residence in the Roman Capital of more than half-a-century, should have been thus lost. Had Mr. M.'s magnificent bequest reached its destination, Scotland could have boasted of possessing treasures of art which can never again be equalled. It would have formed a school of itself, and shown the rise and progress of painting from its earliest to its best days."—(*Personal Memoirs*, by Pryse Lockhart Gordon. Lond: 1830. Vol. I., pp. 25-6).

Where are these paintings now?

P. J. ANDERSON.

---

## CULLODEN.

### II.

(Continued from page 107).

A marsh protected the left of the line, while the right rested on a ravine, and reached to the walled enclosure already mentioned. Four guns were placed on each flank, and four in the centre of the first line. Prince Charles took up his position between the first two lines, escorted by Lord Balmerino's Body Guard, and attended by Sir Thomas Sheridan, Colonel O'Sullivan, Mr. Murray of Broughton (32), Mr. Sheridan, Mr. Warren, A.D.C., Captain Macleod, A.D.C., Mr. Graham, A.D.C., Fraser of Fairfield, who acted as Adjutant General, and Robert Leith. Mr. Hay acted as Secretary when Broughton went to Inverness.

Charles watched the enemy with anxiety, hoping they would first attack, but perceiving that they remained firm, he burned with desire to advance. But a fatal difficulty had arisen with regard to precedence, the Macdonalds claiming the right of the line, which had been their post since the days of Robert Bruce. Lord George Murray declared that a change was impossible, but he was believed to have maintained this view out of favour to the Athole men. Prince Charles attempted to pacify Clanranald (33) and Glengarry (35), and the pale, exhausted Duke of Perth, whose fiery energy was too much for his emaciated frame, frantically besought the complaining men to act as true Highlanders. But in vain—they would not follow him, they would not follow Keppoch (34), and saw him, with Captain Roy Macdonald, shot down with unconcern.

The Duke of Cumberland, attended by Col. Robert Napier, the Adjutant General, Sir Ever-

ard Faulkener, his private Secretary, and Dugald Campbell, chief Engineer, rode down the line with his A.D.C.'s, and addressed a few words of encouragement to the troops who were going to fight for their King, their religion, and their liberties. But if any felt disinclined to engage, he begged them to retire at once, as he wished to be supported only by willing men. The reply was given in loud cheers, and cries of "Flanders, Flanders." The Duke now took his position near the Royals, and sent Lord Bury to reconnoitre. But close to the troops his Lordship met a Highlander who had wandered across the field, and who, mistaking the Aide-de-camp for the Commander-in-chief, fired at him but missed him. The adventurous man was at once shot down by the soldiers.

A heavy shower of sleet came on at this moment, which beat straight into the faces of the Highlanders and increased their impatience to attack. But Lord George Murray, though ordered to advance, held fast, possibly in the hopes that the enemy would begin. A cannonade was opened on either side, and Colonel Belford's guns did much execution, and a shot which was directed at the principal group killed one of Prince Charles' attendants, and made his horse so unmanageable that he had to change it for another.

The Duke of Cumberland perceiving that the walled enclosure, the Park of Colwhiniac as it was called, which lay between his left and the enemy's right, was a strategical point, directed the Argyll Highlanders and Lord Loudon's companies to move quietly round by the side of the river Nairn, so as to occupy it, while he continued the artillery fire. Several small parties of Highlanders came towards the Royal line, firing pistols and taunting the soldiers, but no general move was made for some time. Lord George Murray, however, perceived the intention of the Argylls on Colwhiniac, and sent Gordon of Avochie with a strong body to oppose them. But the Campbells got there first, and pulled down the walls so as to admit the Royal cavalry, which came up at a sharp trot from the right, while Loudon's men kept up a fire from behind the stones, checking the advance of the Gordons and of Fitzjames' horse which followed. In the meanwhile the Highland army, galled by the artillery fire, was impatient to attack. Lord George Murray sent his Aide-de-Camp, Colonel Henry Kerr, to the Prince to ask if the line should advance, and received a reply in the affirmative. But seeing no preparations to advance on the left, Lord George deemed it necessary to wait for further orders. These were sent by an Aide-de-Camp, Maclachlan of Inchconnel, who was killed, and then by Lochiel, who urged

Murray to commence the attack at once. But the Macintoshes and Macleans, who had been restrained with difficulty, had already broken loose, and were rushing forward in disorder. Lord George, in dismay, ordered the other regiments to support this unauthorized movement, which was met by a heavy fire from the Scots Fusiliers in front, and a flank fire from the Argyll and Loudon Highlanders. Nevertheless the Athole and Cameron men advanced in perfect order, and with a loud shout fell with fury on the 4th and 37th regiments, who for a moment were overwhelmed by the shock and thrown into disorder. The Grenadier Company first met the onslaught, and its Captain, Lord Robert Kerr (36), received the foremost of the foe on his spontoon, but while thus encumbered he was killed at one blow by Major Macbean of Macintosh's regiment, who cleft his head in twain, but was himself killed. Captain Romer and Lieut. Edmunds were struck down, and numbers of the men fell on all sides. Yet the old Tangerines did not give way, but supported by Wolfe's and Ligonier's, who came to their assistance, re-formed and drove back the Highlanders, who, exhausted by the struggle, and unsupported, were compelled to retire, and nearly lost one of their chiefs, for Lochiel fell, and had it not been for his brother Archibald, who carried him away, would certainly have been killed.

Lord George Murray had been thrown, but recovering, ran back to bring up reinforcements, which should have been at hand. For, in the meanwhile, the success of the Atholes and Camerons had also been partly repeated by the Macleods and Chisholms, who had made an impression on the 14th. But Bligh's and Semp-hill's immediately moved forward, and in a few minutes the whole of the front line of the Royal Army was restored, and commenced firing heavily on their retreating antagonists, who threw into disorder the tardy advance of their own second line. The Duke of Cumberland had transferred a part of his cavalry from the right to the left of his line, where they entered the park of Colwhinia, the walls being thrown down by the Campbells, and then moved against the right flank of the Highland Army, whilst Kingston's horse and Pulteney's regiment were ordered by the Duke himself to advance. Capt. Stafford's (37) Company was soon halted, with directions to take charge of the prisoners, but the rest pushed briskly on as the resistance gradually melted away. The Prince had seen with the utmost concern the defeat of his first attack, and thought another would retrieve the day. Lord George Murray pointed out the disordered state of the regiments, now rapidly melting away,

and declared it was impossible, but Charles persisted, till Sir Thomas Sheridan and his son seizing hold of his horse led the Prince from the field. Lord Elcho, however, called on him to place himself at the head of all that could be assembled, and make one desperate attack and conquer or die in the attempt, and when he saw him led away vowed that he would never see his face again.

The Royal Cavalry advancing on both flanks had met in the centre as the Highlanders retired some in confusion, while others, such as the Athole and Cameron men, preserved their formation. Ogilvy's reserve held their ground for a time, as well as the Irish piquet, who checked Kingston's horse.

The Duke of Cumberland had watched the proceedings of the Highlanders with some surprise, and Hawley suspecting a ruse, from the passive state of the left, doubted the wisdom of a too precipitate pursuit, but Albemarle pointed out that the enemy was really in full retreat, and the Duke gave the order to his troops to march. Young Moore (38), who carried the King's colours of Cholmondely's, was close behind the Staff when the order was given, and in his enthusiasm waved his colour over his head, was answered by a loud cheer, and the order being given the whole line advanced steadily, the right being guided over the marsh by Robert Fraser, formerly Secretary to Lord Lovat. A party of dragoons who led the way were supposed at first by the Highlanders to be a portion of Fitzjames' horse, and Lord Kilmarnock was taken prisoner by them before he knew who they were. Struggling to escape he was nearly killed, had he not been saved by Lord Ancram, who sent him, bareheaded as he was, under escort to the rear. As Lord Kilmarnock passed in front of the Royals a Lieutenant ran out, and taking his own cap off placed it on the prisoner's head. This was his son, Lord Boyd.

Some of the fugitives surrendered at once, others showed fight. One of the officers of the Royal Cavalry having ridden up to a straggling Highlander was shot by him. As he fell the man took his watch from him, and quietly continued his march to the rear. Numbers of men, attracted by the chance of witnessing a victory or of securing plunder, came from Inverness, and failing in their first object, did their best to secure the second. These were sabred without mercy by the victorious Cavalry, who indeed seemed to have spared no one till they reached Milburn, a mile from the scene of action, when they were recalled by order of the Duke. The Royal troops were no doubt exasperated with the enemy, who they looked upon as robbers and murderers, and the report t

an order had been issued by Prince Charles to his men to give no quarter, though untrue, was believed at the time, and increased the bitterness of feeling. In many cases the victors were unable to act with humanity even when they wished it. Take, for instance, the case of Golice Macbane, who refused to surrender, and, with his back against a wall, is said to have killed thirteen dragoons before they cut him down, although the officers in vain tried to save his life.

It cannot be denied, however, that the victors were remorseless in the pursuit, for Hawley was not a man who checked his men in their revenge, and Lieut.-Colonel Howard, Captain Caroline Scott, and Major Lockhart have been mentioned as encouraging the troops to stamp out the rebellion.

A Lieutenant in Bedford's Regiment, George Burges, claims to have captured the Standard of the Prince's Body Guard in the retreat. Burges was afterwards A.D.C. to Gen. Bland when Commander-in-Chief in Scotland.

The Highland Army rapidly dispersed after the battle, the French troops retiring to Inverness, which was surrendered on the following day by General Stapleton, when the town was taken possession of by Captain Campbell, afterwards Sir T. Campbell, Ardkinglass, and Ensign Massey (39), with a company of Grenadiers of Semphill's regiment.

The loss of the Highlanders was probably about 1200 men. Lord Strathallan, Macgillivray of Drumnaglass (40), Maclachlan of Maclachlan, Maclean of Drimmin, Fraser of Inverallachie, and many other persons of position, were among the killed, while great numbers, both wounded and untouched, were taken prisoners at or soon after the battle.

The loss of the Royal Army was as follows :

*Killed.*—Lieut.-Colonel Rich, Captain Lord Robert Kerr, Captain Grosette of Wolfe's, Capt. Colin Campbell of Ballimore of Loudon's, and Captain Colin Campbell of Argyll's, and 50 non-commissioned officers and privates.

*Wounded.*—Captain Romer, Lieut. Edmonds, Ensigns Campbell and Brown of Barrels', Ensign Bruce of Wolfe's, Lieutenant Simpson of Price's, Lieut. Traupod of Bligh's, Capt. Kineer of the Royals, Lieuts. King, Lort, Ensigns Daly and Murdoch of Munroe's, Capt. Spark of Ligonier's, Capt. Carter of Batareau's, and 259 non-commissioned officers and men.

The rejoicings consequent on the victory were very great among the Royal party, and the Duke of Cumberland was welcomed back to London and laden with honours. A price was set upon the head of Prince Charles, who had gone to the Western Highlands, but although a reward of thirty thousand pounds was offered for his

capture, and although his hiding-place was well known to many of the poorest of the people, the most distant idea of betraying him was never entertained. The cause of the Stuarts was entirely lost, and, after many romantic adventures, Charles escaped and reached France in safety.

SEBASTIAN.

(Notices of the men indicated by numbers next month.)

#### ECCLESIASTICAL RECORDS OF NORTH-EASTERN SCOTLAND.

IN 1887 the Church Records Committee of the New Spalding Club issued a circular with a view to obtain accurate information as to the *initial and final dates of every extant volume* of Ecclesiastical Records<sup>1</sup> within the Synods of Angus and Mearns, Aberdeen, and Moray. In spite of unexpected difficulties, arising from the creditable lack of interest shown by some of the custodians of these records (parish ministers and session clerks), from the unwillingness of others to supply the details requested, and from the slipshod manner in which too many of the returns actually received were executed;<sup>2</sup> the Inventory has been completed and appears in the first volume of the Miscellany of the Club.

At the 1888 Meeting of the General Assembly of the Church of Scotland, a Committee was appointed to report upon the Records of the Church. This Committee also issued a circular inviting, *inter alia*, a statement of the *earliest date* of the extant records of each Synod, Presbytery, and Kirk Session throughout Scotland; and the results are embodied in two Reports presented to the Assemblies of 1889 and 1890. From these it appears that, notwithstanding a renewed special appeal made in February last, the Supreme Court of the Church has found it impossible to extract any information whatsoever from no fewer than 286 parishes!

The manuscript returns actually received in Edinburgh from the three above-mentioned Synods, and their constituent Presbyteries and Sessions, were courteously placed at the disposal of the Secretary of the N. S. Club, for collation with the details otherwise obtained by the Committee of the Club. Although the dates given in the returns to the Assembly were of course few in number compared with those supplied to the Club, the collation was not without value, especially as illustrating the extraordinary discrepancies that may occur between a return made by the minister of a parish and a

<sup>1</sup> And of every blank therein.

<sup>2</sup> The Committee has been sorely tempted to print verbatim, for the amusement of members of the Club, specimens of the manner in which individuals, presumably intelligent, reply to clearly expressed queries.

return made by its session clerk; or between returns by the minister or by the session clerk in 1888 and by the same individual in 1889.

So far as the three North-eastern Synods are concerned, the printed Reports are a fairly accurate presentation of the manuscript returns made to the Assembly's Committee<sup>3</sup>; but as an Inventory of the actually extant Ecclesiastical Records, these Reports are almost worthless. Occasionally the minister or the session clerk describes certain volumes in his possession, ignoring others that happen to be temporarily with the session clerk or the minister, or perhaps lent to some antiquarian researcher. Again, volumes are vaguely stated to be "in the Register House," and prove on investigation to be unknown there. Still more frequently, early records, actually preserved in the Register House, are not mentioned. Blanks are sometimes indicated, sometimes not.

For full details enquirers must be referred to the N. S. C. Miscellany, where 150 quarto pages are devoted to the Inventory; but it has been thought desirable to put on record in *S.N.&Q.* a list of the more glaring errors and omissions in the G. A. Reports,<sup>4</sup> which will probably come into the hands of many to whom the Club volume may be inaccessible. The general reader, and even an occasional parish clergyman, may be interested to learn in how many cases the extant records of our churches are so much older than the Assembly Reports would lead one to believe.

To reduce the list of errata within manageable limits, it has been found necessary to omit all mention of:

- (1) Errors in date of two or three years only.
- (2) Errors in "No. of vols."
- (3) Neglect to note blanks.

#### ERRATA IN GEN. ASSEMBLY REPORTS.

##### PRESBYTERY OF MEIGLE.

*Airlie*.—For "1847—" read "1682—"

*Alyth*.—For "1669—" read "1637—"

"Blank 1683-1737." Not so: minutes are extant for 1688-1736.

*Bendochy*.—For "1849—" read "1692—"

*Blairgowrie*.—No entry. Read "1702—"

*Kettins*.—For "1682—" read "1618—"

*Kingoldrum*.—For "1802—" read "1756—"

*Meigle*.—For "1851—" read "1727—"

*Ruthven*.—For "1823—" read "1744—"

##### PRESBYTERY OF FORFAR.—For "10 vols. 1st May,

1717—" read "11 vols. 29th Oct., 1662—"

*Dunnichen*.—For "1771—" read "1777—"

*Forfar*.—No entry. Read "1693—"

*Glanis*.—For "1709—" read "1684—"

*Kinnellies*.—No entry. Read

##### PRESBYTERY OF DUNDEE.

*Abernyte*.—For "1820—" read "1654—"

*Auchterhouse*.—For "1655-77" read "1645-98, etc."

*Inchture*.—For "1771—" read "1623—"

*Kinnaird*.—"Blank, 1683-1835." Not so: minutes for these years are extant.

*Liff and Benzie*.—No entry. Read "1650—"

*Lundie and Fowlis*.—For "1685—" read "1666—"  
"Blank, 1698-1736." Not so: minutes for 1700-36 are extant.

*Mains and Strathmartine*.—For "1711—" read "1635—"

*Monifieth*.—For "1676—" read "1562—"

*Tealing*.—For "1843—" read "1599—"

The early volumes of Monifieth and Tealing here ignored in the Assembly's Report, the first volume of the St. Nicholas Records (also ignored), and the two first volumes of the Elgin Records, are the only extant sixteenth century Kirk Session Minutes within the three Synods.

##### PRESBYTERY OF BRECHIN.

*Dun*.—"Blank, 1672-1757." Not so: minutes are extant for 1702-56.

*Edzell*.—For "1707—" read "1641—"

*Farnley*.—For "1751—" read "1716—"

*Fern*.—"1771-1888. Blanks—1799-1802, 1803-6, 1843-70." This is the return from the Session of Fern in the Presbytery of Tain! The Kirk Session Minutes of Fern in the Presbytery of Brechin date from 1739.

*Lochlee*.—For "1840—" read "1730—"

*Menmuir*.—For "1762—" read "1701—"

*Montrose*.—"Blank, 1652-86." Not so: a transcript is extant of the portion to 1671.

##### PRESBYTERY OF ARBROATH.

*Arbirlot*.—For "1709—" read "1652—"

*Arbroath*.—For "1669—" read "1653—"

*Inverkeilor*.—For "1774—" read "1739—." The year 1774 happens to be mentioned on the title page of the earliest vol.

*Kirkden*.—For "1735—" read "1650—"

*lanbride*.—"Certain Records 1751-1842 with Registrar General." Not so: vol. 1829-42 with Kirk Session.

##### PRESBYTERY OF FORDOUN.—For "10 vols. 1700—" read "12 vols. 1662—"

*Arbuthnott*.—"Blank, 1703-48." Not so: the portion from 1715 is extant.

*Bervie*.—For "1720—" read "1657—"

*Dunnottar*.—For "1744—" read "1689—"

*Fettercairn*.—For "1676—" read "1669—"

*Kinneff and Caterline*.—For "1733—" read "1663—"

*St. Cyrus*.—For 1781—" read "1696—"

##### PRESBYTERY OF ABERDEEN.

*St. Nicholas General Kirk Session*.—The series of Minute books (from 1562, in 48 volumes), and Accounts (from 1602, in 59 volumes), one of the most interesting series among all the Records of the Kirk, is wholly ignored!

<sup>3</sup> Though we can hardly excuse such blunders as attributing the return from Fern, Ross-shire, to Fern, Forfarshire; or taking the first mentioned date in a return as being necessarily the earliest, even when the session clerk has not troubled himself to enumerate his records in their chronological order.

<sup>4</sup> The portion affecting the three N. E. Synods.



- Fintray*.—The full stop after 1795 makes it appear that the period 1744-1795 is blank, and that all the Minutes are on loose leaves, neither of which is the case.
- Kinnellar*.—"Blank, 1661-1732." Not so: minutes for 1677 to 1732 are extant.
- New Machar*.—Volumes for 1717-53, and 1753-77 are extant in the Kirk Session's hands, but according to the Report they are "said to have been lost early in century when Session clerk's house burned down."
- PRESBYTERY OF KINCARDINE O'NEIL.
- Banchory Ternan*.—For "1699—" read "1677—" *Echt*.—For "1666—" read "1648—"
- Kincardine O'Neil*.—No entry. Read "1710—"
- Logie Coldstone*.—For "1722—" read "1717—" "Blank, 1727 83." Not so: minutes from 1748 are extant.
- Midmar*.—For "1837—" read "1768—" "Blank 1838-47." Not so.
- Strachan*.—For "1823—" read "1704—"
- Tarland and Migvie*.—For "1799—" read "1755—"
- PRESBYTERY OF ALFORD.
- Cabrach*.—For "1731—" read "1722—" *Glenbucket*.—For "1777—" read "1734—" *Kennethmont*.—For "1768—" read "1740—" *Tough*.—For "1845—" read "1706—" *Tullynessle and Forbes*.—For "1763—" read "1759—"
- PRESBYTERY OF GARIOCH.
- Inverurie*.—For "1649—" read "1621—" *Keithhall*.—For "1709—" read "1697—" *Monymusk*.—"Blank, 1730-72." Not so: minutes 1730-66 are extant.
- Oyne*.—"1688-1841, supposed to be with Registrar General." But it is not.
- PRESBYTERY OF ELLON.
- Logie Buchan*.—For "1817—" read "1686—" Four early volumes in the kirk session's hands are here ignored!
- PRESBYTERY OF DEER.
- Lonmay*.—"Blank, 1834-45." Not so: minutes are extant from 1841.
- Old Deer*.—No entry. Read "1725—" *Pitsligo*.—"Blank, 1675, 1743." I presume this should read "1675-1743." But the minutes for 1720-43 are extant.
- Rathen*.—"Blank, 1770-1800." Not so: these minutes are extant.
- Strichen*.—No entry. Read "1662—"
- PRESBYTERY OF TURRIFF.
- Drumblade*.—For "1730—" read "1743—" *Fyvie*.—For "Blank, 1843-87," read "1843-67." "Part with Registrar General." Not so.
- King Edward*.—For "1744—" read "1704—"
- PRESBYTERY OF FORDYCE.
- Banff*.—For "1742—" read "1663—" For "Blank, 1773-84," read "1727-84." *Deskford*.—For "Blank, 1701-34," read "1729-34," *Rathven*.—For "1716—" read "1710—"
- PRESBYTERY OF STRATHBOGIE.
- Cairney*.—For "1724-1844," read "1724 to date." *Gartly*.—For "1847—" read "1725—"
- Huntly*.—For "1692—" read "1683—" PRESBYTERY OF ABERLOUR.
- Boharm*.—"Blank, 1783-1800." Occasional minutes extant for 1783-88.
- Rothies*.—Minutes of Dundurcas (united to Rothies) from 1698, not mentioned.
- PRESBYTERY OF ABERNETHY.
- Cromdale*.—For "1803—" read "1702—" *Rothiemurchus*.—"Old vol. with Registrar General." Not so.
- PRESBYTERY OF ELGIN.
- Birnie*.—"1810." I presume this means "1810 to date," but minutes of 1737— are extant.
- St. Andrews-Lhanbryd*.—No entry. Read "1701—"
- PRESBYTERY OF FORRES.
- Dallas*.—For "1749—" read "1745—" *Dyke*.—For "1663—" read "1647—" *Forres*.—"Blank, 1740-43." Scroll minutes are extant.
- PRESBYTERY OF NAIRN.
- Ardlach*.—No entry. Read "1648—" *Cawdor*.—For "1719—" read "1715—" *Nairn*.—No entry. Read "1815—"
- PRESBYTERY OF INVERNESS.
- Daviot*.—"Portion with Registrar General." Not so.
- Dores*.—No entry. Read "1820—" *Inverness*.—"Blank, 1711-30." Not so: the vol. is extant in the Kirk Session's hands.
- Kiltarlity*.—No entry. See curious statement by Session Clerk. *N. S. C. Miscellany*.
- Urquhart*.—No entry. Read "1811—"
- It will thus be seen that (even not taking into account the classes of mistakes above indicated) of the 227 *quoad civilia* parishes falling within the scope of the N. S. Club's enquiry, 93 have their records wrongly described in the General Assembly Reports. A simple sum in Rule of Three will give the probable number of errata in the entries for the 1324 parishes of the Kirk.
- Readers of *S. N. & Q.*, aware of the existence of Session Records in the hands of other than their proper custodians, will confer a favour by communicating with the Secretary of the N. S. Club.

P. J. ANDERSON.

## THE STUART DYNASTY.

MR. CARRIE tells me, "There is, fortunately, no question of disloyalty in this country." In the *Pall Mall Budget* for September 11, 1890, there is a full report of "a stirring speech by Mr. Andrew Carnegie, the famous Iron King and millionaire of Pittsburg," delivered before "a big audience" at Dundee; with portrait and autograph. I copy: "*When I speak against the Royal Family, I do not condescend to speak against the creatures who form the Royal Family. (Laughter).*" . . . "*The last thing you would do would be to commit any serious business to men who are only able to lead in the*

*mad, extravagant race of fashion. (Loud cheers)."* . . . "This funny little monarchy? Oh, oh, how absurd! (Laughter)." . . . "Monarchy is too small a tail to wag so big a dog. (Roars of laughter)." . . . "You know how to get rid of monarchy: Brazil has taught you. . . . May Queen Victoria long live, because she is a good and pure woman. May she live so long that the democracy of this country—the people of my native land—will resolve that when she passes away they must be consulted as to her successor. (Cheers again and again renewed)."

I invite your readers to compare the above extracts with Mr. Carrie's words which follow those I quoted at first. If he considers that it is all right, and that I am wrong in deprecating any further reasons for questioning the Prince of Wales's right to reign—well, we must differ.

2. By "vulgarise" I mean "render of common knowledge," as we say "the vulgar tongue," not meaning to belittle it thereby.

3. I carefully avoided saying the *Scottish* crown was ever in the least nominative; Mr. C.'s disproof is therefore otiose.

4. He *admits* that William I. was entitled as St. Edward's nominee. He knows, of course, that 'conquerant' means merely 'an heir out of the direct line,' such as James VI.

5. King James succeeded, partly as heir of line of Henry VII., partly as nominee of the lawful queen, Elizabeth.

6. Did Mr. C. ever hear of "Moriatur pro rege nostro Mariâ Teresâ"? from whom the present Lorraine Kaisers inherit both the archduchy of Austria and the kingdom of Hungary? or am I wrong in thinking that the Emperor *adopted* his nephew on the death of his son?

7. Most undoubtedly, the usual view is that the Vicarial coinage *claimed* our Crown; I suggest that the true inference is the contrary; that a simple assertion of sovereignty would have been to copy, *mutatis mutandis*, the British coinage of the day. In the charters given by John Balliol to his vassals in France, after the settlement of Bruce on the throne, he styles himself "John, King of Scots," &c., without any qualifying words—*i.e.*, he does not abdicate. Henry Stuart's money simply equals "He who *would have been*," &c. (By the way I expected to be pulled up, about "M. B. & H.;" would it not be "A: S: F: H:?"?)

8. Strangely, Mr. C. says I say the Cardinal was "*necessitated* to accept," whereas I assert his acknowledgment of King George as our sovereign from the very fact that he was *not* necessitated! Then he inveighs against the Prince for doing so. "No case—abuse plaintiff's attorney."

9. The money *undoubtedly* shows that the Cardinal asserted himself as heir male of the family, because (a) it is inconceivable that lawful issue of his brother's marriage should have been concealed from him, the next heir and a priest, officially adept in keeping secrets (b) if he had known of it, he would have committed a heinous fraud on his nephew by calling himself "Rex" in *any* sense; (c) he was evidently embarrassed by being obliged to describe himself on the coin; had he known his brother had lawful issue, it would have been a relief to put "Hen. Card. Ep. Tuscul.," adding, or not "Dux Ebor."

10. I know that the authors of "Vestiarium Scoticum" were allowed precedence over duke: at dinner by (I think) Lord Lovat: I can only say that I think this was a very great calumny against the Cardinal. As to the title "Count d'Albanie," I remember calling on my father-in-law (some years before I was married) who said "Ten minutes sooner, you would have me Count d'Albanie." I asked who conferred that title, and I think it was either the Pope or the Emperor of Austria. It no more proves legitimacy than does the Earldom of Munster. No one in England would hesitate to acknowledge any foreign title in common parlance, especially if given to a foreigner, which, I believe, "the Stuart Princes" were.

11. "Even if the Cardinal knew positively that there was a legitimate son of his brother alive at the time, he could not have declared it for that son was *in partibus*, and could not have occupied." I beg Mr. Carrie to gratify my curiosity by explaining this. *In partibus* means "titular;" perhaps Mr. C. means it to mean "abroad;" well, the Cardinal himself was in both those predicaments, yet he *did* declare—no "it"—but that he was himself the heir. What then, prevented H. E. from declaring? Again "could not have occupied"—what? the throne? But Prince C. E. found in 1746 that he, could not "occupy," even as Regent.

12. Mr. C. then goes on to say that a child "*in partibus*" is exactly the same as a child unborn; yet he clearly does not think *in partibus* means "en ventre de sa mère," as the legists say because he premised "*son—alive at the time.*"

13. It is quite new to me that any one was uneasy about a possible posthumous child of our last King; I imagine that the Ministers would not have proclaimed our present gracious Monarch, unless they had known, on the authority of Their Majesties, that there was not even a possibility of issue. Anyhow, the Stuart case is quite different.

14. The Duke of Clarence and Avondal should always be so styled, because the Queen

has signified her wish to that effect, and the thing is feasible and proper in itself. Mr. C. seems quite ignorant of the fact, that, when a peer has two titles of *equal* grade, and they his *highest*, he signs by both: as "Richmond and Gordon," "Mar and Kellie."

A. P. SKENE.

#### HERALDIC PRINTING (IV., 97).

IN spite of Mr. Gough Nichols, "I will stick to my old *mumpsinus*," as the priest said when he was shown that *m*, in his missal, was a misprint for *s*. I won't have my wolves' heads Frenchified into "heads of wolf." The apostrophic possessive is not obligatory: if, therefore, any one choose to use the other, saying "heads of"—he must either say correctly "wolves," or incorrectly "wolf," and "heads of wolves" equals "wolves' heads." In Latin "tria capita lupi" would be inadmissible (unless we spoke of Cerberus!). In "têtes de loup," "de loup," becomes an adjective, equal to *lupina*, as "ox-palates:" here "ox" is an adjective; we might say "wolf-heads, as we do say poppy-heads; but we don't, any more than we say "a wood-spoon," or "a golden watch." Custom is half the battle in grammar.

A. P. SKENE.

#### BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE

(Continued from page 112).

1883. *The Quarterly Record* of the Dundee Christian Protestant Association. Edited by Archibald H. Rae. Size, 7½ by 5. Price two-pence. Printed by R. S. Barrie, Panmure St., Dundee. On the title was a woodcut representing a rock, on which were placed an open and closed bible, a cup, a plate and bread; in a half circle are the words, "The Just shall live by Faith," and on the rock are the words, "Search the Scriptures." "In things essential—Unity. In things non-essential—Liberty. In all things—Charity." "For God and my neighbour." The Dundee Christian Protestant Association was inaugurated on the 10th Nov., 1883. The President was the Rev. F. G. Widdows, ex-monk, and Mr. James Wright, Secretary. The term of membership was one shilling annually, and their office was at No. 2 Bain Square, Cowgate, Dundee. The first form of the *Quarterly*, bearing the motto, "For God and my neighbour," consisted of four pages 11 by 9, but in the Queen's Jubilee Year of 1887, they started their new publication under the name of the *Quarterly Record*, edited by the secretary, Mr. A. H. Rae; and in this new number the following notice appeared:—"In resolving to issue a *Quarterly Record*, the lady collectors and committee of the

'Dundee Christian Protestant Association' trust to meet with the approval and support of the members, and also those who believe in Reformation principles. We entertain no bad feelings against members of the Roman Catholic Church, far from it,—at the same time we most emphatically condemn popery as anti-christian in its doctrines, and an organization that has caused more innocent blood to be shed than any other system claiming to be christian." The spring number of 1888 was the last part issued.

1883. *The Unitarian Christian Magazine*. "This is life eternal that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—John xvii. 3. Edited by Henry Williamson, Dundee. No. 1., Vol. I., 188 pages, post 8vo. Printed by William Kidd, at the University College Warehouse, 112 Nethergate, Dundee, for the Rev. Henry Williamson, Unitarian Christian Church, Constitution Road, Dundee. London: for sale at the Christian Life Publishing Co.'s Office, 281 Strand, and at 186 Fleet Street, for the trade. This magazine was started in June, and the first volume was made up of the numbers issued for June, 1883, to May, 1884. Vol. II., June, 1884, to January, 1885. Old Series, and the New Series, February to May, 1885, 188 pages. Mr. Williamson, who in 1872 edited *The Unitarian and Universalist Missionary*, a monthly magazine, which continued for fourteen months, made another venture in 1883, with the above magazine, in his introduction says:—"In offering to the public a new magazine we have to say, that our aim is to promote a knowledge of Christianity in its original simplicity, and to insist that in the recognised life and doctrine of Jesus we have all that is necessary to instruct us in the most important principles of religion and morals. We believe that, by setting aside the additions and corruptions which in the course of ages have become identified with Christianity, we can adopt the rational and natural teachings of Jesus to form a foundation for the religious life, both individual and social, in accordance with the Fatherhood of God and the Brotherhood of man, and this is the aim of those Christians called Unitarians."

1883. *The Free Lance*, or the Election Journal for the Burgh of Dundee. No. 1, Tuesday, November 6th, 1883. Price one penny. Eight pages (not registered for transmission abroad.) Printed by James P. Mathew & Co., 17 Cowgate, Dundee, for the proprietors. Only one number of this municipal election publication ever appeared. It was issued at the time of the November election, and was not continued beyond that contest. The candidates who contested the various wards are commented upon, parodies and

original poems on the elections of that year make up the larger portion of the Journal.

1883. UNIVERSITY COLLEGE, DUNDEE.—*Calendar for the First Session, 1883-84.* Dundee: printed by John Leng & Co., Bank Street, 1883. The first number of the Calendar was a thin pamphlet of 57 pages, but the annual issue has gradually increased until it is now a volume of from three to four hundred pages, post 8vo. The foundation of the University College, Dundee, may be said to be one of the results of that movement for the extension of a liberal education, and the advancement of technical instruction, which has made such rapid progress within the last fourteen or fifteen years. "As early as December, 1874, Dr. John Baxter submitted for the consideration of the Magistrates and Town Council a comprehensive scheme, showing how a college might be started in Dundee, with six professorships, at a cost of £150,000, and how the necessary development might afterwards be secured at a cost of £75,000 more. The scheme was variously canvassed, though, for several reasons, it ultimately fell to the ground. The munificence of Miss Baxter of Balgavies enabled Dr. Baxter, six years later, to revive the essential features of the scheme, this time with greater success. At a meeting of the Directors of the High School, on 22nd December, 1880, Dr. Baxter announced he was empowered to offer the sum of £120,000 as a subscription towards the institution of a College in Dundee, which should have the same aims as the Owen's College, Manchester. This sum was afterwards increased to £140,000 by Dr. Baxter's own contribution of £10,000, and by a further subscription of £10,000 from Miss Baxter. Of the sum total £100,000 has been appropriated as a permanent endowment fund, and the balance has been expended on the purchase and adaptation of properties in a central part of the town. In January, 1883, Miss Baxter intimated to the Council her willingness to provide £10,000 more for the purpose of erecting a new Chemical Laboratory, and furnishing it with the necessary fittings and apparatus, which has since been done." The *Calendar* contains the constitution of the College, names of trustees, governors, council, professors, and lecturers, together with an account of the various Scholarships in connection with the College, and a syllabus of the curriculum. As the College is now affiliated, students are eligible for the science degrees in the Universities of St. Andrews and Edinburgh. The Secretary's office was opened for registration on Friday, 5th October, and three days later the first session of the College commenced, on 8th October, 1883.

1883. *Our Monthly Record.* St. Paul's, Castle-

hill. See (St. Paul's) *The Church Magazine*, 1865.

1884. *Smith, Hood, & Co.'s 1884 Almanac*. Printed by Young & Luke, Commercial and General Printers, 115 Murraygate, Dundee. Size, post 8vo. Gives the various committees of the Town Councils of Dundee and Montrose, with other miscellaneous notes. This was continuation of the *Dundee Almanac*.

1884. *The Scottish Fancier*: A Monthly Journal devoted to the Breeding, Management and Exhibition of Dogs, Poultry, Pigeons, Cage Birds, and Pet Stock. No. 1, Vol. 1., Jan., 1884. Price one penny. 12 pages and cover. Size 11½ by 9. Printed and published for the proprietors by James P. Mathew & Co., 17 Cowgate, Dundee. November, 1884, Special Show Number, price threepence, (Dundee Dog and Cat Show). No. 13, Jan., 1885, Monthly, price fourpence. Title, *The Scottish Fancier and Rural Gazette*, etc., 28 pages, blueish gray cover. No. 25, January, 1886, price twopence, 16 pages. No. 34, 1st October, 1886, price one penny, for nightly. No. 59, 15th October, 1887, weekly. This was a monthly journal, but during the season it was issued fortnightly, and at exhibition times once a week. The price varied according to the size of the number, from one penny to fourpence. *The Scottish Fancier* was founded in January, 1884, by D. J. Thomson Gray, who is also the Editor,—a Jute-Export Merchant in Dundee, who, previous to this, had established for himself a reputation as a writer on canine matters in the London journals, under the *nom de plume* of "Whinstone." Being recognised as one of the best judges of Scottish dogs he often officiates in that capacity at the leading exhibitions in England and Scotland. The circumstance has brought him into contact with all the leading authorities in the dog breeding and pigeon fancy. Through his influence many interesting papers are to be found in the early numbers of the *Scottish Fancier* from the pen of such well-known writers as Hugh Dalziel, author of *British Dogs*; Vero Shaw, author of *The Book of the Dog*; W. J. Nichols, Editor of the *Stock-keeper*; the late James Huie, who contributed some papers on pigeons and song-birds; and Mr. George Ure, author of *Our Family Pigeons, and Rambling Notes of a Naturalist*. Many of the articles on "Song Birds" first appeared in the *Scottish Fancier*. The paper enjoys a wide circulation in this country and also in America, the sporting press of the latter often quoting from its pages.

1884. *The Dundee Diary and A B C Tin Table* for Railway, Steamer, and Car. Price one penny. Luke, Mackie & Co., 115 Murraygate. Size, 4¼ by 2¾. This was the first *A B C Tin*

Table ever issued in Dundee, and it contained tables of the through trains similar to the ordinary Time Tables. The Edinburgh Life Assurance Company published for a considerable time *A Monthly Pocket Diary*, along with which was incorporated the above *A B C Time Table*. Issued for about three years.

1884. *The Dundee Young Women's Christian Association Monthly*. Price one penny. Although the centre of this publication is printed in London, several pages are devoted to the work of the Young Women's Christian Association in Dundee, who have branches in Broughty Ferry, Lochee, Errol, and Invergowrie. It has a circulation of over 1000 monthly. The development of this Association within the past few years has been so great, that it was found necessary to have larger premises than those which they occupied in Bank Street. By the aid of a few ladies and gentlemen interested in the work a suitable building was found, and a hall was erected, capable of seating 500 people. The premises—which cost about £4000—were opened on Friday, 21st September, 1888, free of debt.

ALEXANDER C. LAMB.

(To be continued.)

### HEROIC GAELIC BALLADS.

#### I. MANUS, OR OSSIAN AND THE CLERIC.

Sources—MacNicol's Collection about 1755; Kennedy's about 1774. Gillies (Perth), 1786, and others. An Irish version is in Miss Brooke's *Irish Bards*, 1789. This ballad seems to be one of the originals on which Macpherson founded his epic of "Fingal."

1. *Ossian*—O Clerk<sup>1</sup>, that singest the psalms, to my mind rude is your judgment, will you not listen a little while to a tale of the Fiann<sup>2</sup> whom you never saw?
2. *The Cleric*—On my word, O son of Finn<sup>3</sup>, although you think it sweet to recall the Fiann, my music is the sound of the psalms upon my lips.
3. *Oss.*—If you compare your psalms to the Fiann of Erin of the naked weapons, O Clerk, it would be right ill with me if I did not strike your head from your body.
4. *Cler.*—I am under thy protection, O great man; sweet to me are the songs of thy mouth. Let us raise an altar to Finn; it would be sweet to me to recall the Fiann.
5. *Oss.*—If you, gentle Clerk, had been on the shore to the south-west, at the waterfall of Livri<sup>4</sup> of the smooth streams, great would be your esteem for the Fiann.

<sup>1</sup> St. Patrick is meant. One version has, "O Patrick," and mēdy calls him "Peter MacAlpin."  
The Fiann are the followers of Finn.

<sup>2</sup> Pronounce *Fēen*.

<sup>4</sup> Otherwise "the water of Laoire."

6. Blessings on the soul of the hero that was of fiercest rage in every conflict, Finn mac Cumhail<sup>5</sup>, chief of the peoples, from whom the cataract is named.
7. One day when we were hunting the deer, and the chase did not come our way, ten thousand barks were seen on the shore coming over the sea.
8. We stood all upon the plain, and the Fiann gathered from every side. Seven battalions quickly gathered round the son of Taoig's daughter.<sup>6</sup>
9. The fleet came to the land, a troop that we liked not; many were the silken tents that were raised above their heads.
10. We brought our footmen from the wood, and put on them the arms of war; two spears on the shoulder of each great man, and we started for the shore.<sup>7</sup>
11. Mac Cumhail spoke to the Fiann, "Do you know who the people are, or do you know who the fierce band is, that will cause us hard fighting and harm?"
12. Then it was that Conan spoke, "Whom would you like, O King, to be there? Whom would you expect to be there, O Finn of the battles, but a prince or king?"
13. "Whom shall we get among our Fiann that will go to bring a report<sup>8</sup> from the people, and bring it to us without concealment; judgment and honour shall be his reward."
14. Then Conan spoke again, "Whom would you wish, O King, to go but the truly wise Fergus thy son, since he is used to go to meet them."
15. "Take my curse, bald Conan," said Fergus of fairest form. "I shall go to bring a report to the Fiann, but not on account of your words."
16. The martial young Fergus went on the way to meet the men, and asked with mild address, "Who are this people that come over the sea?"
17. "Bloody, hardy, hospitable Manus<sup>9</sup>, son of the King of Bey of the red shields, high King of Lochlann<sup>10</sup>, chief of heroes, the youth of great fierceness and rage."
18. "What has brought the fierce band from the kingdom of Lochlann of ancient weapons? Is it to increase the Fiann that your chief has come over the sea?"
19. "On thy hand, O hospitable Fergus, though great is thy estimation of the Fiann, we will not receive tribute unless we get Bran<sup>11</sup>, and take Finn's wife from him."

<sup>5</sup> Pronounce *Cw'al*.

<sup>6</sup> This verse varies in the different versions; Finn's mother was Muirenn Mong-chaen, daughter of Tadg of Almhain (the Hill of Allen).

<sup>7</sup> This verse is variously given.

<sup>8</sup> Lit. —To take a tale.

<sup>9</sup> The Celtic form of Magnus; probably Magnus Barelegs is meant, who was killed in attacking Ulster in 1103. The ballad must have been composed much later.

<sup>10</sup> Scandinavia.

<sup>11</sup> Finn's favourite dog.

20. "The Fiann will give hard battle to your people before you get Bran, and Finn will give hardy battle to yourself before you get his wife."
21. Fergus, my own brother, returned, and his form was like the sun; calmly did he tell his tale, though loud and great was his voice.
22. "It is the King of Lochlann there on the shore, why should I conceal it? Nor will he leave without close conflict, or your wife and your dog in his power."
23. "Never will I give up my wife to any man under the sun, and still less will I ever give up Bran until death comes in his mouth."
24. Mac Cumhail spoke to Goll, "Is it a great deed for us to be thus silent? Shall we not give fierce battle to the King of Lochlann of the speckled<sup>12</sup> shields?"
25. "The seven fosterlings of the full loch,<sup>13</sup>" said Goll without deceit, "although you deem the people great, I shall overthrow their vigour and their might."
26. Said Oscar of great vigour, "I will bind the King of Innis Torc<sup>14</sup>, and the heads of his twelve counsellors I will take upon myself to restrain."
27. "The Earl of Muan<sup>15</sup>, great his deeds," said Brown-haired Dermid without stain, "I will restrain him from our Fiann, or fall myself on his account."
28. I myself took on hand (though I am without strength to-night) the King of Ternin of close conflicts, that I would sever his head from his body.
29. "Give blessing and victory," said Mac Cumhail of the red cheeks, "I myself will bind Manus, son of Gara of the hosts, though great be his rage."
30. All that night until the day, seldom was it we were without music; abundant feasting, wine and wax would the Fiann have at their drinkings.
31. When the day broke we saw them taking their place in the field; the banner of the valiant King of Lochlann was raised on the shore before us.
32. We raised on high the Sunbeam<sup>16</sup>, the banner of Finn of hardy strength, full of jewels and gold, and greatly did we prize it.
33. There was many a sword with hilt of gold, many a pennon raised on high. In the battle of Mac Cumhail, prince of feasts, many were the spears above our heads.
34. Many a coat, and many a chief, many a shield and corslet red, many a leader<sup>17</sup> and king's son, and there was not a man of them unarmed.
35. Many a helm of fairest shape, many an axe, and many a dart. Round the King of Lochlar of the cups<sup>18</sup> there was many a king's son and prince.
36. We made our stern prayer, and broke upon the ranks of the strangers. We bent our heads to the battle, and every chief did as he had promised.
37. Mac Cumhail of the cups and Manus of the valiant pursuits met each other in the thick of the host. O Clerk, was the contest not hard?
38. That was a close conflict, like the noise of two hammers, the bloody battle of the two king Sore-wounding was the vigour of their weapon.
39. When their red shields were broken, and the rage and anger arose, then they threw the weapons on the ground, and the two heroes took to wrestling.
40. The bloody battle of the two kings, tedious was for us to hear it; stones and the hearth earth were turned up by the soles of their feet.
41. The unfortunate King of Lochlann was overthrown before the rest upon the heather, and although it was no honour to a king, the bonnet of the three smalls<sup>19</sup> was put upon him.
42. Then did bald Conan<sup>20</sup> speak, the son of Morr that ever caused mischief, "Give me Manus, the swords till I sever his head from his body."
43. "I have no friendship nor love to thee, bald and hairless Conan. Since I am in the grace of Finn I prefer it to being in your power."
44. "Since you are in my grace, I will not do injury to a prince; I will free you from my Fian, brave hand for fighting great battles.
45. "And you shall get your choice again when you come to your own land, either to have friendship and alliance for ever, or again to lay your hand on my Fiann."
46. "Never will I lay hand on your Fiann so long as strength remains in my body, and I repeat that I ever made one blow against thee."
47. Myself and my father and Goll were the three greatest deeds among the Fiann, although I am now without a spear or weapon, listen to the orders of Clerics."

NOTE.—In Miss Brooke's Irish version Manus is styled "King of the Blue Men." This is to be connected with a notice in Irish Annals of certain Moors whom the Vikings brought to Ireland and settle there; these were known long after as "the blue men of Erin." This also shows that these ballads are later than the Norse supremacy in Ireland.

<sup>12</sup> *i.e.* Studded.

<sup>13</sup> Suggested to mean the Baltic, which does not ebb, but the *xt* may be corrupt.

<sup>14</sup> The O.kneys.

<sup>15</sup> Mumhan usually means Munster. This would point to Ireland being under the Norse at the time.

<sup>16</sup> Finn's banner.

<sup>17</sup> A spear.

<sup>18</sup> *i.e.* The possessor of many valuable cups, &c.

<sup>19</sup> *i.e.* The wrists, ankles, and neck; otherwise called the *fi* smalls.

<sup>20</sup> Conan appears in all the ballads as another Thersites.

<sup>21</sup> After this verse the ballad varies. Verse 47 in Gillies; "It was not to me you did harm, but to yourself; of the host you brought from your land there are few that will return thither." Kennedy makes Manus return again, and fall with the greater part of his army.

NOTES ON THE ORIGIN  
OF THE  
NAME, FAMILY, AND ARMS OF SKENE.

No. VI.

INFINITE derision has been awarded in England to "Scottish grievances." I am an Englishman; but I must own that, in theory at least, the grievances are much more numerous than any Scot has ever stated. The greatest and most real of all are, of course, the loss of the Royal Family and Court, not till the present reign partly redressed by the purchase of Balmoral.

This loss was inevitable, because England never could or would have been governed from Edinburgh; and no Scot would have asked the King to do like Octave Feuillet's "Monsieur de Camors," who, when offered a magnificent fortune on condition that he assumed the testator's name, answered, "Je me nomme Camors"; and turned away.

Heralds, however, must admit that the new Royal style, title, and arms, were cast in a mould which more recent practice has broken. 1. The number of the Kings should not have been changed: the first King of Italy was Victor Emmanuel II.; the third King George of Hanover was George V.; the first German Emperor Frederick was Frederick III. King William III. would thus have been styled "II. and III." 2. The title should have been, "of Scots, of England, France, and Ireland." For, was France a nation inferior to England? The end of the 100 years' war proved the contrary. But "France" followed "England" in the Royal style, because King Edward III. inherited France from a French princess; so the king of Scots took England. 3. In the shield, Scotland should have been in the first quarter, England second, France third, and Ireland fourth. 4. The unicorn should have been on the dexter side. 5. The crest and motto of Scotland should have been placed on the dexter of those of England, and all this *everywhere*.

Another reason for giving the place of honour to Scotland is that her monarchy is very much older than the English one; by four centuries at least, even if we count England from Egbert; which our Plantagenet, &c., kings never dreamt of; for, if so, Edward I. would have been Edward IV.<sup>1</sup> This reason (length of line) must be that which makes the Pope's Nuncio everywhere Dean of the Diplomatic Body, which includes many Envoys who do not acknowledge the Holy Father as a spiritual superior at all.

<sup>1</sup> The numbers might be set right. The proclamation, at some distant day, of "King Edward the Tenth" would be a surprise to the Londoners far greater than that of "Friedrich der Dritte" at Berlin.

I think there is another Scottish grievance which no one has yet ventilated. The southern kingdom still enjoys her Earl Marshal, who derives indeed a fortuitous lustre from the pure accident of being also the Premier Duke. But the Scottish Earldom Marischal exists no longer: its tenant was attained in 1715. Since then, Mar, Airlie, Perth, and other forfeited honours have been restored; but it appears to be the settled intention of the fount of honour to leave the heir of the Keiths<sup>2</sup> under the shadow of the Royal disfavour. This would be of small importance in the case of an ordinary peerage; but the Earl Marischal was one of the great officers of State; an important figure in great functions, though he did not, as in England, exercise that jurisdiction over arms which in the north belongs to the Lord Lyon.

The Crown is under no sort of even moral obligation to restore the lineal heir of the former Earls Marischal. The title is simply abolished; and could be, without any irregularity, created anew in favour of any one; any simple commoner.

Since, however, the Earl Marshal of England is a duke; and since our future Princess Royal has espoused a subject, created duke *proster hoc*; who could be so fitting a tenant of this great office as her husband? "Fife, E. M.," would then be a lustrous pendant to "Norfolk, E. M.,"<sup>3</sup> and Scotland would no longer be deprived of one of the few possible signs of having been a Kingdom.

In the transfer there would be "poetical justice," too. The happy possessor of one of the 525 only copies of Dr. Skene's *Memorials* can read therein the incredible tale (abbreviated from the fuller accounts) of how the Keiths persecuted, and at last despoiled, the Skenes, whose heir of line the Duke of Fife is, and through whom he descends from the first Earl Marischal, and all the lairds of Keith his progenitors.<sup>4</sup> But for the public, who have not access to this remarkable work, I will briefly condense the story:—

Adam III. of Skene mortgaged Easter Skene

<sup>2</sup> About whom information is requested. There is probably no longer sufficient fortune to render peerage suitable and respectable.

<sup>3</sup> I pointed out in the *Gentleman's Magazine* in 1867, that "E. M." is quite wrong (and "D. E. M.," adjected by Lord E. Howard to his signature was even worse). The Lord Mayors do not add "L. M.," but "Mayor," (and so, I suppose, "Provost"); the Lord Chancellor signs "Halsbury, C.," the Chief Justice adds "C. J.," and no earl ever adds "earl," to his signature. The signature of the Earl Marischal was of course "Marischal," simply; and the Countess would sign "Jane Marischal," or the like.

<sup>4</sup> When Skene's half-brother married Janet, heir of line of the Keiths; whereupon Skene accepted infetment of Easter Skene from the Earl Marischal; committing, apparently, the fatal mistake of compromising the dispute by allowing the *superiority* of the lands to the Earl; whose successor used it to get possession of the whole profit of them.



to his father-in-law, the Earl Marischal, for 300 m., in order to equip his men for Harlaw, where he was killed: thereafter the Earl maintained that the wadset was a sale: but, after much litigation, Easter Skene remained with the Skenes fifty years after, in 1461, and till 1631, when "submission being entered into for amicable settlement of matters, the Lords 'decree and ordain'" that Easter Skene be given up to Lord Marischal! Yet, surely, prescription and waiver are not unknown to Scots law.

Forty-six years after, the Earl was forfeited and attainted, and his possessions confiscated. Then, surely, was the time for the Laird of Skene to plead that the Lords of 1631 had made an iniquitous decree, overawed by the rank, power, and wealth of the Earl: to show that he (Skene) was in no way suspected of treason: and to pray that Easter Skene, granted to his ancestors by many previous kings, should be once more acknowledged to belong of right to him. As he did not do so, the barony of Skene remained reft of half its original extent; but it would certainly seem that the Crown owes the Duke of Fife some compensation for the loss of so much capital.

I have been assured, this year, by no less than three Cabinet Ministers, that "length of time" prevents them from even examining my claim to be repaid the full amount which my ancestor, Philip Skene, proved he was out of pocket by the Peace of 1783, of which he received only one-half—£20,000. Lady Palliser has just had a pension of £300 granted to her, although it is admitted that her late husband received the full amount he could claim from the nation. Yet John Bull, sweating gold at every pore and pocket, replies to the prayer of the half-paid in the words of the dying old woman, to whom her minister had narrated the Crucifixion, and asked her what she thought of it: "Well, Sir,—ye see,—it wor a long way off—and it wor a long while ago—and so we'll hope it worn't true!"

The Duke of Fife, and all the other barons of Skene since 1631, have reason to regret that had similar Ministers were not in power when the Decreet Arbitral "drove a coach and six" thro' a title resting on previous decreets, and a prescription of more than two centuries. It does not, indeed, seem quite clear that the present heir<sup>5</sup> might not have good grounds of action against the Crown for at least the *value* of Easter Skene.<sup>6</sup> The Court of Session certainly allowed Colonel Alexander, about 50 years ago, to plead

an alleged grant of the whole of Canada, and the right of creating baronets, as made to his ancestor the Earl of Stirling, by King Charles I.: and the case fell to the ground only because his documents were proved spurious; not through "length of time." 'Tis never too late to be honest.

A. P. SKENE.

#### NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 114, Vol. IV.)

##### IV.

75. *James Campbell, 2nd E. of Loudoun*: one of the Covenanting nobles. He had to retire to the Continent, where he died at Leyden. *b.* Loudon Ca., Newmills, 1624, *d.* 1684.

76. *Rev. Alex. Peden*: one of the leaders of the Cameronian section of the Covenanters. Ordained New Luce, Galloway, 1659; ejected as Covenanter 1662. He became one of the most distinguished of the field-preachers. Proclaimed a rebel 1666, he sought shelter for a time in Ireland; but having returned, he was arrested in Carrick in 1673 and sent to the Bass, where he remained till 1678. Having been sent on board a ship with 60 others to be conveyed to Virginia, the captain declined to proceed with such a cargo, and the result was that they were set at liberty in London. Returning to Scotland, he resumed his field-preaching, and though constantly in risk of his life, escaped all his pursuers, and died in peace at his brother's house. *b.* Sorn 1626, *d.* 1686.

77. *Rev. James Ramsay, M.A.*, Episcopalian Divine, successively minister of Kirkintilloch, Linlithgow, and Haddington: consecrated to see of Dunblane, 1673, and of Ross, 1684. *b.* Dundonald Manse 1626, *d.* 1696.

78. *Rev. Hugh Binning, M.A.*, eloquent and learned Presbyterian divine. Graduated Glasgow 1646: Prof. of Philosophy same year: ordained at Govan 1650: joined the "Protestors": disputed before Cromwell 1651. His theological works, which are numerous, have been twice reprinted, first in 1732, and again in 1851, when they reached a third edition. *b.* Dalvennan, Straiton, 1627, *d.* 1653.

79. *John Nisbet of Hardhill*: martyr to the Covenant; descended from one of the Lollards of Kyle: he, after seeing military service on the Continent, returned home in 1650, joined the rising of 1666, and fought at Rullion Green, where he was left for dead on the field, at Drumclog, and Bothwell Brig, arrested 1685, and hanged at Edinburgh immediately after. *b.* Hardhill, Loudon, 1627, *d.* 1685.

80. *Barbara Gilmour*: reputed to have been the means of introducing the making of what is called the "Dunlop cheese" into Ayrshire. She is supposed to have learned the secret of that art in Ireland. She flourished in the latter part of the 17th century. *b.* Dunlop.

81. *Major-General Robert Montgomery* fought on the side of the Parliament against Charles I., and attained the rank of Major-General: but rallying to the standard of Charles II., he fought at Dunbar, where he distinguished himself. Accompanying Charles to England, he acted as Major-General of the

<sup>5</sup> Who might, perhaps, be the heir male for Easter Skene was not included in the disposition of 1824, under which the Duke took.

<sup>6</sup> Some legists teaching that the rule, "Nullum tempus occerit Regi," cuts both ways; and that prescription obtains only between subject and subject.



horse at the battle of Worcester, where he was wounded and taken prisoner, and confined in Edinburgh Castle, whence he escaped to the Continent in 1659. Returning at the Restoration, he suffered in the religious persecutions of the period on account of his conscientious attachment to presbyterianism. *b.* Eglinton (162), *d.* after 1682.

82. *John Kennedy, 7th E. of Cassillis*: Presbyterian in sympathy, he was the only man in the Parliament of 1670 who voted against the Act for punishing conventicles. The Highland Host in 1678 ravaged his estates in Carrick. Denounced an outlaw for refusing to pledge himself on behalf of his family and tenants never to attend a conventicle or harbour a field-preacher, he, along with the D. of Hamilton and 12 other peers, proceeded to London to complain of Lauderdale's government. They failed to arrest the mischievous policy then pursued, but the King refused the demand of the episcopal party to prosecute the Earl of Cassillis. He joined in the Revolution of 1688, was sworn a Privy Councillor, and appointed one of the Lords of the Treasury. *b.* Cassillis House, Kirkmichael (1628), *d.* 1701.

83. *Lady Margaret Kennedy*: Presbyterian saint, among whom she was in great credit and esteem: she married Bishop Burnet in 1672. *b.* Cassillis Ho., (162).

84. 85. *Robert Buntine, and James Blackwood*: two martyrs to the Covenant, who suffered for their concern in the rising of the year 1666. They were natives of Fenwick.

86. *Rev. James Stirling, M.A.*: ordained Paisley 1654, deprived 1662. After this he went from place to place, preaching in the fields. He was the joint author, along with Sir James Stuart of Goodtrees, of the well-known book entitled "Naphtali," published 1667. Soon after he went to Bombay, where, being thrown from his horse, he fell into a fever of which he died. He was acute, pious, and learned, and had a very polite and accurate manner of preaching. So great was his influence at Bombay that it is said he could lead all that island by the nose. Wodrow styles him "a very great man." *b.* Clerkland, Stewarton, 1631, *d.* 1672.

87. *Rev. William Annand*, Dean of Edinburgh. Studied at Oxford 1651, took orders 1656, returned to Scotland 1662. Inducted Tolbooth 1663, High Church 1675, Dean of Edinburgh 1676, Professor of Divinity at St. Andrews 1685. He wrote various treatises in support of Episcopacy. His published works are "Fides Catholica: or the Doctrine of the Catholic Church," 1661-2; "Panem Quotidianum: or Daily Bread," in defence of set forms of prayer, 1662; "Pater Noster: an explanation of the Lord's Prayer," 1670; "Mysterium Pietatis: or the Mystery of Godliness," 1672; "Doxologia," 1672; "The Agreement of Magistracy and Ministry," 1664. *b.* Ayr Manse, 1633, *d.* 1689.

88. *Robert Ker of Kersland*: Covenanting sufferer. Took part in the rising of 1656, on account of which he had to take to hiding, while his estates were forfeited. He retired for safety to Utrecht, where he spent 3 years. But on returning to attend to some business, he was arrested in Edinburgh in 1669, and

confined there and in Dumbarton, Aberdeen, and Stirling, for several years. In 1677 he was permitted to settle in Irvine, and took an interest in the cause of the persecuted Covenanters, till the following year he was compelled again to retire to Utrecht, where he died in 1680. In the Scots Worthies he is spoken of as a man of a great mind and undaunted courage. *b.* Kersland, Dalry (1634), *d.* 1680.

89. *Rev. David Blair*: Presbyterian divine, educated at St. Andrews and Leyden. Returned to Scotland at the Revolution, and in 1689 settled as one of the ministers of Edinburgh; 1690 one of the King's chaplains; 1691 translated to St. Giles's; 1700 Moderator of General Assembly, died aged 74. He was son of Robert Blair the Covenanter, and father of the poet, who was author of "The Grave." *b.* Irvine 1637, *d.* 1710.

90. *Sir George Campbell*: distinguished lawyer; Lord Justice Clerk. *b.* 1639, Cessnock, Galston, *d.* —

92. *Prof. John Cunningham*: eminent lawyer. He was the first who undertook to read lectures on the Roman Law in Scotland, as also on the Scots Law. He thus saved many families the expense of a foreign education for their sons. *b.* Ayrshire, (164-), *d.* 1710.

92. *Francis Montgomery of Giffen, M.P.*: prominent politician, 2nd son of the 7th E. of Eglinton. He was one of the Lords of the Treasury in the reign of William and Anne. Member for Ayrshire in the Scottish Parliament of 1705, he was nominated one of the Commissioners for the Treaty of Union. He steadily supported the English Union, and in 1707 was chosen to represent Ayrshire in the Imperial Parliament. *b.* Ayrshire? (1649), *d.* —

(To be continued.)

CONNACH (IV., 117).—I have read with great interest the notices that have recently appeared in *S. N. & Q.* regarding the meaning of the word *connach*. Some sixty years ago the father of our shepherd's wife leased a small farm, in the east end of Rossie Muir, from Sir James Carnegie of Southesk, (whose descendant is now Earl of Southesk). When he died his widow came to Pannure to reside with her daughter. The old woman was well versed in the provincial dialect that formerly prevailed in the "north countrie," and also on the east side of Scotland. Her daughter still remembers many of the old-fashioned words that she heard her mother often use. Being in my house the other day, I asked her if her mother ever told her "not to connach the meal." She promptly replied in the affirmative, for her mother, she said, was a careful woman. Mr. Carnegie came from the north part of Aberdeenshire to occupy the farm of Fethie, and he always made it a stipulation when engaging his servant lasses, that they were "neither to baff the fire nor connach the meal." Mr. Carnegie's daughter was married to Mr. Alexander Stephen, shipbuilder in Arbroath, who died somewhere about the year 1855.

He was the founder of the well-known firm of Messrs. Alexander Stephen & Sons, the eminent shipbuilders, of Dundee and the Clyde. Mr. Carnegie's young sons were sent by him to reside with their sister in Arbroath, principally in order to prosecute their education at the Academy there, an institution that has been the training-school of many distinguished men, who have in different walks of life rendered signal service to their country. When their father had occasion to write to Mrs. Stephen about his boys he would frequently request her to "see that the laddies keep their toe-nails well pared, so as not to wear the toes of their stockings." It would be well for the present generation of young men if more of this "auld warld economy" was taught them now-a-days—and afterwards practised by them!

Panmure Gardens. JAMES MITCHELL.

CONNACH (IV., 117).—I am inclined to believe that your correspondents are right in thinking that I have somewhat mistaken the usual meaning of the word *connach*. The conversation alluded to took place upwards of sixty years ago. We were all Lowland people, and the word was perfectly new to us, but the fact that it took such firm hold on my youthful imagination is proof there was a meaning in it that "told." In any case the result was the same as regarded the candidate for dignified domestic service. It was concluded that she would not be careful enough of the oatmeal, which at that time formed the chief article of diet in the families of most Scottish people. Would that it did so still! we would now have stronger men and women. I often think that many Scottish words and phrases might with great advantage be introduced into the English language, for many of them have a subtle meaning which the equivalent English words do not convey. For instance, *connach* may be synonymous with *waste* in many cases, but there may be waste which cannot be helped, and for which nobody is responsible, but I think "connach" implies wilful and needless waste for which somebody is to blame.

Carnoustie.

JOHN CARRIE.

CONNACH (IV., 117).—Regarding this word *Connach*, I have always understood it to mean "waste," and not "economise," as Mr. Carrie says its true meaning is. At any rate it means *waste* in the old proverb which is to this effect—"Better belly rive than gweed meat *connach*."

GEO. E. LEVIE.

SCULPTURED TOMBSTONE AT ESSIE (IV., 103).—I beg to inform H. W. L. that Laing (*Donean Tourist*) gives Duncan's shield, "Shield parted per pale two wolves' heads coupéd in chief and an escallop in base; sinister a boar's

head erased." James Duncan's daughter Janet was married to Abraham Forbes of Blacktown. So, in Lumsden MSS. of 1640, "Waster Fowllis and Craigmill appertaining to the guidman of Blacktown" in King Edward. If H. W. L. has not seen a retour of 3rd February, 1602, he would be interested to see it.

Thornhill, Stirling.

G. W.

## Queries.

487. THE BATTLE OF CRESSY.—In his *Historical Memorials of Canterbury* Dean Stanley says the Battle of Cressy was fought on Saturday the 28th of August, 1346. On this the Dean builds his picture of the battle; but is the Dean right in fact? Was that a Saturday?

East Toronto.

JAMES GAMMACK, LL.D.

488. GUSTAVUS ADOLPHUS.—In James Grant's *Memoir of Sir John Hepburn*, p. 207 (Ed. 1851), I find the following statement about Gustavus Adolphus:—"His sword, which from the extent of his conquests was thought to be enchanted, was said to have been in possession of St. Machar's [sic] Masonic Lodge at Aberdeen during the eighteenth century." The authority added is—See *Edinburgh Advertiser*, March 25, 1768. Is this a myth or a reality?

W. D. G.

489. HISTORY OF THE HUNTLY GORDONS.—Has any family history of the House of Huntly been published? If not, what are the best sources of information regarding it?

C. R.

490. RESIDENCE OF THE REGENT MORAY.—Where did "the Lord Regent" Moray reside when in Edinburgh? It was certainly not in Moray House, as it was not built till 1613.

C. R.

491. LIE.—In searching ancient Latin records in Scotland I occasionally meet with the above word. It is used between a doubtful Latin expression and the English translation, or sometimes before an untranslatable Scottish or English term. It seems to me to be a contraction, but of what? I have asked several experts and have never yet got a satisfactory answer.

A. B. S.

492. FORBES OF THORNTON (in Kincardineshire).—1. Whom did James Forbes of Savoeh and Thorn-town, who died in 1683, marry? 2. Who was the wife of his son, Thomas Forbes of Thornton, died 1717?

H. W. L.

493. GORDON OF LOWLANDS, Auchindoir, and GORDON OF KINCRAIGIE and Harlaw. Any information about these families prior to 1700 thankfully received.

H. W. L.

494. SEATON.—About 1700 the Rev. Alexander Seaton was Minister of Leochel. Can any one tell me who his parents were, and who was his wife?

H. W. L.

495. GLADSTONE GENEALOGY.—In a Dundee newspaper recently were some articles on the Gladstone genealogy. Could any one kindly tell me which paper and what dates? All were before 28th Oct.

Edinburgh.

M. STEWART.

## Answers.

**451. GEORGE GLEDSTANES, MINISTER OF ST. ANDREWS (IV., 57).**—This minister, who is said to have been a native of Dundee (born 1560), was translated to St. Andrews from the parish of Arbirlot—the late Dr. Guthrie's first parish—in the year 1597. He was made Vice-Chancellor of the University in 1599. His name is spelled Gledstanes by many writers, and Gladstanes by others.

Dollar.

W. B. R. W.

**462. "PLAIN AS A PIKESTAFF" (IV., 98)**—See under "Pikestaff" in Brewer's Dictionary of Phrase and Fable.

Stirling.

W.

**463. "REBEL AT THE HORN" (IV., 98).**—The following notes and extracts may be sufficient answer to this query:—"Blowing a man to the horn was the ancient form of seeking for an offender from county to county, and where he was not to be found, it was followed by outlawry. This was introduced into civil business; and when a debtor refused to obey the King's letters, he was blown to the horn as an offender, and declared guilty of rebellion. It was on this ground that imprisonment proceeded, and the debtor was imprisoned as a rebel to the King. Letters of Horning are letters issued in the name of his Majesty, and passing under his signet."—Bell on Leases, 1805. "After a debt is constituted, either by a formal decree, or by registration of the ground of debt, which, to the special effect of execution, is in law accounted a decree; the creditor may obtain letters of horning, issuing from the signet in name of the sovereign, commanding messengers-at-arms, &c., to charge the debtor to pay or perform his obligation within a day certain. The messenger must execute these letters against the debtor, either personally, or at his dwelling house; and, if he get not access to the house, he must strike six knocks at the gate, and thereafter affix to it a copy of his execution. If obedience is not given to the charge within the days mentioned in the horning, the messenger, after making three oyesses at the market-cross of the head burgh of the debtor's domicile, and reading the letters, blows three blasts with a horn; by which the debtor is understood to be proclaimed rebel to the King, for contempt of his authority; after which he must affix a copy of the execution to the market-cross. This is called the publication of the diligence or denunciation at the horn."—Erskine's Principles, 1754. To be put to the horn was no trifling matter. Till 1612, c. 3, those denounced, even for a civil cause, might be put to death with impunity. "Gif ony persoun, beand oppinlie proclomit and denuncit rebel to our soverane Lord, and put to the horn, na debtour aucht and sould mak to him payment of ony debitis auchtand to him befoir his denunciation, nor zit suffer ony officiar to tak or poind ony gudis in his name thairfoir; bot rather, he beand enemie and rebel, as said is, his persoun may be takin and apprehendit be ony of our soverane Lord's lieges, and brocht in to the law, to be punist for rebellious; and gif he makis impediment to his taking, he may

leasumlie be slane as common enemie to our soverane Lord and his subjects." "The King's letteris beand direct to the Schiref, or ony uther Schiref in that part, or uther the King's Officiar, chargeand all the lieges and indwellaris within the Schirefdome to pass in company with him, to search, seik, tak, and apprehend ony man, beand rebel, and at the horn, quhairver he may be gottin, and, gif neid beis, to raise fire, and use all uther meanis possibill, in cais of his resistance, or to eschete and imbring to our soverane Lord's use all his movabil gudis, be ressoun of his rebellious; and to that effect, gif neid beis, to mak opin duris; and quahatever be done to them in executing of the saidis letteris, and assisting the Schiref, or King's Officiar, at command of the saidis letteris, nane of thame may be efterwart, in ony time cuming, callit or persuit for raising of fire, burning of housis, spuilzeing of ony gudis, pertening to the said rebel, or for ony uther thing, or alledgit wrang done be thame in assisting the Schiref, or ony uther the King's Officiar, for the effect foirsaid."—Balfour's Practicks. By statute 20, Geo. II., c. 50, civil rebellion was abolished.

Macduff.

J. C.

**466. THE LATE CHARLES GIBBON, NOVELIST (IV., 98).**—A writer in the *Glasgow Herald*, who speaks as a personal friend of the deceased author, alleges that, though reared in Glasgow, he was born in the Isle of Man, of Scottish parentage. Moreover, his real name was M'Gibbon, and it was only after settling in London that he thought to make his name more shapely by cutting off the "Mac." He was a year younger than his friend William Black, and, like him, was acting as a clerk when the passion for story-telling seized him. He was 48 years old at his death.

Dollar.

W. B. R. W.

**474. COMMUNICATION BETWEEN PETERHEAD AND ABERDEEN (IV., 119).**—The first Stage Coach between Aberdeen and Peterhead was not established till the year 1816. Perhaps it may be of interest to "J. A." to know that in 1781 the post from Peterhead arrived at Aberdeen on Sunday, Tuesday, and Thursday, about 6 evening, and was despatched on Monday, Wednesday, and Friday, at 10 forenoon.

Cullen.

C.

**475. THE PROVOSTS OF ABERDEEN (IV., 119).**—It is an open secret that this query will be answered by Mr. A. M. Munro by and bye, and in such a way as has not yet been attempted by any local annalist. From what we know of Mr. Munro's facilities for research, and the collections he has been industriously gathering for years past, we look forward to his ultimate publication on this subject with very great interest, and as one that will more than amply answer all the demands of Mr. Leask. Meantime Kennedy's *Annals* and Thom's *Aberdeen* may be consulted with advantage.

ED.

**479. INCORPORATED TRADES (IV., 119).**—The querist will find all he desires in *Merchant and Guild Crafts, a History of the Aberdeen Incorporated Trades*, by Ebenezer Bain, ex-Master of the Trades Hospital, Aberdeen. Published in 1887. A review of this work, which is still on sale, was given in *S. N. & Q.*, Vol. I., p. 125.

TRINITY.

480. GRAMMAR SCHOOL, ABERDEEN (IV., 119). The school building to which Mr. Leask refers was built in 1757, and abandoned when the new Grammar School was erected in the West end in 1862. The old school was demolished about seven years ago, and its site is now occupied by the Gray School of Art. Since the Grammar School of the burgh was in a flourishing condition in the middle of the 13th century, successive structures had been used as school buildings. One renewal took place in 1624, and in all probability there had been others before that, though unrecorded. Mr. Wilson<sup>1</sup> gives the first mention of the school in the Municipal Records as in 1418, Mr. Munro<sup>2</sup> gives the year 1451. The present Rector, Mr. Moir, has gone thoroughly into the history and antiquity of the School. J. B.

481. TO HELL OR CONNAUGHT.—W. B. R. W. rightly says that this phrase is "not in Cromwell's style." No, indeed. An extraordinary mass of legends has accumulated round Cromwell, and this is one of them. I doubt if any proof can be given of the phrase being older than 1798. It was certainly used then, and is quite in the style of the militia and yeomanry who suppressed the insurrection in that year. Madden is sometimes useful as a biographer, but in matters of history he is worthless.

H. W. L.

482. ROSE OF LETHENDIE (IV., 119).—Dr. John Rose of Inch, minister of Foveran, was son of Rev. Alex. Rose of Inch, minister of Monymusk, and brother of the Right Rev. Alexander Rose, Lord Bishop of Edinburgh. He was served heir to his father, Alexander Rose of Inch, 1680. He married Isabel Udney, daughter of John Udney of that ilk. Regarding this marriage there is the following licence from the Bishop of Moray:—"For my reverend and affectionat brother in Christ, Mr. Hew Ros, minister at Nairne. Reverend and affectionat brother,—Seeing I am credibly certified that there is noe lawfull impediment to hinder the marriage of Mr. John Ros, minister of Foveran, with Isobell Udney, dochter to the umquhill Laird of Udney of that ilk, I doe by theis desire you by yourself (or anie other minister whom you please to appoint), to grant the benefit of marriage to the foresaid persones, (if ye find noe emergent lawfull impediment to the contrare), when ewer they shall require you to perform the same. And this shall be your warrant. Given at Spynie, the twentie-fourth day of November, 1669 years, and subscribed under the hands of your affectionate brother in Christ, Murdo, B. of Morray." They had issue two sons: 1, Alexander Rose, who succeeded, afterwards of Lethendie; 2, John Rose (probably of Drumrossie (?)) but must have been very young if his death took place in 1682). Alexander Rose of Inch succeeded his father, Dr. Rose, minister of Foveran. He was served heir to him in the lands of Inch in 1691. He married Anne Forbes, daughter of Alexander Forbes of Ballogie, by whom he had three sons and four daughters: 1, Rev. John Rose, minister of Logie-

Buchan; 2, George Rose, Burgess, Aberdeen—married Christian Forbes, daughter of Archibald Forbes of Putachie, and had issue; 3, Alexander Rose in Ellon married Agnes Moir, daughter of Rev. W. Moir, minister of Ellon, and had issue. Alexander Rose sold Inch and purchased Lethendie.

W. TEMPLE.

484. MURDER OF CAMPBELL OF LAWERS (IV., 119).—Minutely detailed in Chambers' "Domestic Annals of Scotland." Stirling. W.

## Literature.

*Annual Reports (1) of the Government Cinchona Plantation and Factory in Bengal, and (2) of the Royal Botanic Garden, Calcutta, for 1889-90, by Brigade-Surgeon GEORGE KING, C.I.E., Governmnet Quinologist, and Superintendent of the Royal Botanic Garden, Calcutta.*

THE efforts to cultivate the cinchona plant in India have long passed the stage of experiment, and under the skilled care of Dr. King have matured successfullv and grown to large proportions. Many interesting statistics are given in proof of this. There are nearly 5,000,000 trees in permanent plantation, and during the year reported on, 304,705 lbs of dry bark were collected, and from 48 lbs. 10 oz. quinine manufactured in 1875, the quantity has risen to 8411 lbs., including 6578 lbs. of febrifuge. Partly owing to this extended manufacture, the commercial value of quinine has fallen greatly of late years. But after supplying the various medical depôts, the profits of the year have amounted to 1410 rupees. The 103rd Annual Report of the Gardens is equally interesting. It constitutes the 19th Report by Dr. King, and obviously this has been a period of extraordinary progress, especially in the collection and classification of the flora of India, "comprising as it does more than 14,000 species of flowering plants, to say nothing of the still more numerous flowerless species." This work is very difficult, and elicits, according to the Report, "whatever botanical acumen and sagacity a man may possess." It is very gratifying to note that Dr. King has been appointed to the highly honourable position of Director of the Botanical Survey of India, and seconded as he is by a staff of able assistants and collectors, it is fondly to be hoped that he may succeed in reducing to some system the vast flora of our Indian Empire. It should be noted that the staff are largely occupied in ascertaining the economic value of many Indian plants. ED.

<sup>1</sup> *An Historical Account of Aberdeen*, by R. Wilson, A.M., p. 158.

<sup>2</sup> *Old Landmarks of Aberdeen*, by A. M. Munro, p. 35.

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ABERDEEN, JANUARY, 1891.

## PROPOSED ANTIQUARIAN MUSEUM FOR ABERDEEN.

A MOVEMENT, initiated by the Marquis of Huntly, to form a Museum of Antiquities belonging to the North-East of Scotland, was first mooted at the annual meeting of the New Spalding Club in November. A further step has just been taken in this very laudable project by the Club. A deputation, consisting of Lord Huntly, Principal Geddes, Colonel Allardyce, Mr. Alex. Walker, and Mr. P. J. Anderson, waited on the Aberdeen Town Council, advocating the proposal, and soliciting their influence and co-operation in promoting it. It was pointed out that the district indicated had been, and still remained, a great storehouse of objects of antiquarian and archæological interest, and how unsatisfactory it was that with all this plethora there should be no permanent public museum in a City of such importance as Aberdeen. One can readily understand how Edinburgh should in this matter take precedence, and possess the national collection of which we are all proud,

and to which we have made such substantial contributions. But one is not so easily reconciled to the fact that in towns like Montrose, Banff, Peterhead, and Elgin, such excellent collections should exist, and none in Aberdeen, barring the somewhat inaccessible museum belonging to the University.

It is needless to say that this question has our entire sympathy, and will commend itself to all intelligent persons. In face of the growing interest in the subject of primitive culture and the history of the progress of our country, the scheme should be popular and educative. There may be some practical difficulties to overcome, but nothing of an insuperable kind has been hinted at, and once established we have faith not only in the wise guidance of its promoters, but also in its speedy replenishment with the *materia historica* which it should consist of.

ED.

## THE SAPIENT SEPTEMVIRI AND COMPANION PRINT.

THE curious print known as "The Sapiens Septemviri" of King's College, is No. XXXV. in the first volume of Kay's *Original Portraits*, Edinb., 1842. It is initialed "J. K. fecit 1786", but the impressions are not from the original plate of 1786, or if they are, the plate must have been retouched to a large extent. All the lettering (title and eight descriptive lines beneath) on the 1842 prints is engraved, on the 1786 prints it is type printed. Of the 1786 prints there are two varieties. One, presumably the earlier, shows no lettering on the open book in the hands of the "Beauty of Holiness"; the title "The Sapiens Septemviri" is succeeded by a full stop; the numeral 5 is placed to the sinister of the cross on the Principal's tiara. In the other the book bears the inscription—"Return Good for Evil"; there is no stop; the numeral is above the cross.

According to Mr. Hugh Paton, the Editor of the *Portraits*, the original design "was sent to Kay by a Mr. Ross, a native of Aberdeen, and formerly student of medicine, of whom all that

is known is, that he obtained the situation of a Surgeon in the Navy, but lost it in consequence of having made his brother officers the victims of his talent for *caricatura*. . . . . There is perhaps still in existence a similar effort of Ross's pencil, in which some of the Professors of Marischal College make a not less ridiculous figure. The last Print we have never chanced to see, but we have been informed that the famous Principal Campbell occupied a conspicuous place in it, and that attached to his effigies was the punning interrogatory—"What do the Scriptures *Principal*-ly teach?"

I shall be grateful for any information regarding the Marischal College print or regarding Mr. Ross.

P. J. ANDERSON.

---

### CULLODEN.

#### III.

(Continued from page 130).

(1) The Marquis of Tullibardine was the second son of the first Duke of Athole, his elder brother having been killed at Malplaquet. He devoted himself to the cause of the Stuarts, whom he supported from fixed principles. He fought for them in 1715, 1719 and 1745. On his father's death James, his younger brother, assumed the Ducal title, which Tullibardine also claimed in virtue of a patent granted by Prince Charles. He was broken in health when he raised the Standard at Glenfinnan, but he remained constantly with the army, which for a short time he commanded. He escaped from Culloden, but surrendered himself to Buchanan of Drumakill, who gave him up. He died a prisoner in the Tower.

(2) Sir Thomas Sheridan was an Irishman, who had been appointed tutor to Prince Charles, but though he was a man of honor he was unfit for such a post, and quite incapable of imparting wholesome knowledge to his pupil. The "old Governor," as the Prince called him, was ignorant of the ways of Englishmen, and taught his charge the doctrine of absolute monarchy. He was accompanied on the campaign by his son, Mr. Sheridan.

(2A) Mr. George Kelly had been Chaplain to Atterbury, Bishop of Rochester, and was imprisoned in the Tower, from which he managed to escape. A warm, pragmatical empty man, a wretched writer, a slender knowledge of England, and none of the character and constitution of the English, yet he wrote the addresses and proclamations.

(3) Donald Cameron of Lochiel was born about 1705, and had married the daughter of Sir J. Campbell of Auchinbreck. He looked on

the attempt made by Prince Charles as perfectly hopeless, and did his best to dissuade him from proceeding. But after a personal interview he was overcome by the Prince's manner and urgency, and threw his life and fortune into the scale. At Culloden he was badly wounded in both ankles, but managed to escape to France, where he died.

Dr. Archibald Cameron, second son of old Cameron of Lochiel, was entrusted with a large sum of money belonging to the military chest, which disappeared in a very unsatisfactory manner. Dr. Cameron, who had fled to France after Culloden, maintained he had hidden it in a cave, and returned to find it, but was recognized near Inversaid, and arrested and executed. It is said that the family of his betrayer is never without an idiot among the children.

(4) Charles, 9th Lord Cathcart, was in the 3rd Foot Guards, and had been appointed A.D.C. to the Duke of Cumberland, before Fontenoy, where he was severely wounded in the face by a pistol bullet. He was at Culloden, and afterwards Adjutant General of the North British District. In 1748 he was one of the *hostages* sent to Paris for the restitution of Cape Breton. He became a Lieut-General, and died in 1776.

(5) George, Lord Bury, eldest son of the 2nd Earl of Albemarle, was in the Coldstream Guards, and A.D.C. to the Duke of Cumberland at Fontenoy. He was at Culloden and carried the news of the victory to the King, who gave him a thousand pounds and made him his Aide-de-Camp. He was at Laffeldt, and in 1749 appointed Colonel of the 20th. On joining his regiment at Inverness, the Magistrates invited him to an entertainment on the Duke of Cumberland's birthday; but he made them put it off till the following day, so as to celebrate Culloden. In 1754 he succeeded as 3rd Earl of Albemarle, and soon afterwards became Major-General, and Colonel of the 3rd Dragoon Guards. He accompanied the Duke of Cumberland to Germany, and was at Hastenbech. He commanded the expedition which captured Havannah. He was K. G., Lieut-General and Governor of Jersey. He died 1772.

(6) Colonel the Honble. Henry Seymour Conway, youngest son of the first Lord Conway, was an officer of the First Foot Guards, and was present with the regiment at Dettingen. He was appointed A.D.C. to the Duke of Cumberland, and was at Fontenoy and Culloden. Promoted to the Colonelcy of the 48th, he was taken prisoner while in command of that regiment at Laffeldt. He commanded a Brigade at Rochefort, and a Division at Kirchdenhern. He was a Member of Parliament, and having voted against the Government was deprived of all his offices. But they were afterwards restored to

him, when he became Secretary of State, Colonel of the Royal Horse Guards, and a Field Marshal. He married Countess of Ailesbury in 1747, and died in 1795.

(7) Colonel the Honble. Joseph Yorke, son of the Earl of Hardwicke, was in the Coldstream Guards, A.D.C. to the Duke of Cumberland at Fontenoy, Culloden, and Laffeldt. A.D.C. to the King. Became Ambassador at the Hague, K.B., Colonel of the 1st Life Guards, and a General. Died in 1792. His father, Lord Hardwicke, passed the Act which prohibited the wearing of the Highland garb.

(8) Lieut.-General Henry Hawley, Colonel of the Royal Regiment of Dragoons, and Governor of Portsmouth, was at this time 67 years of age. He was brave, able, fearless, coarse, and somewhat brutal. A strict disciplinarian, a thorough soldier, loyal to King George, and holding the Stuarts, papists and rebels in utter detestation. He died unmarried in 1753, leaving a will, in which he directed, "Let my carcase be put anywhere. The priest I conclude will have his fee. Let the puppy have it. Pay the carpenter for the carcase box." He ends with—"I hate all priests of all professions, and have the worst opinion of all members of the law." It was believed that Hawley was a natural son of King George II.

(9) Lord George Murray, fifth son of the first Duke of Athole, had been from his earliest years a firm adherent of the Stuarts. He was at Glen-shiel when an attempt at landing was made there, and as soon as Prince Charles arrived in Scotland he hastened to join him. Lord George was made Lieut.-General of the Army. His military talents were of a high order, and he was certainly the best if not the only General Charles had under him. The Chevalier Johnstone says, if the Prince had gone to sleep and left all to Lord George, he would have found the Crown of England on his head when he awoke. But Murray was looked on with jealousy by many who were offended by his manners. Haughty and imperious he brooked no interference with his decisions. Tall, vigorous, and energetic, he was well fitted to command the wild Highlanders, who recognised in him one of themselves. He escaped to France after Culloden, and died in 1760.

(10) Lord Lewis Gordon, a petulant, refractory young man, who had been a midshipman in the Royal Navy, was son of the second Duke of Gordon, and sided with the Highlanders soon after the Prince landed. He was immediately appointed by H.R.H. Lord Lieutenant of Aberdeen and Banff, and worked eagerly in these counties for the cause of his master. Lord Lewis escaped after the battle, and died in 1754.

(11) James 2nd titular Duke of Perth, born 1713, was son of Lord Drummond and grandson of the Earl of Perth, who was created Duke by James at St. Germain. Bound by every tie to the Stuarts, the so-called Duke of Perth joined Prince Charles in his attempt, and was appointed Commander-in-chief of the Army, to the indignation of Lord George Murray, who resigned his office of Lieut.-General. Charles managed to pacify his Generals, but he trusted the Duke of Perth more than the others. The Duke was an honourable, gentle, mild and affectionate young man, whose health unfitted his body, as his courteous manners unfitted his temperament to take the command of wild undisciplined Highlanders. He was skilled in mathematics, was a fair artist, knew several languages, a lover of literature, fond of horse-racing, and at Culloden rode a bay horse which had won the King's Plate at Leith. His Standard was carried by the Laird of Comrie, whose descendant only lately kept the inn in that village. After Culloden he escaped on board a ship, but died on his passage to France.

(12) Neill Maceachan Macdonald had studied in a seminary in France, and was considered to be an able writer. He belonged to a branch of the Clanranalds of Uist, and had served as a Lieutenant in Lord Ogilvie's regiment in France. His son was a Frenchman, Joseph Stephen Macdonald, Marshal of France and Duke of Tarentum.

(12A) James Hepburn of Keith, who had hated England since the Union, and disliked kings of all sorts, was captivated by Prince Charles, and raised his sword on high walking before His Royal Highness up the steps at Holyrood, when the Highlanders took possession of the Palace. He was always eager for an attack, and bitterly accused Lord George for his failure on the 15th. He escaped to the Continent, where he died.

(13) Allan Cameron had served with his regiment on the march to Derby, and at Edinburgh had saved the life of a British officer. This was remembered to his good at his trial. He was recommended to mercy and pardoned.

(14) Lord John Drummond, as he was styled, was the younger brother of the Duke of Perth. He was educated at Douay, and entered the French Service, for which he raised a Regiment of Royal Scots, and was appointed its Colonel. He had rather a high opinion of his own military capabilities, was brave, and devoted to Prince Charles, to whom he bore a remarkable resemblance. He was killed in 1747 at Bergen op Zoom.

(15) John Hay was a Writer, and employed as Chief Commissariat Officer in the Highland Army, an impossible position among men who



preferred foraging for themselves. He was a busy fellow, but, according to the estimate formed of him, neglected his own business.

(16) O'Sullivan was an Irishman, who had served in France, where he earned some reputation as a soldier. He was appointed Standard Bearer to Prince Charles, but being too useful a man for such an office, he was appointed Quartermaster General of the Army.

(17) Hugh, 11th Lord Semphill, entered the Army in 1709, as Major in the 26th, was Lieut.-Colonel in 1718, and Colonel of the 42d in 1741. He defended Aeth against the French. Transferred to the 25th. He died at Aberdeen in 1746, his death being occasioned by the tendon of his arm being penetrated in an operation of phlebotomy.

(18) William Anne, 2d Earl of Albemarle, was in the Coldstream Guards. He had his horse shot under him at Dettingen, and was wounded at Fontenoy. He commanded the second line at Culloden, and after the departure of the Duke of Cumberland was Commander-in-Chief in Scotland. He was at the battle of Laffeldt, K.B. and K.G. Lord Chesterfield wrote:—"What do you think made our friend Lord Albemarle Colonel of a Regiment of Guards, Governor of Virginia, Groom of the Stole, Ambassador to Paris, amounting in all to sixteen or seventeen thousand pounds a year? Was it his birth? No; a Dutch gentleman only. Was it his estate? No; he had none. Was it his learning, his parts, his political abilities and application? You can answer these questions as easily and as soon as I can ask them. What was it then? Many people wondered but I do not; for I know and will tell you. It was his air, his address, his manners, his graces. He pleased, and by pleasing he became a favourite, and becoming a favourite became all that he has been since." He was an indolent man of pleasure, and was ruined by his French mistress.

(18A) Sir John Wedderburn, 5th Baronet of Ballindean, Co. Perth, lived near Dundee, and was appointed Collector of Excise for Prince Charles. He was taken prisoner after the battle, and executed at Kennington Common and his title attainted. His son served as a Cornet in Ogilvy's regiment.

(19) 4th Earl of Kilmarnock was tall, slender, and dignified. His wife's rich aunt, the old Countess of Erroll, made him join, and he led his second son with him, his eldest son, Lord Boyd, adhering to the Royal party, as a Captain in the Royals. At his trial Kilmarnock pleaded poverty, which was true, for an early profligate life had led him into difficulties. "Originally a Protestant and a Whig, he brought up his eldest son in the cause of liberty."

(19A) Glenbucket was too old and afflicted with disease and palsy to come himself, but was one of the busiest supporters of the Stuart cause. He had great courage and determination. He had been Steward to the Duke of Gordon, and had obtained ascendancy over the Roman Catholic tenantry.

(20) Moir of Stonywood carried off many unwilling recruits to serve with him, and many of these effected their escape when the Regiment embarked at Findhorn. After the battle, the loss of which he attributed to the obstinacy of Lord George Murray, whom he hated, Stonywood escaped to Buchan, where, disguised as a cobbler, he escaped detection.

(21) Gordon of Bleack was fiery and impatient; he heartily devoted himself to Prince Charles' cause. During his absence the Minister of Tarland prayed that "the rebels might be scattered and their counsels brought to nought," but Mrs. Gordon cried out, "How dare you say that when my Charlie is with them!"

(22) William, 4th Viscount Strathallan, who was killed at Culloden, commanded the Perthshire Squadron of Horse. Oliphant of Gask was his Lieut.-Colonel, Haldane of Lanerick his Major, and Haldane the Younger a Captain. Young Laurence Oliphant of Gask was also a Captain, but was also A.D.C. to Prince Charles, and consequently absent from his corps, though at the end of Culloden he seems to have made an attempt to rally the Perthshire Horse round the Standard, which he saved from falling. Græme of Garvock was Lieutenant, and Robertson of Muchley, Cornet. John Græme was Adjutant and John Macnaughton Quartermaster of this little band, which does not seem to have consisted of more than 70 troopers.

(23) Lord Forbes of Pitsligo was 67 years of age when he joined Prince Charles after Preston. He commanded a well appointed regiment of Aberdeenshire men, and accompanied the Highland army throughout the whole campaign. He was attainted as Lord Pitsligo, and attempted to obtain a reversal of the sentence in consequence of the inaccurate designation. But Parliament rejected his appeal. He wandered about for many years in Buchan, sometimes disguising himself as a beggar. He died in 1762. He was a man of considerable attainments and learning, but in his younger days had been an enthusiast in strange religious fancies. He had a high reputation for his wisdom, virtue and experience.

(24) David Lord Elcho, son of James 4th Earl of Wemyss and the daughter of Francis Charteris, was an enthusiastic Jacobite, but his zeal overstepped the bounds of reason, and he told Prince Charles on the field he would see

him no more if he did not make another attack. It was too late, but Lord Elcho kept his word. He was attainted and died in 1787.

(25) Arthur Elphinston, Lord Balmerino, served in the Royal Army, but in 1715 joined the forces of the Old Chevalier at Sheriffmuir. His defence also was poverty—"I could not starve." A most natural brave old fellow.

(26) Graham of Duntroon, who called himself Viscount Dundee, was the 6th who assumed the title. He escaped to France, and died at Dunkirk in 1759.

(27) The Honble. W. Murray was brother to Lord Dunmore, and succeeded to the title as 3rd Earl of Dunmore. He obtained a pardon and returned to England. He died in 1756.

(28) Sir Alexander Bannerman was the third Baronet. He had married a Yorkshire heiress, and was not at first desirous of implicating himself in dangerous designs, but his devotion to Prince Charles was too much for his prudence, and though he joined the army too late to have any command, he accepted service as a private gentleman of the Bodyguard.

(29) Robert Murray was a Writer to the Signet in Edinburgh.

(30) Robert Strange was Prince Charles' "moneyer," and a private gentleman of the Bodyguard. After Culloden he returned to Edinburgh, where, however, he was well known, and sought for. On one occasion he was nearly caught, but hid himself under the capacious petticoats of Miss Isabella Lumsden. He married her and prospered in his profession, till he became the most eminent engraver of his day—and a loyal adherent of George the Third, by whom he was knighted.

(30A) Sir James Kinloch, who was Lt.-Colonel of the 2nd Battalion of Ogilvy's regiment, had two brothers, Alexander and Charles, in the same corps, who were taken prisoners and banished from the kingdom.

(31) David Lord Ogilvy was son of the 11th Earl of Airlie. He joined Charles with a considerable body of men. After the battle he escaped with many of his followers and formed a Regiment of Ogilvys in the French Service. He died in 1803. He was "a young man of sprightly parts."

(32) John Murray of Broughton, Prince Charles' Secretary, was son of Sir David Murray, and brother of the Solicitor General for Scotland. He met Charles Edward at Rome, and joined his cause, assuring him that many in Scotland were ready to do the same. Charles sent him to Scotland to report on the feeling there, and he returned with so enthusiastic an account of the clans, that he gained over Sullivan and Sheridan, who had opposed his views, while he over-

ruled the arguments of Lord George Murray, who would not give in. The expedition was entirely owing to Murray, who accompanied Charles throughout. At Edinburgh his wife, the beautiful Mrs. Murray of Broughton, rode with Prince Charles' escort, wearing a white cockade. Murray was taken prisoner after Culloden and sent to the Tower, where he gave important information which led to the capture of the Earl of Traquair and others. He was pardoned and became King's evidence.

(33) Ranald Macdonald, Chief of Clanronald, was with Prince Charles throughout his expedition. He was wounded at Culloden, but escaped and went to France, where he was appointed A.D.C. to Marshal Saxe. He died in 1794.

(34) Alexander Macdonald of Keppoch joined Prince Charles soon after his landing. He was killed at Culloden, and was attainted, but his name having been erroneously given his nephew succeeded to the estates.

(35) Alastair Macdonnell of Glengarry presented an address to Prince Charles signed with the blood of the Chief of the clan. He was present in all the actions fought during 1745-6, and afterwards escaped to France.

(36) Lord Robert Kerr, son of the Marquis of Lothian, entered the Army as a Cornet in the 11th Dragoons in 1739. He was promoted to the command of the Grenadier Company in the 4th. He was remarkable for his good looks and winning manners.

(37) Captain Stafford of Pulteney's Regiment was two years later quartered in Aberdeen, where he was annoyed by the street singers. He thereupon collected and burnt all the Jacobite ballads in the town, and said he hoped all the enemies of King George would be similarly consumed.

(38) Moore, afterwards created 1st Marquis of Drogheda, Colonel of the Irish Artillery, Governor of Meath and Maryborough Castle, K.P., General in the Army. Died in 1821, probably the last survivor of Culloden.

(39) Massey became a General in the Army, Marshal of the Army in Ireland, Governor of Kilmainham. Created Lord Clarissa. Died 1804.

(40) M'Gillivray of Drumnaglas was named by Lady Macintosh of Moy Colonel of the Macintosh Regiment, in the absence of her husband, who was on the side of the Government. Macintosh had the command a short time previously of a Company in Loudon's regiment, which his wife assisted him to raise—she going about in male clothes to obtain recruits. Born a Farquharson she declared warmly for the Stuarts when the Prince landed, but her opinions were not shared by her husband.

SEBASTIAN.

## BORDER FOLK-LORE!

THERE is a curious bit of folk-lore once current in Yarrow. It was told to me by a man—now old—who was born and lived to manhood at Deuchar Mill, in Yarrow.

*The Cushie Doos and the Peeseweeps.*

Langsyne the cushie doos built their nests on the ground, and the peeseweeps built their nests on trees. The cushies were greatly annoyed by cattle, horses, and sheep trampling their nests and otherwise disturbing them. To get rid of this annoyance a great gathering of cushies was convened, when, after much serious deliberation, the suggestion of an "auld-farrant doo," that they should try to induce the peeseweeps to exchange nests with them, was adopted. In this endeavour, after a good deal of "fleeching," they were successful, and immediately took possession of their new quarters. On getting fairly settled down, the cushies were so pleased with the change that they gave voice to their triumph by crying, "Coo-come-noo-coo-oo—come noo-come noo ; while the peeseweeps, on discovering how they had been victimised, broke out into that wild melancholy wail heard upon our moors, pee-ee-weep, pee-ee-we-weep.

Surely some one with a genius for accounting for things must have originated this.

*Cried (Proclaimed) in one year and married in another.*

To be cried in one year and married in another is regarded as unlucky. An amusing instance of this belief came under my own observation a short while ago. A young man intimated to his parents his intention to get married, the proclamation of banns and marriage to be at dates mentioned. "What," sharply broke in the mother, "wad ee be cried in yae year, an' married in anither? Man, there's naeboddy dis that." The young man was rather taken aback at this, and asked the reason why. But the only answer he could elicit was, "Naeboddy did it." On referring the matter to his intended wife's relatives they declared also "that it wadna dae, and that naeboddy did it." So he had perforce to make other arrangements.

*Marriages in May.*

May, as is well known, says Robert Chambers, is held as an unlucky month for marriages, and this superstition likewise existed among the Romans. A most remarkable instance of an unlucky marriage in May occurred in Selkirk between two and three years ago. A young man who had retired from business as a manufacturer married the daughter of another manufacturer. The marriage took place in the parish church, and was attended by a large number of the townspeople. The newly married pair soon

after set sail for America, with the intention to settle there. But misfortune seems to have dogged their every step, as within twelve months husband, widow, and child were all dead. And judging by the town talk, it all came of being married in May.

*Speaning (or Weaning) Bairns in May.*

There is a very stiff prejudice here among women against speaning their bairns in May. I once asked a doctor if there was anything in this "freit." He said there was nothing in it, except the fact that east winds were generally prevalent in May, and that consequently it was better not to spean weakly children in May, when easterly winds prevailed.

*Rubbing a Child's Gums with the Forefinger.*

When bairns are getting teeth, and the gums get hot and painful, it is dangerous to rub the gums with the forefinger, but not with any other finger. This was said by way of warning to a young mother, with a restless child, by an old lady deeply versed in bairn-lore.

*Marriage Party Meeting a Funeral.*

When a daughter of Lang, of Broadmeadows, was married, about four years ago, the ceremony was performed in the Episcopal Chapel, Selkirk. On the party leaving the Chapel to return home they met a funeral. The encounter was regarded as unlucky, and many were the regrets and prognostications of evil for the young pair in the future.

*A Yeuky Loof.*

A "yeuky loof," or itching palm, is regarded as indicative of coming favours. I heard a woman, quite recently, say, "Od, ma loof's yeuky—A'm surely gaun to get something."

*Touching Cauld Iron.*

I was much amused, not long ago, by the action of a little boy to whom I had given a walking stick to play with for a short time. On asking the stick back again from him, he came forward and demanded to "cleek pinkies"—[to lock the little fingers]. Having "cleeked pinkies" with him, he then put one hand on the heel of his boot, and with a keen triumphant look said, "Aha, lad, a've touched cauld iron, an' ee canna get it back again." This is a good modern instance of an old mode of clinching a bargain.

*The Clay o' Huntly Loan.*

During the recent visit of Mr. Gladstone to Peebles, Innerleithen, and the Glen, it was remarked in reference to his cutting down a tree in the Glen grounds, "Od, he's a teuch yin. He maun surely hae been made o' the clay o' Huntly Loan." The clay of Huntly Loan is famous for its "teuchness," and has given rise to the saying, used as above—"As teuch as the clay o' Huntly Loan." JAMES COCKBURN.

NOTES ON THE ORIGIN  
OF THE  
NAME, FAMILY, AND ARMS OF SKENE.

## No. VII.

THIS paper will be almost more of a Query than a Note, and more interesting, perhaps, to anthropologists than antiquarians; but chiefly so to Britons in general.

Five or six years ago, the late eminent R. A. Proctor chanced to say (so far as I remember) in his journal *Knowledge*, that there can be now no British blood at all in the Queen, or something infinitesimal. Thereon I wrote, in substance, the personal parts of this paper, in refutation of his mathematical data; he printed my letter (as he did, most frankly, many other contradictions from me), which will, I trust, be a passport to the interest of my present readers, and acquit me of the obvious charge of egotism.<sup>1</sup>

In 1855, in a shop in Edinburgh, I was looking over M'lan's prints of the clans, being in kilt, but *not* of my own tartan, when the bookseller held up one, saying, "That's Skene," adding that he *knew* him. The title was "Clan Donchadh of Mar"—McIan (alone, I believe,) having so *settled* that we are Robertsons. I could not find out by inquiry who had sat (or rather stood) for the picture; but I bought it, and had it framed. One day in London, when my landlady (I was ill in bed) was occupied with lighting the fire, I said "That's a handsome fellow, isn't it?" She started, and then simpered—"Oh, sir—you know—self-praise, don't you know?" This puzzled me; and on enquiry she explained—"My daughter and I halways thought it was your potrait, sir, when you was somewhat stouter."

In 1863, I attended a meeting of the Society of Antiquaries in Edinburgh; after which the Fellow to whom I had nodded on entering brought up and introduced a gentleman, an Aberdeenshire laird, (I forget his name, but think it was Robertson,) who said, "I knew all the five Skenes, uncles of Lord Fife, and when you came in, I could not help saying, 'How like a Skene that gentleman is!' To which my friend replied: 'Well, you're more than right, for he's not only *a* Skene, but *the* Skene.'"

I have known a family of Skene, who cannot certainly have a common ancestor with myself later than the 16th century; yet they present numerous physical characteristics which exist in my own family.

A Polish gentleman told me he had had a friend named Skinowski, who very much resembled me—that it was not a Polish name, but must have come from a foreigner naturalised. Now,

there were several Skenes who went to Poland most came back; but in MSS. I have seen it stated that one remained and *founded the family of Skenowski*; now, I suppose, extinct in Siberia.

Herr Alfred Skene of Brunn was reported to me as being of the known type, and said he had been told he had "der Skenische Nase." He descends from a Peter Skene from Midmar, in 1725, through exclusively foreign alliances.

We have in my family a fine portrait, by Sir Peter Lely, of Katherine Skene of Hallyards, wife of Lord Edward Murray (also of Sir Philip Anstruther). The face is line for line the same as that of her great-nephew, Philip, my great-grandfather, and of my elder sister, save that she has a perpendicular forehead; whereas all later examples have the forehead receding.

(At Pitlour, Fife, there is a picture of her father, John Skene, born 1625, which belongs to Mr. W. B. Skene, heir of line of his youngest son; also of her brother, my ancestor, and his wife (daughter of Sir T. Wallace of Craigie, Bart., sister of the Countess of Melfort and of Sir W. Wallace, generalissimo in Scotland); these two belonged to Philip Skene above-named, and were left by him there in 1747, and never claimed. I have requested the present owner of Pitlour to let me have these three pictures photographed at my expense, but he has refused, though he expressed a desire to show them to me should I be there. With them I should be able to cite 17 authentic portraits in 7 generations—ample material for constructing one of Sir F. Galton's "compound photographs.")

Now, my mother was pure English; and I am certainly like her father. My father's mother was half-Welsh half-English; my grandfather's, half-Irish half-English; my great-grandfather's, pure English. All before that (1725), pure Scottish. There is thus, at the very outside (as I make it), only 1-16th of Scottish blood in my composition; yet, in spite of this, the picture of a pure Scottish kinsman is taken for my own; and I have but to show my nose in Scotland to be at once "spotted" as a Skene by a man who knew our extinct elder branch! This is quite inexplicable, and, as Proctor admitted, is one more proof of obdurate fact overthrowing theory.

The remarkable thing is this: If James Skene, my grandfather's grandfather, had been a negro, would there be any trace of the black blood in me now? Not the slightest: the experience of Louisiana, &c., is decisive on that point; in octroons nothing of the negro comes out, as it well might, in accordance with the usual laws of atavism—like the lips of the Polish princess in the imperial line of Austria. It follows, then, that the Scottish blood asserts itself where the negro does not; and the individual family type.

<sup>1</sup> I have no time to hunt up the letter, having no index.

even, as a subdivision of the Scottish blood. This may be partly accounted for by the fact that the negro brain weighs least, and the Scottish most, of all brains; the French being heavier than the Italian, the English than the French, the German than the English, and the Scottish the weightiest of all. (From which may be deduced vaguely how much Scotland has contributed to the foundation of that Greater Britain of which so much is said now-a-days.) But the persistence of the special Skene type, as distinguished from Keiths, Forbeses, and other Aberdeenshire families from whom we descend, is certainly very remarkable.

The wonder is, however, somewhat lessened when we find that since the Anthropometric Service has been instituted in Paris (for criminals) it has been discovered that—so far—*no two persons* are exactly the same in all measurements; *a fortiori* is one family likely to have its own type and proportions.

The general rule in anthropology is, that the offspring often resemble their mother, and even their grandmother; but that this wears out, and that the eventual characteristics of the posterity are those of the original paternal type. A few saunterings through old houses where there are family portraits for two or three centuries back will suffice to convince of this. (It may be that observation of the fact led primitive races to abandon the original tracing of descent through the mother—the *certain, obvious* progenitor—in favour of that through the father.)

But the true solution of this conservation of type seems to be given by the new theories of Weissmann, which are now so agitating the scientific world. (See *Nature, The British Association, 1890*, &c.) From a detailed synopsis by Mr. E. Clodd (*Knowledge*, August, 1890,) I copy the following, which is the kernel of the matter: "Heredity . . . is secured by the transference from one generation to another of a substance" called *germ-plasm*, whereof "a small portion contained in the parent egg-shell is not used up in the construction of the body of the offspring, but is reserved unchanged for the formation of the germ-cells of the following generations. One might represent the germ-plasm by the metaphor of a long creeping root-stock from which plants arise at intervals, these latter representing the individuals of successive generations. . . . Parent and offspring resemble one another, *not because the parent produces the offspring*, but because *both arise* from the self-same substance, which *merely develops* earlier in the parent and later in the offspring. To use a transparent metaphor, the father is thus reduced to the position of an *elder brother of his own son*."

According to this view, we have ourselves, in a real sense, done whatever our lineal ancestors have done; and the popular proverbs, "Bon chien chasse de race;" "Bon sang ne peut mentir," show themselves, as usual, far wiser than the one poet's "Stemmata quid faciunt?" or the other's

"Genus, et proavos, et quæ non fecimus ipsi.  
Vix ea nostra voco."

It will become necessary to reconsider what constitutes an Ego, and an Individual. We see also the reasonableness of hereditary monarchy, nobility, and even castes, professions, and trades; for, to take a child whose germ-plasm (or *quiddity*, as the schoolmen would say) has been habituated for several descents to making pots, and teach him tailoring, is, we now see, like taking a plant in a pot and turning the pot round, so that the whole business of growing has to be recommenced, and the sun sought by new and slow efforts.

I have shown, by the facts above recorded, that the Skene type is peculiar, and goes with the name. To my extreme surprise, I find that the Duke of Fife, though paternally a Duff, is in all physical characteristics a Skene; the blood of his great-grandmother, Mary Skene of Skene, having apparently been able to establish itself as the dominant type of her descendants—contrary to usual rule.

But if that is so, it will probably continue so; hence, should a descendant of hers succeed to the Crown, our future kings will be (physically) Skenes.

But if we are Robertsons we must resemble them. The Query I announced in beginning is, Does any one feel inclined to "instruct" authentic portraits of the Struan line, also of the Duffs *not* descended of the Skenes, so that we may arrive at something like certainty on these points? For, the Robertsons are certainly of the type of the ancient kings of Scots, whose *imaginary* effigies are at Holyrood. And, if the Skene type is the same, and some day ascends the Throne with the Duffs, then the original type of that old royal line will have found its way back, by a most extraordinary round-about route, to the stone of Scone, from which it has been absent since the death of Alexander III.!

A. P. SKENE.

<sup>1</sup> The salient features of the Skene type are—small cerebellum—great length from chin to occiput—aquiline nose—tendency to emaciation—and a very peculiar quality of the eye. The fine portrait of the Duke of Fife in the *Graphic* Wedding No. is a very good example. If these characteristics are to be found in the Duffs before their alliance with us, of course my contention fails; but I do not believe this is so.

CULLODEN (IV., 128).

"THE Macdonalds claiming the right of the line, which had been their post since the days of Robert Bruce, Lord George Murray declared that a change was impossible, but he was believed to have maintained this view out of favour to the Athole men."

I have read scarcely any history of the battle : but I remember a Highlander well versed in the subject talking over the matter ; and what he said was, that the Macdonalds' place had been given to the *Stewarts*, on account of the Royal name : that Lord George Murray, so far from being opposed to them, screamed—"Macdonalds, if ye will but charge, I'll change my name to Macdonald for the rest o' my days !" but the Macdonalds "stood sullen, switching the heather with their claymores." I have seen an engraving of a "Captain of Clanranald" (this, I believe, is the only recognition of Chieftainship in the Register of Arms), where he is entitled "Chef des Chefs." Whatever be the exact truth on these points, it seems clear that any chance of victory Prince Charles Edward had was destroyed by the Macdonalds.

I notice that "Sebastian" (though, I presume, a soldier—since St. Sebastian was an officer in the Guards)—writes of "the Royals" several times. One of the Second Lieutenants of the 1st Royal Scots, ("commanded by Lieut.-Gen. James St. Clair"), at Culloden was my great-grandfather, Philip Skene of Hallyards, 'founder of the city of Skenesborough, N. Y.), who received there a bullet in the head, which rendered him deaf in the left ear for the remaining 64 years of his life—he was then 21. I have about 400 of his letters ; he often speaks of his first regiment with filial affection, but always as "the Royal"—and in one, I think, he protests against "the Royals." In one case only, perhaps, can we use the *s*, e.g., "some Grenadiers, some Rifles, and some *Royals*"—i.e., "men of the Royal"—or we say "Thunderers" for "men of the Thunderer." In one letter he says, "This day I fought at Culloden 60 years ago"—and it is the only one of his numerous battles which is thus mentioned. He had charge of Lord Balmerino after the battle.

There must have been many cases like that of Lord Kilmarnock and his son—one in one army, the other in the other. Had Philip Skene's father been living, he would certainly have been in the Prince's army ; he was a relation of the "pale, emaciated Duke of Perth" ; and had been in exile with him at St. Germain's ; was condemned to death in 1716, but pardoned : which did not prevent him (I regret to say) joining in the rising at Glenshiel, and Bishop Atterbury's plot. On the other hand, a brother (or uncle?)

of Lord George Murray, Lord Edward, had married Katherine Skene of Hallyards, being Captain 1st Royal ; through whom, no doubt, her nephew, Captain Andrew, and *his* nephew again, Philip, were the sole Hanoverians of our ill-starred family.

Should not "Loudon" be "Loudoun"? My mother-in-law was a cousin-german of the last countess, who married the Marquis of Hastings ; and her family always spelt "Loudoun" ; so does the present Earl. A. P. SKENE.

HEROIC GAELIC BALLADS.

II. OSSIAN'S PRAYER.

THERE is a version of this in the Dean of Lismore's book, about 1512, which differs very much from the later copies. The versions mainly followed in the translation are Mac-Nicol's (c. 1750) and Hill's (1780). Kennedy's version (1774) is much altered and interpolated.

1. *Ossian*.—"Tell a tale, O Patrick, in honour of your reading. Are the Fiann of Erin<sup>1</sup> certainly in heaven?"
2. *Pat.*.—"I will give you my word, O Ossian of great deeds, that neither your father, nor Oscar, nor Goll are in heaven."
3. *Oss.*.—"Ill, O Patrick, is the tale you tell to me, O Clerk. Why should I be religious if the Fiann of Erin are not in heaven?"
4. *Pat.*.—"O Ossian, man of outrageous words, is that not wicked? God is better for one hour than all the Fiann of Erin."
5. *Oss.*.—"I would rather have one stout battle fought by Finn of the Fiann, than the Lord whom ye thus worship and yourself, O Clerk."
6. *Pat.*.—"Though little be the humming fly, or the mote in the sunbeam, they would not come under the edge of the glorious King's shield without his knowledge."
7. *Oss.*.—"Do you think that *he* is like McCumhail, the king that we had over the Fiann : any man on earth might go into his hall<sup>4</sup> without asking leave."
8. *Pat.*.—"O Ossian, long is your slumber : rise up and listen to the psalms, since you have lost your strength and good-fortune and will never fight in the day of hard battle."
9. *Oss.*.—"If I have lost my vigour and good fortune, and Finn's battalion is no more, little do I care for your clerkship<sup>5</sup>, and think it worthless to hear your songs."
10. *Pat.*.—"Never did you hear such songs as mine from the beginning of the great world till this night. You are old and foolish and grey-headed, you that were wont to reward poets on a knoll."
11. *Oss.*.—"Often have I rewarded poets on a knoll, O Patrick of wicked mind ; it is unjust of you to mock my appearance, since I did not revile you first."
12. "I have heard music above your songs, though

- greatly you praise your singing—songs that saddened not the heroes, the sound of the reed among the Order<sup>7</sup> of the Fiann.
13. "When Finn sat upon a knoll we would sing a tune to the Order of the Fiann: it would bring slumber over the host, and oh! it was sweeter than your singing.
14. "The little dark thrush of Glen Smail, or the noise of the bark against the waves: like these were the tunes we would sing, and right sweet were we and our harps.
15. "Thirteen hunting dogs had Finn, with which we hunted in Glen Smail: more melodious was the baying of the hounds than your bells, O pious Clerk.
16. "What did Finn ever do to God, according to your clergy and your school? One day he would spend in distributing gold, and the next in the mirth of his hounds."
17. *Pat.*—"For the delight he had in the mirth of hounds and in rewarding poets<sup>8</sup> every day, and the little reverence he had for God, Finn of the Fiann is now in bonds."<sup>9</sup>
18. *Oss.*—"Scarcely can I believe thy tale, O Clerk with thy white book, that Finn or any one so hospitable should be in captivity either to man or God."
19. *Pat.*—"In hell is he in bonds, the man who was wont to distribute gold: on account of his disrespect for God he is put in sorrow into the house of pain."
20. *Oss.*—"If the Clan Morni were in there, and Clan Baoisgne<sup>10</sup> of brave men, we would take Finn out of it or make the house our own."
21. *Pat.*—"The five provinces of Erin in turn, though you think them of great avail, would not take Finn out, and still less would you make the house your own."
22. *Oss.*—"Is not hell itself a good place, O Clerk of ample learning? Is it not as good as the paradise of God if deer and dogs are to be found in it?"
23. "I was one day on Sliav Boid, with Caoilte of the tempered sword; Oscar was there, and Goll of the spears, Donald of the feasts, and Ron from the Glen<sup>11</sup>; Finn MacCumbhail (stern his valour), he was king over us.
24. "The three sons of the high-king of the shields, great was their desire to go a-hunting. O Patrick of the holy staff,<sup>12</sup> we would not let God be over us.
25. "I would speak of Dermid O'Duivne,<sup>13</sup> and Fergus of sweetest voice, if you would give me leave to mention them, O holy Clerk that goest to Rome."
26. *Pat.*—"Why should I not give you leave to mention them, but turn your mind right soon to God: since you are now at the end of your days, cease from your folly, O grey old man."
27. *Oss.*—"O Patrick, if you give me leave to say a little, will you not allow me, if God permits, to mention the Prince of the Fiann first?"
28. *Pat.*—"I will not give you permission, O wicked and grey-haired old man: the son of Mary is better for one day than any man that ever was."

29. *Oss.*—"Never was there any man under the sun so good that he was better than my prince, the joyous youth that never refused a poet: he would not let God be over him."
30. *Pat.*—"Do not compare a man to God, O grey old man. do not think of it: His power is of old, and will endure firm for ever."
31. *Oss.*—"I would compare Finn of the feasts to any man that ever saw the sun. He never asked aught from a man, and still less did he ever refuse aught to any one.
32. "We could lead twenty-seven battalions of the Fiann out on the hill of Drum Chiar. We would not give honour to God or to any prince that ever was."
33. *Pat.*—"Your twenty-seven battalions of the Fiann, you believed not in the God of the elements. Of your race there is not a man remaining, and only the shadow of Ossian is alive."
34. *Oss.*—"It was not that that destroyed us, but Finn's journey to Rome. Our fighting of the Battle of Gawra—that was the great destruction of the Fiann."<sup>14</sup>
35. *Pat.*—"It was not that that destroyed you all. O son of Finn, your time is short: listen to the saying of the King of the poor, and ask heaven for yourself to-night."
36. *Oss.*—"I will take to myself the protection of the twelve apostles this day; if I have committed a great sin, let it be cast out into knoll or hillock."

NOTE.—There are really two ballads joined in this. Stanzas 1-7 belong to the first, and agree with part of the Dean of Lismore's copy. With verse 8 begins the second ballad in a different metre; it is more interesting than the rest of the other version, and this is probably why the fusion has taken place. The copies differ widely in the order of the verses.

<sup>1</sup> *al.* "the princes of the Fiann of Erin."

<sup>2</sup> *al.* "that I should be religious when the Fiann," &c.

<sup>3</sup> In the Dean of Lismore's and Kennedy's versions Ossian asks if they might not get into heaven without the knowledge of God, and Patrick answers him thus.

<sup>4</sup> *al.* "his presence."

<sup>5</sup> The reference is to the ecclesiastical music. The words for cleric and poet, and their respective functions, are inseparable in Gaelic.

<sup>6</sup> The meaning of this line is somewhat uncertain.

<sup>7</sup> "Order" is here used in the same way as in the "Order of Knights Templars": so in No. 1., st. 47, "Order of Clerics."

<sup>8</sup> "School" in the original, referring to the schools of bards common in Ireland and Scotland down to a comparatively late period.

<sup>9</sup> *lit.* "in hand," and so in the next two verses.

<sup>10</sup> Clann Morni are the tribe of which Goll MacMorni was chief. These killed Cumbhal, Finn's father, who was head of the Clann Baoisgne. Finn subsequently became reconciled to them, and so Goll is among the heroes of Finn.

<sup>11</sup> *al.* "Dermid from the plain, and Fraoch from the glen," or "Connall of feasts," &c.

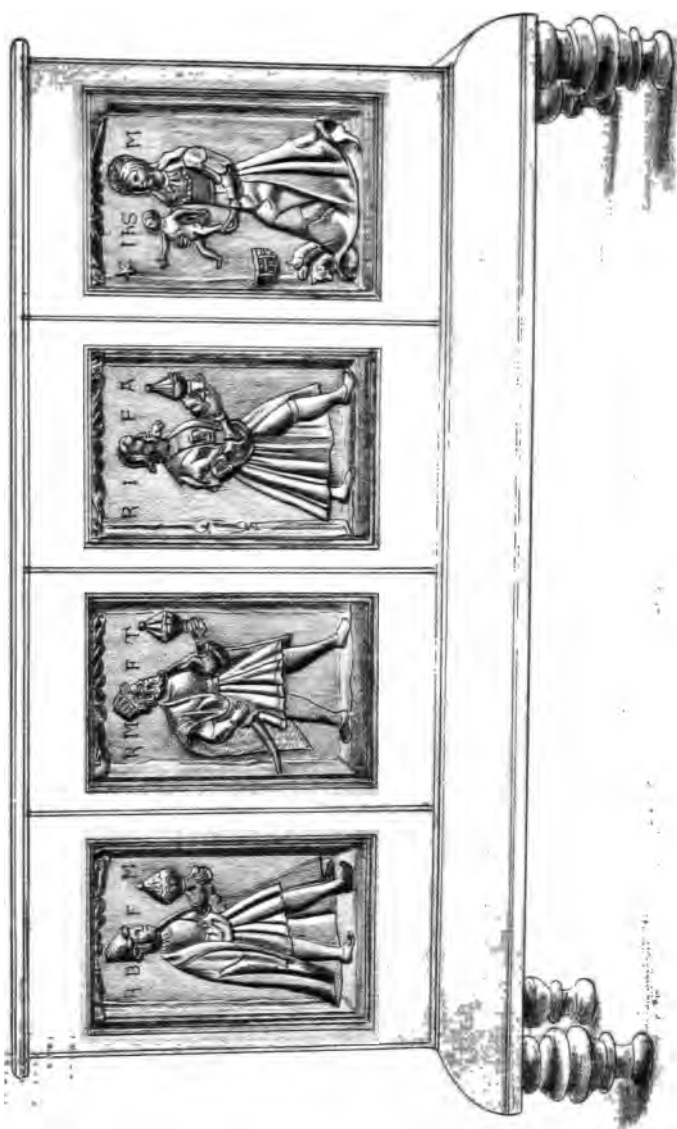
<sup>12</sup> *i.e.*, the crozier

<sup>13</sup> Dermid is famous as the slayer of the wild boar. A large number of ballads and tales relate to him.

<sup>14</sup> Finn's thigh was wounded when Oscar cut off Gary's head above it, and he went to Rome to get it cured. During his absence Cairbre attacked the Fiann in the great "Battle of Gabhra of the blows," in which Oscar fell.

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· OLD CARVING FROM FINDLATER CASTLE · BANFFSHIRE ·

· S. N. & C. · W. J. & S. ·

OLD CARVINGS FROM FINDLATER CASTLE, BANFFSHIRE.

THE subject of illustration this month is four carved panels which, though taken notice of and described by several writers, have never been accompanied by an accurate drawing. Opportunity has now been taken to lay them before readers of *S. N. & Q.* with the following note :

In 1827 Logan, the author of the *Scottish Gael*, refers to the panels as a find he had discovered in the parish of Ruthven, or "Riven," but states that they were originally the property of the Earls of Findlater. The panels at that time formed the doors of an ambry or cupboard, and were placed in a position they were evidently never intended to occupy.

An illustration of the cupboard, as it existed at Ruthven, shows two of the panels placed above the other two, instead of all being placed in line. Sometime after 1827 the ambry came into the possession of an Edinburgh gentleman, who got the panels set in an oak cabinet in their natural position, and the cabinet by several changes came into the possession of its present owner.

So much for the known history of the panels. The subject treated on the panels is the offerings of the Magi, and it is suggested as not improbable that these carvings had originally formed the front of an altar, or occupied the separate compartments of a reredos.

Keeping in view the statement made by Logan that the carvings came from Findlater Castle, it is further suggested that they may at one time have formed part of the furnishings of the old Church of Cullen. The legend of the three kings of Cologne, or, as they are often referred to in old Scotch deeds, the three kings of Culan, would suggest an appropriate subject for the adornment of that church.

While this may be so, it is manifest that the carvings themselves are not a home product, but are evidently of foreign workmanship. The carvings have been painted over, and although admittedly old, no date has been assigned to them.

The initials or letters on each panel have received at least three renderings, each of which is sufficiently appropriate to the subject as to warrant their being given here. In Logan's letter already referred to, he gives his opinion of the letters as follows :—

- R. B. F. M.—Rex Balthazar Fidei Minister—King Balthazar serving the faith.
- R. M. F. T.—Rex Melcheor Fidei Tenax—King Melcheor holding the faith.
- R. I. F. A.—Rex Isachar Fidei Amans—King Isachar loving the faith.

Keeping in view that on the panel represent-

ing the mother and child, the letters M. a I. H. S. are placed above the respective figures with the evident intention of denoting the persons represented, it may be reasonably inferred that the letters on the other panels are intended to be descriptive also, and to indicate, not only the persons, but also the nature of their respective gifts. In this view the rendering might be :—

- R. M. F. M.—Rex Balthazar Ferens Myrrham—King Balthazar bearing the myrrh.
- R. M. F. T.—Rex Melcheor Ferens Thus—King Melcheor bearing the frankincense.
- R. I. F. A.—Rex Isachar Ferens Aurum—King Isachar bearing the gold.

This rendering is most probably the true one for we know that importance was attached to the symbolic meaning of the gifts presented, less than to the representative character of the three kings who are variously regarded as typical of Europe, Asia and Africa, and as likewise representative of the Gentiles, the rich and the wise. The typical nature of the gifts present is embodied in a Latin hymn which has been thus translated—

"Sacred gifts of mystic meaning,  
Incense doth the God declare,  
Gold the King of Kings proclaimeth,  
Myrrh His sepulchre foreshews.

The third view is that the letters may have been intended to denote what the kings said each proffered his gift to the infant Saviour and in this connection Dr. Grub supplies the following ingenious interpretation :—

- R. M. F. M.—Recipe Beate Fili Mariæ—Accept (this gift) O blessed son of Mary.
- R. M. F. T.—Receipe Mariæ Filio Tuo—Accept (this gift) O Mary for thy son.
- R. I. F. A.—Recipe Iesu Fili Altissimi—Accept (this gift) O Jesu son of the Highest.

SCRAPS OF ABERDEENSHIRE FOLLORE.

(Continued from p. 95, Vol. IV.)

OLD CUSTOMS AND SUPERSTITIONS.

MANY of the old customs and superstitions common in Aberdeenshire some sixty years ago were only entered into, or patronised, in a childish way, by the juvenile portion of the community. The skirmishes at *Hallowe'en fires*, a fortune-telling on *Fasterneven* by the *egg-casting* process, had been relegated to the young, a customs of a loyal and patriotic character, patronised by their elders, were much different from the political demonstrations of the present day. The change in manners, customs, and everything else, within the brief period referred to, has been so great, that to the rising generation no description of the condition of the

then seems to them to partake of the doubtful character of ancient history. From my own memory and past observation I am only able to contribute in a small way to a subject of this kind; and the little that used to be known of the same, at a not very distant time, is now only occasionally referred to by a few.

Cheap and wholesome literature has given the death-blow to the old stories about *Kilpies*, *Brownies*, *Fairies*, *Will-o-the-wisps*, and *Mermaids*, (at least in the lowlands of Aberdeenshire,) and are only indistinctly known to the young of the present day.

The old observance of *Hallowe'en*, by kindling a fire on some conspicuous place in a locality, used to be entered into with considerable spirit and enjoyment by boys, and the taking or destroying of such fires by bands of boys from different localities, was often a hazardous undertaking, and some victories of this kind were not soon forgotten.

The method of attack was by approaching the opposite fire stealthily, armed with sticks, and caps or bonnets filled with stones; a rush was made on the weakest point desirable, and on the dispersion of the attacked party the fire was destroyed, and the victors fixed burning peats on pointed sticks and returned in triumph to their own ground.

A return visit was seldom made by the defeated company, and the victors enjoyed themselves by dancing round their own bright fire, congratulating themselves on their victory.

Those who were not disposed to take part in such adventures amused themselves by observing the old custom of *puir* their *kail-stocks*, dipping for apples floating in a tub, or taking part in other indoor amusements.

In small towns and villages the material for the Hallow-fire was begged from door to door, the usual address to the inmates being—"Please gi'e's a peat t'oor fire," which was seldom refused; if it was, the rejoinder was never complimentary.

#### FASTERNE'EN.

Fasterne'en, or Shrove Tuesday, which is now little observed, was at a not very distant time punctually kept, and was always a favourite feast day with the young. *Beef brose*, *sautie bannocks*, and the *castin' o' the eggs* (an auld cantrip), had all their own attractions for the young, both male and female; and the volunteered service offered by some old female friend of the family to read fortunes by the egg-casting process was always cheerfully accepted.

The method of procedure in this custom was simple:—A number of crystal tumblers were provided, corresponding to the number of those wishing to have their fortunes told. These had

to be filled with pure spring water, which being done, the process commenced by one of the most anxious of the female sex presenting an egg to the fortune-teller, who cautiously chips it on the edge of the tumbler, and by a dexterous movement separates the yolk of the egg from the white, dropping the latter into the tumbler, and preserving the yolk to be used in the composing of the *sautie bannocks*. The white of the egg thus dropped into the water takes different forms in each glass, this depending in some measure on the way by which it is dropped in.

The females had the privilege of getting their fortunes told first, the theme being sweethearts and marriage; the young male portion of the company coming next, gave more scope to the fancy and inventive faculties of the old lady as to their probable success in life in various professions. This performance was always entered into before sunset. After the contents had been allowed to settle in the glass, it was held before the window to show to all the form it had taken, and the auld body kent well how to make her communications agreeable.

"See noo," she would say, "there's a bonnie ship in the glass, full-rigged and flags flying; the captain and the crew on deck, a bright sky aboon, and a fair win' bringin' them a' safe hame. Ye'll be a captain some day, ma bonnie bairn, an' sail on mony far-awa' seas, an' see mony strange faces an' foreign lan's."

Soldiers and surgeons, preachers and teachers, followed each other in quick succession, all applicants receiving a sketch of their future life, which commonly gave satisfaction.

Another custom which has now become obsolete, and proscribed by special enactment, was a well known institution in the early years of the present century, and came under the special patronage of the schoolmaster. Shrove Tuesday being held as a holiday, such of the scholars as could procure fighting cocks were requested to bring them up to form a main, over which the master acted as judge and referee, and to whom the puggie cocks were given, and known as the *dominie's perquisite*. So far as I can learn this custom ceased to be observed in the Buchan district of Aberdeenshire about the year 1810.

"*Guy Fawkes' Day*" had at one time been generally observed over England and Scotland; it is now seldom referred to except by those who remember the old rhyme—

"The Fifth of November shall never be forgot

So long as you remember the Gunpowder Plot."

A parody or imitation of this custom came into fashion after the victory of Waterloo, and was known as the *Blowing up of Bonnypairty*. It came wholly under the management of the younger members of a community. A figure to

represent the "Little Corporal" was made up of old clothes stuffed with straw, which was carried through the streets by a band of boys, begging for pennies to *Blow up Bonnypairty*. These were readily given, and what was got was spent on ammunition, and, to some extent, by the purse-holders on candy and penny pies. The last display of this kind which I can remember came off on the anniversary of Waterloo, 1826. MORMOND.

## NOTABLE MEN &amp; WOMEN OF AYRSHIRE.

(Continued from p. 140, Vol. IV.)

V.

93. *John Semple*: martyred Covenanter. *b.* Eldington, Dailly, (1650), *d.* 1686.
94. *Sir Wm. Cunningham, Bart.*: Presbyterian leader, and sufferer: for sympathising with the Covenanters, he was fined severely and then imprisoned 1665: released 1669. *b.* Cunninghamhead, Dreg-horn (1631) *d.* 1670.
95. *David Finlay*: martyred Covenanter. Shot without trial by General Dalziel (1667) because he did not give satisfactory answers to questions concerning those present at the Pentland Rising. *b.* Newmilns, martyred 1667.
96. *Matheo Paton*: martyred Covenanter, hanged at Glasgow for being concerned in the Pentland Rising, 19th Dec., 1666. A shoemaker in Newmilns Parish.
97. *John Ross*: martyr, executed at Edinburgh 7th Dec., 1666, as a rebel spy taken in the Pentland Rising. *b.* Mauchline.
98. *John Wilson*: Covenanter, executed at Edinburgh for his share in the Pentland Rising 22nd Dec., 1666. *b.* Kilmaurs.
99. *George Crawford*: Covenanter, executed at Edinburgh for his part in the Pentland Rising, 1666. Wodrow says, "he was so pleased to die, that he pressed to be up the ladder, and when upon the top of it triumphed in Christ." *b.* Cumnock, hanged 14th Dec. 1666.
100. *Ralph Shield*: Covenanter, hanged at Edinburgh for his share in the Pentland Rising, 22nd Dec. 1666. *b.* Ayr?
101. *Alexander Cunningham*: Scholar and Critic. 1679 Regent, Edin. Univ., and taught Humanity and Philosophy 1689. He then became tutor to the family of the D. of Queensberry, by whose influence he was appointed Prof. of Civil Law in Edinburgh, but he never taught. Superseded 1710, he settled in Holland, where, 1721, he published an edition of Horace, in which he crossed swords with Bentley not unsuccessfully. Son of minister of Cumnock, *b.* (1653), *d.* 1730.
102. *Gilbert McMiching*: Covenanter, outlawed for being at Bothwell Brig, and lived for years in concealment. He was proprietor of Kil St. Ninians. Adventures narrated in Dr. Simpson's *Covenanters of the South*. *b.* Colmonell, 1647, *d.* 1731.
103. *James Nisbet*: martyred Covenanter, executed at the Howgatehead, Glasgow, 5th June, 1684. Last Speech and Testimony in "Cloud of Witnesses." *b.* Loudon, *d.* 1684.
104. *William Baillie*: successful Edinburgh merchant. Founded a county family. *b.* Kilwinning 1656, *d.* 1740.
105. *Thomas McHaffie*: martyred Covenanter taken out of his bed, and though sick of a fever, shot by Captain Bruce 1685. A native of Largs, Straiton parish.
- 106, 107. *James Dunn and Robert Dunn*: Covenanters, brothers who were martyred at Caldunes Minnigaff, 1685. *b.* Glass, Cumnock.
108. *David Dunn*: martyred Covenanter, hanged at Cumnock in 1685. *b.* Cumnock.
109. *Margaret Dunn*: martyred in the moor along with Marion Cameron, the sister of the famous leader of the persecuted party. The bodies of the two young women were interred in the moss of Daljig and more than a century after were discovered in a good state of preservation: shot 1685. *b.* Glass Cumnock.
110. *John Brown*, "The Christian Carrier," a mere boy in 1662 when the 300 presbyterian minister were deposed in one day for attachment to the Covenantant, he was only a youth at the time of the Pentland Rising, and consequently had no concern in the affair. Having also been absent from Drumclog and Bothwell, he could evade with ease the ensnaring questions that every traveller was then required to answer, by which means he passed through the country unmolested, and was the organ of communication between the heads of the Covenanting party. Brown was educated for the ministry, but gave over his studies on account of a difficulty he had in speaking before strangers. He was cruelly murdered by Claverhouse, 30th April, 1685. *b.* Muirkirk? (1651) *d.* 1685.
111. *John Finlay*: Martyred Covenanter, executed at the Grassmarket, Edinburgh, 15th December, 1682. Last speech and testimony given in "Cloud of Witnesses." *b.* Muirside? Kilmarnock.
112. *Mary McClymont, Mrs. Smith*: Martyred along with her husband, William Smith, in 1685. *b.* Cairnshill Muir, Daimellington.
113. *Roger Dunn*: Covenanter. His exploits narrated in Simpson's *Covenanters of the South*. *b.* Bennet, Dalmellington, 1659—(1699).
114. *John Nesbit*, the younger, son of Hardhill Covenanter, arrested as a rebel 1683, and hanged at Kilmarnock 14th April, 1683. He behaved with great intrepidity on the scaffold. *b.* Loudon 1661, *d.* 1683.
115. *David Boyle, 1st E. Glasgow*: active politician. M.P. Buteshire 1689, privy councillor 1697. Created Lord Boyle 1699, E. of Glasgow 1700: appointed Treasurer-Depute, and in 1706 Commissioner to the General Assembly; active in support of Hanoverian family 1715, *d.* 1729. *b.* Kelburne, Largs? (1660), *d.* 1729.
116. *William Hamilton of Gilbertfield*: minor poet, friend of Ramsay; entered army, but returned to Scotland with rank of Lieutenant only, and settled at Gilbertfield, Cambuslang. Author of many songs and rhyming epistles; abridged and transferred to

modern Scottish dialect Blind Harry's "Wallace." published 1722. The song, "Willie was a wanton wag," is by him. *b.* Ladylands, near Kilwinning (1665), *d.* 1751.

117. *William Hamilton, 3rd Lord Bargeny*: public man, opposed to the Union with England. *b.* Bargeny, Dailly (1664), *d.* 1712.

118. *Robert Cunningham* of Auchenharvie; built Saltcoats Harbour and greatly improved his estates there. *b.* Stewarton, *d.* 1715.

119. *Hugh Campbell, 3rd E. of Loudoun*. Privy Councillor 1697; Extr. Lord of Session 1697; K.T. and Commissioner of Treasury 1704; Joint Secretary of State 1705; Commissioner of the Union and Keeper of the Great Seal of Scotland 1706; behaved gallantly at Sheriffmuir 1715; Commissioner to General Assembly 1722 and following years. *b.* Loudoun (166 ), *d.* 1731.

120. *James Howie*: Covenanter, ancestor of author of Scots Worthies. His adventures are narrated in some editions of that book. *b.* Lochgoin, Fenwick, 1665, *d.* 1755.

121. *James Macrae*: Governor of Madras, and one of the first of the Scottish Indian Nabobs. Wodrow in his *Analecta* makes him a native of Saltcoats or Stewarton, but he is also alleged to have been a native of Ochiltree and of Greenock. Wherever he was born, he was soon left an orphan, and his mother removed to Ayr with her son. Here he went to sea, and after a time turned up in India, where it is said he remained for 40 years. In 1720 he is sent as Captain Macrae on a special mission to the English settlements on the West Coast of Sumatra to reform the abuses prevalent there. Succeeding here in effecting great reforms, which resulted in savings to the amount of £25,000 per annum, he was promoted to be the Deputy Governor of Fort St. David, and thus stood next to the Governor of Fort George at Madras. Mr. Elwick, who held that post, having unexpectedly retired, Mr. Macrae, the quondam son of the poor Ayr washerwoman, became Head of the British Power in the East in January 1724. Emphatically a commercial governor, and a laborious administrative reformer, he proved a valuable servant to the Company. Among the most important events of his governorship was the reorganisation of the Mayor's Courts, which then held the place of the present High Court of Judicature. Mr. Macrae's government lasted till 14th May, 1730, when he was succeeded by George Morton Pitt, Esq. He brought home a fortune of £100,000, with which he bought estates in Ayrshire, and enriched the family of a cousin who had married a penniless fiddler named M'Guire. The daughters of this family all married into the most aristocratic families in Scotland. The statue of William of Orange at Glasgow Cross is a gift of Governor Macrae. He was born (1671), and died (1746).

122. *John Ker of Kersland, né Crawford of Fergushill*: Diplomatist. Wrote memoirs of his life. He assumed the name of Ker on his marriage with Anna, the younger sister of Major Daniel Ker of Kersland, a noted Covenanter who was killed in 1692 at the battle of Steinkirk. He was remarkable

for his political tergiversations in the reign of King William and Queen Anne. He wrote "Memoirs," containing his secret transactions and negotiations in Scotland, England, the Courts of Vienna, Hanover, &c., 1726. *b.* Fergushill 1674, *d.* 1726.

123. *Andrew Michael Ramsay*: "The Chevalier," son of a baker. Educated at Ayr, Edinburgh, and Leyden; converted to Catholicism by Fenelon; made preceptor to the Prince Turenne, and afterwards to the Pretender's two sons at Rome, a position he soon lost through intrigue. Works:—"La Vie de M. Fenelon"; "Essai sur le Gouvernement Civil"; "Le Psychometre, ou Reflexions sur les differens caracteres de l'Esprit, par un nilord Anglais"; "Les Voyages de Cyrus"; "Poems Edin.," 1728; "Plan of Education for a Young Prince," 1732; "L'Histoire de M. Turenne," 1735; "Philosophical Principles of Natural and Revealed Religion," 2 vols., 1749; "Poemata Sacra," 1753. *b.* 9th June, 1686, Ayr; *d.* 1743.

CULLODEN (IV., No. 6).—James Rattray of the Athole Regiment was not of Cargulzion but of Ranagulzion, a place not far from the Spittal of Glenshee. He was the Marquis of Tullibardine's Major. Robertson of Fascal was a Lieut.-Colonel. Robertson of Blairfeltie and Stewart of Kymachen, the latter killed, were also Majors. M. M.

## Queries.

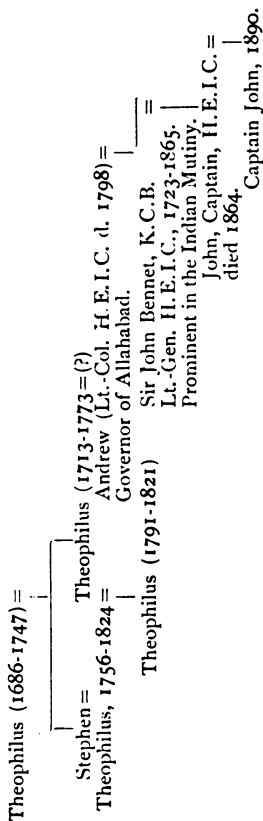
496. CATHEDRAL OF ST. MAGNUS.—Hugh Miller visited the Cathedral of St. Magnus when at Kirkwall. In his "Rambles of a Geologist" he writes:—"I was shown an opening in the masonry, rather more than a man's height from the floor, that marked where a square narrow cell, formed in the thickness of the wall, had been laid open a few years before. And in the cell there was found depending from the middle of the roof a rusty iron chain, with a bit of barley-bread attached. What could the chain and bit of bread have meant? Had they dangled in the remote past over some northern Ugolino? or did they form in their dark narrow cell, without air-hole or outlet, merely some of the reserve terrors of the Cathedral, efficient in bending to the authority of the Church the rebellious monk or refractory nun?" Can any of your readers give me any other explanation? Is this the only "cell" of the kind that has yet been discovered? HUGH G. MARTIN.

497. THE LOOSING OF A GAEN PLOUGH.—A curious custom, fret or cantrip, was sometimes practised in Buchan up till the beginning of the present century. When a tenant was being put out of his farm against his will, the last time he was ploughing, he drove his plough with all the earth it would hold or carry off the farm, and unyoked it on some neighbouring farm. Certain spots were supposed to be preferable, such as a "Gweed man's croft." It was asserted, and believed, that another tenant nor succession of tenants would ever thrive, nor sit a whole lease on the farm from which the plough was

taken. It was just like shaking the dust off one's feet for a protest. There is one farm in my own neighbourhood where this fret was said to have been performed, and several tenants failed to succeed on it during the first half of the century. And I can remember old people shaking their heads and saying—"Nobody would ever sit a whole lease there," but the second half has proved that the prediction was false. As I have never in my reading seen this superstitious rite mentioned, can any of your readers tell me if it was practised in other parts of Scotland, or if it is indigenous only to Buchan?

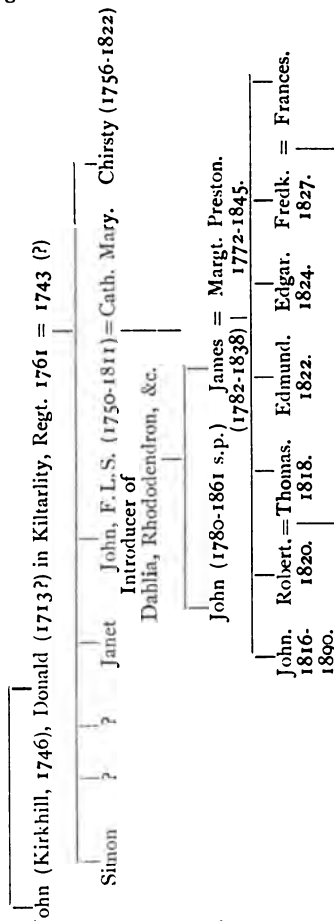
Atherb, Maud. JOHN MILNE.

498. THE HERSEY FAMILY.—Can any one oblige by information as to Theophilus Hearsey who, with his brother Stephen, was a Jacobite and "out in the '45," with proof of connection to C. M. Hearsey, who gave her name to the families of Gavin, Baird, Drummond, &c., &c.? The following may be taken as an unverified Pedigree of the family who from Hercy (1199) varies in spelling 28 times, e.g., Hearsey, Hersie, Hersey, &c., &c.



41 Great Russell Street, W.

Kiltarlity, Inverness, who was "ground officer" to Simon Fraser of Lovat after 1761, in which year he was sponsor at a baptism at Kiltarlity, will be received with thanks by his great grandson, Edmund Fraser of New Cross, London. I subjoin a rough Pedigree of Frasers, made out from Kiltarlity Registers:—



C. J. HERSEY.

499. THE FRASERS OF KILTARLITY.—Any information as to Donald Fraser, alias "Down" of

500. HANDFISTING.—I possess an old book entitled "The Traveller's Guide, or a Topographical Description of Scotland," printed in Edinburgh in the year 1798. There are many curious things contained in it, illustrative of the customs of bygone times, some of them affording food for reflection and comparison with the practices of modern society—some for better and some for worse. In the description given of the parish of Eskdalemuir, in the county of Dumfries, mention is made of a marriage custom now obsolete (I should think) throughout Scotland. "Formerly a fair was held annually on a piece of ground where the Black and White Esks meet. At that fair it was the

custom for unmarried persons to choose a companion, with whom they lived till the return of the fair : this was called *handfasting*, or hand-in-fist. If they then agreed to continue the connection the marriage was confirmed by a priest, to whom they gave the name of 'Book i' th' bosom,' probably because he carried in his bosom either a bible or a register of marriages. If either party was dissatisfied, both made a new choice, leaving the child, if any, to the charge of the party resiling." It would be interesting to know if this statement rests upon good historical evidence, and if a similar marriage custom obtained anywhere else in Scotland, in pre-reformation times.

Carnoustie.

JOHN CARRIE.

501. LESLIES OF FINDRASSIE.—Could any one tell me if this family is extinct, and, if not, who are the present representatives of it? P. M. H.

502. LESLIES OF BURDSBANK.—I should feel obliged if any of your readers could inform me if this family is still in existence? P. M. H.

503. CAPTAIN CAROLINE SCOTT (CULLODEN).—This officer, without any form of trial, hanged at Barra a man of the name of MacLean, who was considered to be one of the handsomest men in the Highlands. The manner of the execution was this:—He made MacLean stand on a creel, or wicker basket, and having fastened a rope to some part of the roof of the house, and put it about the man's neck, the creel was pushed from beneath his feet. This murder, in cold blood, was perpetrated in the presence of the mother of the person murdered. MacLean had been in the Battle of Culloden, and was found in the Highland garb. The same Scott whipped Lochiel's gardener to death in the act of endeavouring to force him to discover where he and another man had concealed the family plate. These anecdotes were related on the West Coast in 1800, by persons who knew the circumstances. Who was Captain Caroline Scott? M. M.

### Answers.

433. THE NEWTON STONE (IV., 17).—There are two sculptured standing stones, seven feet apart, at Newton House. They were brought from the Muir of Pitmachie many years ago, and set up in their present position. One of them is about seven feet high, and has a set of mysterious incised symbols carved on it. These consist of a double disc, having a serpent crossed by a bent rod beneath it, both figures being slightly ornamented. The chief interest, however, centres in the other slab, which is about six and a half feet high. It is known all over the archaeological world, and the endeavour to elucidate its double alphabet is said to "have turned many a sound head crazy." The principal inscription is on the face of the stone, whilst an ogham inscription runs along the edge of it. The oghams are a set of primitive markings of a pretty well recognised value, running through or placed above or below a stem line.

433. THE NEWTON STONE (IV., 17, 39).—The following extract from *Historic Scenes in Aberdeenshire*, by John Bulloch, may save "G. B. C." time

in hunting up the various sources of information as to the inscription on the Newton Stone:—

"The inscription on the face consists of forty-six letters, in six unequal lines, while that on the edge consists of a series of oghams quite common on Irish pillar stones."

The late Mr. Thomson, of Banchory, had it photographed, distributing impressions among the most eminent scholars both of this country and of Europe. The result of their various interpretations Mr. Thomson communicated in a paper read before the Society of Antiquaries, 1864.

Dr. Davis, of Florence, and Dr. Mill, of Cambridge, without agreeing in their translations, declared it to be *Phanician*. Dr. Mill concluded that it commemorated an offering to Eshmun, the Syrian Esculapius. When Dr. Mill's paper was read at the British Association held at Cambridge in 1862, Mr. Thomas Wright declared it to be *Latin* written in a debased character; while Simonides, with equal confidence, read it as *Greek*, giving the same translation as Mr Wright. A learned Padre at Rome pronounced it to be *Celtic*. At Milan, Ceriani, the librarian of the Ambrosian, declared it to be *Palmyrene*. The Academy of Turin, after due consideration, pronounced it to be the work of a wag. A Dr. Moore, in a notice in *Notes and Queries*, made it out to be *Hebrew*; and Mr. J. E. Brown made it out to be *Egypto-Arabian*. That the stone has a monumental and commemorative character is borne out by all the translations; and this is further confirmed by the fact that several graves have been found in its vicinity.

The following are the translations in order:—

I. *Phanician*, by Dr. Mill—

"To Eshmun, God of Health, by this monumental stone may the wandering Exile of me, thy servant, go up in neverceasing memorial, even the record of Han Thanet Zenaniah, Magistrate, who is saturated with sorrow."

II. *Phanician*, by Dr. Davis—

"A monument is placed [here]. May the memory of the departed prove a blessing. He fell in this solitary place and lay prostrate. Guard [the grave of] Atalthan, son of Pazach [a man of] renown. Behold mother lamenting the treacherous calamity they have inflicted on her [or him]."

III. *Celtic*, by the Roman Padre—

"Boundary of the Royal Field, the all powerful O Aremin (doubtful), this stone (erected) a flock sheep (he placed on the domain)."

IV. *Latin*, by Mr. Wright; *Greek*, by Simonides—

"Here lies Constantinus, the son of . . . . ."

V. *Hebrew*, by Dr. Moore—

"Silently I rest in the tomb; *Ab-ham-howha* [father of a perverse people] is the home of splendour. From the mouth (or doctrine) of *Nesher* my life was an overflowing vessel; my wisdom was my glory."

The author of this interpretation suggests a new field of interest when he states his conviction that the stone had been "erected to the memory of a Hebrew Buddhist missionary of some influence in pre-historic Scotland."

VI. *Egypto-Arabian* by Mr. Brown :—  
 ATHoTHA = Athothes  
 ASDoTH-DIMUM = [Lord of] Asdoth-Dimon  
 AIOLO-SOCO = Prince of Socoh  
 SaRKHaRa-ELIPHI = Superintendent of Eliphi  
 AMeNoPHI = Amenophis  
 LoUOUT'-SaTHaR = Light of the morning star

VII. Dr. Joseph Anderson, who has of all men a right to speak and a claim to be heard on such a subject, submits that that inscription is in debased Latin forms, and belongs to the seventh and eighth centuries. With a high degree of plausibility he reads the inscription thus :—FORTRENVS DIGOLOVOCEVS, NESI FILIVS SILOQOVNI R [equiscit], which, being interpreted, means—"Fortrenus Digolouceus, the son of Nesus, rests here in peace (silence).

VIII. The latest attempt to decipher the inscrutable inscription on the Newton Stone is by the Earl of Southesk, who is a most accomplished scholar, literateur, and antiquary. After premising that the main inscription has been variously attributed to be Chaldean, Phœnician, Bactrian, Arab-Egyptian, &c., his Lordship, by an extensive collating of alphabets, comes to the conclusion that the letters are old Irish Greek characters of the fourth to the sixth century, A.D. The inscription he believes to be an invocation to the supreme God the Lord Tetragrammaton in the pantheistic spirit of the later Mithraism. In this respect his Lordship differs from the general view that the inscription is monumental or commemorative. He translates it thus :—

Ada or Eté, daughter of Forar, of the race of the sons of UOSE (*i.e.*, Huas, or Dionysius, or Osiris). Lord of Light, El and Isi (*i.e.*, Father and Mother of Nature conjoined). Oromazdes, Father of the Word.

451. GEORGE GLEDSTANE (IV., 57).—The information asked will probably be found in Volume II. of *Wodrow's Collections*, published by the Maitland Club in 1834-35. Sr. A.

456. SIR LEONARD HALLIDAY (IV., 58, 79, 99).—As no further information has been brought to bear on this query, I venture to add another item of evidence in support of my contention that Sir Leonard Halliday never was Lord Mayor of London. It is from Francis Nicol's *Nobility of England*, 7th edition, to the year 1731, Part I., page 219. There is given the descent of William Montague, 2nd Duke of Manchester. His ancestor was created Earl of Manchester at the Coronation of Charles I. in 1625, and his second wife was Anne, daughter and co-heir of William Wincott of Langham, and widow of Sir Leonard Halliday, Kt., described as *Alderman* of the City of London. It seems very strange that Sir Leonard's title to the office of Lord Mayor should thus be disallowed, for Nicol's work usually mentions such and such a one as "formerly Lord Mayor of London." But it should not be difficult to settle the question, for it does not belong to very ancient history. Aberdeen. WILLIAM REID.

491. LIE (IV., 141).—This word is found in the older charters usually written Lye. It is said to stand for lege—*read*, g and y having been written at

one time almost alike, thus—Lege (Lye), *read* (*in Scottish*) so and so. D. S.

3 St. Alban's Place, Haymarket, S.W.

494. SEATON (IV., 141).—In the absence of information, I would suggest that the Rev. Alexander Seton, minister of Leochel about A.D. 1700, was one of the last of the Setons of Schethin. Several of that family seem to have been ministers (probably Episcopalians), and the name occurs frequently, say, about 1650. Schethin was then a Barony. Any information as to the beginning and end of this extinct family would be acceptable. D. S.

3 St. Alban's Place, Haymarket, S.W.

## Literature.

*The Lord Rectors of the Universities of Aberdeen*, by J. MALCOLM BULLOCH, M.A. D.

Wyllie & Son, Aberdeen. 53 pp., 200 copies.

To every University man who has the interests of the students at heart this pamphlet, from the author's industrious and facile pen, will prove right welcome, more especially as it opportunely appears at a time when the election of the Marquis of Huntly as Lord Rector marks a new epoch, and resuscitates Dunbar's idea, "that he (the Rector) shall be an actual resident within the University," the actual spokesman of the students, a working official and not a mere figurehead. The system of voting by nations, which is now peculiar to the Universities of Aberdeen and Glasgow, is a very ancient and interesting one, and was originated by the University of Paris, which boasted of 20,000 students; a body so strong as this, and imbued as they were with democratic principles, naturally bethought themselves to protect their interests against the civil authorities of the towns, and split up into nations according to their nationality. We find that so recently as 1870 the Rector of Glasgow University, along with his Assessors, enjoyed the sole right of judging in all civil and criminal cases wherein any member of the University was a party.

In the way of University reform the Act of 1889 invests the Rector with the strongest individual power; while the excellent scheme proposed by Mr. Grant Duff in 1872, especially with regard to making Greek optional, will undoubtedly be taken up by the Commission.

The little book is got up in fine taste, and is embellished by a portrait of the present incumbent of the office, as well as of his immediate predecessor, Mr. Goschen.

Let us now add our small tribute of praise to Mr. Bulloch for his unwearied efforts to kindle in us the spirit of that duty to our Alma Mater, which Bacon says every man owes to his profession, and which is recognised by every English schoolboy. G. M.



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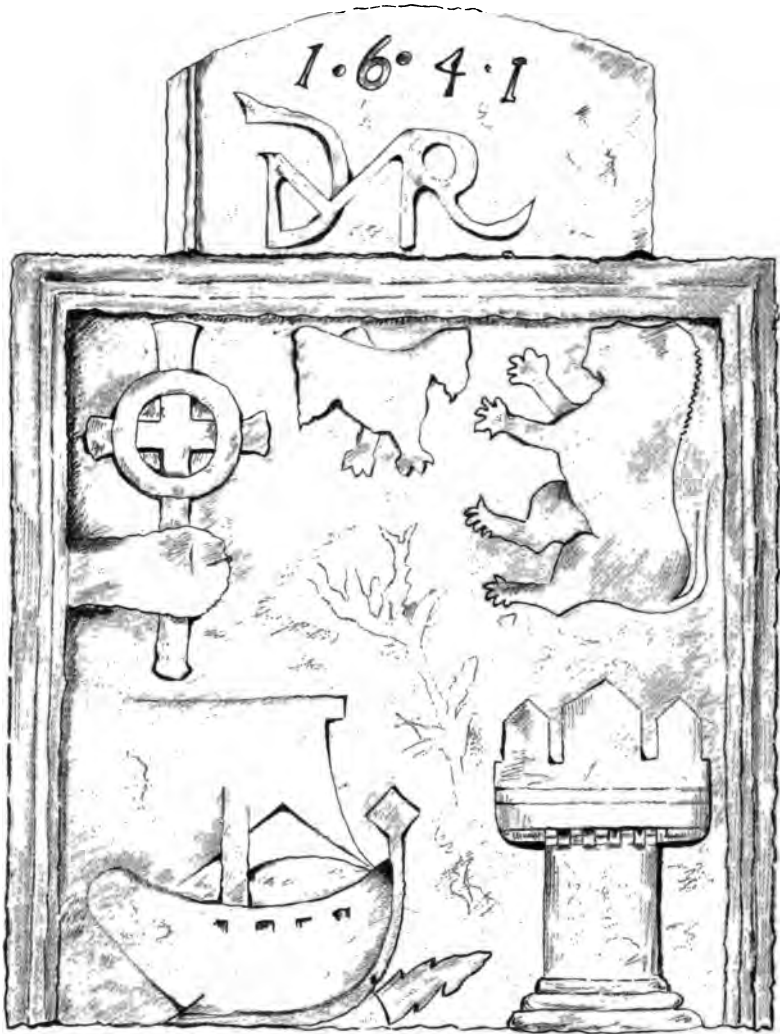
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MONUMENTAL STONE AT KILDONAN · EIGG

# SCOTTISH NOTES AND QUERIES

VOL. IV.] No. 9. FEBRUARY, 1891.

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ABERDEEN, FEBRUARY, 1891.

## MEMORIAL STONE AT KILDONAN, EIGG.

AT present all that remains of the Chapel of St. Donnan in Eigg is the four walls. What openings there were in these have long ago been built up (doubtless to exclude sheep and cattle), with the exception of one narrow window. Entrance is gained to the interior,—now used as a Roman Catholic burying-ground,—through a breach made by the fall of one of the gables.

The date of the foundation of this chapel would seem to be extremely doubtful. Dean Munro, who made the tour of the Western Isles in 1549, mentions that there was a "parochie Kirke" in Eigg, and in all likelihood that building was the predecessor of the present ruin, for it is said that the church was destroyed by the Macleods (or Macleans<sup>1</sup>) during their memorable invasion of the island. The Rev. Charles MacDonald, in his book on the Clanranald Macdonalds,<sup>2</sup> says that the then Chief of Clanranald, Allan, son of Ian Muidearteach, built another

to take its place. Now this Chief died in 1593, and it is all but certain that the massacre of the Macdonalds in the cave took place in 1588. Hence, if the surmise be correct, the church dates from the last decade of the 16th century.

In the reign of Charles II. an Act<sup>3</sup> was passed making it one of the Churches in the Archdeaconry of the Isles.

The interior now shows no signs of decoration except a small alcove, 5½ feet long by 4½ high, with an arched roof. In the wall of this recess the stone or stones, a drawing of which appears as this month's illustration, have been built. It is impossible to ascertain whether the stones retain their original form, and whether they are both parts of the same memorial. The incompleteness of the mouldings in each section would seem to indicate that but portions of some larger original now remain. There is also a suspicion that the date, 1641, was not the one first carved, for there are slight traces of other letterings. The rest of the work, however, is quite distinct, though giving way somewhat under the influence of the weather.

Of the heraldry and other matters connected with the stone all that can be said has been said by Professor Macpherson, and it may be sufficient to quote his remarks. Speaking of the old church he says:—"Let into the wall on the north side of the altar is a round-headed tomb, belonging to the old Morar family, a branch of the Clanranalds, to whom part of the island for some time belonged. On the wall of this tomb

<sup>3</sup> *Orig. Par.* As the Act is short and is interesting in many ways, it may not be out of place to quote it *in extenso*. It was passed at Edinburgh, Sept. 3, 1662:—

"Act for ane Archdeanry of the Ysles. Our Sovereane Lord and estates of Parliament, takeing to consideration the prejudice, that the Bishop's Sea of the Ysles susteane, throw defect in the Chapter thairof, by want of the dignity of ane Archdeacon, which by the remoteness of the place and iniquity of the latter tymes hath fallen in desuetude, And his M<sup>tie</sup> in his Princely piety and wisdom being desyreous to supplie all such defects, And to establish every thing that may best contribute to maintaine the order and Government of the Church Doth therfor with consent of his saids Estates, Ordean and enact that in all tyme coming ther shall be ane Archdeacon in that Sea to be elected and constitute in every thing according to the vsual forme, And farther doth heirby apponit and destine the Kirk of Sinfort and Lendill and the Kirk of Slait and Strath within the Isle of Skye and the smaller adjacent Islands of Egga, Ruma, Mucca, and Canna To be the proper Kirks of the said Dignitie, And that the said Archdeacon who is or shall happen to be in all tyme hereafter Shall be a member constituent of the chapter With the same priveledges, rents, and emoluments that the former Archdeacon did or safely might have enjoyed."

*Acta: Parl: Scot VII, 403.*

<sup>1</sup> See *S. N. & Q.*, Vol. III., pp. 82 and 130.

<sup>2</sup> *Moidart or among the Clanranalds*. Mr. Macdonald, in a note to me, says his authority for this statement is "a Mr. Buchanan, who had access to the Clanranald papers, and who, by the help of the late Chief, wrote and published a small history of the family. This took place about seventy years ago . . . . Today the work is extremely rare." It is probable, therefore, that Buchanan had documentary evidence for the statement. I have been unable to consult a copy of the book.

there is a shield and over it a cipher. Without attempting to determine who is intended to be designated by the cipher, it may be mentioned that the tomb is said to contain the bones of the prince of pipers, Raonall Mac Ailein Oig, the author of the most celebrated pipe music in existence. He was a man of powerful frame and great personal courage, and many of his pibrochs are known to have been composed as records of exploits in which he was personally engaged. This tomb affords an interesting example of Celtic notions of heraldry. It bears date 1641. The earliest Clanranald shields, which I happen to have seen, are on two seals engraved by Laing, in both of which is a hand on the left, and a galley on the right, with a tree in the centre.<sup>4</sup> The Clanranald arms are found in the first volume of the Lyon Office, 1672, and the shield rudely sculptured on this tomb is arranged as if a quartered shield were intended to be represented, and contains all the elements of the matriculated shield—a hand grasping a cross crosslet in the first quarter, in the third a galley. There springs from the base a tree like a laurel, stretching to the top of the shield, with a bird on the highest branches. A lion and a castle occupy the places of the second and the fourth quarters respectively, and between the galley and the castle there is what might be either the ground out of which the tree springs, or more probably the fish so common on Macdonald shields. From the matriculated shields the castle has disappeared, but it is used as a crest, while the tree, now surmounted of an eagle, is reduced to heraldic conventionality, and occupies the fourth quarter, the lion getting the first, and the hand holding the cross crosslet the second, the lymphad retaining the third, with the salmon under it.”



CLANRANALD ARMS.

For purposes of comparison I annex a rough sketch of the arms of the Captain of Clanranald as they appear in "The Public Register of all Arms and Bearings in Scotland A.D. 1672-78."<sup>5</sup>

Raonall Mac Ailein Oig did not die till late in the century, surviving the chief who paid the last penalty in Canna in 1686. He has a marvellous traditional history. After studying abroad, he returned home and soon acquired a reputation far from "canny." He was said to be on free terms with those who practised the black art, and to be possessed of the wonderful faculty of second sight. Clanranald, to whom he proved a faithful henchman, gave him a farm in Eigg, and there he died.

J. CALDER ROSS.

<sup>4</sup> Laing's "Supplemental Description of Ancient Scottish Seals," p. 113.  
<sup>5</sup> Stodart.

#### THE LIFE OF ROBERT GORDON.<sup>1</sup>

ROBERT GORDON, the founder of the Hospital (now the College) that bears his name, is believed to have been born in the year 1665. His birth-place was Edinburgh, but he belonged to a well-known Aberdeenshire family, the Gordons of Pitlurg, a branch of the Huntly Gordons. He was the only son of Arthur Gordon, a member of the Edinburgh bar, and an advocate of some repute; his father's father was Robert Gordon, who is said to have been the first graduate of Marischal College, who became proprietor of Straloch, and who wrote a History of the Gordons. A man, thus, of good family, he received a good education; he is described as being, even in his later years, intelligent and well-informed, fond of reading and of rational conversation, a man of good taste. He left behind him, bequeathed to the Hospital, a good collection of coins and medals and prints and engravings. When he was comparatively young, his father left Edinburgh and settled in Aberdeen, living, it is fancied, in the once respectable if not fashionable quarter of Huxter Row, demolished some years ago to make room for the County and Municipal Buildings. In 1684, at the early age of nineteen, Robert Gordon was enrolled as a Burgess of Guild of the city. His father died four years before, and Robert Gordon was left a patrimony of 20,000 merks, equivalent to £1100 sterling. He is said to have visited the Continent and to have "wasted his substance in riotous living"; a further story is that he was jilted by a lady and ever afterwards "bore a most unreasonable hatred to the whole gender, which he manifested in some of the absurd

<sup>1</sup> Paper read at a reunion of "Auld Lads" of Robert Gordon's Hospital, held under the auspices of the "Auld Lads' Association, in the Imperial Hotel, Aberdeen, 19th December, 1890.

enactments of his well-known Deed of Mortification." (Bruce's "Eminent Men of Aberdeen.") These and other stories about Robert Gordon, however, must be received with a good deal of caution and reservation. This particular one, for instance, is not borne out by the Deed of Mortification at all, for the only countenance given by the Deed to the theory propounded is the indirect inference based on Gordon giving injunctions for the employment in the Hospital of male servants only, the steward and the cook to be unmarried men or widowers, "free from the burden of children"—injunctions, surely, not very extraordinary in the establishment of a "monastic institution" on the ideas prevalent two centuries ago; certainly not warranting the very large deduction that their author was a misogynist. The "riotous living" story, too, is open to doubt, for it is pretty well ascertained that for many years Gordon carried on business as a merchant in Danzig, and carried it on profitably, there being evidence that from time to time he lent out money on the security of landed estates in Aberdeenshire (Walker's "Robert Gordon"), lairds apparently being as needy in those days as they are in ours. One of Gordon's biographers of a cynical turn of mind has remarked that—"Cautious as Mr. Gordon was, he met with several losses in his money transactions, and, though one would have little expected it, was always among the first to accept the offered composition of a bad debt. No doubt he had observed that in such cases the first offers are generally the best that can be made of a bad subject" (Douglas's "Description of the East Coast.") We may accept the story or not, but at any rate Gordon amassed a considerable fortune in business, and returned to Aberdeen about 1720—that is, when he would be about 55 years of age. From then till his death, twelve years later, he engaged in no business, but, as one of his biographers would have it, "waxed more miserly every day" (Bruce). It is said that even at the time of his retirement from business he had conceived the idea of founding a hospital for the benefit of his native city; "and therefore resolved to half-starve himself out of pure Christian benevolence and that kind consideration for posterity which is a common trait in the character of benevolent bachelors" (Bruce). Kennedy, the annalist of the city, has made much the same observation, but in much more kindly terms. Although (he says) Gordon was "a man who had seen a good deal of the world and enjoyed the first society in the place, yet, having formed the noble design of founding an hospital in the town for the maintenance and education of young boys, he denied himself for many years the comforts and

conveniences of life at home that he might be better enabled to provide a fund adequate to the accomplishment of his favourite object" ("Annals of Aberdeen.") And the preamble of the Deed of Mortification shows us that Gordon had had his idea in contemplation long before he carried it out. "Forasmuch as" (it says) "I have deliberately and seriously (for these several Years bygone) intended and resolved, and am now come to a full and final Resolution and Determination to make a pious Mortification of my whole Substance and Effects, presently pertaining, resting and owing to Me, or which shall happen to pertain, and be resting to Me, the Time of my Decease; and that towards the building of an Hospital, and for Maintenance, Aliment, Entertainment, and Education of young Boys, whose parents are poor and indigent, and not able to maintain them at Schools, and put them to Trades and Employments. Which Resolution purely proceeds from the Zeal I bear and carry to the Glory and Honour of God; and that the true Principles of our holy and Christian Religion may be the more effectually propagated in Young Ones; and that the Knowledge of Letters and of lawful Employments and Callings may flourish and be advanced in all succeeding Generations, Therefore," &c. It may be that, as Mr. Walker suggests, the idea of founding a Hospital may have occurred to Robert Gordon from his knowledge of the success which was attending George Heriot's Hospital in Edinburgh, established in 1659.

#### THE MISER LEGEND.

The story—legend, it might more properly be called—as to Gordon being a miser and half-starving himself, has, like all legends of the kind, survived, though almost everything else about the man has been forgotten. Many stories are told of Robert Gordon's alleged parsimony. Gordon lived—one biographer puts it that "he lived or rather starved" (Bruce)—in a small hired room, his whole expenditure not exceeding £5 a year. "He used very sparingly the most ordinary necessaries of life; loaves made of oat-meal, with a little skimmed milk, were his common fare; or when he would regale himself, a little poor cheese and butter. The offals of the butcher-market were a luxury in which he did not choose to indulge himself" (Douglas). He is credited with a habit of going through the market tasting the butter and meal in quantities too large for mere tasting purposes, and there is a grim story of his finding a rat drowned in a bowl of buttermilk and squeezing out of it what milk there was in its body. He discovered (as John Ramsay happily puts it) "the secret of deriving warmth from coals without consuming

them as fuel" by carrying a "birn" of them on his back up and down his room to make himself warm (Ramsay's "Selected Writings.") Then there are stories of his not lighting a candle when a friend called because they "could see to speak in the dark," and of his boring a hole in the floor of his room to get a share of a lamp used by a cobbler in the room below—a rather doubtful story when we reflect on the very inferior illuminants that existed in the beginning of last century. In fact, we must accept all these stories with a very large pinch of salt; they have a suspicious likeness to tales told of reputed misers in all times and climes. Ramsay who, by the way, was for several years a teacher in the Hospital (from somewhere about 1825 to 1834)—is responsible for the following personal description of Robert Gordon:—

His dress displayed a struggle between his pinching propensities and some ambition to appear in a habit suitable to his rank as a gentleman. Gloves he allowed himself; but he knew they would last all the longer for being never put on, and so always carried them in his hand. No brush ever touched his shoes, and jet was out of the question; yet he was careful to wipe them on the grass! His upper garment, a sort of gown, or cloak, might indeed, at one time, have been "fitting for his wear"; but when, in the course of long service, it had become so notoriously and obtrusively threadbare as to provoke the remarks and remonstrances of his friends, he promised to get a new one if they would only suggest how the old one might be usefully employed. He was advised to lay it as a coverlet on his bed, which was by no means overloaded with bedclothes; the hint met his approbation, and he forthwith purchased a new gown. In the matter of personal purity, he was not particular to a shade. Soap he did not consider indispensable in the arrangements of his toilet, or a comb as a *sine qua non*, and

"Sure his linen was not very clean!"

This is so elaborate and detailed a description (written, it must be remembered, in the year 1834) that one is impelled to ask—How much truth is there in it? On what information is it based? From what sources is it derived? There are no satisfactory answers to these questions possible; and, failing an answer, it is not uncharitable to assume that Ramsay had simply, with great literary skill, woven a quantity of floating gossip, tradition, legend, into this admirable but wholly fictional picture. It is noticeable, indeed, that we have nothing approaching to a contemporary account of Gordon. His earliest chronicler appears to have been Francis Douglas, whose "Description of the East Coast," however, was not published till 1782, exactly fifty years after Gordon's death. It is Douglas who first tells the story of how one of the Provosts of the city endeavoured to interest Gordon—the intention of his bequest to the city

being by this time well known—in behalf of the family of Gordon's sister, who were in straitened circumstances, and was met with the rebuke—"What have I to expect, sir, when you, who are at the head of the town of Aberdeen's affairs, plead against a settlement from which your citizens are to derive so great benefits?" One would fain hope that this inhuman story is not true; but the other stories of Gordon's niggardly habits may be dismissed with a light heart, whether they be true or fictitious. Twelve years of abject penury could not have created the foundation, and, though they might have added substantially to it, there is still the satisfaction of feeling that Gordon's Hospital was in the main based on the results of successful business enterprise. Even taking the meanest view of Robert Gordon and of his alleged character, his splendid bequest has made ample atonement for his sordid habits and his squalid life. As Ramsay has well put it—"As the founder of Gordon's Hospital, his memory is justly entitled to the veneration of all who are alive to the feelings of gratitude inspired by such a benevolent design, or who can appreciate the worth of one who, whatever may have been the eccentricities of his character, was capable of forming and maturing a scheme for the lasting benefit of friendless youth." Or, to quote another local writer—"Many ridiculous stories have been handed down concerning Mr. Gordon's private character, which are extremely improbable and quite unnatural. We know what he has done for the good of posterity; and if, to accomplish a noble act of beneficence, he should have denied himself those enjoyments of life to which he was so well entitled, it must place him still higher in the scale of philanthropy" (Thom's "History of Aberdeen").

#### GORDON'S DEATH—HIS BEQUEST, &C.

Of Robert Gordon's biography there is not much more to relate. His Deed of Mortification is dated 13th December, 1729, and there is a codicil attached dated 19th September, 1730. He died in January, 1732—from the effect (so the story goes) of over-eating himself at a friend's house. His body lay in state in Marischal College, and he was honoured with a public funeral—what a chronicler calls "a princely burial." "He may be said to have been buried with military honours, for a great many cannon were stationed upon the eminences about town, and while all the bells tolled, minute guns were fired during the solemnity." The chronicler (Douglas) adds sardonically—"The expense certainly was great, but it was out of time for Mr. Gordon to object to it." He was buried in Drum's Aisle, but the precise site of his grave is not known. On the west wall of the Aisle there is a plain

white marble tablet with the simple inscription:—

Within this Aisle  
are interred the remains  
of  
ROBERT GORDON,  
Merchant,  
who founded in this City  
and liberally endowed  
THE HOSPITAL  
piously designed by him  
for  
the maintenance and education  
of youth.

("Epitaphs and Inscriptions in St. Nicholas Church and Churchyard," by A. M. Munro; *S. N. & Q.*, vol. 1., p. 133). The tablet is surmounted by the Hospital coat of arms—a pelican plucking its own breast to feed its young; with the motto, "Imperat Hoc Natura Potens." Gordon's bequest for the foundation of the Hospital amounted to between £10,000 and £12,000. The site had been selected by himself and bought by him before his death: it was, it is said, his favourite walk during his lifetime. The Hospital was built in 1732, but not opened till 1750. In 1753 the governors erected in a niche above the main doorway a statue of Gordon in marble (long since covered with paint), the execution of which was commissioned to a Mr. John Cheere, of London, but actually carried out (there is some reason to suppose) by the famous sculptor Roubillac, who was occasionally employed by Cheere. (See "The Aberdeen Gordon Statues" in *Evening Gazette*, 11th July and 3rd August, 1888). The figure of Gordon leans on a tablet on which is a representation of Charity as a woman surrounded by children to whom she is giving suck.

ROBERT ANDERSON.

#### BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

(Continued from page 136).

1884. *The Northern Athlete*, a Journal devoted to Cycling, Aquatics, Cricket, Football, Tennis. No. 1, Tuesday, December 2nd, 1884. Price one penny. Dundee: Printed and published by R. S. Barrie, 16 Panmure Street. Size, 11½ by 9, twelve pages, each number complete in itself, paged 1 to 12. This Journal was started at a time when Football was rampant, and half its pages were devoted to describing the meetings and contests connected with the game. In the address to the readers it is stated that "among all the games, that of Football has now become the most popular. The development of the game as played under Association Rules is one of the most remarkable of these

times, and the progress which it has made in Forfarshire and the adjacent counties is most marked. It is not many years since the public had little or no interest in the game, and private grounds were unknown in the district. Since the institution of private grounds the game has taken great hold of public favour. The Forfarshire Association and the Burns' Charity Cup, have done much towards giving encouragement to better play, and many good Clubs now occupy an enviable position in local circles." Cycling takes a prominent place, and in the third number a series of papers were commenced on the relative efficiency of Bicycles and Tricycles. Only six numbers were issued; the first part was printed on white paper, whilst the others were on toned paper.

1884. *The Soul Winner*, being the monthly special requests of the Soul-winning and Prayer Union. No. 1, January, 1884. Printed by James P. Mathew & Co., 17 Cowgate, Dundee. The early numbers of this monthly were written and lithographed, but, as it developed, it was found necessary to have them printed. Mr. D. L. Moody proposed that there should be ten days set apart for prayer at his place in Northfield, America. Mr. J. C. Smith and several friends took up this idea, and commenced to hold a prayer meeting on the 10th of each month, which still (1891) continues. The objects of the Union were for providing Bible-women and Native Evangelists in different parts of the world, and praying for them that they may win many souls to Christ. The Gospel work for gratuitous distribution of Tracts, Scripture Cards, and also Bibles and Testaments in different languages. *The Soul Winner* is gratuitously supported, and in each number there is given a balance sheet of the debit and credit, with a list of subscribers and detailed expenses. This Union in its first year had only a membership of 60, the second year it rose to 341, and now it has increased to well nigh 5000. The members of the Union are located in nearly all parts of the world. In the number of the *Soul Winner* for September, 1889, the editor, speaking on the finance of the Mission, says:—"The Lord has enabled me to carry on this work into the tenth year with a balance in favour, all through prayer and faith in God." In August, 1889, 2,350 copies were printed, and in Decr., 1890, 4000 copies Edited and conducted by Mr. J. C. Smith, Newport-on-Tay.

1884. *The Dundee Reformer*, devoted to the interests of Dundee, Forfar Arbroath, Kirriemuir, Alyth, Blairgowrie, and Coupar-Angus. No. 6 (No. 1), New Series. William Blair, Editor and Proprietor. Saturday, Sept. 6, 1884



Published monthly, price one penny. Printed and published by William Blair, proprietor, 40 Wellgate, Dundee. Size, 23 by 17½, eight pages. No. 2, 7000 issued (added to the title was) "and Lochee Observer"—Newburgh, Montrose, Saturday, 4th October, 1884. No. 5, Saturday, March 14, 1885, the day of issue changed from the 1st to the 14th of the month. This paper was originally started at Forfar, and edited by Mr. Alexander Lowson of that town, under the title of *The Reformer*. Only five numbers were issued by Mr. Lowson at Forfar. Mr. William Blair of Dundee became editor and proprietor of this publication in September, 1884. The 6th number of *The Reformer* was the first of a new series published in Dundee by Mr. Blair, on Saturday, 6th September, 1884. In introducing the paper, Mr. Blair, the editor, says:—"My Politics are Liberty, Equality, Fraternity, and the more these doctrines are acted on, the more prosperous will be the nation. I will advocate economy and retrenchment, consistent with efficiency, and all working-class grievances will receive my best attention. *The Reformer* will be as much a serial as a newspaper,—original and well selected tales, legends, and reminiscences of character and historical events, will be found in its columns." "It is eighteen months ago," says the retiring Editor, "since we launched *The Reformer* on the waves of time, and our efforts have been appreciated by many; this has been proved by our increasing circulation." In handing over the newspaper to "more able and worthier hands," he adds, "we would have rather have allowed the *Reformer* to die than to have to advocate the principles of advanced Radicalism." Eleven numbers of this publication were issued.

1885. *The Dundee Mercantile Advertiser* No. 1, March, 1885. Gratis circulation, 10,000 copies. Printed and published by R. Easson & Company, 7 New Inn Entry. Size, 11 by 9, four pages. This advertising medium was originally intended as a monthly, but, after the issue of the second number, it became a weekly, and advocated the Early Closing Movement. Like many other publications of its class, it only lasted a few months.

1885. *The King Street Rocket* was printed and published by A. A. Paul, Stationer, 6 King Street, for gratuitous circulation. April, 1885. This was an advertising medium for the King Street district. Its motto was—"If a man has a good thing to sell, let him advertise the possession of it." Barnum being asked one day the secret of his success, simply laughed and said—"Printers' ink."

1885. *The Dundee Mill and Factory Operatives' Herald*. Edited by Henry Williamson,

(Unitarian Minister,) and published at 4 Mid Street, Constitution Road, Dundee. No. 1, Sept. 5th, 1885. No. 2, May, 1886. Price one halfpenny. Size, 9 by 5¾. This magazine only came out at intervals. Two years later No. 1 of a new series appeared, under the name of the *Mill and Factory Herald*. Dundee, Sept., 1888. Price one halfpenny. The *Herald* was originated in consequence of the great dissatisfaction felt amongst the mill and factory workers by the notice of a reduction of 5 per cent. on their wages, intimated in September, 1885. "The proposal of a Union, to help the working people of Dundee to make their side known and respected in disputes about wages and other matters which affected their welfare and comfort having been made, the Editor has determined to issue this modest little paper at a moderate price."

1885. *The Lochee Advertiser*. "Advertising is to business what steam is to machinery—the motive power." No. 1. Guaranteed circulation, 6000. Saturday, November 28th, 1885. Gratis. Printed and published by Storrier & Smith, 94½ High Street, Lochee. Size, 11 by 9, four pages. "This publication is an advertising medium, and the publishers hope to continue it weekly. There will be a guaranteed circulation of 6000 copies, which will be delivered free from door to door. Local subjects will arise that cannot be made so generally known through the village by means of the town's newspapers. We invite correspondence on all matters, with abuses that might be redressed. Our space is necessarily limited, therefore correspondents must be brief." The first number was printed with brown ink, and the succeeding numbers in black.

1885. *The Princes Street Budget*, published by Jones, hatter, Princes Street, and printed by J. Murdoch, printer, 64 Commercial Street, Dundee. On the title was a large Prince of Wales' feather. This publication was similar to the *King Street Rocket*.

1885. *Clark's Trades' and Professions' Directory* for the Counties of Forfar, Perth, and Fife, with a list of Farmers appended to each county. Dundee: Printed and published by D. R. Clark and Son, Caledonian Hall, 31 Castle St., 1885. Price 7/6. Size, 7¼ by 4¾, containing over 400 pages. This *Directory* was to supply a want felt by a great many business people for a work of reference of a less cumbersome description than those hitherto published. The *Directory* was also published separately for the different counties.

1885. *The Circular Letter*. This is a letter published every month giving an account of mission work in China, written by D. M. Robertson. Size, 11 by 8½, from two to four

pages. A note which appears in the 5th *Circular Letter* dated 16th January, 1886 is as follows:—"To the Friends on the Circle.—Many copies of the Third and Fourth *Circular Letters* taken on the Scriptograph having turned out difficult to decipher, one of our number has generously defrayed the expense of printing this letter, and of sending a copy to each friend on 'The Circle.' You may therefore keep this copy for your own use. It has been recommended that it be lent out among your own friends, and thus there would be many circles within the 'Circle.'"

**1885.** *The Lord's Treasury.* A monthly advocate of systematic and proportionate giving to the cause of Christ. Price one halfpenny. Size, 11 by 7½. Winter, Duncan & Co., printers, Castle Street, Dundee. This publication was originated and conducted by the Rev. T. S. Dickson, M.A. As the title denotes, its columns were principally devoted to articles on "Church Finance," "Guides to Christian Giving," "Short Anecdotes and Extracts from Church Reports both in Scotland and England."

**1886.** *The Piper's News.* "God save the Queen." Woodcut of a Highland Piper dancing betwixt the letters V. R. Printed by Winter & Duncan, St. Clement's Lane, Dundee, and published at the "Mercat Crosse," Drill Hall. Edited and managed by Lieuts. Adam and Anderson (Dundee Highlanders). Size, 17½ by 11, six pages. This newspaper was issued in the interests of the Volunteer Bazaar held in October, 1886. The Bazaar was organized to enable the three Volunteer Regiments of Dundee to raise a sum of £5,000, to pay off the debt on the Drill Hall. The Earl of Strathmore, the Earl of Dalhousie, and Sir John Ogilvy, Bart., presided at the opening ceremonies. Three editions of the publication appeared, and nearly 15,000 copies were sold.

**1886.** *Ford's Weekly Gazette.* The East of Scotland Traders' Mutual Protection Association and Debts Recovery Agency. Printed by W. & D. C. Thomson, Lindsay Street, for the proprietors, Ford & Company, Accountants, 13 Shore Terrace, Dundee. Size, 11 by 9, four pages. This *Gazette* is published weekly, and contains recorded protests on Bills, Decrees in Absence, Cessios, Sequestrations, Trust Deeds, &c. It was started in September, 1886, and still [1891] continues to be issued.

**1886.** *The Dundee Messenger.* No. 1, January, 1886. Size, 6 by 5, four pages. This was a monthly leaflet distributed by the Plymouth Brethren or Assembly of Christians, who met in the Gospel Hall, Bank Street. The publication consisted of short articles on religious subjects interspersed with poetry. About one thousand

copies were gratuitously distributed every month.

**1886.** *The Dundee Presbytery Record.* No. 1, September, 1886. Dundee: printed by D. R. Clark & Sons, Castle Street. Size, 10 by 7, four pages. "A resolution was adopted by the Presbytery of the U. P. Church at its meeting in June last, to publish a *Monthly Record* which should take note of matters affecting the interests of its congregations. The aim will be to supply matter for reflection as well as items of historical interest. Members of Presbytery will henceforth receive in the *Record* intimation of the meetings of the Presbytery, and the business to be brought before them." "The Publication Committee for the *Record* are the Rev. Messrs. Connel, Watson, Dickson, and Reid, Ministers; and Mr. W. K. Lorimer, Elder; Mr. Watson, Convener. The *Record* is distributed gratuitously among the Elders, Managers, and Sabbath School Teachers of the Presbytery. This publication continues (1891) to be issued monthly.

ALEXANDER C. LAMB.

(To be continued.)

## HEROIC GAELIC BALLADS.

### III. THE LAY OF FRAOCH.

THE scene of the following poem is localized in many districts both of Ireland and Scotland; one of these is Loch Freuchie near Amulree. Good copies of the ballad are in the Dean of Lismore's book and Gillies, and a translation in verse, greatly polished up, was published in the *Scots Magazine* for 1756 by Jerome Stone.

1. The sigh of a friend from the meadow of Fraoch,<sup>1</sup> like the sigh for a hero in the grave; a sigh which makes men sad and each young maiden weep.
2. Yonder to the westward is the cairn, in which lies Fraoch son of Fiach<sup>2</sup> of the silken hair, the man that did a service to Meyve<sup>3</sup> and from whom Cairn Fraoch is named.
3. The weeping of women from Cruachan to the eastward—sad is the cause of the maiden's woe. It is he that has made her sigh so heavy, Fraoch, son of Fiach, of ancient arms.
4. It is the maiden that laments, coming to seek him to the meadow of Fraoch, the brown-eyed maid of curling locks, the only daughter of Meyve, whom heroes served.
5. Orla's<sup>4</sup> one daughter of fairest hair is side by side with Fraoch to-night: though many were the men that loved her, she never loved a man but Fraoch.
6. When Meyve discovered the affection of the hero of fairest fame, that was the reason why his body was rent, because he would not do evil with her.

7. She sent him to the strife of death, because he would not do wrong with a woman. Sad is his falling by the monster<sup>2</sup>; I will tell it to you now without deceit.
8. A rowan tree grew on Loch May,<sup>6</sup> on the westward shore towards the south; every season and every month ripe was its crop of fruit.
9. There was virtue in its red fruit: it was sweeter than the honey of blossoms, and the red rowans would support a man without food for nine days.
10. It would add a year to the life of every man; 'tis a true tale this; and the juice of its red fruit would give healing to the diseased.
11. But great trouble attended it though it was a leech that cured the folk; a venomous monster was at its root to hinder any that came to pluck it.
12. A heavy, heavy sickness seized on the daughter of Owach<sup>7</sup> of the generous cups: a message was sent by her to Fraoch, and the hero asked what she desired.
13. She said that she would not be whole unless she got the fill of her soft hand of the rowans from that cold lake, and pulled by no other man than Fraoch.
14. "I never was wont to gather fruit," said Fraoch son of Fiach of the smooth cheeks; "yet though I have not been," said Fraoch, "I will go to pluck the rowans for Meyve."
15. Fraoch departed with ill-fated steps and went to swim upon the lake; he found the monster sound asleep and its mouth turned upwards to the tree.
16. Fraoch son of Fiach of the keen arms came from the monster without its knowledge, with an armful of the rowans red, to the place where Meyve was waiting for him.
17. "Though good be all that you have done," said Meyve of whitest form<sup>8</sup> "it will not suffice me, gallant hero, without a branch torn from the stem."
18. Fraoch went off, no weak hero was he, to swim on the soft lake, but it was hard for him, though great his luck, to escape the death that was his lot.
19. He seized the rowan tree by the top, and drew the trunk up from the root, but as he turned his feet to land the monster rose again upon him.
20. It overtook him as he swam,<sup>9</sup> and seized his arm in its mouth: he caught it by the two jaws; alas, that Fraoch had not his dirk!
21. The monster tore his fair breast, and tore his arm right sore. The young maiden of the white hands came and quickly gave him a knife of gold.<sup>10</sup>
22. They fell down sole to sole on the shore of brown stones to the west, Fraoch son of Fiach and the monster: woful, O God, was the strife they had!
23. The conflict was but short: he took its head off in his hand; when the noble maiden saw it she swooned and fell upon the shore.<sup>11</sup>
24. When she awoke out of her swoon she took his hand in her soft hand: "Though you are now the prey of birds, great is the deed that you have done."
25. 'Tis sad that it was not in the strife of heroes that Fraoch fell, he that bestowed gold. Sad is his falling by the monster; woful, O God, that he lives not yet.<sup>12</sup>
26. Lovely was the chief whom the people loved;<sup>13</sup> lovely his cheek, that was redder than the rose; lovely the mouth that refused not a friend, and which women were wont to kiss.
27. Darker his hair than the raven, redder his cheek than the blood of fawns;<sup>14</sup> softer than the foam of the stream and whiter than the snow was the body of Fraoch.
28. Fair and curling was his hair; bluer his eye than ice; redder than a crab<sup>15</sup> his mouth; and whiter his teeth than chalk.
29. Stronger than a gate was his shield, and many a hero would stand behind it. His sword was as long as his arm; his blade was broader than a ship's plank.
30. Taller than a mast was his spear; more melodious his voice than a harp-string. A better swimmer than Fraoch never laid his side to a stream.
31. Good was the strength of his two arms, and right good the vigour of his two feet; his mind surpassed every king; he never asked peace from a hero.
32. That was the greatest pride of woman that ever I beheld with my two eyes, to send Fraoch to pull the tree after the rowans were away.
33. We bore then to the meadow of Fraoch the body of the hero to his grave;<sup>16</sup> since the man thus met his death it is sorrowful to be alive after him.
34. His name was given to the meadow, and the lake is called Loch May, where the monster was watching every hour with its mouth turned upwards to the tree.<sup>17</sup>

<sup>1</sup> *ao* in Scottish Gaelic is like French long *a*: the *ch* is guttural.

<sup>2</sup> In Gaelic spelling "Fitheach," Gillies has "Feadhach," and Stone "Meidnich," as well.

<sup>3</sup> This is the phonetic spelling of the Dean of Lismore. The name in Old Irish is *Medb*, later *Meidhbh*. Gillies has *Mai*, and Stone *Meidh*. The vowel sound is as in "wave."

<sup>4</sup> So in the Dean's copy. G. and St. have *Corul*. This was evidently *Meyve's* husband: she was her own daughter's rival for Fraoch, and contrived his death out of revenge.

<sup>5</sup> *al.* "great is the pity that he fell through Meyve."

<sup>6</sup> This name seems to be different from *Meyve*; it is spelled "maie" in the Dean's copy, but see the last verse.

<sup>7</sup> The name is doubtful, G. has *Odhach* and St. *Omhach*, both pronounced as above. The Dean has "ayich."

<sup>8</sup> *al.* *bosom*.

<sup>9</sup> *al.* on the shore.

<sup>10</sup> *al.* of no avail.

<sup>11</sup> The order of lines in these verses varies in the Dean's version.

<sup>12</sup> *al.* "woeful to be alive after thee."

<sup>13</sup> *al.* "the chief of the people."

<sup>14</sup> or "calves."

<sup>15</sup> The Dean's version has the word "partan." The similes in this and the following verses are curious.

<sup>16</sup> "Let us raise now in the meadow of F. the cairn of the hero in his grave." (G.)

<sup>17</sup> The order of verses varies towards the end of the ballad. That followed is the one in Gillies. The others are thus arranged. Dean of Lismore's. 34, 33, 26, 27, 28, 30, 29, 25, (31, 32, are wanting). Stone's. 27, 29, 30, 31, 26, 33, 32, 34, (28 is wanting).

## NOTABLE MEN &amp; WOMEN OF AYRSHIRE.

*(Continued from p. 160, Vol. IV.)*

## VI.

124. *Sergeant James Nesbit*: adventurer. Son of the Covenanter; author of a diary of his life and adventures. *b.* Hardhill, Ayrshire, 1666, *d.* 1726.

125. *Rev. George Logan*: Church leader and divine. Graduated Glasgow 1696; ordained 1707 minister of Lauder; 1719 translated to Kelso; 1722 Dunbar; 1732 Edinburgh. In 1740 he was Moderator of the Assembly which deposed the Erskines and their friends, and so originated the Secession Church. He died 1755. Works—"Treatise on the Right of Electing Ministers," 1732; "A Treatise on Government, showing that the Right of the Kings of Scotland to the Crown was not absolutely hereditary," 1746; A Second Treatise on the same subject, 1746; "The Finishing Stroke, or Mr. Ruddiman Self-Condemed," 1748; and various other pamphlets on the same subject. *b.* Old Cumnock 1678, *d.* 1755.

126. *Robert Simson, M.D.*: Mathematician. Educated Glasgow, and gave self to the study of geometry; elected 1711 to Chair of Mathematics, Glasgow; Restorer of the Greek Geometry; published 1735 work on "Conic Sections"; 1738 "Loci Plani"; 1756 "Elements of Euclid." *b.* Kirtonhall, West Kilbride, 14th October, 1687; *d.* 1768.

127. *Sir James Fergusson, Bart., Lord Kilkerran*: Judge. Passed advocate 1711; M.P. for Sutherland 1734-6; raised to bench 1735; Lord of Justiciary 1749. He collected "Decisions of Court, 1738-53"; published by his son 1775. *b.* Kilkerran, Dailly, 1688; *d.* 1759.

128. *Susannah Kennedy, Countess of Eglinton*. Noted beauty and wit; praised by Allan Ramsay and Dr. Johnson. *b.* Cassillis House, Kirkmichael, 1690, *d.* 1780.

129. *Thomas Simson, M.D.*: appointed 1722 Professor of Physic and Anatomy St. Andrews. In 1752 he published an Inquiry how far the vital and animal actions can be accounted for independent of the brain. In 1726 he published "De Re Medica Dissertationes Quatuor." *b.* Kirtonhall, West Kilbride (169), *d.* 1764.

130. *Rev. James Fisher*: one of the fathers of the Secession Church. Educated Glasgow, St. Andrews, and Edinburgh; licensed 1722; ordained at Kinclaven 1725; joined Eben. Erskine, who was his father-in-law, in the Secession Movement 1733; translated to Glasgow 1741; appointed Professor of Divinity to the Burgher Synod 1749. He was author of several works, the best known of which—Fisher's Catechism—was long much used in Scotland. He was born in the Manse of Barr, 23rd January, 1697; *d.* 1775.

131. *Thomas Garvine, M.D.*: Physician to Peter the Great, and much valued by the Emperor in the early part of the 18th century. His fame having reached China, the Emperor of that country, whose favourite wife was ill of a disease that baffled the native doctors, applied to the Russian Emperor for his court physician. Dr. Garvine accordingly was sent through Siberia by the caravan, and though required to prescribe without seeing his patient, he had the good fortune to effect a cure. Loaded with

honour and presents, Garvine had great difficulty in getting permission to leave China, which he only obtained by representing his father as an aged man who needed his care. On his return Dr. Garvine settled and practised at Ayr, where he married the daughter of Hugh Montgomerie of Coilsfield about 1720. In 1746 he was Provost of Ayr, and died about 1750, *sine prole*. Said to have been a native of Kilmarnock.

132. *David Barclay*: Scottish adventurer, ennobled by Frederick the Great. A scion of the family of Percetoun, he settled at Konigsberg, *b.* about 1700 in Percetoun, Dreghton.

133. *Alexander Montgomery, 6th E. of Eglinton* one of the Privy Council of King William. 1710 one of the Representative Peers of Scotland, and again 1713. In 1715 he was very active in support of the Hanoverian dynasty, and was present with Lord Kilmarnock, Glasgow, and Sempill at Irvine, 22nd August of that year, at the head of 6000 armed men. He was a prudent and successful manager, and added to his family property. His third wife was the celebrated beauty Susannah Kennedy of Culzean. *b.* (1656), *d.* 1729.

134. *How Montgomery of Eglintoun*: Hero of Otterburn fight. Slain there in 1318. Said to have been 7th Laird of Eaglesham in Renfrewshire.

135. *Sir Alexander Montgomery, 1st Lord Montgomery*; active public man, perhaps born Ardrossan Castle, *d.* 1453.

136. *Rev. Robert Montgomery*, 4th son of 1st Earl of Eglinton. Bishop of Argyll. *b.* Eglinton Castle Kilwinning (149-), *d.* 1557.

137. *Gabriel Montgomery, Count Montgomery*, said by some to be a scion of the House of Giffen in Cunningham, and to have been born there; but probably born in France of Scottish parentage. He was Captain of the Scots Guard of Henry II., whom he had the misfortune to kill, by piercing his eye in a tournament. He retired to England, where he embraced the Reformation. Returning to France during the civil wars, he became one of the most redoubtable chiefs of the French Protestants. He was condemned to death by the Parliament of Paris, and executed in effigy. Narrowly escaping being included in the massacre of St. Bartholomew, he fought bravely in Normandy, but was forced to surrender by the superior forces of Matignon; and though by the capitulation his life was to be spared, he was executed by the order of the Queen Regent, Catherine de Medicis *b.* 1530, *d.* 1574.

138. *Sir James Hamilton of Finnart*, Royal Architect and prominent politician. Natural son of the 1st Earl of Arran by an Ayrshire gentlewoman, he came Cupbearer and Steward of the Household to James V., obtains grant of the lands of Finnart in Renfrewshire, superintendent of royal palaces and castles; erects palaces of Falkland and Linlithgow and greatly improves the castles of Edinburgh, Stirling, and Rothesay; acquires in this way a fortune enabling him to rival the wealthiest of the nobility, builds Craignethan Castle for his own house; legitimated 1512; accepts the office of ecclesiastical judge in heresy, and presses severely on the Reformers

seeking, however, on one occasion to protect a young kinsman, he gets involved in charges of treason and embezzlement; tried, found guilty, and executed, but his estates, though confiscated, were restored afterwards to his family by James V.; it is thought in a fit of remorse for his share in the death of his favourite courtier. *b.* Ayrshire? (1490), *d.* 1540.

139. *Lady Ann Cunningham, Duchess of Hamilton*: one of the most distinguished of the Ladies of the Covenant: 4th daughter of James, 7th E. of Glencairn; married 1603 to Lord James, subsequently 2nd Marq. of Hamilton; an ardent presbyterian, she was very useful to the clergy of that party, being ever ready to shield them from persecution, and to countenance them in every way competent to her. She warmly espoused the cause of the Covenant; and in 1639 appeared at the head of a troop of horse among the force on Leith shore, who were drawn up to resist the landing of the English army, commanded by her son, when she is said to have drawn one of her pistols from her saddlebow, and to have declared she would be the first to shoot her son, the Duke of Hamilton, should he appear in arms against his country. *b.* Kilmours Ca.? or perhaps Finlayston Ca., Kilmalcolm (1580), *d.* 1647.

140. *Barbara Cunningham, Lady Caldwell*: one of "the Ladies of the Covenant," married 1657, Wm. Mure of Caldwell, who was one of the first to refuse to attend the curates. Her husband having been concerned in the Pentland rising, was compelled to flee to Holland. In his absence his estate was forfeited. She repaired to him there, and nursed him through his last illness till his death in 1670. She then returned home with her family, where as her own and her husband's property had all been appropriated by General Dalziel, she suffered many privations, but succeeded through them all in rearing her family creditably without being indebted to any one. In 1683, twelve years after her return from the continent, during which time she had lived in Glasgow in industrious and contented poverty, she was suddenly, without indictment or trial, made a prisoner, and confined in Blackness Castle, one of the state prisons, for three years. The cause of her arrest was a charge that she had permitted a recusant minister to preach in her house. The charge, however, was never proved, and therefore her imprisonment was wholly illegal. Her treatment there was marked by great cruelty. At last, however, in June, 1686, she was set at liberty. After the Revolution, she and her family were reinstated in their property. The time of her death has not been ascertained, but it must have been after 1707, at which date she was still alive. *b.* Cunninghamhead, Dreghorn (1630).

141. *Wm. Jamieson, D.D.*: Divine of Ch. of Scotland, died *Father of the Church*. He was minister of Rerrick, and author of an *Essay on Virtue and Happiness*, which was an ingenious attempt to reconcile what is irreconcilable, the different accounts of moral obligation. *b.* Dunlop Manse, 1704, *d.* 1790.

142. *William Hamilton of Bangour*: excellent lyric poet, of Ayrshire extraction, son of James Hamilton, advocate. Joined the Pretender 1745; escaped

to the continent; succeeded to Bangour on the death of his brother, but died soon after at Lyons. *The Braes of Yarrow* is one of his best known songs. A volume of his poems appeared at Glasgow in 1748; but the first genuine and correct edition of his works was published in 1760, after his death. He is said to have been born in Ayrshire, but this is improbable. *b.* 1704, *d.* 1754.

143. *John Campbell, 4th E. of Loudoun*, F.R.S.: General, British Rep. Peer for 48 years; Governor of Stirling Ca., 1741; raised Highland Regiment, of which he was made Colonel; acted under Sir John Cope at Preston, 1745. He relieved Fort Augustus when blockaded by the Frasers under the Master of Lovat, and took Lord Lovat prisoner to Inverness; operated against Prince Charles at Moy Ca., and the Isle of Skye; appointed General Governor of Virginia, and Commander-in-Chief of the British forces in America, 1756, recalled 1757, and sent to Portugal under Lord Tyrawley, 1762. He died 1782, a General in the army, Governor of the Castle of Edinburgh, P.C., F.R.S., and the third field officer in the army. He greatly improved the ground round his country seat by planting. *b.* Loudoun Ca.? 1705, *d.* 1782.

144. *Alex. Boswell, Lord Auchinleck*: Scottish Judge; Advocate, 1729; Sheriff-Depute of Wigtonshire, 1748; raised to bench, 1754; Lord of Justiciary, 1755; resigned 1780. *b.* Auchinleck? 1706, *d.* 1782.

145. *Sir Robert Boyd, K.C.B.*: Governor of Gibraltar, and Lieut.-General. He was a native of Irvine, where his parents, farmers from West Kilbride, had settled. He went to sea in his youth, was pressed into the navy, but afterwards became a soldier, and by a life of extraordinary perseverance in the exercise of great talents, rose to the high station which he ultimately filled with the highest reputation. During the memorable siege of Gibraltar in 1782, he was Lieut.-Governor of that fortress. *b.* Irvine, 1710, *d.* 1794.

146. *Rev. William Ruat or Rowatt*: Prof. of Oriental Languages and Ecclesiastical History, Glasgow. *b.* Dunlop Manse? (1711), *d.*

147. *William Wallace*: Minor Poet and Advocate. *b.* Cairnhill, Craigie, near Mauchline (1712), *d.* 1763.

148. *John Mair*: Centenarian. *b.* Galston, March, 1713, *d.* 1817.

149. *Humphrey Fulton*: introduced the silk manufacture to Paisley. In 1759, he made the first silk web in Scotland, and brought the manufacture to the greatest perfection. He was the means of creating the Maxwellton suburb of Paisley, which gathered round his works. *b.* Midtown of Threepwood, Beith, 1713, *d.* 1779.

150. *John Boyle, 3rd E. of Glasgow*: Fought at Fontenoy, 1745, where he was wounded, as also at Laffeldt, 1747, where he was also wounded. Commissioner to the General Assembly, 1764-72. *b.* Kelburne, Largs, November, 1714, *d.* 1785.

151. *John Morrice of Craig*: Successful West Indian Merchant, *b.* Largs, *d.* 1788.

152. *John Goldie*: Friend of Burns, and miscellaneous author; a Kilmarnock merchant. He was

inclined to free-thinking, and published various pamphlets, &c. His "Essays on Religious Subjects" were known in the West of Scotland as "Goudie's Bible." *b.* Galston, 1717, *d.* 1809.

153. *James MacKnight, D.D.*: Divine and Commentator; ed. Irvine, Glasgow, and Leyden Univ.; ord. Mayhole, 1753; transl. Jedburgh, 1769; Moderator of Assembly same year, and D.D. of Edinburgh; 1772, transl. Lady Yesters, Edinburgh; 1778, Old Church, Edinburgh. In 1756 he published his "Harmony of the Gospels," and in 1763 his "Truth of the Gospel History." His greatest work, "Commentary on the Apostolical Epistles," 4 vols., was issued 1795. *b.* Irvine Manse, 17th September, 1721, *d.* 1800.

154. *Robert Findlay, D.D.*: Divine and Professor; ed. Glasgow and Leyden; ord. 1744, Stevenston; transl. successively to Galston, Paisley, and Glasgow, 1756; Prof. of Divinity, Glasgow Univ., 1782. Author of "A Vindication" of the Sacred Books, and of Josephus against Voltaire, 1770; Divine Inspiration, &c. *b.* 23rd November, 1721, Waxford, Kiccarton, near Kilmarnock, *d.* 1814.

155. *John Brisbane*: Admiral. Distinguished himself in the American War. *b.* Largs (1721), *d.* 1807.

156. *John Walkinshaw Craufurd*: Distinguished British Officer; fought at Dettingen and Fontenoy with great credit. Friend of the Earl of Kilmarnock, whom he accompanied to the scaffold. *b.* Craufurdland (1721), *d.* 1793.

157. *Wm. Dalrymple, D.D.*: Divine of Church of Scotland. Minister of Ayr; Moderator of Assembly, 1781. Works—"Family Worship," 1787; "A History of Christ"; "Faith in Jesus Christ," 1790; "The Acts of the Apostles Expounded," 1792; "The Mosaic Account of the Deluge," 1794; "Meditations and Prayers," 1795; "Solomon's Ethics," 1799; "The Scripture Jewish History," 1803. *b.* Ayr, 1723, *d.* 1814.

158. *Alex. Montgomery, 10th E. of Eglinton*: Agriculturist and Improver of Estates. Shot in a scuffle with Mungo Campbell, a suspected poacher. *b.* Eglinton Ca., Kilwinning, 1726, *d.* 1769.

159. *James Boyd, 13th E. of Erroll*: Fought at Culloden on the opposite side to his father, the attainted E. of Kilmarnock; educated Dalkeith and Glasgow Univ. He claimed and obtained his father's estate after the execution of the latter, one of the Scots Representation Peers 1770. *b.* 20th April, 1726, *d.* 1778.

160. *John Lapraik*: Minor Poet. His lines, "When I upon thy bosom lean," are said to have awakened the infant muse of Burns. He published a volume of verse in 1788; but it contained nothing equal to the above piece. Burns exchanged rhyming epistles with him. Lost his money in that "Villainous bubble, the Ayr Bank," and came to keep the Postoffice, Muirkirk. *b.* 1727, Dalfrain, Muirkirk, *d.* 1807.

NOTABLE MEN AND WOMEN OF AYRSHIRE (IV., 65, 92, 93, 113).—A friend has pointed out to me that it was not till the time of the 9th E. of Cassillis that Culzean Castle was the family seat of the Ailsa

branch of the Kennedys, and that, therefore, prior to that period the birthplace of most of the distinguished members of that house would probably be Cassillis House, Kirkmichael, instead of Culzean, as stated in the text of previous papers.

RALPH SHIELD (IV., 159).—I find I have, by some strange oversight, included Ralph Shield amongst the Covenanters probably connected with Ayr. I can hardly understand how I fell into this mistake, as, among my MSS. notes, I see I have explicitly set him down as an Englishman, who, having joined the Scots in their rising, suffered with them. Please allow me to correct the error into which I have inadvertently fallen.

CULLODEN (IV., 155).—I am much obliged to Mr. Skene for the information he gives me. As regards the name of the First Foot I was certainly in the belief that the regiment was called the Royals. But Mr. Skene has evidently good sources of information. The final s is often applied in error. For instance, no officer of the 2nd Regiment of Guards would call it "the Coldstreams." This is often done, but the proper title is the Coldstream. I therefore quite understand that the old first Regiment of the Line preferred being called "the Royal" to Royals. SEBASTIAN.

CULLODEN.—Colonel John Campbell, who commanded the Campbells at the battle, was afterwards 4th Duke of Argyle, having succeeded to the title in 1767. He had commanded the 42d, 54th, 14th Light Dragoons, and had been Colonel of the 1st Foot and 3d Foot Guards. He became Field Marshal in 1792, and died in 1806.

"THE ROYALS" (IV., 155).—In the *Historical Account of the First the Royal Regiment of Foot*, compiled by Major Joseph Wetherall, 1832, page 15, it is written that "the various appellations bestowed upon the regiment were 'The First Regiment of Foot,' 'The Royal,' 'Royals,' or 'Royal Scots.'" At page 19 "it was designated Royals in 1806." At page 59 they are called "Scots Royals." At page 79, in 1814, Colonel Murray praises the conduct of the Grenadier Company of the "Royals." At page 107 the official return, 1762, calls them "the Royal," and General Pritzler, who commanded them, called the Regiment "the Royal." It appears, then, that Mr. Skene was right as well as SEBASTIAN.

"OLD CARVING FROM FINDLATER CASTLE."—It requires a little stretch of imagination to suppose that the interesting carving which formed the subject of illustration in last No. of *S. N. & Q.*, was obtained from Findlater Castle. Were it so, it possesses the singular peculiarity



of being the only article, barring a few charters, now in existence that formerly held a place in Findlater Castle, which was dismantled about the year 1600. Cramond's "Church of Cullen" remarks, in reference to this carving, which was not then known to the writer to be in the possession of the late Mr. P. Chalmers, Aberdeen:—"Mr. Logan says he saw it in the Old Kirktown of Rivan, now annexed to the Parish of Cairney, but the extraordinary manner in which, in the letter, he confounds Rathven and Ruthven, and the fact of the carving being sold by the Earl of Findlater, make it much more likely that it was at Rathven he saw it, and thus it may have been obtained by the Earl of Findlater out of the old Church of Cullen." The Earl of Findlater possessed lands in Rathven, but the family never possessed lands in Ruthven (*alias* Rivven). The arms of the royal burgh of Cullen—the Virgin and Child—the rocks in Cullen Bay, designated for a century or two, at least, 'The Three Kings of Cullen,' the mediæval expression—"Ye Three Kings of Culane" [Cologne] all point in a Cullen rather than in a Findlater direction. Of course the question arises, seeing the sale could not possibly have been as Mr. Logan asserts at Ruthven, did it take place at Rathven, or was there ever such a sale at all? Mr. Logan may have been correct with the locality—Ruthven—but at fault with the seller of the articles. If so, neither Findlater Castle nor Cullen can lodge a claim. Moreover, an auction by such parties in these ancient times must be received *cum grano*. It may be necessary to remark that the rough treatment accorded by the Home Rulers of 1746 to Cullen House accounts for the fact that every article that could conveniently be destroyed then met its destruction. C.

OLD CARVINGS FROM FINDLATER CASTLE.—There cannot be the shadow of a doubt that the final letters stand for Aurum, Thus, Myrham. The kings are rightly placed in your print, but are given in *inverted* order in the letter-press: of course, the *first* is the one *next* Jesus and Mary: the Gospel gives the order of the gifts, "gold, frankincense, and myrrh." Also, the traditional names are, everywhere, *Gaspar, Melchior, Balthazar*, not *Balthazar, Melchior, Issachar* (!) If the letter is I and not G, the fact is most interesting, as showing the English Christian name *Jasper* to be the French *Gaspard*, the King *Gaspar*; just as "Aya Sofia" (St. Sophia) is *ἄγια σοφία*.

I think your contributor is quite right in his suggestion that *Cullen* may have been equated with *Cologne*, especially as the German *Köln* sounds exactly as *Culn* in English: also as to the true meaning of the letters (I would, how-

ever, read "*fert*" rather than "*ferens*"); and the typical character of the gifts; but "*a Latin hymn*" is hardly the due description of the hymn at lauds on the Epiphany in the Roman breviary—(and doubtless in others).

The Gospel speaks of "wise men" only. In Ps lxxii. (primarily relating to Solomon) adoration and gifts, it is said, will be brought by the kings of *Tarshish*, the *Arabs*, and *Sheba*. The mediæval Christians identified the Gospel Magi with the three kings, or kingdoms, of the psalm; hence the legend. The tendency to invent names is universal; thus, *Veronica* is said to have been the woman who wiped the Face of Jesus (she is even said to be buried at Bordeaux, where I have seen her altar, square like a Roman (heathen) one, but larger, in the crypt of the church of St. Seurin); *Dismas* was the penitent thief; so names were invented for the three (invented) kings; and they were made to end at Cologne, like Lazarus, Martha, and Mary Magdalene at Marseille, or Joseph of Arimathea at Glastonbury.

On referring to the Anglican Prayer-book version, and the (unrevised) Bible, I find a curious discrepancy from the Vulgate, which has *three* kingdoms only: "Reges Tharsis et insulæ munera offerent: reges Arabum et Saba dona adducent: In A. V. it is "T. and of the isles"—"Sheba and Seba"—and in the B. of C. P. "T. and of the isles—Arabia and Saba." Both of these make, therefore, *four* kingdoms: the old version only *three*. I do not know whether this explanation of the *three* kings is known: I give it as obvious.

Talking of hymns—I wonder if any one has ever remarked that the hymn of lauds at Christmas is an alphabetic acrostic, the stanzas beginning with A to G (and even J). This is the only imitation, I believe, of Ps. cxix., which is in 22 portions, each beginning with a letter of the Hebrew alphabet; and of Lamentations, where also the verses are distinguished by initials.

A. P. SKENE.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.—The following are additions to this list:—

1843. *The Bon-Accord Reporter*. "Bring me no more reports."—*Macbeth*. Mr. A. W. Robertson, of the Public Library, Aberdeen, has got hold of No. 19 of this production, dated July, 1843. Price twopence. 4to, 8 pp. [145-152]. Imprint—"Aberdeen: Printed and published for the proprietors by Robert Edward and Company, and may be had at No. 5 Flourmill Brae." I have seen this number only, and have been unable to trace the magazine before or after the date specified. The magazine was probably a monthly. It is written with the customary venom of the period, and it had Radical leanings.

1890. *Alma Mater*, Aberdeen University Maga-

zine. Vol. VIII., No. 1, October 29, 1890. This magazine, which appears in a new cover, is conducted this session by a committee composed as follows:—Messrs. Harrowes and Lewis Grant (Bajans);—Symon (Semi) and Barron (Tertians); M'Lean and Dean (Magistrands); Milne (Divinity); Duncan, M.A. (Law); Hossack and Bennet Recano (Medicine); J. Malcolm Bulloch, M.A. (for the Graduates).

1890. *The Claymore*, a Slashing Periodical. Special Rectorial Number. Vol. I., No. 1, Friday, November 21, 1890. Price one penny. Large 8vo, 4 pp. Printed by W. & W. Lindsay, 30 Market St., Aberdeen. It is doubtful whether this print should be included here. It was a Rectorial skit of the election in Aberdeen University, 1890, issued, as the name half implies, by the supporters of the Marquis of Huntly, and from its very nature was never intended to be continued. In imitation of a newspaper, it had a series of bogus births, marriages, and deaths, and advertisements. The literary matter was decidedly clever, the work of Mr. J. D. Symon (Tertian), Mr. J. H. Barron (Tertian), and Mr. George Duncan, M.A. (Law). It ran through two editions.

1890. *Onward and Upward*, the Journal of the Haddo House Association, edited by the Countess of Aberdeen. Vol. I., No. 1, December, 1890. Price one penny. Cr. 8vo, 24 pp. of matter, 8 pp. advertisements, and a cover. Imprint—Printed by Lewis Munro, at the *Koss-shire Journal* Office, Dingwall, N.B. Published by D. Wyllie & Son, Aberdeen, and also in Edinburgh and London. This magazine, which is very well got up, is illustrated. Among the contributors to the opening number, which was a "Special issue," were Professor Henry Drummond, Mr. R. B. Haldane, M.P., and the Editor. J. M. B.

SQUARE WORD PUZZLE.—Mr. Cramond, in his recent researches among the old Kirk Session Records of Rattray, found the following square word puzzle. It is a very strange thing how it came to be embedded among the doings of the Kirk Session:—

S A T O R  
A R E P O  
T E N E T  
O P E R A  
R O T A S

In the *Leisure Hour* for 1881, p. 382, the same crux is described in detail as it appeared on a pew door in the church of Steeple Gidding, in the neighbourhood of Stilton:—"The letters are boldly but rudely cut, the central N being turned the wrong way, and in the second and third lines the letter is more like an I than an E, or I is put instead of E; so 'Aripo' and 'Tenit' are imperfect or blundering letters. There are two initials E. R., which are probably those of the carver. It is not easy to give an intelligent translation of the five square words. The puzzle is over 'Arepo,' and it has been suggested that it is only 'Opera' reversed, and is necessarily introduced to make the square per-

fect. If so, we might translate the whole, 'The sower holds the wheels (and) works.' Another suggestion is that 'Arepo' must be taken as a proper name, and that the words may be translated, 'The sower, "Arepo," holds the wheels in his work.' Anyway, this five-word puzzle is both curious and ingenious, and must have given its inventor no little trouble in its construction."

ST. COLUMBA, APOSTLE OF THE SCOTS.—St. Columba, apostle and patron of the ancient Scots, was born at Gartan, Co. Donegal, on December 7th, in probably the year 521. His father was Fedhlimidh, belonging to the Dalriada, and his mother Eithne, from Leinster. He was baptised at Temple Douglas by the priest Cruithnechan, and educated at Moville under St. Finnian: there he was ordained deacon, and afterwards on his removal to Clonan—a monastery which another St. Finnian had founded and was ruling—was ordained priest by St. Etchen of Clonfad. He was for a time at Glasnevin with others who became famous in Irish Hagiology. In 546 St. Columba founded a monastery at Derry, and seven years afterwards the monastery of Durrow; about the same time, and up to 562, he founded many other churches and monasteries. The reason for his forsaking this work in Ireland is in much dispute and doubt, some imputing it to the highest and purest motives, some to compulsion and strife; of his work the dividing line is the battle of Coolrevny in 561. The missionary spirit at the time was strong, and nothing seems more natural than that he should wish to follow his countrymen with the tidings of peace: to the end he retained his jurisdiction over Durrow and the rest. In 563 he sailed to Iona with twelve associates, and founded his monastery on the confines of the Scots and the Picts. He set to spreading the faith among these nations, and paid frequent visits both to the Hebridean islands and the mainland: there is a full account given of his visit to King Brude at Inverness about 563, perhaps preliminary to his settlement at Iona. His Lives contain many interesting incidents connected with his labours, and as a missionary he appears to have been both energetic and successful, though with his royal friends in Ireland he showed a very different temper, and often had contests of a sanguinary kind. In 593 he had a serious illness which gave him warning that his end was drawing near, but it was not until the summer of 597 that he finally succumbed. St. Adarnan's account of his closing days is most beautiful and pathetic, and has often been told. At midnight between Saturday and Sunday, the 8th and 9th of June, "his spirit gently took its flight," and June 9th has ever since been kept



as his commemorative feast. St. Kentigern, St. Columba, and St. Maelrubha are the three famous saints of the West of Scotland, and St. Columba has had the advantage of Abbot Adamnan being his biographer. His position as presbyter-abbot of the monastery at Iona was the most natural imaginable, and should never have had any place in ecclesiastical controversy. Bp. Reeves cites the locality of thirty-seven dedications to him in Ireland, thirty-two in the west of Scotland, and twenty-one in the north and east. Those in the north-east of Scotland are in the parishes of Fordyce, Alvah, Lonmay, Daviot, Belhelvie, New Machar, Cortachie, Tannadice, and Dunkeld. His relic or banner of the Brebannoch was closely connected with the neighbourhood of Aberdeen, although as to the character of the thing itself we have provokingly little information: some say that it was a banner, and some that it was the reliquary which is now at Monymusk House. He shows a strong and rather contradictory character, but the times were rude, and the milder virtues had not much room for development. We fortunately have his life given from different points of view, and thus can fairly estimate the character of the man and his work.

East Toronto. JAMES GAMMACK, LL.D.

THE ROMAN WALL BETWEEN THE FORTH AND CLYDE.—The *Northern Chronicle*, Inverness, of December 17, in its "Notes by the Way," contains the following:—"A discovery has been made in connection with that greatest relic of antiquity in North Britain, the Roman wall between the Forth and Clyde, which throws an unexpected light upon the character of the fortification. Hitherto the supposition has been that the construction and attributes of the wall had been once and for all explored and settled; but accident has established once more that our greatest savants in antiquarian as in other affairs may "gang aft agley." In addition to the *fossa* and *vallum* by which, it was decided, our conquerors defended themselves against the raids of our barbarian progenitors, it now appears that, running along the inside of the fortification, there was a well-made road to facilitate the movement of troops when any part of the wall was threatened. This road has been traced for five miles, and consists of two lines of kerb, 14 feet apart, the centre filled in with smaller stones, which appear to have been fixed with some kind of cement. On the whole, the wonder is not that the discovery has been made, but that some military expert did not theorise its existence, knowing the road-making proclivities of the Romans, and their methodical ways in military matters."

J.

## Queries.

504. PORTRAIT OF CLAVERHOUSE.—Can you or any of your Correspondents kindly inform me through your columns where the best portraits of John Grahame of Claverhouse, Viscount Dundee, can be seen? I understand there is a celebrated one named the Leven portrait. Do you or any of your Correspondents know where it is; and if either engravings or good photographs are procurable?

JOHN WALKER.

505. AUTHOR OF "MCGREGOR'S OVERTHROW."—Can any of your numerous readers supply me with the words of a song or ballad, which I understand was either composed or sung by an itinerant musician who died at Glenlivet in 1860, the title of which was "McGregor's Overthrow"?

J. McG.

506. MAJOR MACLEAN, 73RD REGIMENT.—I should be obliged by any particulars of this officer, who was wounded at Waterloo.

J. C.

Kenmore.

507. BALLAD OR SONG WANTED.—Could any of the readers of *S. N. & Q.* supply either the name of the author or the rest of the context of the following lines on the Death of a Miser? They were taken down from the lips of an old lady of Stirlingshire extraction, who remembers hearing or reading them many years ago, but can give no further information about them:—

Oh gear, I've held thee lang thegither.

For thee I starved my guid auld mither

And crushed my wife;

An' now I'm gaun I kenna whither,

To lead my life.

Stirling.

I. E. H. T.

508. AUTHOR AND CONTEXT WANTED.—The following lines, said to be a hit at a local cleric, have been taken down to the dictation of the same Stirlingshire lady. Can any one of the readers of *S. N. & Q.* give information either as to their authorship or context?—

On Cadder Muir, and near the moss, up

There, Jude foregathered wi' a gossip.

Wha think you was it?—but the deil

In human shape, disguised sae weel.

His cloven feet were hid in shoon,

A bonnet covered his horns aboon.

He spat nae fire nor brimstane lifted,

But calm his een and voice he lifted,

And said, "Guid mornin' tae ye, honest man."

He looked sae douce and spak sae wylie,

Jude took him for an honest bailie.

Stirling.

I. E. H. T.

509. DURRIS CLUB.—In the beginning of the present century such a Club was in existence. Can any of your readers say whether a minute book of the proceedings was kept, and, if so, where it may be seen?

ALPHA.

**510. DURRIS, DRUMOAK, PETERCULTER, AND MARYCULTER MILITIA.**—In the end of last century, on the threat of invasion of the country, each parish raised a local militia corps. In some instances several parishes were grouped together and Militia Commissioners appointed. Can any of your readers say where the minute books containing the transactions of the above corps may be seen?

ALPHA.

**511. "BANCHORY-TERNAN SIXTY YEARS AGO."**—Such was the title of a small volume published a considerable time ago. All my efforts to get a look of one having failed, I shall be glad to hear if any of your readers have got a copy.

ALPHA.

**512. REV. ROBERT LAMBE, HISTORIAN OF CHESS.**—I find the Rev. Robert Lambe described as the Historian of Chess. He was born in Eyemouth in 1714, died 1795. Can any of your readers give any account of the book or of the man?

Dollar.

W. B. R. W.

**513. THE MENZIES OF CULTS.**—I have heard it stated that one of the Menzies died by being strangled by a cat. Does the tradition rest on any good ground? I should be glad to know.

CURIO.

**514. "HILDEBROAD" OR "ELGINBROD" (IV., 117).**—Referring to Mr. W. Macintosh's Note in your November issue regarding the origin of George MacDonald's unique epitaph, I may say that I have been able to trace it still further back than 1824, as alluded to by Mr. Mathews in his letter to the *Literary World*. I have before me a volume of *Scots Poems on Several Occasions*, from which, alas! the title page and the last leaves are missing, so that I cannot give the exact date of publication, but it must have been about the middle of last century, I think. At page 40 in this volume occurs the following:—

ON A TOMBSTONE IN DUNDEE.

Here lyes old John Hildebroad,  
Have mercy upon him good G-d;  
As he would do, if he was God,  
And thou wert old John Hildebroad.

Possibly this may have been the source of the *form* which George MacDonald's famous epitaph afterwards took, but the *sentiment* is his own, a part of the generous poet-novelist's very being, which he required to borrow from no one, and which breathes through the whole of his writings. If any of your readers could give me the date and title of the above volume I would feel obliged.

JOHN INGRAM.

Mitchell Library, Glasgow.

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### Answers.

**352. KENNEDY CLARK (III., 95, 110, 126: IV., 58).**—The copy of "Poems" by Kennedy Clark described at the last reference is not the only edition of that curious production. There was a second edition, a copy of which is in the Aberdeen Town House Library, bearing the imprint—"Banff: printed by J. Davidson, 1805," and having this prefatory note by the author:—"My London edition of this book,

I dedicated to the gentlemen students of Eton College. But this one, I dedicate to the spirited gentlemen, the manufacturers of Aberdeen." Obviously, K. C. must have been a bit of a character.

A. W. ROBERTSON.

**500. HANDFISTING (IV., 161).**—*Vide* Scott's *Monastery*, Chap. xxv., the Editor of the "Centenary Edition" has added the following note:—"This custom of handfasting actually prevailed in the upland days. It arose partly from the want of priests. While the convents subsisted, monks were detached on regular circuits through the wilder districts, to marry those who had lived in this species of connection. A practice of the same kind existed in the Isle of Portland." Scott indicates that the custom was confined to the Borders, and did not extend to "Fife and Lothian," and that "a year and a day" was the limit of the contract. The usual name given to the custom is "handfasting" as in the above extract. Can it have been so called from its similarity to the "joining" of true marriage? The term "handfasting" seems doubtful from the occurrence of two words for the same thing in the one compound, unless it be that a distinction is thus meant to be drawn between the hands of the "contracting parties," "fist" being reserved for that of the sterner sex. A similar custom prevailed among the Romans, the marriage being consummated, if the woman had not been absent from the home of her intended husband for more than three consecutive days during the year.

J. C. R.

**501. LESLIES OF FINDRASSIE (Vol. IV., 162).** The family of Leslie of Findrassie became united with the family of Leslie of Wardes by the marriage, in 1794, of Sir John Leslie, 4th Baronet of Wardes, with Caroline-Jemima, only daughter and heiress of Abraham Leslie, Esq. of Findrassie, who had issue—3 sons and 3 daughters. He died in 1825. His eldest son, Sir Charles Abraham, 5th Baronet, was succeeded by his eldest son, Sir Norman Robert, 6th Baronet. The latter was a lieutenant in the 19th Bengal Native Infantry, and was killed at Rohnee in India, during the Sepoy Mutiny, June 12th, 1857. By his wife, Jessie-Elizabeth, third daughter of Major Robert Wood Smith, 6th Bengal Light Cavalry, he had a son and five daughters. The son, Sir Charles Henry, born at Lahore, Bengal, in 1848, succeeded his father as 7th Baronet, and is at present the representative of the Findrassie and Wardes families. Arms—*Leslie of Wardes and Findrassie, Bart.* Quarterly 1st and 4th *Argent*, on a bend *azure*, between two holly leaves, *vert*, three buckles, *or*. 2nd and 3rd, counter quartered for Leslie of Findrassie, 1st and 4th, *Argent*, on a bend, *azure*, three buckles, *or*. 2nd and 3rd *or*, a lion rampant *gules*, surrounded by a baton *sable*; all within a bordure checky *gules* and *or*.

LITTLEFIRLOT.

Communications should be written on one side of the paper only, and to prevent mistakes, in a legible hand. Proper names, obsolete and foreign words, and dates should be specially distinct.

### Literature.

*The Critical Review of Theological and Philosophical Literature.* No. 1. Edited by Professor S. D. F. SALMOND, D.D. Edinburgh: T. & T. Clark.

THE *Critical Review* has grown out of the *Theological Review*, which was started and chiefly maintained by the younger men of ability in the Free Church. Although its scope is cosmopolitan, the *Critical*, like its predecessor, owes its existence to Free Church enterprise and scholarship. Its editor and at least fifteen of the contributors to the opening number are Free Churchmen. This may have been a matter of necessity at the outset, but it will be well that the Church at large should be more extensively drawn upon in the future if the *Review* is to succeed in occupying the position to which it aspires. It aims at taking higher ground than the *Theological*, and filling the place in Britain that the *Theologische Literaturzeitung* and *Theologischer Jahresbericht* do in Germany. It is, of course, unfair to judge of the editor's ideal by the first attempt to realise it. In general attractiveness, external and literary, the *Critical Review* is superior to the magazines referred to, but the German reviews are narrower in scope and the class to which they appeal. They are written by theologians for theologians, by specialists for specialists. If we look for their analogues in Great Britain we must go outside theology, and find them, say, in the *Lancet* or the *British Medical Journal*, where the purely lay, or non-professional element is ignored. It is highly creditable that hard-worked city clergymen are able to keep abreast of the latest theology, and to pass judgment on those who provide it; it is laudable to provide a magazine which shall "address itself to all, whether lay or clerical, who give intelligent attention to the religious questions of the day"; but this we think is what the *Critical Review* ought not to do. Why should so much deference be paid to the "general reader," that great nightmare of English editors? Is not that large class who give attention to religious questions abundantly provided for already? Religion is, of course, everybody's business, but theology is not. It is a science or nothing, and ought to be treated, not in a dilettante fashion, but in a scientific manner. Dr. Salmond has made the first number of the *Critical Review* attractive and popular, and it is the first satisfactory attempt in this country to pass in review the advanced scholarship of the day in theology and philosophy, and as such is to be welcomed. In Dr. Salmond's hands, and with his fulness of knowledge in the literature of the

Continent, it ought to be a success. Articles like those by Principal Rainy, Dr. Davidson, Canon Driver, Dr. Hutchison Stirling, &c., with the subjects they discuss here, will do much to open the eyes of distinguished theologians like Professor Beyschlag that English theology is not to be judged by "Robert Elsmere" and an Ex-Prime Minister's criticism thereon. The *Critical Review* has a field and a future before it. As a true reflection of the highest thought of the age, it will become more and more valuable as an authoritative guide and work of reference. The "Record of Select Literature" is especially worthy of praise. Its value would be enhanced by giving the price of the books where known.

*Scottish Abbeys and Cathedrals.* By Joseph Robertson, LL.D., with Biographical Memoir of the Author. Aberdeen: D. Wyllie & Son, 1891. [xxxix. + 105 pp., 7 × 5½ in.]

IT has been well remarked that there are two classes of speakers—those who speak because they have something to say, and those who speak because they would like to say something. There is no need to say to which of these Mr. Robertson belonged. Again and again have we had occasion to refer to Robertson's work with increasing emphasis as to its excellence. No better proof could be afforded of the fact that he always wrote from a mind fully charged with his subject than that this reprint, which originally appeared in the *The Quarterly Review* in June 1849, remains even unto this day the authority on the subject. Professing to be a review chiefly of Billings' *Baronial and Ecclesiastical Antiquities of Scotland*, it is really an independent treatise, valuable alike for its positive information and suggestions as to original sources, as well as for sound judgment and happy treatment of the subject. That it was one to his liking is evinced in every page. The publishers deserve well for their intelligent enterprise in issuing this work, which is attractively got up and ought to be popular. The biographical notice prefacing the book is a happy idea, lest a new reading public arise who should not know Joseph. It is done with tact and ability. We endorse the perfect fairness of the criticism on "The Book of Bon Accord." Aberdonians will always have a sort of grudge at Mr. Robertson, that in having done so much for his native town he did not do more, and with more justice to himself. The great moral of a life like his seems to be that his work was one so entirely in harmony with his instincts and sympathies—its supreme excellency placing him in the very front rank (if not the first) of Scottish Antiquaries.

ED.

*The Witch of Inverness and the Fairies of Tomnahurich.* Inverness: John Noble, 1891. [48 pp., 7¼ × 4½ in.]

IN the north country fairy faith and lore are dying hard, but they are dying; and it is sought in this little book to preserve some of those legends of the supernatural that belong to the district. The principal feature of the publication is that of the *Witch of Inverness* by Joseph Train, an Ayrshire man, the friend and correspondent of Sir Walter Scott. It is a vigorous tale in octosyllabic verse, after *Tam o' Shanter*, only more gruesome. The book will doubtless be welcome of a forenicht by many an ingle neuk.

ED.

*Far and Near. The Book of the Grand Indian Bazaar.* Aberdeen: The University Press, 1890. [97 pp., 8vo.]

OUR social life is now-a-days not complete without bazaars, which in their turn are not complete without a "book" to which people with the habit of the pen and pencil contribute according to their several ability. The subject matter in *Far and Near* is at its best in the poetic pieces, some of which are of a superior order, including old hands and new. Fine photo-lithographic portraits of the local Catholic clergymen are given with useful biographic notices of Bishops Macdonald and Grant. As a specimen of Aberdeen printing the production is highly creditable—the text being enclosed in red rubrics, nicely registered. The book, which sold well, will long remain a pleasant memorial of an interesting occasion.

ED.

#### SCANDINAVIAN AND SCOTCH LANGUAGES.

THE following list of words, showing the close resemblance between the Scandinavian and Scotch languages, is extracted from the *King's Own*, by the Rev. James Wells. Those of our scholarly readers who know the Norse language, will confer a favour, by sending contributions to swell the list:—

"Trees and common plants have usually the same names in Norse and old Scotch. The Norse names stand first in my list. Aak (oak), aik; furut, firtree; baerk (birch), birk; aelder, alder; rowantree (mountain ash), rowantree; ulm, elm; blaebaer, blaeberreries; hoi, hay; lyng (heather), ling; mos, moss; gras, grass. Crossing a fiord one day, I asked the boatman the name of each part of the ship. It was word for word the same as with us, such as seil, sail; jaegt, yacht; aare (pronounced ore), oar; skipper, skipper; for (before), after, fore and aft; heave up and lad gae (in loading); soefarend,

seafaring. Their rudder was not amidships, but (as it often still is) on the right hand side, a few feet from the stern. This they call the styrbord, hence our starboard; larboard is also from them. With ships they brought us merchandise. Chapman is their word for a merchant, as it once was ours. Almost every local name in Orkney and Shetland is Norse. Shetland belonged wholly to Norway till 1468; and it is from the Norse that the Shetlanders derive their flaxen hair, blue eyes, sinewy limbs, and names ending in 'son,' which is still the most frequent suffix in Norway. Caithness and Sutherland are Norse names.

"There is a striking resemblance between the Norse dialect and the old Scotch. Very many of their words look like misspelt or abraded Scotch. Every Norse cottage has a 'rock, and a reel, and a wee pickle tow.' Pointing to it, I asked—'What is that?' 'Spinnie rock.' Then you find gaard (an enclosure or farm-house), our farm-yard and garden; kirkegaard, kirkyard; byr, byre; sted (a place), steading; tjern, tarn; torf, turf; bygning, biggin'; vindue (literally wind's eye), window; hyrde (shepherd), herd; kjokken, kitchen; modden, midden (dunghill); flyttede, flitted; kiste, kist (a chest); spare bank, savings bank; taend stikker (matches), tinder sticks. Carlyle often speaks of the Berserkers—that is, baresarkers, so called because they fought in their shirt sleeves like the Highlanders at Killiecrankie. Then you have saga, saw; domme dag, doomsday; fryght, fricht (fright); gowk (cuckoo), gowk (simpleton); mouge (mosquito), midge; klaeg (gad fly), kleg; kjend, kent; morke, mirk; drukket, druckit; drukken, drucken; sluk, slocken; sikkert (safe), siccar; deel (a part), dail; loere, lore; mer and mest, mair and maist; give gav (give gave), gif gaf; öl (ale), yil; nette (neat), nate (rale nate); find (beautiful), fine; jamar, yemmer; smitsom (contagious), smittal; blink, blink; ort (a place), airt; spörge (ask), speer. So overflowing is this well-spring of pure pathetic Scotch. Our teinds is their teinde (tenths). Some words are found in the German, Norse, and Scotch; but plainly they have travelled from Germany to Scotland by the round-about road of Scandinavia, for the Scotch word is far nearer the Norse than the German."

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SCULPTURED "INSCRIPTION" STONE  
Newton · Aberdeenshire





Counts, and that they had, in particular, such a Count as Azif, or Asterius, who had such a Countess as Syra, or Sjyer, and that both probably suffered in this way. For though I cannot fully prove that, as Camden gives no dates for the inscription, yet all must allow, it would be more than wonderful if we had more than one Azif or Asterius, a Count of the Picts, who had a Countess Sjyer, or Syra, and that both or all were so famous, that their vow, or death, should be recorded on monuments. I hold, then, that the two monuments refer to one and the same Asterius and Syra, or Azif and Sjyer; and that the vow Asterius and Sjyer paid with theirs was the very death that Azif and Sjyer are here said to have suffered at the hands, or rather feet, of Xyolouobth and party. And what renders that all the more certain, is that all around where this stone stood first, there were many human remains found, as Lord Southesk has very wisely pointed out, as if those they belonged to had fallen in a feud, and they had been, therefore, very hastily and unceremoniously buried. And still more to thicken the proof, and remove any doubt that might still linger in the minds of any that Asterius and Syra probably lived at a much later period, I would just remind such, that this was the very time when the Pictish nation had lately come into closest contact with the Romans as their allies, &c., and when, therefore, they were most likely to have *Counts*. And to shew such that Asterius and Syra lived at that time—A.C. 241—I would only refer them to the *Equites Syri*, &c., that are soon after mentioned as serving in the Roman army, and probably raised for the Romans by the very Sjyer, or Syra, that we are now dealing with.—See Skene's *Celtic Scotland*, Vol. I., p. 103, etc.

There is, therefore, nothing that I know of opposed to the view that I hold in regard to this inscription. If any has doubts or difficulties I shall be most happy to hear what they are, and consider and remove them, or shew them what I think they are worth. I have not the least doubt that I have found the only interpretation the words will admit of."

#### BIBLIOGRAPHY OF ABERDEEN PUBLICATIONS, 1890.

THE following is a list of the works issued by Aberdeen publishers during the past year:—

Aberdeen, Bishop of.—A Charge delivered to the Clergy of the Diocese of Aberdeen and Orkney, by the Right Reverend and Honourable the Bishop of Aberdeen and Orkney. Published at the request of the Synod. Aberdeen: John Avery & Co., Limited. Pp. 19.

Do. do.—A Letter by the Bishop of Aberdeen and

Orkney to the Dean of the Diocese. Aberdeen: Printed by John Avery & Co., Ltd. Pp. 2.

Aberdeen Ecclesiological Society (Transactions of). Fourth Year, MDCCCLXXXIX. Aberdeen: Printed for the Society. Pp. VIII. + 74.

Aberdeen Mechanical Society. Excerpt Transactions, Session 1888-89. Vol. I., Being some of the Papers delivered at the Ordinary Meetings, along with a Brief Account of the Summer Excursions. Edited by a Sub-Committee. Aberdeen: Published by the Society, Gordon's College. Pp. 118.

Aberdeen University Arts Class, 1884-8, Record.

Aberdeen Working Men's Natural History Society. Pp. 11. Reprint from *Aberdeen Journal* of 4th and 6th Oct., 1890, of lectures and addresses delivered in connection with an exhibition of objects of natural history, held under the auspices of the Society.

Aitken, William S.—Maximus In Minimis; or, Sketches and Poems. By William S. Aitken, Author of "Star Dust," "Sketches," &c. Aberdeen: Printed at the *Free Press* Office. Pp. xi. + 144.

Allan, William.—Sprays from the Mill. Songs and Poems with Music. By William Allan, Stoneywood Works. Aberdeen: Printed for the Author at the *Free Press* Office, 1889. Pp. 112. (Actually published in 1890).

Anderson, Alex.—Aberdeen, 1890. With Map. A Handy Illustrated Guide for those taking a passing look at the city. Over Fifty Illustrations. Printers: Andrew Gibb & Co., 3 Queen Street. Pp. 32.

Anderson, P. J.—Inventories of Records Illustrating the History of the Burgh of Aberdeen. By P. J. Anderson. Aberdeen University Press. Pp. 60.

Barry, Maltman.—The Labour Day. By Maltman Barry. An Address delivered before the Trades Council of Aberdeen, on August 12, 1890, and now published by them. Aberdeen: Printed by John Avery & Co., Limited. Pp. 47.

Bibliotheca Lindesiana. Catalogue of a Collection of English Ballads of the XVII<sup>th</sup> and XVIII<sup>th</sup> Centuries, printed for the most part in black letter. Privately printed. MDCCCXC. Pp. xvi. + 686. A beautiful specimen of printing by the Aberdeen University Press, the compiler being the Earl of Crawford and Balcarres. Only 100 copies printed.

Bulloch, J. Malcolm.—The Lord Rectors of the Universities of Aberdeen. By J. Malcolm Bulloch, M.A. Aberdeen: D. Wyllie & Son. Pp. 58.

Burnett, Alex. G.—The Faithful Minister of Christ: being a Sermon in memoriam of Rev. Alex. Spence, D.D., Free St. Clement's Church, Aberdeen, Preached in Kemnay Chapel, on Sunday evening, 7th Sept., 1890. By Alex. G. Burnett of Kemnay. With Portrait of Dr. Spence. Aberdeen: James Murray, 28 St. Nicholas Street. Edinburgh: Andrew Elliot. Tunbridge Wells: Richard Pelton. Pp. iv. + 24.

Do. do.—The First Commandment with Promise; being a Sermon preached in Kemnay Chapel, on Sunday evening, 8th June, 1890. By Alex. G. Burnett of Kemnay. Aberdeen: James Murray, 28 St. Nicholas Street. Edinburgh: Andrew Elliot. Tunbridge Wells: Richard Pelton. Pp. iv. + 20.

*Cairngorm Club Monographs:—*

Excursion to Mount Keen, 5th May, 1890. Pp. 11.

Excursion to Braeriach and Cairn Toul, 14th July, 1890. Pp. 28.

Excursion to Tap o' Noth, 22nd. September, 1890. Pp. 4.

[Carnie, William].—*Waifs of Rhyme*. Aberdeen: Lewis Smith & Son. Pp. VIII. + 81, (Second edition: eleven new poems added).

[Catalogue of] Aberdeen Fine Art Loan Exhibition for Year 1890. Art Gallery, Schoolhill. Pp. 4.

[Catalogue of] Aberdeen Artists' Society Fifth Annual Exhibition of Works of Modern Artists, December, January, and February, 1890-91. In the Aberdeen Art Gallery, Schoolhill. Pp. 39.

Catalogue of Art Exhibition in connection with the Hammermen Incorporation of the City of Aberdeen. Art Gallery, July to October. Printed at the *Free Press* Office, 1890. Pp. 109.

Champion, H. H.—*Eight Hours Movement: Speech by Mr. H. H. Champion, at Eight Hours Demonstration, held at Aberdeen, on 17th May, 1890, under the auspices of the Aberdeen United Trades Council. With Portrait.* Milne & Hutchison, Aberdeen. Pp. 16.

Charters and other Writs Illustrating the History of the Royal Burgh of Aberdeen, MCLXXI—MDCCLIV. Edited, with Translations, by Peter John Anderson, M.A., LL.B. Aberdeen: Printed by order of the Lord Provost, Magistrates, and Town Council. Pp. xxxv. + 466. (Only 500 copies printed.)

Christie, Rev. James.—*A Critical but Filial Analysis of the Bishops' Draft Scottish Liturgy, with Resistance to the Metropolitan, Archbishop, Primate, Human, Civil Thing.* By the Rev. James Christie, M.A., Emeritus Incumbent of S. Congan's, Turriff; Greek and Mathematical Prizeman; Author of various Works in Vindication of the Church. Aberdeen: To be had of the Author, S. Congan, Mary House, Monquhitter; or John Avery & Co., Ltd., 6 Correction Wynd. Pp. 68.

Christie, Rev. John, D.D.—*Historical Development of Supernatural Religion. Being the Baird Lecture for 1880.* By the Rev. John Christie, D.D., late Professor of Divinity and Ecclesiastical History in the University of Aberdeen. Aberdeen: John Rae Smith. Pp. x. + 170.

Cooper, Rev. James.—*John Henry Newman. A Sermon preached on Sunday, 17th August, 1890, being the Sunday after his Decease, in the East Parish Church of S. Nicholas, Aberdeen.* By the Rev. Jas. Cooper, M.A., Minister of the East Parish. Aberdeen: John Rae Smith. Pp. 14.

Coutts, William.—*The Odes of Horace Translated into English.* By T. A. Stewart, LL.D. (&c.), Critically examined. By W. Coutts, M.A., Senior Classical Master, George Watson's College, Edinburgh; formerly Assistant and Interim-Professor of Humanity in the University of Aberdeen. Aberdeen: James G. Bisset. Pp. 20.

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ROBERT ANDERSON.

(To be concluded next number.)

#### SCANDINAVIAN AND SCOTTISH.

To give anything like a complete list of Scottish words which have parallels in Norse would be a large undertaking, and would probably be very misleading. The two languages have much in common, partly as belonging to the same family of tongues, and partly because different phonetic laws have often produced results very closely akin. In the article, however, reprinted in the February number (p. 113), there is much that is either superfluous or erroneous. In many of the instances given, the Norse is quite as near the English as the Scottish, and, as pronounced, differs very much from both. Thus the real Norse forms for the words printed *Aak*, *blaebaer*, *gae* are *eik* (Dan. *eeg*), *blaabær*, *gá* or *gaa* (*aa* sounds almost like *ö*). Even where the words *are* very like each other this does not show any immediate connection, since the Scottish word can nearly always be derived by strict phonetic laws from the Old English (Anglo-Saxon) forms. Norse and Scottish have indeed been more conservative in several respects than English or High German, and this adds to their similarity.

What is really of interest and of service is to ascertain the words that actually have passed from Old Norse (or Icelandic) into Scottish. This is not always easy, since it is sometimes difficult to say positively whether the word might not also have been a Saxon one. A clear case can however be made out for a number of words both in English and Scottish. Of the former, a list is given at the end of Vigfusson & Powell's Icelandic reader; of the latter the following instances may be noticed, several of them being in the article above referred to:—

Rowan-tree is the O. Norse *reynir*: Mod. Norse, *rogn*, *raagn* or *raun*: Dan. *rön*.

Big (= build): O. N. *byggja*; Dan. *bygge*.

Nieve (fist): O. N. *hnefi*; Dan. *næve*.

Loof (palm of the hand): O. N. *lofi*.

Chafis (jaws): O. N. *kjaptr*. Dan. *kjæf*. (*j* sounds as *y*, and *pt* as *ft*.)

Side (= long, as in Lindsay's *side tails*, i.e. long trains): O. N. *sidhr*: Dan. *sid*, (also used of dress).

Louk (to close; "the man with the *lukkin* hand," in Thomas the Rhymer's prophecy): O. N. *luka*: Dan. *lukke*.

Rife (plentiful): O. N. *rifr*.

Lown (quiet): O. N. *logn*; Swed. *lugn*.

Spae (to prophecy): O. N. *spá*. So *spákona*, spae-wife, *spá-madhr*, spae-man.

Fere (sound, in the phrase "hale and fere"): O. N. *færr*, capable.

Tyne (to lose): O. N. *tyna*. (From the O. E. *teana* came *tene*, hurt, vexation).

Tynsel (loss). The word is not in O. N., but the suffix *-sel* is Scandinavian. So in *yemsel* (keeping) from O.N. *geymsla*.

Gar (to compel): O. N. *gera*, to do, to make: Dan. *gjøre*.

Busk (to prepare): O. N. *buask*, a middle voice from *buá*, to prepare.

Hame-sucken (old legal term): O. N. *heim-sókn*, an attack on one's home.

Midden: O.N. *modlyngja* (muck-heap): Dan. *mödden*.

Saikless (innocent): O. N. *saklauss*: Swed. *sacklös*.

Spier (ask): O. N. *spyrja*: Dan. *spørge*.

Toun in the sense of farm-town is Norse; so is *fee* in the sense of *sheep* ("kepana a flok of fe," Henryson). O. Eng. *fe* usually meant *cattle*.

A number of the above words are also found in Old English, and the following common words in both languages have a northern origin:—call, cast, droop, earl, egg, fellow, flit, ill, knife, loft, odd, ransack, sky, take, window. The following Scottish words are also deserving of notice:—

*drukken* shows the northern change of *nk* to *kk*, which only occurs in the Scandinavian tongues.

So *sukkin* appears at least once in Old Scottish for *sunken*.

*at* used for the relative *that* in old writings, and still in common speech, is a Norse form.

*til* (prep.) is purely Norse, and is unknown to the Saxon tongues.

*En* in Norse = than. This form may be often noticed in Scottish pronunciation—"bigger 'n that."

The use of *freend* as meaning *relative* is Norse, in which there is a different word for *friend*, viz., *ven*.

*Tiinds* come from O. N. *tiund*, while Eng. *tithe* is from O. Eng. *teotha*. The same ending appears in O. Scot. *auchtand* = eighth; O. N. *attandi*.

The above list might be added to, but the whole number of words thus borrowed is not very extensive. Where the word can come from

Old English there is no need to go to Norse for it. Nor would it be easy to prove a single instance of words passing into Scottish from German through Norse, as suggested at the end of the Rev. Mr. Wells' article. The derivation, moreover, of Berserkir is not "bare-shirts", but "bear-shirts"; they are also called "wolf-coats."

The speech of Orkney and Shetland naturally contains a larger number of Norse words, since the inhabitants were originally Norse, and the language remained down to the 17th century.

Oriel Coll., Oxford. W. A. CRAIGIE.

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(Continued from page 173).

1884. "*The Dilettante*," a Literary, Artistic and Social Review. No. 1, Saturday, October 11th, 1884. One penny. Printed for the Proprietors by John Grieve, Printer and Stationer, 19 and 21 Nethergate, Dundee. All Editorial communications addressed to "Editor," Lundics, 101 Nethergate. Published fortnightly. Size of the first number, 10 by 6. 8 pages. The succeeding were 11 by 8 $\frac{3}{4}$ , having from 8 to 12 pages each. Only 8 numbers issued. The imprint after No. 3 was—"Dundee: Printed for the Proprietors by James P. Mathew & Co., 17 Cowgate. Wholesale Agents, Lundie, 101 Nethergate, Dundee." The Editors of the "*Dilettante*" were George Scrymgeour, now of the *Piper o' Dundee*, David Saunders, and Alfred Gibson, both now connected with the *Star* newspaper of London, W. H. Roy, a local contributor to various technical journals. The business manager of the paper was Charles Scrymgeour. In introducing the first number the editors say—"In the course of our connection with various Societies of a literary, scientific, musical, and similar nature, we have often thought that they would be benefited in many ways by having some journal in which their members could discuss the proceedings of their various Societies, and suggest improved methods of carrying on the work, which would also form a permanent record of the thought and work expended on the various Societies represented in its columns. In each issue we intend to give brief reviews of lectures, essays, debates, that have been brought before the various Societies in which our magazine may be circulated, and no efforts, we can assure our readers, will be wanting on our part to make the "*Dilettante*" a first-class amateur, literary journal."

1886. *The Piper o' Dundee*. "Wisna he a roguey?" No. 1, Dundee, Saturday, October 30th, 1886. Price, a Bawbee. Printed for the

Proprietors by James P. Mathew & Co., 17 Cowgate, and published by George Scrymgeour, at the "News Bureau," Thorter Row, Dundee. The introductory notice to the first number, under the heading of "The Piper's Return," gives the origin of the name of this publication: "The *Dundee Advertiser* quoted the following extract from 'Ancient Dundee' by W. Hay, Esq., Town Clerk:—'The *Piper of Dundee* was a well-known official for centuries, his duty being to warn the inhabitants to keep within doors at night, and to rouse them at early morn. This official wore the town's livery, and had a salary raised by a tax on the inhabitants. . . .

Some of these pipers, no doubt, were also possessed of that sly humour which we often find associated with musical genius, and that they often played tunes of a satirical reference not altogether to the liking of some in authority. Whether this peculiarity and exercise gave rise to the song with which we are familiar I cannot say, but in this way we may probably account for his being 'a roguey, the piper o' Dundee.' On reading this pithy paragraph we resolved that the Piper should live again. Clothed in this livery we propose to raise his salary by a tax on the inhabitants of a bawbee a head." The *Piper o' Dundee* was founded by George Scrymgeour, and he edited, managed, and published the paper till 28th October, 1887, when Messrs. J. P. Mathew & Co., who had printed the *Piper* from its commencement, acquired the copyright, and from that date till now [1891] Messrs Mathew have published the *Piper*, Mr. Scrymgeour continuing to act as editor. In its earlier days the editor did the whole literary work, being assisted from time to time by his father, the late Mr. James Scrymgeour, and by his brothers, Charles, Edwin, and Norval; his sister, Miss Fanny Scrymgeour, occasionally acting as lady correspondent. The office of the *Piper* was a Howff for a large number of literary young men connected with political associations, Radical, Liberal, Tory, and Irish Home Rulers, and with various London and provincial newspapers. From amongst these the editor selected a staff of contributors. Mr. Scrymgeour continued to write under various *noms de plume* to the *Piper*, and the other writers dealt with public affairs in Dundee, each from his own standpoint, giving the *Piper* a many-sidedness which made a reputation for it in Dundee and district. Some of the papers contributed to the *Piper* attracted special attention, notably a series of "Letters to the Churches," by a Dundee gentleman. The introduction of a Portrait Gallery proved a popular feature, the portraits being executed in excellent style by David Clark, John T. Duncan, David Gray, John Pollock, and other

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1867. At that time I also had the good fortune to become personally acquainted with Dr. Skene, the scholarly editor of the *Memorials of the Family of Skene of Skene*, and since then have taken every opportunity to make myself conversant with the various ramifications and details of the family history. The opportunities of doing so at this distance, with any degree of accuracy, are small, and I am indebted to the courtesy of Dr. Skene for nearly the whole of the information I have been able to acquire.

Some traditions have come to me from my father and near relatives, the value of which depends of course upon the closeness with which they approach any facts which can be produced to support them. I shall return to this point later. There are I note many points of difference between Dr. Skene and his chief and critic, Mr. Skene, attributable mainly, it seems to me, to the evident desire of the editor of *The Memorials* to avoid throughout any undue magnification of traditions and suppositions that might seem boastful, without having any direct bearing upon the main aim of the work, which I understand to be to illustrate, by means of family history, the various phases and educational processes through which the people of Aberdeenshire have passed, to reach their present stage of development.

However, it is not to express any opinion upon the merit or demerit of the different ways of treating the subject that I now address you, but to take exception to Mr. Skene's sweeping assumption that the authentic male heirs of the Skenes must necessarily die out with him, or with the particular branch of the family to which he belongs. Possibly I misapprehend his meaning of the word "authentic," or the accepted meaning of the word as he applies it, but to me it seems that the probability of some of the lines traced by Dr. Skene, being able to prove their descent from the main line, might well commend itself to the mind of Mr. Skene, when he can write referring to the daughters of Alan Durward that "it is *extremely* probable" (the italics are mine) "though far from proved, that one of them was married to John de Skene," &c., &c. I purpose now to attempt to show that, should all other lines fail, there is still a probability that proof may be forthcoming, if it is ever carefully sought for, that an authentic "chief of the name" may be found through a connection of the branch of the family to which I belong, with the Dyce branch of the family. As this matter, in the way Mr. Skene brings it forward, is of somewhat more than personal interest, I will ask you to kindly allow me space to bring forward some information tending to support this view, particularly as, so far as I know, such information has not previously "seen the light."

In the first place then, although it may be the weakest portion of the evidence which I propose to adduce, I shall begin with a tradition which I find has been consistently handed down by the members of my family of a generation older than myself, to the effect that, after the death of the last Laird of Dyce, my great-grandfather, "Thomas Skene in Blackdog" (whose name appears at the foot of page 128 of *The Memorials*), claimed to be the representative in the male line of the Dyce branch of the family. In support of this tradition, I have the following facts to advance. Dr. Skene, in 1876, writing in reply to a letter of mine asking for some particulars of my family history, says:—

"My first visit to Belhelvie was in 1832, and I then saw the Parish Minister, who gave me the traditions of the parish. I also saw Mr. Thomas Skene, farmer in Blackdog [? Fife],<sup>1</sup> and his brother, Captain Alexander Skene, afterwards Major Skene. I have fortunately preserved a note of my conversations with them which I transcribe for you. 'Minister said he always understood that Potterton was the headquarters of all the Skenes in this neighbourhood, some of them on Dyce, the present Skene in Blackdog, and Baillie Skene in the Old Town.'

Saw the farmer in Blackdog he [his father], succeeded Baillie Skene, who died in 1800, and got the Dyce Bible [of which more hereafter] from him. Came originally he thought from Craigie, above Potterton.

Saw Captain Alexander Skene, 13 Silver Street, said he was a brother of Skene in Blackdog, said that Potterton was the original seat, that, about 200 years ago, a Skene there had seven sons, from whom came Newtyle, Blackdog, &c. Baillie Skene was his father's second cousin."

Coming to the "Dyce Bible" before mentioned (which I now have in my possession), Dr. Skene quotes from the manuscripts it contains, at page 85 of *The Memorials*, but through a defect in some notes made by his father, as he has since explained to me, erroneously attributed a portion of these MSS. to John Skene, Laird of Dyce, 1704-1729, and his mother, Anna Johnston of Kaskiben, whereas, as I shall now proceed to show, they were all written by Patrick Skene, 6th son of Alexander Skene, Laird of Dyce, 1665-1704, and his wife, Anna Johnston of Kaskiben, and brother to the John Skene before mentioned.

The MSS. are all apparently in the same handwriting, and begin as follows:—

"I was born in Scotland, in Dyce, A<sup>o</sup> 1674, my father's name was Alexander Skene, Laird of that place; my mother's name, Anna Johnston of Kaskiben. I was educated at home until the 16 year of my age, and then I was sent to the kingdom of Poland, and came to the city of Lublin in 1690," &c., &c.

<sup>1</sup> This farm is in the parish of Belhelvie, Aberdeenshire. It is close to that part of the coast where the well known Blackdog rock is situated, and which gives it its name.—Ed.

The second MS. is headed :—

"The Copey of the Leins which I got from Lady Dyce Forbess, Grandom's widow, A° 1743."

(There is a word unreadable between Dyce and Forbess).

Along the margin of the first portion of the record, as given by Dr. Skene, is written the following :—

"That was written by Anna Johnston of Kaskiben, wife to Alex. Skene of Dyce."

In this portion of the record, the following occurs :—

"Patrick Skene was born the 5 mon 1674."

Along the margin of the second portion of the record, are the words :—

"Was written by Jon Skene, Dyce."

And in this portion occurs the following :—

"Patrick Skene went to Dantzick the last day and 1 mon 1690.

These records fix absolutely not only the authorship of the MSS. in the Bible, but also the fact that he was still alive in 1743, when he got "the Copey of Leins" from Lady Dyce.

Advancing another stage, this Bible came into the possession of Baillie Skene of the Auld Town, and from him to my great-grandfather, Thomas Skene in Blackdog, who was, as I understand, the Baillie's residuary legatee. This appears inconsistent with any hypothesis that the Baillie was closely related to the last Laird of Dyce, but the tradition I have referred to goes further, and asserts that before the last deed of entail was executed by the last Skene of Dyce, he had quarrelled with his next of kin in the male line, and that the execution of the entail was in consequence of this quarrel. But I have never met any member of my own family (possibly through not having known any of them farther back than my father's contemporaries) who could say that they had ever heard it positively asserted that the Baillie was that "next of kin." I learn from Dr. Skene that Baillie Skene has been assigned a place on page 128 of *The Memorials*, because of "a distinct statement made to me, both by Mr. Thomas Skene in Fife, and Major Alexander Skene, when I saw them about 50 years ago, that he belonged to the Blackdog family, and was their cousin."

Dr. Skene states, at page 52 of *The Memorials*, that the notices of this family (Belhelvie or Blackdog) are somewhat scanty, and are mainly derived from the "parish records of Belhelvie," and, as he told me in 1866, that the information he had picked up in regard to my family was obtained when pursuing other investigations in connection with his own branch of the family, it appears to me reasonable to

suppose that closer research (should it ever come to be made) might establish the tradition with which I started as an absolute truth. The testimony of the members of the Blackdog family, interviewed by Dr. Skene in 1832, tends in that direction, as also do the "traditions of the parish" which he also noted at that time. It is, also, I think, worthy of note, that the only other branch of the family with which Captain Alexander Skene (who I am aware always took more interest in the history of his family than did his elder brother, Thomas Skene in Fife) claimed common descent, was the Skenes of Newtyle, descended, as I gather from *The Memorials*, from "the little laird," Alexander Skene XI. of Skene, as was the family of Dyce. From *The Memorials* I also learn that the last Skene of Newtyle died in 1721, or one hundred and eleven years before Dr. Skene's first interview with Major Skene.

The very age of this tradition seems to me to carry the conviction with it that it never would have been preserved but for the certain knowledge of a close relationship of the two branches of the family at the earlier date. It must be understood I am only contending for a probability, and this position I cannot but feel that the foregoing evidence goes far to establish. It may also interest some of your readers (should this letter prove to be within the scope of your publishing conditions) to read the correction of Dr. Skene's inadvertent mistake in connection with the MSS. in the "Dyce Bible." Dr. Skene, not knowing what had become of the Bible, had to rely upon some notes taken from it by his father, and in this way the error crept in.

THOS. SKENE.

Marnoo, Victoria, Australia,  
December 29th, 1890.

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## HEROIC GAELIC BALLADS.

### IV.—THE DEATH OF DERMID.

FINN married Grainne, daughter of Cormac MacArt, King of Ireland. She fell in love with Dermid, and induced him to elope with her. They wandered in the wilds for a time, followed by Finn, who at length arranged to hunt the wild boar of Ben Gulbin. Dermid came to the chase in consequence of a vow, and killed the boar, dying himself from the venomous bristles. There are, however, various accounts of the actual cause of his death. Several poems and prose tales relate to Dermid, who is reckoned as the ancestor of the Campbells. Versions of the following poem are found in the collections of the Dean of Lismore, MacNicol, Kennedy,



Gillies, and others : the last-named is the one mainly followed.

1. Listen a little if you would hear a lay of the gentle company that is gone, of Grainne<sup>1</sup> and hospitable Finn, and of the son of O'Duine of the mournful tales.<sup>2</sup>
2. Glen Shee,<sup>3</sup> the glen beside me here, with sweetest sounds of deer and elk, where the Fiann would often go east and west after their hounds.
3. On this strath beneath blue Gulbin, with fairest knolls beneath the sun, often the streams were running red after the Fiann hunted the deer.<sup>4</sup>
4. Great was the deceit they played on the son of O'Duine<sup>5</sup> of reddest hue, going to Ben Gulbin to hunt the boar that no weapon could ever subdue.
5. *Grainne*—"O Dermid, answer not the hunting-shout nor go to the deceitful chase. Go not near to Finn Mac Cumhail, since he is vexed to have lost his wife."<sup>6</sup>
6. *Dermid*—"O Grainne, love of women, desire not shame for thy mate; I shall answer the hunters' cry in spite of the wrath of the Fiann."<sup>7</sup>
7. They roused the beast from his slumber, and had watches up the glen: He listened to the shouts of the Fiann as they came swiftly round about him.<sup>8</sup>
8. The old fierce venomous boar came from the high place of the wild swine; his claws were longer than a spear point, his bristles stronger than a dart.
9. They set upon him the goodly hounds, the hounds of Finn and the hunters. They chased and mangled the white boar, and ever the strong dogs turned him.
10. "Son of O'Duine, gallant hero, if ever noble deeds were done by you, remember now your strength of arm, here is a feat for you to do."<sup>9</sup>
11. The son of O'Duine of lucky arms, whenever he saw the evil beast, from his smooth, delicate, white side, he cast his spear against the boar.
12. He threw the spear from his fair white hand to drive it into its body. The shaft broke in three, and not a part of it was in the boar.
13. He drew his old sword from its sheath, which gained victory in every battle; the monster was slain by him, and he himself returned unhurt.
14. Gloom fell upon hospitable Finn, and he sat down upon a knoll; ill was he pleased that the son of O'Duine of fortunate arms<sup>10</sup> had escaped the boar unhurt.
15. After he had been silent a while, Finn said, and it is ill to tell it, "O Dermid, measure the boar, how many feet there are from snout to tail."<sup>11</sup>
16. He refused not the request of Finn (alas, that he ever left his home).<sup>12</sup> He measured the boar along its back, the son of O'Duine of lightest tread.
17. "There are sixteen feet of measure true along the back of the wild boar." "That is not at all the measure; measure it again, O Dermid.
18. "O Dermid, measure the boar again right smoothly against the bristles, and for that you shall have your choice of keen sharp-pointed swords."
19. He measured it, no happy journey, the son of O'Duine of lightest tread; the sharp venomous bristle pierced the sole of the hero that was fierce in fight.
20. "Give me one drink from your cup,<sup>13</sup> O Finn, goodly son of my king,<sup>14</sup> to aid me: since I have lost my bloom and vigour, alas, woe is me if you give it not."
21. "I will not give you a drink, nor will I quench your thirst, for it is little you have done to my profit, and much you have done to my loss."
22. "I never did aught to offend you, here nor there, east nor west; except going a captive with Grainne when she put me under constraint."<sup>15</sup>
23. There he fell by reason of his hurt,<sup>16</sup> the son of O'Duine of curling locks, the gallant hardy youth of the Fiann, on the hillock to the south-west.<sup>17</sup>
24. Powerful to win the hearts of women was the son of O'Duine of great prowess. No maiden now will lift her eyes since earth is laid upon his face.
25. Blue and grey was his eye; soft and fair was his cheek; strength and firmness were in the hero, and freedom in his fair breast.
26. They buried in one hillock on the knoll of the wild boar, Grainne, the daughter of Cormac, and two grey-hounds and Dermid.

<sup>1</sup> *al.* of Ben Gulbin.

<sup>2</sup> *al.* "and a mournful tale of the son of O'Duine." The Gaelic form of the name is Diarmid mac O Duibhne.

<sup>3</sup> Gaelic "Gleann Sith," i.e., "glen of peace," or "fairy glen."

<sup>4</sup> *al.* "After Finn of the Fiann hunted there."

<sup>5</sup> *al.* "Mournful was the hunt with Finn for the son, &c."

<sup>6</sup> The Dean's version has four other verses in place of these two.

<sup>7</sup> *al.* "The beast rose from his slumber, and moved along the glen; he heard the shouts of the Fiann as they came east and west against him."

<sup>8</sup> These two verses are not in the oldest copy.

<sup>9</sup> *al.* "that never refused a friend."

<sup>10</sup> *al.* "how many feet there are from his snout westward."

<sup>11</sup> *al.* "alas, that he came not home again."

<sup>12</sup> Finn's cup could cure the effects of poison. In the Irish tale, Dermid asks a drink out of Finn's two hands.

<sup>13</sup> This seems an unlikely reading. The other copies have "Man of the warm sweet words." The whole dialogue is wanting in the Dean of Lismore's version.

<sup>14</sup> According to the story it was by stratagem that Grainne compelled Dermid to go with her. The word here rendered "constraint" means either acts which a hero was sworn not to perform, or requests that he was sworn not to refuse. In Kennedy's version, Dermid here recounts the many services he had rendered to Finn, and after the account of Dermid's death there follows a long lament of 30 verses by Grainne, which is very fine, but probably largely due to Kennedy himself. In the Irish tale, Grainne returns to Finn.

<sup>15</sup> *al.* "There he lies beneath the clay."

<sup>16</sup> Another verse comes here in D. and K. "The blue-eyed hawk of Assaroe, he that gained victory in every fight, after his falling by the boar, lies on the knolls of this hill." D. and McN. have also these two verses:—

"There he lies upon the green, the son of O'Duine, on his fair side, stretched beside the boar. 'Tis a tale of truth we tell you.

"The youth of arms, and gold, and horses, that was not feeble in the straits of forays, the hand of great heroism and prowess, alas that the hero lies in the glen."

## NOTABLE MEN &amp; WOMEN OF AYRSHIRE.

(Continued from p. 177, Vol. IV.)

## VII.

161. *John Campbell of Laguinge*: An Ayrshire man, who was the means of introducing sheepfarming into the Highlands. Originally kept the inn at Tyndrum, renting at the same time a small farm from Lord Breadalbane. Having been compelled by poverty to leave his sheep unsheltered on the hills during the storms of winter, and finding them in excellent condition in the spring, he went in for sheep-farming on a large scale. His success induced others to follow his example, with memorable and lasting results to the whole system of Highland society.

162. *Frances Ann Dunlop, née Wallace*, Friend, Patroness, and Correspondent of Burns. She became acquainted with the poet in 1786, shortly after the appearance of his first volume, and continued his steadfast friend and wise adviser till his death. Married early to John Dunlop of Dunlop, she was esteemed wherever she was known. *b.* Craigie, 1731, *d.* 1815.

163. *Sir Adam Fergusson, Bart., LL.D., M.P.* Scottish Politician; Member for Ayrshire 1774-1792, and for Edinburgh 1792-1796. *b.* Kilkerran, Daily? 1732, *d.* 1813.

164. *John Howie of Lochgoin*: Biographer, a descendant of the Covenanters, he set himself, though having no literary training, to record the lives of the martyrs and confessors of Scotland. The result was the well known book *The Scots Worthies*, first published 1781. *b.* Lochgoin, Fenwick, 14th November 1735, *d.* 1793.

165. *Lieut.-Colonel George Hutchinson*: gallant British Soldier. *b.* 1736 Galston, *d.* 1782.

166. *John Caldwell*, Artist, an excellent miniature painter. *b.* Ayr 1738—1819.

167. *James Caldwell*, Engraver and Draftsman, brother of above. Known by his engravings of portraits. He survived his brother. Some authorities say he was born in London? 1739. *d.* after his brother.

168. *David Dale*, Manufacturer, &c. Wrought as weaver in Paisley till 1761, when he went to Glasgow as clerk to Mr. Alston, silk-mercator; deals afterwards in linen yarn, and, in conjunction with Mr M'Intosh, establishes Turkey-red dyeworks 1775-83; agent for Sir Richard Arkwright's cotton yarn; commences erection of New Lanark Spinning Mills 1785; Magistrate of Glasgow 1800; establishes schools for workers and otherwise conducts New Lanark Works in an enlightened and kindly spirit; preached to an independent religious body in Glasgow. *b.* Stewarton, 6th January, 1739, *d.* 1806.

169. *Hugh Montgomery, 12th Earl of Eglinton*: munificent, patriotic, and enterprising Nobleman. Entered army 1755, served in America; M.P. for Ayrshire 1784-9, and also 1796; succeeded his cousin as heir to the title of Eglinton; raised two lowland regiments during the Peninsular war; Representative Peer 1798; Peer of the United Kingdom, as Baron Ardrossan, 1806; greatly improved his estate and rebuilt Eglinton Castle 1798; spent £100,000 on Ardrossan harbour; a distinguished musician, he composed "Lady Montgomerie's Reel, and several other

pieces. *b.* Coilsford, Tarbolton, 29th Novr. 1739, *d.* 1819.

170. *Robert Wilson, M.D.*, many years Resident Surgeon to the King of Oude, subsequently in London. *b.* Bourtree, Dalry.

171. *Hunter*. A local poet of this name is mentioned by M'Kay, in his *History of Kilmarnock*. *b.* Kilmarnock (1740), *d.* (1822).

172. *John Wallace of Cessnock*, prominent Glasgow Merchant. In 1792 he purchased Kelly, in Renfrewshire. Scion of the Riccarton family. *d.* 1805.

173. *Isobel Pagan*, contemporary of Burns. Author of the song, "Ca the yowes to the knowes." *b.* Muirkirk? 1741, *d.* 1821.

174. *Sir James Hunter Blair, Bart., M.P.*, Banker and Public Man. Apprenticed to Messrs. Couatts, 1756; partner with Sir Wm. Forbes 1763; M.P. for Edinburgh 1781-4; Lord Provost 1784; laid foundation-stone of South Bridge 1785; created Baronet 1786. Son of John, Brownhill, Ayr. *d.* 1787.

175. *Robert Shedden*, Colonial Merchant. Settled as merchant in Virginia, but retired to London after the Revolution; there made a fortune; left many benefactions to his native parish. *b.* Beith 1741, *d.* 1826.

176. *James Gillies, M.D.*, successful London doctor. He was physician to George IV. *b.* Stewarton —, *d.* 1826.

177. *Hugh Logan*, "Laird of Logan," the last of the lairds of that property, noted for his wit and eccentricity. After his death the amusing work called *The Laird of Logan* was published in Glasgow, being a collection of anecdotes and puns, only a small portion of which he could have given utterance to. *b.* Logan, Cumnock (174-), *d.* 1802.

178. *Alexander Tait*, local poet, flourished 1780. *b.* Tarbolton.

179. *James Muirhead, D.D.*, Divine and Poet. He was ordained, 1770, Minister of the parish of Urr, and is described as a mathematician and naturalist. Wrote the once popular song, "Bess the Gawkie." *b.* Logan 1742, *d.* 1806.

180. *Lady Darcy Maxwell, née Brisbane*, Methodist Saint. Married Sir Walter Maxwell in 1759, but was left a childless widow two years later. In 1764 she came under the influence of John Wesley, and from that time was connected with the Methodists. Her life was devoted to deeds of piety and philanthropy. In 1770 she established a school in Edinburgh for the Christian education of poor children. She also left provision for its continuance. Her life has been written, *vide LANCETON Life of Lady Maxwell*, New York, 1837. *b.* Largs? 1712, *d.* 1810.

181. *Quentin Crawford*, Historian, &c. Went to India in youth; entered the army, but afterwards took to trade. Returning to Europe with a fortune, before he was forty years old, he settled at Paris, where he gave himself to literature and art. Published among other works, *The History of Religion, Learning, and Manners of the Hindoos*, 1790; *History of the Bastille*, 1792; *On Pericles and the Arts in Greece*, 1792; *Researches concerning the Laws, Theology, Learning, and Commerce of Ancient and Modern India*, 1817. *b.* Kilwinning 1743, *d.* 1819.

182. *George Fergusson, Lord Hermand*, Judge, &c. The 8th son of Sir James of Kilkerran; admitted Advocate 1765; took seat on the bench 1799 as Lord Hermand; appointed a Commissioner of Justiciary 1808. He is spoken of as "the last of the old style of Scottish lawyers." *b.* Kilkerran, Daily? 1743, *d.* 1827.

183. *Sir Gilbert Blane, M.D., F.R.S.*, noted London Physician. Studied at Edinburgh for the ministry, but afterwards took to medicine; proceeding to London, he joined Admiral Rodney as his private physician in the West Indian expedition of 1780; wounded and promoted to be physician of the fleet; 1785 physician to St. Thomas's Hospital; 1786 F.R.S.; 1788 Croonian Lecturer; 1795 head of Naval Medical Board; 1826 Member of French Institute. He wrote many professional treatises. He was created a Baronet in 1812, and named First Physician to William IV. 1830. Among his most important works are, *Observations on the Diseases incident to Seamen*, 1785, which was several times republished; *Elements of Medical Logic*, 1818. He was born Blanefield, Maybole, 29th Aug., 1749, *d.* 1834.

184. *James Cunningham, 14th Earl of Glencairn*, Patron and Friend of Burns, succeeded his father in 1775; Representative Peer 1780; met Burns 1786; disposed of Kilmaurs estate to the Marchioness of Litchfield the same year; died at Falmouth returning from Lisbon. Burns calls him "the noble, generous, great," "the flower among our barons bold, his country's pride, his country's stay;" and closes a touching lament for his early death with the lines—

"The bridegroom may forget his bride,  
Was made his wedded wife yestreen;  
The monarch may forget the crown  
That on his head an hour hath been;  
The mother may forget the child  
That smiles sae sweetly on her knee;  
But I'll remember thee, Glencairn,  
And a' that thou hast done for me!"

*b.* 1749, *d.* 1791.

185. *Rev. James Browning*, Secession Divine. Ordained to the Secession congregation, Auchtermuchty, 17th August, 1815; published three vols. of sermons, and also several controversial discourses. *b.* Kilwinning (1749-50), *d.* 1825.

186. *John Wilson*, Publisher of Burns's poems. He was a printer in Kilmarnock, and a young man when he issued the first edition of Burns's Songs. Afterwards he became a thriving tradesman, and the founder, in 1803, of the first Ayrshire newspaper, the *Ayr Advertiser*. It was on him that Burns wrote the following epitaph, in which the poet scarcely does justice to his publisher:—

HIC JACET WEE JOHNNIE.

"Whoe'er thou art, O reader, know,  
That Death has murdered Johnnie;  
And here his body lies fu' low,  
For soul he ne'er had ony."

*b.* Kilmarnock 1750, *d.* 1821.

187. *Rev. Hugh Mitchell, M.A.*, Early Voluntary. Licensed 1777; ord. Glasford Parish 1786. Having strong liberal views in politics he resigned his charge in 1794 in the following terms:—"It being an article

of my creed that the Church of Christ neither hath nor can have any sort of connection with civil establishments, and this conviction being the result of long and serious enquiry, I hereby resign my office as Minister of Glasford, and renounce every claim to the future emoluments of that office." He then became the master of an academy in Glasgow. Works:—*Strictures on the Political Condition of the Jews*, 1794; *A Short Apology for Apostacy*, 1797; *The Popular Preacher*, 1799; *Scotticisms and Vulgar Anglicisms*, 1799. *b.* near Kilmarnock, or according to another authority Mauchline (1750), *d.* 1815.

188. *Brigadier-General Andrew Dunlop*: served in the first American War, where he gained the rank of Major. He afterwards raised a regiment of horse, called the Ayrshire Fencible Cavalry, which he commanded till it was reduced in 1800. *b.* Dunlop Ho., Dunlop? (1751), *d.* 1804.

189. *Professor James Wilson, F.R.S., M.D.*, distinguished Anatomist, successor of John Hunter and Matthew Baillie at the Hunterian School, Great Windmill Street, London. He was a distinguished surgeon himself as well as a famous Lecturer on Anatomy and Surgery. He was for many years Professor of Anatomy to the Royal College of Surgeons, London, and acknowledged as one of the first anatomists of his time. Sir Benjamin Brodie, who studied under him, calls him "the first anatomist of his day." In 1811 he took Sir Charles Bell into partnership with him. *b.* Beith.

190. *William Wilson*, successful Indian Merchant, who returned and settled in his native county. Much esteemed for his generosity.

"Large was his bounty, nor could earth pretend  
A better brother or a kinder friend."

*b.* Kilmarnock 1754, *d.* 1836.

191. *William Murdoch*, Engineer and Inventor, introduced some valuable improvements into the steam engine, and was the discoverer of the way to use coal gas for lighting. He was employed by James Watt at Soho, Birmingham. *b.* Auchinleck 1754, *d.* 1839.

192. *Colonel Wm. Fullarton, M.P.*, distinguished officer and public man. Educated Edinburgh. 1775 Secretary to British Embassy, Paris; 1780 raised the 98th Regiment for service in Mexico, but was sent to attack the Cape of Good Hope and thence to India. There Colonel Fullarton greatly distinguished himself by the rapidity and success of his operations on the Coromandel coast. On returning home he published, 1787, *A View of the English Interests in India, &c.*, giving among other things an account of his own campaigns there. Frequently a Member of the House of Commons, and twice returned for Ayrshire. In 1793 he raised the 23rd Light Dragoons, called "Fullarton's Light Horse," and also the 101st Regiment of Infantry. He also wrote *An Account of the Agriculture of Ayr, with Observations on the Means of its Improvement*. In 1801 he was appointed Governor of Trinidad, and on returning preferred a charge against the previous Governor, Sir John Pitcon, for the torture of a female slave, which led to the trial of that officer. *b.* Fullarton House, Dundonald, 1754, *d.* 1808.

TRIAL FOR WITCHCRAFT.<sup>1</sup>

THE following trial for witchcraft, under the title of "The Complaint of Susan Trimmings, of Little Harbour, Piscatagua," one of two or three cases on record in the historical collections of Massachusetts, will be new to most readers. The complaint and evidence—which are amusing—were as follows :—

"1656.—On Lord's-day, 30th of March, at night, going home with Goodwife Barton, she separated from her at the freshet next her house. On her return, between Goodman Even's and Robert Davis's, she heard a rustling in the woods, which she at first thought was occasioned by swine; and presently after there did appear to her a woman, whom she apprehended to be old Goodwife Walford. She asked me where my consort was; I answered, I had none. She said, Thy consort is at home by this time: lend me a pound of cotton. I told her I had but two pounds in the house, and I would not spare any to my mother. She said I had better have done it; that my sorrow was great already, and it should be greater; for I was going a great journey, but should never come there. She then left me; and I was struck *as with a slap of fire* on the back, and she vanished towards the waterside, in my apprehension, in the *shape of a cat*. She had on her head a white linen hood tied under her chin, and her waistcoat and petticoat were red, with an old green apron, and a black hat upon her head."—Taken upon oath, 18th April, 1656.

"Her husband (Oliver) says—She came home in a sad condition. She passed by me with her child in her arms, laid the child on the bed, sat down on the chest, and leaned upon her elbow. Three times I asked her how she did. She could not speak. I took her in my arms and held her up, and repeated the question. She forced breath, and something stopped in her throat as if it would have stopped her breath. I unlaced her clothes, and soon she spake, and said, 'Lord, have mercy upon me; this wicked woman will kill me.' I asked her what woman? she said, Goodwife Walford. I tried to persuade her it was only her weakness. She told me no; and related as above, that her back was as a flame of fire, and her lower parts were as it were numb and without feeling. I pinched her, and she felt not. She continued that night, and the day and night following, very ill, and is still bad of her limbs, and complains still daily of it.

"A witness deposed, June 1656, that he was at Goodman Walford's, 30th March, 1656, at the time mentioned by Mrs. Trimmings, and

that Goodwife Walford was at home till quite dark, as well as she ever was in her life.

"Nicholas Rowe testified that Jane Walford, shortly after she was accused, came to the deponent in bed in the evening, and put her hand upon his breast, so that he could not speak, and was in great pain till the next day. By the light of the fire in the next room it appeared to be Goody Walford, but she did not speak. She repeated her visit about a week after, and did as before, but said nothing.

"Eliza Barton deposed that she saw Susannah Trimmings at the time she was ill, and her face was coloured and spotted with several colours. She told the deponent the story, who replied that it was nothing but her *fantasy*; her eyes looked as if they had been scalded.

"John Puddington deposed that three years since, Goodwife Walford came to his mother's. She said that her own husband called her an old witch; and when she came to her cattle, her husband would bid her begone, for she did overlook the cattle; which is as much as to say, in our country, *bewitching*.

"Agnes Puddington deposes, that on the 11th of April, 1656, the wife of W. Evens came to her house, and lay there all night; and a little after sun-set, the deponent saw a yellowish cat; and Mrs. E. said she was followed by a cat wherever she went. John came; a cat in the garden; took down his gun to shoot her; the cat got up on a tree, and the gun would not take fire, and afterwards would not stand cocked. She afterwards saw three cats; the yellow one vanished away on a plain ground; she could not tell which way they went.

"John Puddington testifies to the same effect.

"Three other deponents say they heard Eliza, the wife of Nicholas Rowe, say that *there were three men witches at Strawberry Bank*: one was Thomas Lurpin, who was drowned; another, old Hans; and the third should be 'nameless' because he should be blameless. Goodwife Walford was bound over to the next Court.

"Court of Associates, June, 1656.

"Jane Walford being brought to this Court upon suspicion of being a witch, is to continue bound until the next Court, to be responsive.

"This complaint was probably *dropped* at the next term. Goodwife Walford brought an action of slander in the County Court, 22nd of March, 1669, against one Robert Cutch, and laid her damages at one thousand pounds.

"Declaration in an action of slander for saying that the said Jane was a witch, and he could prove her one, which is greatly to her damage.

"Verdict of Court for Walford, five pounds, and costs of trial." F.

<sup>1</sup> *American Scenery*, by N. P. Willis, Vol. II., published by George Virtue, London, in 1840.

**JAMES WALES, ARTIST.**—In connection with the notes on this Artist in *S. N. & Q.* (II., 162, &c.), it may be of interest to state, that on the 3rd March, 1775, the Royal Burgh of Banff paid £4 4s. "to James Wales, painter, for a Landskip of the Town, &c.," and a 'Landskip' of about that period still 'adorns' the walls of the Council Chamber, and which may safely be pronounced to be his work. On the walls of Marischal College Library is an engraving of "Peter Garden, who lived in the parish of Auchterless, and died 12th January, 1775, aged 131." The engraving bears, "James Wales, pinxit. H. Gavin, sculpt. C.

**THE CLANRANALD ARMS (IV., 168).**—In the interests of accuracy it may be as well to put on record that the sketch of the Clanranald arms given by Mr. Calder Ross, on p. 168, is not quite correct. At the same time, his mistake is quite excusable, as he has been misled by an incorrect transcription in *Stodart's Scottish Arms*. The blazon given in the Lyon Register is as follows:—"First azure a lion rampant gules armed or. Second or a dexter hand coupé in fess holding a cross crosslet fitché all gules. Third or a lymphad with her oars saltire-ways sable and in the base undie vert a salmon naiant argent. Fourth argent an oak tree vert surmounted by an eagle or." Now, it is curious that neither in the painted coat accompanying the above blazon in the register, nor in the reproduction by Stodart, is the second quarter given correctly. The cross crosslet fitchée is represented in the register thus (see fig. 1), while in Stodart it has been copied in this manner (fig. 2). Neither of these crosses represent, as every herald will see, the true cross crosslet fitchée, which is the charge which should have been depicted in this quarter.

Edinburgh.

J. B. P.



Fig. 1.



Fig. 2.

**ROMAN WALL BETWEEN THE FORTH AND CLYDE (IV., 180).**—Your correspondent "J.," quoting from an Inverness newspaper, says it has recently been discovered that a "well-made road ran alongside of the fortification" in question: and he wonders that no one had made the discovery till now. He will perhaps be surprised to learn that the existence of this *via militaris* was known and described, about one hundred and forty years ago, by William Mait-

land, the historian, in his *History and Antiquities of Scotland*. Treating of Roman remains in Scotland, when describing "Antoninus Pius's Wall, or Graham's Dike," he says—"It was denominated from Antoninus the Emperor, in whose reign it was raised by Lollius Urbicus, and consisted of a huge earthen rampart, fortified with a number of castles, or large forts thereon, a large and spacious ditch without, and a military way within the wall, for the convenience of marching troops, and driving carriages to and from the several garrisons." Maitland's researches into the antiquities of Scotland were mostly made by him from independent personal observation, and are consequently much more reliable than the accounts of more recent historians, who are, generally speaking, mere copyists of each other.

Carnoustie.

JOHN CARRIE.

**JOUGS THROUGHOUT SCOTLAND.**—The supposed discovery of joughs in a field near Leith, in January last, led to a correspondence in the *Scotsman*, from which (and from other sources) it appears that specimens of these ancient instruments are still in existence at—

1. The Gate of Duddingston Church, near Edinburgh.
2. The Picts' Tower, Abernethy.
3. The Church at Oxnam.
4. The Church of Stobo.
5. Kilbirnie Church, Ayr.
6. The dovecot at Fountainhall House, Ormiston, Haddington.
7. Eddleston, Peebles, where they are preserved in the manse.
8. Church of Monzie, Perth, where the old joughs are affixed to the new edifice, built sixty years ago.
9. Meiklelour, Perth, where they are locally known as the "Tron Joughs."

As these joughs are relics of a not uninteresting part of our national life, it is right that their whereabouts should be known. I offer the above as a contribution to this object, and perhaps other correspondents will help to make the list complete.

J. CALDER ROSS.

**CONTRACTED FORMS IN OLD WRITINGS.**—Students are apt to be deterred from old writings by the difficulty of deciphering peculiar or contracted forms. If the forms are uncontracted the readiest mode is to draw up an alphabet, showing from clear examples how the original writer formed every letter, or combination of letters. If the forms are contracted, the royal road to decipher them is to procure Chassant's "Dictionnaire des Abréviations," published by Martin, Paris, the price of which places it within the reach of all.

C.

## Queries.

**515. SCOTS MONEY.**—I should be glad to know the relative values of money, Scots and Sterling. More especially I should like to know how to express the following :—

vijxx li.

J<sup>o</sup> li. frie geir dd. iij<sup>e</sup>xx li. xij iijjd.

11<sup>e</sup> marks.

Montrose.

J. G. L.

**516. BARONY OF TORRY.**—Can you, or any of your antiquarian friends, kindly give any information regarding a barony that is supposed at one time to have existed in connection with a cottage that stood on the Torry side of the Dee, near the present site of Point Law. The legend runs, I think, that the baron's title was conferred in consideration of services rendered in ferrying ancient royalty across the river Dee.

AVONDOW.

**517. SAINT CARDEN.**—It is stated in the *Origines Parochiales Scotiae*, that there was at Kilmaly, near Golspie, ("corruptly Culmalie,") a church dedicated to a saint "whose name is corrupted to Carden." An yearly fair was held at Loth, called "St. Carden his fayre"; and the church of this parish was dedicated to Carden. It seems a singular coincidence that there should be a Cardentown and a Culmellie in the parish of Leochel-Cushnie. The following extract from the ecclesiastical records of Leochel would lead us to infer that Carden's Well, near Culmellie, was one of the holy wells to which pilgrimages were made "through the pervers inclination of mannis ingyne to superstition":—"29th June, 1760.—Said day the officer was appointed to summon Alexander Yule and Wm. Walker, two young men, and some women, for going to Carden's well on Saturday night and doing some foolish tricks as they returned on Sablbath morning." They had gone to the reputed holy well on the first Sunday of May to observe some superstitious rites, and thus misbehaving the Kirk Session took action. How comes it that Saint Carden should be associated with a Culmellie in Leochel-Cushnie and another in the far north? and that he has a holy well, without being patron saint of either, are matters on which I shall be glad to have some light.

Thornhill, Stirling.

G. W.

**518. GILBERT MENZIES.**—This person, who was Provost of Aberdeen for 24 years, between 1505 and 1536, bore the sobriquet of *Barrison Gih*. Can any of your readers say what led to this title being given; and am I correct in supposing that it means *Blessed Gilbert*?

ENQUIRER.

**519. MARYCULTER AND PETERCULTER.**—Can any of your readers say when the Duff family became Patrons of those Parishes, and was it by grant or purchase?

A. B. C.

the French *le*, of which it is probably a Scotch survival. It usually precedes a place name. In the charter of Marischal College and University, 1592, there is frequent mention of places still familiarly known in Aberdeen—"lie blak and quhite freiris," "lie blak-freiris mainis et kirk," "lie Sow croft," "lie Craig-well croft," "lie Cunnyngharolleis," "lie lynkis," "lie Gallowhillis," "lie Crabstane," "lie Gallowgaitheid," &c. The suggestion made by D. S. that the word stands for *lege* is too artificial and does not meet the conditions. I have no means of knowing the old French form of the article, as I have no University Library to revel in!

East Toronto. JAMES GAMMACK, LL.D.

**500. HANDFISTING (IV., 181).**—I thank J. C. R. for the farther light he has thrown upon this curious custom by the quotations he has supplied in your last number, but I still prefer the spelling in my old book. It is simply hand-in-fist, literally hand-in-hand, a compound of frequent occurrence in the language, and an amplification of which still exists in the practice of striking hands over bargain-making. The existence of a somewhat similar custom amongst the Romans accounts for its appearance in some of the ceremonies of this country, for it is known that the early-Christian Church borrowed many of its practices from the then Roman usages, some of which have even come down to the present time in the churches, especially in the Roman Catholic Church. In Dr. Adam's *Roman Antiquities*, under the heading—"Rites of Marriage," it is stated, "a legal marriage among the Romans was made in three different ways, called *usus*, *confarreatio*, and *coemptio*. Usage, or prescription, was when a woman, with the consent of her parents or guardians, lived with a man for a whole year, without being a<sup>l</sup> sent three nights, and thus became his lawful wife, or property, by prescription. If absent for three nights she was said, *esse usurpata*, to have interrupted the prescription, and thus prevented a marriage." The other two methods required the use of a "set form of words," and ensured a different descent of the family property, and in the case of the second, determined the status of the children; but all the three methods were equally binding upon the contracting parties. Saint Paul, when treating of the marriage relation for the guidance of the Gentile churches—1st Corinthians vii., 36-37—has used language that has greatly puzzled expositors—the rendering of the Greek text being different in most translations of the Scriptures—and few commentators have even ventured upon an explanation of the passage, far less been successful in doing so. It appears to me that the reference is to the Roman form of marriage, before described, which, while not commended, is not expressly forbidden by the apostle. Much difficulty must at first have been experienced by the apostles and their disciples in enforcing strict monogamy upon the Christian converts, both of Jewish and Roman nationality, and indeed throughout all the Gentile world, wherever Roman laws prevailed. Saint Paul was well acquainted with Roman law. There has been much discussion lately in the public papers regarding the ordinance of marriage, whether it is or is not a failure. Various indeed have been,

## Answers.

**491. LIE (IV., 141, 162).**—In reading old charters A. B. S. will be safe in regarding *lie* as equivalent to

and still are, the methods by which marriage is contracted in different countries of the world, and certainly the results have not always been satisfactory; but it is, nevertheless, the divinely-appointed means for the perpetuation of the race of mankind upon the earth, and is, therefore, in its very essence, just and necessary. The poet Cotton has well expressed the felicity arising from happy wedlock in the following verses:—

Though fools spurn Hymen's gentle powers,  
We, who improve his golden hours,

By sweet experience know,  
That marriage, rightly understood,  
Gives to the tender and the good  
A paradise below.

Thus, hand-in-hand, through life we'll go;  
Its chequer'd paths of joy and woe  
With cautious steps we'll tread;  
Quit its vain scenes without a tear,  
Without a trouble or a fear,  
And mingle with the dead.

Carnoustie.

JOHN CARRIE.

504. PORTRAIT OF CLAVERHOUSE (IV., 180).—There are Five *Engraved* Portraits of John Graham of Claverhouse, Viscount Dundee:—(1) By Williams; (2) in the possession of Lady Elizabeth Leslie Melville Cartwright; (3) in the possession of Graham of Airth; (4) by Charles Kirkpatrick Sharpe; and (5) in the possession of the Earl of Strathmore. Particulars as to these and the original paintings will be found on a reference to *Mark Napier's Memoirs of Dundee*, published in 1842.

Edinburgh.

T. G. S.

507. BALLAD OR SONG WANTED (IV., 180).—"The last words of a dying miser" may be found in any complete edition of Allan Ramsay's works.

W. A. C.

511. BANCHORY-TERNAN SIXTY YEARS AGO (IV., 181).—I have a copy of this book, which I will be glad to give "Alpha" a look of if he wishes.

W. CADENHEAD.

39 Netherkirkgate, Aberdeen.

513. THE MENZIES OF CULTS (IV., 181).—A piece of doggerel in the *Deeside Guide* bears that a "Baron of Petfoddills" was "wriret by his awin cat," but there is absolutely no foundation for this assertion. A full history of the Menzies family will be found in Henderson's *History of Banchory-Devenick Parish*.

X. V. Z.

514. THE "ELGINBROD" EPITAPH (IV., 91, 117, 181).—While unable to give any information about the book referred to by Mr. Ingram, I may point out that it does not matter seriously in this connection. The whole question was discussed by Prof. Max Müller and others in the *Athenæum* two or three years ago. Similar passages were adduced from Low German, French (from Froissart), and Sanscrit, and it was finally pointed out that Dr. MacDonald's version occurred exactly in Hearne's collections in the Bodleian, except that the name was Eldinbrod. I have since found the same idea in one of the Irish dialogues between Ossian and St. Patrick, printed by

Miss Brookes. The alleged Dundee epitaph is probably, like many more, said to be or to have been in the Dundee Howff.—"Wha saw't?"

W. A. CRAIGIE.

NOTABLE MEN AND WOMEN OF Ayrshire (IV., 176).—William Hamilton of Bangour. There was issued in 1850, "The Poems and Songs of Hamilton collated with the MS. volume of his Poems, and containing several Pieces hitherto unpublished, with Illustrative Notes, and an Account of his Life, by James Paterson (of Ayrshire)." This edition of his Works is unquestionably the most complete of all that have gone before.

Edinburgh.

T. G. S.

### Literature.

*The Miscellany of the New Spalding Club.* Volume First. Aberdeen, 1890. Pp. lxii. + 391.

THIS volume consists of (1) a Register of Burghesses of Burgh of Aberdeen, and of (2) Inventories of Ecclesiastical Records of N. E. Scotland. The former is the compilation of Mr. A. M. Munro, who, in an introduction of 25 pp., gives a very interesting history of the Guild and of the different classes of Brethren, with their respective privileges and duties. Mr. James Moir adds a lengthy note on the *Names* in the Register, and institutes tabular comparisons of the names occurring 1399–1631, and in our own day. This Roll has been extracted from the Registers of the Town Council, and is something more than a mere list of names. From several points of view it is instructive, and will be carefully read by many, but more especially perhaps by the students of family history, who will find it very suggestive. The latter, and rather larger half of the volume, that relating to the Ecclesiastical Records, has been under the editorial care of Mr. P. J. Anderson, and will constitute, it is hoped, a reliable inventory of extant records, and will go far towards the formation of a sounder public opinion on the subject of the more careful preservation of church documents and books. Mr. Moir has a prefatory note to these Inventories, from which it may easily be inferred that the editor has found it no easy task to do what he has done so well. ED.

### TO CORRESPONDENTS.

Communications should be written on one side of the paper only, and to prevent mistakes, in a legible hand. Proper names, obsolete and foreign words, and dates should be specially distinct. Contractions should not be used except where they occur in original documents. References to books and authorities should be made with exactitude.

# SCOTTISH NOTES AND QUERIES

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APRIL, 1891.

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ABERDEEN, APRIL, 1891.

## THE SCOTTISH CONQUEST OF ENGLAND.

BV means of golf; which word is a variant of *κόλαφος*, a blow, and of the L. *sclopus*, *alaþa*, a *slap*, in Fr. *claque*; *links* is also akin to *ludus*, and perhaps to *ἀθλον*. There is hardly a suitable common in England now, it seems, which is not turned into links. I was pleased to find in the *Saturday Review* for December 13, 1890, an article on Minchinhampton, in Gloucestershire, whose common is the highest table-land in England. (Which is the highest in Scotland?) I lived hard by it many years ago, yet am bound to say the writer, though having an especial eye to golf, has enrolled many circumstances of interest which I did not know. To my surprise, however, there is not a word about the church, a large cross one, of which there is something to tell that is quite unique. The writer says:—"The common is said to have been given to the poor of the parish by Dame Alice de Hampton, in the reign of Henry VIII.; it is said the donor afterwards became a nun, the prefix "Minchin" signifying "a little nun." (In a review of "The

Nevv World of Words," an old dictionary, in the number for December 20, another scribe remarks—"We wonder what proportion of educated people know what minchings are. Minchings are 'those consecrated Virgins whom we call Nuns.'") *Minchin* of course is *monachina*, and is not a diminutive, since *moine*, the only Fr. for *monk*, is *monachinus*. *Menchin* is to *monk* as *minster* is to *monastery*, *moustier*. *Minch* also was said, apparently, or *mink*, since *minx* would seem to be *minkish*, "with nun's airs," *demure* (*demeure*, *steady*, *staid*.)

But the place was called Minchinhampton, of course, long before Henry VIII., and not from any single person: it is parallel to *Nuneaton*, *Monkwearmouth*, meaning the parish whose great tithes belonged to a community of women. It was indeed partly a parish church, partly a conventual one, and the nuns' choir was the south transept, cloistered off of course by an iron screen of open work. It is in the south transept that the antiquary finds a unique case. The roof is occupied by an intricate system of beams, cross, horizontal, vertical—in fact, a picture of complexity. One's first thought is, What a pity they are whitewashed, instead of being merely varnished, and so left in their native colour! But the local informant will quickly dissipate regrets. Every morsel of these beams and traverses is of stone! When the church was a-building (about temp. Edw. III.?) *the carpenters struck*—so venerable are strikes—and the masons declared the nuns should have a roof as pretty as any carpenter could turn out, but all of their own material; and well they kept their word.

There is also a notable fact besides. At the end of the transept is the founder's tomb, in the usual place, with recumbent effigy, and legs crossed to mark crusader's rank, shield on arm, and sword by side. It has been questioned whether these above-ground monuments really contained the remains of him who was pictured to the eye in stone. The point seems settled by what was told me by a mason, *i.e.*, that he was repairing this very tomb, put his hand in, and drew out a thigh-bone, which he measured with his foot-rule; I forget the length, but it was exceptionally great. It is most reprehensible that workmen should be left to grub about churches without supervision. In this very



church I remember once asking for the keys (being a perfect stranger), and playing alone on the harmonium at the junction of the nuns' and parish choirs, till "Fell on the moor the brief November day," and I half expected to see wimpled shades flitting round me in the twilight, attracted like moths by the solemn strains of the plain chant mass for the dead, which had hardly been heard there, I suppose, since Dame Alice de Hampton joined in the singing of it with her veiled sisters behind the grille.

A. P. SKENE.

#### KING'S COLLEGE, ABERDEEN, AS A UNIVERSITY RESIDENCE.

In its early history, King's College was, like the Universities of Cambridge and Oxford, a residence college. The students lived on the premises, and were as strictly looked after as under any proctorial system. The following document, which has been transcribed by Mr. A. M. Munro, is a very interesting explanation of this point. It is entitled "Inventorie of the Plenishing within the Kingis College of Aberdein," and is dated 1634. The contents of the various apartments are carefully detailed:—

##### *The Principals Inner Chalmer.*

[Door?] . . . keyed and banded.

Item ane aiken Lang foddill.

Item ane aiken Portell.

Item ane other aikin Counter with a furme off aike.

##### *The Wtiter Chalmer.*

Item ane Great aiken Bed.

Item ane great aiken Wastall banded and locked.

Item ane aiken Portell.

Item ane Counter and ane furme both of firre.

##### *The Chalmer Besyde the Supper.*

Item tua fixed standing bedis & ane laigh bed all off firre.

Item ane Wastall off firre.

Item ane Counter with a furme both off firre.

##### *Supprincipals Chalmer.*

Item ane fixed Bed pairt off firre & pairt of aike.

Item ane New Lang sadill bed off firre.

Item tua presses off firre ane great and ane wther lesse.

Item ane Portell off aike.

Item ane Counter of aike with a furme off firre.

Item ane Litill firre presse fixed in the wall.

Item within the Studie (qlk is locked and banded) ane counter off firre with a long broade seat.

Item skelses Bound about off firre.

##### *Mr. Alexr. Middeltounes Chalmer.*

Item ane studie off aike locked & banded the doore.

Item within the studie a boord off aike and skelses.

Item ane fixed bed of aik with a portell off aike.

Item ane great Wastall locked & banded.

Item ane firre Lang sadill new.

Item ane new boord & ane furme both off firre.

Item ane Litill hous off aike at the great bedshead.

Item ane portell doore off aike.

##### *Chalmer Called the Wpper Bursars.*

Item three Bedis off firre all.

Item ane boorde and ane furme both off firre.

##### *The next Chalmer whair Mr. Wm. Stragn ws.*

Item ane studie off aike with doore bandis locke and [bandis]

Item ane fixed counter with skelsis within the [same].

Item In the Chalmer ane Bed off aike.

Item tua bedes off firre ane standing & ane wther laigh.

Item ane aik Wastall of firre.

Item ane portell doore off firre.

Item ane new boord off firre with a firre furme new also.

##### *The Chalmer neirest the Kitching.*

Item ane new Studie & ane bed within it both off firre.

Item three Bedis of firre in the chalmer q'of ane new keased worke.

Item ane new portell off firre.

Item ane new boord & ane new furme both off firre.

##### *The Ladner Chalmer.*

Item ane new Studie & a new bed within it both off firre.

Item wther three bedis in the chalmer qrof one new and keased work all of firre.

##### *Neith Bursar Chalmer.*

Item ane Studie with a Bed in it Both of firre.

Item three fine Bedis in the chalmer.

Item a Boord and a furme of firre.

##### *The Chalmer next.*

Item ane studie with ane new doore off firre.

Item three firre Bedis in the Chalmer.

Item a Boord and a furme of firre.

##### *Mr. Robert Ogilvies Chalmer.*

Item ane aiken studie with ane aiken counter within it and skelses off firre.

Item ane firre Bed in the Chalmer.

Item ane Wastall off firre Banded & locked.

Item ane aiken Bed fixed with a portell & doore of aike.

Item ane Laigh bed in the Back studie off aike.

Item ane broad boord in the Chalmer with a furme off firre.

##### *Mr. William Stragns Chalmer.*

Item ane Studie with a litill reading boord & a furme of firre.

Item ane Mekill aiken Bed with a draw bed off firre new.

J. M. B.

#### ABERDEEN GRAMMAR SCHOOL ARCHERY MEDALS.

By JAMES MOIR, LL.D., Rector.

THESE medals are fourteen in number. They are of various sizes, from 5½ by 5 to 2 by 1½ inches. In shape they are circular or oval. In the same collection is a silver arrow, rather more than a foot long. On the feathers of it are the initials A. V. and C. M. The medals have on the one side the arms of the winner, and on the other his name, the order of winning the prize, a Latin motto, and in some cases a representation of some scene. For instance, the Udney medal has in high relief Orpheus (in a kilt!) charming the beasts. The makers' names are





SCULPTURED "SERPENT" STONE  
Newton · Aberdeenshire

given in most instances, the initials being A. G., W. S., W. M.

The following gives a list in chronological order:—

Winners' Names.	Order of Winning.	Date of Winning.	Motto.
George Mackenzie,	primo,	No date.	Cor petit astra vehit cervus anhelat aquas.
Thomas Fraser,	secundo,	"	No motto.
John Bannerman,	tertio,	"	"
Andrew Skeene,	quarto,	1667	" Virtutis regia merces.
Adam Gordon,	quinto,	1670	(Byland below arms) Regnat post funera virtus.
John Gordon,	sexto,	1672	(Breachly below arms) Delituit non itur ad astra.
James Moir,	septimo,	1673	Famam extendere factis hoc virtutis opus.
John Skeene,	octavo,	1674	Virtus vera suis Marte vel arte favet.
John Deskeford,	not specified,	1675	Marte et Minerva.
William Keith, eldest son of Earl Marischal,	"	1676	No motto. See above.
Alexander Fraser of Streichen,	"	1677	Virtute acquiritur.
Lord John Ogilvie of Innercaritie,	"	1678	Veni, vidi, vici.
Theodore Morison of Bognie, age 14	"	1679	Do.
	"	1699	Non magna loquimur, sed vivimus.

The medals (*primo, secundo, tertio,*) without dates must have been given before 1667. The initials A. V. and C. M. on the arrow probably represent winners whose fathers could not, or would not, be at the expense of giving a medal. These two will come in after 1679 or before 1667.

Something might perhaps be found in the Town Council Records explanatory of the conditions of competition and of the giving of these medals. I have been able to ascertain the following particulars about similar collections in

the south. From a book in my possession, entitled "Selecta Poemata Archibaldi Pitcairni," &c., which has bound up with it an account (anno 1726) of the pieces appended to various prize arrows, I find that the Musselburgh silver arrow had 56 silver pieces appended to it by winners from 1603 to 1726. These have armorial bearings, mottoes, &c., and in some cases Latin poems inscribed upon them. The Edinburgh silver arrow at the same date had seven appendages, dating from 1709 to 1715. The book referred to gives the rules laid down by the Edinburgh Town Council for the competition, from which it appears that the winner held the arrow until it was won by another, and affixed a badge (medal) in testimony of his victory. The winner on returning the arrow got £5 sterling from the Dean of Guild by way of prize. In Edinburgh there was also a Silver Bowl with seven appendages, all of gold.

St. Andrews also had a similar competition for a silver arrow and appendages, which was competed for from 1681 to 1751.

The fact that these Aberdeen medals have come down to our time in connection with the Grammar School would seem to show that the competitors were pupils in that school. If this is so, some light is thrown on the social position of the pupils. In those days it was not fashionable for the landed gentry to send their sons to English public schools. Hence we find scions of the Earl Marischal family, of the Frasers, Ogilvies, Udnies, Moirs (of Scotston, Lonmay, or Stonywood), Skenes, &c., at the school. Dr. Patrick Dun's will (anno 1631) also bears this out, for while fixing the fee of ordinary pupils at 13/4 Scots money per quarter, it is permitted "to the maisters to take from the Sone of a Marqueis, Earle, Viscount, Lord or Barron, such stipend for instructione of their bairnes, as the noblemen or barrones sall bee pleased to bestow upon them."

Note.—I have not been able to identify the Innercaritie of which John Ogilvie was Lord. The medal here given is the largest of the series.

### WHY A HARVEST-HOME IN SCOTLAND IS CALLED A KIRN.

By Rev. P. MEARNS, Coldstream.

THE Kirn is the Scotch name for Churn, just as the Kirk is the Scotch name for Church.<sup>1</sup> The Kirn is in use at all times of the year wherever there is milk or cream to be kirked; but harvest is the time for making the butter that is to be salted and stored for the winter. Turnips are very valuable for the winter feeding of cattle, but when they are given to cows producing milk

<sup>1</sup> German, *Kernen*, to churn; *Kirche*, a church.

they do not improve the taste of the butter obtained from such milk, however much they may improve the quantity of the milk. I believe that mangel-wurzel produces good milk and butter, but still butter from grass in harvest is the best of the year for winter use. The produce of the kirn is therefore of great value in harvest. But the harvest-home is so joyous an occasion, that a little expense is not grudged on it. One part of the entertainment, and that from which it received its name, is a draught from the kirn given to each guest. I do not mean a drink of buttermilk, though that is highly esteemed, and a most delicious draught, but I mean a drink of cream from the kirn after its contents have been stirred for a while by the process for making butter. When I was a boy the upright churn was much used in Ayrshire; but during the last fifty years a great improvement has been made in the implements of agriculture and dairy produce, and the barrel or box-kiirn is the one now commonly used. Access to the contents of an upright kirn was easy, and the bung of a barrel or box-kiirn is not very difficult of removal. In some country places buttermilk is used as food, in others it is given to pigs. One of our Scottish poets has said—

“Gie a wean his parritch  
And dinna spare the sourdounk can;  
And wi’ a bawbee Carritch  
I’ll mak your son a man.”

But the drink of half-churned cream was a delightful beverage for the harvest-home. The cream stored up for the kirn acquires an acidity which renders it unfit for drinking until it has been subjected to the action of the kirn, which was caused by a long staff fixed into the centre of a perforated board, that was laboriously moved up and down in the kirn; but the same change is produced by the horizontal spindle, which, in revolving, moves the dashers or fanners which agitate the cream and change it into an agreeable drink. It has more of acidity in it than the thickened milk called *leben*, which I got in Palestine, both in Jerusalem and Nazareth, which is sold in shops on the streets, and which I found most agreeable.

The kirn occurred at an earlier stage of the harvest operations formerly than it does now. It followed the cutting of the last handful of corn by the reapers on a farm, which handful was afterwards dressed up with ribbons in resemblance to a young woman, called the maiden. When the reapers, who wrought in pairs, were approaching the end of the last field they did not eagerly strive to belong to the pair that first reached the end of their ridge; but to win the kirn was to gain the honour of cutting down the last handful of corn on the harvest field.

Sometimes a reaper put her foot on a handful and cut past it till all the rest was cut down. She then returned and raised it, and hooks were thrown at it in competition for the honour of cutting it. After the kirn was won the reapers went to the nearest eminence and gave three cheers to let their neighbours know that the harvest was finished on that farm. This ceremony was called crying the kirn. But the introduction of the reaping-machine has cut off some of these customs.

The kirn was wont to be the occasion of demonstrative joy. When Robert Burns, the poet, was farmer of Ellisland, in Dumfriesshire, he was visited by his young friend, Robert Ainslie, on what happened to be kirn night, and Ainslie found, besides a sister of Burns, and a sister of Mrs. Burns, who were ordinarily inmates of the house, three male and female cousins who had been assisting in the harvest work, and a few neighbours of homely character. “We spent the evening,” says Ainslie, “in the way common on such occasions, of dancing, and kissing the lasses at the end of every dance.” The occasion was all the more enjoyed as it could occur only once a year.

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

##### CHURCHYARD—SECTION D.

ON a marble table-stone there is the following inscription:—

Sacred to the memory | of | Mrs. Janet Mitchell |  
wife of Mr. William Mitchell | of this city | whose  
remains are here deposited. | She departed this life  
the 4<sup>th</sup> July 1780 | aged 38. | Also to the memory |  
of the said Mr. William Mitchell | brother of the  
Founder of Mitchell’s Hospital | in Old Aberdeen, |  
who departed this life at Edinburgh | the 9<sup>th</sup> October  
1807 | aged 71; | and whose remains are interred | in  
the ground of the Grey Friars in that City.

At the foot of the stone there is cut the armorial coat of Mitchell of Mitchell, carved so as to show the tincture, viz., Sable, a fess between three mascles, two and one, or; and in the middle chief, a dagger erected point upward, proper; all within a border argent, charged with eight cinquefoils gules. Crest a hand holding a pen and the motto Favente Deo Supero.

William Mitchell was a son of Robert Mitchell, a merchant in Old Aberdeen. His brother, David Mitchell, LL.D., of Holloway-Down, in the county of Essex, was the founder in 1801 of the hospital in Old Aberdeen known as Mitchell’s Hospital, which was instituted for the purpose of maintaining five widows and five unmarried daughters of burgesses of Old Aberdeen. A

monument, recording his benefactions and death in March, 1803, is placed within the Cathedral church.

Another brother, Alexander, was at one time a puiser in the East India Company's service.

On a ground-stone, the surface of which has scaled considerably, the following portion of an inscription is all that can now be deciphered :—

Here lyes under the hope of a Blisshed Resurrection William Taylor Burgess and Skipper of Abd who departed this lyfe April 1688 and of his | spouse who departed this | life the 15 of Nov<sup>r</sup> 176 aged 9

On another ground-stone, close beside the last, there is—

Here lyes Alex<sup>r</sup> Gordon Seni | or Mer<sup>t</sup> in Abd who departed | this life Sept 5 1705 aged 56. | Also Isobell Cumming his spous | who departed Dec<sup>r</sup> 21 1720 aged 62. | Also Adam Gordon departed | Jan<sup>r</sup> 2<sup>d</sup> 1698 aged 10 years Iean | Gordon departed Feb<sup>r</sup> 2<sup>d</sup> 1699 | aged 20. Also George Gordon | departed Nov<sup>r</sup> 26 1720 aged 26 | Also John William Alexander | Ann Isobell and Margaret Gordons | their children.

Here lyes Alexander Forbes | Merchant in Abd. who died the 24<sup>th</sup> of April 1738 aged 65. | Also his son George Forbes of Lochermick who died 20 April 1765. | And his son James Staats Forbes died 1 July 1715 | Also two Alexanders Will | iam and Andrew Forbeses. | And Thomas Forbes departed | 21 Nov<sup>r</sup> 1725 aged 5 years. | As also Isabel Gordon spouse to | Alex<sup>r</sup> Crombie Merchant in Abd. | who died the 20 of Noub<sup>r</sup> 1736 | aged 37. | Also Janet Forbes who died July 1726. | And William Forbes died the 15<sup>th</sup> of | April 1733 in the 18<sup>th</sup> year of his age. | And Alex<sup>r</sup> Crombie late Dean of Gild in | Abd. died 6<sup>th</sup> Jan<sup>r</sup> 1744 aged 46 years.

Alexander Crombie, whose death is last recorded, was Dean of Guild during the year from Michaelmas, 1733, to Michaelmas, 1734.

On a headstone—

Here lyes Iohn Strachan | Merchant in Aberdeen, who | died the 8 day of October | 1735 in the 82 year of his age. | Also Elizabeth Skeen his | spouse who died the 7<sup>th</sup> day | of October 1750 in the 88<sup>th</sup> year | of her age. | Also | his great-grand-daughter by his | first wife Margaret Moir | Elizabeth M<sup>c</sup>Donald | relict of John Ramsay | Shipmaster, Barbadoes. | She died 30 June 1847 aged 81. | Also | Their only son | John Ramsay M.A. | born 18 September 1799 | died 4<sup>th</sup> June 1870.

It is not very clear to what branch of the family of Skene the wife of John Strachan belonged, unless she was one of the daughters of "black James" of Ruthrieston.

Elizabeth M<sup>c</sup>Donald, the mother of John Ramsay, was the only daughter of Alexander M<sup>c</sup>Donald of Calcutta, by his wife Elizabeth, eldest daughter of Alexander Smith of Blairdaff, near Monymusk. It is perfectly unnecessary to refer at any length to the career of her only son, John Ramsay, since this has been so admirably and

fully set forth in the Memoir attached to the volume of his Selected Writings, published in 1871. Ramsay was born in London on the 18th Sept., 1799, and, as noted in the inscription, his father, John Ramsay, was master of a West India trader. His mother removed to Aberdeen while he was an infant, and thus he came to receive his upbringing and education at the Grammar School and afterwards at Marischal College, where he graduated in 1817. Up till 1834 he was principally employed in teaching at Gordon's Hospital and elsewhere, but in that year he left the Hospital to become editorial writer for the *Aberdeen Journal*, a position which he held till about 1848.

In 1851 he was an unsuccessful candidate for the Mathematical Chair in Marischal College.

Although not officially connected with the Press after 1848, Ramsay continued to write on current topics to the various newspapers, and it is some of these contributions, both prose and verse, which his literary executor has put together in the most readable volume already referred to.

On two large table-stones there are the following inscriptions in memory of the family of Cruden. On the first stone—

Here lies William Cruden | Merchant in Aberdeen who died | the 10<sup>th</sup> of January 1753 aged 66 years. | As also 5 sons and three daughters. And Anna Phanes his spouse who died the 18<sup>th</sup> October 1780 aged 80 years. Jean Cruden their daughter who died 20<sup>th</sup> October 1782 aged 60 years. Hellen Cruden their daughter who died the 28<sup>th</sup> February 1808 aged 73 years George Cruden their son late Merchant in Aberdeen who died the 1<sup>st</sup> of March 1814 aged 70 years.

The second stone has inscribed on it—

In memory | of | William Cruden, | Merchant, and sometime | Chief Magistrate of Aberdeen, | who died the 23<sup>d</sup> of December, 1807, | aged 80 years. | Also of Katharine Murdoch, | his Wife, | who died the 13<sup>th</sup> of August, 1758, | aged 40 years. | And of Elizabeth Farquharson, | his second Wife, | who died the 28<sup>th</sup> of March, 1790, | aged 59 years. | Likewise of | Four Sons and Two Daughters, | who died in early age ; | And of | Elizabeth Cruden of Westburn | Daughter of the said | Provost William Cruden | And | Elizabeth Farquharson, | who died respected and died regretted | on the 16<sup>th</sup> day of November 1840, | In the 80<sup>th</sup> year of her age. | Blessed are the dead which die in the Lord.

On a panel fixed to one of the uprights there is cut—

And of | Eliza Farquharson Cruden, | Daughter of William Cruden his son | And Elizabeth Sadleir Moody | who died the 8<sup>th</sup> of December 1814, | Aged 5 years.

William Cruden, junior, Merchant of Aberdeen, and Anna Phanes, daughter to William Phanes, tailor and late Convener of the Trades (1693), were contracted in order to marriage on

the 13th May, 1720, and the couple were wedded on 30th June following. Another daughter of the Convener's, Isobel, became the wife of Wm. Cruickshank, merchant, on 11th February 1703.

In connection with the marriage of William Cruden in 1720, it is worthy of note that his cautioner on that occasion was William Cruden, Senior, baillie, the father of Alexander Cruden, the author of "A Complete Concordance to the Holy Scriptures." The connection between the two Williams is doubtful, but they may have stood to each other in the relation of uncle and nephew.

Of this marriage there were born at least eight children, three of whom are mentioned on the tombstone as having died at advanced ages.

Provost William Cruden was born in 1727, and after holding several offices in the Town Council he was elected provost for a term of two years at Michaelmas, 1784, and again for a similar period in 1789. He was twice married. His first wife, Katherine Murdoch, died on the 13th August, 1758, and in the following year he married for his second wife Elizabeth Farquharson, a daughter of Thomas Farquharson, merchant. The family of the first marriage consisted of four sons and two daughters, all of whom died at an early age. The family of the second marriage consisted of a son, William, who was for some time a Captain in the Tower Hamlets Militia, who married and had issue, and a daughter, Elizabeth, whose death at the advanced age of 80 years, is recorded by the inscription. Mrs. Cruden's death in 1790 was very sudden, for she was taken ill while attending church during the morning service, and died about seven o'clock the same evening. One who was at her funeral says—"She was buried with great pomp, bells tolling and minute guns firing at the Castle Hill. I daresay there was above a hundred at the burial, and an amazing number of spectators."<sup>1</sup>

The provost was engaged in the introduction of the linen trade to the city, having been a partner in the firm of Milne, Cruden & Co.

It may be mentioned that a younger brother of the provost's was David Cruden, D.D., who was Minister of Nigg for the long period of fifty-seven years, and died there on the 8th November, 1826, in the 81st year of his age. He was interred in the churchyard of Nigg, beside his sister Marjory, who died on the 1st April, 1819, aged 80 years, having been housekeeper to her brother for exactly half-a-century.

ALEX. M. MUNRO.

(To be continued.)

<sup>1</sup> Letter from Mr. Ninian Johnston to Mr. James Johnston, Aberdeen, 2nd April, 1790.

## BIBLIOGRAPHY OF ABERDEEN PUBLICATIONS, 1890

(Continued from p. 190.)

THE following is a continuation of the list of works issued by Aberdeen publishers during the past year:—

Mitchell, Rev. Robert A.—*Sin Condemned by the Mission of the Son.* A Sermon preached before the Free Synod of Aberdeen, on the 8th of April, 1890. By the Rev. Robert A. Mitchell, M.A., Free Gilcomston Church, Aberdeen. Published by request of the Synod. Aberdeen: D. Wyllie & Son. Pp. 24.

Do. do.—*The Promises to the Seven Churches.* By the Rev. Robert A. Mitchell, M.A., Free Gilcomston Church, Aberdeen. Aberdeen: D. Wyllie & Son. Pp. 24.

Monthly Journal in connection with the Caledonian Order of United Oddfellows Friendly Society. No. 1, April, 1890.

[Morgan, John].—Index to Mr. Ruskin's Notes on some of the Principal Pictures exhibited in the rooms of the Royal Academy, &c. Compiled by J. M. Printed for private circulation only. Aberdeen. Pp. 16 [35 copies printed].

[Munro, Alex. M.].—Aberdeen from Bus and Car. Second Edition. Aberdeen: D. Wyllie & Son. Pp. 54.

Murison, William.—*Sir David Lyndsay, Poet and Reformer: An Essay.* By W. Murison, M.A. (Aberdeen), one of the Assistant Masters, Spier's School, Beith. Aberdeen: The University Press. Pp. 40.

Murray, Rev. Thomas.—*Heretical Declamation in the Free Church brought to the Test of Argument: Being recast of a Speech prepared for last Free Church Assembly.* By Rev. Thomas Murray, Midmar. Edinburgh: James Gemmell. Glasgow: D. Bryce and Son. Aberdeen: James G. Bisset. Pp. 54.

Northern Cricket and Football Annual and Athletic Guide and Directory for 1890-91; with full lists of Clubs in the Northern Counties, practising Athletic Sports and Pastimes, including Cricket, Football, Golf, Lawn Tennis, Cycling, Bowling, Boating, Swimming, Curling, Athletics, &c. Fine Portraits. Special Articles. Aberdeen: John Avery & Co., Limited, 14 Gallowgate. Apr. 1, 1890. Pp. 116.

Ogilvie, Joseph.—*Key to Bursary Competition Versions.* Edited by Joseph Ogilvie, M.A., LL.D., Principal of the Church of Scotland Training College, Aberdeen. Aberdeen: John Adam. Pp. xii. + 182.

"Onward and Upward," the Journal of the Haddo House Association. [Edited by the Countess of Aberdeen]. No. 1, December, 1890. Aberdeen: Wyllie & Son, Union Street. London: S. W. Partridge & Co. Edinburgh: Macniven & Wallace. Pp. 24.

Pilgrims' Progress (The) in Print and Picture. By J. M. Bulloch and T. Holt. [Graduation Souvenir of the Faculty of Medicine Class, Aberdeen University, 1886-90]. Printed by Thomson and Duncan, Aberdeen.

Robertson, Joseph, LL.D.—*Scottish Abbeys and Cathedrals.* By Joseph Robertson, LL.D., with Biographical Memoir of the Author. Aberdeen: D. Wyllie & Son. Pp. xl. + 110. [The title-page

is dated 1891. Only 50 copies printed on large paper, and 500 copies on small paper. The main part of the work is a reprint from the *Quarterly Review*, June, 1849].

Scattered Leaves. Magazine of the Grammar School (Old Aberdeen) Literary Society. No. 1. March, 1890.

Scott, Charles Anderson.—Christian Character Building. Two Sermons for Children. By Charles Anderson Scott, B.A., St John's College, Cambridge, Assistant Minister, Queen's Cross Free Church, Aberdeen. Aberdeen: D. Wyllie & Son. Pp. 39.

Scottish Educational Year-Book and Diary for 1891. For the use of Members and Officials of School Boards, Teachers, and others. Compiled and Published for the Proprietors of the "Daily Free Press," Aberdeen. Pp. 102.

Scottish Liturgy (The). Speeches of the Rev. John Comper, Incumbent of S. Margaret's, Aberdeen; and Rev. J. Myers Danson, Incumbent of S. Andrew's, Aberdeen, the Mover and Seconder of the Resolutions passed by the Aberdeen Diocesan Synod, January 15, 1890, for the maintenance unimpaired of the Scottish Liturgy now in use. Aberdeen: The University Press. Edinburgh: R. Grant & Son. Glasgow: D. Bryce & Son. Pp. 30.

Scroggie, Robert F.—Half-hours of the Muse. By Robert F. Scroggie. Aberdeen: Printed by James Main, 49½ George Street. Pp. 21.

Selections from Wodrow's Biographical Collections. Divines of the North-East of Scotland. Edited by Rev. Robert Lippe. Aberdeen: Printed for the New Spalding Club. Pp. lxxxv. + 360. [Only 525 copies printed].

Shewan, J. S.—Exercises in the Correction of Grammatical Errors. By J. S. Shewan, M.A., of the Girls' High School, Aberdeen, and the High School, Arbroath. Aberdeen: Walker & Company, 19 Bridge Street. Pp. 39.

[Skea, Mrs.]—Class Subjects for Use of Standard V., including History, Geography, Grammar, and Poetry. Prepared in accordance with the requirements of the Scotch Education Code. By a Public School Teacher. Aberdeen: John Adam, 73 Union Street; and John Avery & Co., Limtd., 6 Correction Wynd. Edinburgh and Glasgow: John Menzies and Co. Pp. 212.

Do. do.—Class Subjects and Reading Lessons for Standard III., including History, Poetry, Geography, and Grammar. Prepared in accordance with the requirements of the Scotch Education Code. By a Public School Teacher. Aberdeen: John Adam, 73 Union Street; and John Avery & Co., Limited, 6 Correction Wynd. Edinburgh and Glasgow: John Menzies & Co. Pp. 125.

Stark, Rev. James.—Goodness and Mercy. Sermon preached on the occasion of the Death of Rev. David Arthur, late Pastor of Belmont Congregational Church, Aberdeen. By Rev. James Stark. Aberdeen: James Murray, 28 St. Nicholas Street. Pp. 31.

[Stephenson, Dr. Tydd].—Questions in Botany from the Medical Professional Examinations, University of Aberdeen. Aberdeen: James G. Bisset, Broad Street. Pp. 30.

Stewart, Thomas A.—The Odes of Horace. Translated into English by T. A. Stewart, LL.D., one of H.M. Chief Inspectors of Schools in Scotland; Ferguson Scholar in Classics; lately Classical Examiner in the University of Aberdeen; Author of a "New First Greek Course." Aberdeen: John Adam. London: Simpkin, Marshall, & Co. Pp. iv. + 104.

Thomson, William Stewart.—Practical Guide to English Composition and Essay Writing. By W. Stewart Thomson, M.A., . . . . Editor of Civil Service Department of *People's Friend*; Author of "Stepping-Stones for Civil Service Candidates," &c. Aberdeen: Lewis Smith & Son. Pp. xii. + 216.

Walker, Alexander.—Aberdeen Jobbing Compositors' Organization. Lecture by Ex-Dean of Guild Walker. Pp. 15. [Reprint from *Aberdeen Journal* of 22nd October, 1890].

Do. do.—The Printer: a Lecture delivered on the evening of Monday, 20th October, 1890, to the Aberdeen Jobbing Compositors' Organization, by Alexander Walker, President of the Aberdeen Mechanics' Institute, &c., &c. Aberdeen: Lewis Smith & Son. Pp. 31.

Walker, Robert.—On the Planting of Trees in Towns. Being Two Papers read before the North of Scotland Horticultural Association, by R. Walker, Keeper of the Victoria Park. Issued by the two Aberdeen Members of Mr. Ruskin's Guild of Saint George. Printed at the University Press, Aberdeen. Illustrated by Thomson & Duncan. Pp. 16 + 22. [Second paper separately titled, On Trees suitable for Villa and Suburban Planting, being continuation of paper on planting trees in towns].

Webster, Alexander.—"The New World's Gospel." Rational Answers to some Pressing Questions. By Alexander Webster. Aberdeen: A. Martin, 13 George Street. Pp. iv. + 188.

Will, Cicely and Gladys Ogilvie.—A Wolf in Sheep's Clothing. By Cicely and Gladys Ogilvie Will. Aberdeen: The University Press. Pp. 80.

Wilson, A. Stephen.—Words Wooing Music. By A. Stephen Wilson. With an Introduction on Song-Writing by Gavin Greig, M.A. Aberdeen: John Rac Smith, 57 Union Street. Pp. lii. + 311.

[Wyness, Andrew B.].—Things that Cannot be Shaken. A Voice from the Pew. [Introduction by Rev. James Cooper, East Parish Church]. Aberdeen: W. Jolly & Sons. Pp. 32.

In addition to the above, a number of works by Aberdeen authors have been published outside Aberdeen. They include the following:—

"Isaiah," Vol. II. ("The Expositor's Bible" Series), by Rev. George A. Smith, Queen's Cross Free Church; a work on Isaiah by Emeritus-Professor Forbes; "A New Psychology: An Aim at Universal Science," by Rev. Dr. George Jamieson, Oldmachar; "St. Paul: His Life and Times," by Professor Iverach (Nisbet's "Men of the Bible" Series); "Life's Phases," by Rev. James Stark; "The Poets and Peoples of Foreign Lands," by Mr. John W. Crombie, Balgownie Lodge; a History of Scotland, by Mr. John Mackintosh, LL.D., contributed to the "Story of the Nations" Series; "The Historical Geography of Asia Minor," by Professor Ramsay; "Annals of Scotch



Printing," by Dr. Dickson and Mr. John P. Edmond; two Handbooks of Instruction in Music, by Mrs. Clarinda Webster; a pamphlet "On the Economic Value of Ship Railways," by Mr. William Smith, Harbour Engineer—a reprint from the Transactions of the Institution of Engineers and Shipbuilders in Scotland; and a pamphlet on "The Scotch Communion Office: Plain Facts for Plain People. By Presbyter," printed by W. Jolly & Sons, Aberdeen, and published in Edinburgh—the author of which is understood to be an Aberdeenshire incumbent. The past year also witnessed the first issue (by Messrs. T. & T. Clark, Edinburgh) of a new quarterly, "The Critical Review of Theological and Philosophical Literature," edited by Professor Salmon.

I have to acknowledge the valuable assistance of Mr. A. W. Robertson, the Public Librarian, in preparing the above list, which has been revised and largely added to by him. And I may be pardoned making the suggestion that local publishers might forward a copy of every work published (be it book or pamphlet) to the Public Library: copies of all the works enumerated ought obviously to be in the Library, but are not.

ROBERT ANDERSON.

#### BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

(Continued from page 193).

1845. *Dundee Prices Current and Shipping Register*. Vol. I., No. 1. Saturday, July 21st, 1845. Dundee: Printed by Colin S. Shepherd, the Proprietor, residing at 10 West Dock Street, and Published by him at his Printing Office, No. 4 High Street, every Wednesday and Saturday morning. Terms (in advance) in Dundee and neighbourhood, £1 per annum; by post, £1 9s. Size, 18 by 11 ins., 4 pages. This paper was, as its name denotes, the "Prices Current" of the day, giving the prices of flax, hemp, manufacturers' cash prices for bleached dowlas, sheetings, osnaburgs, cotton bagging, canvas, &c., together with a very full share list of railways, banks, insurance companies, and miscellaneous stocks. There were also short paragraphs on the state of the markets in London, Liverpool, Manchester, Dublin, Glasgow, and other places. It is noteworthy that throughout the paper little is said regarding the jute trade, which is now the principal industry of Dundee. In *Prices Current* one line is devoted to describing the price of jute, and it is placed under the heading of HEMP, viz., India Jute @ £15 to £18. A paragraph from a London Correspondent, of date 13th September, 1846, says:—"During the past week there have been sold at public sales about 1000 bales of this article, all of which have fetched full prices. The demand for the article remains

active, and holders continue to have a good opinion of it."

1854. *The Mercantile Advertiser*. No. 1. Dundee, Thursday, —th Nov., 1854. Gratis. Printed by Neill & Co., Old Fishmarket Close, Edinburgh, and published by A. L. Groundwater, residing at 61 Reform Street, Dundee, agent for the Proprietors, on the first Thursday of every calendar month. 4 pages, 21½ by 14 ins. This paper was an advertising medium only, no general or local news being given. Little arrangement had been made for the distribution of the paper, as the editor in the second number regrets his inability to fulfil his promise to have one thousand copies stamped, and sent to the more populous places in Forfar-Fife- and Perth-shires. Regarding Dundee he says—"As we have no regular list of the principal families in Dundee, we were obliged to let our deliverers exercise their own judgment in the distribution of our first number. We have attempted to make one from the Directory, but there are so many removals, deaths, &c., since it was published, that we have no hope whatever of the second being better distributed than the first number. This is not very satisfactory, as we have a sufficient number to give a copy to every householder paying a rent of eight pounds and upwards. If we cannot procure a correct list within a few days we must employ parties to get names and addresses for us. Advertisers must look upon the paper as their own, and any suggestion sent to the publishers will be considered, and if at all practicable acted upon." The circulation of the *Mercantile Advertiser* was 5000 copies. Only a few numbers of this paper were issued.

1883. *The Monthly Greeting*: the Magazine of the Wesleyan Methodist Church, Dundee. Nos. 1 and 2, January and February, 1888. Price 1d. Size 4to. After running for three years under this title, on the 1st January, 1891, the title was changed to "Light & Love." The Editor, in presenting the first issue of this monthly Magazine, says:—"Owing to various hindrances we were not able to be ready at the beginning of January, so make this a double number. In our pages will be found interesting commercial and general information, and one page at least of local paragraphs. The first page of the cover will contain the Plan of Services for the month, and intimation of any special meetings. The Magazine is issued jointly by the two Methodist Churches—[Ward Road, Rev. Mr. Shrimpton, and Victoria Road, Rev. Mr. Shirley, ministers of the congregations at the time when the *Greeting* was started]—and will serve as a bond of union between them. It will be a means of circulating information concerning our own Church affairs, and help us to feel the throb of

the vigorous and aggressive life of that great connexion to which we belong."

1890. *The Scottish Standard-Bearer* for St. Mary Magdalene's, Dundee. A Monthly Magazine, with 8 pp. local supplement, printed by Messrs. John Leng & Co., Dundee. Vol. I., No. 1, January, 1890. Price 1d. Size, 10 by 6½ ins. Figure of St. Andrew in centre of cover. This publication (the main body of which is edited by the Rev. A. G. Maitland, Crieff, and published by St. Giles Printing Co., Edinburgh,) was first issued in 1890, to meet the want of an illustrated parochial magazine for general localization throughout the Scottish Episcopal Church. The supplement contains the usual local information and notices, together with a record of current events and a history of the congregation in the past, which is of considerable interest, as it is practically the history of the great extension of the Church in Dundee during the last 40 years.

1890. *The Dundee Monthly Magazine*, a Dundee School Journal, conducted by Boys and Girls. Vol. I., No. 1, 7th April, 1890. One Halfpenny. Winter, Duncan & Co., Printers, Dundee. Size, 8vo, 8 pp. The contents of this small publication include a Girls' Column, Our Science Column, and Editor's Telephone, while space is devoted to School News, Sports, Competitions, and Literary Extracts. The first number of this magazine was published on the 7th of April, 1890. It consisted of three pages of letterpress and one full page illustration. The originators were Alexander M'K. Pope, Ernest W. Nicol, and William W. George, the latter acting as editor. In September it was increased to eight pages, the price being one penny. Two months later the proprietors found that they could afford to sell it at one half-penny. With the Christmas number, which consisted of sixteen pages, it was resolved to close the first volume, so that the future issues might be simultaneous with the months of the year. In the February issue, 1891, a new feature, in the shape of illustrations, was introduced. The editor's aim has been to provide stories and articles written in most cases by school-boys and school-girls, which would be at once amusing, interesting, and instructive. It has also been a principle with him to set an example to the scholars by the studious exclusion of everything which might even suggest any vulgarity or indelicacy, whether of thought or language. The schools mainly represented are the Morgan and Harris Academies, specially the former, the rector and teachers of which have generously encouraged the promoters of the magazine, although they did not take any active part in the management. There is occasional correspondence from Ger-

many, London, Edinburgh, Glasgow, Dunfermline, Girvan, Montrose, and Carnoustie.

1890. *Jute and Flax Machinery Advertiser*, with Engineer's Tables, Rules, and Data. No. 1, October 1st, 1890. (Entered at Stationers' Hall.) Conducted by D. W. Ritchie. Published every alternate month by Batchelor & Keay, Dundee. Price 3s. per annum, post free. Size, 11 by 8¾. 62 pages. John Leng & Co., Printers and Lithographers, Dundee. This is a journal specially connected with the jute and flax spinning and weaving trades, which are now the staple industries of Dundee. The publishers, Messrs. Batchelor & Keay, engineers, issued from time to time catalogues of machinery which they had for disposal, sending them to every jute and flax mill throughout the world. This method of reaching these trades, especially at a distance, commended itself to several engineering firms, who requested the publishers to set apart space for the advertising of specialties. Hence the origin of the *Jute and Flax Machinery Advertiser*. It is issued every alternate month, the circulation being 2000 copies. The illustrations are numerous, and the letterpress is very carefully printed on fine paper. In No. 3 there was commenced a series of Biographical Articles, entitled "Men of Mark," each article being accompanied by an ink photo-portrait. The issue of this journal shows in a remarkable manner the growth of the jute trade, and the vast increase in the utilization of this material. One of the earliest notices of the introduction of jute into Dundee records the delivery of a small consignment to Mr. Thomas Neish about 1822. Mr. Neish endeavoured to induce some of the flax-spinners to try the spinning of it with their machinery, but could not get them to make the attempt. The jute lay in his warehouse for a long time without a buyer at any price, till at length he persuaded Messrs. Bell & Balfour flax-spinners, to consent to take it at £11 per ton. They experimented on it to a small extent in 1825-6, but were unable to spin it into yarn and the bulk was ultimately disposed of for the purpose of being made into door-mats and such articles. The nature of jute was unknown, and the spinning machinery then in use was ill adapted for the manufacture of fabrics from such material. Intelligent minds set to work, and the difficulties which the imperfect machinery presented were gradually overcome. There are now thousands of machines required for the manufacture of jute; these are often replaced by others of an enlarged and improved description and to dispose of these the *Advertiser* is made available.

ALEXANDER C. LAMB.

(To be continued.)

## NOTABLE MEN &amp; WOMEN OF AYRSHIRE.

(Continued from p. 198, Vol. IV.)

## VIII.

193. *Lt.-General James Dunlop (Wallace) M.P.*: early entered the army and served in America. In 1787 proceeded to India, where he served 13 years. At the storming of Seringapatam he commanded one of the assaulting columns and was severely wounded. In 1810 he was appointed as Major-General to the command of a brigade in the Peninsula, and remained at the head of that division during the campaign of 1811. He was chosen M.P. for Kirkcudbright in 1812. *b. Dunlop Ho., Dunlop (1756), d. 1832.*

194. *Major-General Robert Kelso*: gallant British officer. *b. Dankeith, Symington (1756), d. 1823.*

195. *John Louson Macadam*: Inventor of the system of roadmaking named "Macadamising"; scion of a Kirkcudbrightshire family, but born at Ayr. He went to New York in 1770, where he made his fortune, and returning to Scotland in 1783, bought the estate of Sauchrie, Ayrshire. In 1810 he began to make experiments in the construction of roads, in doing which he travelled 30,000 miles and spent £5000. In 1816 he was appointed Surveyor to the Bristol Turnpike Trust, and remade the roads there cheaply and well. His advice now was sought in all directions, and his method examined into by a Parliamentary Committee. Impoverished through his labours, Macadam petitioned Parliament in 1820 for his expenses and some reward. His petition was repeated in 1823, and he was voted £10,000. In 1827 he was appointed Surveyor to the Metropolitan Roads. He declined a knighthood. In 1819 he published *A Practical Essay on the Scientific Repair and Preservation of Public Roads*; in 1820, *Remarks on the Present State of Roadmaking*; and in 1822, *Observations on the Roads*. *b. Ayr, 21st September, 1756, d. 1836.*

196. *Robert Hamilton*: Noted Gaberlunzie and eccentric, in whose name many humorous stories are current in the West of Scotland. Known as "Rob Hamilton." *b. Ayr, 1756, d. 1821.*

197. *Jean Glover*: contemporary of Burns, described by the poet as a strolling vagrant; writer of the popular song, "Ower the muir among the heather," which Burns took down from her dictation. *b. Kilmarnock, 1758, d. 1801.*

198. *Rev. James Headrick*: an able agriculturist and mineralogist. 1809 ord. Dunnichen, Forfarshire. Before his settlement he had travelled over the three kingdoms in pursuit of his favourite studies. He planned out and superintended many large and valuable estates; distinguished himself by an able analysis of lime in the *Farmers' Magazine*. His works are—*View of the Mineralogy, Agriculture, Manufactures, and Fisheries of the Island of Arran*, Edinburgh, 1807; and *General View of the Agriculture of the County of Angus or Forfarshire, with Observations on the means of its Improvement*. *b. 1758, d. 1841.*

199. *James Wilson of Thirdpart*: self-constituted Poet Laureate of Largs. The subjects of his muse were as varied as his genius was erratic, ranging from Trearne Cattle Shows to Giffen's Castle's fall, or to the misfortunes of a clogging-hen, and were published

in the form of occasional broadsides. *b. Thirdpart, Largs, —, d. 1838.*

200. *Rachel Dunlop, Mrs. Robert Glasgow of Montgreenan Castle*: a cultivated lady, who in 1823 published an *Essay on the Objects of Taste*. *b. Dunlop House, Dunlop, d. 1828.*

201. *Robert Burns*: First of Scottish Poets. Published his first volume of poetry at Kilmarnock, 1786. Visited Edinburgh and arranged for a new volume, 1787; took farm of Ellisland and arranged to marry Jean Armour, 1788; received excise appointment, 1789; wrote Tam o' Shanter, 1790; removed to Dumfries, 1791; wrote many songs for Johnson's *Scots Musical Museum*, 1792-5; died of rheumatic fever. *b. Alloway, Ayr, 25th January, 1759, d. 1796.*

202. *William Roxburgh, M.D.*, Physician and Botanist. Graduated at Edinburgh, settled finally at Madras; communicated botanical papers to Transactions of the Royal Society; Superintendent of Botanical Garden established at Calcutta 1793; an original member of the Asiatic Society, and contributed largely to its "Researches"; engaged much in experiments regarding the cultivation of sugar, pepper, and the rearing of silk-worms. Dr. Roxburgh's collection of Indian plants was sent to the Court of Directors and published under the title of *Plants of the Coast of Coromandel*, 1795; *Flora Indica* appeared in 1832. Dr. Roxburgh left India in 1813, and died soon after in Edinburgh. *b. Underwood, Craigie, 29th June, 1759, d. 1815.*

203. *David Sillar*: minor poet, correspondent of Burns. Attempted teaching without success, and thereafter, about the close of 1783, settled in Irvine as a grocer. In this venture he also failed, and becoming bankrupt an enraged creditor sent him to jail. Before this catastrophe happened, and perhaps with the hope of averting it, Mr. Sillar had in 1789 published a volume of his verses. Unfortunately the public did not take so kindly to his venture as they had done to that of his friend Burns, and the result served only to increase his difficulties. On being released from prison Sillar resumed his old occupation of teacher, and giving his attention to navigation his prospects began to brighten, and he had often a large class of seamen attending his school. In this way he secured a small but competent income of about £100, on the strength of which he married and brought up a family, one of whom became a successful doctor in Liverpool. Mr. Sillar had the good fortune to outlive all his brothers, who having all succeeded in life, and leaving their fortunes to him, made him before his death quite a wealthy man. In his later years he became a magistrate of the burgh in which he resided. *b. Spittleside Farm, Tarbolton, 1760, d. 1830.*

204. *Gilbert Burns*, brother of the poet. Without any pretension to genius, he was known as a man of shrewd and intelligent character, and communicated many interesting facts of the poet's history to different biographers. Under his care the Burns family removed from Mossiel to Dinning in Closeburn parish, and finally to Letthington, where Gilbert acted as factor to Lord Blantyre. *b. 28th September, 1760, at Alloway, Ayr, d. 1827.*

205. *James Candlish, A.M., F.R.S.E.*, Teacher of Medicine, and father of the great Free Church

leader and theologian. He was a friend and contemporary of Robert Burns, and married Jane Smith, one of the "Mauchline belles," celebrated by the poet, who said of her, "Miss Smith she has wit." Mr. Candlish's name was originally M'Candlish, but he dropped the Celtic prefix while at Glasgow College. He died very suddenly in the same year his famous son was born. *b.* Dalrymple, 1760, *d.* 1806.

206. *Rev. Josias Walker*, Professor of Humanity, Glasgow; Church of Scotland Divine and Scholar; has written an interesting autobiography, throwing much light on Ayrshire life in the closing half of the 18th century. *b.* Dundonald Manse, (176-).

207. *Rev. George Campbell*, Secession Divine and Poet. In 1794 ordained first minister of Stockbridge congregation, Cockburnspath. In 1787 he had published a volume of poems. He died in 1817, previous to which he had published a volume entitled *Sermons on Interesting Subjects*. *b.* Kilmarnock, 1761, *d.* 1817.

208. *James Steven, D.D.*, Church of Scotland Divine, and one of the founders of the London Missionary Society. Educated at Glasgow University. His first charge was that of Assistant Minister to Rev. Mr. Dow, Ardrossan. Thence he was called to Crown Court Chapel, London, where he was ordained in 1787. His ministry in London during the 16 years he laboured there was most successful, and led to his receiving from the Countess of Eglinton the presentation to Kilwinning parish in 1803. There he spent the remainder of his days in unwearied acts of faithful ministry, and died much regretted. *b.* Kilmarnock, June, 1761, *d.* 1824.

209. *James Miller, M.D.*, a learned and industrious compiler, educated at Glasgow and Edinburgh Universities, at the latter of which he took his medical degree, and settled in the city thereafter. In 1807 he issued a pamphlet entitled *Observations on the advantages and practicability of making Tunnels under navigable rivers, particularly applicable to the proposed Tunnel under the Forth*. He was the original projector and editor of the *Encyclopaedia Edinensis*, or *Dictionary of Arts, Sciences, and Miscellaneous Literature*. He was also chosen to superintend the fourth edition of the *Encyclopaedia Britannica*. Some of his essays and larger treatises, written for these works, he published separately, and they were favourably received. He was also an extensive contributor to the Journals of London and Edinburgh. In 1819 he published *A Guide to Botany, or a Familiar Illustration of the Linnean Classification of Plants*. He acted as one of the physicians to the Dispensary at Edinburgh, and in the discharge of his duties there he contracted a fever, from which he died. *b.* Ayr, 1762, *d.* 1827.

210. *Thomas MacKnight, D.D.*: Church of Scotland Divine; educated Edinburgh University; ord. South Leith, 1791; elected Conjunct Clerk to the General Assembly, 1802; translated Trinity College Church, 1804; chosen sole Sub-Clerk, 1808; translated Old Greyfriars, 1810; Moderator of General Assembly, 1820. A learned divine but unpopular as a preacher. *b.* Maybole, 1762, *d.* 1836.

211. *Robert Patrick, M.D.*: Successful Physician;

became Inspector General of Hospitals. *b.* Trearne Beith (1763), *d.* 1838.

212. *David Cathcart, Lord Alloway*: ed. Edinr University; passed advocate 1785; raised to bench 1813, and appointed Lord of Justiciary 1826. *b.* Ayr January, 1764, *d.* 1829.

213. *Sir James Shaw, Bart.*: London Magistrate and philanthropist. Went out to America at 15 to do duty in a commercial house there, and on returning to London made member of the firm; elected alderman 1798, Sheriff of London 1803, and Lord Mayo 1805, securing in the most spirited manner, when in office, a warrant of precedence for the City in all public processions; M.P. for London 1806-18; created Baronet 1809; Chamberlain of the City 1831-43. Unwearied in serving the youth of his native county Sir James interested himself in securing a provision for the widow of Burns, and commissions for her sons *b.* Mosshead, Riccarton, August 26, 1764, *d.* 1843.

214. *Hugh Wilson*, Composer of the well-known tune "Martyrdom." He was a shoemaker by trade but being of an ingenious turn of mind, he taught himself mathematics, and frequently made sundials a pastime. An enthusiast in music, he taught classes in that subject in his native village of Fenwick. At the close of the 18th century he settled in Pollokshaw as a teacher of music, &c.; but forming here the acquaintance of the great manufacturer, Wm. Dunn & Duntocher, he accepted an appointment in that gentleman's mills at that village. Here he took a deep interest in Sabbath School work. His tune Martyrdom, though composed before the end of the 18th century, first appeared in 1825, in R. A. Smith's Sacred Music for use in St. George's Church, Edinburgh. As early as 1829 it was included in an Irish psalmody, and since then has been a universal favourite in Scotland. It has also, for upwards of 30 years found a place in many German collections. *b.* Fenwick, November, 1764, *d.* 1824.

215. *Hugh Jamieson, D.D.*: Secession Divine. He was ordained at East Linton, 22nd April, 1795. He was author of *Agricultural Survey of East Lothian*, of a pamphlet entitled *Observations on the proposed Union of Seceders in Scotland*, &c. He had the Degree of D.D. from Marischal Coll., Aberdeen, 1813. *b.* Kilmarnock, 1762, *d.* 1827.

216. *George Boyle, 4th Earl of Glasgow, F.R.S. G.C.H.*: Public Man. After serving in the Militia until he reached the rank of Colonel, he was named Lord-Lieutenant of Renfrewshire, 1810. He had previously been chosen a Representative Peer in 1790 a position he held till he was created a British Peer in 1815. *b.* Kelburne, Largs, 26th March, 1766, *d.* 1843.

217. *Charles Ewart*: the redoubtable "Sergeant Charles Ewart of the Greys," whose exploit in capturing a French Eagle at Waterloo was much celebrated at the time. In recognition of his gallantry he was raised to the rank of Lieutenant. He was born in Kilmarnock in 1767, and died in 1846.

218. *James Carswell*, Inventor. *b.* near Kilmarnock, 1767, *d.* 1856.

219. *Ebeneszer Baillie*, centenarian. *b.* Dalrymple 1767, *d.* (186).

PROPOSED HERALDIC EXHIBITION IN EDINBURGH—At the close of last year's meeting of the Royal Archæological Institute of Great Britain and Ireland at Gloucester, it was announced that it had been decided to accept the invitation of the Society of Antiquaries of Scotland to hold the meeting for 1891 in Edinburgh. In view of this, it has been considered that an effort should be made to add to the normal antiquarian attractions of the city by bringing together an exhibition illustrative of heraldry in its various aspects. The Exhibition will be divided into two sections—(1) an historical section, dealing generally with objects of heraldic interest; and (2) a decorative section, illustrative of heraldic painting and delineation as a branch of the fine arts, which will include examples and productions of English and foreign, as well as Scottish armorials, &c. It is the present intention that the various exhibits should be in the hands of the committee by the beginning of June; that during that month they should be examined by experts and carefully arranged and described; and that the Exhibition should be open, free, to the public during July and during August until the conclusion of the visit of the Archæological Institute. The following would be the list of exhibits:—

- I. Armorials and other Heraldic MSS.
- II. Missals and other Illuminated MSS., with Heraldic Ornamentation.
- III. Charters, and other Deeds, with Heraldic Ornamentation, or having Seals attached.
- IV. Patents of Arms, British and Foreign, especially any dated previous to 1700.
- V. Armour, Weapons, Banners, and Hatchments; Heraldic Embroidery; Tabards, Robes, and other Examples of Heraldic Costume and Insignia.
- VI. Medals bearing Arms; Heraldic Glass, and other Fictile Objects.
- VII. Early Heraldic Signet Rings, especially any showing the Tinctures in Enamel, and Impressions from Signets.
- VIII. Heraldic Bookbinding, British and Foreign, particularly those identified with Historic Personages.
- IX. Heraldic *Ex Libris* Plates, and Impressions from them, especially any previous to 1700.
- X. Photographs, Engravings, and other Reproductions of Processions, Portraits of Heralds, Armorial Bearings in Stone, Wood, &c., and of any other Objects of Heraldic interest.

A meeting of the General Committee of the Heraldic Exhibition was held last month—Mr. Balfour Paul, advocate, presiding. There was a good attendance, including a number of influential city gentlemen. The Chairman explained the origin of the Exhibition, which, he said, promised to be most successful, and great interest was being taken in it. The subscriptions had come in tolerably well. In reply to the chairman, Mr. J. R. Findlay said he had no doubt the

Board of Manufactures would consent to their having a room in the National Portrait Gallery in which to hold the Exhibition.

GUILTY BUT NOT PROVEN—The popular belief in verdicts of this character having been at one time of common occurrence is well known, and if many such acts as are here recorded actually took place, there would evidently be sufficient ground for entertaining the belief. The following extract is from one of the Diet-Books of the Sheriff Court of Aberdeenshire.

ALEX. M. MUNRO.

At Abd. the nyntenit day of Maii, 1671. In pnt. of Mr. John forbes, Shereff deput of abd.

The said day the perones efternamed, They are to say James gordone, alias m<sup>e</sup>fersone, Wm. m<sup>e</sup>fersone at Torwood, david litch, servitor somtyme to the Laird of Rires in fyff, margaret Lindsay in falkerck, ewphan Kid in enster, and Rot. keith in St. Sandrowes.

Being takin and apprehendit be the sheriff as horroners vaggabunds and comone oppressors and by him committit to prisone w<sup>i</sup>n the Tolbooth of abd., where they have lyen ane considerable tyme, and notwithstanding that in their particular examinationis They all of them have beine found to prevaricat, as also that there hes beine found vpon them fals testificats secrete armes, and cruikit yrones for opening of loks and other engynes of that natur. Yet the Shereff could not draw any confessione from them, nor get prove of any deid of wrong don be them, Save onlie open voice and common fame. In consideratione q<sup>r</sup>of and vpon the presumptiones afor<sup>s</sup>d The Shereff ordanes the fornamed perones, and everie on of them To be scourged by the hand of the hangman from the croce of abd, To the Justice and gallowgait ports of the said burgh in maner efermentioned, viz. The saids James gordone, Wm. m<sup>e</sup>feron, and David litch, to the Justice port, and the sds margaret findlay, ewphan kid, and Rot. keith, to the gallowgait port, and the fornamed perones does heirby inact themselves to Remove wtin 24 hours fourth of the Sherff-dome of abd., and never to returne wtin the samen againe, and in caice they sall be found againe, They doe heirby consent to suffer death w<sup>o</sup>ut any furder proces of law incaice they sall be found wtin the same againe.

MAGIC WORD SQUARE (IV., p. 179).—The following explanation of this puzzle, from the *English Illustrated Magazine* for February, is somewhat more intelligible than that quoted by your correspondent: "Whichever way you read it, provided that on ending a line you go to the nearest letter, the words are always *Sator opera tenet*: The Creator upholds His works." This ingenious square is carved on one of the staircases of the Chateau de Loches. Surely some story or other must be attached to it, seeing that it occurs in such exceedingly dissimilar places as an old French prison, a church in an English village, and the records of a Scottish kirk session.

Aberdeen. J. C. T.

"EARL FIFE."—I am astonished to find this very great error repeated several times, not only in Dr. Skene's *Memorials*, but in Mr. Bulloch's newly-published *Lord Rectors*. There are two distinct classes of earls and marquesses (in other countries of dukes and princes also), *i.e.* those of some *places*, and those with the *rank*, but no territorial domain or designation. There is the same difference between them as between bishops with jurisdiction and bishops with none, *e.g.*, the Marquis Camden is to the Marquis of Bute as Bishop Mitchinson is to the Bishop of Leicester; so, Prince Galitzin is not a prince of the same *kind*, though of the same *rank*, as the Prince de Chimay. In Britain we have not yet a Duke Smith, like Duc Pasquier; but we shall come to that by and bye, no doubt.

A. P. SKENE.

SCANDINAVIA AND SCOTLAND.—My attention has just been directed to your interesting quotation from Mr. Wells' article on similarities between Scotch and Norwegian Words; and, in reply to your request for farther illustrations, I subjoin a few which are just as striking as those mentioned:—

- "*Graede*": Scotch "greet"—to cry.
- "*Ryge*": "reek"—to smoke.
- "*Kige*": "keek"—to peep.
- "*Tom*": "toom" or "teem"—empty.
- "*Kvaern*": "quern"—hand-mill.
- "*Naut*": "nowt"—cattle. (This word is provincial).
- "*Kvinde*": "kwine" or "quean"—woman.
- "*Skarn*": "sharn"—mud.
- "*Sacter*": "setter" (as in terminations of names of farms in Orkney, Shetland, and North of Scotland)—a mountain farm.
- "*Jord*": "yird"—earth.
- "*Gjore*": "gar" to compel.
- "*Kede op*": "redd up," "set to rights."
- "*Gris*": "grice"—a pig.
- "*Naeve*": "nieve"—the fist.
- "*Kvaeg*": "quey"—a young cow.
- "*Vaedder*": "wedder."
- "*Gjaedde*": "gaed"—pike.

The Norwegian "*Fos*," or waterfall, appears in the "*Force*," of Cumberland and Westmoreland (as also, if I mistake not, of some parts of the North of Scotland); while "*Baek*" (small river) is recognizable in "beck," and "*fjeld*" (mountain) in "fell."

Elgin.

WILLIAM A. GRAY.

JOUGS THROUGHOUT SCOTLAND (IV., 200).—A well preserved specimen of the jougs is attached to the door-post of the Parish Church of Guay, Perthshire.

AR. ANDERSON.

Jougs are fastened to the south wall, near the west door, of the fine old church of Fowlis, near Dundee.

Dundee.

R. C. W.

THE NEWTON INSCRIPTION STONE.—I think the following remarks by the Historian, John Hill Burton, in reference to the Newton Stone, should be read with interest at this time:—

"On the Newton Stone in Aberdeenshire, renowned for the trouble it has given to decipherers and philologists, there is the appearance of a double inscription. The one is in the Ogham character and easily treated, because the simple scratchings it consists of have, in the hands of adepts, the plastic character that has been found so satisfactory in Ireland. The other inscription, however, is in letters in themselves of a very distinct kind of an alphabet resembling the Greek, and indeed in some instances identical with it. It is the peculiarity of this inscription that one sage after another has read it over to his own implicit satisfaction, but without finding any of his brethren to concur with him in his reading. In one book, devoted almost entirely to a critical examination of this favoured inscription, its meaning is found by treating it as if it were composed in Hebrew, but rendered in Greek characters, so that the mystery is explained if we believe that at one time the north-eastern shore of Scotland was inhabited by a Hebrew race who made use of the Greek alphabet.

"The literature about such figurative inscriptions, promptly deciphered by bold adepts, but never twice to the same effect, is not to be confounded with the literature of the Runic monuments. The inscriptions on these are of the nature that does not yield an immediate harvest to the bold guesser, but must be extracted by toilsome inductive criticism. These inscriptions are a literature in stone, devised by the Northern nations before they were Christians. Whatever it may have drawn from other sources in later times it was essentially in the form of the letters, the sounds of the words, and the structure of the sentences, an original achievement of the genius of the people, unaided from the classical source whence the later alphabets of all the European nations were derived."

W. T.

## Queries.

520. INVERNESS-SHIRE OCCUPIERS.—Can any of your readers inform me in whose occupation was a farm called Little Cantray, apparently upon the estate of Cantray, during the seventeenth century? Is there any printed list of such occupiers in the shire of Inverness?

Exeter.

A. CALDER.

521. ADAM SMITH ON OATMEAL *versus* POTATOES AS AN ARTICLE OF FOOD FOR THE PEOPLE.—In his *Wealth of Nations*, Bk. I., Ch. XI., Pt. 1, Smith compares these two kinds of food very much to the disadvantage of the former. He alleges that "the common people in Scotland, who are fed with oatmeal, are in general neither so strong nor so handsome as the same rank of people in England who are fed with wheaten bread. They neither cook so well, nor look so well; and as there is not the same difference between the people of fashion of the two countries, experience would seem to show, that the food

of the common people in Scotland is not so suitable to the human constitution as that of their neighbours of the same rank in England. But," he adds, "it seems to be otherwise with potatoes. The chairmen, porters, and coalheavers in London, and those unfortunate women who live by prostitution, the strongest and most beautiful women perhaps in the British dominions (*sic*) are said to be, the greater part of them, from the lowest rank of people in Ireland, who are generally fed with this root. No food can afford a more decisive proof of its nourishing quality, or of its being peculiarly suitable to the human constitution." I am curious to know whether Smith is giving expression here to any opinion common in his day, or whether he is merely ventilating a mental craze or hobby of his own. Certainly nothing can be imagined more opposed to the general opinion of all classes of men in our own time than the entire representation made so confidently by Smith regarding the respective physical characteristics of Englishmen, Scotsmen, and Irishmen in his day, and their assumed origin in the national food of the respective common peoples. We all know how Cobden said, on one occasion, regarding the Irish—"It is not a potato-fed race that will ever lead the way in arts, arms, or commerce." While nothing is more remarkable than the way in which at the present day, in all parts of the kingdom, the very people of fashion whom Smith assumes to be so physically superior to the common people, are taking at least to a partial use of the despised oatmeal in the rearing of their families.

Dollar.

W. B. R. W.

522. CRAIGMAKERANE.—Can any one state where is Craigmakerane *vel* Cragmakeran?

Norwich.

J. C. TINGEY.

523. REGIMENTAL RECORD.—I should be grateful for information as to where I can find the Muster Rolls and other records of (1) the 1st Battalion Rotheray and Caithness Fencible Infantry, raised 1794 and disbanded 1799; (2) the Caithness Highlanders; (3) the North British Militia (Moray, Inverness, Banff, and Nairn); and (4) the 4th Battalion Breadalbane Fencibles—all of about the date before-mentioned.

LINCOLN.

524. MACPHERSON THE FREEBOOTER.—Where are the different versions of the 'Lament' of Macpherson the Freebooter to be found?

C.

525. WILLIE BEATTIE.—Where are the poetical works of "Willie Beattie" of the parish of Forgeue or Huntly to be had?

C.

526. SONG WANTED.—Where is the song to be found beginning—"The Carlie cam ben and to woe me began."

C.

527. THE BOOK OF COMMON ORDER.—Being engaged on the subject of the Bibliography of the "Book of Common Order," sometimes called Knox's Liturgy, and of the Metrical Version of the Psalms in use in Scotland from the Reformation till 1650, which nearly always accompanied the Liturgy: I will be much obliged if any of your readers can inform me where copies are to be found of any of the following editions:—

Geneva 1556 (Latin version), and 1558;

Hart, Edinburgh 1611 (12mo), 1613, 1620, 1630, and 1633;

Raban, Aberdeen, 1634 and 1638;

Some of these may be found bound up with Bibles of a different date and place of printing.

2 Montpelier, Edinburgh.

WM. COWAN.

528. THE CALEDONIAN ITINERARY.—Information is wanted of a book with the following title:—"The Caledonian Itinerary or A Tour on the Banks of the Dee, a Poem with historical notes, from the best authorities, by A. Laing, Aberdeen," about 1819. Was the Book ever published?

WM. REID.

529. SIR JOHN ROBERT MOIR.—On a headstone, on the left hand side of the walk from Union Street to the Church of St. Nicholas, Aberdeen, is a stone with the following inscription:—"Also, Sir John Robert Moir, Printer, who died, 25th January, 1856, Aged 22 years. Information about this person or his connections will be esteemed.

WM. REID.

530. LESLIE OF FINDRASSIE.—Would the one who before so kindly gave P. M. H. the information asked regarding this family be so good as to tell me if Abraham Leslie, Esq. of Findrassie was the son or the grandson of John Leslie, the 6th Laird of Findrassie; and also if his son-in-law, Sir John Leslie of Wardes, was the son of William Leslie, who is said to have been the last Laird of Wardes of the name of Leslie? This William was, I understand, the son of the 8th Laird, who succeeded his nephew or grand-nephew, the first Baronet of Wardes.

P. M. H.

531. LESLIE OF BURDSBANK.—Is this family still in existence or is it extinct?

P. M. H.

## Answers.

491. LIE (IV., 201).—The original form of the contraction \*or combination of letters employed in Latin charters to distinguish words used in the vernacular was *le* not *lie*. (See Reg. Mag. Sig., &c.)

C.

500. HANDFISTING (IV., 201).—I have lately been reading a scarce book, entitled *John Toland's History of the Druids*, circa 1718-19. It consists of a series of three letters addressed to Lord Viscount Molesworth. Toland contemplated the publication of a larger work on the History of the Druids, but dying on the 11th March, 1722, he did not live to accomplish it. The *History* in question was printed in Montrose by James Watt, in the year 1814, and contains supplementary "Notes Critical, Philological, and Explanatory, by Robert Huddlestou, Parochial Schoolmaster at Lunan." The *Notes* are of great value, and throw much light on the Druidical customs in this and other Celtic countries, and disclose the origin of many ancient manners and customs, words and place-names, in common use in Scotland, of which the derivation had been obscure. At page 225 of that work Toland describes what he terms "a singular custom," formerly existing in the Western Isles, but which had by that time fallen into disuse, as follows: When a man had a mind to have a wife, as soon as he gained the consent of the maid he liked, he took



her to his bed and board for a whole year, and if, upon thus becoming thoroughly acquainted with the conditions, both of her mind and body, he kept her any longer, she then became his wife all her days: but if he disliked her to such a degree, on any account, as to be persuaded she should not make him easy during life, he returned her (with her portion, if she had any), at the twelvemonth's end to her parents or guardians; legitimating the children, and maintaining them at his own charge, in case there were such. Nor was this repudiation considered any dishonour or disadvantage to the young woman in the eyes of another man, who thought she would make him a better wife, or that he might to her be a better husband. It was, says Toland, a custom, I must own, like to prevent a world of unhappy matches.

Carnoustie.

JOHN CARRIE.

500. HANDFASTING (IV., 161, 181, 201).—It may not be a matter of very much importance whether the word be spelled "handfisting" or "handfasting," for all are agreed as to its meaning in this instance; yet if usage is of any value, the word is undoubtedly "hand-fasting," as the following quotations, taken from the *Century Dictionary*, S.V., will show. The general meaning of the word seems to have been "to conclude any bargain by shaking hands," but it had also a secondary meaning referring to marriage, and more especially to betrothal, e.g.,

"If a damsel that is a virgin be *handfasted* [authorised version "betrothed"] to any man."

Deut. xxii. 23, Coverdale's Trans.

"A virgine made *handfast* to Christ."

Bp. Bale (d. 1563), *English Votaries*.

"Here in Heaven's eye and all love's sacred powers,  
I knit this holy *handfast* and with this hand  
The heart that owes this hand."

Beaumont & Fletcher, *Wit at Several Weapons*.

"Auspices were those that *handfasted* the married couple: that wished them good luck: that took care for the dowry."

Ben Jonson, *Notes on his Masques of Court*.

As will be observed, the word is applied to almost every stage of the ceremony, and even to its symbolical religious sense. The following sentence from Pitscottie's *Chron. of Scotland* (page 26) refers, as will be seen, to the peculiar custom under discussion:—

"This Isobel was but *handfast* with him, and deceased before the marriage."

If priority of date should go to decide the question, the above extracts will materially help the decision. The pages of S. N. & Q. are perhaps not the proper place to discuss a question in textual criticism, but I cannot pass over the latter half of Mr. Carrie's note. Beet, Godet, and Dods, in their Commentaries, do not even hint at a difference of opinion as to the interpretation of the passage cited from 1 Cor., and are in full accord with the R.V. in inserting "virgin daughter." Another commentary, issued under the joint authorship of Principal Brown of Aberdeen, expressly states that the oldest MSS. have "his own virgin daughter." To me it seems the only possible reading, for the interpretation given by Mr. Carrie (if

I rightly apprehend his contention) makes the verb *ἐκγυμᾶτω* of the succeeding verse wholly unintelligible. But, as I have said, this is not a question for S. N. & Q. J. C. R.

513. THE MENZIES OF CULTS (IV., 181).—X. Y. Z. may be quite right in saying "there is absolutely no foundation for this assertion." This I can say, that 60 years ago I remember my mother mentioning the subject as if there was foundation for the fact that Menzies was strangled by his favourite cat. Do any of your Aberdeen readers know where Menzies was buried? The Snow Churchyard might be examined as the place. My impression at this distance of time and away from the locality for a period approaching to 50 years, is that a head-stone was at his grave with this saying:—"He said, and she said, but what did they say."

Edinburgh.

S. NICHOLAS.

515. SCOTS MONEY (IV., 201).—For relative values of Scots and sterling money, see Mr. Cochran-Patrick's work on the Coinage of Scotland, also *Chalmers's Caledonia, Kennedy's Annals, &c.*

(1) vij<sup>xx</sup> li. = 7 score pounds.(2) j<sup>o</sup> li = 100 pounds.(3) iii<sup>o</sup>xx li. xiiij iij d. = £320 13s. 4d.(4) 11<sup>o</sup> marks = 200 marks.

(5) frie geir dd. This cannot be satisfactorily explained without a knowledge of the connection.

C.

515. SCOTS MONEY (IV., 201).—I have much pleasure in complying with J. G. L.'s request in giving him a table showing the relative value of money, Scotch and Sterling:—

TABLE FOR CONVERTING OLD SCOTTISH MONEY TO STERLING.

Scots.		Sterling.
1 bodle = 2 pennies, ...	...	0 0 0 <sup>o</sup> / <sub>2</sub>
1 plack = 2 bodles, ...	...	0 0 0 <sup>o</sup> / <sub>2</sub>
1 shilling = 3 placks, ...	...	0 0 1
1 merk = 13 sh. and fourpence, ...	...	0 1 1 <sup>o</sup> / <sub>3</sub>
1 pound = 20 shillings ...	...	0 1 8

To reduce Scotch money into sterling divide the Scotch money by 12; and to bring sterling money into Scotch multiply the sterling money by 12.

If your correspondent consults *Chambers's Arithmetic, Theoretical and Practical*, Roman Notation, page 7, he will receive instruction which will be useful to him in ascertaining the values he desires, some of which are perfectly simple; other may not be so, for example vij<sup>xx</sup>. My difficulty meantime is the <sup>xx</sup>. I do not remember seeing such in my reading before. 7 Maderia Place, Leith. WILLIAM THOMSON.

Communications should be written on one side of the paper only, and to prevent mistakes, in a legible hand. Proper names, obsolete and foreign words, and dates should be specially distinct. Contractions should not be used except where they occur in original documents. References to books and authorities should be made with exactitude.



## Literature.

*Rasmie's Büddie.* Poems in the Shetlandic by J. J. HALDANE BURGESS, M.A. Lerwick: T. & J. Manson, 1891.

THIS little volume has a double interest. It possesses poetic merit and linguistic value. Although specimens of Shetlandic have been printed before, this is the first book that has ever been printed entirely in the dialect. Hence its unique character. The poems are generally racy of the soil, and describe modes of thought and life peculiar to those northern isles. The character sketches, which make up the greater part of the book, are done with a great deal of humour and quiet sarcasm. The lover of poetry will delight in the treasures to be found in the *Büddie*, while the student of language will esteem it for its dialectic worth. Some of the dialect peculiarities may be noted. The verb *to be* is used to form compound tenses instead of *have*, as *I'm sailed* (I've sailed), *I am been* (I have been). The *qu* sound is softened into *wh*; thus: *wh:en* (queen), *wh:eer* (queer). The flat *th* sound, mostly heard in the pronouns, is (as in most Teutonic languages), *d*; thus: *da* (the), *dy* (thy), *dee* (thee). The sharp *th* sound by *t*; thus: *t:roo* (through), *lent* (length), yet we have *faith*, *breath*, *death*. We have survivals of old usages, as *vaige* for *journey*, as it was used by Chaucer (*viage*) for travels by land as well as by sea, and down to the end of the seventeenth century, and in French still. *Glig* is the Scotch *gleg*, the German *klug*, but not found in modern English. *Koft* (Scotch chop, chaffer, &c., with a host of derivatives in all the Teutonic languages), is equivalent in meaning and almost in sound to the German *ge-kaufft*. Some of the words are native-born, as *büddie*, in the title, which means "basket." *Rasmie* is, of course, for "Erasmus." The reader will remember that the name of the great Icelandic scholar is Rasmus Rask. Other linguistic peculiarities might be noted, especially with regard to the vowels, did space permit. We have gleaned these facts as we read the poems; we think it is a pity the author did not point out the leading characteristics of the dialect, and provide a complete glossary for the sake of his readers in "the adjacent island of Great Britain." The equivalent of some of the words in a foot-note is all the help the reader receives. Yet the author is not difficult to follow, as may be seen from the following short specimen:

## DA DEEPS.

Ita da starry Deeps o Nicht,  
I set my line o Toucht,  
An mony a traesir, siller bricht,  
Oot o da deeps is broucht.

Da Day is bit da shore o Life,  
Wi shaalds<sup>1</sup> and baas<sup>2</sup> it's bund;  
An Hüimintime, t'o freed o strife,  
Is bit da Inner-Grund.<sup>3</sup>  
Dan, i da starry Deeps o Nicht,  
Set ye yere line o Toucht;  
An mony a traesir, siller bricht,  
Sall frae da Deeps be broucht.

"Rasmie's Büddie" is evidently the work of a man of culture, and is as valuable in its way as William Barnes's "Poems in the Dorset Dialect." We are grateful to Mr. Burgess for his book, and trust its reception will be such as to encourage him to continue to court the muses in his native speech. The volume is beautifully printed, and is in every way a credit to the Lerwick press. W. M.

*History of the Bede House of Rathven.* By WILLIAM CRAMOND, A.M., of Cullen. Buckie, 1890. [Pp. 14.]

MR. CRAMOND has managed in this little pamphlet to array, with his accustomed skill, such an amount of information on the history of this ancient institution as to wipe out the charge of ignorance which existed regarding it. Documents in the Advocates' Library, Aberdeen, have yielded the largest amount of pabulum in the elucidation of the subject, but Mr. Cramond sows beside all waters, and his researches are always fruitful of something. The "foundation" of the Bede House seems to have been laid early in the thirteenth century, and was originally for the support of seven leprous persons, very common objects of compassion at that day, and requiring the separate residence and seclusion of a Bedehouse. The connected history of the institution is very distinctly traced in the narrative up to the present, when the Bedemen, six in number, are no longer lepers, and have no longer a Bedehouse, but at their own homes enjoy the dole which still accrues. Mr. Cramond deserves much credit for his careful explication of this interesting subject. ED.

*A Catalogue of Seal Engraving, also of Seals, Signet Rings for Seals, Stones and Accessories.* London: Thomas Moring, High Holborn. [Pp. 21.]

ALTHOUGH this is virtually a price list and trade circular it is at the same time an attractive compendium of the History of Seals in general, with notes on the Methods of Seal Engraving and the Materials used for Seals. Four photo-lithographic plates of seals are given, exquisite alike for the beauty of their design and execution, as well as for their manner of reproduction in the little manual. A useful print in colour, illustrative of the precious stones used in the art, will be appreciated. ED.

<sup>1</sup> Shoals. <sup>2</sup> Sunken rocks. <sup>3</sup> Middle fishing-ground.

# SCOTTISH NOTES AND QUERIES

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MAY, 1891.

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## ABERDEEN, MAY, 1891.

### SCULPTURED "SERPENT" STONE AT NEWTON, ABERDEENSHIRE.

THIS is delineated as our current Illustration, and needs only the brief description that the incised sculptures consist of the common double disc or Spectacle ornament, beneath which is a Serpent impaled by a bent rod or "thunderbolt." These emblems are not so difficult of interpretation as the "Inscription" stone—also at Newton, and with which it is supposed to be contemporary. The "Serpent" stone is about seven feet high, and is of a dark colour, smooth as if it had been subjected to ice action. The late Professor Nicol believed these stones to be local glacier boulders, and they were found on the muir or woods of Pitmachie, a few miles distant from Newton. In *Jonas Fisher*, Lord Southesk refers to the subject of Scottish Sculptured Stones in these terms :—

"It seems to me  
First, that North-East Scotch specimens own  
Strange mystic Oriental signs  
Belonging to themselves alone  
In plenitude."

The noble author then formulates the rather curious theory, [pp. 171-2], that—

"As certainly  
As Wales produces many a Jones,  
So Scotland swarms with bastard babes,  
Wherever there are Sculptured Stones" (!)  
Ed.

### RESTORED.

It is so very seldom that a strayed Record, whether borrowed, bought, or stolen from its rightful owners, finds its way back, that I make no hesitancy in putting into permanent record the history of one such volume, now back to the better keeping, let us hope, of its rightful owners.

In the newspaper account of the meeting of the Aberdeen Presbytery, a few days ago, this is all we get—

#### RECOVERY OF LOST RECORDS.

Mr. Bruce, New Machar, reported that he had been in communication with the Society of Advocates in Edinburgh, who had agreed to restore the long-lost records of the Presbytery from 1598 to 1610. The title of the records is "Ye Presbytrie Buik of Aberdeen begin ye 12 day of October 1598 and continued to 14 June 1610." The book was discovered in 1864, but it was not known how it got where it was found.

The Presbytery authorised the clerk to take delivery of the records; and Mr. Bruce was cordially thanked for his trouble. It was also resolved to thank the Presbytery of Edinburgh for restoring the records.

As I find that of the nine gentlemen who interested themselves in the endeavour to get back to Aberdeen the missing volume, four are dead, I have a reason for writing, and an apology for the lonely egoism of my narrative about

#### THE PRESBYTERIE BUIK OF ABERDEEN, 1598-1610.

This volume had long been known to be in The Advocates' Library, Edinburgh. In the end of the year 1879, at the request of my good friend Mr. Allan, then Presbytery Clerk, I called, when in Edinburgh, on Mr. Horne, the Dean of Faculty. He very courteously allowed me to handle and examine "The Buik," which was in the most perfect order. I mentioned to him the desire of the Presbytery to have the volume restored. "A very natural desire on their part," said Mr. Horne, but he smiled and shrugged his shoulders, as he brought both hands together in front of his gown, in evident refusal. "Do you know, Dean," said I, "how the book got South?" "No; all I know is, that we bought it, but

where, I don't know." "Well, then, this is how it went away. I think in 1747, one of the bands of broken men, who wandered for long after Culloden all through the North, broke into the Manse of Durris, and spolized of muckle gear, and many books. The Minister of Durris was also then Clerk of the Presbytery of Aberdeen, and nothing is more likely than that this book was amongst the books carried off." "I admit at once the very great likelihood of the truth of your interesting narrative, but you in Aberdeen couldn't take care of it, as is seen by its coming South. Now we, having come hereby by it, mean to show that we can take care of it, by keeping it here." "And in right good company, I must say, it rests. Still, we much wish it North again." "Aye, aye," said Mr. Horne with a smile, "but all I will do will be to let some one make a copy for you." "Is there any one in particular whom you can recommend?" "Yes, an old clergyman, Mr. Walter Macleod." On communicating with Mr. Macleod I got an offer from him to do the work needed for the sum of £28. I mentioned all this on my return to Mr. Allan, who in a few days sent me, as I said I saw no other way than by payment of getting a copy of the Record book, the following, as a heading to a subscription list:—

"PRESBYTERY OF ABERDEEN.  
JANUARY, 1880.

There is an early volume of the Records of the Presbytery in the Advocates' Library, Edinburgh. The custodians of that Library have declined to give up the book in question, but they have consented to allow a copy to be taken. The Presbytery have remitted the matter to Alexander Walker, Esq., Lord Dean of Guild, Ruling Elder for West Parish, and the Reverend John Allan, Clerk of Presbytery, with instructions to negotiate for the transcription of the volume, which will cost about £25. In order to realise this sum they solicit subscriptions from those friends of the Church whose means enable them to contribute to this desirable object."

I forthwith began the collecting of the money needed, and had got between eight and nine pounds collected, when the case of Charles Scott, Advocate, Clerk of Justiciary, claiming the return from the same Library of the volumes belonging to the High Court of Justiciary, seeming to be analogous to the claim of the Presbytery of Aberdeen, I ceased to seek for subscriptions. After Mr. Allan's death, the decision given in favour of the claim of the Presbytery of Edinburgh to have two volumes of their Records, in the same Library, restored, the Judges of the Court of Session found that these volumes were part of the records of the Presbytery of Edinburgh, and could neither be sold nor bought, and

ought only to be in the possession of the body whose transactions, at the dates entered, were in these volumes recorded. This decision, in course of time, restored the Aberdeen volume to the Presbytery, who, by a ten years' silence, seem to have forgotten all about their own remit of 1880, to their Clerk and to

A. W.

EPITAPHS AND INSCRIPTIONS IN  
ST. NICHOLAS CHURCH AND  
CHURCHYARD.

CHURCHYARD—SECTION D.

ON a table-stone adjoining that of the Cruden tomb there is another with the following:

Seed sown by God | to ripen for the harvest. |  
William Young Esq<sup>r</sup> | late Merchant in Aberdeen, |  
Died 28<sup>th</sup> November 1814, | Aged 78 years. | And |  
Katherine Leslie his Relict | who Died March the  
14<sup>th</sup>, 1831, Aged 84. | Underneath this stone also  
are interred, the remains of | M<sup>rs</sup> Margaret Douglas, |  
Daughter of John Douglas of Tiliwhilly, | The first  
wife of the said William Young, | who died 27<sup>th</sup>  
August, 1772, aged 33 years. | And of | John Young |  
their second son, | formerly Merchant in, and a  
Magistrate of this City, | who died 12<sup>th</sup> August,  
1837, aged 65 years. | Also of M<sup>rs</sup> Mary Anderson, |  
Daughter of Patrick Anderson, of Bourtrie, | the  
second wife of the said Provost William Young, | who  
died 24<sup>th</sup> January 1794, aged 47 years. | Also of  
George Gordon, son of the | Rev<sup>d</sup> Thomas Gordon of  
Aboyne, and spouse of | Rachael Young, daughter of  
the said | Provost Young and Mary Anderson, | who  
died 15<sup>th</sup> December, 1847, aged 56 years. | And of  
Mary, fourth daughter of the said | William Young  
and Mary Anderson. She died | at Aberdeen, 6<sup>th</sup>  
February 1863, aged 75. | Here also rests the body  
of Mrs. Rachael Young | sometime of Sheddocksley |  
Widow of the above named George Gordon. | She  
died at Aberdeen, 16<sup>th</sup> May 1873, | in her ninetieth  
year.

William Young of Sheddocksley, merchant in Aberdeen, was the eldest child of James Young, merchant, by his wife Rachel Cruickshank, and was born in this city on 25th September, 1736. On the 26th September, 1738, he was admitted an infant burgess of Aberdeen *jure paternitatis*. After filling several offices in the Town Council, he was elected Provost at the Michaelmas election of 1778 for a term of two years, and at Michaelmas, 1782, he was similarly honoured for a second term of two years. The provost was engaged in several different branches of trade, and was one of the original directors of the Commercial Banking Company of Aberdeen, established in 1788. Provost Young was three times married, his first wife, whom he married on 17th September, 1767, being Margaret Douglas, the eldest daughter of John Douglas of Tilwhilly by his marriage with Mrs. Mary

Arbuthnott, a sister of John, sixth Viscount of Arbuthnott. By this marriage there were two daughters, who died in infancy, and two sons, James and John. The latter became a merchant in Aberdeen, where he was a magistrate from 1819 to 1832 and died unmarried on the 12th August, 1837, aged 65 years. Mrs. Young died in childbed on the day of her son John's birth, viz., 27th August, 1772. The second wife of Provost Young was Mary Anderson, only surviving daughter of the then deceased Patrick Anderson of Bourtie, whom he married on 22nd July, 1781. She bore, besides one son Patrick who died within a few days of his birth, five daughters, Elizabeth, Rachael, Jane, Mary, and Wilhemina, some of whose deaths are referred to in the inscription, which also records Mary Anderson's death on 14th January, 1794, at the age of 47 years. Provost Young married for his third wife Katherine Leslie, eldest daughter of George Leslie, merchant in Aberdeen, by his wife Katherine Irvine. Of this marriage, which was celebrated on 6th August, 1795, there was no issue.

Rachel, the second daughter of the Provost by his marriage with Mary Anderson, purchased the estate of Sheddocksley from her father's trustees in 1825 and held it for about twenty years. She married on 18th June, 1832, George Gordon of Buxburn, son of the Rev. Thomas Gordon, for many years minister of Aboyne. Mr. and Mrs. Gordon are both interred in the family burying-ground in S. Nicholas, and the dates of their deaths are recorded by the inscription.

On a ground-stone there is the following:—

Here lyes M<sup>r</sup> John Davidson | of Auchreddy who departed | this life Ian. 8 1694 being the | 31 year of his age. | Also his brother M<sup>r</sup> William | Davidson who departed | Aprile 14 1697 being the | 26 year of his age. | Also his sister Margaret | Davidson spouse to John Burnet | Merchant in Aberdeen who | departed Ian 4 1712 being the | 31 year of his age. | Also their mother | Lucretia Morgan relict | of William Davidson in kirk | town of Skeen who departed | Dec. 22 1716 being the 75 year | of her age | And their son Abraham | Davidson | Merchant Burger in Aberdeen | who departed this life the 14 | day of December 1717 aged 48. | Also Mary Peacock spouse | to the said John Burnet | who departed this life the | 6 Ianry 1736 and of age 56. | Here lies in hope of a blessed | Resurrection John Burnet Poles | merch<sup>t</sup> in Abd. departed this | life 30 Nov<sup>r</sup> 1743 aged 75.

On another ground-stone there is cut the following:—

Here lie ANDREW GERARD | Burges and Shipmaster in | Aberdeen who died An 1731 | .Ætat 84 years | Also Iean Robertson his Spouse | who died An. 1728 .Ætat. 80 years | AND | Margaret Gerard their daughter | widow of Alexander Kinziach, |

Shipmaster in Aberdeen, who | died An. 1767 .Ætat. 82 years | Also Iean Kinzeach their daughter | who died An. 1784 .Ætat. 76 years.

Here lies James Robertson | Merchant and late Bailly in Aberdeen | who dyed the 22<sup>d</sup> day of February 1730 | in the 74<sup>th</sup> year of his age | also Agnes Robertson his eldest daughter | who dyed the 9<sup>th</sup> day of August 1732 years | in the 29<sup>th</sup> year of her age | also Iean Ross his 2<sup>d</sup> spouse who died the | 27<sup>th</sup> day of December 1739—68<sup>th</sup> year of | her age. | Also Iean Strachan spouse of his son Provost Alexander Robertson | who died the 24<sup>th</sup> day of December 1746 in the 43<sup>d</sup> year of her age. | With six of her children that died before her. | Also Elizabeth Robertson her eldest daughter | spouse of Dr. Robert Pollock, Professor of Divinity, | who died the 28<sup>th</sup> of November 1753 in the 26<sup>th</sup> year of her age. | Also the said Doctor Robert Pollock, | Principal and Professor of Divinity in the Marischal College | who died 18<sup>th</sup> May 1759, in the 51<sup>st</sup> year of his age. | Also | Iean Robertson daughter of the said Alexander Robertson | and spouse of Alexander Lumsden Advocate in Aberdeen | who died 10<sup>th</sup> May 1773, aged 37 years. | Also the said Alexander Robertson Esq<sup>r</sup> of Glasgowgo, late Provost of Aberdeen: who died 26<sup>th</sup> November 1775 in the 73<sup>d</sup> year of his age. As also the said Alexander Lumsden who died 19<sup>th</sup> January 1777 aged 47 years. Here lies Mrs. Jean Rose of Killrack aged 82 relict of Provost Alexander Robertson. Also Alexander Robertson Esq<sup>r</sup> of Blackchambers son of the above Alexander Robertson Esq<sup>r</sup> of Glasgowgo who died 27<sup>th</sup> September 1793 aged 61 years. Also Margaret Pollock spouse of Alexander Dauney LL.D. I.C.P. of King's College Aberdeen and second daughter of the above Robert Pollock and Elizabeth Robertson who died 29<sup>th</sup> July 1831 aged 79 years. Also Alexander Lumsden Esq<sup>r</sup> sometime Advocate in Edinburgh son of the said Alexander Lumsden Advocate in Aberdeen who died at Glenbogie in the Parish of Auchindoir on the 8<sup>th</sup> day of March 1831 aged 62.

The record on the foregoing stone is so complete as to leave little to be added. Baillie James Robertson's first wife's name does not appear on the stone, although it is highly probable she was the mother of Provost Alexander Robertson. The Provost, like his father, was twice married. His first wife, Jean Strachan, died on the 24th September, 1746, in her 43rd year, while his second spouse, Mrs. Jean Rose of Kilravock, survived him and died at the advanced age of 82 years on the 8th August, 1784. By the marriage with Jean Strachan there were nine children, of whom six died in infancy—four, viz., John, Helen, Margaret, and James, having died within the months of November and December, 1736. On the north side of the Upperkirkgate near the top there still stands the house built by Provost Robertson for his town residence, above the doorway of which there is an elaborate carved slab with the arms of Robertson, the motto "Robore et Sapore," flanked by the date 1730, and bearing on a scroll |

"Alexander Robertson--Jean Strachan." Robertson was chosen provost on three different occasions for periods of two years each from Michaelmas 1740, 1748, and 1756. Douglas, in his *East Coast*, gives the credit to Provost Robertson for the idea of showing how the public funds might be improved by an experiment he made in agriculture. Having rented a small piece of ground at the Lochlands he cropped it with grass so successfully that almost at once he increased the value of the ground threefold.

ALEX. M. MUNRO.

(To be continued.)

#### AN EARLY CLOSING ACT IN ABERDEEN IN 1606.

THE question of the early closing of public houses is not—as some imagine—a modern fangle, the product of what "the trade" denounce as temperance fanaticism. From the following extract it will be seen that there were Forbes Mackenzies before the present century. On 26th December, 1606, the Town Council of Aberdeen met to consider the question of the early closing of the hostelrys and taverns, as the public houses of the city were called. It was maintained that the "selling and venting of wyne, aill, and beir, be the hostilaris and tavernaris at all houris of the nycht" was the cause of "monie and gryit vices, and sundrie abuses and enormities quihilk hes bene committit within this burght," and that it was "to the gryit dishonour of this burghe, aganes all civill ordour within all other well-govemit commoun weillis." As it was about new-year time the evil may have made itself too much of a public nuisance to be let alone; at any rate the Council—who could legislate in such a matter as they pleased, entirely without the sanction of the Crown—issued an edict which must have pulled up those tavern keepers who had hitherto kept open all night with impunity. It was ordained "with consent of the hail toune that it sall not be lesum to ane hostilar, tavernar, or vintner of wyne, aill, or beir, to sell or vent onie wyne, aill, or beir, fra ten houris at nicht furth, at the quihilk hour nichtlie the college bell within burghe sall ring." In one particular of the same question we are before them—Sunday closing. Even at this rigidly severe period, 1606, the public houses were allowed to open "on the Sabbath day," except at the "tyme of preiching or prayeris." Strange to say, it was unlawful for a woman to serve at a tavern. How long this local ten o'clock shutting act continued in force it would be difficult to say, for these were the days of law-making and law-breaking; but that such a

law had been in existence, however short, is a curious example of how these old burghers sturdily tackled with the drink question.

J. M. B.

#### BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

(Concluded from page 215).

1890. *Dundee A B C Time Table and Diary*. Printed and Published by R. S. Barrie, 16 Panmure Street, and 73 Murraygate, Dundee. No. 1, Oct., 1890. 1d. Size, 4 by 2¾. 68 pp., monthly. An insurance coupon for £100 is inserted, to be paid to the legal representative of any person killed by an accident on the railway. The conditions are, "provided that, at the time of such accident, the person so killed or fatally injured was the owner of the insurance coupon for the current month, with his or her usual signature written in ink." A new feature was introduced in the number for March [1891], in which spaces were lined in the Diary for "Golf Score," and throughout the volume there were inserted tables of cycling events, entertainments for the month, shopkeepers' half-holidays, and weekly markets in Scotland, postal, and a variety of other information. A street plan of Dundee is given in every number.

1890. *Loyal Order of Ancient Shepherds A.U. Friendly Society Advertiser*. No. 1, 12th Dec., 1890. Gratis. Size 8vo, 12 pages. J. Pellow, Printer, Dundee. This paper was issued under the auspices of the Dundee and Lochee Lodges. In bringing their societies before the public the editor says:—"It is almost impossible to over-estimate the value of the great and good work that friendly societies have accomplished among the working classes of this country; the large sums that are annually distributed by the different friendly societies to their members in sickness and in funeral claims, and in relief to widows and orphans, are the best proofs of their usefulness among the people, while their teaching acts as a powerful lever in raising the human family into the position of enjoying the true value of *thrift* and independence. The ordinary vicissitudes of life—not to speak of the thorny paths that most poor people have to travel over in their journey through life—make it desirable that some provision should be made against the proverbial rainy day."

1890. *Harris Academy Annual*, Christmas, 1890. Size 8vo, 61 pages. Price 9d. Printed by Wm. Kidd, Whitehall Street, Dundee. The *Annual* is issued from the Harris Academy, of which institution Mr. James Brebner, M.A., is Rector. The papers contained in the Magazine are written by past and present pupils of the school,

on a variety of subjects ; notices of interesting events in the history of the school during the year ; and a record of the proceedings of the various clubs connected with the Academy. The writer of the preface, in introducing the *Annual*, says :—"As our school has had only five years' existence, the contributors to the *Annual* are tyros in the art of literary composition. We are not so presumptuous as to hope this modest Magazine will have the good fortune to

Be carried in the bosom, prais'd, caress'd,  
And read by all the world from east to west,

yet it is, we think, a promising first attempt, and in after years it may perhaps become to the writers and their contemporaries an interesting memorial of their school days."

1890. *Christmas Chimes*, a greeting from the Commercial Lodge I.O.G.T. No. 1. December 25th, 1890. One Penny. Printed by James P. Mathew & Co., 17 Cowgate, Dundee. On sale at the "News Bureau," Thorter Row, and all News-agents. Size, 10 by 7½ ins. 16 pp. This publication was issued by the Brotherhood of the Commercial Lodge of Good Templars, Dundee. The Editors [Rev. W. H. Blumenreich and Norval Scrymgeour], in their notice, say they "are indebted to many members of the Lodge for kindly assistance, and gratefully acknowledge their aid." Among the Poems are—"An Overgate Magdalene," "The Chimes," "The Death of John Barleycorn," and there is a short story entitled "A Glimpse Within the Veil," by Arthur H. Carter, together with much interesting matter relating to the Good Templar cause.

1891. *Pray and Trust*, a Monthly Magazine, designed to strengthen the faith of Believers, and to encourage them in prayer and in labour for the Lord. Edited by James Smith (Young Men's Christian Association, Dundee). No. 1, January, 1891. One Penny. Dundee: John Leng & Co., Printers, Bank Street. Size, 10 by 7½, 12 pages. Among the contributors to this Magazine are the Rev. Messrs. John Macpherson, J. E. Houston, J. Reid, and T. S. Dickson, and Messrs. J. C. Smith, Thomas Kyd, Robert Anderson, John Sinclair, Henry Thorne, and James Smith, the Editor. The Dundee *Courier and Argus*, in noticing the first number, says :—"It contains a number of interesting and instructive articles on a variety of topics," and the Dundee *Advertiser* writes :—"The first number is pithy, practical, and fervent. There is in every one of the papers a humane and excellent spirit, not patronising, but sympathetic, and every writer seems as if eager to tell some good news which he has just heard. All who believe in the power of the old-fashioned Gospel to cure the evils and sorrows of the world will

welcome this Magazine." The issue for the first month was limited in its circulation, but the succeeding issues have been greatly increased, many hundreds being distributed among missions and churches. It is now being circulated all over the country by Colporteurs, several selling 50 to 140 copies per month. A fund was opened for the gratuitous circulation of *Pray and Trust*, and contributions to the amount of £2 6s. are noticed in the second number. The article entitled "A Young Man's Conversion" has been printed on tinted paper in leaflet form, suitable for wide circulation.

1832. *The Poetical Repository*. No. 1., Dec., 1832, to be continued once a month. Edited by William Gardiner, Jun. Dundee: Printed and Published by D. Annan, 193 Overgate, opposite the Thorter-row. Price Three halfpence. 12 pp. This Magazine consisted of selections from contemporary poets,—Moore, Mrs. Hemans, Barry Cornwall, Dr. Bowring, and others—interspersed with occasional original songs and poems. Previous to its publication, Mr. William Gardiner (1809-1852), who was a self-taught native of Dundee, and a distinguished botanist, had started several manuscript magazines for private circulation, the earliest of these being *The Literary Scrap Book or Prose and Poetical Miscellany*, which was issued in 1826, and continued for several numbers. Another MS. magazine put forth by him about that period was called *The Poetical Album and Literary Miscellany*, three numbers having been published. The printed *Repository* was the outcome of these manuscript magazines. The collection was not successful from a commercial point of view, and Gardiner resumed the method of production which he had formerly adopted. In 1834 he issued an annual, called *Gems of Poesy*, and continued it for three years. Contemporaneously he put forth a similar work entitled *The Wreath of Wild Flowers*, which lasted for the same length of time. These were all written out by himself. Gardiner's activity developed at a later date in the department in which he distinguished himself. In 1827 he began a record of his weekly rambles in the country, noting the objects which had taken his attention as a naturalist. In consequence of these excursions a society was formed amongst his associates in 1828, called "The Gleaners of Nature," their *Transactions*, written with his own hand, were regularly issued for three years, and contains matter of great value to the local naturalist. In July, 1831, the *Transactions* developed into *The Gleaners' New Album*, a work of a similar nature. In the preceding April Gardiner began a much more extensive and important work, called *The Botanical Repository*, also written and decorated by his pen, issued at first

as a monthly magazine and afterwards as a quarterly. It contained original papers on botany, zoology, meteorology, and geology; notes of excursions of naturalists in the neighbourhood of Dundee; a calendar of the flora of the district, and illustrations carefully drawn and coloured by Mr. Peter Mitchell. The scope of the work was extended, and an additional department was added in February, 1832, entitled *The Zoological Repository*. In May, 1833, the different portions were combined, and the title was then, *The Amateur Naturalist's Repository and Journal of Natural History*. This work continued to be issued till November, 1835. I have the full set of these MS. magazines. They are specially interesting as showing the bent of Gardiner's early studies, and as leading up to the compilation of that most useful technical work, *The Flora of Forfarshire*, published in 1848.

The next important MS. magazine was issued by Mr. George Lawson (afterwards Professor of Natural History, Nova Scotia.) in January, 1845, and after eighteen numbers were issued, he went to Dairsie in Fife to a Nursery and Seed Establishment. A new series was issued in July, 1846, under the editorship of Mr. W. M. Ogilvie, entitled *The Dundee Natural History and Literary Magazine*. The Editor, in his prefatory remarks, says:—"It is our intention to pursue a similar course to that of our friend Mr. Lawson, who conducted the previous magazine with so much talent and ability. We would like it to be as much as possible a magazine of Natural History, not confined to one department but extending its ramifications through all." This publication contained articles on Botany by Professor John Finlay, University College, London, George Lawson, William Gardiner, the Editor, and others. It continued to be issued till Dec., 1847. Mr. Ogilvie altered the form of his magazine from post 8vo to folio, and changed its name to the *Dundee Natural History Magazine*. In November, 1847, after his return, Mr. Lawson started a new monthly periodical of the same kind, called *Lawson's Magazine of Natural History*. He was the editor, and on the title is described as President of the "Dundee Naturalists' Association, and late editor of the "Dundee Natural History Magazine." It only extended to three numbers. About this time he issued a prospectus, through Mr. Frederick Shaw, for the publication of a magazine of the above nature. Little encouragement was given to it, and the matter dropped.

The *Dundee Literary and Scientific Institute's Magazine* was more general and less technical in its contents than its predecessor, and was commenced in 1845. It contained articles on general literature, and was issued for several

years by the members of the Dundee Literary and Scientific Institute. The Editors were Mr. William Steven (Accountant, Dundee), and Mr. George Tawse (now of London). In January, 1845, a society, denominated the "Dundee Literary Society," was founded by some of the advanced pupils in the Public Seminaries (now the High School); and in Dec. of the following year a periodical, called *The Dundee Literary Society's Magazine*, was formed under the editorship of Mr. George Finwick. The magazine was issued regularly (with one brief exception) every month till July, 1854, by which time it had reached 13 vols., with an average of 350 pages quarto. For a considerable time this magazine was conducted by Mr. G. H. Thoms, now Sheriff of Orkney. It contained articles on law, history, travel, fine art, political economy, and ethical subjects.

The issue of special religious periodicals in Dundee has been reduced greatly within these twelve years past, through the introduction of sheets printed and added to magazines printed in other places. In the Established Church the magazine called *Life and Work* is issued by separate congregations with a supplement giving special local information on religious affairs; and in the Free Church the magazine of that denomination, called *The Free Church Monthly*, is similarly treated. The United Presbyterian, and Congregationalist Churches, have leaflets with personal intimations for the use of the members of the different Churches; and of these there are over thirty published monthly. There is thus issued in this form every year matter which would make several bulky volumes.

The following is a list of the periodicals that have been noticed:—

- 1775 The Dundee Magazine, or a History of the Present Times.
- 1778 Weekly Newspaper.
- 1778? The North British Miscellany, or Dundee Amusement.
- 1782 The Dundee Register.
- 1792 Civic Sermons to the People.
- 1793 The Dundee Repository of Political and Miscellaneous Information.
- 1798 The Dundee Mail.
- 1799? The Angus Intelligencer.
- 1799 The Dundee Magazine and Journal of the Times.
- 1799 The Angus-shire Register for 1799.
- 1801 The Dundee Advertiser.
- 1802 The Angus-shire Register for 1802.
- 1805 The Mercury, or Angus, Mearns, Perth, and Kinross Shires General Advertiser.
- 1809 The Dundee Directory for 1809.
- 1815 Dundee Magazine and Journal of the Times.
- 1816 The Independent.
- 1816 The Dundee Courier and Argus.
- 1817 Tory Newspaper (suggested).



- 1818 The Dundee Directory for 1818.  
 1820 The Caledonian.  
 1822 The Dundee Magazine and Caledonian Review.  
 1824 The Literary Olio.  
 1824 The Dundee Observer.  
 1824-5 The Dundee Register and Directory.  
 1825 The Advertiser (paper styling itself).  
 1825 The Northern Cruiser.  
 1825 The St. Andrews University Magazine.  
 1825 The Argus.  
 1826 The Dundee Theatrical Review.  
 1828 The Essayists' Society Magazine.  
 1829 The Protestant Guardian.  
 1829 The Dundee Miscellany.  
 1829 The Christian Reporter.  
 1829-30 The Dundee Directory and Register.  
 1831 The Dundee Recorder.  
 1832 The Constitutional and Courier.  
 1832 The Presbyterian Magazine.  
 \*1832 The Dundee Chronicle.  
 \*1832 The Poetical Repository.  
 1833 The Presbyterian Magazine. New Series.  
 1833 The Angus Album.  
 1834 The Angus Album.  
 1834 The Dundee Guardian.  
 1834 The Dundee Directory and General Register.  
 1835 The Dundee Monthly Magazine.  
 1835 The Scottish Agricultural Magazine.  
 1837 The Dundee Signal Book and Time Table.  
 1837 The Directory to the Church Service for the Catholic Laity in Scotland.  
 1839 The Dundee Teetotaler and Scottish Moralist.  
 1839 The Abromion, or Advocate of Moral Reform for the People.  
 1839 The Commercial and Shipping List.  
 1840 The Dundee True Temperance Advocate and Scottish Moralist.  
 1840 The John Knox.  
 1841 The Dundee Warder and Arbroath and Forfar Journal.  
 1841 The Dundee Herald.  
 1841 Dundee Police Gazette or Weekly Reporter.  
 1841 The Perth and Dundee Saturday Journal.  
 1842 The Dundee Cornucopia.  
 1842-3 The Shipping Gazette, Dundee.  
 1843 Taylor's Weekly Magazine.  
 1843 The Dundee, Perth, and Arbroath Weekly Magazine.  
 1844 The Gaberlunzie, or Tale Teller of the North.  
 1844 The Aurora Borealis.  
 1845 The Northern Warder and General Advertiser.  
 1845 The Dundee Post Office Directory.  
 \*1845 The Dundee Prices Current and Shipping Register.  
 1845 Dundee Mercantile and Shipping Gazette.  
 1845? The Scottish Casquet.  
 1845 The Presbyterian.  
 1846 The Free Church Pulpit.  
 1846 Lowe's Edinburgh Magazine and Protestant and Educational Journal.  
 1846 The Dundee Diagnostic Society's Magazine.  
 1847 The Original Secession Magazine.  
 1849 The Truth Promoter.  
 1849 The Shipping and Mercantile Gazette.
- 1850 Durham's Dundee Commercial Journal.  
 1851 Dundee Prices Current and Trade Report.  
 1851 Myles' Penny Forfarshire Almanac.  
 1851 Myles' Forfarshire Telegraph and Monthly Advertiser.  
 1851 Dundee Police Gazette.  
 1853-4 The Dundee Directory for 1853-54.  
 1854 Dundee Advertiser Almanac.  
 1854 The Courier (Dundee) Almanac.  
 1854 The Gaberlunzie, or Tale Teller of the North.  
 1854 The Building Chronicle.  
 1854 The Mercantile Advertiser.  
 1855 Dundee and Perth Penny Post.  
 1855 The Dundee and Perth Saturday Post and General Advertiser.  
 1855 The Dundee Weekly News.  
 1855 The Mercantile Advertiser.  
 1855 The Dundee Times.  
 1857 The Weekly Express.  
 1857 The Law Chronicle.  
 1858 The Dundee, Fife, and Perth Railway Time Table.  
 1858 Hill and Alexander's Railway Guide and General Advertiser.  
 1858 The People's Journal.  
 1858 The Gospel Witness.  
 1858 The Telegraph.  
 1859 The Daily Advertiser.  
 1859 The Daily Argus, and Forfar, Perth and Fife Advertiser.  
 1860 The Messenger of the Churches.  
 1860 The Dundee Commercial Gazette and Ship Register.  
 1862 The People's Guardian.  
 1862 The Great Gun.  
 1862 The Comet.  
 1864 The Foot Lights.  
 1865 (St. Paul's) The Church Magazine.  
 1866 Once a Month.  
 1867 Broughty Mercantile Advertiser.  
 1868 The Angus Magazine.  
 1869 The People's Friend.  
 1869 Manuscript Magazine of the Wallacetown Literary Society, Selections from.  
 1870 Pellow's Dundee Calendar and Angus-shire Almanac.  
 1871 Norrie's Dundee Annual for 1870.  
 1871 The Messenger of the Gospel (See Messenger of the Churches, 1860).  
 1871 The Dawn of Peace.  
 1872 The Dundee Pulpit and Religious Record.  
 1872 The Church Messenger (See the Messenger of the Churches, 1860).  
 1872 The Unitarian and Universalist Missionary.  
 1873 The Torch.  
 1873 The Dundee Almanac.  
 1874 The Christian Monitor.  
 1874 Norrie's Dundee Illustrated Weekly.  
 1874 Lawson's Illustrated Dundee Almanac.  
 1875 The Dundee Universal Penny Almanac.  
 1875 The Star of Peace.  
 1876 The Dundee Distributor.  
 1876 The Evening News.  
 1876 The Dundee Railway Time Table.



- 1876 The Meikle House Literary and Scientific Journal.  
 1877 The Herberthshire Castle Literary and Scientific Journal.  
 1877 The Evening Telegraph.  
 1877 Our Special Artist.  
 1877 The Home Journal.  
 1877 The Critic.  
 1878 The Temperance Advocate.  
 1878 The Piper o' Dundee.  
 1878 The Queen Mab Temperance Journal.  
 1878 The Dundee Year Book.  
 1879 The Wizard of the North.  
 1879 Dundee Institution Annual.  
 1879 I. Her Majesty the Queen at Dundee. } Occasi-  
 1879 II. The Light Horse at Claypots. } onal  
 1879 III. The Clowns' Cricket Match. } Papers.  
 1880 Norrie's Dundee Annual.  
 1880 The Constitution House Magazine.  
 1880 The Torpedo.  
 1880 The Advance.  
 1880 The Shaver.  
 1880 Illustrated Catalogue of the Dundee Fine Art Exhibition.  
 1880 Young's Dundee Almanac.  
 1881 The Downfield Comet.  
 1881 The Whip.  
 1883 The Quarterly Record.  
 1883 The Unitarian Christian Magazine.  
 1883 The Free Lance, or the Election Journal.  
 1883 University College Dundee Calendar (for the first Session 1883-4).  
 1883 Our Monthly Record—St. Paul's, Castlehill.  
 1884 Smith, Hood & Co.'s 1884 Almanac.  
 1884 The Scottish Fancier.  
 \*1884 The Dilettante.  
 1884 The Dundee Diary and A B C Time Table.  
 1884 The Dundee Young Women's Christian Association.  
 1884 The Northern Athlete.  
 1884 The Soul Winner.  
 1884 The Dundee Reformer.  
 1885 The Dundee Mercantile Advertiser.  
 1885 The King Street Rocket.  
 1885 The Dundee Mill and Factory Operatives' Herald.  
 1885 The Lochee Advertiser.  
 1885 The Princes Street Budget.  
 1885 Clark's Trades and Professions Directory.  
 1885 The Circular Letter.  
 1885 The Lord's Treasury.  
 1886 Piper's News.  
 1886 Ford's Weekly Gazette.  
 1886 The Dundee Messenger.  
 1886 The Dundee Presbytery Record.  
 1886 The Piper o' Dundee.  
 1887 The Household Advertiser.  
 1887 The Dundee Economist and Household Advertiser.  
 1887 The Machinery and Mercantile Gazette.  
 1887 The Band of Hope Union's Magazine.  
 1887-8 The Forfarshire Directory.  
 1888 Masonic Gazette.  
 1888 The College.

- \*1888 The Monthly Greeting.  
 1889 Castle Street Literary Society Magazine.  
 1889 The Dundee Radical Association Leaflets.  
 1889 The City Echo.  
 1890 The City Advertiser and Household Guide.  
 \*— The Weekly Register.  
 1890 The Scottish Standard-Bearer for St. Mary Magdalene's, Dundee.  
 1890 The Dundee Monthly Magazine.  
 1890 The Jute and Flax Machinery Advertiser.  
 1890 Dundee A B C Time Table and Diary.  
 1890 Loyal Order of Ancient Shepherds A. U. Friendly Society Advertiser.  
 1890 Harris Academy Annual.  
 1890 Christmas Chimes.  
 1891 Pray and Trust.

MS. Magazines.

- 1826 The Literary Scrap Book, or Prose and Poetical Miscellany, MS.  
 1826? The Poetical Album and Literary Miscellany, MS.  
 1834 Gems of Poesy, MS.  
 1834 The Wreath of Wild Flowers, MS.  
 1828 The Gleaners of Nature's Transactions, MS.  
 1831 The Gleaner's New Album, MS.  
 1831 The Botanical Repository, MS.  
 1832 The Zoological Repository, MS.  
 1833 The Amateur Naturalist's Repository and Journal of Natural History, MS.  
 1846 The Dundee Natural History and Literary Magazine, MS.  
 1847 Lawson's Magazine of Natural History, MS.  
 1845 Dundee Literary and Scientific Institute's Magazine, MS.  
 1846 The Dundee Literary Society's Magazine, MS.

The Serials marked with an asterisk do not appear in their chronological order, but will be found in a subsequent number of the series.

ALEXANDER C. LAMB.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 217, Vol. IV.)

IX.

220. *Charles Tennant*, Founder of the great chemical works of St. Rollox. *b.* Ochiltree House, Ochiltree, 1768, *d.* 1838.

221. *Thomas Thomson*, Constitutional Lawyer and Antiquary; one of the most accurate investigators Scotland has known. Educated Glasgow and Edinburgh, passed advocate in 1793, appointed Depute Clerk Register for Scotland 1806. Mr. Thomson edited the following archæological works:—*The Inquisitionem*, 1811; *Registrum Magni Sigidi*, 1814; *Acts of the Lords Auditors*, 1839; *Acts of the Lords of Council*, 1839; and greatest of all, *Acts of the Parliament of Scotland*, 10 vols., 1814-24. He was admitted one of the principal Clerks of Session 1828, and was chosen President of the Bannatyne Club 1832. Mr. Thomson also edited a *Collection of Royal Inventories* 1815, *The Chamberlain Rolls* 1817, *The Ragman Rolls* 1834, *Memoirs of Jerviswood and Lady*

*Grizel Baillie* 1822, *The Book of the Universal Kirk of Scotland* 1839-45. *b.* Daily Manse, 10th November, 1768, *d.* 1852.

222. *John Mitchell, D.D. (Prof.)*, Secession Divine and Author. Educated Glasgow University, ordained in 1793, Minister of the Church in Anderson, which became Wellington Street Church, Glasgow. He was chosen Moderator of Synod 1825, and appointed Professor of Biblical Literature to the Synod that same year, which office he resigned in 1842. Was D.D. both of Princeton, New Jersey, and Glasgow. He was author of a Prize Essay on the best means of Civilizing the Subjects of the British Empire in India, and of diffusing the light of the Christian Religion throughout the Eastern World. He was also the author of a Memoir of Dr. Paxton, as well as of numerous Sermons. *b.* in Beith Secession Manse, 15th October, 1768, *d.* 1844.

223. *Archibald Kennedy, 12th Earl and 1st Marquis of Ailsa*: Raised a Company of Foot 1790; succeeded his father and was chosen Representative Peer 1794; created Peer of Imperial Parliament as Baron Ailsa 1806; and as Marquis of Ailsa 1831. *b.* Culzean, Maybole, 1769, *d.* 1846.

224. *Robert Hetrick*, Minor Poet, bred a blacksmith. He published in 1826 a volume of Poems and Songs. He was much respected in his native village. *b.* Dalmellington 1769, *d.* 1849.

225. *Alexander Fleming, D.D.*, Church of Scotland Divine. Educated Glasgow; ordained Neilston 1804. Owing to the growth of population in the parish, a controversy arose with the heritors as to the erection of a new church, which led to prolonged litigation. The discontent arising from this cause in Neilston, and other parishes similarly situated, led to the introduction of the Church Extension Scheme. Dr. Fleming was a D.D. of St. Andrews, and author of many pamphlets concerning the disputes in his parish, and the use of the organ in public worship. *b.* Kilmarnock 1770, *d.* 1845.

226. *Rev. William Tennant*, Chaplain in India, and brother of Charles Tennant of St. Rollox. He was author of a work called *Indian Recreations*. *b.* Ochiltree House, Ochiltree.

227. *James Montgomery*, son of a Moravian Minister. Educated at Fulneck. Dismissed from school for indolence, young Montgomery, after some hard experiences in the country, got employment from a bookseller in Paternoster Row, London. Thence he was transferred in 1792 to assist in managing the *Sheffield Register*. Soon after, having become part proprietor as well as editor of the paper, which he renamed *The Iris*, he was tried, convicted, and imprisoned in York Castle, for printing a ballad on "The Fall of the Bastille." He suffered the same punishment for six months in 1795-6 for reflecting in his paper on a Sheffield Magistrate. The fruit of his imprisonment appeared in 1797 in a little volume entitled *Prison Amusements*. In 1806 he published his first important poem, *The Wanderer in Switzerland*, which was followed by *The West Indies* in 1809; *Greenland*, 1810; *The World Before the Flood*, 1813; *Prose by a Poet*, 1824; *Christian Psalmist*, 1825; *Pelican Island*, 1827; *Original Hymns*, 1853. Mr. Mont-

gomery retired from the editorship of the *Iris* in 1825, when he was entertained to a banquet, presided over by Lord Fitzwilliam, and soon after obtained a pension of £200 a year. In 1841 the poet visited Scotland for the first time since infancy, and was received with enthusiasm in his native town of Irvine. Mr. Montgomery seems to have felt that it was chiefly by his hymns that his name would go down to posterity, for when asked once by a Whitby solicitor—"Which of your poems will live?" he replied, "None, sir; nothing, except perhaps a few of my hymns." Probably in this judgment the poet was correct. Certainly there seems every likelihood that many of his hymns will live. Indeed, in the best of his efforts there is a unity of thought, a clearness of utterance, a purity of style, and a healthiness of religious tone that rank them among the choicest treasures of religious song. *b.* Irvine, 4th Nov., 1771, *d.* 1854.

228. *Rev. David Steuart Wylie*, Divine and Author. He was educated at Glasgow University and at the Secession Hall, Selkirk, under Dr. Lawson; ordained 1793 Minister of Bruntsliels Secession Church, Renfrewshire; resigned 1795, and joined the Congregationalists. By and by adopting Baptist views he became Pastor of a Baptist Church in Paisley, and afterwards in Liverpool. Author of a treatise entitled, *The Kingdom of Christ not of this World*, of a pamphlet on the Baptist Controversy, and other works. *b.* Riccarton 1771, *d.* 1856.

229. *James McGavin*, Manufacturer and Author. Brother of the editor of the *Protestant*, he was a manufacturer in Paisley, and also acted as pastor of the old Scotch Independent Church there. He dabbled in literature like his brother, and gave to the world several publications, but none of them had the point and power exhibited by the author of the *Protestant*. *b.* Darnlaw, Auchinleith (1771), *d.* (18—).

230. *David Boyle*, Lord Justice General. Educated at Edinburgh; passed advocate 1793; M.P. for Ayrshire and Solicitor General 1807; raised to bench 1811, and succeeded Charles Hope as Lord Justice Clerk the same year, also as Lord Justice General 1841; resigned 1852. *b.* Irvine, 22nd July, 1772, *d.* 1853.

231. *Rev. Hamilton Paul*, Minor Poet and Divine. Educated at Glasgow, where he became the friend of Campbell the poet; licensed 1800, he was for many years assistant to different parish ministers in Ayrshire, and for three years edited the *Ayr Advertiser*. Ordained at Broughton 1813; he died in 1854. He was a noted wit and a good poet. Among his works are *Vaccination, or Beauty Preserved*; a Poem, *A Foretaste of Pleasant Things*. He also edited *Burns' Poems*, and prefixed a Life of the Poet. *b.* Bargany Mains, Dailly, 10th April, 1773, *d.* 1854.

232. *Sir Thomas Makdougall Brisbane, Baronet*: British General and Savant. Entered army 1790; served in Ireland, Flanders, the West Indies, the Peninsula; thanked by Parliament for gallantry at Orthez; Governor of New South Wales, 1821; LL.D. of Edinburgh, 1824; received Gold Medal of Royal Astronomical Society, 1828; Knighted and D.C.L. of Oxford, 1831; President of British Association, 1834; a Baronet, 1836; a General, 1841; founded

astronomical observatories at Paraniatta and on his estate of Makerstoun, Roxburghshire. Of the Ayrshire family of Brisbanes, Brisbane House, Largs, where he may have been born; but said also to have been born at Bishopton, Renfrew, 23rd July, 1773, and died 1860.

233. *William McGavin*. Merchant, Evangelist, and Controversialist, early removed to Paisley with his parents, where he was first employed as a draw-boy in a silk factory; but afterwards was engaged by a printer. Having diligently devoted his leisure time to self-improvement, he then joined his brother in an adventure school. Engaging also in business as a thread manufacturer, want of success drove him to Glasgow, where he joined an American cotton house, and in 1813 became a partner. Always interested in religious work, he assisted in ministering to an Independent congregation, and gave a good deal of time to evangelistic work. In 1822 he obtained the Glasgow agency of the British Linen Company's Bank, prior to which, in 1818, he had commenced the publication of the *Protestant*, designed to controvert the doctrines of the Church of Rome. In addition to the *Protestant*, Mr. McGavin issued an edition of *Howie's Scots Worthies*, and of *Knox's Reformation*. A monument to him was erected in Glasgow Necropolis. *b.* Darnlaw, Auchinleck, 12th August, 1773. *d.* 1832.

234. *Robert Wallace of Kelly, M.P.*: Post-office reformer and advocate for improvement in the administration of justice in Scotland, son of John Wallace of Cessnock, who, having sold that estate, purchased Kelly in 1792. He became a partner in the West India firm of Wallace, Hunter & Co., Greenock, and in 1805 succeeded his father in Kelly estate. 1833, M.P. for Greenock, which seat he held in four successive Parliaments. Besides other services, he was the first to urge the reform of Post-office abuses. Rowland Hill himself acknowledged the value of Mr. Wallace's services in the following handsome way:—"By four years of incessant attacks Mr. Wallace destroyed the prestige once enjoyed by the Post Office, and exposed it to the wholesome influence of public opinion." Mr. Wallace received the freedom of Glasgow, Aberdeen, and many other Scottish cities and burghs. He retired from Parliament in 1845, and as this step was largely due to reverses in business, friends soon rallied round the old reformer, and raised a sum sufficient to provide an annuity of £500 a year for him as long as he lived. *b.* Cessnock, Galston. 1773. *d.* 1855.

235. *Robert Watt, M.D.*, noted bibliographer, the industrious compiler of *The Bibliotheca Britannica*. Bred to the plough, he afterwards joined his brother as a country carpenter; but feeling ambitious of literary distinction, he saved money enough to begin his course as a student in Glasgow University, and finally prepared himself for the life of a medical practitioner. Settling in Paisley he removed to Glasgow in 1810, where he began his great work of indexing and classifying British literature. He was not, however, spared to see the publication of his *magnum opus*, which did not appear till 1829, ten years after his death. Dr. Watt was the author of various medical treatises. *b.* May, 1774, Stewarton. *d.* 1819.

#### ABERDEEN ARCHERY MEDALS.

SEVERAL points of interest are raised by Dr. Moir's paper on these.

1. "The fact that these . . . have come down . . . in connection with the Grammar School . . ."—the paper does not explain this: I suppose it means "are preserved *in* the G. S."—"would seem to show that the competitors were pupils in that school."

(a) There is thus *no certainty* of this: yet the paper is entitled "Aberdeen Grammar School Archery Medals," as if there were.

(b) The case of Musselburgh cited tends the other way: for there is no mention of any school, &c.

(c) St. Andrews certainly suggests the University: but, in Aberdeen there were *two* of these: why may not the archers have been students in *them*? if so at all.

(d) "Something *might* perhaps be found in the Town Council Records explanatory of the conditions of competition" &c. Since Dr. Moir is on the spot, why not have a look at these records, and kindly give us the result of his investigations?

2. Dr. Moir is quite scandalized, as was Baillie Nicol Jarvie when Helen MacGregor reproached him with not wearing the "garb of old Gaul." "Orpheus (in a kilt!) charming the beasts." Surely so good a scholar must be aware that the kilt was worn by Leonidas, Miltiades, Epaminondas, Alexander, Hannibal, Scipio, Cæsar, Pompey, and even Christian Constantine? All equestrian statues of kings of Great Britain that I have seen are also in kilts; and so scanty, that I should certainly not like to venture out in one such if the weather was gusty. The plaid also is the toga. The only name for "purse" in Greek and Latin is "girdle," *i.e.*, the sporran.

3. The first motto has "*vehit*," where obviously should be "*velut*." I should like to know where this pentameter comes from.

4. As there never was a Marquis or Duke of Airlie, there could not be a "Lord John Ogilvie." The medal is wrongly engraved: it should be "J. O. dom. de l." *i.e.*, *Laird of Innercaritie*. The helmet is *an esquire's*. The crest is an imperial crown, and this may have led Dr. Moir to suppose it a peer's coronet. It is worn also by the lion on the coat. The motto, "A Fine," is not mentioned; is it meant for "A. Findlater" (maker)? The other makers' names given do not include this. The microscope shows the last letter to be D<sup>1</sup>, and there seems to be a stop after "A." The archer is a *gown man*, with a double row of buttons, (remark his hat being

<sup>1</sup> The medal shews that D had been originally chased on the medal, but afterwards altered, although imperfectly, into E.—Ed.

lown off), and is exactly like the savages his supporters; portraits of Ogilvies? The adult condition of the victor militates against the theory that these fine medals were given for mere boys.

5. It is remarkable that Dr. Dun's will (1631) agrees with the Act of Charles II.:—"Noblemen and Bishops only are allowed to subscribe by their titles; all others may adject," &c. Dr. Dun distinguishes "noblemen *or* baronnes," *i.e.*, the lairds, or lesser barons, are not considered "noblemen"; whereas on the Continent it was the contrary, *e.g.*, "noble homme François Grimaud, sieur de la Motte-Grimaud"—not even a baron. (Ex carta ponos nos.)

6. I am glad to see two Skenes among the victors; archery seemed to me the only thing worth doing, before I went to school. There are still some of us who excel with the long bow; but not in a way to gain honours by it.

A. P. SKENE.

THE GRAMMAR SCHOOL ARCHERY MEDALS (IV., 208).—The Innercaritie to which Dr. Moir refers is Inverquharity in Forfarshire. The old Castle,

"The dwelling place, for many a day,  
Of many an Ogilvy,"

stands on the banks of the Carity, embowered amongst many a stately beech and queenly lime, a central point in a landscape of surpassing beauty, where

"Prosen, Esk, and Carity,

A' meet at the bonny birken bush o' Inverquharity."

"Dom. Johanie Ogilvie," the medalist, was the third Baronet of Inverquharity. "Johannes Ogilvie de Innercaritie," and "David Ogilvie, frater domini de Innercaritie," both appear in the King's College lists for 1679. Few families in the kingdom were more prominently identified with the Cavalier side in "the Troubles" than this branch of the Ogilvys. The medalist's father, Sir David, was taken prisoner at Worcester. His uncle, Alexander, the fair-haired young laird, was captured at Philiphaugh, and executed at Glasgow, in 1646, by the Estates, for his part in the wars of Montrose. His younger brother, Captain David (?), served with James the Seventh at the Boyne, and afterwards fell on the Rhine, bequeathing to us, "It was a' for our richtfu' King." In all probability, Sir John sleeps, with the many old Barons of his house, in the now almost forgotten family vault beneath the Parish Church of Kirriemuir.

D. S.

GRAMMAR SCHOOL ARCHERY MEDALS (IV., 208).—For the information of Dr. Moir I may state that the "Innercaritie" referred to in his interesting notice on archery medals is Inverquharity. In a license by King James II., and

dated 1444 (circa), the word is spelled "Inercarity," permission being given by the King to Alexander Ogilvy to "fortifie his house and to strenth it with ane Iron yhet"—the motto, "A fin" (to the end), and supporters being two wild men wreathed about the waist with leaves, and holding branches in their exterior hands, refer to the marriage of Sir John Ogilvie, who married Helen Ogilvie, daughter of James, 4th Lord Ogilvy of Airlie. The Castle of Inverquharity, now a formidable ruin, stands on the banks of the Prosen water, near Kirriemuir. The Carity water, from which the lands may take their name, may also be identified with the Carudy, one of the old trading boundaries of the burgh of Montrose, the streamlet being referred to in the following lines:—

"The Prosen, Esk, and Carity

Meet at the birken bush o' Inverquharity."

Although I cannot find the names of any eminent Montrosians who have been winners of the medal, still our burgh and its Council were active in furthering the interests of archery during the seventeenth century. The "bow-butts" was for many years the common name applied to that part of the town known as Ademy Row, and the Council, although having swept away the name and associations of the place, still take an interest in the competition for the silver arrow granted by the Corporation, and shot for on the Montrose Links, by the Royal Company of Archers, or Queen's Body-Guard. A great many of our eminent Burghers, in early times, appear to have gone south for their education. In the arrow competition shot for annually by the students of St. Salvador and St. Leonards College, our townsman, the great Marquis of Montrose, gained the medal in 1628, which was exhibited in the Bishop's Palace Exhibition in 1888.

Fernlea, Montrose.

J. G. LOW.

ABERDEEN GRAMMAR SCHOOL ARCHERY MEDALS (IV., 208).—Inverquharitie, of which Lord Ogilvy was proprietor, was a Barony with a fine old baronial residence, in parish of Kirriemuir, Forfarshire. It belonged for fourteen centuries to the Ogilvies.

London.

C. B.

ABERDEEN GRAMMAR SCHOOL MEDALS (IV., 208).—I am somewhat surprised that Dr. Moir has been unable to identify Innercaritie. Sir John Ogilvie (not Lord John) of Innercaritie or Inverquharity, was a Baronet of Nova Scotia (creation 1626), and the family were distinguished in Scottish history. Sir John Ogilvy, the late Baronet, was for many years M.P. for Dundee. The arms as shown on the medal are incorrect. The lion should be looking to the dexter not the sinister side of the shield, and a crown is given

for a crest, instead of a demi lion rampant. Then the motto, "A fine," is that of the Airlie family, instead of "Forward," the motto of Ogilvy of Inverquharity.

R. C. W.

"EARL FIFE" (IV., 219).—Will Mr. Skene explain wherein consists the "very great error repeated several times" in the *Memorials* and the *Lord Rectors*? In the *Memorials* the only Earls mentioned are—

P. 45. Alexander, third Earl Fife.

„ James, fourth Earl Fife.

„ James, fifth Earl Fife.

P. 1. The then (1887) Earl of Fife.

In the *Lord Rectors* the only reference is—

P. 53. James (fourth) Earl Fife.

From any reliable Peerage Mr. Skene will learn that the honours conferred on the family and involving the word "Fife" are as follows:—

1759. William, Baron Braco, created Earl Fife in the Peerage of Ireland.

1790. James, second Earl Fife, created Baron Fife in the Peerage of Great Britain. (Barony extinct in 1809).

1885. Alexander, sixth Earl Fife, created Earl of Fife in the Peerage of the United Kingdom.

1889. The same created Duke of Fife.

J. M. B.

EARL FIFE (IV., 219).—Dr. Skene is perfectly correct in using the title *Earl Fife* on pp. 45 and 48 of the *Memorials of the Family of Skene*. Previous to 1885, when the title Earl of Fife, in the Peerage of the United Kingdom, was conferred, the proper designation was Earl Fife in the Peerage of Ireland. The title of a Peer is regulated by the Patent creating the Peerage. The Patent, dated 26th April, 1759, expressly designates the Peer "Earl Fife." See *Herald and Genealogist*, Vol. IV., page 371.

R. C. W.

EARL FIFE (IV., 219).—Mr. A. P. Skene, in last No. of *S. N. & Q.*, expresses himself as "astonished to find this very great error ['Earl Fife'] repeated not only in Dr. Skene's *Memorials* but in Mr. Bulloch's newly-published *Lord Rectors*." It is most refreshing to find one like Mr. A. P. Skene, who, amidst all the keen discussion on this subject of late years, has continued apparently oblivious of all that was passing. The two writers referred to are perfectly competent, if they care, to explain their "very great error," but allow an outsider to remark, that if Mr. Skene means that the form "Earl of Fife" should be used, that theory is altogether exploded. Briefly put, the state of the matter is this:—William Duff of Braco was created in 1759 "Earl Fife," in the Peerage of Ireland. Such continued the family title until the present head of the family was created in 1885 "Earl of Fife," in the Peerage of the United Kingdom.

The original patent bears "Earl Fife," and I have in my possession an autograph letter, in which the original grantee complains bitterly that the title conferred on him was "Earl Fife" and not "Earl of Fife." There is little necessity for calling for further proof, but I may mention that I was in communication with the leading official heraldic authorities both in Scotland and England, and their views were those I have expressed. Pitt used the form "Earl Fife," for I have a letter he so addressed, and there are special reasons why Pitt should be correct on this point. It is now a good few years since Burke's *Peerage*, Oliver & Boyd's *Edinburgh Almanac* (a model of correctness), and other authorities, discarded the "of." If Mr. Skene wishes recent proof, I beg to refer him to the Private Act of Parliament, 21 and 22 Victoriae, c. 4; "The Fife Estates Improvement Act, 1858," where for obvious reasons the correct title would appear, and strange to say he will find every one of the Earls that Dr. Skene refers to up to the date of that Act, both mentioned therein and designated as Dr. Skene designates them, "Earl Fife." Mr. Skene further remarks as to there being two distinct classes of earls, "that is, those of some *places*, and those with the *rank* but no territorial domain or designation." What this precisely means is far from clear, but that it can have no bearing on this discussion is evident from the fact that the title "Earl Fife" granted in 1759, and the title "Earl of Fife" granted in 1885, were alike granted to persons having no claim to a territorial designation from the county of Fife, for neither possessed an acre of land therein. The purchase of land in Fife prior to the 1759 creation, it is true, was mooted, but never completed.

C.

HARVEST-HOME: A KIRN (IV., 209).—Huddleston, in his *Notes*, gives a different origin for the word *Kirn*, as denoting the name of the feast usually held at the conclusion of harvest, from that given by the Rev. P. Mearns. There is, indeed, some semblance of agreement betwixt them, in Mr. Mearns' statement that "after the kirn was won the reapers went to the nearest eminence and gave three cheers, to let the neighbours know that harvest was finished on that farm;" only Huddleston thinks that it was the ceremony at the Cairn that gave the name to the feast, and that the butter-*kirn* had nothing to do with it! In my recollection of early days, spent on a farm, the reapers on Forfarshire farms at that time had something more exhilarating than buttermilk given to them when they brought the "maiden" home to the farm-house and hung it up in the kitchen. Harvest-festival services are now annually held in many of our

churches at the conclusion of harvest. They are inspired by the same religious motive that prompted the Druidical celebration on the venerated cairn in the olden time, and possess the same objective-worship—to recognise the merciful goodness of God in that the earth had again brought forth her increase for the sustentation of man and beast, and to praise Him in the assembly for having “preserved to our use the kindly fruits of the earth, so as in due time we may enjoy them.” This is what Huddleston says about it:—“The rejoicing for the finishing of the harvest is in most places in Scotland called a *Kirn*, a corruption of the word *Carn* or *Cairn*. Extraordinary acts of religion were always performed at the [Druidical] Cairn, and hence this feast or rejoicing, being one of the greatest solemnity, was always held at the Cairn, and was, by way of pre-eminence, dignified with the name. In later times this feast has been called a ‘Maiden,’ if the harvest is finished before Michaelmas, and if after it, a ‘Carlin.’”  
Carnoustie. JOHN CARRIE.

“LOYAL” ABERDEEN AND THE '15.—A correspondent, “C.,” sends the following extract from a contemporary MS. of the Rebellion (1716):—

“To the Kings Most Excellent Majesty the Humble Address of the Magistrates, Town Council, and others, the Loyal Citizens of Aberdeen :

“May it please your Majestie,

“Wee your Loyall and dutifull Subjects—The Magistrates, Town Council, and others, Your Majesties Loyall Subjects—citizens of Aberdeen Do heartily congratulate your arrival to this your Native and Hereditary Kingdome. Heaven very often enhances our Blessings by Disappointments, and your Majesties safe arrival after such a train of Difficulties and so many attempts makes us not doubt but that God is propitious to your just Cause.

“As your Majesties arrival was seasonable so it was surprising, wee were happy and wee knew it not, wee had the Blessing wee wished for, yet insensible till now that Your Majestie has been pleased to let us know that wee are the happiest, and as so wee shall always endeavour to be the most Loyall of, May it please Your Majestie, Your Maj.'s most Dutifull humble and most Obedient Subjects & Servants.”

The following is His Majesty's answer :

“I am very sensible of the dutie and zeal you express for me in this Address, and you may assure yourselves of my protection.”

GUILTY BUT NOT PROVEN.—Verdicts similar to that given in last No. of *S. N. & Q.* are by no means rare, even of more modern date than 1671. Two persons whose surnames, strange to say, coincided with those given in the case quoted by Mr. Munro, viz., M'Pherson the Freebooter and his comrade Gordon, suffered at Banff in 1700 the extreme penalty of the law, and it was

one of the most serious parts of the “dittay” against them that they were *peissima fama*. Unde 1699 a case is thus referred to in *The Annals of Cullen*:—“George Cobban, common executioner of the burgh of Cullen, arraigned for stealing a wedder, and for being generally air and pairt of several other complicate crimes. The charge found not proven, but his being *mala fama* was sufficiently proved. He is dcerned to be transported to the burgh of Banff and there scourged through the same, by the hand of the common executioner, and immediately after banished the Sheriffdom for ever under the pain of immediate death, if he return.”  
C.

## Queries.

532. GOLF IN ABERDEEN.—Some doubt seems to exist as to the antiquity of golf-playing in the North of Scotland. Parson Gordon of Rothiemay says that the inhabitants of Aberdeen used to “recreat” them selves on the Links with “severall kynds of exercise such as foot-ball, goffe, bowling, and archerie.” Again, in 1642, the Town Council granted “licenc and tolerance to John Dickson to use and exercise hi trade of making gofff ballis within this burgh, in respect ther is not sich ane tradisman in this burgh.” Can any one cite an earlier reference to the game than these?  
HAZARD.

533. PRINT, “SINGING FOR THE MILLION.”—Can you, or any of your readers, inform me if there exists a key to the portraits in a print entitled “Singing for the Million,” which was published about the Disruption period, and which contains portraits (some what caricatured) of the principal actors of that stirring period of ecclesiastical history?  
Dun-dee. P. M. V.

534. MARKET CROSS.—Will some of your correspondents gather together in *S. N. & Q.* the name of the places where the old market cross is still standing? I remember Old Rayne, Bervie, and Fetter cairn, although the last-named has been removed to a new site. Since the end of last century the cross a Turriff has been twice changed, and that at Aberdeen has been renewed and shifted. It is of no little importance that all information be collected upon those that remain and those that have disappeared.  
JAMES GAMMACK, LL.D.

535. KIRN.—Mr. Mearns' suggestions upon the application of this word to the harvest home, or to the end merely of cutting down the corn, is rather ingenious, but not quite conclusive. Allowing all the facts we do not feel where any reasonable proof in any way comes in. *Kirn* appears to be a south-country word and may also be allied to *corn* as well as to *churn* did the churn or *kirn* figure in any special way at the harvest home, or does Mr. Mearns merely theorise?  
JAMES GAMMACK, LL.D.

536. THE NEWTON STONE.—As I am very much interested in the interpretation of the Newton Stone and especially in that of the principal inscription on

