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SCOTTISH
NOTES AND QUERIES

VOL. VI.

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ABERDEEN, JUNE, 1892.

ST. TRIDUANA AND THE PARISH OF KIRKDEN, FORMERLY IDVIES, FORFARSHIRE.

THE circumstance that I am a native of the parish of Kirkden has possibly created in my mind a desire to know the reason why the ancient name of the parish was changed from Idvies to Kirkden. Having consulted a good many sources of information likely to throw light upon the subject, I now submit the result of my endeavours to the readers of *Scottish Notes and Queries*. I have chiefly taken for my authorities concerning Saint Triduana the *Breviary of Aberdeen*, printed by Chapman, A.D. 1509, *Adam King's Kalendar*, Thomas Dempster's *Historia Ecclesiastica*, and the List of Saints given in Bishop Forbes' *Kalendar of British Saints*. Throughout the article I have, as far as possible, adopted the narrative form of expression, rather than separate quotations from each of them.

The saint's day of Saint Triduana was observed on October 8. She was a native of Collosiæ, and came to Scotland about the fourth century, along with Saint Rule (Regulus), whose Tower and Chancel are at St. Andrews. She led a hermitic life, together with other two virgins, her companions, named Emerica and Potentia, in a desert place at Rostoby (Rescobie).

At that time Nectanus (Nectan) was the reigning prince in that locality; and in consequence of having heard much of the fame of Saint Rule, and of the virgin Triduana, he resolved to send messengers to her in order to get her consent to marriage. He urged his suit with great persistence, but she 'being wholly devoted to chastity,' gave him no encouragement, but, on the other hand, quitted her cell at Rescobie, and went to live at 'Dunfallandy.' Thither Nectan directed his messengers to follow her. Admitted to an audience, she asked them—'How is it that so great a prince as yours so much desires me, a poor virgin dedicated to God?' They replied—'The splendour of your eyes has filled him with love for you, and he will die if he does not obtain you.' Then the virgin, with a voice of melting sweetness, replied—'That which he seeks he shall obtain.' Thereupon, going into a secret place apart, she tore out her eyes, and fixing them on a spike held them out to the messengers, saying, 'Take what your Prince so greatly loved'. Nectan, much admiring the constancy of the holy virgin, ever thereafter held in the greatest loathing those things that he formerly most highly esteemed. Saint Triduana, deprived of her eyes, passed the remainder of her earthly sojourn in the performance of religious functions at Rostolrig (Restalrig), in Mid-Lothian. The narrative in the *Aberdeen Breviary* describes Dunfallandy as being 'in Athol'. Bishop Forbes adopts that reading, but mentions elsewhere that 'at Dunfallandy (Dunfallady) there is one of the fine sculptured stones, indicating a very ancient occupation, but there is nothing to connect it with this saint'. It is said by the religious chroniclers, that in after times many miracles were wrought at the shrine of Saint Triduana at Restalrig. It was visited by pious pilgrims from all parts of Scotland, who were labouring under various bodily ailments, especially by those who were blind, and persons who came to 'mend their een'. There is no doubt that the religious fervour of early Christian times often produced what were then considered miracles—cures out of the ordinary course of nature; and while we may be disposed to regard many of the cures said to have been performed at sacred shrines as improbable, they cannot be pronounced impossible when beheld by 'the eye of faith'. The records of these events were

written by inmates of the religious houses, from oral tradition, many years after their occurrence, and it is not surprising that they are sometimes highly coloured, and faulty as regards particular places and incidents. Bishop Forbes, (professedly quoting from the *Book of the Universal Kirk of Scotland*, i., 5), says that 'on December 21, 1560, it was ordered that the Kirk of Restalrig, as a monument of idolatry, be raisit, and utterlie cast down and destroyed'. In the *Traveller's Guide in Scotland*, published in Edinburgh, 1798, it is recorded concerning Restalrig: 'About a mile to the east of Edinburgh, in a hollow plain, stands the ruinous church of Restalrig. It was founded by James III., but at the Reformation the General Assembly ordered it to be demolished; notwithstanding this, the remains of a beautiful window and part of the walls remain'. In the *Gazetteer of Scotland*, printed in Aberdeen in 1820, the church of Restalrig is termed 'ruinous'. In Cardonell's *Antiquities of Scotland* there is given a picture of the Church of Restalrig, as it existed in 1789, and the church is thus described:—'In the shire of Mid-Lothian, within a mile of the city of Edinburgh, was a collegiate church, founded by King James III. in honour of the Blessed Trinity and the Virgin Mary: he gave to it *rectorium ecclesie parochiales de Laswado*, but, dying before the foundation was settled, King James IV. placed there eight prebendaries, and likewise made a liberal donation. He also died without completing the foundation, therefore James V., by charter, dated at Edinburgh the 10th of Oct., 1515, (which was confirmed by George and John, Abbots of Holyroodhouse and Newbottle), placed in this church a dean, nine prebendaries, and two singing boys. At the Reformation it was ordered to be demolished as a monument of idolatry, by a mandate of the General Assembly. The church has gone much to ruin within these few years.'

We have the authentic text of the order issued by the Lords of the Congregation with reference to the treatment of the Cathedral Kirk of Dunkeld, and it is fair to assume that the other mis-sives about the kirks were couched in similar terms. In the case of Dunkeld, the Lairds of Arntully and Kinwayd were ordered to 'tack down the hail images thereof, and bring furth to the kirkyard, and burn them openly, and sicklyk cast down the altars, and purge the kirk of all kynd of monuments of idolatrye'. But they were strictly enjoined to 'tak guid heyd that neyther the dasks, windocks, nor durris be ony ways hurt or broken, eyther glassen work or iron work'—that is, they were not in any way to injure the kirk-fabric. The order was issued 'from Edinbaurygh, the XII of August 1560,' and is

signed by 'Argyll; James Stewart; Ruthven'. I think that great injustice is often done to the memory of the Reformers for the acts they deemed it necessary to perform in the interest of what they considered 'the truth as it is in Jesus', during the transition-time when the old order of things was giving place to the new. It was a serious time in the history of Scotland, necessitating serious work at the hands of earnest men—a time when sentiment had often to be subordinated to necessity.

It will be gathered from the foregoing narrative that the personal incidents connected with the earlier stages of the life of Saint Triduana in this country all centre around the district now embraced in the modern parish of Kirkden. Rescobie—the site of her primitive cell—is situated at a short distance northward of the present parish boundary. Nectan was certainly the Prince of the country lying thereabout at the time that these events happened. When Egfrid, King of Northumbria, crossed the Tay in order to subdue the northern Pictish kingdom, he was confronted at Nectan-mere (Dunnichen) by the forces of Prince Nectan, and a great battle ensued, in which the Saxon invaders were completely defeated, and their king slain, circa 685. This ancient battle—fought near the Loch of Rescobie—may fairly be regarded as one of the test battles of history, and had an important bearing on the future development of Scotland.

The estate of Idvies comprises the major portion of the west end of the parish of Kirkden; in addition to which old county-property, purchased by the late Mr. John C. Brodie, he also acquired several other properties situated in the same parish. One of these properties is named Fallady, and immediately adjoins Idvies-Mill and Pressock, on the eastmost side of Idvies. At the western end of the farm of Fallady is a small knew, from which formerly issued three distinct kinds of water: one of clear drinking water, one of chalybeate, and another of an alkaline nature—popularly termed scurvy water. In my youthful time the water of the medicinal springs, the latter one especially, was much esteemed for the cure of certain skin complaints, and the country people thereabout had great faith in it. The clear-water spring is still running, but I am sorry to have to record that the two medicinal springs are now covered over, and the water led into a field-drain that drains the farm of Fallady, and is thus allowed to run to waste in a little burn near by. I take it that this Fallady, in the parish of Idvies, is the 'Dunfallandy' to which Saint Triduana fled to avoid the amorous advances of Prince Nectan—this one and not that in Athol. Saint Triduana was venerated throughout the greater part of Europe.

She was known in Scandinavia as Tröthæna, and in different districts of Scotland as Trothan, Triduius, and other variations of the name, which last example, in the course of transmission throughout the centuries that elapsed, naturally became 'Idvies' in common use. It requires, therefore, no great stretch of imagination to conceive that Saint Triduius was the patron saint, and the name-mother, of the old-time parish of Idvies; and it is easy to see how the saint's name came to be dropped at the time of the Revolution Settlement. Idvies was always an independent and free rectory, and was never affiliated to any ecclesiastical establishment, either episcopal, collegiate, or monastic. At the Reformation none of the heirs of the suppressed religious establishments could therefore claim it, nor did they try to do so. Up to the year 1584 Kirkden was supplied by a succession of Readers, of whom four are named. In Hay's *History of Arbroath* it is stated that 'James Balfour, the first minister after the Reformation, was translated to Edinburgh in 1589. He was one of the foremost ministers of the Reformation Church.' He was followed in the ministry at Kirkden by eight other ministers, the last of whom, styled 'Episcopalian incumbent of the parish,' died in 1710. The first Presbyterian minister appears to have been Mr. John Henderson of Aberlemno. He was admitted by the Presbytery of Arbroath to the pastoral charge of Kirkden without any formal presentation, 'upon the request of the parishioners', there being apparently no patron to present. But afterwards the Crown, as ultimate heir of all, resumed the patronage, and presented to the benefice whenever vacancies arose. The patronage of the parish remained in the hands of the Crown until the abolition of patronage in the Church of Scotland in the year 1874. In the altered circumstances that had thus arisen in the parish the name of the patron-saint was gradually dropped, both in common speech and in official documents; and inasmuch as the Church itself was located in a Den, there could not have been applied to it a more appropriate name—both for the Church and Parish—than that by which it then became known, *i.e.* 'Kirkden'—the kirk in a den—the name it has ever since that time borne.

The old place-name of the entire parish is still perpetuated in the name of the estate of Idvies, and the church itself is placed in that locality. The old parish-church having become decayed a modern one was erected in 1825, on the former site, the Rev. David Carruthers being the then minister, and David Paterson and John Carrie the elders. Fallady is situated about the centre of the parish, and formerly belonged to

the estate of Gardyne, but now it, and the other properties thereabout, belong to Sir Thomas D. Brodie, Bart., and jointly form the large and fine estate of Idvies. Such is the theory I venture to suggest for the change of name in the ancient parish of Idvies, now called Kirkden, in the Presbytery of Arbroath.

Carnoustie.

JOHN CARRIE.

In 1609 the legal rights of the church and parish of Restalrig, with all their revenues and pertinents, were formally conferred on the church of South Leith. The *New Statistical Account of Scotland*, describing the Holy Well of Saint Margaret, or Saint Triduana, says—'Near to the well is the old church of Restalrig, formerly a ruin, but repaired and nearly rebuilt within the past ten years. It has at first sight the air of being an entirely modern church, but on a minute inspection old mouldings and carvings make their appearance in conjunction with the modern stone-work. The modern church is a simple quadrangular building, without aisles or transept'.

J. C.

THE FOUNDING OF UNIVERSITY AND KING'S COLLEGE, ABERDEEN.

It is somewhat remarkable that amid the mass of literature on the history of the Aberdeen Colleges, a full translation of the Bull of Pope Alexander VI., sanctioning the foundation of a University in Old Aberdeen, should never have been published. In view of the approaching Quater-centenary of the University, and the not improbable celebration of that event by the restoration of the older college to the Mother Church that erected it, I have made the following literal translation of this interesting document. The original, a fine specimen of calligraphy in excellent preservation, with the leaden "bulla" perfect, is in the Muniment Room at King's College.

J. D. S.

PRIMA ERECTIO UNIVERSITATIS.

Alexander, Bishop, (of Rome), Servant of the Servants of God (grants this Bull) for an everlasting memorial.

Among the many blessings which in this fleeting life the gift of God places within the reach of mortal man, that must be held of not least account, whereby through earnest application one may acquire the pearl of knowledge, which affords a means of good and happy living, enables him who is skilled in its precious teachings far to outshine the uninitiated, conduces to the clear understanding of the secrets of the Universe, proves helpful to the unlearned, and raises those of humble origin to the loftiest rank. Wherefore the Apostolic See—the prudent administratrix alike of things spiritual and of

things temporal, and the enduring and consistent supporter of every praiseworthy endeavour, giving men encouragement that they may be more readily induced to aspire to so lofty a point of earthly estate, and may impart it when acquired to others, thereby ever increasing their own attainments, (for while in other cases distribution tends to reduce the mass, knowledge, when communicated, keeps ever growing and expanding)—for such men makes room and lends them timely assistance by giving favourable assent to the prayers of Catholic Princes in so far as it shall advantage the occasion or persons and she deems it likely to prosper well in the Lord.

Forasmuch then as a petition, lately laid before us on behalf of our very dear son in Christ, James the illustrious king of Scots, set forth that the said James—being solicitous for the prosperity of his Realm, wherein are two metropolitan and many other cathedral churches, and as many dioceses distinct from one another, not to mention divers famous monasteries, priories, provostries, benefices ecclesiastic with cures attached, and benefices secular without cures, also the regular benefices of the different orders, and as great a profusion of clergy, both regular and secular, as of laity, including nobles and private persons—is minded that in the Northern districts of said Realm are certain localities cut off from the rest of the kingdom by firths and very lofty mountains, where dwell rude and ignorant men, almost uncivilised, who, owing to their remoteness from places where Schools of General Learning flourish, and the dangers attending the journey to such, are unable to occupy themselves in the study of letters, and are so ignorant that it is impossible not only to find suitable persons to preach the Word of God to the people, but also to administer the Sacraments of the Church. Howbeit if there flourished in the renowned city of Old Aberdeen, which is sufficiently near the aforesaid localities, a School of General Learning in any authorised faculty, large numbers of men belonging to the Realm, especially to these districts (ecclesiastics and laymen alike) would willingly incline to the study of letters. These would acquire the priceless pearl of knowledge, the ignorant would become learned, the uncultured cultured, and not only the advantage of the Commonwealth of the said Realm but also the welfare of souls would be in a high degree promoted. Also the aforementioned rude and ignorant peoples would be instructed in honourable habits and way of life by others who devoted themselves to such learned pursuits. Wherefore the aforesaid King James is very desirous that in the aforesaid city of Old Aberdeen (which, as aforemen-

tioned, is within a convenient distance of the aforesaid Highlands and Islands, and wherein is a healthy climate, no lack of provisions, convenient accommodation and abundance of all the necessaries of life) a School of General Learning in any authorised faculty be erected and ordained.

The King, therefore—who himself and his forebears, the Kings of Scots, have hitherto been most consistent and unwaveringly obedient sons of the Church of Rome and the Apostolic See—that he may obtain fulfilment of his most honourable prayer and that the aforesaid Realm may be adorned with the gifts of Science, and that it may produce men eminent for their ripe judgment, crowned with the graces of virtue and learned in the teachings of the various faculties, and that there may be therein a cool fountain of whose fulness all the faithful in Christ may drink, streaming thither from every quarter in their desire to be adorned with learning and virtue—has caused humble supplication to be made to us that to the praise of the Divine Name, the exaltation of the Catholic Faith, the welfare of souls and the benefit of the State in these districts, we might see fit to appoint and ordain that there do flourish in the said city of Old Aberdeen for all future time a School and University of General Learning in Theology, Canon and Civil Law, Medicine Liberal Arts, and any other authorised faculty, wherein (as at Paris and Bologna and other *Studia Generalia* privileged thereunto) clergy holding church benefices, and laymen, Doctors and Masters, may teach, and those desirous to study (come whence they may) may do so and qualify; the deserving to receive degrees, as Bachelor, Licentiate, Doctor, Master, or any other degree or distinction whatsoever, these to be conferred freely and lawfully. The King likewise prays us that we see fit to erect and institute the School of General Learning therein and make timely provision of our apostolic beneficence.

We, therefore, who by all means in our power seek to promote the glory of the Catholic faith, the welfare of souls, and the convenience and advantage of all the Faithful, favourable as we are by Apostolic Sanction to all such supplications, do by these presents Appoint and Ordain that in the aforesaid city of Old Aberdeen, from henceforth and forever, there do flourish a School and University of General Learning alike in Theology, Canon and Civil Law, Medicine, Polite Letters and any other authorised faculty whatsoever, wherein as in the aforesaid and other *Studia Generalia* privileged thereunto, clergy holding Church benefices, or otherwise, and laymen, Doctors and Masters, may lecture and teach, and those so desirous may

study and qualify; the well-deserving to receive degrees and distinctions; and by the same authority we erect and authorise the *Studium* itself.

Appointing likewise and ordaining that our venerable brother William, Bishop for the time being of Aberdeen, shall be Chancellor of this University, and that he in his own person, or (the Episcopal See of Aberdeen being vacant) one deputed in his room by nomination of the Chapter shall, in any or all of the aforementioned faculties, confer the degrees of Bachelor and Licentiate on students of praiseworthy life, who have been esteemed suitable for that honour by the Rector, the Regents, the Masters, the Doctors, or a majority of the faculty in which they severally shall desire to graduate. Furthermore, the Masters or Doctors of the *Studium*, in their several faculties, shall, after due examination, grant the degree of Master or Doctor to Licentiates, with the assent of the other Doctors or Masters of the aforesaid faculty; and graduates shall have full licence to teach in this or any other University without farther examination or test. Likewise the Chancellor or Vice-chancellor, and the Rector for the time, assisted by the resident Doctors, by a competent number of Licentiates in each faculty and of circumspect scholars, and by two of the King's Councillors at the least, shall make statutes for the good government thereof. And we do confer on the graduates and students thereof all the privileges of any other University, in so far as they infringe not Apostolic constitutions and ordinances.

To no man is it permissible to infringe or rashly contravene this our statute ordinance and indulgence. Let every one who shall dare to attempt such, be well assured that he will incur the wrath of God Omnipotent and of the Blessed Apostles Peter and Paul.

Given at St. Peter's at Rome, in the year of our Lord's Incarnation one thousand four hundred and ninety-four,¹ the tenth day of February and third year of our Pontificate.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 187, Vol. V.)

XXI.

518. *Wm. Muir of Caldwell*: Covenanting Leader. Suffered for his principles in 1665. *b.* Beith.

519. *James Dun*: Martyred Covenanter. He was shot in 1685. *b.* Benwhat, Dalmellington.

520. *John Richmond, yr.*: Martyred Covenanter. Executed at the Cross of Glasgow in 1684. *b.* Know, Galston.

521. *Count Anthony Hamilton*: Brilliant Author.

¹ It may be well to point out, in view of the approaching Quarter-Centenary of the University, that the date of the Bull of Foundation, being expressed in the Old Style of reckoning time, corresponds to what would now be termed 10th February 1495, not 1494.

This interesting French Classic, Author of the entertaining *Memoires du Comte de Grammont*, as well as of the Tales that bear his name, is generally said to have been born in Roscrea in Ireland; but James Paterson, in his little book, *Auld Ayr*, says he was born in Ayr, and that the house in which he was born was still standing at the time he wrote. *b.* Ayr? 1646.

522. *Matthew M'Ilwraith*: Martyred Covenanter. He was executed by Claverhouse. Seems to have been a native of Colmonell, where he was shot in 1685.

523. *Quintin Dick*: Covenanter. His Diary has been published, and gives a graphic account of the sufferings of the persecuted Presbyterians, especially during the raid of the Highland Host into Ayrshire. He was a native of Dalmellington.

524. *Sir Thomas Kennedy*, Lord Provost of Edinburgh. Successful merchant, &c. He was the founder of the Dalquharran family. *b.* Kirkhill, Colmonell, (1650), *d.* (1702).

525. *William Adam*: Martyr to the Covenant. Shot by Claverhouse. He was a native of Middle-Welwood, Muirkirk. Shot 1685.

526. *Andrew Richmond*: Covenanter. Shot by Claverhouse, 1679. He was a native of Galston.

527. *John Snell*: Lawyer, and Founder of the Snell Exhibition Bursaries, which have enabled so many of our Scottish youths to study at Balliol College, Oxford. Son of a blacksmith he studied at Glasgow, whence he made his way to England, and became a famous lawyer in his day. At his death, with the view of helping promising Scottish students, he left his estate to Glasgow University, for the purpose of furthering higher education. The seed thus sown has borne good fruit. Not a few of the foremost names in Scottish literary and political history have been Snell Exhibitioners. Mr. Snell was born in Colmonell, probably about (1621).

528. *George Martin*: Martyr to the Covenant. He was some time "notar and reader in Dailly." Arrested about the end of 1679, he was kept a long time in irons night and day, without fire and other necessities. He suffered at the Grassmarket, Edinburgh, 22nd February, 1684. His last Testimony is published in *The Cloud of Witnesses*. He was perhaps a native of Dailly.

529. *Thomas Richards*: Covenanter. Though not a martyr, this good man suffered much during the times of persecution, and died soon after the Revolution. *b.* Ballantrae about 1658, *d.* 1692.

530. *Andrew McGill*: Martyr to the Covenant. He was hanged at Ayr, November, 1684. Said to have been a native of Ballantrae. *b.* (1661.)

531. *David Martin*: Covenanter. Though not a martyr, he suffered so severely that he died soon after the Revolution. *b.* Dalquharran, Dailly, (1666), *d.* 1689.

532. *William Campbell*: Martyr to the Covenant. He belonged to the family of Overwellwood, Muirkirk, and was born (1664), *d.* 1686.

533. *David Crawford*: Historian and Dramatist. He was bred to the bar: but taking to the study of antiquities, he was appointed Historiographer Royal for Scotland by Queen Anne. He published *Memoirs of the Affairs of Scotland, 1566-81*. He also wrote two comedies. *b.* Drumsoy, Coylton, 1665, *d.* 1726.

534. *Captain John Campbell*: Persecuted Covenantan. *b.* Overwellwood, Muirkirk, 1666, *d.* (17—).

535. *Peter Gemmel*: Martyr to the Covenant. He was shot at Midland, in the parish of Fenwick, on a Saturday evening in November, 1685, while attending a meeting for prayer, along with Nisbet of Hardhill, George Woodburn, and John Fergushill. In Fenwick churchyard, of which he was a native, his monument may still be seen.

536. *John Gemmell*: Martyr to the Covenant. He was one of those who fell along with Richard Cameron, at the fight at Airmoss, 20th July, 1680. Seems to have been an Ayrshire man.

537. *Rev. John Hunter*: Divine and Poet. Licensed in 1695, he was ordained at Ayr in 1696. He interested himself in Professor Simson's case, 1727. He published *A New Method of Teaching the Latin Tongue*, 1711; also, *Spiritual Pleasings*, *Kirkbride*, and *The Wanderer and Traveller*, a Religious Drama, 1733. *b.* Ayrshire, 1670, *d.* 1756.

538. *Grissel Cochrane*: Heroine of the Covenant. This intrepid lady is said to have saved the life of her father, Sir John Cochrane, by intercepting the messenger conveying the despatch authorising his execution, and by compelling the official to hand over the despatch. A popular ballad, still current in Ayrshire and other parts of Scotland, describes this romantic incident. She was probably born in Ochiltree House (1667).

539. *James Smith*: Martyr to the Covenant. He was a native of East Threepwood, Galston. Hanged at Glasgow, 11th June, 1683.

540. *James Young*: Covenantan. Banished 1679. He was also a native of Galston.

541. *George Campbell*: Covenantan. Banished in 1679. He was born in Galston.

542. *Wm. Montgomerie*, of Macbie Hill, Stewarton: Noted Edinburgh Lawyer. Said to have been of Ayrshire origin. He was father of a more famous son, Sir James Montgomery, a distinguished Peeblesshire judge.

543. *Sir David Cunningham* of Milnraig, Bart., M.P.: Lawyer and Politician. He was a person of eminent talents, a distinguished lawyer, an eloquent member of the Scottish Parliament, and the friend and coadjutor of Fletcher of Saltoun in opposing the English Union. *b.* (1660) Milnraig, Coylton, *d.* 1733.

544. *John Dalrymple, 2nd Earl of Stair*: Ambassador and British General. Educated at Edinburgh and Leyden, he entered the army, where he distinguished himself under Marlborough. He was afterwards British Ambassador at Paris; recalled 1720. In 1742 he was made Commander of the British troops in Flanders, and was present at Dettingen. Paterson, in his *Ayrshire Families*, says he was born at Stair, but more probably born at Edinburgh, 20th July, 1673, *d.* 1747.

545. *Lieutenant-General Sir David Cunningham*, Bart.: Distinguished Officer. He became Lieut.-Gen. in 1761. *b.* probably Milnraig, Coylton (1696), *d.* 1767.

546. *Lieut.-Gen. James Cochran*: Distinguished Officer. He became Major-Gen. in 1754 and Lieut.-Gen. in 1758. Probably a native of Ochiltree House, Ochiltree. He died 1758.

547. *Andrew Cochrane*: Prominent Glasgow Citizen. Bred to commerce, in which he proved successful, Mr. Cochrane was first chosen Provost of Glasgow in 1741, and re-elected in 1744, at a time when unflinching integrity and firmness of character were required. These qualities he possessed in an eminent degree, while he was also a man of learning and literary ability. The *Cochrane Correspondence*, published in 1836, shows in the strongest manner not only the public spirit of the Provost, and the anxiety and labour entailed on him by the Rebellion, but also the prudent and skilful management that characterised his conduct on that critical occasion. He was chosen Provost a third time in 1760. During the American War he raised a regiment in Glasgow for service against the revolted colonies. *b.* Ayr, 19th Feb., 1693, *d.* 1777.

548. *John McGill*: Musician, and Composer of Scottish Song Tunes. *b.* Newton of Ayr, 30th Aug., 1707.

549. *Gavin Hamilton*: Landlord of Burns at Moss-giel Farm, and friend of the Poet. Burns, in a characteristic copy of verses, dedicates his poems to him in a manner which shows how utterly, at the time he wrote it, he was alienated from the religious life and thought of the region in which he had been brought up. Mr. Hamilton was born 27th December, 1737, in Mauchline.

550. *James Gregg*: Artistic Genius. He is alleged to have excelled both as musician, composer of song tunes, as a painter, and a mechanical inventor. He was born in Ayr; flourished 1790.

551. *Major-Gen. Stair Park Dalrymple*: Distinguished Officer. *b.* Kilmarnock, 1747, *d.* 1805.

552. *Major-Gen. Wm. Fullarton*: Distinguished Indian Officer. He was of the Rosemount branch, and probably born at Goldring, Monkton. *d.* 1804.

553. *General Sir Hew Whiteford Dalrymple, Bart.*: Distinguished Officer. He rose to the rank of General in the army, and was created Bart. of High Mark, Wigtownshire in 1816. *b.* Ayr, 22nd November, 1750, *d.* 1830.

554. *William Simson*: Schoolmaster Poet—the "Winsome Willie" of Burns. A monument has been raised to his memory in Cumnock burying-ground, with the following inscription by A. B. Todd, a living Ayrshire bard:—

"Here 'Winsome Willie' lies, whose worth
In Burns woke equal love;
And Death, which wrenched the ties on earth,
Has knit them now above."

He was one of three brothers, natives of Ochiltree, all teachers. A handsome monument to their memory, by former pupils, stands in Ochiltree churchyard. *b.* 1758, *d.* 1815.

555. *William Aiton*: Agricultural Author. Bred to farming he became a lawyer and settled in Strath-avon. In 1805 he published a *Treatise on the Origin, Qualities, and Uses of Moss Earth*. In 1811 he issued *A General View of the Agriculture of the County of Ayr*. This is a very interesting book, and is one of the best of the series of similar works then published in Scotland. *b.* Kilmarnock, 1760.

556. *Gavin Turnbull*, Minor Poet and Actor. Bred to weaving; he published in 1788 *Poetical Essays*.

Having taken to the stage, he published, in 1794, *Poems by a Comedian*. He finally emigrated to America. He is said, on doubtful authority, to have been born in Kilmarnock, where, however, he certainly was put to his trade. His birth occurred in 1761, date of death unknown.

557. *Major William Logan*, one of Burns' friends and correspondents. One of the poet's epistles, beginning "Hail, thairm-inspiring rattling Willie," was addressed to him. He is said also to have written verses himself. A native of Camlarg, Dalmellington, he died in 1819.

THE PLACE OF BANFFSHIRE IN SCOTTISH LIFE AND THOUGHT.

EVERY Scottish County has played its own part, and that sometimes a very notable part too, in the great and glorious drama of Scottish development. It will be the object of the writer in the following pages to suggest briefly what is the part Banffshire has taken in this great movement, as well as to indicate what evidence is supplied by the facts of Banffshire's intellectual work and influence, to establish the belief that the different districts of Scotland are inhabited by persons of distinctly and sometimes even sharply accentuated intellectual types.

The author of this paper has for many years been compiling statistics with the view of determining, if possible, the relative position of the various Scottish counties to each other as nurseries of moral and intellectual power. He has also been in the habit of dividing the notable men of the counties whose achievements he is investigating into two classes. In the first class he includes all those whose bias, speaking roughly, may be said to be towards the secular and practical side of life and its interests and pursuits. The second class, on the other hand, is composed of those who turn more readily to what is more spiritual or idealistic. Of course there are in all the counties some men whose nature and whose achievements are such that they deserve to be, and in point of fact have been, included in both classes. But this being premised, I remark, that in the first class of notables indicated above, I include public men, technically so called, of all sorts, such as statesmen, politicians, military and naval officers, lawyers, teachers, doctors, and journalists; successful business men also, inventors, engineers, explorers, adventurers, and nondescripts of all sorts. In the second class, again, I embrace spiritual teachers of all denominations and of no denomination, evangelists, missionaries, ecclesiastics and divines of every sort, as well as all who, as martyrs or saints, have attained a prominent place in the religious world; also poets, artists, philosophers, and men of science and novelists and cultivators of the belles lettres.

What then, I ask, is the report which, when

thus arranged, my statistics have to give concerning the predominating character of the Banffshire intellect? It is, that to a remarkable extent that intellect has concentrated itself on the practical issues and interests of man's life in this world as a Creature of Time, and that it has not to the same extent occupied itself either with the aesthetic ideals of Art, with the intellectual ideals of Science, or with the moral and spiritual ideals of Conscience and Religion. Thus I find that out of the 160 notable names whose connection with Banffshire I have established, no fewer than 98 are names of men who have turned their energies in what I have called a practical or secular direction, while there are only 72 whom I include among the idealist or spiritual type of man. Now this is a much larger proportion of names of this character than I have found in any other county whose achievements I have hitherto analysed. Then I find that when I compare Banffshire in this respect with any of the five Counties of Aberdeen, Argyle, Ayr, Berwick, and Bute, it comes out a good way behind any of the five, and in particular a very long way behind Ayrshire, THE county which, as far as my examination has yet gone, is decidedly foremost in respect to the prominence which men of the idealist or spiritualist type have gained among its notable sons. A significant proof of this statement is found in the fact, that the Ayrshire intellect seems to be almost as pronouncedly of an imaginative or spiritual type as the Banffshire intellect is secular or practical in its tone. Thus, while in Ayrshire the notable names associated with more secular or practical achievement number only 281, the notable names associated with more spiritual or idealistic work are no fewer than 338, the ratio of the secular to the spiritual intellect of Banffshire being 61.25, and of the spiritual to the secular in Ayr, 57.876. Into the causes that have produced the contrasted intellectual types that characterise the representative men of the districts I am now comparing, I shall not enter in this paper. These contrasts may or may not be due to differences in the histories of the localities compared, or to specific distinctions in the racial types inhabiting each district to begin with, or to the persistent effects of climate, scenery, or other natural forces on races long subjected to them, or possibly to all of these influences together. But, however the problem here stated may be resolved, of this I think there can be no doubt, that my statistics reveal the existence of a marked antithesis in the intellectual tendencies of the respective inhabitants of Ayrshire on the one hand and Banffshire on the other.

Coming now to a more detailed examination of my Banffshire Lists, I remark that of the not-

ables of that county no fewer than 47 belong to the class I call public men, *i.e.* Statesmen, Politicians, Military and Naval Officers, Governors of Colonies, Judges, Sheriffs, &c. And here it may be right to notice, that some of the men whose names appear in these lists have played no secondary part on the stage of Scottish history. This will be evident when consideration is given first of all to the distinct and powerfully reactionary influence exerted on Scotland's religious and political development by the Huntly branch of the Gordons during upwards of two centuries; and when, further, it is remembered how maleficent was the influence exercised for eighteen years upon the general course of Scottish history by the subtle and unscrupulous policy of the well known Archbishop Sharp. Another Banffshire statesman who played an equally conspicuous, and many will think a much more beneficial part in Scottish public life was the celebrated James Ogilvie, 1st Earl of Seafield—the politician who, as Chancellor of Scotland and First Commissioner for that country in connection with the Treaty of Union, had a large share in the negotiations which ended in the conclusion of that Treaty, and who finally, when the Scottish Parliament had accepted the Treaty referred to, presided at the memorable session when the Union with England was ratified. It was this statesman who, with a shameful and almost unpardonable levity, as the Estates rose for the last time, gave utterance to the still remembered gibe—"Now there's an end of an auld sang." In the existing mood of the popular mind, which, as is well known, was bitterly opposed to the Union, that thoughtless gibe was most keenly felt, and was the occasion of stirring the contemporary Scottish muse to a fine burst of patriotic indignation, which I venture to quote here, not only out of consideration for the spirited character of the verses, but also for what, in view of the present formidable demand for Scottish Home Rule, which is agitating so many minds in Scotland, may almost be described as the prophetic character of its language, when scornfully rejecting the possibility of believing that an incorporating and not a federal Union with England could ever be a permanent arrangement for a people so freedom-loving as in the past the Scottish people had ever shown themselves to be, the poet declares with ringing emphasis—

The auld Sang, the auld Sang,
The auld Sang, we'll sing it yet,
What gif it be ane auld Sang,
Our bairns' bairns will sing it yet.

Wherever Scots hae met their faes,
In Wallace's or Bruce's days,
Where burnies rin, an' hirsels graze,
The auld Sang, we'll sing it yet.

When fules are daft enuch to think
Scotland in England's name to sink,
Then Scot to Scot will gie ae wink,
The auld Sang to sing it yet.

The auld Sang, the auld Sang,
The auld Sang, we'll sing it yet.
What gif it be ane auld sang,
Our bairns' bairns will sing it yet.

That all the members even of the Scottish Chancellor's own family did not concur in the policy with which his name is identified is significantly shown by the pointed remark attributed to a younger brother of that distinguished statesman. It is said that the brother referred to having found it necessary, in order to gain a livelihood, to develop the trade of cattle-dealing, his brother, the peer, remonstrated with him for thus bringing disgrace on an honourable family. To which representation the inculpated brother replied with a pungency that at once obtained universal currency for the repartee that followed: "Better sell nowte than nations."

But to return from this digression to a reconsideration of my lists of Banffshire public men, I remark, in continuance of our survey of the part played by the Seafield family in the public life of the century, that whatever doubt may be felt in some quarters as to the value of the services to his country rendered by the first Earl of Seafield, few persons have ventured to challenge the character of the benefits conferred on the community by the life and labours of his successor, the third Earl. To this nobleman is generally ascribed the origination of that revolution in the method of agriculture in Banffshire, which beginning towards the middle of the eighteenth century, had, long before the close of that century, made a large part of that county a model to the rest of Scotland in respect of farm management. I need not refer at length here to the services rendered to the country by that other Banffshire family represented at present by the Duke of Fife. Suffice it to say, that both in the camp and the senate different members of that family have distinguished themselves. And though the present head of the family is still a comparatively young man, there can be no doubt that he has already shown himself in political and social life a man of shrewdness and energy. Indeed, the successful ambition with which this young Scottish Peer, though by no means belonging to one of the oldest of our noble families, has yet, notwithstanding this disadvantage, prevailed to push his way into the jealously-guarded precincts of the throne, and even to ally himself in marriage with a daughter of the royal house of England, surely establishes to the full the fact that the contemporary head of the House of Fife has by no means lost any



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of the skill and energy that, in the course of less than three centuries, have made of the descendant of a Scottish laird, the equal of our proudest Scottish nobility and the companion of the throne.

But it is not merely from the ranks of the noble families of Banffshire, that is to say, from among the Gordons, the Ogilvies and the Duffs, that there have come all the notable public men who figure in my lists. Many of them, no doubt, as was natural to expect, are descended from these great governing families. But many more are sprung from the ranks of the country gentry, and even from the ranks of the prosperous middle class. As an example of this, let me mention, from among other less notable names, that of the celebrated soldier of fortune, General Alexander Gordon, who, after a distinguished career in Russia, gained for himself the just admiration of all military critics by his skilful conduct of the defeated Jacobite army after the battle of Sheriffmuir, as well as that of Major-General Andrew Hay, the hero of the Pyrenees in the Peninsular campaign, to whose honour a monument has been erected in St. Paul's Cathedral. Many other names might be added, as for instance, those of Lt. Genl. Dirom and Sir Wm. Imlach, both sons of merchants in the town of Banff, as well as those of Captain George Duff, one of the heroes of Trafalgar, of Admirals Robert, and Archibald Duff, of Grant Duff of Eden, too, the Indian Administrator, and father of the present Anglo-Indian Statesman Sir Mount-Stuart Grant Duff, not to forget R. W. Duff, Esq., the present Gladstonian member for the county, a politician who, as one of the liberal whips, exercises considerable influence on public affairs, and the Right Hon. Alexander Asher, who, as Solicitor General for Scotland in the late administration, was a prominent politician.

Of natives of Banffshire who have been distinguished in public life in America, or in our colonies, I can only give a few of the names; but these will suffice to show how capable of exercising the duties of government the men of this district have proved themselves to be. Thus Banffshire, in Generals Duff and Robertson, the one hailing from Grange manse, and the other from Portsoy, supplied the U.S. Government with two officers who did the Federal Government good service during the Civil War in that country. In the Hon. George Alexander, from Banff, once a prominent Canadian politician, as well as in Sir George Stephen, Bart., Lord Mount-Stephen from Duftown, the great Railway Contractor, who executed the Canadian Pacific Railway, Banffshire has also supplied the Dominion Government with two most capable public servants. While in George Maclean, from Keith, Governor of Cape Coast

Colony, as well as in Sir James Milne Wilson, from Banff, one of the most distinguished of Australian Statesmen, the county with which we are dealing has also been no less liberal in its gifts to some of our other colonies.

Proceeding to the next most numerous variety of Banffshire men whose energies have been chiefly devoted to the secular sphere. I remark that they belong to what I may describe as the student, scholar or teacher class of mankind. Of this order of men my list contains 19 distinguished names, among which I select for notice the names of William Barclay, one of the great Scottish scholars of the 16th century, when for a man to be a scholar was no mean distinction, of Thomas Ruddiman, the celebrated Grammarian whose rudiments of the Latin tongue so long exercised the patience and developed the scholarly ability of the Scottish youth, of Dr. George Chapman, one of the most distinguished teachers of the 18th century, as well as of Sir George Ballingall, an eminent lecturer belonging to the Edinburgh Medical School, of Dr. John Ogilvie, too, of Imperial Lexicon fame, not forgetting the distinguished brethren of that name at present illustrating the success of Banffshire men in the teaching profession. I refer to Dr. Alexander Ogilvie, of Gordon's College; Dr. George Ogilvie, of George Watson's Hospital; Dr. Robert Ogilvie, one of Her Majesty's Inspectors of Schools; and Dr. Joseph Ogilvie, Principal of the Established Church Normal College, Aberdeen. To these names must be added that of the present scholarly Principal of Aberdeen University, Sir Wm. Duguid Geddes, who is perhaps the most eminent of existing Banffshire scholars.

Coming now to the successful men of business whom Banffshire has produced, my lists contain no fewer than 13 names, including merchants, manufacturers, practical agriculturists, and such like. Two of those only I shall mention here, namely, Henry Robertson, the late Liberal Member for Merionethshire, a self-made man, who, as a great iron and coal master, has amassed a large fortune; and Alexander Elder, of the firm of Smith, Elder & Co., the noted London Publishers, his partner, I may mention in passing, being also a Scot from the North, and hailing from the neighbouring County of Moray.

Next in number to business men come Banffshire notable medical men, of whom I have nine names, some of them illustrious, as will appear when I mention the names of Sir John Forbes and Sir John Clark, who were both in their day at the head of their profession in England, as well as that of Dr. James Strachan of Cortes, Inspector General of Army Hospitals.

(To be concluded.)

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

THE BEACON.

1821. *The Beacon*. Number 1, January 6, 1821, to September 22, 1821; 38 numbers, all published. In his *Life of Scott*, Lockhart gives the following account of the history of this notorious newspaper:—

“It originated in the alarm with which the Edinburgh Tories contemplated the progress of Radical doctrines during the agitation of the Queen’s business in 1820, and the want of any adequate counteraction on the part of the Ministerial newspapers in the North. James Ballantyne had on that occasion swerved from his banner, and by so doing had given not a little offence to Scott. He approved, therefore, of the project of a new weekly journal, to be conducted by some steadier hand; and when it was proposed to raise the requisite capital for the speculation by private subscription, expressed his willingness to contribute whatever sum should be named by other gentlemen of his standing. This was accepted of course: but every part of the advice with which the only man in the whole conclave that understood a jot about such things coupled his tender of alliance, was departed from in practice. No experienced and responsible editor of the sort he pointed out as indispensable was secured; the violence of disaffected spleen was encountered by a vein of satire which seemed more fierce than frolicsome: the law officers of the Crown, whom he had most strenuously cautioned against any participation in the concern, were rash enough to commit themselves in it: the subscribers, like true Scotsmen, in place of paying down their money and thinking no more of that part of the matter, chose to put their names to a bond of security on which the sum total was to be advanced by bankers, and thus by their own over-caution as to a few pounds, laid the foundation for a long train of humiliating distresses and disgraces; and finally, when the rude drollery of the young hot-bloods to whom they had intrusted the editorship of their paper had produced its natural consequences, and the ferment of Whig indignation began to boil over upon the dignified patrons of what was denounced as a systematic scheme of calumny and defamation, these seniors shrunk from the dilemma as rashly as they had plunged into it, and, instead of compelling the juvenile allies to adopt a more prudent course, and gradually give the journal a tone worthy of open approbation, they, at the first blush of personal difficulty, left their instruments in the lurch, and, without even consulting Scott, ordered the *Beacon* to be extinguished at an hour’s notice. A more pitiable mass of blunder and imbecility was never heaped together than the

¹ “I endeavoured in vain,” wrote John Wilson Croker, “to impress on them the necessity of having an editor who was really up to his business, and could mix sport with discretion—one of those gentlemen of the press who understood the exact length they could go in their vocation.” The nominal editor was John Nimmo, a young man of considerable talent, who had devoted much of his time to literary studies. On the *Beacon* being given up he removed to Paris, and became attached to the establishment of M. Galligani.

whole of this affair exhibited; and from a very early period Scott was so disgusted with it that he never even saw the newspaper, of which Whigs and Radicals believed, or affected to believe, that the conduct and management were in some degree at least under his dictation. The results were lamentable. The *Beacon* was made the subject of Parliamentary discussion, from which the then heads of Scottish Toryism did not escape in any very consoling plight; but, above all, the *Beacon* bequeathed its rancour and rashness, though not its ability, to a Glasgow paper of similar form and pretensions, called the *Sentinel*. By that organ the personal quarrels of the *Beacon* were taken up and pursued with relentless industry; and, finally, the Glasgow editors disagreeing, some moment of angry confusion betrayed a box of manuscripts, by which the late Sir Alexander Boswell stood revealed as the writer of certain truculent enough pasquinades. A leading Edinburgh Whig, who had been pilloried in one or more of these, challenged Boswell: and the Baronet fell in as miserable a quarrel as ever cost the blood of a high-spirited gentleman.”

The *Beacon* attained a great portion of its notoriety from the proceedings of James Stuart, younger of Dunearn, then one of the leading Whigs; who discovered that ten or twelve of the principal public men about Edinburgh, friends of the Government, had subscribed a bond for £100 each, as a security for the payment of its expenses. The subscription to this bond was a mere form. The parties implicated did not consider themselves proprietors, and had nothing to do with the management of the paper. The real proprietor had been granted a cash account at Sir William Forbes’ bank, when, it being customary to have securities, these gentlemen signed the usual bond as guarantors, each to the amount of £100,—nothing more. The parties to the bond had no control over the paper. As Sir Walter Scott was one of those who attached his name to the document, he, of course, was exposed like the rest to all the obloquy and abuse that was poured upon them, on the discovery of the names. Lockhart, in alluding to the *Beacon*, denies that Scott had any concern in the writing or editing of the paper; and Sir Walter, himself, writing to Erskine, says:—

“I am terribly malcontent about the *Beacon*. I was dragged into the bond against all the reasons I could make, and now they have allowed me no vote regarding standing or flying. *Entre nous*, our friends went into the thing very like fools, and came out very like cowards.”

The publication of the names of those who were supposed and declared to be proprietors led to the instant discontinuance of the newspaper. The printers and compositors, it is worthy to note, remained faithful, and divulged

² *The Journal of Sir Walter Scott*, I., 323-4.

none of the official secrets. One of the first results was Stuart's horse-whipping the printer, Mr. Stevenson, in the Parliament Square of Edinburgh. The latter, however, posted his opponent, and averred that *he* had been the whipper, and not the whipped. Then followed actions at law. Lord Archibald Hamilton, brother of the duke, obtained a verdict of a shilling damages; Sir (then Mr.) James Gibson Craig, a verdict for £500 damages, for a libel, the import of which was that, as agent for the Bank of England, he had prosecuted an individual for uttering forged notes, solely for the emoluments which would accrue to himself, as agent. An utterly preposterous charge. The matters connected with this "unfortunate newspaper," as Lockhart truly styles it, led to a debate in the House of Commons, on June 19, 1822, when the Hon. James Abercromby (afterwards Lord Dunfermline) made a speech impugning the Lord Advocate (Sir William Rae), and two of his depute advocates, for their connection with the newspaper. In consequence of this, one of the latter gentlemen, John Hope (afterwards Lord Justice Clerk) published "A Letter to the Hon. James Abercromby, M.P." Mr. Courtney, on July 9, read a portion of that letter to the House, and moved "that the said passage, commenting on the speech of an hon. member, is a breach of the privileges of this House." The motion was carried *nem. con.*; and, on July 17, Mr. Hope was called to the bar of the House, when, after hearing his statement, a resolution was carried that the Speaker do communicate to Mr. Hope that, in consequence of his explanation, the House did not think proper to interfere further in the business.

Apart from these petty disputes, however, the *Beacon* produced an excitement in the public mind which did not pass away for some time. An authority on the subject, writing five-and-twenty years after its disappearance, says, that during its short nine months' existence it appeared amid troubled waters, but neither guided its friends nor warned its foes, and soon foundered. It now lives principally in the memory of Scotsmen in consequence of the tragic event which cost the eldest son of the biographer of Dr. Johnson his life. Sir Alexander was a distinguished literary antiquary. He had more of the spirit of his grandfather, old Lord Auchinleck, than of his father, the biographer of Dr. Johnson. He was born on 9th Oct., 1774, and was educated at Eton, and Oxford. His love of literature was early developed, and in 1803 he published an anonymous volume, entitled *Songs, chiefly in the Scottish Dialect*. Among other poems and songs he wrote *Jenny's Bawbee, Jenny Dang the Weaver, East Neuk o'*

Fife, Skelton Haughs or the Sow Flitted, and Clan Alpine's Vow. He also published, under the fictitious name of Simon Gray, a poem, entitled *Edinburgh, or The Ancient Royalty*; which, as Chambers says, contains many amusing and faithful traits of the manners of Edinburgh society in the past age. Boswell set up a printing-press of his own at Auchinleck, and reprinted many quaint and rare ancient treatises; which, as they are scarce, (the issue being limited), now fetch high prices. He possessed the famous Auchinleck Library, consisting of valuable old books and MSS. gradually collected by his ancestors; from materials in which Scott published the Romance of *Sir Tristrem*. In 1821 Boswell was created a Baronet of the United Kingdom, as a reward for his tact and zeal in suppressing the disturbance that had threatened the peace of Ayr and Renfrew a short time previously. Sir Alexander's chief claim to remembrance, besides his own contributions to literature, says Ross, is his noble efforts in getting the Ayr Burns' monument erected; the foundation-stone of which he laid on the poet's birthday, in 1820, in his capacity of Depute Grand-master Mason of Ayrshire. James Stuart, of Dunearn, already mentioned in connection with the disclosures that were made respecting the *Beacon*, challenged Sir Alexander Boswell. On the 26th March, 1822, the parties met at Auchtertool, in Fife. The encounter resulted in the death of Sir Alexander Boswell. The Hon. John Douglas, brother of the Marquis of Queensberry, acted as Boswell's second; the Earl of Rosslyn as Mr. Stuart's. Several circumstances of Boswell's death, according to Anderson, are exactly reproduced in the duel scene in *St. Ronan's Well*. In an obituary notice of Stuart, who died in London in November, 1849, the *Caledonian Mercury* thus referred to this tragic event:—

"The fatal duel which he had with Sir Alexander Boswell in 1822 constitutes a memorable passage in our political annals. This unhappy affair arose out of accidental disclosures, which at the time were considered to leave neither party any alternative save a hostile meeting. Sir Alexander felt that he had directed his irony against Mr. Stuart with too keen an edge to allow any room for an apology consistent with his honour, and Mr. Stuart, who had been upbraided at the time as a coward, now that he had discovered that the shafts came from no underling of the opposite party, considered himself constrained to demand satisfaction, although he gave Sir Alexander the option of confessing that it was 'a bad joke.' He could go no farther in the path of accommodation, and Sir Alexander, from the cause we have stated, saw that he could not with sincerity accept the compromise offered. After the melancholy event Mr. Stuart proceeded to France, but intimated that he would

surrender to take his trial, which he did in July 1822, and was acquitted. A strong sympathy, and shared by his political opponents, was excited towards Mr. Stuart, and the duel had a sensible effect in mitigating the asperity of the two leading political parties at the time. Mr. Stuart, who was proprietor of the estate of Dunearn, near Aberdour, continued to reside in Edinburgh for several years after the occurrence, following his professional duties as a Writer to the Signet. But his affairs eventually became embarrassed, and he left this country for the United States of America. On his return to England he published his travels in America—a work which professed to be only a plain detail of his impressions as to the political and domestic institutions of that country, but was favourably received at that time. Mr. Stuart also acquired an interest in the *London Courier*, after it ceased to be an official organ of the Liverpool Administration. A few years after the advent of his political friends to office, he was appointed an inspector of factories, which office he held until his death."

The following, from a recent (Edinburgh) catalogue, may be of interest to antiquarian readers of *S. N. & Q.* :—

"*The Beacon*, Jan. 6 to Sept. 22, 1821 (all published), with Broadside inserted; also action for libel in the *Beacon*, James Gibson of Inghiston v. Duncan Stevenson, Printer. 1 vol. folio, half calf, and 1 vol. 8vo, half bound. Scarce, 28s. Edinburgh, 1821-2."

JAMES W. SCOTT.

THE SOLDIER'S STONE, KILSYTH.—Antiquaries owe the Rev. Peter Anton, Parish Minister here, a return of thanks for what he has achieved in rescuing this relic from degradation, by the roadside for 246 years, and for getting the following words cut thereupon :—

"There is a constant tradition that this stone marked the grave of Francis Gordon, cadet of a noble Covenanting family, who, fleeing from the Battle of Kilsyth—fought 15th August, 1645—was overtaken and slain, by one of Montrose's clansmen, at Bonnyfoot Bridge, Denny. The Kilsyth Kirk Session, with the authority of the County Council, removed the Stone to this Parish, February, 1892."

On the other side of the stone is the original inscription—

M A K.
1646.
F. G.

The slab is 3½ feet long by 2½ feet broad, and is fully 6 inches thick. The noble soldier is said to have had a betrothed, beautiful sweetheart, who to her tottering old age kept vigil at the gravestone of her affianced.

Glasgow. J. F. S. G.

** From a pressure on our space this month several communications in type have had to be left over.

Queries.

659. NURSERY RHYME.—Can any of your Correspondents say if the following is the complete version of a rhyme I have heard fifty years ago, and which was then, I think, in print in Chap-book form with illustrations?

Who goes there?—A grenadier.
What do you want?—A pot of beer.
Where's your groat?—In my coat.
Where's your coat?—I've forgot.
Get you gone, you drunken sot.

Ellon. R. F. G.

660. NINEVEH AND STRATHYRE.—In a local guide-book to Balquhider district I read :—"Why the name by which this ancient Highland village (*i.e.* Strathyre) has been known for we don't know how long has been changed is more than we can tell." How did the village get the name of the "city of Nineveh?" Surely the fact that several natives or visitors had, by over-indulgence in the light wine of the country, so "steeped their feelings in forgetfulness" as not to be able to "discern between their left hand and their right hand," could not have acquired for the birthplace of Dougald Buchanan the name of Nineveh.

J. W. S.

661. "THE CLUB," ABERDEEN.—Can any of your readers tell me if there was an *Aberdeen Almanack* published for the year 1719? and if so, are the members of "The Club" (instituted at Aberdeen, December 31st, 1718,) given in it?

LITTLEFIRLOT,

662. THE UDNY COAT-OF-ARMS.—Is the armorial bearing represented in your illustration of the Udney Archery Medal, Aberdeen Grammar School, the one borne by Udney of that ilk? If so, can any of your heraldic readers explain whether the two greyhounds should be *counter rampant* or *combatant*, as in plate, or, as stated in Nisbet's *Heraldry*, "The *Dexter* surmounted of the *Sinister Saltier-ways colored of the Field*?"

LITTLEFIRLOT.

663. BURNS'S EPITAPH ON MICKIE THE SCHOOLMASTER.—Included among Burns's minor verse is the epitaph—

"Here lies Willie Mickie's banes.
O Satan, when ye tak him,
Gie him the schulin o' your weans,
For clever deils he'll mak 'em."

Allan Cunningham's note (which seems to be usually followed) is—"The Willie Mickie of this epigram was, it is said, schoolmaster of the parish of Cleish in Fifeshire: he met Burns during his first visit to Edinburgh." Although Cleish is in Kinross, all this goes to show that Burns was the author of the lines; but what is to be made of the following, from Ravenshaw's *Antiente Epitaphes*, [1878]? It bears to come from Currie, near Edinburgh, and is under date 1696:

"Beneath thir stanes lye Meekie's banes:
O Satan, gin ye tak him,
Appeynt him tutor to your weans
An' clever deils he'll mak 'em."

Unfortunately the compiler of the latter work confines himself to recording the epitaph without remark. The resemblance between the names is curious, and the wording of the first line of Burns's version suggests the idea that he had heard the rhyme before, and merely altered it to suit the new circumstances: the alleged older version is more pleasing to the ear. Perhaps some one can identify this Cleish schoolmaster, and give some particulars of his meeting with Burns. In any case, if the Currie epitaph is genuine, there can be no doubt that the Willie-Mickie version should be struck from the list of Burns' works.

J. CALDER ROSS, M.A.

664. OLD CLOCK.—I should feel obliged if any of your readers would inform me at what time William Lunan was a Clockmaker in Aberdeen. I have an old eight-day clock with the inscription "Willm Lunan, Aberdeen," on the face, and wish to know the age of same.

Aberdeen.

G. E. L.

665. AN EXTINCT BARONETCY.—Can any of your readers tell me anything of the "Guthries of Kinedward," whether they became extinct with the death of Sir Alexander Guthrie of Ludwarn, at what date the Baronetcy was conferred and how they were related to the Guthries of Guthrie, how they acquired Kinedward, how long they lived at it, and how their residence became changed to Ludwarn, [Ludquharn] in the Parish of Longside?

A DESCENDANT OF THE FAMILY.

666. BANFFSHIRE NOTABLES.—I shall be thankful for any information regarding—

1. General Patrick Duff, near Banff—"Tiger Duff." B. 178—.
2. General — Duff, Grange Manse, General in U. S. army.
3. Alexander Elder, (Banff,) of Smith & Elder, Publishers, London.
4. Alexr. Forbes, Boharm Manse, Australian Poet, born 1844. When did he die?
5. Professor James Gregory, Kinardie, Professor of Mathematics, Edinburgh. Died 1742.
6. Professor Charles Gregory, Kinardie, Professor of Mathematics, St. Andrews. Died 1763.

W. B. R. W.

Answers.

447. FAMILIES OF BULLOCH, &c. (V., 172).—I beg to forward correction of a slight inaccuracy in foot note appended to an account of his family by Dr. J. G. Bulloch, in the April number of *S. N. & Q.* Euphemia Douglass, referred to in that note as mother of Dr. John Irvin, latterly of Georgia, (who was an aunt of my grandmother,) was the daughter of John Douglass of Tilwhilly and Inchmarlo and Agnes Horn his wife, was not entitled to the prefix "Lady"—although in current phraseology she was "Lady Cults," as the wife of Charles Irvin of Cults—the last owner of that property so named.

A. DINGWALL-FORDYCE.

Fergus, Ontario, Canada, 18th April, 1892.

619. ABERDEEN PERIODICAL LITERATURE (V., 141).—J. M. B. will find the article he wants in *Frasser's Magazine*, v. 18, 1838. It is one of a series, at once readable, and, as far as I have been able to judge, reliable, on the Scottish Press. The following Aberdeen newspapers are mentioned:—*Aberdeen Journal, Chronicle, Herald, Constitutional, Observer, and Advertiser.*
J. W. S.

623. HAUNTED LAKES AND SPRINGS (V., 188).—I have to thank A. B. C. for his communication. The original question raised, as I understood it, was as to the existence or non-existence in Scotland of a belief that, in the case of trouts inhabiting wells, "the guardian spirits of the water were supposed to appear in the form of fish," and for which I could see no evidence in the quotations then given by A. B. C. It would now appear that he referred to "consecrated springs," or holy wells. As A. B. C. only quotes two instances (only one of them referring to fishes), the belief cannot be said to have been general in Scotland.
Broughty-Ferry.

A. HUTCHESON.

648. HISTORIOGRAPHERS OF SCOTLAND (V., 157).—Not having as yet got any answer to my "query," inserted in *S. N. & Q.*, for March, 1892, I beg to send you the following notice, which I have just discovered among my papers, bearing upon the "Origin of the Office of Historiographer of Scotland." It is stated that on "November 11th, 1681, James Crawford, D.D., the son of the Rev. John Crawford of Camlarg, Parish of Dalmellington, in Kings-Kyle, Ayrshire, was appointed Historiographer in Scotland for life, with a salary of £40 yearly. It was said by those who appointed him to be of importance both to the Prince and People to have an Historiographer who may do justice to both; and very necessary in Scotland, which has no general history in the language of the country, and considering how some late writers have misrepresented his Majesty and his ancestors and government; and being informed of the great qualifications of Mr. Crawford, whose zeal has been experienced both at home and while he resided with his Majesty's publick minister, &c. Crawford had powers given him to call for all records and histories in any of his Majesty's offices. He wrote *The History of the House of Este* in 1681, and the publishing of that book was no doubt the means of the author's getting the appointment of Historiographer in Scotland, by the influence of the Duke of York. He appears to have printed "Proposals for Publishing by Subscription the Life of the learned and celebrated Historian and Antiquary, Mr. George Buchanan, Tutor to King James 6th of Scotland, Director of Chancery, and Lord Privy Seal, illustrated with Critical and Historical remarks, taken from the Records and other authentic vouchers." This work does not appear to have been proceeded with, for he died soon after, and his successor in office, Dr. William Turner, died in December, 1682.

Edinburgh.

T. G. S.

645. CATHERINE COLLACE'S MEMOIRS (V., 171).—W. B. R. W., in his reply to this query, states that in the *Monograph on the Bass Rock* this lady is described as sister to Mrs. Ross of Morayshire. This is

a mistake. The Brodie Diary plainly states, p. 324, that her husband's name was *John* Ross. This Ross seems to have been a ne'er-do-well, and a great source of anxiety to Catherine and her friends, Brodie, Thos. Hog, &c., and in the end she left him: "she had clearness to withdraw," as Brodie quaintly says. This lady's Memoirs were undoubtedly published, but when and where I cannot determine. That she had a sister, Jane Collace, who kept a diary, and which diary has appeared in Wodrow, will be interesting to your Moray and Nairn readers.

New York, May 13/92.

W. M. M.

646. DIARY OF LILIAS DUNBAR OR CAMPBELL (V., 171).—In a note to the Sketch of Mrs. Campbell, in *The Ladies of the Covenant*, by the Revd. James Anderson, it is stated that Mrs. Campbell's Diary was first printed in *The Religious Monitor and Evangelical Repository* for 1832. It is further added, that it is preceded by a short Biographical Notice of the Authoress, written by Rev. James Calder, Minister of Croy, her grandson. Mr. Anderson mentions, at the same time, that he was under obligations to the Rev. John Russell, Stamford, Canada West, to whom the MS. from which the Diary was printed belonged, for some interesting information regarding some of Mrs. Campbell's descendants. The MS. in Mr. Russell's possession seems to have been only a copy. The Sketch given by Mr. Anderson of Mrs. Campbell's career is very interesting and full.

W. B. R. W.

649. DAVID BEATTIE, LORD GARDENSTONE'S FACTOR (V., 171).—The following I find in W. R. Fraser's *History of Laurencekirk*:—"The next to be noticed is the line to which the poet belonged. His father, James Beattie, was tenant at Mill of Haulkerton when ordained an elder of the parish in 1725. A sister, named Catherine, was the wife of Alexander Wyse, brother of David Wyse. Her youngest daughter, Mary Wyse, was married to James Dunn; and it was probably her daughter who became the wife of Dr. Beattie. Jean Watson, the wife of James Beattie, and mother of the poet, belonged to a family who were tenants for several generations on the farm of Scotston. She died at Beattie Lodge towards the close of the century. James Beattie died in 1742. David Beattie, the eldest son, born in 1724, assisted for some time in the management of Borrowmuirhills. He married the daughter of James Milne, schoolmaster, and for several years resided in the parish of Fordoun. Having been appointed factor by Lord Gardenstone, the remaining years of his life were passed at Beattie Lodge, where he died early in the century."

LITTLEFIRLOT.

650. NURSERY RHYME (V., 190).—I think I may have discovered another point of identification for the Nursery Rhyme given in p. 190, which should help to show that it is not an unmeaning jingle of rhymes. It is in reference to the Skinny Scot or Scott, who "Rows about the Ferry-boat." I find that in old times a family of the name of Scott were a sort of hereditary owners of the Boat and Boathouse at Caputh on the Tay, now Dunkeld, "with the Ferry-boat and

fares thereof, and the fishing of the Hole in the Priest's Meadow, the Garth, and the Linn." These lands originally belonged to the Cathedral of Dunkeld, and were granted, towards the end of the 16th century, by the Bishop of Dunkeld to John Scott and his heirs, on a yearly payment of twenty shillings Scots, with twelve shillings Scots as the value of twelve capons, and twenty-four shillings Scots for twelve salmon, over and above the dues in use to be paid to the Bishop, and other obligations. The Scotts continued, with reduced possession, in charge of the boat until 1746, when a daughter of Alexander Scott disposed of what remained of the ancient holding, and ultimately, in 1758, the boat rights were fully acquired by Mr. John Mackenzie, the second of Delvine. At this time the *free rent* of the subjects was £85 Scots, (£7. 1s. 8d. stg.), "after deduction of the money duties, amounting altogether to 11s. 5½d. stg., with such taxes as were then levied." I am indebted for these particulars to an interesting pamphlet (20 pp.), entitled "Reminiscences of the Boat of Caputh, compiled by Sir Alex. Muir Mackenzie, Bart." Perth, 1888. The pamphlet contains an illustration of a gravestone in Caputh churchyard, dated 1662, to the memory of "Mairsdy Suter," spouse to John Scott of the Boat of "Kepit." One of these Scotts may have been the "Skinny Scott" referred to. It will be seen that in 1750 the rent of the Boat with taxes added was not very far from "ten pounds in the year," although the Covenanted reference would probably indicate an earlier date. Does any one of your correspondents know where the Brandie-hill is?

The line, "Black and white about the moo," as a characteristic of Willie Buck's coo, as given by your correspondent C., suggests another popular rhyme, where that line occurs:—

Katie Bairdie had a coo,
Black and white about the moo,
Wasna that a denty coo?
Dance Katie Bairdie.

Broughty-Ferry.

A. HUTCHESON.

651. ALEXANDER LAING (V., 172, 191).—I have in my possession a publication with this title-page:—"The | Lounger's | Common Place Book, | being the third and last number | of the | Eccentric Magazine. | By Alexander Laing.

Ye fanatics look not, nor wry faces make,
We Loungers love care-killing sport:
Fill the glass, keep it up, time's pinions we'll check,
Then haste where the Graces resort.

Aberdeen: | Printed by J. Booth, Jun., Chronicle Lane, | and sold by the Author. | 1822. | Price One Shilling. | On the fly-leaf facing the title-page is a portrait with "Buttrie Collie" beneath it. The book is made up for the most part of epitaphs, advertisements, bon-mots, anecdotes, and some poetical pieces of his own composition. I give one of the epitaphs as a puzzle for the ingenious:—"In the Chapel of Garioch, Aberdeenshire. Here lies the body of Margt. Middleton and

3313136 * 2131012213."

Lonmay.

656. WORM AS A SYNONYM FOR TOOTHACHE (V., 187).—This usage of the term "worm" was probably derived from the early supposition that the pain of toothache was sometimes caused by the gnawing of a worm at the root of the tooth. This is shown by the following extract from *The Works of the Famous Chirurgion, Ambrose Parey*, London, 1678; where, treating of toothache, the author, whose works were first published in 1579, says:—"We see them" (the teeth) "by daily experience to be eaten and hollowed, and to breed worms, some portions of them putrefying." Several other references to worms as causes of toothache occur in the work.

Broughty-Ferry.

A. HUTCHESON.

656. WORM AS A SYNONYM FOR TOOTHACHE (V., 186).—Principal Baillie, in the following letter to Mr. James Sharp, Minister of Crail, (afterwards Archbishop of St. Andrews,) dated February, 1661, confirms at least the usage:—"Good James, what shall I doe with the worme, it hes imprisoned me, and put me from all service this while: when I grow better you will have me to be the old man. . . . James, have you no so much power as to stay the railing on us of that very malicious Diurnalles? If the Parliament would put on him the penaltie of my worme, I think it would quickly temper his very uncivil pen." Edinburgh.

A. D. M.

658. BANFFSHIRE NOTABLES (V., 187).—5. Principal John Chalmers, of King's College, Aberdeen, was born in 1712 and died 1800. He was Regent in 1740 and succeeded Principal George Chalmers in 1746. He married Isabel, daughter of John Innes of Tillyfour, and left one daughter, married to Archibald Scott of Usan, eldest son of Robert Scott of Dunnin-ald, Forfarshire. He was taken prisoner by the Jacobite army, near Inverurie, in 1745, along with several other gentlemen, but escaped after about a month's captivity. He is said to have been a man of considerable learning, but in the later years of his life to have occupied himself chiefly in cultivating his farm of Sclatlie.

6. The Reverend Alexander Chalmers, father of the above, purchased, in 1726, the estate of Cluny, in the parish of Marnoch, from Robert Sanders, Writer in Edinburgh, and sold it in 1751 to Alexr. Ogilvie. He was born in 1682, and succeeded his father, the Rev. Hugh Chalmers, as Minister of Marnoch, in 1707, dying in 1752. He was the elder brother of James Chalmers, Professor of Divinity in Marischal College (1728), ancestor of the Aberdeen printers. Peebles.

E. D.

658. BANFFSHIRE NOTABLES (V., 187).—No. 9. Lillias Dunbar, Mrs. Campbell, Boggs, Enzie, Sainly Lady of the Covenant, 1657—17—? Dr. Macdonald, in *The Covenanters in Moray and Ross*, says of this lady—"Early left an orphan, she was thrown in childhood on the protection of her cousins, Sir Hugh Campbell of Cawdor and Lady Duffus. It was while mourning the loss of that excellent lady, to whom she was deeply attached, that she was led to the Saviour. . . . About a year after she was married to Mr. Alexander Campbell of Torrich, near Nairn, a young gentleman, descended like herself from the family of Cawdor, and a warm friend of the cause of evangelical

religion. They were united in marriage by Mr. John Stewart from Deer, one of the ousted ministers who found shelter in Moray." Dr. Macdonald further says that she is better known to us than most of her contemporaries in the North, except Lord Brodie—thanks to the pious care of her descendants in preserving the diary in which she recorded her religious experience. In a foot-note he states that this diary was published in a religious periodical in America some years ago. The original MS., in Lillias Dunbar's own hand, and a copy with prefatory biographical notice by her grandson, the Rev. James Calder of Croy, an eminent minister of the last century, are in the possession of Alexander Brodie Mackintosh, Esq., of Ardenlee, Dunoon, a great-grandson of Mr. James Calder.

Cosmo Innes, in the "Kilravock Papers," states that he found a great many of her letters written to the Lady Kilravock of the period, but as they were of a "high and burning piety," he concluded not to publish them.

Dr. Macdonald says of her Memoirs, that "they were evidently the production of a lady of cultivated mind, whose piety is as enlightened as it is fervent." New York, May 13th, 1892. W. M. M.

Literature.

Twelve Psalm and Hymn Tunes, by W. R. BROOMFIELD, with Memoir of the Composer. Aberdeen: Thomson & Duncan, 1892.

THIS is a dainty and welcome booklet, reproducing the newspaper notice of the subject of it, over the initial "C." The task was a somewhat delicate one, but those who knew Broomfield well, and who know "C." equally well, will always be grateful to the latter for lifting his ever-graceful pen in such sympathetic and faithful delineation of the gifted musician. Broomfield's melodies are not numerous but they are gems.—Ed.

Annals of Lower Deeside, being a Topographical, Proprietary, Ecclesiastical, and Antiquarian History of Durris, Drumoak, and Culter. By JOHN A. HENDERSON, Author of the History of Banchory-Devenick. Aberdeen: D. Wyllie & Son, 1892. [xv. + 271 pp., Crown 8vo.]

WE have found this volume to fulfil its title, and to be very pleasant reading. The author has the great merit of possessing a lively sense of proportion of parts, and has not allowed himself to drift into any lop-sided detail. Whilst the district treated of cannot be said to possess any outstanding historical interest, Mr. Henderson deserves all the more credit for gleaning so widely and carefully all the reliable data respecting it, and weaving them into such a presentable form. The volume is well indexed, but it would have been all the better with an illustrative map of the parishes, and none the worse without the Maryculter Club episode.—ED.

SCOTCH BOOKS FOR THE MONTH.

- America as a Field for Investment.** (Lecture). W. J. Menzies. 8vo, 6d. **Blackwood.**
- Annals of Lower Deeside.** John A. Henderson. Cr. 8vo, 5s nett. **Wyllie & Son.**
- Bartholomew's Pocket Guide to Edinburgh and its Environs.** Cl., with maps, 1s. **Bartholomew.**
- Bill Adams in the North; or doing the Trossachs without leaving your own drawing-room.** Post 8vo, 1s. **Menzies.**
- Birthday Wishes from Burns.** 32mo, 6d. **Nimmo.**
- Catalogue of the Cottier Collection.** **Constable.**
- Catmurs Caves; or Quality of Mercy.** Richard Dowling. Cr. 8vo, 5s. **Black.**
- Commentary on St. Paul's Epistle to the Ephesians.** J. Macpherson. 8vo, 10s 6d. **Clark.**
- Compend of the Corrupt and Illegal Practices Prevention and other Acts.** R. E. Monteith Smith. 3d. **Green.**
- Edinburgh Sketches and Memories.** David Masson. Demy 8vo, 10s 6d. **Black.**
- Essays and Sermons.** Late Rev. W. Robertson, B.D. **Blackwood.**
- Farmyard Manure.** C. M. Aikman. Cr. 8vo, 1s 6d. **Blackwood.**
- Foreshadings of the Gospel, and other Biblical Studies.** H. Thorne. Post 8vo, cloth, 2s; limp, 1s 6d. **Drummond.**
- Hermann Warszawiah, 'The Little Messianic Prophet.'** C. G. Douglas. 16mo, cloth, 1s.; sewed, 6d. **Elliot.**
- In Beaver Cove and elsewhere.** Matt Crim. 32mo, cloth, 2s; paper, 1s. **Douglas.**
- In Rosby Village.** Mary Hampden. Post 8vo, cloth, 1s 6d; paper, 1s. **Oliphant.**
- Insanity and its Treatment.** G. F. Blanford. 4th edition. Post 8vo, 10s 6d. **Oliver & Boyd.**
- Isaiah xxv. 7, its True Meaning, etc.** 2s 6d. **Hunter.**
- Kemp (George Meikle), Architect of the Scott Monument, Edinburgh.** Thomas Bonner, F.S.A. Small post, 4to, 7s 6d. **Blackwood.**
- Latin Unseens.** Hints on translation into English. John Edgar, M.A. Post 8vo, 2s 6d. **Thin.**
- Lays for Leisure Hours.** By Margaret Russell Dow. Enlarged, second edition. Cr. 8vo, 4s nett. **Macleod.**
- Lays of the Kirk and Covenant.** Lady Menteth. New edition, 2s 6d. **Sim.**
- Light from Eastern Lands, on the Lives of Abraham, Joseph, and Moses.** Rev. Alex. Williamson. Cr. 8vo. **Blackwood.**
- Manual of Theology.** Thomas B. Strong, M.A. Cr. 8vo, 5s. **Black.**
- Millicent's Mistake.** Sarah Selina Hamer. Post 8vo, cloth, 1s 6d; paper, 1s. **Oliphant.**
- Morning and Evening Prayers.** By Vita. Small 4to, cloth, 1s 6d; paper, 1s. **Menzies.**
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SCOTTISH NOTES AND QUERIES

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ABERDEEN, JULY, 1892.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

1821. *New Edinburgh Review*. Quarterly. Price 6s. Number I., July, 1821—October, 1823. 5 volumes. This was a continuation of the *Edinburgh Monthly Review* (1819-21), *vide S. N. & Q.*, V., 184.

1821. *The Rainbow*: a Weekly Periodical. Number I., July 7, 1821, to September 15, 1821. Motto: *Nil dictu fadum visuque hæc limina tangat*.—Juv. Edinburgh: Printed for and sold by R. Ireland, South Bridge, opposite the College, by Oliver & Boyd. Post 8vo, 12 pp. Twelve numbers, ? all published.

1822. *The College Magazine*. Motto: *Miscuit utile dulci*. Number I., November 30, 1822, 24 pp. Printed by D. Webster & Son, Horse Wynd. This is the earliest known specimen of Scottish student periodical literature. The greater portion of No. I. is devoted to a "Historical View of the University of Edinburgh." How many numbers were published?

1822. *Edinburgh Observer*. This newspaper was started by William Watson in 1811, under the title of the *Edinburgh Correspondent*, but stopped in 1815; to be revived in 1818 as the *New Correspondent*. In consequence of a lawsuit between the co-proprietors, however, the name was once again changed, the paper being issued as the *Observer*—*vide S. N. & Q.*, V.,

151. The *Observer* was for some time ably conducted by Mr. Sutherland, a lieutenant in the Forfarshire Militia, author of *Tales of a Pilgrim* and other works. On his death John Malcolm, the son of an Orkney minister, who had formerly held a commission in the 42nd Regiment (the "Black Watch"), became the editor. Malcolm was the author of *Tales of Flood and Field*, and of several other works, both in prose and verse. He entered the army in his youth, and was severely wounded at the battle of Toulouse, being rendered lame for life. He retired on a pension, and devoted his time to literary pursuits. He died in 1835. Under his management the *Observer* acquired the reputation of being a "tasteful and gentlemanly paper." It was a literary more than a political journal.

The *Observer* for some time belonged to Sir Patrick Walker and Alexander Robertson, W.S.; but shortly before the death of the former, in 1837, it passed into new hands, when a young man, Thomas Smith, was appointed editor. "But a sort of fatality," says a writer in *Fraser's Magazine*, 1838, "seems to have attended the conductors of this paper, as he died not long after his appointment. The *Observer* had four different editors in five years. The paper was moderately liberal in politics, and supported church establishments. Henry Glassford Bell, "one of the most active and consistent Conservatives of Modern Athens," formerly conducted the dramatic department of the paper, under the signature *Acris*; and very pungent and spirited criticisms he produced. The *New North Briton* and the *Star* were incorporated with the *Observer*. The following paragraph appeared in a rival journal "anent" the incorporation of the two newspapers:—

"VALUE OF NEWSPAPER PROPERTY.—The Copy-right and Goodwill of the *New North Briton* were sold yesterday for Twenty-five Pounds, and the paper is henceforth to be united with the *Observer*. There are few kinds of property of which men form such fallacious notions as of Newspapers, till experience undeceives them."

First and last the *North Briton* and the *New North Briton* cost Lizars, the bookseller, considerably more than £2000, besides helping to involve him to such an extent that he was obliged to give up business and quit Scotland.

1822. *Edinburgh Dramatic Review*. No. I.,

October 7, 1822, to July 6, 1824, 441 numbers, nine volumes. A 4 pp. sheet, published daily, price 1d. In No. 441 a notice appeared announcing that the publication would be discontinued until the beginning of the winter season. *New Series*, Number 1., November 15, 1824, to December 24, 1825; 245 numbers, five volumes. "Mr. Mackenzie," says Lowe, in his *Bibliography of Dramatic Literature*, "thinks this was all published in the second series." This periodical is scarce, (the British Museum Library has apparently only 100 numbers of the first series, October 7, 1822, to February 11, 1823), as the following cutting from a recent catalogue will show:—

"The Edinburgh Dramatic Review, from December 1823, to February 26, 1824. 12mo, quarter bound, scarce, 4s. 6d. Edinburgh, 1824."

1823. *Edinburgh University Journal and Critical Review*. Number 1., January 1. 12 numbers issued. It was edited by A. Miller, and bore the imprint Edinburgh, Glasgow, Aberdeen, and St. Andrews. Edinburgh: Printed for James L. Huie, 14 Infirmary Street. In his "Proemial Observations," somewhat heavy reading, the Editor says:—

"Our leading object is to render our labours useful in an especial manner to persons prosecuting their studies at the University, and we shall necessarily be obliged, therefore, to treat pretty frequently upon subjects connected with Medicine, Law, and Divinity; but as we anticipate liberal support from cursory readers, we shall endeavour to do so with the aid of as few technicalities as possible. . . . We shall strive to render our philosophical and literary intelligence as interesting, and the detail of new discoveries in the arts and sciences as full, as the limits of our publication will admit. It will be unnecessary, perhaps, to state that the critical observations on such new books as possess merit and interest—and such only shall be noticed—will form an important part of the work. As stated in our Prospectus, these reviews will be given immediately on the publication of the works; and in this respect, therefore, we shall possess an undoubted advantage over other periodicals which perform their lazy revolutions in the literary hemisphere only once a month."

The nature of the publication may be judged from the contents of the first number:—Proemial Observations (extending to 7 pp.), On the Advantages attending the Prosecution of Academical Studies in the University of Edinburgh, Review—Murray on European Languages (3 pp., continued), Letter to the Lord Advocate Proposing a Means of Procuring (by Act of Parliament) Subjects for the Instruction of Medical Students, whereby the present system of raising the dead will be prevented (over 2 pp.), University Affairs, Philosophical Notices, Political Digest, Works Preparing for Publication, in London and in Edinburgh, Books just Published.

Number 2 contained a lengthy notice of Peveril of the Peak, with an extract; Number 3, a biographical sketch of Dr. Thomas Brown, and a review of Moore's Loves of the Angels, in which the opinion is expressed, "This is not the work on which Mr. Moore's permanent fame has to rest." A few pages further on, in some grumbling remarks regarding janitors' fees, we read: "Grand total paid by students to janitors, &c., for the winter season, £2217 os. od. Thus it is evident that it is better to keep a door in the University of Edinburgh, than serve at the altar in the Church of Scotland." At the close of the last number (No. 12) the Editor states: "We hope at a future period to proceed without interruption; and from the experience which we already have, to render the *University Journal* still more worthy of the public notice."

1823. *Edinburgh Theatrical Observer and Musical Review*. Daily, 4 pp., 8vo, price 1d. Number 1, Tuesday, June 15, 1823; number 55, March 30, 1824. Was number 55 the last?

1824. *Edinburgh Journal of Science*: Exhibiting a Review of the Progress of Discovery in Natural Philosophy, Chemistry, Mineralogy, . . . Conducted by David Brewster. Number 1., July, 1824. Published at first by William Blackwood, afterwards by Thomas Clark. Quarterly. 1824-29, nine volumes; New Series, 1829-32, six volumes; *vide* biographical notices of Sir D. Brewster.

1824. *The Literary Cynosure*. Number 1, January 22, 1824, price 3d. Published every Saturday, by W. Stewart, 61 South Bridge. Printed by J. Glass, 44 South Bridge; 16 pp. Contents of first number:—Introduction, The Village Wake, The Drama, Review of Hogg's *Queen Hynde*, Poetry, &c. One number only published?

1824. *Lapsus Linguae; or, the College Tatler*. Edited by Criticus, Student of Medicine, and Justus, Student of Law. The students attending Edinburgh University appear, as will be seen, to have been very active at this period in starting periodicals. Few of these, however, "lived" long. *Lapsus Linguae* was more fortunate than any of its ancestors or descendants, for it lasted three months. It was born on January 7, and died on April 2, 1824, and consisted of thirty-eight tri-weekly numbers. In a not over-accurate account of Edinburgh University students' publications, which appeared in the *Edinburgh Evening Dispatch*, June 29, 1888, the writer says:—

"In no case except one, that of *Lapsus Linguae*, or *The College Tatler*, did any of these ephemeral productions go beyond twelve issues. *Lapsus Linguae* lived long enough to produce thirty-eight numbers. This, no doubt, was owing to the fact that, in its six-

teenth number, it published an article on Sir John Leslie, Professor of Natural Philosophy, which was deemed actionable. The scandal raised by this performance seemed to make it doubly dear in the eyes of the students, and they accordingly supported it."

The students of Scotland's youngest University have since wiped out this reproach, as their present publication, *The Student*, has been published since 1887, and appears to increase in popularity; notwithstanding the fact that at one period of its existence it was issued from Morning-side Lunatic Asylum!

The article on Professor Leslie, contained the following objectionable pleasantries:—

"A Professor of Natural Philosophy thinks it right to intimate that he has in the press a work entitled *Elements of Natural Philosophy*. He publishes it in parts, but he requests his students to pay for the whole at once—delicately hinting that unless they do so he will never see their money at all, . . . but the Professor does not find it convenient to give more than a portion of his volume to the public, and his pupils begin to wonder at their own simplicity. A Professor of Natural Philosophy is not exactly aware of the true nature of his own talents. All the world knows that he is a man of ability, but it is only his *particular friends* who venture to assure him that he is a poet. The strength of his intellect has made his name illustrious over Europe; but it is only in a few select coteries that he is understood to be a *natural* genius. There is not a booby in his class who is not acquainted with the new lights which his splendid mind has thrown upon science, but it is only in Queen Street and its vicinity that he is allowed to be 'the very mould and fashion of the times'—nay, even 'the perfect Lovelace of his day.' He has too much good sense, however, to allow himself to be deceived by parasites. He listens not to the whispers of flattery. His modesty is proverbial, like that of the lily of the valley. . . ."

Number 17 of *Lapsus* contained an ample, even servile apology, and in a fresh edition of Number 16 the article was withdrawn. The pages of this periodical are smartly written, and contain not a few piquant jokes, and several amusing verses. The young scamps even went so far as to insert an imitation of the famous *Chaldee Manuscript*; and "A Fragment, in the manner of Sterne."

1824. *Speculum Academicum; or, Edinburgh Miscellany*. By Humphrey Hedgehog, Esquire. Motto: *Quantum a rerum turpitudine abes, tantum te a verborum libertate sejungas*. Printed for Thomas Ireland & Co., 57 South Bridge St. Price 2d. 72 pp., 6 numbers, undated, but obviously issued weekly: the first is subsequent to 10th February. Numbers 1 and 2 have Title pages, paged consecutively with the text. The *Speculum* seems to have been issued as a protest against the scurrility of the contemporary *Lapsus*. "Our object," says the editor, "is a

more comprehensive one; we are desirous of a much wider range, and of taking advantage of all the different subjects that present themselves in the city and its environs; and if possible, of introducing ourselves to the notice of the fair sex, for whose amusement we would willingly do much. And we assure such private families as may honour our paper with perusal, that, whilst we strive to give them all the passing news, which they may not otherwise obtain, we shall be most careful not to introduce matter that may provoke even the shadow of a blush on the most modest cheek."

1824. *Phrenological Journal and Miscellany*. Quarterly. From 1824 to 1837, ten volumes. Continued as the *Phrenological Journal and Magazine of Moral Science*; 1838 to 1847, ten volumes. (Introductory Statement, and Analytical Index to Vol. I., Edinburgh, 1824). The first series—(? was the second, under its new title, also)—was published by John Anderson, Jun., 55 North Bridge, Edinburgh. and Simpkin and Marshall, London. Quarterly, price 2s. 6d. The following excerpt from a newspaper advertisement may interest the disciples of Gall and Combe:—

"This Journal has now existed nine years, and completed its thirty-third number, and seventh vol. Its object is to advance and diffuse a knowledge of The True Philosophy of the Mind, and to draw attention to the numerous applications, of which it is susceptible, in improving and directing the moral, intellectual, and physical powers of man. The principles which it unfolds are still unknown to a large proportion of the British public, who would be deeply interested by the subject if they were acquainted with its nature and tendencies. The ignorance which retards the diffusion of Phrenology cannot long continue; for, as is justly observed by a writer in the Journal of the Phrenological Society of Paris, 'the time is at length arrived when the system of Dr. Gall, clearly understood, and philosophically developed, must operate a revolution in the moral and intellectual world, similar to that which the discoveries of the great Newton have occasioned in the world of physical science.' Impressed with a conviction of the advantages which Phrenology affords in its applications, the conductors of the Journal have devoted much of its space to the communication of useful and practical knowledge connected with the various departments of human affairs. The subject of Education, in particular, occupies a large share of attention; and every endeavour is made to spread clear and intelligible information regarding the effects of bodily and mental Exercise, and of the different occupations on the happiness and welfare of individuals. It is thirty-six years since the Functions of the Brain were first publicly taught by Dr. Gall; and during that period his doctrine has continued to extend itself in the face of the most strenuous opposition. Phrenological societies, for the diffusion of the science, have been formed in many places. One has existed in Edinburgh for twelve years; another in

London for upwards of eight ; and Dublin, Glasgow, Paris, Washington, besides many places of lesser note, have more recently followed the example. In the Andersonian University of Glasgow, the Professor of Logic, and all the Medical Professors, with one exception, are Phrenologists. Phrenology is taught in the Mechanics' Institution in London, and to Mechanics in Classes, opened at their own earnest solicitation, in Edinburgh. These facts, to which others might be added, indicate that this doctrine, resting on the sure foundation of fact, is in the process of becoming the standard philosophy of the next generation. The subjects treated of in the last volume of the *Phrenological Journal* will give some notion of the scope of this work. A few of them are the following :—Scott on Demonology ; Power of Knowledge to avert Evil, illustrated by Captain Cook's Voyages ; Dr. Abercrombie on Intellectual Philosophy ; Reciprocal Influence of the Digestive, Nervous, and Sanguiferous Systems ; Infant Schools ; Parliamentary Reform ; Human Capability of Improvement ; Peculiarities of Memory ; Correspondence on Phrenology between Sir G. S. Mackenzie, Bart., and the late Professor Dugald Stewart ; Archbishop Whately on Scripture and Science."

1825. *Edinburgh Quarterly Journal of Science*. Edited by Sir David Brewster. First Series, 20 numbers ; Second Series, 12 numbers.

1825. *Aberdeen Censor*. Printed, for the most part, in Edinburgh. The first number bore no imprint ; the later (Edinburgh) numbers,—A. Allardice & Co. The compiler of the excellent *Bibliography of Local Periodical Literature* quotes : the *Censor* was "the first decided hit in genuine home-bred periodical literature." *Vide S. N. & Q.*, I., 20.

1825. *Edinburgh Dramatic Recorder*. Weekly, 8vo, price 2d. Number 1, from Saturday, January 29, to February 5, 1825. Twelve numbers issued, the last on April 30.

1825. *Independent Times*. This periodical existed only a few months.

JAMES W. SCOTT.

137, Lothian Road, Edinburgh.

CURIOUS TRYALS,

From "Ancient Records of Justiciary," &c.

(See *S. N. & Q.*, Vol. IV., p. 115.)

20th Augt., 1618. Mr. Thomas Roiss delayt it of writing and affixing on the doors of St. Mary's, in the University of Oxford, a scandalous and seditious writing, containing reflections of a particular nature on his own Countrymen, and ascertaining that they should be banished from Court, except his Majestie and Children and a few others, and upbraiding the English for suffering themselves to be abused by such a multitude of the scourgings of the people. The Assye fylitt and found guilty, 16 Septr., 1618. He was by his Majes-

ties' special warrand doomed to have his hand and then his head to be chapped off, and affixed on the northern and west parts of Edinb^h, on a prick of iron.

1st August, 1623. Thomas Greave accused of Witchcraft. The dittay contains no *malefica*, but enumerates a great many crimes wrought as is lybilled, by Sorcery and Witchcraft : such as using some crosses and signs, making the sick persons pass through hesps of yairn several times, washing their sarks in south running water, and the like ; however, altho' he denied the hail dittay the Jury declared him fylit, cupable, and convict, whereupon he had doom to be worried at a stake and thereafter burnt to ashes. Some obscure hints on the pannel's execution would infer that the minister was as ill as he.

23rd Jany., 1624. John Fa and seven other Egyptians delayt upon the Act of Parliament agt. them. The Assye found them guilty and culpable, and of contravening the Act of Parliament. But on the 24 (next day) the Justice continued pronouncing Sentence of the Law in order that he might advise wt. the Lords of Secrete Council, and then this day pronounce the dreadful sentence of death against them—"to be hanged on a Gibbet by the neck untill death."

20th Jany., 1624. Hellen and Lucentia Fa, and nine other women of same name, were convict as Egyptians and were by sentence drowned.

17th July, 1624. Several of the name of Macfarline, convict of spulzie and theft, some were pardoned and others removed to the head of Aberdeenshire and Strathdown in Banffshire—took the names of Stewart and Maccaridy and Greisak—and some of them MacJames and MacInnes.

26th Novr., 1628. John Grant of Ballandaloch and John his Son, and some of his friends, having been indyted for the Slaughter of John Grant of Carron and some of his friends, the King recommended to the Privy Council to inquire and take precognition in said matter, and in the meantime deserted the dyot. There was an old feud between the two families, and this last was a kind of battle.

3rd July, 1629. Alexander Drummond in Auchterarder, indyted for Witchcraft, Sorcierer and Abuser 50 years bygane and consuler with the devil. The usual sentence was pronounced, to be worried and burnt to ashes.

2nd April, 1630. Michael Erskine, Miller at Newbyres Miln, also delayted for Witchcraft and Sorcery, the Jury found him guilty. He had sentence of death pronounced against him, and his body to be strangled and y'after burnt.

18th March, 1831. Andrew Steuart *alias* Erenach or Elinoch Allanoach, Allaster Steuart Mac-

Innes, Alaster Fraser and others, delayed of being followers of James Grant of Carron, and assisting him in the several murders, Roberies, fire-rising and Thefts committed by him and his accomplices upon the Lands of Balindalach and others, particularly of the murder of John Dallas and the hanging of Patrick Shephard, Balandalach's servants, robing, burning and destroying houses, corns and cattle of the said Lands, robbing Robert Udny of 1000 mks., &c. They were convict upon their own judicial confesion, and sentenced to be headed, and their heads to be affixed on Ironie pricks on the West Bow.

F.

THE PLACE OF BANFFSHIRE IN SCOTTISH LIFE AND THOUGHT.

(Concluded from June number.)

FOLLOWING close on the Medical men I have arranged in this group the Journalists, of whom my lists yield nine names, three of which are exceedingly notable, as is evident when I mention that among them are to be found the names of James Gordon Bennet, of the *New York Herald*, of Andrew Halliday Duff, a frequent contributor to the *Morning Chronicle*, *Cornhill Magazine*, *All the Year Round*, and other periodicals, and of Archibald Forbes, the famous War Correspondent of the *Daily News*.

The next class in the section I am now considering I call the class of Nondescripts, Eccentrics, and generally unclassified mortals, and of them I think Banffshire produces quite an abnormal proportion. As space fails, however, and it might not tend to edification to enumerate them, I shall at present pass them by, and proceed to examine the second department of Banffshire activity—that, namely, which I have described as more idealistic or spiritualistic in its character.

In this connection I call attention, first of all, to the writers of books, or the prose authors connected with this county, and I do so because, as examples are to be found among them, both of the secular and the spiritual side of the Banffshire intellect, they form a good connecting link between the realistic and the idealistic genius which we have represented as dividing between them all the notable men of any county. Of prose authors, other than Theologians and Divines, Banffshire reckons at least 26 names. And it is, I think, very confirmatory of the truth of the previous generalisations, that by far the largest number of these authors belong to the class of Antiquaries, Dryasdust Historians, and technical writers on some branch of science or scholarship. It is true that some of these men hold a distinguished place in the class to which they belong. Thus Dr. Gordon Stables is perhaps

the most successful writer of tales of adventure at present catering for the youthful public. The great majority of Banffshire authors have, however, been rather dull writers, however useful their labours may have been. They include several grammarians and writers of school-books, two lexicographers, and quite a number of antiquaries and authors of local histories. Perhaps the most remarkable authors produced by Banffshire, not so much on account of the value of their work, as on account of the energy with which they overcame the almost insuperable obstacles that stood in the way of their acquiring learning, are, first of all, James Ferguson, F.R.S., the son of a poor crofter, and himself a herd-boy near Keith, who, though wholly self-taught, attained high distinction in the 18th century alike as an astronomer and a mathematician; and, secondly, John Mackintosh, LL.D., of our own day, who, though bred a shoemaker, has published a *History of Civilization in Scotland*, which, whatever its defects in point of style, is a marvellous achievement of literary industry and research for a man in his position, or indeed for any man.

One remarkable peculiarity among Banffshire authors I must notice here. It is this, that except in the direction of the practical application of medical science, the county has produced no scientific writer of any note. Nor does it possess a single philosopher even of third-rate importance; while, as far as I know, it can only boast of two naturalists, neither of any great consequence. Now all this tends strongly to corroborate my idea that the Banffshire intellect is rather realistic than idealistic, and that view is still further confirmed by the fact, that when we come to examine Banffshire's doings in what is the spiritual sphere par excellence—*i.e.* in the department of Religion, Theology, and Church Life, we find that though Banffshire has produced 39 men who have gained distinction in that sphere, yet the greater number of these men belong to that type of Churchmen who are characterised, not by spiritual energy, but by solidity and moderation, and freedom from what is called enthusiasm. Indeed the only martyr, as far as I have ascertained, that this county can boast, is the Jesuit priest, John Ogilvie, who was executed at Glasgow in 1615, guilty, it is said, of no other crime than maintaining the Papal supremacy.

The notable Clergy of Banffshire may be divided into 5 classes: I. Those who are Roman Catholics, some of whom, as *e.g.* Cardinal Innes, Bishops Comyn and Paterson, and Dr. Alexander Geddes, are men of mark in that communion. II. Episcopalians, of whom there are three, and of whom Archbishop Sharp and Bishop Maclean of Saskatchewan deserve

commemoration. III. The Clergy belonging to the Church of Scotland, of whom I have 9 names, many of whom have been Moderators of the General Assembly, and all judicious and moderate divines. IV. The Dissenting Presbyterians belonging to the Free and U.P. Church total 11 names, of whom only two can be described as of any significance as spiritual forces. Indeed it is a singular fact that it is not among the regular presbyterian clergy, either of the Established Church or the Dissenting denominations, but mainly among the Roman Catholics, and among the Congregationalists, Baptists, and undenominational Evangelists of every kind, who are somewhat numerous in Banffshire, that this county has exhibited any high order of spiritual enthusiasm. It is true that in the Rev. John Macpherson of Dundee, who is a native of Cullen, as well as in the late Rev. Alex. Anderson, a native of Banff, the Free Church can justly claim two men of saintly character and aggressive piety. But the majority of the men who since the beginning of this century have been active as Evangelists in this district have been either unattached Christians, like the late Hay MacDowell Grant of Arndilly, or members of the smaller Protestant sects, like the Rev. George Cowie of Keith, the Rev. Peter Grant, Baptist Minister of Inveravon, and many others. One peculiarity of Banffshire Evangelism, especially in the coast towns, is that it is of unusual intensity. Perhaps this may be due to a natural reaction against the torpor and stolid moderation that for centuries has prevailed among the bulk of the population. But as it is chiefly among the fishermen that the intenser forms of this religious enthusiasm has been exhibited, it is possible also that something may be due to the peculiar temperament of the people affected by it. In any case, Banffshire, in respect to the different ways in which its people treat a question so serious as Religion, is an interesting illustration of how extremes will sometimes meet. For while there is no Scottish county whose past history has been more closely and continuously affected with what is called Moderatism in Religion, there are also few Scottish counties in which Religion, particularly in our own generation, has assumed a more fervid, not to say fanatical aspect. It is also, I think, a significant fact in this connection, that perhaps the two most remarkable instances in Scottish history of enthusiasts, half-fanatics and half-impostors, who have succeeded in imposing their delusions on others, occur in two persons connected with this county—I refer to Lord George Gordon and his No Popery fanaticism, and other delusions; but especially to the outbreak of that strange fanaticism which, more than 100 years ago, broke out in my native town

of Irvine. The originator of the craze to which I refer was a Mrs. Elizabeth Simpson or Buchan, a native of Boyndie parish. Coming to Irvine about 1780 she began to spread certain fanatical notions of religion which she had begun to entertain. Among these was the belief that she was the woman prophesied of in the Book of Revelation, and that she was able to communicate the Holy Spirit to her converts by breathing upon them, whereby she became what they called their spiritual mother. Strange to say, this medley of nonsense and delusion found numbers to credit it, even among persons in respectable circumstances. But perhaps the most notable of her converts was the minister of the Relief congregation, the Rev. Hugh White, who for his conduct in this matter was deposed by the presbytery in 1783. Soon after this, on account of alleged immoralities, the indignant populace rose and expelled Mrs. Buchan from the town. But such was the hold that this singular woman had obtained over all her followers, that, without exception, they all followed her into banishment. They parted with all their property, exercised a community of goods, and lived in expectation of being all taken to heaven without dying along with their leader. They wandered up and down the West and South-west country for seven years, when Mrs. Buchan died, and the community was broken up. But such was the belief reposed in this woman's pretensions by some of her deluded followers, that a few of her more zealous adherents preserved her body unburied down even to the year 1848, when the last of their number died, and the body of the false prophetess was at last consigned to the tomb.

I will now refer to the contribution made by Banffshire to the artistic and poetic life of the country. As might perhaps have been expected this county has not produced many artists. My lists only contain 5 names, two of which only, those of William Brodie, R.S.A., the celebrated sculptor, and of John Rhind, A.R.S.A., also an excellent sculptor, are of any importance. And what is very remarkable is, that Banffshire art seems to have sought expression for itself rather in form than in colour. For of the artists natives of this county four are sculptors and only one a painter. Now, if it be true, as Ruskin alleges, that "of all God's gifts to the sight of man, colour is the holiest, the most divine, the most solemn,—if all good colour is in some degree pensive, and the loveliest is melancholy,—if, therefore, it is the purest and most thoughtful minds that love colour the most, and if on that account it is never due to any accident of tradition or education that some races possess a supremacy in colour which is denied to others," then I think, that if the views which I have been giving of the current

and bias of Banffshire life and thought have been sound, it is just what we might have expected to find, that Banffshire, when it does stray into the realms of art, should signalise itself by its achievements, not in colour but in form.

In poetry, again, though this county has been much more prolific than it has been in art, numbering as it does 31 poets of more or less merit among its sons,—nevertheless, with the exception of a few songs, marked by an idiomatic plainness of speech, and a quaint simplicity of humour, it has produced nothing of a poetic sort which the world will not very willingly let die. Among Banffshire compositions which, however, are probably destined for an extended fame, may be mentioned Mrs. Grant of Aberlour's song, "Roy's Wife o' Aldivalloch," which, as having retained its popularity for more than a century, may reasonably enough look forward to further popular favour. In this class may also be reckoned the vernacular song, "There's Cauld Kail in Aberdeen and Castocks in Strathbogie," as well as Dr. Alexander Geddes's humorous song, "The Wee Wifkie," to which may perhaps be added some of the better compositions of the erratic poet, William Knight.

I now advert to the place which Banffshire occupies when viewed in its relation to other Scottish counties, in respect to its comparative fertility in men of distinction. In treating of this subject, I must first of all mention the very remarkable fact, that ever since 1801, when accurate statistics regarding the population of the Scottish counties were first attained, Banffshire, which stands fifteenth on the roll of the Scottish counties as respects its superficial area, has also stood exactly fifteenth on that roll as respects the number of its inhabitants. Now this is a circumstance all the more remarkable, that owing to the extensive migrations of population which have taken place in Scotland during the present century, as the result of the development of manufacturing industry on the one hand, and of the revolution that has been effected in the character of our agriculture on the other, there is probably not another Scottish county that has not changed its place more than once on that list. And when it is borne in mind that there are practically no manufactures in Banffshire to attract and sustain a growing population, it cannot but be felt that this persistent retention by Banffshire of its original place as a factor in the continuance and increase of the Scottish race is a striking corroboration from another quarter of the vital energy on the secular or materialistic side of life, which, as we have shown, distinguishes the natives of that county—an energy, I may remark in passing, which is established in another way which is equally conclusive, though not so creditable

to the moral self-restraint or the Banffshire people, by the bad prominence they have attained on the Registrar-General's annual list in respect to the number of illegitimate births in the county. It seems to me further a suggestive fact, and well worth noting, that the same steadiness which this county has shown in holding its ground among the other Scottish counties in the matter of population, should be exhibited also by Banffshire, when it is considered in relation to the men of mark it has produced. For here, too, Banffshire holds exactly the place which, according to population, it ought to hold among Scottish counties—*i.e.* it stands fifteenth on the roll of merit, even as it stands fifteenth on the roll of population. It is true that, when compared, for instance, with Berwickshire, Haddington, or Roxburgh, three counties which, though containing little more than half the population of Banffshire, have yielded a much larger number of notable men, this county seems to have done less than its share in contributing to Scotland's muster roll of distinction. But this, I believe, is not due to any real inferiority on the part of Banffshire to the rest of Scotland as a field for producing talent. It is due rather to the preternatural fecundity of the South-East of Scotland in producing men of power. For there can be no doubt that my statistics show that the South-East border of Scotland, including Mid Lothian, East Lothian, Berwick, and Roxburgh, is peopled by probably the most vigorous race inhabiting the British isles. Thus, while Edinburgh now stands second on the roll of Scottish counties as respects population, it stands a long way ahead of all other competitors as respects its notable sons; Haddington, while twenty-first in the matter of population, is actually thirteenth as respects its men of mark; and Berwick, while now only twenty-fifth in respect to the number of its inhabitants, positively stands eleventh in respect to its fertility in men of more or less distinction. So too with Roxburgh, for though it is now seventeenth among Scottish counties as regards its inhabitants, it stands as high as tenth in the number of its notable men; while I may add, that a position almost equally honourable is held by the counties of Peebles, Dumfries, and Ayr. It is most creditable, however, to Banffshire, that if it has not outstripped its rivals in the race of fame, it has at all events kept its ground, which many Scottish counties have been far from doing. Thus Orkney and Shetland, which has almost the same population as Banffshire, standing as it does sixteenth on the roll of population, is only twenty-eighth on the roll of merit; while, to refer to other more noteworthy counties, Lanark, though first on the roll of population, is only second on the roll of merit;

and Inverness, though tenth on the roll of population, is only sixteenth on the roll of merit; and so with other counties, all which considerations clearly point out that, though Banffshire in respect to its talent has nothing of which to boast, it has also nothing of which to be ashamed. It keeps its average. It does its duty. Neither too fast, nor too slow, it keeps the even tenor of its way, as becomes the solid character of its people, and can look the whole of Scotland in the face and say, that if it has not won the prize awarded to the fleetest runner among the competitors, at least it has not fallen behind in the race.

I have thus surveyed the entire area of Banffshire Life and Thought, as known to me, and though I am sensible that I have omitted much that is necessary to a complete induction, and that it would be presumptuous in me to suppose that I have made good any or all of the theories to which I have given expression in this article, nevertheless I am persuaded that I have set forth facts sufficient to show that Banffshire's relation to Scottish Life and Thought is not only unique and interesting, but profoundly suggestive of what is both the strength and the weakness of the Scottish national character. And I trust, at least, that whatever value my readers may attach to these speculations, credit will at all events be given me for being animated with but one desire and aim,—the aim, namely, of showing in its true light, apart from either fear or favour, the evolution and growth of the political, intellectual, and moral influence of a remarkably distinct and interesting section of the Scottish people.

Dollar.

W. B. R. W.

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

No. X.

"SKENE OF BELHELVIE."

"THESE farms," says Dr. Skene, "were the *possessions* of the Skenes in Belhelvie." The use of this word is surely most reprehensible, when it is considered that none of them owned an inch of land in Belhelvie, nor was even feuar or tacksman, or even (as it appears) sole tenant at will; for, if App. VIII. be carefully perused, it will be seen that there is mention of "John Clerk in Potterton, Gilbert Skein in Overhill, James Arbutnot in Potterton, David Skene at the Mylne of Potterton. . . . George Clerk in Overhill of Balhelvie, Gilbert Skene in Overhill of Belhelvie," &c. These Clerks and Skenes seem to have been *joint* tenants at will of the same farm, and unsatisfactory ones, too, for they

are here recorded in a "decreet Patrick Lord Glamis against his Tenants," wherein they are designed (with several others) "*pretendit* tenants,"—"Twitching the decerning of thame to flit and remove thame selfis . . . furth and fra all and hail the forsaidis landis and baronie of Bahalvies."

This is the greatest disgrace—save one—to the name of which I know. And it is these insolvent tenant farmers that it has pleased Dr. Skene to dignify with the baronial style of "Skene of Belhelvie," and install—apparently as a foil—beside the lords of stately Hallyards!

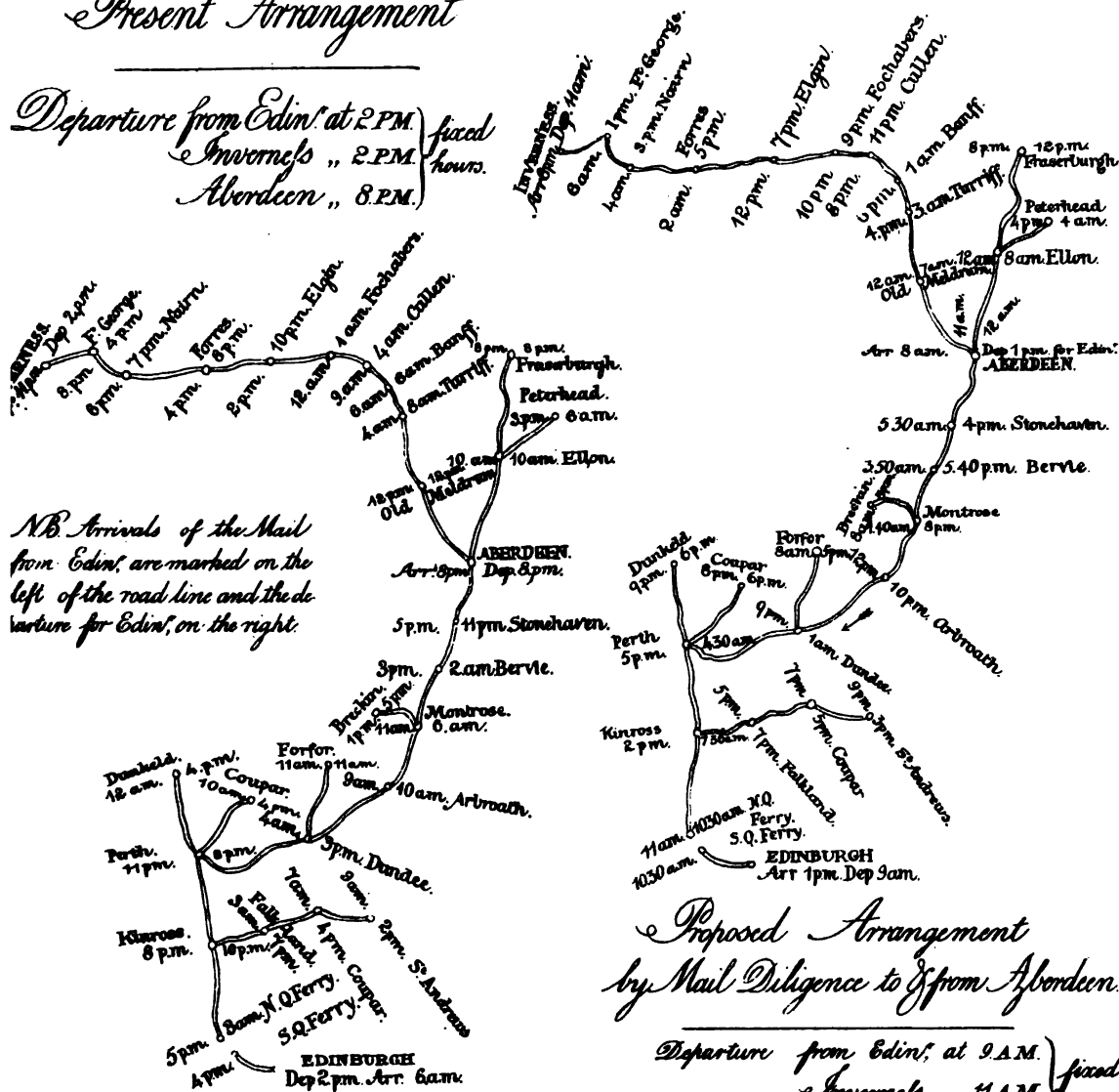
Furthermore, the grand objection to founding any claim or tracing any descent through this obscure tribe is that they seem to have changed so much about that we never can tell with any positive certainty which is which: thus, Thomas Skene's sons (p. 125) are born in Potterton, Old Overton, and Overhill, and he is also styled "of Milnden," so that he lived at most of the "possessions." Again, p. 126, IV. John Skene appears 1595 in Potterton, and in 1598 at Whytecairns, *along with* "Gilbert Skene of Overhill, Robert Skene his son, and David Skene at the Mill of Potterton." *J'y perds la tête.*

But if these are somewhat like a quadrille, what of the Blackdog people? "II. Thomas Skene appears to have succeeded his brother John . . . He *seems* to have been succeeded by III. Gilbert, *probably* his son. His successor was "IV. Patrick," (but this is not even "*probably* his son,") then "V. James, removed in 1707 to Blackdog, leaving Whytecairns to his brother Andrew," and then "VIII., Thomas, removes to the adjacent farm of Fyfe." This No. VIII. had I. a younger brother, Major Alexander (called Stumpy Skene, from having lost a leg), who had a son Alexander, who went to Australia. No. VIII., had also a son, Thomas, who had a son Thomas Alexander, grain merchant, of whom we hear no more, but who is clearly the heir of Blackdog (or is it Whytecairns this time? I really cannot decide which we ought to say). Then he had "II. David," whose son "Thomas settled in Australia"; then "III. Alexander, farmer in Fyfe," (the paternal farm); then "IV. William, member of Council in Australia, who left a son Thomas," who is probably the individual of whom Dr. Skene wrote me. "After him [his own nephew Felix—who has sons, and a brother, by the way] it [the Curriehill baronetcy] passes to Mr. Thomas Skene of Victoria in Australia, who is very wealthy, and will certainly vindicate his right to the title."

Now, there is no tribunal which can adjudicate baronetcies, and no claim can be made, no action for recovery lie; so that, since we have no law punishing as in France "*port illégal de*

Present Arrangement

Departure from Edin' at 2 P.M.
 Inverness ,, 2 P.M. } fixed
 Aberdeen ,, 8 P.M. } hours.



• OLD TIME MAIL COACH ARRANGEMENTS IN SCOTLAND •

titre de noblesse," there is nothing to prevent Skene the very wealthy from becoming Sir Thomas to-morrow; all that is wanted is a copper-plate for the card—and brass for its owner. I understand that there are persons in Scotland now who have created themselves baronets through being simply returned heir to some baronet whose line is long since extinct. The regular course for Dr. Skene, or any one else, is to be retoured heir to Sir Thomas, last baronet of Curriehill. Were I to scent out any such proceeding, I should certainly enter a caveat, and require proof. *Till that proof be given*, I question the position that the Rubislaw family descend from Robert, son of James of Westercorse. And if, as I believe, it is impossible that this proof can be given, (for the simple reason that the assertion is not true)—then, it is evident that I am myself the only person who can be called "heir male quhatsumever" of Sir James, the grantee: but for the baronetcy I have no ambition whatever; I aspire only to be "dog in the manger." And I trust that, after my time, no sheriff and jury will ever be found complaisant and flagitious enough to admit, for any descendant of those three Blackdog Skenes who went to Australia, a claim to descent from James of Westercorse, on the slender, vague, and shifting ground of the scattered notices of Skenes in the parish of Belhelvie, which Dr. Skene's industry has been able to present.

January, 1891.

A. P. SKENE.

P.S.—After reading in *S.N.&Q.* for March, 1891, the letter of Mr. Thomas Skene above-mentioned, I recalled this paper to see if I could in conscience withdraw or soften anything in it which might be displeasing to him; for he seems to be personally estimable, and free from common vulgar pride in the wealth he has had the wit to make. I am sorry, however, to find no reason to make any change: the case is I have put it, and no otherwise. Any impartial genealogist or lawyer will agree with me that, supposing me 24th Lord Skene, creation 1275, with remainder to heirs male, I have no heir at all. I did hope the Rubislaw family might come in; but Dr. Skene's silence since my challenge (Vol. IV.) to produce evidence of the alleged paternity of his ancestor David, has, I fear, completely negated that.

I am (for once) at one with Dr. Skene when he writes—"I do not see my way" through the claim which Mr. T. S. sets up to be of the Dyce line; also with himself when he admits (v. 6, 90), "All this . . . is purely hypothetical." I also think that the use of "patronymic" = Christian name (*ibid*) is so unusual as to disqualify for discussion. The possession of the Dyce Bible no more suggests any descent than the (alleged)

existence of the Curriehill patent in the Rubislaw charter-chest ("Good lack! poor gentleman! how gat he there?")—proves any relation of that line to Westercorse.

But, even if all these sweepings of cobwebs off the sky were to turn out facts, they would not suffice to make the owner of Marnoo a chief, a baronet, or even a gentleman (in the heraldic sense). I have no doubt there are in Fife many Skenes descended in the male line, legitimate, from Sir Andrew, like myself; but, if they could prove it, not one of them could become chief on my decease. Cultivation of the earth for a livelihood, or wearing a livery, *destroy* nobility. A peerage might be allowed to a man who has thus "derogated," but a chief is quite a different thing. One of the five brothers last born at Skene—Andrew—was a watchmaker at Winchburgh. If he had lived long enough, he could have been infest in the barony, &c.; but we, at least, would not have acknowledged him as our chief. A laird is a hereditary colonel, but the chief of a clan is a hereditary general of brigade; and there must be nothing about him which would justify officers in refusing to serve under his orders. I would never allude to being Skene were it not that we have always been tenants *in capite* (save for 35 years); and all my fathers have worn gold epaulettes. On the railway of life there are but two classes; and we have always travelled in the first.

If Mr. T. S. really thinks the aim of the *Memorials* to be as he says (iv., 10, 194), I can only ejaculate, *O sancta simplicitas!*

The present and future will, however, surely console him for any defect of lustre in the past. He has real, *bonâ fide* "possessions," if his ancestors were evicted for arrears. We got our name by a wolf (as tradition has it), and worldly gear therewith; at the antipodes it is of course congruous that the opposite quadruped should have its turn. Every skene dhu has a knife *and fork* in the scabbard; appropriate changes might be made in the Skene coat; and the Highlanders flanking replaced by a kangaroo and a duggong. My antipodean clansmen have my best benison; may they overrun that fair land like the European rabbit—but to profit, not to loss!

A. P. S.

NURSERY RHYME.—The following is another old north country rhyme, which possibly has not been printed before.

Kenmore.

J. CHRISTIE.

I took ma fit in na han',
An' I happit ower to Ireland'.
Fat saw ye there?
I saw the girss grouin',
An' the sea flouin',
An' the bonnie boats rouin'.

NOTABLE MEN & WOMEN OF AYRSHIRE.

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

XXII.

558. *John Calderwood, of Clanfin Fenwick*: The last of the Covenanters. This remarkable man belonged to that section of the Covenanting party who were dissatisfied with the movement that terminated in the origination of the Reformed Presbyterian Church. The members of the party were few, but they only in Scotland, as they believed, held the true principles for which their fathers went out to the moors and the mountains in the age of persecution. They, therefore, stood aloof from all existing Churches, and were what were called "Non-hearers." At the same time they stoutly maintained the necessity for an ordained ministry, in order to the true constitution of a church and the performance of religious rites. It is said of Mr. Calderwood, who was a farmer, that though he desired to be married yet he died a bachelor, because he could find no minister so sound on the principles of the Scottish Church as to be qualified to perform the ceremony. In 1806 he published a most interesting book, of which Lord Macaulay speaks as one of the most curious volumes he had ever stumbled upon. The title page is as follows: "A Collection of the Dying Testimonies of some holy and pious Christians who lived in Scotland before and since the Revolution, that appear to be the only persons who in a public manner have witnessed against the present corruptions and honestly handed down the true state of the Martyrs' Testimony and of a Christian Exercise since the Revolution to the present day; also the various ways of the Lord's Providential Dealing with some of them; with some of their personal Covenantings." Underneath this lengthy title are placed the following two texts—"Is. 57, v. 1. The righteous perish and no man layeth it to heart. Ps. 82, v. 5. All the foundations of the earth are out of course." To this is appended the notice—Kilmarnock: Printed by H. and S. Crawford, for J. Calderwood, the publisher. Clanfin, 1806. Mr. A. B. Todd, the poet of Cumnock, who is thoroughly familiar with the Covenanting lore of his native district, remembers having heard Mr. Calderwood pray, in 1835, at the deathbed of another of the "Non-hearers," a Mr. Currie by name. He was then a very old man, and probably soon followed his friend into the Eternal World. *b. Fenwick.*

559. *Mrs. Isabella Begg nee Burns*: Sister of the Poet. *b. Mount Oliphant, Ayr, 1771, d. 1858.*

560. *General Sir John Alexander Dunlop Wallace, K.C.B.*: Prominent public man. He was of the Craige family, near Ayr, but is said in the *Statistical Account of Scotland* to be a native of Inch parish, Wigtownshire. *b. 1775—1832.*

561. *Sir David Hunter Blair, Bart.*: Prominent public man, of the family of Blairquhan Straiton, *b. 1777, d. 1857.*

562. *Rev. John Barr*: Divine and Author. He was educated at Glasgow for the ministry, and ordained over the congregation of Dowhill, 1812. He published several works, as e.g. *An Index to the Scriptures*; *A Help to professing Christians*; a Catechism on the

Lord's Supper, and another on Baptism. *b. Beith, 1777, d. 1839.*

563. *Andrew Gemmill*: A farm servant who studied for the medical profession and reached a high rank in the navy. He was a companion of Joseph Train, the poet and antiquary. A native of Old Cumnock. *b. (1777) he died in 1829.*

564. *Alexander Allan*: Founder of the great ship-owning firm, and first head of the "Allan Line." He is said to have been born in a cottage on the Fairlie estate, Dundonald, but his birth is also claimed for Saltcoats. *b. 1780, d. 1854.*

565. *Rev. James Clarke*: Secession Divine and Author. He was ord. in Jedburgh, 1807, Moderator of Synod 1832, resigned 1842, died 1849. He was author of a volume entitled *Motives to Early Piety*, of another, *Motives to Prayer, &c.* *b. Kilmarnock, 1775, d. 1849.*

566. *Rev. John Craig*: Secession Divine and Author. He was ordained at Avonbridge 1804. He was author of *The Scripture Monitor*, also of *The Sacred Monitor*. He translated Dr. Owen's *Evangelical Theology, or the Sixth Book of the Theologumena.* *b. Dalry, 1780, d. 1850.*

567. *Rev. William Wodrow*: London Presbyterian Divine and Author. *b. Viewfield, Mauchline, d. 1856.*

568. *Alexander Jamieson, M.D.*: Minor Poet. *b. Dalmellington, 1789, d. 1826.*

569. *John Crichton Stuart, 3rd Marquis of Bute*: Public man. His connection with Cumnock was close, and he may have been born at Dumfries House there. *b. 1793, d. 1848.*

570. *Sir Charles Shaw, K.C.B.*: A native of Ayr, this excellent public servant was born in 1794, and died before 1873.

571. *Rev. John Brown*: Divine and Author. *b. Clerkhill, Stewarton, 1794, d. 1833.*

572. *John Cowan, Lord Cowan*: Judge. Educated Ayr and Edinburgh, he was called to the bar 1822, became Solicitor General 1851, raised to the bench the same year, retired 1874, died 1878. *b. Ayr, 1800.*

573. *Rev. Robert Pollock, LL.D.*: Divine and Author, cousin of the poet. He was ordained over the Secession Church, Buchhaven, 1826, but resigned 1845. He afterwards became minister of Kingston Established Church, Glasgow. He was author of *Apocalyptic Regeneration.* *b. Mauchline, (1800).*

574. *John Tait*: Journalist and Working-class Leader. At the time of the Reform Bill Mr. Tait played a prominent part in politics in Glasgow. He established a paper for the working-classes, which he conducted. His monument is erected in the Glasgow Necropolis. *b. 26th Feb., 1795, d. 1836.*

575. *James Moore, M.R.C.V.S.*: Veterinary Surgeon and Author. He has published some important works on veterinary science. *b. Nether Cairn, New Cumnock, 1807, d. 1885.*

576. *Rev. Andrew Ross*: U.P. Divine and Author. He was ordained in 1838 minister of Pitcairn, but resigned and emigrated to Australia 1850. Author of a novel entitled *Mina, a Tale of the Days of Nero.* *b. Irvine (1809).*

577. *Thomas Macmillan Gemmill*: Journalist. He conducted for years with success the chief local paper

in the West of Scotland, called *The Ayr Advertiser*. *b. Ayr* (1810), *d.* (1888).

578. *Rev. Hugh Baird*: U.P. Divine and Author. Ordained at Cumbernauld in 1837, Mr. Baird continued there till his death. He was author of *Words in Season*, a Series of Practical Homilies for every Sabbath Morning and Evening in the Year; *Beaten Oil for the Light of Life! Castleary and the Great Roman Wall*: their History, Remains, and Traditions. *b. Cumnock*, *d.* 1879.

579. *Sir James Salmon, M.D.*: Inspector General of Hospitals and Fleet. Educated at Edinburgh, he entered the medical department of the naval service, and rose to the highest rank there. He was knighted in 1878, and was nominated Honorary Physician to the Queen. *b. Irvine* 1811, *d.* 1886.

580. *Rev. Peter Mearns*: U.P. Divine, Minor Poet, &c. Educated for the ministry at Glasgow, he was ordained at Coldstream 1846. His works are—*Lectures on the Second Psalm*; *The Christian Eucharist*; *The Olive, the Vine, and the Palm*; *Memoir of Rev. David Wilson*; *Wark Castle*; *Muirkirk and its Vicinity*; also a Life of James Hyslop, and an edition of his poems. He was born at Glenconner, Ochiltree, 1816.

581. *Rev. Matthew M'Gavin, A.M.*: U.P. Divine and Author. He was ordained at Stonehouse 1831, translated to Airdrie Wellwynd 1841, demitted and settled in Australia. He has published *The Precursor's Guide*, and *Revivals of Religion*. *b. Irvine*.

582. *Robert Hamilton, D.D.*: U.P. Divine. He was ordained at Waterbeck 1840, demitted and proceeded to Australia 1851. Here he became a prominent Presbyterian Divine and author. *b. Stevenston*, 1813, *d.* 1891.

583. *Rev. John Gardiner*: Minor Poet, &c. He is chaplain in a Glasgow Poorhouse. His poems are frequent, and have been republished. *b. in Ayr*.

584. *Archibald Hood*: Engineer and Coalmaster. Mr. Hood has risen from the humblest ranks by means of energy and business ability. After holding various responsible positions in his native country, Mr. Hood, about the year 1860, proceeded to Wales, where, becoming connected with the Welsh coal industry, he has done a great deal to develop the mineral wealth, especially of the county of Glamorgan. He was born at Kilmarnock in 1823.

585. *Mary Wright Howie*: Minor Poet. This gifted lady died early, and her mother published after her death her poems as memorials of a beloved daughter. *b. Ayrshire*, *d.* 1858.

586. *Rev. William Cuthbertson*: Congregational Divine in England. In 1879 he was Chairman of the Congregational Union. *b.* (183.).

587. *Bryce Douglas*: Naval Engineer, &c. Educated at Irvine Academy and Glasgow University. Learned Engineering under Randolph, Elder, & Co. After a time spent in South America Mr. Douglas returned home, and became head of the Works where he had learned his profession. In 1888 he was transferred to Barrow. He took out several patents for improvements on marine engines, and was the means of greatly increasing the speed of ocean steamers. *b. Saltcoats Manse*, 1840, *d.* 1891.

AN OLD RENT-BOOK OF THE ADEN ESTATE.

BOOKS relating to the agriculture and condition of Scotland during the last century are, as a rule, valuable and interesting, even to those who find no pleasure in examining the musty records of bygone days. A MS. book of this kind has lately come into my possession. It is the rent-roll of the Aden Estates, "Notes (or minutes) of Agreements with the Tennants of Aden, Deer, Biffie, and Clochan." It is evidently the *first* rent-book of the Russells¹ of Aden, because up to, and including the year 1778, the Aden estate formed but a small part of the large and extensive territories of the great Keith family. After the break-up of the Marischal estates in 1778, (the year of the death of George Keith, 10th, and last, Earl Marischal,) this portion of his land was sold to a branch of the Russell family. Now, the date of the commencement of this book I take to be about 1785, so, seeing that there are but seven years intervening between the death of the last Earl Marischal and the beginning of the book, I conclude that this is the *first* rent-roll of the Estate of Aden. Whether it was the proprietor or a factor that kept it I have been unable to ascertain, but most probably the proprietor, as there is at the end of it a calculation of his expenditure while travelling abroad.²

I shall transcribe only the most interesting parts, the rents, &c., of the old and historical village of Deer³ :—

VILLAGE OF DEER.

Conditions of Tacks and Agreements with the Tennants, 1793.

1. Elizabeth Elrick for house rent, from Whit^y to Whit^y, at pleasure,..... 0 10 0
2. Alex^r Kelman, few duty, from Whit^y to Whit^y,..... 0 2 6
3. Thomas Cook a house yearly, 0 8 4
Set also to him, the half-tenement, of houses and piece of land, on the low acres, as last poss^d by Widow Mitchell, at the yearly rent of..... 2 0 6
His entry at Whit^y 1793, & to continue during pleasure. For further particulars, see his letter to W. Watt.
4. James Gelan pays for land,..... 3 10 0
Few duty 2/6d, cess & vicarage 2/5d—set during pleasure,..... 0 4 11
5. Alex^r Henderson, Sen^r got a tack for 19 years, and land on which he is to build new houses. His entry, Whit^y 1773. At the end of the tack it is optional to the heritor (?) either to grant a new tack, or pay for the wall of the houses

¹ It is spelt "Russel" in the MS.

² Mention is made of his being in Switzerland (Geneva), and Denmark ("Copenhagen.")

³ The village is about 10 miles inland from Peterhead, and is noted as an early seat of Christianity.

as they shall themselves appreciate . . . to the Timber, to the . . . His yearly rent is.....	1	15	5
Cess & vicarage,	0	1	8
For Tenements of houses,	0	13	4
Let to him also the big park of Nether Biffie, at the yearly rent of £3. 10s., but he broke bargain again, is up Monoss. (?) has allowed him to remain yet. The rest has been without any settlement, (another) Park pays yearly for it.....	0	10	0
6. Alex ^r Henderson, Jun ^r , by his letter he gives up, to their offer at Whit ^r 1782, the whole farm of Nether Biffie, set in lease to his father, &c.			
For land on the Airy (?),.....	3	8	10
For Clarkhill Park,.....	6	13	4
Additional Rent,.....	1	0	0
Cess & Vicarage,.....	0	7	4
. . . of 4 market . . .	13	0	0
For Tenement of Houses,	4	6	0
N.B.—A. Henderson gets £5 of this rent deducted (a year) in consideration of his giving up the Tack on Biffie, on which he has a lease. This given during his life.			
7. Charles Henderson pays for his Tenement and land cess & vicarage included,	3	14	10
8. George Henderson for land & vicarage,	2	5	8
Aberdeen.	J.	T.	F.

Queries.

667. REAMER AND REAMING.—What is the derivation of the word "reamer," which I have frequently heard in Aberdeenshire as applied to an overflowing dish? Are there any instances of its use in literature (Scotch)? The verb *reaming*, overflowing, is found in Rev. J. Nicol's poems—"Whan reamin' ower"; and in Gavin Douglas's *Virgil*—"The remand tais." Jamieson quotes from Ruddiman—"Thus we say that *ale reams*, when it has a white foam above it." This suggests its identity, or connection with *ream*, to cream (German, *rahmen*):—

"On skelfs around the sheal the cogs were set,
Ready to ream and for the cheese be het."

(Ross's *Helenore*, quoted by Jamieson.)

I suppose there is no doubt that the Scotch (or northern English) "reamer" is the same as the English "rummer," as in Sheridan's well-known lines:—

"The prince came in and said 'twas cold,
Then put to his head the *rummer*."

Dryden has also:—

"Rhenish *rummers* walk the round."

In German, "*Römer*" is applied to the large green glasses out of which Rhenish wine (Hock) is properly drunk. Thus Goethe has ("Herman und Dorothea")—"Mit dew grünlichen *Römern*, dew ächten Bechern des Rheinweins." *Römer* is also the German word for "Roman," and popular etymology says the two words are one, that a flowing glass of Rhenish wine

is fancifully called a 'Roman.' Skeat, in his *Etymological Dictionary*, goes further than this, for under "rummer," after giving the meaning, and quoting from Dryden as above, he says:—"I am told that the glasses were so called because used in former times in the *Römersaal* at Frankfort, when they drank the new Emperor's health. If so, it is from L. *Romer*, Rome." I cannot attach any weight to this explanation, which, as far as I can discover, has no real evidence to support it. It also fails to throw light on the Scotch form of the word, which Prof. Skeat does not seem to be aware of. I am inclined to think that the different forms of this word are derived from *rim*, an edge. Thus "reamin' ower" is flowing over the edge, and a "reamer," or "rummer," or "*Römer*," is a glass overflowing. I look upon the German "*Römer*" as a homonym; that is, there are two words in the language spelt alike but differing in meaning and in origin: one of these, signifying a 'Roman,' is derived from the Latin *Roma*; the other, meaning a bumper, or overflowing glass, is derived from *Rahmen* (or *Rahm*), an edge, or frame. If this explanation is correct—and it seems to suit all the facts stated above—we have only to trace the origin of *rim*, about which there is some uncertainty. I would like, however, to have my suggested derivation of "reamer" confirmed, or disproved, and to know in what different forms the word exists in Scotland. I am told that in Forfarshire the form is "rimmer."

Kelso.

W. MACINTOSH, Ph.D.

668. LADY CHRISTIAN ERSKINE.—In his *Extracts from the Household Book of the Countess Dowager of Mar*, published many years ago, and now very scarce, the late Charles Kirkpatrick Sharp calls Lady Christian Erskine, the wife of Sir Charles Erskine, Bart., of Alva, (the Countess's grandson), "*the 'bonnie Christie' of the poet.*" Can any one say where she is so styled, and to what poet he refers? Lady Christian was the daughter of Sir James Dundas of Arniston, and was married to Sir Charles Erskine, Oct. 13, 1664. Dollar. R. P.

669. JOHN SPEID, TOWN CLERK OF MONTROSE.—Can any one inform me of the parentage of John Speid, Town Clerk of Montrose about 1751? He is supposed to have been a native of Dundee, and died about the year 1771. Particulars requested.

Fernlea, Montrose.

JAMES G. LOW.

670. JAMES WALES, ARTIST (II., 163; III., 13, 30, 78, 175; IV., 120, 200).—Are any of the oval tin-plate portraits by Wales (Thom's *Aberdeen*, II., 193) preserved in any public local collection? Two are in my possession, representing the Rev. Thomas Forbes, Minister of the third charge, Aberdeen, 1749-83 (grandson of Alexander Galloway), and his spouse, Agnes Mackenzie (a cousin-german of my grandmother). Fergus, Ontario. A. DINGWALL FORDYCE.

671. REV. JOHN LEES.—The Editor of the *Dictionary of National Biography* will be much obliged if you can give any information respecting the parentage and works of the Rev. John Lees, who, according to the *Gentleman's Magazine*, wrote some Gaelic poetry. He died in 1846.

W. H. INCHBOLD.

672. BANFFSHIRE NOTABLES.—I shall be glad to receive any information regarding the following :—

1. *Alexander Garden*, M.P., of Troup, Gamrie, Politician, &c. *b.* 1719.
2. *Major-General William Alexander Gordon*, Croughly, Kirkmichael. Flourished 1814-40.
3. *Rev. Peter Grant*, Inveravon, Baptist Minister, Hymnist, and Poet. *b.* 1775. When did he die?
4. *Hay M^o Dowell Grant*, of Arndilly, Evangelist. Where was he born? and when did he die?
5. *Henry Gordon*, Banff Manse, Gov. of Oriental Bank. *b.* 1807. Is he still living?
6. *John Harrison*, Forglen, Minor Poet. *b.* 1810. Is he still living?

W. B. R. W.

673. THE ORBISTON SECT.—In my reading I recently came across the following :—“Register of the First Society of the Adherents of THE Divine Revelation at Orbiston, edited by A. Combe.” I am anxious to know something about this (apparently) religious sect. Can any one give me a clue to it?

MICHAEL MERLIN.

674. AUTHOR WANTED.—I will feel very much obliged if, through the medium of *S. N. & Q.*, you will ascertain for me the author of the charming domestic song—

“But are you sure the news is true?
And are ye sure he's weel?
Is this a time to think o' wark?
Ye jaud fling by your wheel—

and give a reference for authority.

Edinburgh.

ST. GILES.

675. AUTHOR WANTED.—The *Historie* of | The Baron of Pitfoddils | Quha was wirriet | by his awin Catt. | Abirdeen : Imprintet Be George Cornwall, at His Printing House in the Castell gate. c1,1,cccxxxix.

Can any of your readers give the name of the Author of this “*Historie*,” and where a copy could be got?

[*Vide S. N. & Q.*, Vol. IV., 202.]

Edinburgh.

ST. GILES.

676. EPITAPH.—I recently saw, in a Glasgow evening paper, the following epitaph, which it was alleged is to be seen in the Kirkyard of Ceres, Fifeshire :—

“Here or hereabout lies Betty Thomson,
The very spot nae man can tell,
Till the Day of Resurrection,
When Betty will rise up herself.”

Can any reader say whether this epitaph is genuine, or whether, like so many others of a similar character, it is a pure invention? The story goes that a man, the only son of his mother, who was a widow, left his native village for the gold-fields. Many years after, having meantime made his “pile,” he returned, only to find that his mother had long since departed this life. All that the prodigal could do was to erect a tomb-stone to her memory; but here an unforeseen difficulty arose, for neither the minister nor the sexton could point out her grave. The wanderer was, however, equal to the occasion, and ordered the stone to be placed as near to the spot where she had been buried as possible; leaving the inscription to the dis-

cretion of the local stone-cutter. The epitaph quoted was the result, but whether the retired gold-digger was satisfied with it or not tradition does not say.

J. W. S.

677. THE MACBEAN TARTAN.—In a recently issued work by W. & A. K. Johnston, on *The Scottish Clans and their Tartans*, the tartan of the MacBeans is given, and may be described as a red ground with blue, green and crimson check, with white lines. Is this correct? In 1872 I wrote to the late Col. William Macbean, of Tomatin, Inverness-shire, then said to be the chief of the clan, and enclosed him a piece of tartan, manufactured by the firm of Macbean & Sons, Inverness. This tartan differed only from the Mackintosh in that the large red square of the latter had a narrow black line running down and across it, thus dividing it into four squares. The chief replied that this particular tartan was the one worn and recognised by himself as the Macbean tartan, from the fact that a very ancient piece of tartan cloth, woven in this pattern, had been found in the house of Tomatin. While the tartans are now worn on very few occasions only there ought to be no question as to the proper sett of each clan, and I think this should be of interest to Scottish Antiquarians, and a good subject for *S. N. & Q.* Soon the tartan will be only a memory. Logan, in *The Scottish Gael*, in an appendix, gives the colours, with their proportions, of a number of the clan tartans, with what degree of accuracy I cannot say, but this list might be extended.

New York.

W. M. M.

Answers.

631. CANADIAN UNIVERSITIES (V., 156).—The Editor of the *Toronto Mail* has kindly enabled me to give the first instalment of information upon this question. The statement is good merely for the present, as the whole matter is in a transition state, and affiliations are taking place while yet the affiliated College or University is only allowing its original charter to lie in abeyance.

JAMES GAMMACK, LL.D.

East Toronto, Ontario, May 11/92.

“In Canada universities obtain power for granting degrees, etc., from the Provincial Legislatures. This, as is quite evident, was not always the case, and the necessary power was obtained by Royal charter. It is a mistake to suppose that a university is a teaching body or an institution of learning. The basis upon which charters are granted to universities is that they shall exercise the power of prescribing courses for degrees, of conducting examinations, and granting degrees. The teaching is done in a college or other institution of learning. In the very meaning of the word university is involved the idea that no matter where the candidate for a degree has been educated, that shall not be a bar to his enjoying the priveleges of the university providing he fulfils the requirements. This is in keeping with the principle enunciated by leading educationists, that no corporate body having power to grant degrees or certificates should have the legal right to say where candidates for such degrees

or certificates should be educated. This principle is unhappily, however, not always recognized, but the exceptions show how that, even in a subject so broad as education, class interests occasionally dominate. Universities may also have power to maintain a teaching faculty, as is the case in the University of Toronto, which for the past few years has had a university professoriate. The University of Manitoba, modelled much after the plan of the original charter of London (Eng.) University, has no teaching faculty, and according to the policy pursued in university education in the Prairie Province no other university will be granted a charter. The curriculum of study prescribed by such universities as London (Eng.), Toronto, and Manitoba is arranged so as to point the way to a liberal education, and yet not aggressively interfere with the religious principles, scruples, or prejudices of the candidates. In Manitoba there is but one degree-granting power, though licenses to practise in the medical and legal professions are granted by the medical and legal societies respectively, power being granted to them by the Legislature, as is the case in this province. An attempt was recently made in British Columbia to found a University on a plan similar to that of the University of Toronto, but local jealousies arose, and the bill was defeated in the Legislature. In Toronto there are several universities, chief among them being the University of Toronto. Albert University, Belleville, a few years ago ceased to make use of its charter and affiliated with Victoria University (the chief college of which was in Cobourg). Victoria has in turn decided to hold its charter in abeyance and has formed a friendly connection with the University of Toronto. Its charter is not rendered void, and the powers it contains may be exercised at any time. McMaster University, Toronto, was established by the Baptists, and has in affiliation several Baptist colleges and schools. Trinity University, founded by Episcopalians, is also situate in Toronto, and the Western University has its headquarters in London. Queen's University, Kingston, receives liberal support from the Presbyterians, particularly the "old kirk" members. The University of Ottawa, canonically erected by Pope Leo XIII., confers degrees. The charter of Regiopolis University, Kingston, has been in abeyance for many years, but two years ago it was intimated that Archbishop Cleary was desirous of reviving the use of the powers it contained. Among the other degree-granting powers in the Dominion are:—McGill University, Montreal; Laval University, Quebec; University of Bishop's College, Lennoxville, Que.; University of Mount Allison College, Sackville, N.B.; University of King's College, Windsor, N.B.; Acadia University, Wolfville, N.S.

638. HISTORIOGRAPHERS OF SCOTLAND (V., 157; VI., 13).—I find no notice of the James Crawford, D.D., referred to by T. G. S., in Hew Scott's *Fasts*. Can it be possible that he was an English Episcopal Minister? or, since the book he published deals with a foreign subject, may he have been one of those Scottish Ministers, not infrequent, who settled abroad and preached to their compatriots in one or other of the Continental cities? In regard to his father, described

as the Rev. John Crawford of Camlang, Parish of Dal-mellington, King's Kyle, Ayrshire, I can find only one name in the *Fasts* that may possibly be the name of the minister so described. It is that of the Rev. John Craufurde, A.M., of Lamington. Of him Dr. Scott says that he graduated at Glasgow in 1631, and was ordained at Lamington in 1645, but was removed in 1664 as a Nonconformist, but was again induced in his own parish of Lamington at 1669, and died in 1674, aged 60. Wodrow says of him that he proved disobedient to the orders of the Privy Council, and was fined, with other ministers similarly recalcitrant, in half-a-year's stipend. If this be the father of the James Crawford, D.D., who was first Historiographer, it seems likely that he must have been born before his father was settled at Lamington; and if the Lamington divine were proprietor of Camlang, he may have been born there.

Dollar.

W. B. R. W.

645. CATHARINE COLLACE'S MEMOIRS (V., 171, 189; VI., 13).—The mistake noticed by W. M. M. is mine, not that of the Rev. James Anderson, whom I quoted from *The Bass Rock*. It originated through my erroneously inferring that the "Catharine Collace," referred to by W. M. M. in his original query, was, like her sister, "Jane Collace," unmarried. Mr. Anderson, in referring to Mrs. Ross' Memoirs, does not give her Christian name. I find in the Advocates' Library Catalogue the following entry:—"Ross (Katharine) Memoirs, or Spiritual Exercises of Mistress Ross; written with her own hand. 8vo, Edinb., 1735.

Dollar.

W. B. R. W.

656. WORM AS A SYNONYM FOR TOOTHACHE (V., 187; VI., 15).—In certain parts of Scotland it was, and doubtless still is, not uncommon to hear toothache called "the worm." In Dean Ramsay's *Reminiscences of Scottish Life and Character* we read: "The names of children's diseases were a remarkable item in the catalogue of Scotch words. Thus, in 1775, Mrs. Betty Muirhead kept a boarding-school for young ladies in the Trongate of Glasgow, near the Tron steeple. A girl on her arrival was asked whether she had had smallpox. 'Yes, mem, I've had the sma'pox, the nirls (measles), the blabs (nettle-rash), the scaw (the itch), the kinkhost (whooping-cough), and the fever, the branks (mumps), and the worm (toothache).'" The belief that toothache was caused by a worm or worms gnawing "the tortured gums," is not confined to this country. Eastern peoples held the same theory. Toothache is, as it was in ancient times, a very common disorder in Egypt. Herodotus mentions dentists among the classes of Egyptian physicians; and mummies have been found with a tooth of a sheep inserted in the jaw. In China, travellers tell us, the medical men even go the length of concealing several worms in the palm of the hand, which, after "delving" in the gums of their patient, they show to him; assuring him that now they have been removed he will suffer no more pain.

J. W. S.

660. NINEVEH AND STRATHYRE (VI., 12).—The village of Dreghorn, in my native district, was also

known in the locality as Strathyre seems to be under the pseudonym of "Nineveh." It used to be called "Nineveh that great city of three days' journey." The reason assigned for that name being attached to it was, that on one occasion a drouthy Kilmarnock weaver having started to walk to Irvine, a distance of seven miles, was arrested and detained a whole day successively at each of the three public-houses which he had to pass on his way through that somewhat straggling village.

Dollar.

W. B. R. W.

662. THE UDNY COAT OF ARMS (VI., 12).—Stodart (*Scottish Arms*, vol. 2, p. 362,) says, in reference to the armorial bearings of the Udney family—"There has been much variation in the bearings—gules two hounds climbing to a hart mounted on a tree proper; gules three fleurs de lis, or and two greyhounds leaping at a hart's head argent; gules a fleur de lis held up by two greyhounds sejant argent; argent a tree proper growing out of the base between two greyhounds counter salient azure.

"Alexander Udney of that Ilk obtained a warrant in 1665 for the following—Gules a stag's head coupéd and cabossed or in honour point two greyhounds argent, counter salient of the first and second (?) with three fleurs de lis, two in chief and one in base. . . This confused blazon was modified when Alexander registered arms 1672-78 to—gules two greyhounds counter salient argent collared of the field, in the honour point a stag's head coupéd attired with ten tynes all between three fleurs de lis or. . .

"Another registration was made in 1789 by Robert Udney, otherwise Robert Fullarton Udney of Udney and Dudwick—gules a stag's head cabossed between two greyhounds salient affrontée argent collared of the field between three fleurs de lis two and one of the second. . ."

Stodart in his Plates (104) gives a representation of another Coat of Oudny (or Udney) to which he makes no reference in his Notes. These arms are—gules a fess argent in chief a mullet of the last between two garbs or in base a greyhound of the second.

Nisbet, in Vol. I. of his *Heraldry* (p. 325), blazons the arms of Udney of that Ilk as "gules two greyhounds counter salient argent the dexter surmounted of the sinister saltierways collared of the field and in the chief point a stag's head coupéd attired with ten tynes, all betwixt three flower de luces two in chief and one in base or," but in his second volume he gives them as in the registration of 1672-78.

Burke (*Landed Gentry*) gives the arms of Udney of that Ilk almost exactly as registered in 1789, but he adds—"In the 16th century the family seem to have borne, 'Gules two greyhounds chasing a hart proper.'"

The arms presently used by the family are those described in the registration of 1789. I have a book-plate of Mr. J. H. Udney of that Ilk, in which the arms are so blazoned.

R. C. W.

663. BURNS'S EPITAPH ON MICKIE, THE SCHOOLMASTER (VI., 12).—I trust Mr. Calder Ross's enquiry may be the means of laying "Meekie's banes" to rest, either in Cleish or in Currie. If Ravenshaw got the epitaph from a tombstone in the churchyard of the

latter parish, this stone has certainly disappeared. Nor is there to be found in the Session Records, which date from 1679, any reference to a schoolmaster of that name prior to 1696. Hislop, in his *Book of Scottish Anecdote* (1874), gives the following version:—

On the Schoolmaster of Currie.

Below thir stanes lies Meekie's banes.

O Satan, gin ye tak him,

It's mak him tutor to your weans,

An' clever deils he'll mak them.

Has not some confusion arisen on the subject? The same work contains an anecdote of Wm. Taylor, Schoolmaster in Currie, (regarding whom, it may be said in passing, I made enquiry, V., 157), who is said to have met Burns in Edinburgh, and to have submitted to him a volume of poems in manuscript for his approval. This is so far borne out by the facts of the case. William Taylor was indeed Schoolmaster of Currie in 1787, and he was the author of a volume of *Scots Poems*, which appeared in that year. A strange coincidence here arises. He was succeeded in the office of Schoolmaster by a "Mr. Michie," whose Christian name, unfortunately, does not occur in the parish records. Michie's tenure of office was a very brief one—less than a year. May it not be that he had previously been at, or afterwards went to Cleish? The records of that parish should throw some light on the matter. But what of Ravenshaw and his date, 1696?

Currie.

R. B. LANGWILL.

664. OLD CLOCK (VI., 13).—In the first *Aberdeen Directory*, 1824-25, William Lunan is designated "Watch and Clockmaker, 8, Castle Street." The next copy of the *Directory* I have is for 1838-39, and in it Lunan's name again appears; this time his address is 12, Thistle Street. There is no such name as Lunan in the *Directory* for 1840-41. In *Pigot's Commercial Directory* for 1821-22-23, printed in 1825, there is a James Lunan, Watch and Clockmaker, in King Street.

J. L.

Literature.

The Tragic Circle: A Play in Three Acts. By WILLIAM MATHIE BEITH. London: Digby, Long & Co.

THIS play, the author informs us in a prefatory note, is "an attempt to realize, however feebly, the energy and fire of the Elizabethan drama." Any attempt to draw the bow of Webster and Tourneur can scarcely fail to fall far short of the mark, and one must rest satisfied with any measure of success attained. Mr. Beith is to be congratulated on his performance. There may be many faulty lines and not a few anachronisms in his play, but on the whole there is, perhaps, more room for praise than censure. Throughout there are many lines and passages which one seems to have met with before in the dramas of good Queen Bess's reign. The song in

scene 2, also, is too plainly on the lines of Mrs. Hemans' most popular poem :-

"The melodious thrush in the great beech tree
Sings of a world unknown to care;
Let us seek out its centre and nestle there.
Come, my love, come with me."

Whilst the play possesses these too manifest blemishes, however, there are not wanting many lines and passages finely conceived and felicitously expressed; and, here and there, one is conscious of a touch of "the energy and fire of the Elizabethan drama." There is enough of treachery, seduction and murder in *The Tragic Circle* to satisfy the most exacting of those "who likes to have their flesh creep;" and the play concludes with as great a hecatomb of victims as *Hamlet*. The printer has not done his part over well in the matter of correct spelling and accurate punctuation.—S.

SCOTCH BOOKS FOR THE MONTH.

- A Bachelor in Search of a Wife, and Roger Marcham's Ward.** A. S. Swan. 8vo, cloth, 1s 6d; paper, 1s. Oliphant.
- A Bibliography of John Leech.** Charles E. C. Chambers. 2s 6d net. (Only 285 copies printed. W. Brown.
- Coming (?) Gladstone (The)** (A skit.) 16mo, 6d. Blackwood.
- Devotional Services for Public Worship.** Rev. John Hunter. New edition. 3s. Maclehose.
- Dictionary of the Clyde (The)** New edition. 8vo, 1s. Jack.
- Dictionary of the Forth (The)** New ed., 8vo, 1s. Jack.
- Fragment of Progress (A)** A. J. Balfour. (Inaugural Address.) Demy 8vo, 5s. Douglas.
- Guide to Rosslyn (The Illustrated)** Rev. John Thompson, F.S.A. Cloth, 2s 6d; paper, 1s. St. Giles Printing Co.
- Guide to Touraine and Brittany.** Eleventh ed. 12mo, 2s 6d. Black.
- How to read Isaiah.** Second Ed. Post 8vo, 2s 6d. Clark.
- Insurance, a Manual of Practical Law.** C. F. Morrell. Post 8vo, 5s. Black.
- Meridiana: Noontide Essays.** Sir Herbert Maxwell, Bart. Post 8vo, 7s 6d. Blackwood.
- Modern Horsemanship—Three Schools of Riding.** E. F. Anderson. Fourth ed. Demy 8vo, 21s. Douglas.
- Narrative of the Shipwreck of Juno.** By W. Mackay. Reprinted with a Lecture by Dr. Mac Gillivray. Clan Mackay Soc.
- New Testament and its Writers.** J. A. McClymont. 6d. Black.
- Our Western Hills: How to reach them.** By a Glasgow Pedestrian. Post 8vo, cloth, 1s 6d; paper, 1s. Morison.
- Practical British Trading and Social Reform.** A. L. Stephenson. (Pamphlet). A. Mackenzie (G.)

- Proceedings of the Sanitary Association of Scotland.** Edited by P. Fyfe. Macdougall.
- Recent Explorations in Bible Lands.** Rev. T. Nicol, B.D. Cr. 8vo, cloth, limp, 1s. Young.
- Reports of Cases before the High Courts and Circuit Courts of Justiciary in Scotland.** Vol. 3, part 1. James C. White. 15s. Clark.
- Sheep-Head and Trotters.** (A Miscellany.) James Lumsden. Sinclair (H.)
- That Hielan' Coo, and other Poems.** William Hogg. Bryce.
- The Bible, the Church, and the Reason.** C. A. Briggs. 8vo, 6s 6d. Clark.
- The Castellated and Domestic Architecture of Scotland.** D. Gibbon and T. Ross. 5 vols., royal 8vo, 42s each vol. Douglas.
- The Church of Scotland.** (Address.) Rev. A. H. Charteris. 6d. R. & R. Clark.
- The Criminal Law of Scotland.** A. M. Anderson. Cr. 8vo, 8s 6d. Bell & Bradfute.
- The Laws of Expenses.** R. E. M. Smith. Demy 8vo, 18s 6d. T. & T. Clark.
- The Parish of Campsie, a series of Sketches.** John Cameron. Demy 8vo, half calf, 7s 6d; cloth, 5s. Macleod (K.)
- The Roman Law of Sale, with Modern Illustrations.** James Mackintosh. Demy 8vo, 10s 6d. T. & T. Clark.
- The Teaching of Jesus.** H. H. Wendt. Translated by Rev. John Wilson. Vol. 1, 8vo, 10s 6d. T. & T. Clark.
- Quintia Doornise; a Study in Human Nature.** J. M'Gavin Sloan. Post 8vo, 6s. Gardner.
- Sister Dolorosa and Posthumous Fame.** J. L. Allen. 32mo, cloth, 2s; paper, 1s. Douglas.
- Tours in Scotland, 1677 and 1681.** Thomas Kirk and Ralph Thoresby. Edited by P. H. Brown. Demy 8vo, 5s. Douglas.
- Valuation of Property for Rating in Scotland.** S. B. Armour. Demy 8vo. Bell & Bradfute.
- Vertebrate Fauna of Argyll (A)** J. A. Harvie-Brown and T. E. Buckley. Small Demy 4to, 21s. Douglas.
- Vertebrate Fauna of Lake-Land (A)** (Cumberland, &c.) Rev. H. A. Macpherson. Demy 8vo, 21s. Douglas.
- Veterinary Anatomy.** Strangeway. Fourth ed., Revised and Edited by J. Vaughan. 8vo, 24s. Bell & Bradfute.
- Vindication of the Early History of the Kirk of Scotland.** (Lecture.) R. Macpherson, 6d. Hunter.
- Visit to the Summer Homes in the Sæteradal.** By Aline Ogilvie. With Introduction by R. M. Ballantyne. Square 16mo, 1s 3d net. Macniven & Wallace.

Publishers will please forward lists, by 15th of each month, to
JOHN INGLIS,
12 Glen Street, Edinburgh.

☛ A note on this month's illustration will appear in our next.

** We thank H. G. M. for the P. O. stamps.



A GROUP OF ABERDEEN PYNOURS.

SCOTTISH NOTES AND QUERIES

VOL. VI.] No. 3.

AUGUST, 1892.

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ABERDEEN, AUGUST, 1892.

THE ABERDEEN PYNOURS.

THIS month's Illustration represents a group of the members of a society of very ancient standing. Historical references to "Pynouris" occur in the 15th century, but their pre-historic existence is by implication guaranteed as of long standing; indeed it is presumably coeval with the rise of the shipping trade of the country. They were associated chiefly with seaport towns, and their principal duties were the lading and unloading of ships' cargoes. The term Pynour is of French derivation (*peiner*, to travail), and simply means a labourer, and was in early times applied to men and women, who, then, equally plied the calling—a calling, by the way, recognised and regulated by the civic authorities. In no other Scottish seaport has the corporeity of this craft been so persistent as in Aberdeen, where, as a responsible, respected, and prosperous society, they have survived until this day, although in the course of the centuries, they have undergone many changes in name, in methods, duties, dress, and fortunes.

As to name, they have been successively known as Pynours, Warkmen, and Shore Porters.

Their primary duties were often alternated with sanitary and military duties, at least in early times. In later days, the removal of furniture from house to house was committed to their careful hands, and before the advent of cabs and carriages, sedan-chair bearing was their monopoly, as well as many duties requiring care and trustworthiness fell to them. Among others, the solemn duty of bearing the dead to the place of sepulture is one often laid to them, and it is as attired for this function that they appear in our print:

"In a decent black dress suit, with their ancient and quaint braid bonnet, none will deny with what becomingness they bear the last burden—the earthly house of this tabernacle—to its last resting-place. In the performance of this solemn and sacred duty, the craft seems to establish its claim to a kindly consideration from the community; at least it costs no effort to completely dissociate this last service from the category of the hireling mutes with their shocking paraphernalia of make-believe sorrow. Nor is the custom new. Calderwood the historian mentions that, at the death of Mary of Guise, 'Her corps was happed in a coffine of leid and kepted in the castell from the 9th of June till the 19th of October [1560] at which time it was carried by some pynours to a ship and by ship to France.' In *Robert Falconer*, Dr. George Macdonald, in narrating the funeral scene of one of the characters, tells that the body was, 'according to the fine custom of many of the people in Aberdeen, borne to the grave by twelve stalwart men in black, with broad round bonnets on their heads—the one half relieving the other—a privilege of the company of Shore Porters. Their exequies are thus freed from the artificial, grotesque, pagan horror given by obscene mutes, frightful hearse, horses, and feathers.'"

The custom is, we believe, unique, and usually impresses itself peculiarly on strangers. It seems to be the sole survival of the primitive methods of the pynours, who were selected for their great bodily strength, and who at one time carried everything in single or double back-burdens ("birnes"), but who now in these matters do not disdain the use of modern appliances, including that of the steam winch, in the prosecution of their ancient craft.

J. B.

¹ *The Pynours*. Historical Notes, &c., by the Editor, pp. 31 and 32.

OLD TIME MAIL ARRANGEMENTS.

THE sketch in last No. of *S. N. & Q.* illustrating Mail arrangements and proposed acceleration, refers evidently to the year 1795, although the date is not given. The sketch illustrates the arrangements of the Mail, but not of the Mail Coach, for the simple reason that Mail Coaches had not then reached so far north.

Aberdeen, from the earliest times to the present day, has ever been a pioneer in postal progress. So early as 1590 we read of the Magistrates establishing a foot-post to Edinburgh for the benefit of the citizens, and by 1667 there was a horse-post twice a week to the Capital, and by 1695 even thrice a week.

Whatever we may think of the rapid march of great armies through the untractable wilds of the North some five or six centuries ago, there can be no doubt that during the greater part of the last two centuries at least, a journey from the North to Edinburgh or London was not a matter to be undertaken with a light heart. The Laird of Brodie thus notes his journey to Edinburgh in 1684 :

"August 29. This day I sett out towards Putachie on my journey South. I went to Spyne and Mulben.

August 30. Came to Putachie at night.

" 31. Heard sermon at Kincairn and cam to Cutties' Hill at night.

September 2. Sett out from this family, and had a foul day in crossing the Cairn. I visited Phesdo.

" 3. Cam to Kirkaldy at night.

" 4. Went to Bruntiland this morning. Placed my horse there, crossed that ferry and to Edinburgh in forenoon."

Sir Alexander Grant of Monymusk thus writes: "In my early days, soon after the Union . . . no repair of roads, all bad; and very few wheel carriages; no coach, chariote, or chaise, and few carts benorth Tay. In 1720 I could not in chariote get my wife from Aberdeen to Monymusk."

Lord Lovat complains of the "d—d Aberdeen post," which "is so very uncertain that there cannot be an exact correspondence kept."

In 1740 a journey by chariot from Edinburgh to Inverness required five days at least.

About 1753 Aberdeen had only three posts a week from Edinburgh, and between Aberdeen and Inverness were three mails a week, viz: on Tuesdays, Thursdays and Saturdays. By 1765, however, there were six posts a week between Edinburgh and Aberdeen.

Dr. Somerville writes that in 1756 there were no carriages for posting, and no stage coaches except on the post road between Edinburgh and

Berwick, and that the only carriages of that description, prior to 1760, were stage coaches between Edinburgh and Leith, and a stage coach which ran from Edinburgh to London monthly, and which was ten days on the road. The London mail, however, it is known, reached Aberdeen on the sixth day after its departure.

In 1781 the post left Aberdeen for Inverness on Mondays, Wednesdays and Fridays at 10 a.m., and was timed to arrive at Inverness in the afternoon of the following days, but was often very late.

The first stage coach between Edinburgh and Aberdeen began about 1778, taking 32 hours on the road, and even by 1792 there was but one coach left Aberdeen, viz: the Fly. The Fly set out from Edinburgh on Tuesdays, Thursdays and Saturdays at 9 a.m., and arrived at Aberdeen the following evenings, passengers sleeping over-night at Perth. Fare for the journey £2 2s.

In the year 1796 public meetings were held at Aberdeen, Banff and elsewhere to agitate for an acceleration of the North Mail. At the Aberdeen meeting—the Earl of Aboyne, preses—one great grievance was represented to be the detention of all South mails at Edinburgh about eight hours every day. The authorities resented any interference therewith on the ground that it would be an infringement of the privileges to which Edinburgh, as a capital and the seat of a General Post Office, was entitled, and to carry out the proposed arrangement would be to reduce Edinburgh to a mere thoroughfare. In the same year the Provost of Inverness is found agitating for a mail coach to run from Aberdeen to Inverness. "It is well known" he represents "that the roads on this side of Aberdeen are in general much better than many parts of those immediately south of it." In October, 1796, the Provost of Aberdeen informed the Post Office officials that the road from Aberdeen to Stonehaven would be in a state for a coach by April, and that the roads from Stonehaven to Montrose were being completed. In November, 1796, it was officially announced that a Mail Coach had been ordered by His Majesty's Postmaster General to run from Edinburgh to Aberdeen on and after 5th April, 1797. It was not, however, till 1798 that a Mail Coach, with four horses, began to run between Edinburgh and Aberdeen. Leaving Edinburgh at 9 a.m. it reached Aberdeen at 6 a.m., thus completing the journey in 21 hours. Fare £3 3s. The number of coaches from Aberdeen had increased by 1821 to eleven, by 1830 to sixteen, and by 1838 to twenty-four, of which seven were mail coaches.

Again referring to the sketch in last No. of *S. N. & Q.*, the advantages of the "Proposed"

over the "Present" Arrangement will become obvious from a glance at the following tables :—

PRESENT ARRANGEMENT.

Arrival of Mails despatched from Edinburgh at 2 p.m.	Departure of Mails for Edinburgh.	Time Letters remain unanswered for first return of post.
Perth, .. 11 p.m.	8 p.m.	21 hours.
Dundee, .. 4 a.m.	3 p.m.	11 "
Arbroath, 9 a.m.	10 a.m.	25 "
Montrose, 11 a.m.	6 a.m.	19 "
Aberdeen, 8 p.m.	8 p.m.	24 "
Peterhead, 3 p.m.	6 a.m.	15 "
Banff, .. 6 a.m.	6 a.m.	24 "
Fochabers, 12 a.m.	1 a.m.	13 "
Inverness, 11 p.m.	2 p.m.	15 "

PROPOSED ARRANGEMENT.

Arrival of Mails despatched from Edinburgh at 9 a.m.	Departure of Mails for Edinburgh.	Time Letters remain unanswered for first return of post.
Perth, .. 5 p.m.	4.30 a.m.	11 hours.
Dundee, .. 9 p.m.	1 a.m.	4 "
Arbroath, 12 p.m.	10 p.m.	22 "
Montrose, 2 a.m.	8 p.m.	18 "
Aberdeen, 8 a.m.	1 p.m.	5 "
Peterhead, 4 p.m.	4 a.m.	12 "
Banff, .. 6 p.m.	1 a.m.	7 "
Fochabers, 10 p.m.	9 p.m.	23 "
Inverness, 8 a.m.	11 a.m.	3 "

By the "Present Arrangement," that namely existing in 1795, letters left Edinburgh, say on Monday afternoon at two o'clock, and reached Aberdeen, if the Mail was up to time, on Tuesday evening at eight o'clock, and reached Inverness on Wednesday evening at eleven o'clock.

By the "Proposed Arrangement," letters would leave Edinburgh, say on Monday morning at 9 o'clock, and would reach Aberdeen on Tuesday morning at eight o'clock, and Inverness on Wednesday morning at eight o'clock. The date of arrival at Inverness, it may be noted, should be 8 a.m. in the sketch and not 8 p.m.

The journey between Edinburgh and Aberdeen would thus be shortened by seven hours, and that between Aberdeen and Inverness by three hours.

For the sake of comparison, it may be mentioned that letters can now (1892) be conveyed by rail from Edinburgh to Inverness in eight hours and fifty minutes, which includes a stoppage at Aberdeen of forty minutes. The journeys from Edinburgh to Aberdeen, and from Aberdeen to Inverness now occupy only four hours each.

The agitation resulted in an improved service, and it must be admitted there were reasonable

grounds for complaint when it is stated as a fact that in 1790 the post consumed 72, and more frequently 80 hours, in travelling from Edinburgh to Inverness, a distance of 230 miles.

It was not till 1811 or 1812 that a Mail Coach began to run between Aberdeen and Inverness.

In 1814 the Mail Coach left Edinburgh at 9 a.m. and arrived at Aberdeen at 6 o'clock the following morning, meeting the mail for Inverness.

About 1830 the "Defiance," the last and greatest of the coaches, it is stated, covered the distance between Edinburgh and Aberdeen, 129 miles, in 12 hours 10 minutes. Fare 50s. inside, and 26s. outside. [The Mail took 30 hours in 1795, which, on agitation, was reduced to 23 hours.]

In 1833 the Defiance left Aberdeen at 6 a.m. and arrived at Edinburgh the same evening at 8 o'clock. The North Defiance left Aberdeen at 6 a.m. and arrived at Inverness at 8 p.m. In that same year the Royal Mail Coach left Aberdeen at 2.45 p.m. and arrived at Edinburgh next morning at 6 o'clock.

In 1839, previous to the introduction of the railway system, Aberdeen enjoyed two mails daily from Edinburgh, the one arriving at 6.15 a.m. and the other at 6 p.m.

W. CRAMOND.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

1826. *The Cheilead, or University Coterie; Being Violent Ebulitions of Graphomaniacs, Affected by Cacoethes Scribendi, and Famæ, Sacra Fames.* Number 1, October, 1826. Last number (No. 16), February, 1827. The weekly numbers simply bore the title, *The Cheilead, or University Coterie*; with the motto :—"Egregious Doctors, and Masters of the eximious and arcane science of Physick, of your urbanity, exasperate not yourselves against us for making this little volume.—Andrew Borde, 1547." The bound volume contained the fuller title given above; the title-page bearing the motto :—"Authorship is a mania, to conquer which, no reasons are sufficiently strong; and you might as easily persuade me not to Love, as not to write.—Monachus."—Published for the Editors, and Sold by J. Sutherland, Calton-Street, and R. Weston, Lothian-Street. Ruthven & Son, Printers, Edinburgh. The bound volume of *The Cheilead* contains a curious old block of "The Secretary of the Coterie," a short, corpulent, knee-breeched man, in a periwig, carrying a huge tome entitled *Linkum Fidelii*. Underneath the portrait are the lines :—

"See me, buy me, read me,—I am a queer
And quizzey cheil,—love women, wine, and cheer;

I speak the truth, and seldom spare a friend ;
I wrote not to annoy, but to amend.
Quacks, Weavers, Surgeons, Lying Midwives,—
I have touch'd up—even to their midriffs.
Come read me then, and aibins you may find
I've ne'er abus'd—but barely scamps defin'd."

The *Cheilead*, as the excerpts from it given in the course of this notice will prove, was somewhat coarse and irreverent in its tone. The secretary to the *Coterie*, in his preface to the volume (which, by the way, was recently marked 24s., boards, uncut, in an antiquarian bookseller's catalogue) says:—

"I would have as soon thought of publishing 'Memoirs of Goliath,' 'Table Talk,' of the Man in the 'Iron Mask,' or 'Geneology' (*sic*) of the 'Last Donkey,' as of writing a Preface: But our printer has declared we must pay for it, whether printed or not; so that the *Coterie absente me* ordained that I should write one. Need's must, when the devil drives; so I set about the task with a good grace. The *Coterie* were very ill treated from the commencement. . . . In the midst of all this (difficulty) the Publisher 'set out to look for a printer.' He brought one who swore he'd print any thing. This was what we wanted, and the *Cheilead* commenced. We were now threatened with Prosecutions—it was hinted we didn't write our own articles—and we were accused of partiality, and God knows what—we heeded not and persevered. . . . And now, Fastidious Reader! it rests with thee whether our paper be good or bad, amusing or tedious, pleasing or the contrary. Our typography and style are below criticism, but shouldst thou wish to criticise, forget not we are unpractised writers, and typographical tyros.

A few sentences from the "Introductory Preface" which appeared in No. I. of *The Cheilead*, relative to "our reasons for laying this paper before the public":—

"To vindicate ourselves as men, our privileges as students, and our professors as instructors, are the fundamental objects of our paper; and let none of our friends be alarmed at our warmth: we have been irritated, baited, plagued, goaded: our name as student has become a synonym for all that is insignificant, low, base, and ungentlemanly—a byword, a reproach, a black speck in the heart of our characters. That name, that, in other universities, is an introduction to society,—a guard against the familiarity of the vulgar,—a recommendation to the learned, is here a mill-stone about our necks,—a dead weight to our actions. Our long silence has been considered as evidence in support of the general charge. 'Tis to regain, for the university and ourselves, the respect once conceded to us by all, that we have ventured on the arena. No labour shall be spared, nor toil, nor investigation, that will tend in any way towards the elucidation of information, purposely withheld, head and hand shall be set at work, to show our slanderers that we are not the inert, dull, obtuse asses, they have so long kicked at. . . . The other parts of our work will consist

of biographical sketches of eminent men who have sprung from our college, scientific information, and poetical pieces."

It may not be amiss, perhaps, to give the contents of the first number, as an indication of the matter which appeared in this publication:—Introductory Preface, A Sketch of Literary Institutions, Antipathies, Miscellaneous (short "pars.,") and two pages of poetry. No. 2 contained a not over-decent imitation of scriptural phraseology, after the manner of the *Chaldee Manuscript*, then appearing, from the pens of Wilson and Lockhart, in the pages of *Blackwood*. The *Cheilead*, like other publications of the period, has a reference now and again respecting "resurrection men." In commenting upon the appearance of an advertisement which was inserted in the *Caledonian Mercury*, offering a reward of £10 for the discovery of the persons who stole the body of "Coomb the fisherman, at Newhaven," the editors thus defended the action:—

"These men perform miracles, for they 'raise the dead,' they are *slave dealers*, for they sell men; they are *amusing*, for they furnish *subjects* for conversation; scientific, for they assist science. They are a species *sui generis*; *Lycanthropes*, for they live on the dead; discoverers, for they bring things hidden to light; quarrelsome, for they *pick holes*. . . . Of what consequence is it to the fisherman whether the shark, the worm, or the scalpel decomposed his body?"

The first number of this publication is marked 6d., the price was afterwards apparently reduced to 3d.

1826. *Edinburgh New Philosophical Journal*. (*Vide S. N. & Q.*, V., 182, under heading; *Edinburgh Philosophical Journal*). Started, under the latter heading, in 1819, the *Edinburgh New Philosophical Journal*, was conducted by Professor Robert Jameson, until his death in 1854, when the publication had reached its 45th volume. It was issued from the press of Adam and Charles Black. A *New Series* was begun in 1855. After April, 1864, the publication was incorporated with the *Quarterly Journal of Science*. The *New Series* was edited by Thomas Anderson, M.D., Sir Wm. Jardine, Bart., John Hutton Balfour, M.D., and, for America, Henry Darwin Rogers, LL.D.

1826. *Edinburgh Theological Magazine*. Monthly. Number 1, 1826. Seven volumes, (?) all published.

1826. *The Spectrum; or, Edinburgh Miscellaneous Register*. Edinburgh: Printed and published by J. & J. Gray, at the Edinburgh and Leith Advertiser Office, 74 Adam Square. Price 4d. Number 1, June 1, 1826, 48 pp., small 8vo. How many numbers were published of this periodical?

1826. *Scotia Rediviva; a Collection of Tracts*

Illustrative of the History and Antiquities of Scotland. Published by R. Buchanan. Volume I., 1826. This publication should not, perhaps, be included in a bibliography of *periodicals*. Some reader of *S. N. & Q.* will, I have no doubt, kindly supply a short account of this publication. Did it extend to more than one volume; who was the editor; who the contributors; and of what value are the contents?

1826. *Edinburgh Journal of Medical Science*,¹ *etc., etc.* The British Museum Catalogue says three volumes; Lowndes, four.

1826. *North British Advertiser*. This paper was commenced in 1826 by two English speculators—Messrs. J. & J. Gray. At first it was issued as a weekly advertising medium, copies (to the extent in 1845 of 19,000) being circulated gratis. A copy of the paper was delivered every Saturday morning to every person in Edinburgh and the suburbs who occupied a house or place of business of the annual rental of £12 and upwards. These copies were collected on Monday, free of all charge to the recipients—a staff of some sixty persons being engaged for the purpose—and then posted to various addresses in Scotland and England. Several thousands were also distributed gratis in Glasgow. For many years the *North British Advertiser* was a lucrative property to the proprietors—J. & J. Gray, Melbourne Place. During the earlier years of the paper's existence its advertising columns were as much sought after as those of the *Scotsman* are to-day. Its charges for advertisements were, however, very high, in fact it was its exorbitant prices, coupled with the rising importance of the *Scotsman*, with its more reasonable tariff of charges, that led to its losing its prestige as an advertising medium. The revenue from its advertisements continued steadily to decrease, and on July 25, 1874, the *North British Advertiser* was amalgamated with the *Ladies' Own Journal*, which had been issued as a separate paper from the same office since 1844. The contents of the amalgamated newspapers have since that date consisted of serial stories, scraps of all descriptions of light reading, anecdotes, American sketches, reviews of books, excerpts from books and magazines, and a brief *résumé* of the week's news. It has been described as "a thing of shreds and patches, intended to afford amusement to many, to give offence to none. It is popular with ladies and—*leisurely young gentlemen.*"

¹ It may, perhaps, be as well to point out that, in not a few instances throughout these articles, I may be a year out in the date I give of starting a periodical. This arises from the fact that, in a *bound volume* of a periodical publication, the completed year, not the date of first issue, is given in the imprint; hence, in a case where I have not had an opportunity of inspecting a periodical personally, I am at the mercy of the catalogue-compiler.

1827. *Edinburgh Saturday Post*. Number 1, Saturday evening, May 12, 1827. Printed for the proprietors by Jas. Clark & Co., Old Stamp Office. Published at 10 West Register Street. Original price, 9d. This is all the information I have been able to obtain respecting this paper. Can any reader supply details as to the date of its discontinuance, the character of its contents, its policy, etc., etc.?


1827. *Edinburgh Dramatical and Musical Magazine*. Weekly. Number 1, November 19; last number (No. 3), December 3, 1827.

1827. *Edinburgh Evening Post*. Started May 20, 1827. Conservative. The copyright was purchased by Mr. Blackie, and the paper, under the editorship of a Mr. Crichton, was published on Saturday. On the death of the former the paper fell into the hands of Mr. Alexander MacAllan, Advocate, author of "The Pocket Lawyer." During its career the *Evening Post* was an ardent supporter of the Established Church, and of Conservatism in politics, but it never had a commanding position in the Edinburgh press. In the end of the year 1858 an arrangement was proposed to be entered into with its Radical contemporary, the *Edinburgh News*, both papers being then somewhat in distress financially, by which they would exchange something like ten columns of matter weekly, and so reduce their expenditure considerably. This announcement, however, aroused such opposition in the trade that the project had to be abandoned.

The following papers were at different times incorporated with the *Evening Post*, viz.—*The Scottish Standard*, *The Scottish Literary Gazette*, and the *Scottish Record*. "The *Post* is a respectable bi-weekly newspaper; the firm advocate of Church Establishments generally, and an uncompromising opponent of Dissent and Radicalism. During the sittings of the General Assembly a supplement was published giving a full report of the proceedings of that reverend body." The average circulation in 1855 was 837 copies. Upon the abolition of the paper duty, which resulted in the sudden appearance of a large crop of newspapers all over the kingdom, when it was feared that even the *Scotsman* would go down, its identity ceased, being merged in that of the *Courant*.

The Edinburgh Evening Post was at one time edited by Christopher Torrop, a youth of considerable promise. He was the son of a tinsmith, and was of Swedish extraction.

JAMES W. SCOTT.

 The publication of several over-set articles is postponed till next month.

ROYAL MAIL COACH TICKETS.

A MAIL coach ticket, such as our fathers used prior to the introduction of railways, was very different in appearance from a modern railway ticket. Such coach tickets being now seldom met with, the following notes thereon, from specimens in my possession and others, may not be uninteresting. They are printed, usually on thin paper, the blanks, here shown by square brackets, being filled up in writing when the ticket was issued. The size of the first and second specimens is $3\frac{1}{2} \times 4\frac{1}{8}$ inches.

(1.)

Royal Mail Coach Office, Aberdeen.
No. [1 Outside]. Passenger in the Aberdeen and [Inverness] Royal Mail to [Banff], the [10] day of [August], 182[4]. Paid £ [11s. 6d.].
Sets off [at 4 p.m.].
Each Passenger allowed 14 lbs. of Luggage, and all above to pay 3d. per lb. And all Passengers' Luggage, if not sent to the Coach- Office 15 Minutes before the Coach start, the Proprietors will not insure its being sent off that Day; nor will they be accountable for Luggage taken up on the Streets.
Boxes, Parcels, &c., regularly entered and delivered.
If the Coach is stopped by Storm or other- wise, the Passengers have no Claim but the Balance of their Fare on the Proprietors.
The Proprietors not to be accountable for perishable Articles; nor for any parcel whatso- ever, if lost, or damaged, above the Value of £5 Sterling, unless insured, and paid for ac- cordingly.

[J. C.] (Clerk.)

(2.) A similar ticket, of date 24th September, 1825, shows that the fare was 15s. 6d. for an outside passenger to Banff on the coach that left Aberdeen at 11.15 a.m. The fare by train is now 5s. 1d.

(3.) This ticket, which measures 5 in. by $3\frac{1}{4}$ in., is of a higher class, being engraved, and has quite an artistic look. The royal arms occupy almost one-half of its space, and are surmounted with the words "Royal Mail Coach Office." Underneath is "No. 1 Catherine Street, head of Leith Walk, Edinburgh, [10th Sept., 1809, at 9] o'clock. [1] Passenger paid to [Aberdeen, out, £1 16s. J. L.]. N.B. The Public are requested to take notice that the Proprietors will not be accountable for losses or damage of any description on Boxes, Parcels, Trusses, Passengers' Luggage, or any kind of goods, Cash, Bank Notes, Bills, Bonds, &c., above Five Pounds Sterling, unless entered and insurance paid accordingly; and boxes, parcels, trusses, &c., must be packed so as to undergo the friction of the Carriage. Passengers and Parcels Conveyed to all parts of England, Scotland, and Ireland. Wm. Drysdale & Sons, Contractors."

(4.) The next is of a larger size, being $8\frac{1}{2}$ in. by $7\frac{1}{2}$ in., and printed on thin paper. The date, destination, and charge are filled in in ink by the clerk who signs his name.

"Royal Mail Coach Office,
Black Bull Inn,

Catherine Street, Edinburgh.

[Tuesday, 27] day of [July], 182[4]. Inside Passenger per Coach, paid to £ . [1] Outside ditto, [Mail] Coach, paid to [Moffat 15s.] Starts at [6] o'clock. G. Innes.

The following Mail and Stage Coaches start from the above Office:—

MAILS.

The LONDON MAIL, by Haddington, Dunbar, Berwick, Alnwick, Newcastle, York, Grantham, Stamford and Huntingdon, to London, every Evening, at a Quarter before Nine o'Clock.

The ABERDEEN MAIL, by Queensferry, Perth, Dundee, and Montrose, to the Royal Hotel and New Inn, Aberdeen, every Evening, at a Quarter before Eleven o'Clock, where it meets the Royal Mail Coaches for Inverness and Peterhead.

The CARLISLE MAIL, by Fushie Bridge, Torsonce Inn, Selkirk, Hawick, Langholm and Longtown, to the Bush and Coffehouse Inns, Carlisle, where it meets the Manchester, Birmingham and Liverpool Mails and Coaches for all parts of the West of England.

The DUMFRIES MAIL, by Noblehouse, Crook Inn, and Moffat on Sundays, Tuesdays, Thursdays, and Saturdays, and by Biggar, Elvanfoot, and Thornhill on Mondays, Wednesdays, and Fridays, at Six o'Clock in the Morning,—runs to the King's Arms Inn, Dumfries, where it meets the Port-Patrick Mail by Castle Douglas, Newton Stewart, and Stranraer.

The GLASGOW MORNING MAIL, by Mid-Calder, Whitburn, and Holytown, to the Black Bull Inn, Glasgow, every Morning at Half-past Eight o'Clock.

The GLASGOW EVENING MAIL, by Linlithgow, Falkirk, and Kilsyth, every Evening, at a Quarter past Ten o'Clock.

The STIRLING MAIL, by Linlithgow and Falkirk, every Morning, at a Quarter before Eight o'Clock, and returns to Edinburgh the same Evening, at Eight.

STAGE COACHES.

The UNION COACH, for NEWCASTLE, YORK, and LONDON, by Haddington, Dunbar, Berwick, Belford, Alnwick, and Morpeth, every Morning, except Sunday, at Six o'Clock.

The WELLINGTON COACH, to LONDON, by Lauder, Kelso, Coldstream, Wooler, Newcastle, York, &c., on Monday, Wednesday, and Friday, at Half-past Five o'Clock A.M.

The SIR WALTER SCOTT, to CARLISLE, by Fushie Bridge, Torsonce Inn, Selkirk, Hawick, Langholm, and Longtown, every Monday, Wednesday, and Friday, at Six o'Clock A.M. to the Bush and Coffeehouse Inns, Carlisle, where it meets Coaches for all Parts of the West of England and Wales.

The SAXE-COBURG, a Four-inside COACH to ABERDEEN, by Queensferry, Kinross, Perth, Dundee, Arbroath, Montrose, Bervie, and Stonehaven, every Morning, except Sunday, at Nine o'Clock.

The WATERLOO, a Four-inside COACH to PERTH, by Burntisland and Kinross, every Morning, except Sunday, at Ten o'Clock.

The CALEDONIAN COACH to INVERNESS by Perth, Dunkeld, Blair Athol, Dalwhinnie, Dalnacardoch, Pitmain, Aviemore, and Freeburn, every Monday, Wednesday, and Friday, at Ten o'Clock A.M.

The EVENING POST to GLASGOW, every Night, except Sunday, at Seven o'Clock.

The Public are requested to take Notice

1st. That the Proprietors of the Public Carriages, who transact business at this Office, will not be answerable for any Package containing Cash, Bank-notes, Bills, Jewels, Plate, Watches, Lace, Silks, or Muslins, to any extent whatever, however small the value, nor for any other Package of more than Five Pounds Sterling value, if lost, stolen, or damaged to any extent, unless the value be specified, and an insurance paid over and above the common carriage, when delivered here, or to any of their Offices or Agents in the different parts of the Kingdom.

2nd. That the Proprietors will not be responsible for Passengers' Luggage, to any extent, unless insured at the Office, and paid for accordingly.

3rd. That each Passenger shall be allowed Fourteen Pounds weight of Luggage under the above condition. The Luggage must be sent to the Office; and no Luggage will be taken up on the Street.

JOHN PIRER & Co.

Oliver & Boyd, Printers, Edinburgh."

C.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 27, Vol. VI.)

XXIII.

588. *Sir Reginald or Ronald Crawford*: Patriot-leader. He was cousin of Sir William Wallace, and having been among the first of the Scottish barons to join that great leader, he continued true to him in all his struggles and dangers. He was also among the first to join Robert the Bruce. In 1306 he accompanied Thomas and Alexander Bruce, the brothers of the King, in their descent on Galloway with 700 men. This little army, however, was attacked immediately on their landing at Loch Ryan by Duncan M'Dowal, a powerful local chief, and being totally defeated, the two brothers, along with Sir Reginald Crawford, all grievously wounded, were made prisoners and carried to the English King at Carlisle, who forthwith ordered them to execution. Probably *b.* Loudoun (1275), *d.* 1307.

589. *Lockhart or Lokart George*: Professor of Theology at Paris, Scottish Scholar, Philosopher and Member of the Sorbonne. Lockhart was a favourite pupil of the famous John Major, and like him a teacher in Paris University. His writings are chiefly on logic and other philosophic themes. The following list has been published:—*Scriptum in Materia Noticiarum*, 1514, also a similar volume successively in 1518 and 1520. Two volumes entitled *Aureus Notitiarum Libellus*, and *Quaestiones et decisiones physicales insignnicum Virorum . . . Alberti de Saxonia in Octo libros*

physicorum, &c., appeared in 1518. Again, in 1522 came *Tractatus exponibilium multo alius lucidior Georgii Lokert Scoti, et artium. et sacrae paginae professoris Acutissimi*; while in 1523 there followed a book entitled *Yermini Magistri G. Lokart*, and in 1527, *Syllogismi Georgii Lokert, Sacrae Theologiae Professoris*. He calls himself again and again *Ayrensis*, from which we may infer that he was a native of the county and possibly of the town of Ayr. As he was a pupil of Major's, it is probable he was born before 1480, and probably died before 1530.

590. *Alexander Stuart, Archbishop of St Andrews*: Educated abroad under Erasmus, of whom he was the favourite pupil, this promising youth fell along with his father, James IV., at the fatal field of Flodden. His mother, Mary Boyd, was of an Ayrshire family, on which account we may probably claim him for that county. *b.* 1495, *d.* 1513.

590. *Barbara Cunningham, Lady Caldwell*: One of the "Ladies of the Covenant," whose lives have been sketched by the Rev. James Anderson. She married in 1657 Wm. Mure of Caldwell, and as her husband was concerned in the Pentland Rising, and was compelled to flee for his life to Holland, she was subjected to great suffering during his absence, but at last was able to follow him abroad. He did not long survive her arrival. On returning to Scotland she found her husband's estate confiscated, and was left destitute of all visible means of supporting herself and her children. Settling in Glasgow, she endeavoured successfully to rear her family in the principles of their father, but in 1683, about twelve years after her return from the Continent, during all which time, moreover, she had lived in industrious and contented poverty, the storm of persecution suddenly burst upon her head. Accused of allowing one of the outed ministers to preach in her house, she was arrested, and, without a trial, was shut up a close prisoner in Blackness Castle for more than three years. It is gratifying to know that this excellent lady not only survived the persecution, but that after the Revolution the forfeited estates were restored to her family. She was born at Cunninghamhead Dreghorn about 1630. Her date of death is not known, but she was alive in 1707.

591. *Sir Wm. Cunningham, Bart.*: Covenanted sufferer. He was brother of the Lady Caldwell sketch above, and like her suffered not a little during the persecution. Besides being fined by Middleton's Parliament in 1662, he was imprisoned for some years in Stirling Castle. He died in 1670. *b.* Cunninghamhead (1631).

592. *Arthur Guthrie*: Journalist, Biographer, &c. Bred a printer in Kilmarnock, Mr Guthrie early began to write for the press. About 1848 he started business in Kilmarnock, and in 1851 published his first book, *The Life of St. Paul*. In 1852 he purchased a printing and bookselling business in Saltcoats and Ardrossan, and immediately thereafter commenced to issue and edit *The Ardrossan and Saltcoats Herald*. This newspaper, which is one of the best managed provincial journals in the kingdom, he still ably conducts. Besides editing *The Herald* and carrying on a printing and stationery business, Mr. Guthrie has found time to write an interesting book of local history entitled

Historical Notes of Ardrossan, Saltcoats, and Neighbourhood. He has also written an excellent biography of Dr. Robertson of Irvine, which, under the title of *Robertson of Irvine, Poet Preacher*, is now in a second edition. In addition to all this he has edited the following popular compilations:—*The Moore Birthday Book; The Jesus Only Scripture Text Book; The Christian Life Text Book; and Leaves of Healing for the Bereaved.* He was born in the parish of St. Quivox in 1825.

593. *Alex. Watson*: Minor Poet. Mr Edwards of Brechin says that he published a volume of his Selected Poems in 1886. He was born at Dales, Stevenston, 1835.

594. *Anthony Cunningham M'Bride*: Minor Poet and Artist. A grand-nephew of Allan Cunningham, Mr. M'Bride was trained to be a tracer of designs, and in 1854 entered the Ordnance Survey service as plan draughtsman. In 1856, however, he became a lithographic artist, a calling he still follows. Mr. M'Bride has written many poems and songs, and is noticed by Edwards in his *Modern Scottish Poets*. He was born at Monkton in 1838.

595. *Robert Cumming M'Fee, R.N.R.*: Minor Poet, &c. Educated at Irvine, Mr. M'Fee entered the Anchor Line service, and in process of time, after serving as Captain, became the Shore Superintendent of the Line. He has issued a volume of his verse, entitled *Random Rhymes*. He was born at Saltcoats in 1848.

596. *George M'Murdo*: Minor Poet. In 1882 he published a volume of his poems containing some sweet and natural songs. He was born at Muirkirk about 1843.

597. *John Patrick*: Minor Poet. Bred a mason, but fond of literary pursuits, he became the Founder of the Largs Public Library, which is now a thriving and excellent institution. There was a poetic vein in him, which found expression in numerous lyrics and smooth flowing verses, chiefly published in the local press. *b. Auchinleck, 1849, d. 1892.*

598. *Thomas Dykes*: Journalist and Song-writer. A versatile genius. He has been successively engaged in farm-work, law, auctioneering, and journalism. In 1873 he joined the *Glasgow News*. Here he brought out *The Clydesdale Stud Book*. He was also for some time an agricultural auctioneer, but finally migrated to London as a journalist. He has published *Stories of Scottish Sports*, in which some of his best songs are found. He was educated at Irvine Academy. *b. Hillhouse, Dundonald, (1845).*

599. *James M. Hodge*: Minor Poet. Mr. Hodge, who was son of the village librarian, early became a lover of poetry, and published a few years ago an interesting volume of his verse, entitled *Muirland Rhymes*. He was born in Muirkirk.

600. *Rev. William R. Thomson*: Veteran African Missionary. Educated at Glasgow University, he proceeded as a missionary to South Africa in 1821. There he laboured successfully for 9 years, but as the result of one of the Caffre wars, which devastated his station, he was led to accept a call to the Dutch Reformed Church at the Katberg, in connection with which he had a large Hottentot membership. There

for 38 years he laboured with great success. Thereafter, retiring from the active work of the pastorate, he devoted himself to general mission work as long as his strength permitted. The mission field, it is said, never had a more devoted labourer. He had so many hairbreadth escapes from death, that it was a common saying, that instead of nine lives only, which a cat was supposed to have, Mr. Thomson had nineteen. He survived till May, 1891, when, after 70 years' service in the mission field, he passed peacefully to his eternal reward. *b. Tarbolton, 9th Sept., 1794, d. 1891.*

601. *Caractacus*: The Eighteenth King of Scotland; identified by Boethius, Lesly, and Abercromby with the famous British patriot chief of that name. Buchanan it is true silently rejects this fable, as every man of sense must do. As, however, in a Hawick paper, not many years ago, a writer boldly reasserts the identity of the two men, and as he alleges concerning this prince that he was born in Carrick, we venture, with all reserve, to put in at the tail end of our already too plethoric list of notables, this last and not the least remarkable of the number. Though personally incredulous of the story told by the Hawick journalist, the writer of these notes hopes he may be forgiven if he includes one mythical name among his lists, as it tends to give an air of aristocratic antiquity to the county from which he is proud to spring. If, then, Buchanan and our Hawick authority are to be trusted, Caractacus, who was the 18th Scottish King, was chosen by the British tribes to lead their opposition to the Romish invaders. According to Tacitus, "Innumerable adverse and as many prosperous events had raised him to that height of reputation that he was preferred to all the British generals." And nobly, during nine years of gallant struggles, did he justify the choice. At last, however, overthrown in a great battle by Ostorius the praetor, he was treacherously delivered up to the Romans by Cartesmandua, Queen of the Brigantes, a near relation of his own, to whom he had fled for protection. He was then carried to Rome A. D. 51, where he was exhibited in a triumphal procession by the Emperor Claudius, who was, it is said, much impressed by his dauntless bearing and language. As a consequence he obtained a pardon for himself and his friends. According to tradition Caractacus died at Rome A. D. 54. But there is no ground for supposing, as some have alleged, that the Claudia of St. Paul's Epistle (II. Tim. iv. 21, was his daughter, or that she introduced Christianity to Britain.

Dollar.

W. B. R. W.

DR. BLAIR ON MONUMENTAL INSCRIPTION STYLE.

IN the churchyard of Rathven stands, within the aisle, which was erected in 1612, and is the sole remains of the old church, a marble monument to the memory of the last Hay of Rannes. Mr Hay's representatives employed Mr George Robinson, W.S., Edinburgh, to make arrangements for having a suitable memorial of the family erected. The monument cost about £200, and Mr Robinson was at pains to have the gen-

eological and other details correct. Unfortunately the genealogical particulars, commencing with the year 1421, will not bear criticism; but he was more successful with the part of the inscription referring personally to Mr Andrew Hay. To perfect this he consulted the most eminent master of elegant diction and correctness of language of his day—Dr Blair, and I have in my possession his letter of application and the original of Dr Blair's reply. Mr Robinson writes, " It is time to mention why I have troubled you on this subject. In a matter which is to be handed down to posterity on marble, it is natural for any man who knows you to be anxious for the aid of that knowledge and taste which must last for ages to come. I have, therefore, presuming on your goodness, and prompted by my own anxiety, taken the liberty to send the paper to you for your revision and correction. Indeed I have been the more easily induced to take this step by our friend J. Law, [Dr Law, Edinburgh], who said he was sure you would cheerfully take this trouble. . . . Sure I am nothing I have said has been exaggerated, and if you will put the simple facts I have related into more splendid diction, I beg you'll only consider what I have said as materials on which you have to act."

Dr Blair thus replied:—"Dear Sir, I have examined the paper you sent to me along with your letter, and on the genealogical parts can make no remarks, unless that the phrase of *Had* in mentioning a man's children by his wife seems uncouth to me. I would rather say, after mentioning the marriage: '*Their children were.*' As I was totally unacquainted with Mr Hay I can say nothing as to the justness or propriety of your character of him. In some parts of it the style is rather more familiar than is usual in monumental inscriptions. If you would chuse to give it a little more of that sort of stateliness which is common to such inscriptions, you might make some of it run in this sort of style. After these words (which are exceedingly proper) 'grace and dignity to human nature.'—'To his relations (not relatives) he was affectionate; in his friendship he was steady; in social intercourse agreeable; and in the whole tenor of his life upright and honourable. The urbanity of his manners and the kindness of his disposition will be long remembered by all who knew him. He made use of his fortune,' &c. Your own expressions are fully as proper and significant—those which I have suggested were simply to raise the style a little. You conclude with a very appropriate passage of Scripture. But you must remember that you have taken no notice of religion in his character. You must therefore either insert some such expression as this in his character—'He was pious without affectation,'

or, if this does not suit, you ought certainly to leave out the quotation from Scripture. I am, with much esteem, Dear Sir, your most obedt. and faithful humble servt. HUGH BLAIR. Summerfield, 17th August, 1797."

It is interesting to note the form in which this part of the inscription now appears:—

"1789. The above Andrew Hay died unmarried, the 29th of August 1789, aged 76, and his remains are deposited in this aisle. Mr Hay was distinguished for those qualities which add grace and dignity to human nature. Possessed of true piety, he was an affectionate kinsman, a steady friend, a pleasant companion, and an honest man. The urbanity of his manners and the kindness of his disposition were universally felt and acknowledged. He made use of his fortune with that happy prudence which enabled him while alive to share its enjoyment with his friends and to leave to his successor an ample and independent inheritance. Rev. xiv. 13."

C.

RENTAL OF ABERDEENSHIRE, 1639.

THE following Rental of Aberdeenshire for 1639 will prove interesting to the readers of *S.N.&Q.* So far as I know no detailed valuation of the County has hitherto been published for that period.

D. MURRAY ROSE.

5 Harpur Street, London, W.C.

Parochines.	Rents.			Tents.		
	£	s.	d.	£	s.	d.
St. Machar,	8890	15	6	889	1	6
New Machar,	4236	0	0	423	12	0
Belhelvie,	6300	8	10	630	9	0
Fintray,	3584	0	0	358	8	0
Skeen, Kintore and Kinellar,	7820	8	10	782	0	9
Dyce,	2920	3	4	292	0	4
Peterculter,	3128	3	4	312	16	4
Drumineack,	747	0	0	74	14	0
Summa,	37,626	19	10	3763	2	11

Presbiterie of Kincardin.						
	£	s.	d.	£	s.	d.
Kincardin,	4402	17	10	440	5	9
Lumphanand,	2918	16	8	291	17	8
Gight,	3714	18	10	371	9	10
Kinairnie & Midmar,	4144	0	0	414	8	0
Cluny,	2908	2	3	290	16	4
Birse,	3000	0	0	300	0	0
Aboyne,	2588	1	4	258	17	4
Kindroight, Rathie, Glenmuick, Glingardin and Tulloch,	5439	0	0	543	18	0
Coldstone and Logie,	4958	0	0	495	16	0
Tarlan, Migvie, and Coull,	4666	8	10	466	12	10
Glentanner,	726	13	4	72	13	4
Summa,	39,466	19	1	3946	15	1

<i>Presbiterie of Alford.</i>			
Alford,	4306	3 4	430 12 4
Logerhill,	2294	13 4	229 9 4
Kuschnie,	1065	0 0	106 10 0
Tough,	2062	0 0	206 4 0
Tillinessell,	1343	13 4	134 7 4
Clett,	1651	2 3	165 2 3
Forbes and Cairn,	2160	0 0	216 0 0
Kieg,	1587	15 6	158 15 6
Cabrach & Glenbuckett	1106	13 4	110 13 4
Innernochtie,	1446	13 4	144 13 4
Kinbethek,	1080	0 0	108 0 0
Kildrumie,	4455	0 0	445 10 0
Auchindore,	1184	13 4	118 9 4

Summa,

Summa,	25,743	7 9	2574 6 9
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<i>Presbiterie of Strathbogie.</i>			
Dunnbenan & Kinnor,	3904	0 0	390 8 0
Ruthven,	1668	13 4	166 13 4
Botarie & Drumdelgie,	3302	0 0	330 4 0
Gairtlie,	2099	6 8	209 18 8
Essil and Raynie,	2353	6 8	235 6 8
Glas,	1426	0 0	142 12 0

Summa,

Summa,	14,753	6 8	1475 6 8
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Keyth,	4108	13 4	410 17 4
Grange,	3966	13 4	396 13 4
Botriffin,	1368	0 0	136 16 0
Gairtlie,	1120	0 0	112 0 0

Thir 4 Kirks,

Thir 4 Kirks,	10,563	6 8	1056 2 8
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<i>Presbiterie of Garioch.</i>			
Chapel of Garioch,	6889	9 0	688 18 10
Oyne,	2938	14 6	293 7 5
Inch,	2309	6 8	230 18 8
Premay,	2111	0 2	211 3 0
Kennethmont,	2578	13 4	257 17 4
Leslie,	1662	6 8	166 4 8
Calsamond,	2029	10 0	202 19 0
Rayne,	3055	2 3	305 10 2
Monymusk,	4303	16 6	436 7 8
Bourtie,	3505	6 8	350 10 8
Balhelvie,	3485	0 2	348 0 0
Innurie,	2917	2 3	291 14 2
Kinkell,	2906	6 8	290 12 8
Montkiegne,	2788	0 0	278 16 0
Kemnay,	1700	14 0	170 1 5
Daviott,	3416	12 2	341 13 4

Summa,

Summa,	48,657	1 0	4864 15 0
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<i>Presbiterie of Ellone.</i>			
Ffoverin,	7526	17 10	752 13 4
Udny,	7402	11 2	740 5 2
Tarves,	6089	10 0	608 19 0
Methlick,	3194	13 4	319 9 4
Logiebuchan,	4763	10 0	476 7 0
Ellone,	11,926	4 6	1192 12 5
Cruden,	8614	0 0	861 8 0
Slaynes,	4916	13 4	491 13 4

Summa,

Summa,	54,433	19 2	5443 7 7
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<i>Presbiterie of Deir.</i>			
St. Fergus,	4626	0 0	462 12 0
Peter (sic),	7137	4 6	713 14 5
Longsyd,	6713	6 8	671 6 8
Old deir,	10,107	6 8	1010 14 8
New deir,	6880	2 3	688 0 3
Streichen,	2816	0 0	281 12 0
Tyrie,	2416	0 0	241 12 0
Aberdour,	3625	13 4	362 0 4
Petsligo,	4560	0 0	456 0 0
Fraserburgh,	5128	13 4	512 17 4
Rethen,	4957	6 8	495 14 8
Lonmey,	5138	3 4	513 16 4
Crimond,	3345	6 8	334 10 8

Summa,

Summa,	67,451	3 5	6744 11 4
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Innerugie,	3592	13 4	359 5 4
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<i>Presbiterie of Turriff.</i>			
Fyvie,	7107	17 2	710 15 4
Aucherlies,	3420	9 2	342 0 11
Drumblate,	1771	6 8	177 2 4
Alrask (sic),	4027	10 0	402 15 0
Fforg,	3466	13 4	346 13 4
Camerie,	6281	13 6	628 3 4
Kinnedwart,	4605	0 10	460 10 1
Turreff,	8129	0 10	812 18 1
Forglen,	720	0 0	72 0 0

Summa,

Summa,	39,529	11 6	4152 18 5
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Abirchirdor,	4230	0 0	423 0 0
Inverkethnie,	1404	0 0	140 8 0
Rothemay,	3071	6 8	307 2 8

Summa of thir 3 kirks, 8705 6 8

Summa of thir 3 kirks, 8705 6 8	870	10 8	870 10 8
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<i>Presbiterie of Fordyce.</i>			
Innerboyndie,	4009	6 8	400 18 8
Fordyce,	9714	0 0	971 8 0
Rathven,	3406	0 0	340 12 0
Deskford,	2807	6 8	280 14 8
Ordiquhill,	1666	13 4	166 13 4
Banff w ^o ut Burrow,	322	13 4	32 5 4

Summa,

Summa,	21,926	0 0	2192 12 0
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<i>Burrows.</i>			
Aberdein,	54,481	0 0	5448 2 0
Banff,	2,666	13 4	266 13 4

COPY OF SIR WALTER SCOTT'S DIPLOMA.

"MUSOMANIC SOCIETY, ANSTRUTHER.

Be it known to all men by these presents, that whereas Apollo, the sovereign lord of poetry, hath by particular predilection singled us out from the prosaic herd of men to be the special vessels of his illumination, and, in consequence of that choice, hath, in his high benignity, shed a generative ray upon the naturally barren soil of our pericraniums, thereby rendering them exceedingly rich and prolific of odes, ballads, bouts rimes, acrostics, pastorals, epic poems, and other rhythmical effusions :

And whereas, deeming it unwise and unprofitable to dissipate the richness and fecundity of our brains in the vulgar intercourse with men, we have associated ourselves into a Musomanik Society and Club of Rhymers, in order to enjoy, by reflection of one another's fire, the coruscations of our own festive minds, by that means truly testing, with the heightened gust of self-administration, the pleasure of our poetical existence :

Further, Whereas, considering that, gifted as we are with sharp and penetrating wisdom, we can easily discern the seal of Apollo stamped upon the forehead of our elect harmonist Walter Scott, whereby it is evident that the unshorn god claims him for his own :

We, the vicegerent subjects of the said Apollo in Anstruther, numbering that of the nine Muses, do hereby admit, legitimate, enfranchise, and inaugurate the said Walter Scott into our Musomanik Society, brotherhood, and corps, freely bestowing upon him all its rights and privileges, and granting him liberty to rhyme and scribble in what shape, manner, and degree he will, whether he be pleased to soar in the epopee, to sink in the song, to puzzle in the riddle, to astonish in the odes, or to amuse and make merry with the bouts rimes.

Given, signed, sealed, and numbered at the Hall of Apollo, in Anstruther, the sixteenth day of March, in our 3rd year of grace, one thousand eight hundred and fifteen.

No. 37.

(Signed) Charles Gray, *Leaureate Chief*.
 Andrew Johnston, *Bard*.
 James Dow, *Songster*.
 William Tennant, *Recorder*.
 Thomas White, *Keeper of Seal and Riband*.
 William Cockburn, *Treas.*
 Matt. F. Conolly, *Sec. and Dipl.*
 Andw. G. Carstairs, *Chaplain*.
 David Rodger, *Warden*."]

[The Seal, which is circular in shape, and the size of a crown-piece, has in the centre a lyre and an anchor (the burgh arms), circumsfered with two laurels for a chaplet, and the mottoes—"Sig. Soc. Muso. Nos, O Lauri, Carmen"—(O ye lyrists, give us a song). "Hall of Apollo, Anstruther, 1813."

The above is a copy of Sir Walter Scott's Diploma, installing him a member of the Club at Anstruther, the town of "Maggie Lauder." A similar honour was conferred on Hogg, "the Ettrick Shepherd," and on "Christopher North," Professor Wilson. The Rev. Dr. Gordon, late of St. Andrew's Episcopal Church, Glasgow, possesses the original seal as well as the whole Arcana of a simultaneous Association, to be noticed hereafter. The Club of Rhymers lasted four years and broke up in 1817, in consequence of the separation and dispersion of its leading founders. Charles Gray, Royal Marines, was author of a thick 8vo, titled *Lays and Lyrics*; Andrew Johnston, yr. of Rennyhill, was M.P. for the Anstruther and St. Andrews Burghs ;

James Dow was Parochial Schoolmaster of Crail; William Tennant was largely club-footed, like the smaller pedals of Scott, Byron, and other poets, and became afterwards Rector of Dollar Academy, and latterly Professor of Hebrew in St. Andrews' University. He composed the Diploma, "Anster Fair," "The Dingin' Doun of the Cathedral," &c. Thomas White was a Clothier; William Cockburn was a Bookseller and Bookbinder; Matthew Forster Conolly was Town Clerk of the four eastern Fife Burghs, and when he died in 1877, aged 89, was the senior Town Clerk in Scotland. He wrote several local and other vols. Erskine Conolly, his brother, was the author of "Mary Macneil" and other lyrics. Andrew George Carstairs, D.D., was Parish Minister of Anstruther Wester; David Rodger was a Brewer.

The anniversaries of the "Musomanik" were celebrated in their Hall of Apollo, or Chamber, carefully tyled for the nonce, with all the pomp and festivity of that enlivening deity. At four of the clock the "brethren," (whose number was that of the nine Muses), being attended by many honorary members, passed into their Hall, (just a room in the tavern,) whose walls were hung round with prints of all the celebrated ancient and modern poets, under whose names were written *bon mots* in English, French, Italian, German, Latin and Greek. Every chair was entwined with laurel, myrtle, and nettles; the mixture of the leaf of the latter, though rather unclassical, was singularly felicitous and appropriate, as it denoted the sharp and stinging nature of the satire with which the banded rhymsters twitted their outside jibers.

A correlative Club, thoroughly *Phallic* in its components, was "THE BEGGAR'S BENISON," which originated in a legend about "the Gudeman o' Ballengeich," James V., who was one day at Anstruther, in the disguise of the piper, "Rob the Ranter," where he found the Dreel Burn so high in spate that he could not cross. In this dilemma a beggar wife came on the scene, and, kilting her petticoats, saddled his Majesty to the Castle of Dreel, on the opposite side. The Bible, printed by Richard Watkins in 1744, has on its title page, below the Royal Arms:—"Beggar's Benison, Castle of Dreel, Anstruther. Given for use by Thomas, Earl of Kellie, at the Initiation of Standing Members. Kept defiantly by Andrew Johnstone, and discovered in 1823 in a pawn-office, Canongate, Edinburgh." On the other side of the title-page are affixed 29 coats of arms of Scottish Earls, topped by the bearings of the Dukes of Gordon. The vol. secures its amorous fly-leaves and annotations by a brass-lock having two keys, with eight initials, and the inscription, "Lignum Sci-

entia, Boni et Mali." Which unlocked there are symbols, &c. There is also an erotic minute book, &c., with a large mahogany chest, containing silver gilt medals, sashes, seals, diplomas, &c. Although there were branches at Edinburgh and London, where George IV. while Prince of Wales, was created a "Sovereign and Knight," yet the parent society at Anstruther retained its supremacy, where all official documents were dated, signed, and sealed.

This unique guild, (in all conscience a rum fraternal commodity,) shews the manners and customs of, we hope, a bygone age. Albeit it had a dean, chaplain, and chapter. The date of the diploma of the Rev. John Nairne, Parish Minister of Pittenweem, is the 27th May, 1767; but his neighbour, Bishop Low of the Priory, ordered his name to be erased (however ill-disguised) from each of the 40 sederunts at which he had been present as dean, "cheek by jowl" with his croney, "Fiddler Tam," Thomas, Earl of Kellie. The last assembly was on the usual St. Andrew's Day, the 30th Nov., 1836, when Lord Arbuthnot strongly opposed its dissolution. The balance of money on hand, £70, now endows annual school prizes for "two co-efficient girls"! Church and State frequently fall heirs to the wages of iniquity. Query—Which is the "definite article," grammatically and spiritually speaking?

THE LUDSTONE [BOWER, CAITHNESS].—Within sight of Dunnet Head, in the parish of Bower, Caithness, near Bowermadden, stands a monumental stone, upwards of twelve feet in height, of which a rough representation accompanies this note. It is locally known as the "Ludstone" or the "Standing Stone of Bowertower," and various conjectures have been made as to how it obtained the name, and as to what it commemorates. There is no inscription to give any aid towards solution. According to tradition it keeps green the memory of one Liot or Liotr. In the tenth century, Caithness was virtually a Norwegian province and its earldom an adjunct to that of the Orkneys, although the Scottish King asserted his right to it. Earl Thorfinn of Orkney and Caithness having died, the Earldom, after having been enjoyed by his eldest son, passed to his second, Liotr. A third brother, Skuli, claimed Caithness and was supported by the Scottish King, and a chieftain who is named "Comes Magbragdus." A battle was fought, in which Liotr was victorious and Skuli slain. Some time after Earl Magbiodr again measured swords with Liotr, with the result that the latter was defeated and received his death-wound. The second battle was fought in a neighbouring parish, at some distance from

the site of the Ludstone, but local tradition has it that it was raised to perpetuate Liotr's memory, (its name being a corruption of his). It is silent, however, as to whether he is buried on the spot or not.¹

J. CALDER ROSS.



THE LUDSTONE, BOWER, CAITHNESS.

GENEALOGY OF HELEN TAYLOR, LADY BRACO.—Two notes regarding Lady Braco, the wife of one of the earliest founders of the family of the Duke of Fife, are found among the Rose MSS., Advocates' Library, Aberdeen, the first narrating her genealogy, the second furnishing personal particulars. Several of these particulars have been tested and found correct. C.

I. "Genealogy of Helen Taylor, Lady Braco, (taken July, 1784, by Mr Stewart of Edinglassie, and given in before his death in September, 1786): She was daughter of Robert Taylor, who resided at the place of Fintray in Fintray parish. He was the representative and grandchild of Taylor of Whitemires, who sold the lands of Whitemires, in Newhills, near Aberdeen, now an estate of about 3000 merks of rent, and the property of the town of Aberdeen. Helen Taylor's mother was daughter to Rev. Mr Cheyne, parson of Kinoull (?), brother to the laird of Esslemont. Her grandmother, Mr Cheyne's wife, was daughter to Sir John Johnston of Caskieben, and Sir John Gordon of Haddo, afterwards Earl of Aberdeen and Chancellor of Scotland, was married to Mr Cheyne's sister. Sir John Johnston's wife was daughter to the laird of Drum, and Drum's lady was daughter to the Earl of Marischal.

II. 19th October, 1799. Lady Bracco, Helen Taylor, was married in London about 1709. Her daughter Margaret, Lady Premnay, born 1710. Lady Bracco was born in Fintray. She kept the sheep at Cook, in the parish of King Edward. Before her

¹ Vide Skene's *Celtic Scotland*, vol. 1., p. 374; Calder's *History of Caithness*, 2nd ed., p. 51.

marriage she wrought a harvest with John Durno, at Mill of Likliehead, in Premnay, for which she got four merks and a pair of shoes. She served John Hay, sacrist at King's College, and Margaret Tainiell (?), his wife, where her acquaintance with Bracco began. Margaret Tainiell (?) was a beggar, and died at Botarie in 1756, but left a pose of 40 guineas. Her mother's name was —, her grandmother Cheyne, a daughter of the minister of Kintore. Bracco went to Prussia after the marriage, exposed himself in battle on the walls of Belgrad. He had four children by her. Bracco died in the old Castle of Balveny [by suicide] January, 1718. Her husband insisted on her wearing plain and low (?) mutes. She lay not on feathers but on a hard bed of baken hair called a pellet. She ate oat buttered bannocks. She was about thirty when married. If so, and if she married in 1709 and died after 11th and before 22nd November 1780, she must have been 100 years old. It is certain she died November 1780, for Lord Fife contended her half-year's annuity. Her daughter, Lady Premnay, married in June 1721, when scarcely twelve years old. It was well known she had an attachment to Major Home (?), a grandson of Prince Rupert.

COURT NEWS: 1832-1314.—In an old Edinburgh newspaper, of the year 1832, I read the following, which may possibly interest readers of *S. N. & Q.*:—"Royal Occupations, Present and Past.—Tuesday or any other day in the week, 1832:—His Majesty (William IV.) rose at eight, devoted the forenoon to occupation in his Cabinet, took his usual airing with her Majesty, on his return gave audiences to several individuals, dined with his family and six private friends, received a small party for music and cards, and at 11 retired to rest.—Anno 1314 (old MS.) 'Paid to Henry, the King's barber, for money which he lent to the King (Edward II., the Bannockburn worthy,) to play at cross and pile (i.e., heads and tails!), five shillings.' 'Item, paid to Peres Bernard, Usher of the King's Chamber, money he lent to the King, and which he lost at cross and pile, to Monsieur Robert Waterville—eightpence.'—*Court Journal.*" Verily, *tempora mutantur!* J. W. S.

Queries.

678. DERIVATION OF NAME WANTED.—Can any of your readers tell me if the farm of Sunhoney, Midmar, has ever been known by another name, or give the derivation of the name as it stands? From the fact that the tenant of the farm has for generations been known as "*Santy*," or "*The Sant*" (Saint), I am inclined to think the present name a corruption of "St. Anthony." Is there any local connection traceable? J. F. S.

679. STRATHNARVEN CASTLE.—An old print, entitled "Strathnarven," with the imprint, "J. Cardu del' aqua," having come into my possession, and it evidently, by its title, being Scottish, I am anxious to determine what old castle it is, and from what book it has been cut. I will endeavour to describe it:—

In the immediate foreground is a rough one-arched bridge, and on the right end a tall house with two narrow windows, one arched, and a low arched doorway, part only of the back of the house being shown in the sketch; on the left is another tall house with crow-stepped gable, three squatty chimneys, three small windows, and between this house and an adjoining one is a small penthouse, apparently thatched, with an arched doorway, evidently opening into a court between the houses. On a high rock, covered with trees to the water's edge, is perched the castle, of Norman architecture, with massive tower in the angle, and, on the two sides shown, projecting turrets. In old times it must have been of enormous strength. In the background, to the right, on high ground, can be seen faintly the outlines of several houses, evidently Scotch in their style. This description is somewhat faulty, but it may enable some one to recognise it and determine its proper title. Can it be Strathavon on the Clyde? It does not appear in Grose's *Antiquities*.

New York, U.S.A.

W. M. M.

680. ALEXANDER FORBES OF LUDQUHARN.—Can any of your readers tell me who were the parents and grandparents of Alexander Forbes of Ludquharn, merchant in Aberdeen, who purchased the lands of Ludquharn from a branch of the Forbeses of Craigievar, to whom they belonged, about the year 1695? I know he was a great-grandson of Arthur Forbes of Meikle Wardes, 4th son of Alexander Forbes, 5th or 6th laird of Pitsligo, who came into possession of Meikle Wardes as his patrimony in 1563; but the two intervening generations I am unable to trace, and any information regarding them will be gratefully received. Also, who were the parents of Alexander Galloway, merchant in Aberdeen, whose daughter Jane was married to the above Alexander Forbes of Ludquharn, and how he was related to the Galloways, who held the title of Lord Dunkeld, which title was attained in 1689? H. L.

681. REID OF PITFODDELS.—Who was the Rev. James Reid, first minister of Banchory-Ternan after the Reformation, son of? Scot's *Fasts* calls him a younger son of Reid of Pitfoddeles. But Provost Reid, last of Pitfoddeles, died on the 27th May, 1506, and left a daughter, who married Thomas Menzies; and if Provost Reid had had a son, the Rev. James Reid, minister of Banchory-Ternan, could not have been he. He was a young man in 1567. H. L.

682. FRAZER OF PHOPACHY.—Is anything known regarding the origin and descent of this family? H. L.

683. BANFFSHIRE NOTABLES.—I shall be obliged by information regarding the following:—

1. *Cardinal George Innes*. He was created Cardinal by John XXIII., and died 1419. Is it known to what Banffshire family he belonged?
2. *James Imlach* of Castle Pantone, Historian of Banff. Born 1789. When did he die?
3. *Alexander MacDonald*, Agricultural Journalist. When and where born?
4. *James Mackintosh*, successful India Merchant. Born near Banff, 1782. When did he die?

W. B. R. W.

684. SITE OF SIR WALTER SCOTT'S DRUMTHWACKET.—Is Dr Paul right in locating the Drumthwacket mentioned in the *Legend of Montrose* as being Drumforsk, of which I have below queried? He quotes the following extract from it:—"And yet, my lord, if I could but be made certiorate that my natural hereditament of Drumthwacket had fallen into possession of any of these loons of Covenanters, who could be, in the event of our success, conveniently made a traitor of, I have so much value for that fertile and pleasant spot, that I would e'en take on with you for the campaign." To this Sibbald replies—"I can resolve Captain Dalgetty's question, for if his estate of Drumthwacket be as I conceive, the long waste moor that lies five miles from Aberdeen, I can tell him it was lately purchased by Elias Strachan, as rank a rebel as ever swore the Covenant." In this extract Sir Walter Scott locates his Drumthwacket at a distance of five miles south of Aberdeen, which is a considerable distance further south than the site of Drumforsk, as given by either Dr Paul, Jervise, or the ordnance map, and my doubts are, that its real site is somewhere near Portlethen. Dr Paul's ideas regarding Drumthwacket will be found in his *Past and Present of Aberdeenshire*, pp. 122, 123. Craigiebuckler. S. C. C.

685. SITE OF DRUMFORSKIE.—Can any of your correspondents inform me as to the site of Drumforsk? In the map of the ordnance survey I find a farm, situated about a mile and a half from the Bridge of Dee, marked as Drumforsk; but in the little brochure, entitled *The Past and Present of Aberdeenshire*, by the late Rev. William Paul, D.D., Minister of Banchory-Devenick, I find the following:—"Drumforsk, where Mr Symon's school was situated, was about two and a half miles from the Bridge of Dee, which was the scene of one of the battles fought between the army of the Marquis of Montrose and the brave burghers of Aberdeen. It was a cold exposed barren moor, and before it was cultivated it was a most unsightly object to travellers on the south turnpike road. The scene of the battle-field is perpetuated by the name of the Covenanters' Faulds." It will be seen, from the above extract, that Dr Paul did not regard it as the same place as that given in the ordnance map. In *Epitaphs and Inscriptions in the North-East of Scotland*, by Jervise, I find that Drumforsk (or, as it is there termed, Drumfaskie), was the former name of the little hamlet of Charleston, situated quite two miles and a half from the Bridge of Dee, near the junction of the old and new south turnpike roads. The following is the paragraph I refer to:—"There are three other villages besides Torry in the parish of Nigg—Burnbanks, Charleston, and Cove. Charleston was anciently called Drumfaskie, and at Cove are a public school, Episcopal mission-house, and a railway station." It will be seen from the foregoing extract, that evidently Dr Paul and Mr Jervise are both agreed as to the site, but the ordnance map gives its situation as considerably nearer Aberdeen than any of the authorities quoted above. I should like to know the reason of this discrepancy. Craigiebuckler. S. C. C.

686. EDINBURGH PERIODICAL.—*The Christian*

Monitor, monthly. Can any reader supply me with information, similar to what I am giving monthly in the pages of *S. N. & Q.*, respecting this Edinburgh magazine? It was in existence, I believe, in 1825; but I have never seen a copy of it.

J. W. S.

Answers.

604. MYRES CASTLE, FIFE (V., 124).—The arms referred to in this query are those of Stephen Paterson and Elizabeth Mure or Muir, his wife. Paterson was a notary public, Clerk to the Stewartry of Fife, and Town-Clerk of Falkland. He purchased the estate of Myres from James Scrimgeour, circa 1612, and either repaired or built the present tower of Myres Castle. To what family his wife belonged I am unable to say, but with this indication of her name, and her arms, "Water-Bouget" may be able to ascertain her pedigree.

Dollar.

R. P.

638. HISTORIOGRAPHERS OF SCOTLAND (V., 157; VI., 13, 30).—In the catalogue of the Advocates' Library, I find the author of *The History of the House of Esté, &c.*, named James Craufurd, not Crawford. If this title is correct he does not seem to have been a D.D. It appears to have been published in London in 1681. The same catalogue contains a reference to another publication by the same author, entitled *A Serious Expostulation with that Party in Scotland commonly known by the name of Whigs*. 4to, Lond., 1682. Probably if "T. G. S." were to consult the above he might discover something about the author.

Dollar.

W. B. R. W.

670. JAMES WALES, ARTIST (VI., 28).—Amongst the many portraits that adorn the walls of the Albert Hall, Montrose, is one by the above artist. The picture, which is signed "James Wales, 1777," measures by the daylight 25 x 31, and is supposed to have come out of a north country mansion a number of years ago. It has also been described as one of the "auld lairds" of Craigo or Craigie, an estate which has been held by the Carnegies for many a generation back. It represents a man, evidently a Judge, well up in years, clad in a terra cotta coloured coat, white muslin tie of the clerical cut, and a heavily powdered wig. There is another portrait with the same style of frame, but unsigned.

Fernlea, Montrose.

JAMES G. LOW.

673. THE ORBISTON SECT (VI., 29).—In Holyoake's *History of Co-operation*, London, Trubner and Co., 1875, vol. 1, a reference to the "Orbiston Sect" will be found at page 238; and also, but more extended, at pages 271-277. It is much too long to quote in full, and I only give a few sentences. Abram Combe, (p. 271), the brother of George Combe, the phrenologist, deserves to be ranked next to Mr Owen for the cost to himself and devotion with which he strove to prove Co-operative life a practical thing. He published a periodical informing the public of the progress of the Orbiston community. It was a small neatly printed paper, which he named *The Register of the first Society of Adherents to Divine Revelation at Orbiston*. Though *The Register* was devoted en-

tirely to the proceedings at Orbiston, it was the least tiresome and most sensibly written of any of the publications of the class. In 1826 the Orbiston Community buildings were begun on the 18th March. Orbiston was near Hamilton. The funds for the settlement were raised by a joint stock company, and were divided into two hundred shares of £250 each, paid in quarterly instalments of £10; Mr Combe, of course, being the giant contributor. The Orbiston estate consisted of 290 acres, for which the serious sum of £20,000 was paid. At the death of his brother Abram, George Combe "forced on the total destruction of the concern." Abram Combe in 1823 published a small book named *Old and New Systems*, but it contains no hint of the Register. The *Glasgow Chronicle*, and the *Co-operative Magazine* of 1826 appears to have taken notice of Orbiston matters. Mr Holyoake has also a reference, in a foot-note to the *New Moral World*, vol. 7, p. 995, Jan. 4. 1840. Possibly the *Life of George Combe* may have other particulars regarding Orbiston.

Selkirk. JAMES COCKBURN.

674. AUTHOR WANTED (VI., 29).—The song is ascribed to *William Julius Mickle* (1734-88). See *Notes & Queries*, 3rd Series, 20th October, 1866. London. R.

674. The stanza quoted by "St. Giles" is from the well-known song, "There's nae luck about the house." The authorship of that song is generally ascribed to William Julius Mickle, or Meikle, the translator of the *Lusiad*. There are many, however, who still maintain that the true author of the song was a Greenock schoolmistress, Jean Adams by name. The song seems first to have been published anonymously. Dollar. W. B. R. W.

674. In answer to "St. Giles," about the song "There's nae luck about the House," I transcribe from *Chambers's Cyclopaedia of English Literature* the following reference to it:—"A strong proof of William Julius Mickle's tenderness and pathos is afforded by a Scottish song, the author of which was long unknown, but which seems clearly to have been written by Mickle. An imperfect, altered, and corrected copy was found among his manuscripts after his death; and his widow being applied to, confirmed the external evidence in his favour, by an express declaration that her husband had said the song was his own, and that he had explained to her the Scottish words. It is the fairest flower in his poetical chapel." In the *Biographical Dictionary of Eminent Scotsmen* it is stated that "many of Mickle's poems show considerable energy of thought; others, great sweetness of versification. It is not to be overlooked, moreover, that the authorship of one exquisite song in his native dialect, 'Colin's Welcome,' is ascribed to him, though not upon definite grounds." But I am strongly inclined to think that the foregoing testimony of his widow should be conclusive proof that William Julius Mickle—(B. 1734—D. 1788)—was the author of that song which delineates so finely matrimonial happiness and affection. A. GILCHRIST, M.A.

675. AUTHOR WANTED (VI., 29).—*Wm. Duncan*, one of the Editors of the *Aberdeen Observer*, and subsequently Treasurer of Police, Aberdeen. R.

677. THE MACBEAN TARTAN (VI., 29).—In your issue for July there is an enquiry regarding the Mac-Bean Tartan. There is no doubt that the location of the principal families of the name was the MacIntosh country, in Atholl, at least during that period when we know that tartans were used as clan distinctions. The MacBeans were understood to have followed the MacIntoshes in their appearances in the field on all occasions; and as no trace of a distinctive clan pattern called by that name existed until the period of the comparatively recent invention of many so-called tartans, it is most probable that they wore the tartan of the MacIntosh clan, as did many other small septs in Glen Tilt.

In that most important collection of old tartans, formed by the Highland Society of London, and sealed in 1822, there is no pattern allotted to the MacBeans, although the collection includes almost all the clan patterns, nor does it occur in any of the many early collections I have had access to.

Few tartans have been more varied since the forty-five than the MacIntosh, all partaking, however, of the main features of the tartan as preserved in the fragments of the coat worn by Prince Charles Edward while in the MacIntosh country.

The collection referred to above has been kindly entrusted to me for use in connection with the publication of a work on hitherto undescribed tartans, and will prove of much interest and value as a standard authority on Clan Tartans, which are really such, and not merely fancy checks, of modern design.

DONALD W. STEWART.

151 Bruntsfield Place, Edinburgh.

Literature.

The Making of a Buchan Farm. By JOHN MILNE, Atherb, Maud. Aberdeen: D. Wyllie & Son. 1892.

IN the interesting narrative contained in this 20-page pamphlet Mr Milne performs a public service. It is an unvarnished tale of how patient toil, hardness, self-denial, thrift and intelligence, won from a forbidding soil a slow but assured success. To many it will seem an almost incredible story, but there are hundreds of men in Aberdeenshire, who have been made old before their time by the very same ordeal, who will attest its truthfulness to the letter. And the author, who has the habit of the pen, has done well to put his record in print, as a chapter of genuine history. *The Making of a Buchan Farm* is nearly an epitome of the Making of Aberdeenshire. The folk-lore paragraphs are well introduced, and the pamphlet deserves a wide circulation.—ED.

The Penny Guide to Cullen. Published by George Siewwright, Cullen. 1892.

ALTHOUGH the name of the author has been withheld, there is no disguising the hand of Dr Cramond in this booklet, which has reached a second edition. All that is of real interest in

the picturesque little town, and in Cullen House, which probably contains more elegant litter than any other house in the north, is pointed out. Besides this, the author from the Bin Hill gives an instructive description of the surrounding panorama. The *Guide* is both reliable and attractive.—Ed.

SCOTCH BOOKS FOR THE MONTH.

- A Bachelor in Search of a Wife.** A. S. Swan. 2nd edition. 1s 6d and 1s. **Oliphant.**
- Analysis of recent Statutes affecting Parliamentary Elections in Scotland.** J. B. Nicolson. Demy 8vo, 7s 6d. **Bell & Bradfute.**
- Arakan : Past, Present, and Future.** John Ogilvy Hay. Demy 8vo, 4s 6d. **Blackwood.**
- Architecture (The Castellated and Domestic) of Scotland from the 12th to the 18th century.** David Macgibbon and Thomas Ross. Vols. 4 and 5. Price to subscribers 35s each vol., afterwards raised to £2. **Douglas.**
- Birthday Chimes from Whittier.** 32mo, 1s 6d and 1s. **Nimmo.**
- Bowling (Brown's Manual of) 2nd ed.** Cloth, 1s. **Menzies.**
- Bridge of Allan (The), Queen of Scottish Spas. (Guide).** Cloth. **Shearer.**
- Cæsar de Bello Gallico.** Book 1. Notes by J. Brown. 12mo, 1s. **Blackie.**
- Campaign Guide.** 3rd ed. 3s. **Douglas.**
- Chambers's Encyclopædia.** Vol. 9. Royal 8vo. Half Mor., 15s : cloth, 10s. **Chambers.**
- Club (The), or a Grey Cap for a Green Head.** James Puckle. 4th ed. 1s. 3d. **Bryce.**
- Columbus (Christopher).** Life and Adventures of Alexander Innes. 1s. 3d. **Bryce.**
- Comenius (Johann Amos) : A Sketch of his Life and Educational Ideas.** Maurice Paterson. 1s. **Blackie.**
- Counsels Civil and Moral from my Lord Bacon.** James M. Masson. 1s. 3d. **Bryce.**
- Diana Trelawny : The history of a great mistake.** Mrs. Oliphant. 2 vols. Cr. 8vo. **Blackwood.**
- Disestablishment of the State Church in Scotland (The).** (An Address.) Rev. B. Martin. 3d. **Elliot.**
- Divine Brotherhood : Jubilee Gleanings, 1842-1892.** Post 8vo, 4s. **Clark.**
- Edinburgh and Leith Street Guide and Pocket Directory.** 1d. **Gillespie.**
- Edinburgh (Graphic Guide to).** 1d. **Bryce.**
- Edinburgh (Johnstone's Large Electoral Plan of).** 1s. **Johnston.**
- Elie (Chapman's Guide to).** 1s. **Purves (L.)**
- Free Church Declaratory Act : A Letter by Rev. K. Moody-Stuart.** 1d. **Knight (M.)**
- Gladstone (The Right Hon. W. E.) : His Political Career.** 12mo. 4d. **Elliot.**
- Highland Railway (Handbook to the).** 11th ed. 1s. **North Chron. Office.**
- Ingelheim.** By the Author of Miss Molly. 3 Vols. Cr. 8vo, 25s 6d. **Blackwood.**
- Kinross-shire (Tourists' Guide to).** 6d. **Roxburgh (K.)**
- Laird Nicoll's Kitchen, and other Scotch Stories.** By Joseph Wright. 8vo, 6d. **Wright (G.)**
- Landscape Geography.** H. Miller. New Edition. Cr. 8vo, 1s. **Blackwood.**
- Light without a Wick : A Century of Gas-lighting, 1792-1892.** (Sketch of W. Murdoch, Inventor.) Cloth, 8vo, 1s 6d net. **Maclehose.**
- Looking for the Church.** New edition, 3s. **St. Giles Pub. Co.**
- Mammalian (The) Fauna of the Edinburgh District.** W. Evans. 5s. **M'Farlane & Erakine.**
- Margaret and other Poems.** George Brechin. 3s 6d. **Edwards (B.)**
- Navigation.** 1st year. J. Don. New edition, 6d. **Chambers.**
- Pathology (Practical).** G. S. Woodhead. 3rd edition, 25s. **Pentland.**
- Perthshire (Hunter's Guide to).** New edition, 1s. **Perth Const. Office.**
- Pilgrimage (A) to the Land of Burns.** Anecdotes of the Bard, etc. By late Hew Ainslie. Cr 8vo, 6s. **Gardner.**
- Reliquæ Celtica : Texts, Papers, Studies in Gaelic Literature and Philology, left by the late Rev. A. Cameron, L.L.D.** Edited by A. Macbean and Rev. J. Kennedy. Vol. 1 Ossianica. 10s. **North Chron. Office.**
- Scottish Politics (Manual of)** Edited by T. Carlow Martin. Paper 1s. 6d. **Scot. Leader Office.**
- Scottish Poor Laws (The).** Their history, policy and operation. R. P. Lamond. New ed, revised, 16s. **Hodge.**
- Scottish Students' Song Book (The).** New and revised edition, 5s 6d, 4s, 2s 6d. **Bayley & Ferguson.**
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- Wyhola.** E. Everett-Green. Cloth, 1s 6d ; paper, 1s. **Oliphant.**

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JOHN INGLIS,
12 Glen Street, Edinburgh.

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ABERDEEN, SEPTEMBER, 1892.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 40, Vol. VI.)

XXIV.

602. *James Craufurd*, described (in *S.N.&Q.*, V., 151) as James Crawford, D.D., and alleged to be of Camlarg, Dalmellington. He was Historiographer Royal of Scotland in the time of Charles II., and published *The History of the House of Este, &c.*, 1681; also, *A Serious Expostulation with that Party in Scotland commonly known by the name of Whigs*, 4to, London, 1682, in which year he is said to have died.

603. *Sir Hugh Cunningham of Bonnington*, Lord Provost of Edinburgh. He was a public man, much esteemed in his day for his excellent philanthropic character. A notice of him will be found in a recent work describing the monuments in Greyfriars Churchyard, p. 225. He was born in Kilmours, 1643, and died in 1710.

604. *Major-General George Cuninghame*: Distinguished Officer. He commanded the Scots Brigade during the war of the French Revolution. He was of the family of Enterkine, Tarbolton. Born about the middle of the 18th century, and died 1803.

605. *Honourable James Crooks of Toronto*: Cana-

dian Politician. Mr Crooks, who was one of the earliest settlers in Upper Canada, was born in Kilmarnock in 1778, and established himself as a merchant at Niagara in 1794. During the war in 1812, along with one of his brothers he greatly distinguished himself in the field at Queenstown and elsewhere, on the Niagara frontier. He was soon after elected to the Assembly, and subsequently became a member of the Legislative Council. Throughout his public life he was regarded as a singularly upright man, and thoroughly independent. He died in 1860, in the 82nd year of his age. His son, the Hon. Adam Crooks, born in Canada in 1827, was a distinguished member of the legal profession, and a Queen's Counsel. He was also for some years a Member of the Legislature of the Province of Ontario, and Minister of Education to the Government of that province. He died in 1882.

606. *Honourable John Young of Montreal*: Canadian Statesman. Mr Young, who was born at Ayr, 4th March, 1811, emigrated to Canada in 1826, and entered the establishment of Mr John Torrance as a clerk, with whom he continued until, in 1835, he entered into partnership with Mr David Torrance, Quebec. He distinguished himself during the rebellion of 1837 by raising a regiment for the purpose of suppressing the revolt, which he did in the space of twenty-four hours. Shortly afterwards he removed to Montreal, and became identified with all the great improvements in Canada's commercial metropolis for the succeeding thirty years. In 1851 he was elected a Member of Parliament, and was Commissioner of Public Works in the Hincks-Morin Administration. Ill health compelled him to retire in 1857. In 1872 he entered the House of Commons as Member for Montreal West, but retired after two years' services. He was President of the Board of Trade, and a Harbour Commissioner of the Port of Montreal. He died from a long-standing disease of the heart, on the 12th April, 1878, greatly regretted by all classes in Montreal. He was a man of stalwart frame and fine presence, genial, and no less able than vigorous.

607. *Lieutenant-Colonel the Hon. John Ferguson*: Canadian Senator. Born in Ayrshire in 1813, Mr Ferguson settled in New Brunswick in 1836, where he subsequently represented the firm of Pollock, Gilmore & Co., Glasgow. He sat in the Legislative Council of New Brunswick for several years, and was a Senator of the Dominion of Canada from 1867 until his death in 1887.

608. *John Barclay, D.D.*: Leading Canadian Divine. This distinguished Presbyterian clergyman was born in Ayrshire in 1815, went to Canada in 1842, and was for many years Pastor of St Andrew's Church, Toronto. He received the degree of D.D. from Glasgow University, in 1855, and for many years occupied

a very prominent position in Canada as a Divine. He retired in 1870 owing to ill-health, and died in 1887.

609. *Honble. Robert Dunsmuir*: Canadian Public Man. This energetic Colonist was a native of Hurlford, where he was born in 1855. Emigrating to British Columbia, he became an extensive proprietor of coal mines in Vancouver Island. He also took an active part in the public life of the community, and at the time of his death in 1889 he was a Member of the Legislative Assembly, and President of the Executive Council or Government of the Province of British Columbia.

610. *Lieut.-Col. Alexander Allan Stevenson*: Prominent Public Man in Montreal. Born in Riccarton, January, 1829, he went to Canada in 1846. Since then he has been identified with the public life of the Lower Province, and has taken a conspicuous part in promoting the Volunteer movement, and the St Andrew Society, and in securing the success of the Provincial Agricultural Exhibitions. He has also been a prominent local politician, and is a member of the City Council, Montreal.

611. *William Ker Muir*: Business man. Born in Kilmarnock, 20th March, 1829, Mr Muir, who on his mother's side was sprung from the Howies of Lochgoin, began life as clerk in the parcel and ticket office of the Glasgow and S.W. Railway Co. in his native town, and served through all the grades of railway employment, and by this means, as well as working early and late, on and off trains, he acquired a thorough knowledge of all the details of railroad work. A few years saw him promoted to important positions in the engineer's and manager's offices, Glasgow, where he served creditably, when he again received promotion in the service of an English railway company. While in this new service he was induced by Mr Bridges, General Manager of the Great Western Railway of Ontario, to emigrate to Canada, where he was employed for some time in opening up the line above mentioned. He was then sent to Detroit to manage the Detroit and Milwaukee line, in the completion of which the Great Western Co. was interested. Under Mr Muir's management the road was completed its entire length to Lake Michigan. In 1865 Mr Muir became Assistant General Superintendent of the Michigan Central Road, and filled the post so well, that in a few years he was promoted to be General Superintendent of the Great Western Line. Later on he again assumed the Superintendence of the Detroit, Grand Haven and Milwaukee Line, but soon afterwards retired to take charge of the Canada Southern Railway System. He was also President and General Manager of the Eureka Iron and Steel Works, and was also President of the Star Line of steamers. He was generally believed to be one of the best railroad men on the American Continent. He was much beloved as a man. His special characteristics are said to have been fidelity and gentleness, and at the time of his death, in 1892, it was said that his life had left behind it a fragrance which those who knew him never could forget.

612. *Robert Wood*: Minor Poet. A native of Newmilns, to whom Mr Edwards gave a place in his first volume of *Modern Scottish Poets*. At the date of that

volume Mr Wood was employed in a mercantile warehouse in Glasgow. Mr Edwards says he had written verse from his boyhood.

613. *David Blain, LL.D.*: Canadian Lawyer and Politician. Born near Ayr, August, 1832, Mr Blain was called to the bar of Upper Canada in 1860. He took the degree of LL.D. at Toronto University in 1870. He entered Parliament as a Liberal in 1882, as Member for West York. This seat he retained till 1878. He died in 1891.

614. *Robert Cumingham* of Winnipeg: Canadian Journalist and Politician. He was born near Kilmarnock, and educated at Glasgow University, where he graduated. He also took the degree of Doctor of Science from London University. Going to Canada in 1868 he was employed as Special Correspondent of the *Toronto Globe* at the scene of the Red River Insurrection in 1870. Settling in the Far West, he founded and edited the *Manitoban* newspaper, at Winnipeg. Elected to the Canadian Parliament for Marquette in 1872, he died 4th July, 1874.

615. *John Woodburn Langmuir*: Canadian Public Man. He was born at Warwick Mains, Ayrshire, 6th November, 1835, and went to Canada in 1849. In 1868 he was appointed Inspector of Prisons and Public Charities for Ontario. In 1882 he founded the Toronto General Trust Company, a very important Canadian financial institution, and has since continued its general manager. A man of great influence in Toronto.

616. *Andrew Smith, F.R.C.V.S.*: Principal of the Ontario Veterinary College, Toronto. He was born at Dalrymple and graduated at Edinburgh in 1861. Going to Canada shortly after, he founded the Ontario Veterinary College, of which he is the principal.

617. *H. C. Wilson*: Poet. A native of Cumnock, he was bred a gardener. Early moving South, he was employed for some years at his calling near London, but in 1880, when his life was sketched by Mr Edwards, he was employed as a gardener and bailiff on a gentleman's estate. His first volume was published in 1874, by his brother at Bournemouth, under the title *The Rustic Harp*. His second, also issued by Wilson & Pardy, appeared in 1879, and was entitled *Wild Sprays from the Garden*. The *Literary World* has called him a "kind of village Burns."

618. *David Cuthbertson*: Minor Poet. This young man, who was a native of Kilmarnock, was bred a draper, but afterwards became a clerk in the North British Rubber Co.'s Mills, Edinburgh. He resigned this situation on being appointed Assistant Librarian to the Philosophical Institution. Failing health compelled him to resign this situation also, after which he went to reside in Roslin. He published in 1878 *Esquide Lyrics*, and in 1879 *Koslin Lyrics*. His verses are melodious, and have the true lyrical cry.

Dollar.

W. B. R. W.

We reproduce for our Illustration an old and curious engraved Masonic Invitation Card. At its period it had been justly regarded as a work of high art, mayhap lovingly cut by a brother. The card is addressed to Mr Archd. Nappir, Wright, Kenmore, and was lately found among the papers of the Marquis of Breadalbane, who kindly consents to its publication.—Ed.

THE PROVERBS OF CHAUCER, WITH ILLUSTRATIONS FROM OTHER SOURCES.

To Shakspeare, all the world was a stage, and men and women merely players. To Chaucer, life was a pilgrimage, and men and women but pilgrims journeying towards a desired goal. Both poets are above all things students of human nature. Shakspeare, working from within, reveals the hidden springs of action; Chaucer, less concerned about motives, describes life as it appears to the outward observer who has eyes to see. Chaucer leaves us to discover the character, the inner life, by presenting us with the outward features, but he does this with such an accuracy of detail, and with such graphic touches, that the men and women he describes live and move before us and among us. We travel with them along the green lanes of Kent, and beguile the time with song and jest and story. Chaucer was familiar with all classes of society; he mixed freely with all. As a courtier and favourite of princes he knew the higher life of England. But he also experienced the vicissitudes of fortune, and suffered the pinch of poverty. He was a statesman, a soldier, a man of affairs, but above all things a poet, and wherever he went, in war or peace, in poverty or prosperity, he kept his eyes open and his heart too. For this Dan Chaucer was a man of wide sympathies, and everything of human interest had a charm for him. It is surely a matter of more than idle curiosity that makes us desire to know how the men and women of five centuries ago thought and spoke in their everyday life. If we desire this knowledge it is to the poet after all, and not to the historian, that we must go, as Heine reminds us. This may be one reason for recalling some of the proverbs that were current in England among Chaucer's contemporaries. Many of these proverbs, we shall see, are still familiar to us; many have their counterpart in the proverbial lore of other lands; several are quotations from the Bible and the Apocrypha; a few have become obsolete, but all are full of interest, and of special value to the student of history and archæology. The aptness with which Chaucer introduces the proverbs shews that they were a vital part of everyday speech, as they are now an integral part of his own poems. They do not by any means exhaust Chaucer's knowledge of proverbial wisdom, for we may be safe enough in applying to himself the words that occur in the "Prologue of the Wyf of Bath" (ll. 773):—

And therwithal he knew no proverbes
Than in this world ther growen gres or herbes.

Chaucer's fondness for proverbs may be further illustrated by his having woven several

proverbs into one little poem, which may be fitly quoted at this place:—

What shul thees clothes many-fold,
Lo! this hote somers day?
After greet hoot cometh cold;
No man cast his pilche away.
Of al this world the wyde compas
Hit wol not in myn armes tweyne.—
Who-so mochel wol embrace
Litel thereof he shal distreyne.

Our present purpose is to present in one general view the whole of the proverbs that lie scattered throughout the works of Chaucer. Not only for the purpose of illustration, but as a contribution to the subject of proverbology, we shall put alongside the proverb quoted analogous proverbs from other sources, where found, with readings from various authors where they seem to convey the same thought. We hope that this will not prove the least interesting part of these papers. The text of Chaucer here used will be that of the Clarendon Press, edited by Skeat and Morris, so far as published, and Bell's edition, revised by Skeat, in the other poems. Our obligations are especially due to these editors for their admirable annotations, but we have also received help from American and German editions of Chaucer's works. Other sources of information will be pointed out as we proceed.

Instead of taking up each poem by itself, we shall attempt a rough classification of the proverbs. By this means we shall avoid the repetition of proverbs that occur (as several of them do) in more than one poem. But it must be remembered that to strictly classify every proverb is impossible. Some are of such a nature that they may with equal propriety be in more than one class, while others are so unique that they may be said to form a class by themselves.

WOMEN.

Those who give any attention to the subject of proverbs, know that proverbs relating to women are hardly ever of a complimentary nature. Chaucer's quotations form no exception. Here are the only examples under this head:—

1 a. Remembreth yow of the proverbe of Salamon,
that saith he likeneth a fair womman that is a
fool of hir body, to a ryng of gold that were in
the groyn of a sowe.

(*Persones Tale*, lines 270).

1 b. A fair womman, but sche be chast also,
Is lyk a gold ryng in a sowes nose.

(*Bathe Prolog.*, 784).

The quotation here is from Proverbs xi. 22. The proverb appears in many collections in various languages, but all are traceable to this passage.

2 a. Therefore, saith Salomon, an hous that is uncovered in rayn and droppying, and a chiding wyf ben like.

- 2 b. Thou saist, that droppying hous, and eek smoke,
And chydying wyves maken men to fole
Out of here oughne hous.—(*Bathe Prol.*, 278.)
- 2 c. Three thinges dryven a man out of his oughne
hous; that is to saye, smoke, droppying of
reyn, and wikked wyfes.

(*Tale of Melibeus*, 149).

The proverb here attributed to Solomon will be found at Proverbs xxvii. 15. It appears to be widely spread, as the following among many instances will shew :—

- A reeky house and a girmin' wife
Will lead a man a fashious life.—(*Hislop*).
- Smoke, rain, and a very curst wife,
Make a man weary of house and life.—(*Haslitt*).
- A house wi' a reek, and a wife wi' a reard,
Will mak' a man rin to the door.—(*Henderson*).
- Fumée, pluye, et femme sans raison
Chassent l'homme de sa maison.—(*Düringsfeld*).
- Tria sunt quae non sinunt hominem in domo permanere, fumus, stillicidium et mala uxor.
(*Innocent III.*)

3. A womman cast hir schame away
Whan sche cast of her smok.—(*Bathe Prol.*, 773).

Compare this with the Latin form quoted by Wander :—

Mulier cum veste omnem deponit verecundiam.

4. Thanne wold he upon his book seeke
That ilk proverbe of Ecclesiaste,
Where he comaundith, and forbedith faste,
Man schal not suffre his wyf go roule aboute.
(*Bathe Prol.*, 650).

The reference here is probably to the apocryphal book of Ecclesiasticus, chap. xxv., v. 25; or chap. xxvi., v. 10. The former reads: "Give the water no passage; neither a wicked woman liberty to gad abroad." The second passage is: "If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty." Chaucer is probably quoting from memory.

5. Better is, quod he, thyn habitacioun
Be with a cloun, or a foul dragoun,
Than with a womman using for to chyde.
(*Bathe Prol.*, 773).

This proverb is also from Ecclesiasticus, chap. xxv., v. 16. "I had rather dwell with a lion and a dragon, than to keep house with a wicked woman."

6. Better is, quod he, hihe in the roof abyde,
Than with an angry womman down in a hous.
(*Bathe Prol.*, 778).

This, of course, is from Prov. xxv. 24.

7. Thou seist, we wyves woln oure vices hide
Til we ben weddid, and than we wil hem schewe.
Wel may that be a proverbe of a schrewe.
(*Bathe Prol.*, 282).

8. Mulier est hominis confusio.
(*Nonne Prestes Tale* 344).

This Latin proverb is quoted by "Chamtecleer" to "Madame Pertelote" when she rallies him for his superstitious fancies about dreams. He turns it into a pretended compliment by his false translation :—

Madame, the sentence of this Latyn is,
Womman is man's joy and al his blis.

9. Wommen's counseils been ful ofte colde.
(*Nonne Prestes Tale*, 435).

This proverb, Skeat says, is Icelandic. "Köld ern opt kvenna-ráth." Cold (fatal) are oft women's counsels.

10. But, as a wedercok, that turneth his face
With every wind, ye fare, and that is sene.
(*Against Women Unconstant*, 12, 13).

Compare this sentiment from our first great poet, Shakespeare's—"Frailty, thy name is woman!" Or with Scott's—

O woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made.

(*Marmion*, c. vi., s. 30.
M. A. C.)

THE LAMP ACRE.¹

["BITS ABOUT EDINBURGH"—No. 3.]

THE ancient collegiate church of Corstorphine, near Edinburgh, is noteworthy in many ways, and has often been written about, but, so far as I am aware, no one has as yet given the dignity of an illustration to an interesting little part of the building—the niche in which the ancient lamp used to swing. I have tried to reproduce it. It is placed in the Eastern gable.



THE LAMP NICHE,
CORSTORPHINE CHURCH.

It will be observed that it is very similar in build to an ordinary piscina, and Mr Selway states that some hold that it is actually one in an inverted position. He says—"It is curious that the roof of the canopy over the niche is hollowed out into a shallow eight-foiled circle, with a hole in the centresimilar to the drain-hole of a piscina, and it is thought that the niche was a fenestella with a piscina, probably in the earlier church, and that the top and bottom have been reversed."

But be that as it may, its history is very interesting. For many years the country lying be-

¹ Vide *Old and New Stat. Accounts*, and *A Middlethian Village*. (An unfortunate title, I think.) By G. Upton Selway. 1891.

tween Corstorphine and Edinburgh, a distance of three miles, was little better than a morass, through which wandered the Water of Leith. So wet was it that it is said one of the Lords Forrester used barges in taking what he needed from the city to his castle, which at that time stood close by the church. The road between the town and the village was accordingly both "difficult and dangerous." To give wayfarers every assistance possible, some kindly soul thought of the lamp, and had it raised into the niche, which was either built expressly for it, or adapted to its new service.

Another *raison d'être* has been given, which, though not so romantic, is just as possible, viz., that it was a lamp that was continually kept burning at the shrine of the Virgin Mary. Perhaps both are correct. At anyrate, as the *Old Stat. Account* of 1795 [Vol. XIV.] says: "it is not long since the pulley for supporting it was taken down."

For the upkeep of the Lamp, the produce of a bit of land, known as the "Lamp Aiker," and situated two miles nearer Edinburgh, was set aside. Some time about the Reformation the income so derived was diverted from its original purpose. In 1646 it fell into the pockets of the parish schoolmaster, for it is recorded in the parish register of that date, that "Mr James Chalmer had agreed to be schoolmaster on receiving 100 merks, for the payment of which the whole heritors were to be stented according to what had been doted to former schoolmasters by George, Lord Forrester, viz., a house and yard within the town of Corstorphine, lying betwixt the minister's manse on the east and John Aitken, mason, on the west, together with an acre and half of land lying above the smithie upon the east side of the walk which goes to Cramond, and an acre of land lying bewest the Cowesbrigge" [now called Coltbridge], "upon the south side of the little house that stands in the wayside, commonly called the *Lamp Aiker*, within the parochin of St Cuthbert's." That this transaction should have happened at this particular time gives colour to the contention that the lamp originally burned before some saint's shrine, for the anti-catholic animus of the people would demand its destruction, and the revenue from the ground would accordingly be set free to be disposed of as the heritors thought best.

In 1795 the Lamp Acre still continued to form part of the emoluments of the schoolmaster, who by this time had "no house." In 1839 it was feued to Mr. Murray of Henderland for the following feu duties, viz., one boll wheat, one boll oats, and one boll barley; and Mr. Selway affirms that its yearly rent still goes to augment the schoolmaster's salary.

J. CALDER ROSS, M.A.

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

No. XI.

THE SKENES OF RUBISLAW (*continued*).

IT is curious that, in the *Memorials*, Dr. Skene mentions two nephews of Sir John, but does not explain who was their father (or were their fathers). These are: I. (p. 102).

"Mr. Alexander Skene de Prestoun Burgensis de Aberdeen ac Advocatus coram Dominis Concillii,"

who resigns the fishings in Midchingill

"in favorem her. masc. de corpore quondam Magistri Al. Skene jun. Burgen. de Aberdeen, filii et heredis apparentis Magistri Jacobi Skene de Westercorse ac patruelis ipsius Magistri Al. Skenesenioris resignantis."

(This "her. masc." also is not mentioned by the Editor; he seems to have died in 1591, since Gilbert is retoured heir to his brother, and infest in the same fishings in that year.) It is here *proved* (would that everything in the *Memorials* were equally so!) that Alexander de Prestoun was "brether bairn" to Alexander de Westercorse; but who was his father? He cannot be Alexander, son of Sir John (p. 111), because that Alexander could not have been born before 1581 (Sir James being fifty-four in 1633), and this Alexander de Prestoun was already advocate in 1582, and is mentioned (p. 95) as acquiring fishings in 1575, and is there (I think) confounded with "Alex^r. Skene, advocate," (which he was, too), who was the *brother* of Sir John, *i.e.*, *uncle* of Alexander of Prestoun. In other words, I do not see that "Alexander, brother-german to Robert," 24th July, 1575, was the same as "Alexander" who acquires the half-fishings in October, 1574. But, since this latter *declares* himself grandson of James of Pinkie (p. 102); since James, Alexander, Robert, Gilbert, Sir John, Duncan, are *blocked*; since we know the names of the three sons of Thomas; since Andrew married only in 1571, and Patrick is proved to have had no family; it follows with absolute certainty that this Alexander de Prestoun was the son of William the priest, Commissary of St. Andrews, who, ordained in 1550, could easily have had a son grown up in 1574, when Alexander de Prestoun acquires the fishings. As he died Sept. 2, 1582, and Alexander de Prestoun resigns the fishings two months after, there may be here relation of cause and effect. It is not stated that the priest left no issue, as *is* said of the other childless brothers.

II. In the Latin letters to Sir John Skene, in App. II., Dr. Skene has given two from a William Skene, nephew of Sir John, but has

omitted to explain who he was, or to say anything about him. There is only one nephew William recorded (p. 103), but this cannot be he, for two reasons: 1. he was cognosed *naturaliter idiota*; 2. he was son of Ramore, therefore had plenty of backers—whereas this William had but Sir John. As the letters, as printed, are unintelligible, through faults of transcription and punctuation, I will here give a *précis* of them, because they are not only interesting in themselves, of a far purer style than those of the other correspondents of Sir John, and most typical in character, but also throw a strong light on the questions under review.

They are numbered 16 and 17; but 17 is not only shown by its contents to have been written just ten years *before* 16 (which is dated 1598), but is also evidently the letter of a youth, 16 that of a man.

"Am now a month or two at Helmstadt; wrote you hence 12th May, but fear letter miscarried, through plague at Hamburg. Dr. Liddel has been wonderfully kind, as he is to all, but your letter has made him doubly so to me: I find that in this University there are 14 public tables for poor students, who pay 16 th.,¹ and the Prince makes up the deficit at the end of the year: they live extremely well. As things are so dear here, Dr. Liddel thinks I should do well to get admittance to one: but no one knows me, and as a rule was recently made against preferring foreigners to natives, I have not the least chance, unless you can get the Queen to write in my favour to her sister² in these terms, or thereabouts:³ 'It has come to pass that, after due inspection of your literary commonwealth, and excited by its renown, William Skene, a Scot, a pious and steady youth, of whose talents we have the highest hopes, desiring to cultivate the higher studies, wishes to make some stay in the renowned Julian (?) Academy; and as his resources are too small for him to live on, and he thinks a letter from us might help his poverty; we have great pleasure in giving it; especially as friends of his whom we cannot refuse have endorsed his request. We therefore commend him to you in the very warmest and most pressing manner possible; and as we gather from his letter pretty clearly that your bounty is extended towards students, we beg that you will favour him also in the same way, and in all others you conveniently can, and take him so far into your confidence as to let him know we have written about him, and that our recommendation has been one of no ordinary warmth. Compliance with this request will give us the most excessive pleasure.'⁴

¹ Per annum?

² *Sororem*—but? *principem*? or *ducem*? in orig.? *Sororem* would say that the consort of the sovereign of Helmstadt was a princess of Denmark. The difficulty is that the letter was clearly written in 1588; whereas in that year James was not yet married to Anne.

³ A due sense of humour requires that this draft be translated *in extenso*.

⁴ I guess there is no Polite Letter-Writer in the world which contains "Sketch of Despatch for one's Sovereign to write about oneself." This youth had no need to pray, "Lord, gi'e us a guid opinion o' coorse's!"

This kind of thing is by no means uncommon, my dear uncle and patron; a George Strang of Edinburgh, who has gone home, enjoyed the same favour and letter, &c., &c. There are here from 800 to 1000 students. . . Write yourself also to Dr. Adam Cruse, your old friend. . . Ask him to present me to the Prince. . . Why not, too, to Dr. Liddel, M.D., and professor of the higher mathematics here: but you will know better than I what to do. When I first came here, I was so wretched that I smote my forehead, as Cicero says; but now I am getting a little used to the loss of home and friends. I thought of Heidelberg; but you seemed doubtful about my going,—things are very dear there and at Basle. . . Shall do nothing till I hear from you . . . who sent me here, my sole helper. . . I commend my family affairs to you. . . I hope to get on well in the Law; there is no place for novices among so many literates. The Prince has muzzled the Canonists; there are above twenty professors of the other faculties, who are most alert not to be injured by the *privatdocenten*; of whom, however, I hope to be one; and later on go elsewhere, as circumstances may dictate; perhaps have the pleasure of seeing you. . . They say the Queen of England is dead, also Philip of Spain, before whose death a great fleet had reached England, but been (so people will have it) completely destroyed by the just judgment of God, and pestilence. . . I have scrawled all this in a hurry, someone going to Rostock, 16th July."

There are no students in Great Britain now, and hardly any teachers, who could rattle off so much good Latin so smartly. It is astonishing that Dr. Skene did not perceive that this must have been written in 1588. It appears that this William stayed on at Helmstadt, the other letter being dated thence July 1st, 1598. In it he urges Sir John, who was "procuring" for him at home, to push on his affairs;

"and if they are so obdurate as not to allow settlement without contest, do not think it beneath you to show them how much you esteem me, and let them find out that, though far away, I have in you a protector quite able to beat down their obstinacy, and abate their spirits. . . I commend myself and all my affairs to you. . . I salute . . . your wife, . . . to whom, after my parents, I owe most. . . In haste," &c., &c.

Who were these parents? If the *Memorials* be diligently scanned, it will be seen (*v. supra*) that all the sons of James of Westercorse are accounted for, and *barred*, and that the only possible brother of Sir John who could have been the youth's father was, again, the Rev. William Skene, Commissary of St. Andrews. And who were his adversaries? They could not have been any other at all, surely, than the next of kin of his mother. And how could they claim, unless they contended that he was illegitimate? The Commissary is said to have

"married Margaret Martin, relict of William Arthur, and died on Sept. 2, 1582." [Remark that William

had been wholly dependent on Sir John for some time before 1588.] "On 17th February, 1586, the will of Mr. William Skene, Commissary of St. Andrews, is confirmed by Margeret Mertonne, his spouse, as executrix dative." (p. 93.)

This seems to settle that there had been a marriage, as to form; but the question arises, when was it? and had the Canon Law been then *formally abolished* by statute in Scotland? If it had not, then (as no priest can contract matrimony in the Roman Patriarchate), the children of the union were bastards. This must surely have been the plea of the adversaries; "show them *you* are not ashamed of me" seems to indicate that he *was* called a natural son. And the cruel point would be that, if the Courts held there was no marriage, that would not (I suppose) invalidate the *will* of the Commissary in favour of the mother of his children: so that, she dying intestate, her brother, &c., would take the *whole* estate, to the prejudice of her children.

A. P. SKENE.

(To be concluded in our next.)

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

1828. *Edinburgh Dramatical Tete-a-tete; or Companion to the Theatre*. Daily, a 4 p. sheet, 12mo. Price 1d. Number 1, Tuesday, March 20, 1828 (*gratis*); number 42, May 7, 1828, ? all.

1828. *Edinburgh Literary Journal; or Weekly Register of Criticism and Belles Lettres*. Number 1. The last number was published January 14, 1832. The *Literary Journal* contained 14 pp. of royal 8vo; its price being 6d. Motto:—

"Talent, gout, esprit, bon sens, choses differentes,
Non incompatibles.—La Bruyère."

This motto was supplemented by the well-known verse of Burns:—

"Here's freedom to him that wad read,
Here's freedom to him that wad write!
There's nae e'er feared that the truth should
be heard,

But they wham the truth wad indite."

Edinburgh: Constable & Co., 19 Waterloo Place. At the end of the first number the editor says:—"As we cannot devote more than four columns to advertisements, we have been obliged to delay several favours of this kind, not having received them in time for the present number." The second volume opens:—

"It is upon all occasions our most earnest desire to avoid falling into as serious an error as that to which Pope alludes with his usual precision in the lines:—

'Tis hard to say, if greater want of skill,
Appear in writing or in judging ill;

But of the two, less dangerous is the offence,
To tire our patience, than mislead our sense."

It is now well-known that our journal enjoys the contributions of many of the most eminent men of the day, and hoping that what has been already done may serve as some guarantee for what we shall yet do; we have only to thank the public for the smiles they have so lavishly bestowed upon us."

The following excerpt is from Sheriff J. C. Smith's¹ obituary notice of the editor of the *Literary Journal*:—

"Henry Glassford Bell edited the *Edinburgh Literary Journal*, when only twenty-two years of age or thereby. He continued in that position three years, when his periodical was extinguished by being merged in the *Edinburgh Weekly Chronicle*. It was want of money, and from no fault of Mr. Bell's, that his journal did not succeed. He did the editorial work very well, and much more carefully than could have been expected of any literary enthusiast just escaped from his minority; and his original contributions, both in prose and verse, were constant and varied, and of high merit. The six octavo volumes of the *Edinburgh Literary Journal* stood in some libraries, pretty certainly carrying on their upper ends, until recent events (*i.e.*, H. G. Bell's death) revived an interest in them, a thick deposit of dust. Yet they will bear close dipping into, and even reading from end to end, and the perusal of them will give, we believe, a higher estimate of the mental range and capacity of Mr. Bell than can be gathered from all other quarters. . . . In them we read the literary history of 1829, 1830, and 1831, and various utterances of talent, and even of genius, which are capable of cheering a vacant or lonely hour, and lifting the reader above the sensations of the animal to the aspirations of the immortal. His own contributions to these six volumes are the most diversified, and they are certainly among the best; and that is no mean praise when it is remembered that among the contributors were the 'Ettrick Shepherd,' and Professor Wilson, Thomas Campbell, and Thomas Aird, Professor Tennant (author of *Anster Fair*), and Dr. Gillespie, Robert Chambers, and Robert Carruthers (editor of the *Inverness Courier*), Sheridan Knowles, Dr. Moir ('Delta'), G. P. R. James, and David Vedder, and Robert Gilfillan, two of our minor vernacular poets. But then some of these gave only fractions from their scrap-books, while he gave the strength of his mind. Selections of the best of these were published by him in two thin separate volumes,—one entitled, *The Portfolia*, and the other, *Summer and Winter Hours*. The latter volume, which appeared in 1831, is entirely in verse, and contained the best of his poems."

Among other contributors to Bell's periodical may be mentioned:—Mrs. S. C. Hall, Mrs. Hemans, Alaric A. Watts, Robert Chambers, and Mrs. Grant, of Laggan. Allan Cunningham wrote:—"I like Mr. Bell's journal much. He understands, I see, what poetry is; a thing not

¹ *Vide Writings By the Way*, by J. Campbell Smith.

common among critics." Professor Wilson contributed poems to it. Bell's abilities in the Moral Philosophy Class, says Mrs. Gordon, had attracted Wilson's notice. Bell frequently visited "Christopher North" at his house in Gloucester Place, and "very soon evinced qualities more worthy of regard than a cultivated mind and a refined poetical taste. This acquaintanceship ripened into a friendship warm and sincere."

On Bell relinquishing his connection with the *Literary Journal*, and adopting law as a profession, it was carried on for a few months by William Weir, who had been a frequent contributor to its columns. When the paper was merged in the *Weekly Chronicle*, (*vide S. N. & Q.*, V., 134 and 149,) Mr. Weir went to Glasgow for the purpose of establishing a newspaper there.

1828. *Edinburgh Dramatic Journal; or Theatrical Observer*. Eleven numbers were published of this periodical. No. 1, Saturday, October 11, 1828, 12 pp. Weekly. Price 2d. Numbers 4 to 9, same size and price, twice a week. Numbers 10 and 11, 6 pp., price 1d., twice a week. The last number, as stated by Mr. Maidment, was dated Saturday, November 29, 1828.

1828. *Juridical Register*. Can any reader supply particulars respecting this publication?

1828. *The Scottish Jurist: Being Reports of Cases Decided in the Supreme Courts of Scotland and in the House of Lords on Appeal from Scotland*. Volumes 1—46, No. 5, 4to. Incorporated after No. 5, Vol. 46, with *Cases Decided in the Court of Session*, reported by A. Dunlop and others.

1830. *New North Briton* (*vide S. N. & Q.*, VI. 17.) The following advertisement appeared in an Edinburgh newspaper, in August, 1832, on the occasion of the sale of the short-lived *New North Briton*:—

"VALUABLE NEWSPAPER PROPERTY FOR SALE.

To be Sold, by Public Sale, within the Royal Exchange Coffee-room, on Friday, the 7th day of Sept., 1832, at two o'clock afternoon, if not previously disposed of by private bargain, the copyright and goodwill of the *New North Briton* Newspaper, published twice a-week, on the mornings of Wednesday and Saturday. The *New North Briton* has now been established for nearly two years and a-half. During that period, the principles which it has advocated, whether on Parliamentary or Local Reform, have been independent in the strictest sense of the term. On the former of these important subjects, its sentiments have obtained the approval, and regularly appeared in the columns, of the popular London and provincial journals. In treating the latter topic, the *New North Briton* claims the regard of the citizens of Edinburgh, as the only journal which has maintained an uncompromis-

ing warfare against local abuses, and as having, by its fearless exposure of these corruptions, tended to elicit pledges for the abolition or revision of the Annuity, Poor, and Impost Taxes from all the candidates for the representation of the city. To the public at large, the activity of management adopted by the conductors of the *New North Briton* appears to have proved highly acceptable. By employing the system of second, third, fourth, or express editions, which has rendered the *Sun* newspaper so justly celebrated, they have been enabled to give the earliest intelligence of general or local news of importance on the days of publication, and thus to maintain priority throughout the week. Hence the cash sales of this journal are greater than those of any other published in Scotland. As the most-recently established newspaper in Edinburgh, the steady circulation of the *New North Briton* is extensive, and may be widely increased. In the latest Parliamentary returns, the average of stamps issued on its account were stated at 745, or 1490 weekly. This, though a high number, was then under the real amount, supplies of stamps, on frequent emergencies, having been purchased from contemporaries, whose apparent sale was thus augmented at the expense of the present journal. This circulation—a circumstance which best proves the accuracy of these statements—has continued gradually to increase, so that the average of each publication now amounts to nearly 800 copies. While these facts may be fairly assumed as establishing the literary estimation of the paper, they show that, as a medium for advertisements, the *New North Briton* already surpasses any older contemporaries. This superiority consists both in extensive circulation, and, especially, in the character of its readers, who are chiefly intelligent citizens, householders, and men of business. For farther particulars, apply to John M'Cracken, Solicitor, 11 Duncan Street, Edinburgh." The "valuable property" thus lauded in the advertisement (as already mentioned in a previous number of *S. N. & Q.*) fetched the startling sum of *twenty-five pounds!* The *New North Briton* and *The Star* were afterwards incorporated with *The Observer*.

1828. *Edinburgh Journal of Natural and Geographical Science*, under the direction of W. Ainsworth and Henry H. Cheek. Volumes 1—3, 8vo, 1828-31. ? all published.

1829. *Dramatic Tattler; or Companion to the Theatre*—from Monday, March 30, to Saturday, April 18, 1829. A daily 4 p. sheet, with the exception of No. 17, which consisted of two pages only. The last number was in reality Friday, April 17; but it contained the bill of Saturday's performance. Published at 1d.

1829. *The Dramatic Censor*. By Proteus Porcupine, Esquire. Thirty-eight numbers, 12mo, were published. Number 1, Wednesday, September 23, 1829, to Number 27, Saturday, October 23, consisted of a four page daily sheet, issued at 1d. From Saturday, November 8 (No.



OLD MASONIC INVITATION CARD.

28), to Saturday, December 12 (No. 38), it was published on Wednesday and Saturday; 8pp. Price 1d.

1831. *Edinburgh Saturday Register; a Weekly Journal of Literature, Art, the Drama, &c.* Number 1, December 3, 1831; the last number, April 14, 1832. It contained, in addition to engravings, many articles of local interest, notably an account of Peter Williamson's Edinburgh Directories, with a list of the names and addresses of celebrities of the period. A copy was recently quoted in an antiquarian bookseller's catalogue at 6s. 6d., being noted as "scarce." It was published by John Aitchison, Stationer, and issued at 1d.

1831. *The Lesson System Magazine.* First number issued July, 1831. A quarterly of 48 pages. Published by James Gall, 48 Niddry Street. The magazine was designed "for parents and Sabbath School teachers." The first volume was issued at 5s. [4 Nos.] For how long did it run?

1831. *The Edinburgh University Magazine.* Four numbers, January to April.

1831. *Edinburgh Law Magazine.* Numbers 1-4. ?all. This is the entry in the British Museum Library Catalogue.

1831. *Edinburgh Echo: or Weekly Register of Remarkable Events, and Repository of Wit.* Number 1, Saturday, August 27, 1831. 8 pages. Printed by Sanderson, High Street. Up to No. 9 the *Echo* was dated. The publication was afterwards resumed, when it was issued undated, the price being reduced to a half-penny. When was it discontinued?

1831. *Church Patronage Reporter.* Published by the Society for Improving the System of Church Patronage in Scotland. This publication was apparently issued until 1832, when it was continued as *The Anti-Patronage Reporter*, according to the British Museum Library Catalogue, which possesses Nos. 17 and 18-1834.

1832. *The Scottish Pulpit.* The following advertisement appeared in an Edinburgh newspaper, on August 23, 1832:—

"No. XXIII. of the Scottish Pulpit is this day published, price twopence. This work continues to be published regularly every Saturday morning, and contains the sermons of Dr. Chalmers, Dr. Gordon, Dr. Wardlaw, the Rev. Henry Grey, &c., &c., and will continue to publish the Sermons of the most celebrated Divines of the present day. John Hamilton, Edinburgh; W. R. M'Phun, Glasgow; and Simpkin & Marshall, London."

When did the *Scottish Pulpit* "die"? Another, short-lived, periodical, bearing the same title, was issued in Edinburgh, from the press of Lyon & Gemmell, a few years ago. The latter periodical, which was published weekly, price 1d., consisted of a single sermon by a prominent

Scottish minister. The series opened with a sermon by the late Rev. Sir Henry Moncrieff, Bart., D.D.

1831. *Edinburgh Law Journal*, volumes 1-2. This is the entry in the catalogue of the Library of the Society of Advocates, Edinburgh.

1831. *The Presbyterian Review and Religious Journal.* Were more than 21 volumes published? and can any reader supply details respecting this periodical?

1832. *Edinburgh Catholic Magazine.* This early Roman Catholic periodical was undertaken by James Smith, Edinburgh. Number 1, April, 1832; volume 2 was begun in October, but only extended to 2 numbers. New series, February, 1837, printed and published by Smith, in London, where he had gone to reside. Three other volumes appeared under the title, *The Catholic Magazine*; the last number being June, 1840. A third series began in January, 1843, and ended in June, 1844.

1832. *The Edinburgh Spectator; a Journal of Literature and the Fine Arts.* Number 1, Wednesday, February 15, 1832, price 3d. Edinburgh: Printed by Andrew Shortreed, Thistle Lane; and published for the proprietor, by W. D. Scott, 5 North St. Andrew Street. How long did the *Spectator* continue?

1832. *The Trades' Examiner; or Political and Literary Review.* Conducted by B. Truesteel. Were more than two numbers issued?

1832. *The Ten-Pounder.* Edinburgh: Printed by Peter Brown, Lady Stair's Close, for Stillies Bros., 140 Hanover Street. Number 1, August 14, 1832, price 1d.; Saturday, semi-political and literary. Were more than 16 Numbers issued?

1832. *The Schoolmaster and Edinburgh Weekly Magazine.* Conducted by John Johnstone. Printed by J. Anderson, Edinburgh. Motto:—"The schoolmaster is abroad.—Lord Brougham." The editor in his "address," says: "This little periodical owes its publication to the non-removal of the *Taxes on Knowledge*." Number 1, August 4, 1832; last number, June 29, 1833, royal 8vo, price three half-pence. *The Schoolmaster* was, after the latter date, published monthly as *Johnstone's Edinburgh Magazine*; conducted by J. Johnstone and Mrs. Johnstone. In 1834, after 9 numbers had been published, the periodical was discontinued; having been incorporated with *Tait's Edinburgh Magazine*.

JAMES W. SCOTT.

. If those Correspondents who favour us with sketches to illustrate their articles would kindly send them four times the size they wish them to appear, with strong black lines, it would help us greatly to produce a good picture.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.

THE following are the most recent additions under this bibliography :—

1892. *The Fiery Cross*. No. I. Aberdeen, Saturday, June 25th, 1892. Price one halfpenny. Folio, 4 pp. Imprint—Printed and Published for the proprietor by John Avery & Co., Ltd., 14 Gallowgate, Aberdeen. Eight daily issues appeared. The inclusion of such a print as the *Fiery Cross* in this bibliography is open perhaps to doubt, but the paper possesses some features of interest to the Aberdeen reader. It was issued at the General Election in June, 1892, in support of Mr H. H. Champion, who opposed, in the interests of Labour, Mr James Bryce, the sitting Member (Gladstonian), and Mr Gordon M'Cullagh (Unionist), in the Southern Division of the City of Aberdeen. The election was interesting as the first occasion when a genuine Labour candidate of any note came forward; and the *Fiery Cross* has an interest of its own as being the first periodical (so far as I am aware) specially issued in an election in Aberdeen. It possesses the further interest of being connected with Mr Champion, who, (as fully stated in *S. N. & Q.*, Vol. V., p. 19,) is closely related to the Urquharts of Meldrum and Craigston. The *Fiery Cross*, which was very smartly written, was the only paper (except the *Times*, where it was reprinted,) in which Mr Champion's election address appeared; it was made up entirely of reports of the campaign, refutations of press opposition, *resumes* of Mr Champion's political creed, and some verse. With the third issue a zincograph portrait of Mr Champion was given as a supplement. The election resulted as follows:—Bryce (G.L.), 3513 votes; M'Cullagh (L.U.), 1768 votes; Champion (Independent Labour), 991 votes.

1890. *Scattered Leaves*. Three issues of this, the Magazine of the Grammar School, Old Aberdeen, appeared—in March 1890, March 1891, and January 1892. This famous school was shut finally on 17th June, 1892, and thus the magazine is at an end. For accounts of the school, see *Northern Daily News*, June 17, 1892; *People's Journal and Weekly Free Press*, June 25, 1892.

J. MALCOLM BULLOCH.

ERRATUM.—In the genealogical table of the Urquhart and Champion families, which appeared in *S. N. & Q.*, Vol. V., p. 19, I observe two errors. Beauchamp Colclough Urquhart (VIII.) was the son of George Urquhart and Bridget Colclough; and he was the father of Henrietta Susan, who married Major-General Champion, and of Beauchamp Colclough Urquhart (IX.)—and not as stated in the table. That is, insert a line connecting "VIII. Beauchamp Colclough" with "George = Bridget," immediately above; and delete the line connecting the top of "IV. John" with the bottom of "VIII. Beauchamp Colclough."

J. M. B.

FORFAR AS A ROYAL RESIDENCE.

FORFAR, the head town of the county of Angus, is a place of great antiquity. As is well known, its ancient charters were carried off by Cromwell, as a punishment for the steadfast adherence of its magistrates and inhabitants to the cause of royalty. But Scottish history affords many proofs of its having been early distinguished as a royal residence.

David I., King of Scotland, signed a charter in Forfar to the Cathedral Church of Aberdeen, and Buchannan tells us that "he exceeded the liberality of his father and relations, in increasing the revenues of the ecclesiastics, a liberality to be pardoned rather than praised. He rebuilt the monasteries which had gone to decay through age, or been destroyed by the ravages of war, besides founding a number of new ones. To the six bishoprics which previously existed he added four, Ross, Brechin, Dunkeld, and Dunblane; and, in order to provide for the annual support of these sees, he reduced the succeeding kings almost to poverty, by consecrating the greater part of the royal lands to the support of monks."

Here is a quotation from Boece:—"Within ane schort tyme efter, the confederate Kyngis with Capitane Gylda went to Forfair, in quihik somtyme was ane strang castel within ane loch, quhare sindry Kingis of Scottis maid residence efter the proscription of the Pictis, thocht it is now bot ane popil (small, mean, or plebeian) town. Efter thair cumyng to Forfair, they tuk lang consultation be quhat ingyne the Romanis might be resistet."

Long after the time of David I.—and of course long before his time as well—Forfar was honoured by the residence of Scottish Kings and Queens. It is on record, that during the minority of Alexander III., in the years 1257 or 1258, "the nobility and principal knights, who composed the English faction, having engaged to submit to the King and the laws, agreed to hold conference at Forfar, and there to settle all differences."—(Tytler's *Hist. of Scotland*, i., 18, 19). This purpose, it appears, was never accomplished, for they immediately afterwards fled to England. This King held his Court here during part, at least, of the years 1263 and 1264. In that valuable relic of antiquity, the Chamberlain's Accounts, we have the *Compota* of two persons of the name of Mouet, or *de Monte alto*, who were sheriffs of the county of Forfar. The inventory is very amusing. For one year the returns for the Castle of Forfar is twenty-four cows, for that of Glamis, which is conjoined with it, thirteen and a-half, besides an arrear of twenty-one, in all fifty-eight cows and a-half. Of seventy-five hogs supplied for Forfar and Glamis, twenty-five had been used by the royal family. Then fol-

lows an account of the contributions of cheese, of fowls, and of malt.

Even before the Romans came, under the command of Agricola, to conquer and to conquer, there were kings stopping in Forfar. Although there is no proof that any of the Stuarts resided in Forfar, yet in the year 1391, during the reign of Robert III., the Sheriff of Forfar is charged with "the three hundred carts of peats, which are *hereditarily* supplied within the bailliwick, for sufficient fuel for his Majesty's service when he comes to Forfar." This exactly corresponds with a previous deed of Robert II., 1372, in which we have these words—"Whereas John, the son of William, and Christian his spouse, with their heirs, are bound annually to furnish the Kings of Scotland, at their manor of Foifar, with three hundred cart loads of peats for the lands of Balmoschenore, and Tyrebeg; because we in these times do not reside there so often as our predecessors did reside at Forfar, we grant, of our special grace, and the said John, &c., for the said three hundred cartfuls of peats, and shall only be bound, as often as we shall happen to come to Forfar, to furnish fuel sufficient for us and our heirs during our stay there."

Many more proofs of Forfar having been a place where the Kings of Scotland often resided could be given, but enough has been brought forward to show that, although shorn of its position now, it once held its head high among the chief towns of Scotland. L. A.

THE ALTHORP LIBRARY: THE *Biblia Pauperum*.—The noble gift of this famous library to the City of Manchester, recently made by Mrs Rylands, widow of the late Mr John Rylands, has deservedly attracted much notice. It appeared to be for some time uncertain what was to be the ultimate destination of the library, but that has now been set at rest by the announcement that it will be wholly located in Manchester, and form the principal portion of the "John Rylands Library." The library is intended by Mrs Rylands as a memorial to her late husband, and to embody one main purpose of his life, which was to form a great free library. It is also most fitting, for Mr Rylands' great wealth was made in Manchester, a city with which the whole of his active public life was associated. But while such is to be the location of the library, its priceless stores will be accessible not only to the public of Manchester but to the whole nation. The collection comprises many rare and valuable books, for which large sums of money have at various times been paid by members of the noble family of Spencer. Amongst other valuable books in the collection is a copy

of the famous *Mentis Psalter*, a copy of which has fetched £5000. The library will also embrace a copy of the celebrated *Biblia Pauperum*, for which £632 was paid. It is a picture bible, recording in forty illustrations the leading facts of salvation as disclosed in the New Testament, with subordinate engravings from Old Testament history. The book is believed to have been printed *circa* 1420-35, but was compiled by Bonaventura, a general of the Franciscans, about 1260.

In the year 1847 Mr Charles Roger published in Dundee a *Collation of the Sacred Scriptures*, in which he says, concerning the *Biblia Pauperum*:—"It is an abridgement or sort of catechism of the Bible, containing forty leaves of a small folio. The cuts (illustrations) are ten inches in length by seven and a half in breadth. Each print contains three subjects taken from the Scriptures in separate compartments, and four half-length figures of prophets, in smaller divisions, two at top and two at bottom." Mr Roger gave, as a frontispiece to his book, a fac-simile of the title-page of the *Biblia*, which is very quaint. The engraving was executed by Mr James Valentine, and the letterpress of the book by Messrs M'Cosh, Park & Dewars, of Dundee. As fifty copies of the *Collation* went to Aberdeen, it is likely that several copies of the book are still in the possession of persons resident there.

Carmoustie.

JOHN CARRIE.

DEATH OF JOHN DOUGLAS, A BORDER WORTHY.—One of the few remaining links connecting Sir Walter Scott and his contemporaries, has been severed by the death of John Douglas, at his residence, at Shawburn Old Toll, in his 93rd year. Better known as "The Brave," he was a credit to the name, and an honour to his country-side. When a young man he was employed as a stonemason, on the buildings of "Abbotsford." While working there he had frequent conversations with the "Shirra," who, as Douglas relates, "had nae pride about him," and spoke to all the men. The following is his description of the poet Hogg, with whom he was acquainted:—"A poo'erfu'-built man, six fit i' his stockin' soles. He spoke braid Scotch, an' was aye awfu' chatty." Douglas distinctly remembered of the "Shirra" being mobbed in Selkirk during an election. He was present at the "Carterhaugh ba'," in the year '15—"a cauld, bleak, wundy day." For over half-a-century he took part in the annual picturesque ceremony of "casting the colours," at Selkirk Common-Riding, his masterly execution of which always called forth great applause. Douglas cast the colours for the last time in the Jubilee
EYE.

689. THE NAME AND FAMILY OF ELSMLIE.—In the *New Statistical Account of Aberdeen*, 1843, under "Dyce," page 131, Landowners, "*Mr Elmslie of Pit-medden's family* is mentioned. What is known of this family, their origin and connection with Aberdeen? Is not the name a Flemish one?

Ib., p. 59.—Mrs Elmslie's Hospital.—What connection had Mr Elmslie, her husband, with Aberdeen? To what family did he belong? In the *Antiquities of Aberdeen and Banff* I find the name mentioned several times. Any information will greatly oblige

INTERESTED.

690. OWNER OF JACOBITE RELIC WANTED.—At the meeting of the British Association at Aberdeen in 1859 there was an admirable exhibition of historical portraits and archaeological objects. Among the latter many interesting Jacobite relics were shown, one being a copper plate engraved with six labels, bearing Prince Charlie's monogram, C.P., within a scroll. Four of these labels had small money values engraved underneath, and four had blank spaces for the insertion of values. The obvious use of the plate was for the production of *paper money*. As no catalogue of the archaeological collection was published, I shall be grateful for any information that may lead to the discovery of the owner of this interesting relic. ED.

691. CHURCHYARD INSCRIPTION AT FOOTDEE.—In Mr Jervise's MSS. (Antiq. Mus., Edinburgh,) is the following copy (artistically and evidently truthfully executed) of an inscription in the North wall of Footdee Churchyard:—"GEORGE DAVID | SON ELDER BURGES | OF ABD. BITIG THIS | DYK ON HIS OVIN | EXPENSIS. 1650." A similar, but absurd, variation is frequently quoted as if from Cullen Churchyard, where no such inscription exists or could ever have existed. Will any of your readers kindly report if the above Footdee inscription is still to be seen? C.

[The above is quite correct. The Inscription is followed by Davidson's Coat of Arms flanked by his initials G - D.—ED.]

Answers.

27. ABERDEEN UNIVERSITY RECTORIAL ADDRESSES (I., 50).—The latest addition to this list is—"Social Interest." An address to the students of the University of Aberdeen, delivered March 6th, 1891, by the Marquis of Huntly, P.C., Lord Rector. Aberdeen: D. Wyllie & Son, Booksellers to the Queen and H.R.H. the Prince of Wales. 1892. 8vo, 38 pp. J. M. B.

314. SIR ALEXANDER CUMING, CHIEF OF THE CHEROKKES (not Sir Archibald, as in *Query*) (III., 45).—As no answer has yet appeared to my query concerning the above person, permit me to send you some particulars about him, gleaned from two articles in *Notes and Queries*, vol. v., pp. 257-278. Sir Alexander, who died at an advanced age in 1775, was buried at East Barnet. He received a commission as Captain in the Army 29th May, 1703. He seems to have been a man of disordered intellect, or at all events to have been the victim of several religious

crazes. His connection with the Cherokees originated in one of these crazes. The following account of that connection is quoted from a work by Lysons, vol. iv., p. 20, *sub voce* Barnet:—

"In 1729 he (Cuming) was induced by a dream of Lady Cuming's (probably his mother) to undertake a voyage to America for the purpose of visiting the Cherokee nations. He left England on the 13th September, and arrived at Charlestown on the 5th Dec. On the 11th March following he set out for the Indians' country; on the 3rd April, 1730, he was crowned Commander and Chief Ruler of the Cherokee nations, in a general meeting of chiefs, at Nequisee among the mountains; he returned to Charlestown the 13th of April with six Indian chiefs, and on the 5th June arrived at Dover; on the 18th he presented the Chiefs to George II. at Windsor, where he laid his crown at his Majesty's feet. The Chiefs also did homage, laying four scalps at the King's feet, to show that they were an over-match for their enemies, and five eagles' tails as emblems of victory. These circumstances are confirmed by the newspapers of the time, which are full of the proceedings of the Cherokees while in England, and speak of them as brought over by Sir Alex. Cuming. Their portraits were engraved on a single sheet. In 1766 Archbishop Secker appointed him one of the pensioners in the Charterhouse, where he died at a very advanced age."

Another Correspondent quotes from a MS. containing various memorials of the eccentric baronet a number of interesting particulars. From these it appears that his mother was a Swinton, sister of a Col. Swinton who was shot dead at the battle of Malplaquet, and that, like her son, she was subject to strong religious enthusiasm, not to call it delusion. On the Thursday before her death, she is represented as calling her son, Captain Cuming, to her bedside, and giving him her blessing in the terms employed by the prophet Isaiah, chap. xli., verses 8, 9, to which she referred him—"Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham, my friend," &c. This, among other considerations, led Sir Alexander to the opinion that "the writer of the book called Isaiah was a friend to the British nation, and that the islands of Great Britain and Ireland are those addressed to, in order to renew their strength."

Not many years after the return of Sir Alexander from America, his fortunes seem to have fallen to a very low ebb. We find him in 1737 confined within the limits of the Fleet Prison; but having a rule of Court, on the 8th November he was at Knightsbridge, where, about ten in the morning, he opened the Bible for an answer to his prayers, and chanced upon the 51st and 52nd chapters of Isaiah. He feels a call to a mission to the Jews, and contemplates visiting Poland. This call, however, he does not seem to have found it possible to obey. In 1750 he was still in the Fleet, whence on May 15th he addressed a letter to Lord Halifax, asserting his right to the Cherokee mountains, and proposing a scheme for the discharge of 80 millions of the national debt. The scheme was that 300,000 families of Jews should be settled in that country for the improvement of the lands. This letter also notices two facts in the Cuming history: (1)

That Sir Alexander's father had been the means of saving the life of King George II. ; and, (2), that he, Sir Alexander, had been taken into the secret service of the Crown, at Christmas, 1718, at a salary of £300 a-year, which was discontinued at Christmas, 1721.

His son became deranged in his intellect, and is said to have died very poor about 1849 in Whitechapel. He had been a captain in the army. The title became extinct at his death.

Dollar.

W. B. R. W.

549. YOU SHALL HAVE THE HALF-MARK OR THE MALISON (V., 30, 125).—The following, from the *Tea Table Miscellany*, may interest R. P., and throw light upon the phrase above-quoted. The song from which the stanzas are taken is the old version of the song set to the popular tune of Somebody, and appears originally in the *Tea Table Miscellany* without any signature :—

" Betty, lassie, say 't thysel',
Though thy dame be ill to shoe :
First we'll buclke, then we'll tell,
Let her flyte, and syne come to.
What signifies a mother's gloom
When love and kisses come in play ?
Should we wither in our bloom,
And in simmer mak nae hay ? "

" Bonny lad, I carena by
Though I try my luck wi' thee,
Since ye are content to tie
The half-mark bridle-band wi' me.
I'll slip hame and wash my feet,
And steal on linens fair and clean :
Syne at the trysting place we'll meet
To do but what my dame has done. "

Dollar.

W. B. R. W.

603. ROBERT MACKENZIE DANIEL (V., 110, 142, 157).—Immediately after his death a notice of this writer appeared in *Tait's Magazine*, evidently written by some one very familiar with the life of the deceased author. In the sketch referred to, Daniel is said to have been born in 1814 in Inverness-shire, the son of a laird residing near the county town. He is described as the youngest son of a large family, and is said to have spent three years at Marischal College, after which he removed to Edinburgh, and attended law classes there, with the intention of training himself for the Scottish bar. Here he resided four years, when, having resolved to abandon law for literature, he proceeded to London in the year 1836. Here he wrote for the press, and after some preliminary struggles became Editor of the *Court Journal*, a position which he held for two years. He at the same time produced the novels referred to—*The Scottish Heiress*, 1842 ; *The Gravedigger*, 1843 ; *The Young Widow*, 1844 ; *The Young Baronet*, 1845. *The Cardinal's Daughter* was, I think, published posthumously. The last few months of this author's life were spent in Jersey, where he edited *The Jersey Herald*. Here he was overtaken by a mental malady, which terminated in his death. Many other details will be found by consulting *Tait's Magazine*, xiv., 468.

Dollar.

W. B. R. W.

638. HISTORIOGRAPHERS OF SCOTLAND (V., 157 ; VI., 13, 30, 46).—I find in the *History of Brechin*, by David D. Black, ch. iv., p. 80, that King James, in 1615, appointed Thomas Dempster, the famous Continental scholar, to the office of Historiographer Royal. Mr Black does not mention his authority for the statement ; but doubtless he had some authority. If he is correct in what he alleges, may not Dempster, and not Craufurd, have been the first Historiographer of Scotland ? According to the Catalogue of the Advocates' Library, George Brodie, the Historian, was appointed Historiographer Royal in 1836, and died in 1867. Dr Skene is the present Historiographer.

Dollar.

W. B. R. W.

654. OLD CLOCK (V., 172, 191).—I have not ascertained the date of John Mearns, watchmaker, Aberdeen, but I find that Ernest Mearns, watchmaker, Banff, was married in the year 1749. They were, perhaps, of the same family. C.

668. LADY CHRISTIAN ERSKINE (VI., 28).—The song "Bonnie Chirsty" was from the pen of Allan Ramsay, and was probably much esteemed by that author, as he places it first in the *Tea Table Miscellany*, which he published early in the 18th century. Unless, therefore, there was a previous song with that title and refrain, it is scarcely possible that it could have been written on Lady Christian Erskine, a lady who might easily have been Ramsay's grandmother, as she was married twenty-two years before the poet was born. Until, therefore, evidence is forthcoming of the existence of an earlier song, it is reasonable to suspect Charles Kirkpatrick Sharpe of having stumbled rashly upon an anachronism when he made the above lady the heroine of Ramsay's song. Like many another author he has no doubt blundered grievously through not "verifying his references." Lest any of your readers should wish to see the song, I transcribe it below :—

" BONNIE CHIRSTY.

How sweetly smells the simmer green ;
Sweet taste the peach and cherry ;
Painting and order please our een,
And claret makes us merry :
But finest colours, fruits and flowers,
And wine, though I be thirsty,
Lose a' their charms and weaker powers
Compared wi' those o' Chirsty.

When wandering o'er the flowery park,
No natural beauty wanting,
How lightsome is't to hear the lark,
And birds in concert chanting :
But if my Chirsty tunces her voice
I'm rapt in admiration ;
My thoughts wi' ecstasies rejoice,
And drap the hail creation.

Whene'er she smiles a kindly glance
I take the happy omen,
And aften mint to make advance,
Hoping she'll prove a woman.
But, dubious o' my ain desert,
My sentiments I smother,
Wi' secret sighs I vex my heart,
For fear she love another.

Thus sang blate Edie by a burn,
His Chirsty did o'erhear him;
She doughtna let her lover mourn;
But ere he wist drew near him.
She spak her favour wi' a look,
Which left nae room to doubt her;
He wisely this white minute took
And flang his arms about her.

My Chirsty! witness, bonny stream,
Sic joys frae tears arising!
I wish this may na be a dream—
O love the maist surprising!
Time was too precious now for tauk:
This point o' a' his wishes
He wad na wi' set speeches baulk,
But waired it a' on kisses."

Dollar.

W. B. R. W.

674. AUTHOR WANTED (VI., 29).—It is really a difficult matter, at this distance of time, to determine who was the author of this song, "There's Nae Luck about the House," but, in further elucidation of the subject, will you place before your readers the claim of Mrs. Jean Adams, referred to by W. B. R. W.? This is the more necessary, as I think Dr Gilchrist has exhausted the subject in favour of William Julius Mickle being the author. While I acknowledge that Mickle was an accomplished scholar and poet, I am very much afraid the authorship will ever remain a matter of doubt, one ascribing it "to Mickle, while others will be found giving the credit to Mrs Jean Adams," a poor schoolmistress, who lived at Crawfordsdyke, near Greenock, early in the last century, and died in the Town's Hospital, Glasgow, in 1765. Mrs Fullarton, a pupil of Jean Adams, frequently heard her repeat the song and affirm it to be her own composition. A judicious modern critic justly observes that the schoolmistress was brought up at a seaport, which Mickle was not, and must have been often the witness of partings and meetings between sailors and their wives. The very familiar expression in the song, "I'll to the quay," is in her favour, as is also the name of the hero, "Colin," which is a name only common in the West Highlands. On comparing the evidence pro and con, the claim of the old Schoolmistress is at least as fully substantiated as that of the elegant translator of the "Lusliad."

WILLIAM THOMSON.

7 Madeira Place, Leith.

675. AUTHOR WANTED (VI., 29).—R. correctly answers this at p. 47, but if St Giles will be content with a look of my copy, he can see it at any time. It is a nine-page pamphlet, of 6¼ × 4 inches. It may be of interest to state that it bears the following inscription—"John Hill Burton, Esq., with the Author's compliments, 8th April, 1839," and under the *Historie of the Baron of Pittfoddels*, in pencil, in Burton's handwriting (I presume) "William Duncan."

Along with the *Historie* is bound what appears to be an early copy of the *Alloway Kirk, or Tam O'Shanter*, by Robert Burns, consisting of 8 pages, size 6 × 3¼; no date, however.

The Kirk's Alarm, in 10 pages, 6 × 3¼, 36 verses, of which the following is the first:—

Ye rev'rend brethren, clad in black,
Gang, tak yer morals on yer back,
And mak a better Sunday's crack
To save yer gown;
Ye've muckle need to squeel an' squak
Thro' ilka town.

No author or date given. Can any reader supply this?

The Battle of Harlaw, fought upon Friday, July 24, 1411, against Donald of the Isles. 6 × 3¼. In 31 verses; title page, &c., wanting. Also, *The Battle of the Reid Squair*, fought on July 7th, 1576. Incomplete (both apparently very old, from the brown colour the paper has assumed). If any of your numerous readers could assist me in completing the portions wanting I will indeed be very much obliged.

WILLIAM THOMSON.

7 Madeira Place, Leith.

679. STRATHAVEN CASTLE (VI., 45).—The plate W. M. M., New York, refers to is evidently the etching of Strathaven Castle [not Strathnarven Castle], which appears in *Picturesque Antiquities of Scotland*, by Adam de Cardonnel (London: 1788). Below the plate is the following letterpress, which W. M. M. will no doubt find interesting:—"The Castle of Strathaven is beautifully situated on the banks of the river Avon, in the county of Lanark. There is no certain tradition as to the year in which it was built. It is generally supposed to have been built by Andrew, first Lord Avendale, who was created in 1456. The barony and lordship of Avendale were exchanged by Andrew, the third lord, with Sir James Hamilton of Fynnart for the barony of Ochiltree, in Ayrshire. They afterwards came into the Duke of Hamilton's family, whose property they still remain."

Cullen.

C.

679. STRATHNARVEN CASTLE (VI., 45).—The print in possession of W. M. M., your New York correspondent, is that of the Castle of Strathaven—not Strathnarven—on the banks of the Avon, in the county of Lanark. It has evidently been taken from *The Picturesque Antiquities of Scotland*, by Adam de Cardonnel, published in 1788. Your correspondent's engraving he described as with the imprint "J. Cardonnel's." The copy before me has the etcher's initials on the left hand top corner of the plate, "A. D. C." The description of bridge and building of W. M. M.'s print is in every other particular the same as in Cardonnel's work.

Inverness.

J. N.

682. FRAZER OF PHOPACHY (VI., 45).—This family is descended from the Frasers of Fruid, a branch of the Frasers of Drumelzier. In the 16th century, owing to some family feud, Agnes Fraser, the heiress of Fruid, came to the North of Scotland and threw herself on the beneficence of John Fraser, Bishop of Ross, her deceased husband's uncle. He received her, and provided for her family. Fraser of Phopachy was the fruit of an alliance between James, grandson of this lady's third son, and Elizabeth, daughter

of William Fraser of Struy, anno 1599. The family estate of the Frasers of Phopachy has long since gone to swell the large possessions of the Frasers of Lovat in the district of the Aird, Inverness-shire. A member of the Phopachy family purchased the small estate of Torbreck, 3 miles from the town of Inverness, in 1758. In 1832 this property was still in the possession of a representative, Robert Fraser of Torbreck. This gentleman stood as a candidate for the representation of the Inverness District of Burghs in the first Reformed Parliament. He was unsuccessful, and soon thereafter left the North, and the estate of Torbreck passed by sale to another family.

Inverness.

J. N.

684. SITE OF SIR WALTER SCOTT'S DRUMTHWACKET.—685. SITE OF DRUMFORSKIE (VI., 46).—In reply to S. C. C., the farm mentioned in the Ordnance Map as "Drumforskie Farm" is now known as the Redcraigs, which is at the northmost end of the district of Drumforskie, now known as Charleston of Nigg. It is presumed that the modern name of Redcraigs originated from an old quarry on the farm, which contained a reddish sort of granite stone, caused from the iron water running there. The distance from Redcraigs to the Old Bridge of Dee is 1½ miles, so that the Ordnance Map is correct.

Drumforskie commences on the south at or about the fifth milestone, which is a little to the south of the Check Bar, where the south or Old Bridge of Dee and Wellington Roads meet. It will, therefore, be seen that the Drumthwackit mentioned in the *Legend of Montrose*, and the account of Drumforskie, as given by the late Dr Paul of Banchory Devenick, in his *Past and Present of Aberdeenshire*, and by Mr Jervise in his *Epitaphs*, correspond. The whole of the district, from the fifth milestone to the lands of Leggart and Kincorth on the south road, was formerly known as Drumforskie. Previous to the beginning of this century the district south of the farm of Drumforskie was uninhabited.

J. B. F.

SCOTCH BOOKS FOR THE MONTH.

- Arts Class, 1868-72, Univ. of Aberdeen** [Records of the]. P. J. Anderson and S. Kee. 2nd Ed. Aberdeen Univ. Press.
- Arts Curriculum (The)**. P. J. Anderson. Aberdeen Univ. Press.
- Batch of Golfing Papers**. Andrew Lang and others. Edited by R. Barclay. 16mo, 1s. Holden (St. A.)
- Cockney in Kilts (A)**, or the Highlands up to date. Campbell Rae-Brown. 2nd Ed., 1s. Morison.
- Court of Session and Sheriff Courts Diary, 1892-93**. 1s. 6d. Skinner.
- Craigmillar and its Environs**, with Notices of the Topography, Natural History, and Antiquities of the District. Tom Speedy. Sm. 4to, 6s. 6d. Lewis (S.)
- Curious Incidents from the Ancient Records of Kirkwall**. W. R. Mackintosh.
- "Orcadian" Office (K)**. Edinburgh (Rambles Round). 1s. J. C. Oliphant. M'Niven & Wallace.

Eleanor's Discipline. Janet Brown. 8vo., cloth, 1s. 6d.; paper, 1s. Oliphant.

England and Wales (Handy Atlas of). Edited by John Bartholomew, F.R.G.S. Sm. 8vo., cloth, 7s. 6d. Black.

Extracts from the Records of the Burgh of Edinburgh (Index to).

Scot. Burgh Records Soc.

Free Church of Scotland (Proceedings and Debates of General Assembly of), held May, 1892. 5s. M'Niven & Wallace.

Geography (Elementary). James Clyde, M.A. 25th Ed. 1s. 6d. Oliver & Boyd.

Geological Chronology (An Address). John Young, M.D. 6d. Carter & Pratt (G.)

Gladstone's Midlothian Speeches, 1892. 3d. Steedman.

Horses (The Law of). D. Ross Stewart, M.A. La. 8vo. 10s. 6d. Green.

In Memoriam Verses from Best Poets. 1s. Leng.

Introduction to the Literature of the Old Testament. S. R. Driver. 4th Ed. 8vo. 12s. Clark.

Johnston (G.)—(Selections from the Correspondence of). Collected by Mrs. Barwell-Carter. Edited by James Hardy. 8vo. 15s. Douglas.

Legends from the Lothian. New Ed. 8vo. Paper. 1s. Elliot.

Melrose, Abbotsford, &c. (Pocket Guide to). Ralph Richardson, F.R.S.E. Illustrated. 6d. Bartholomew.

Pilgrimage to the Land of Burns, and Poems (A). Hew Ainslie, with Memoir of the Author by T. C. Latto. Cr 8vo. Illustrated. 6s. Gardner.

Saved by a Secret. P. Ainslie. Cr 8vo. 2s 6d. Nimmo.

Scotland (A New Geological Map of). Sir A. Geikie, D.Sc., etc. C. r. v., 10s. Cloth in case, 7s 6d. Paper, 6s. Bartholomew.

Scottish Public Opinion and the Equivalent Grant for Education. By M. H. Ross, M.A. 6d. Thin.

Songs of Labour, Home, and Country. A Marchbank. Fcp, 6d. Tovani (A.)

Wanderer of the West, and other poems (The). By A Scottish Borderer. Small (J).

What the Eye can see in Human and Animal Character. Robert Rogerson, M.D. 8vo., paper, 1s. Maxwell (D.)

Wilfrid Clifford. Edith Kenyon. Cr 8vo. 1s. Chambers.

Young Naturalist (The). Minnie McKean. 2nd series. 1s. Gardner.

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SCOTTISH NOTES AND QUERIES

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ABERDEEN, OCTOBER, 1892.

THE CASTLE OF FORFAR, AND ROYALTY.

MANY more instances of the greater importance of the county-town of Forfar in 'the olden time,' besides those mentioned by your correspondent L. A., might be adduced from authentic history. The account of the meeting of the confederate Kings, held at Forfar in the autumn of the year 83, before the Battle of the Grampians, as given in *Hollinshead's Chronicle*, is much more explicit than the brief notice supplied by your correspondent from Boece's History. We learn from it that a contingent of Scandinavians, under the leadership of Gildo, numbering about 10,000 men, landed at Dundee in order to assist the Caledonians in repelling the Roman invasion. They were joyfully received upon their arrival at Dundee by Garnard, King of the Picts, in whose territory the town was situated; doubtless 'with all tokens of most hearty love.' At that time there was a strong castle standing upon a high rock at the top of what is now Castle Street, in the City of Dundee, and there the allies were soon joined by Gald (Galgaucus), King of the Scots. After remaining 'certain

days' at Dundee, the confederate chiefs departed 'unto the Castle of Forfar,' there to consult with 'the captains and governors of their men of war, in order to maintain themselves in their enterprise against the enemy.' It was therefore in the Castle of Forfar that the plan of resistance to be offered to the armies of Agricola the Roman general, was agreed upon, and the post of Generalissimo in the warfare assigned by common consent to Galgaucus. History records how skillfully the dispositions of the allied forces was made to meet the attack, and how admirably the concentration was effected when the critical moment for action arrived. Upon the soil of Forfarshire a band of brave, but ill-armed and badly-assorted, men threw themselves upon the Roman advance, and arrested for a time the proud flight of the Roman eagles in their eager career of conquest throughout Britain, in pursuit of an insatiable ambition to subdue the uttermost ends of the earth. Although the Caledonians could not claim the victory in the Battle of the Grampians, fought in the spring of the year A.D. 84, they compelled the greatest general and statesman that Rome ever sent into Britain with her armies, to pause at the close of a bloody and dearly-won battle, and conclude to withdraw his forces southward; says Tacitus, 'into their winter quarters.' It was long thought—upon imperfect evidence—that the famous battle was fought in Perthshire, but careful research has now brought about a consensus of opinion that it was fought in Forfarshire, on the banks of the Southesk river, on ground lying about midway betwixt the towns of Forfar and Brechin: the base of the Roman army before the battle being the camp at Battledykes, and that of the Caledonians the ancient strong fort on the Hill of Catterthun. [*Vide* Illustration.]

The chapter of the Augustine Priory of Restennet—situated about a mile to the eastward of Forfar—was the superior and patron of the church and parish of Forfar, which was aforetime named 'Forfar-Restennet.' It is said, on good traditional authority, that Alexander I. caused 'the valuable books and other treasures' brought from the sack of Rome by Fergus II., and lodged by him at a religious house on the island of Iona, to be removed from thence, for greater security, to Restennet. It will be found from subsequent history that the Priory was in-

timately connected with the town of Forfar in matters both civil and ecclesiastical. In Thomson's manuscript notes, compiled for a history of Forfarshire, it is stated that 'we read of Forfar having had royal palaces, royal sojournings, and, moreover, of many royal courts having been held within it, besides parliaments for the transaction of business, at which churchmen as well as laymen were present.' To the same purport are the statements in all reliable histories. Coming down to more recent times, there is no manner of doubt that King Robert the Bruce frequently resided at Forfar. He granted to the monks of Restennet every day from his own table while resident at Forfar, 'two loaves of the best bread, four of the second quality, and six of a commoner kind called hagemen or strangers' bread.'

On the 17th day of January, 1367, King David II. granted a charter of donation to the barony of Rait, in favour of his kinsman Robert Bruce, ancestor of the noble family of Bruce, Earls of Elgin and Kincardine, and which charter was dated 'at Restennet.'

At the fishing village of Usan, situated directly eastward of Forfar, and on the sea-coast of Forfarshire, commenced the cadger's road, which reached westward to the market-cross of Forfar. It was always used by the King's purveyor for the conveyance of fish for the royal table when the Court abode at Forfar. In all grants of land in the district, made by different Kings of Scotland, there was always reserved a right of road for the whole distance betwixt Usan and Forfar, 'in breadth the length of a mill-wand.' The road passed through the entire length of Montreithmont Moor—locally pronounced Monrumment Moor—which was anciently a royal chase and common; and different parts of the moor still bear names derived from the peculiar use made of the road, *i.e.* the Cadger Slack, Cadger Burn, &c. Under an Enclosure Act, passed about the year 1780, the moor was parcelled out amongst the conterminous landed proprietors, in regulated proportion to the extent of their lands. Upon that occasion the laird of Usan asserted his right to the *solum* of the Cadger Road through the moor, and was awarded on account of it an allocation of land in the moor equal to the superficial extent of the ancient road, although his land nowhere touched the moor. The residence of the King's cadger was at Strook Hill, a short distance south-west of the fishing village of Usan, and comprised about thirty acres of land, in the form of a long strip or border, reaching from Usan nearly up to the churchyard of Saint Skaoch. It is now annexed to the estate of Usan.

Owing to intestine distractions amongst the

nobility, and the unsettled state of the ecclesiastical polity, Mary Queen of Scots undertook a progress through the northern part of her kingdom in the year 1562, mainly for the purpose of bringing under subjection to law the rebellious Earl of Huntly, who had defied the royal authority. She left Edinburgh with a powerful retinue on the 11th day of August, and reached Stirling Castle on the 18th. On her way northward she halted at the Abbey of Coupar-Angus, and from there issued a mandate, addressed to the 'Provost, Bailies, Councillors and Deacons of the City of Edinburgh,' commanding them to 're-elect Archibald Douglas of Kilspeindie provost of the burgh.' From there her route would certainly lie through Forfar when proceeding on her way to the Castle of Edzell, in which place she held a grand levee on the 20th day of August. Aberdeen was reached on the 27th of the same month. Departing from there on the first days of September, she passed the night of the 8th in Kinloss Abbey, leaving it shortly for Darnaway Castle, the chief mansion pertaining to the Earldom of Moray. It was there that her half-brother, the Lord James Stuart, was invested with the title of Earl of Moray, and renounced that of Mar. He is better known in subsequent history as the Regent Moray, having been invested with that dignity on the abdication of Queen Mary. Negotiation failed to bring the Earl of Huntly to terms of submission, and there ensued a battle with the royalist forces, led by the new Earl of Moray, in which Huntly was totally routed, and fell amongst the slain, together with many of his kindred and followers, on the hill-side of Corrichie. The discomfiture of the Gordons was complete, and, the royal authority being decisively asserted, the Queen thereupon took her journey homewards, proceeding leisurely by the east-coast road *via* Dunottar, Montrose, Dundee and Perth. She reached Edinburgh on the 21st of November following, and was immediately seized with an illness called at that time the 'new acquaintance,' (the influenza), which confined her to her room for six days.

Carnoustie.

JOHN CARRIE.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 50, Vol. VI.)

XXV.

619. *John Miller, C.E., M.P.*, son of James Miller of Spring Vale, Saltcoats. He was born in 1805, and educated at Ayr Academy and Glasgow University. He became a Civil Engineer, and was employed in that capacity by several of the leading railways of the kingdom. Having retired from the practice of his profession in 1849, he attempted to enter Parliament, and unsuccessfully contested the Stirling Burghs in

1852, and the City of Edinburgh in 1865. At last, however, he was elected to represent Edinburgh as colleague to Duncan M'Laren, Esq., in the year 1868. At the election of 1874 he ceased to represent that city, and withdrew into private life. He was a Fellow of the Royal Society of Edinburgh, and a J.P. for Peebles and Kincardine shires. I have not noted the date of his death.

620. *Robert Campbell*, Advocate, Hymnist, &c. This gentleman, whose religious career presents features of unusual interest, was born at Trochrig, near Girvan, 16th December, 1814, and educated at Glasgow University. Bred for the Scottish Bar, he devoted himself largely to religious questions, and as a result passed over from the Presbyterian to the Episcopal Church. While an Episcopalian he published, in 1850, a volume called *Hymns and Anthems for use in the Holy Services of the Church*, a little book which was sometimes spoken of as the St Andrew's Hymnal. Some of his hymns having found a place in *Hymns Ancient and Modern*, are now to be met with in many other collections of sacred verse. In 1852 Mr Campbell, whose views had undergone a further change, was received into the Church of Rome, and henceforward he proved a zealous and faithful member of that Church, having in 1864 published a pamphlet on behalf of the proper care of Komish orphans in Scotland. He died in 1868.

621. *Hugh Dunlop, C.B.*, Admiral. This gentleman, who was the son of General J. Dunlop of Dunlop, Ayrshire, entered the Royal Navy in 1823, and passed through the various grades of the service, having specially distinguished himself on the West Coast of Africa and in the Baltic during the Crimean War. He also commanded the naval and military forces in Mexico during the allied British, French and Spanish Intervention in 1861-2. Created C.B. in 1861, he became a Rear-Admiral in 1866, and retired Vice-Admiral in 1873.

622. *Joseph Hood*: Inventor and Captain of Industry. Mr Hood was born in Newmilns, 18th Feb., 1821. Having seen a Jacquard weaving machine in his early youth, he was filled with the desire to produce such machines as a new line of business, the work to which he had been bred having become at that time difficult to get. The result was, that before he had reached his twenty-first year he had already made a goodly number of Jacquard machines. Having established himself in business as a manufacturer of these machines, he introduced a number of important improvements, which are now in common use. He has also patented a twining and pirn-filling machine of his own invention, which has been much appreciated, and worked to considerable advantage in the chenille manufacture. Mr Hood has been successfully engaged in various manufactures connected with his native district, and was one of the leading agents in introducing to Ayrshire the "Nottingham Lace Curtain Manufacture," some seventeen years ago, at a moment when, owing to the decay of the harness curtain trade, the hand-loom weavers of Ayrshire seemed on the point of losing all chance of employment. The result has been an enormous increase of wealth and trade, as well as of population, in the whole of the district with which Mr Hood is asso-

ciated. Besides being an active and successful man of business, Mr Hood has taken a large share in the public life of his native town, and has been several times chosen provost of the burgh of Newmilns.

623. *Hon. John Nimmo, M.L.A., C.E.*: Australian Politician. Mr Nimmo, who was born in the parish of Sorn, in the village of Catrine, after learning the trade of a joiner and cabinetmaker, and having also mastered the details of millwright work and practical engineering in all its branches, proceeded to Glasgow, where, besides prosecuting his trade, he perfected himself in the mathematical and scientific studies necessary to his profession. Thereafter he emigrated to Australia in the year 1853, and settling in Victoria he devoted himself with ardour and success to the practice of his profession, as a result of which he was chosen Town Surveyor of Emerald Hill, when that suburb of Melbourne was created a municipality. Besides this Mr Nimmo has been twice Mayor of the town which he serves, and has been chosen no fewer than five times to represent it in the Legislative Assembly, on each occasion at the head of the poll. In 1886 Mr Nimmo accepted the portfolio of Minister of Public Works in the Gillies-cum-Deakin Administration, a post which he held during that Government's tenure of office, with honour to himself and advantage to the colony. Mr Nimmo has also the credit of being the chief actor in obtaining for the City of Melbourne its present excellent supply of water. A life-long abstainer, this colonial politician has taken an active part in advocating the cause of temperance. He is at present on a visit to this country, having lost his seat at the last general election.

624. *Captain Wm. Greig*: "King of Fanning Island." Born in Ayr in 1821, young Greig, who was bred to the sea, was by the time he was 23 master of a fine barque trading from Great Britain to the ports of South America. After various adventures among the Pacific Islands young Greig undertook, on behalf of the English firm which owned the Fanning Island, to develop a trade in guano. The firm failing, Greig bought the entire island from them, and married and settled down on his lonely island kingdom. Here he lived for 35 years, with occasional interludes of absence necessitated by the demands of his business or his family. During that period, thousands of the natives of the South Seas worked for the energetic Scotchman, and he was never known to have the slightest trouble with any of them, and he was loved and respected by all who knew him. Mr. Greig also obtained possession of Washington Island, about 60 miles distant from Fanning, which he, in the same manner, turned to excellent account as a source of guano. During his long residence on his coral island he was instrumental in saving not a few ships' crews who were shipwrecked, and once succeeded in rescuing the entire crew of a French barque at the imminent risk of his life. Captain Greig died at San Francisco in the summer of the present year, of gangrene, which set in after getting his right foot amputated.

625. *Sir Wm. Jas. Montgomery Cunninghame, V.C., M.P.*, son of Sir Thomas of Corse Hill, Ayrshire. He was born in 1834, and served in the Crimea, where he obtained the Victoria Cross. He

is Major and Hon. Lieut.-Colonel 4th Battalion Royal Scots Fusiliers, and D.L. for Ayrshire. A conservative in politics; he sat as M.P. for Ayr Burghs, 1874-80, when he was defeated, as he also was in 1885, when he opposed Dr. Cameron in the College Division, Glasgow.

626. *John Morton*, Secretary and Manager of G. and S. W. Railway. Born at Newhouse, near Irvine, in the year 1832, and educated at the Academy there. Mr. Morton entered the service of the Railway Company, of which he came to be the official head, as a clerk in the Secretary's office, Glasgow. He never left the service he entered as a boy, and rose in it from the lowest rung in the ladder to the highest, having been promoted, six years before his death, to the dual position of Manager and Secretary, an important and difficult post, the duties of which he discharged with eminent ability and fidelity until his death this year 1892.

627. *Hon. J. L. Dow*, Australian Politician. This active Victorian politician, at present member for Kara Kara, in the Legislative Assembly of that Colony, was Minister of Land in a former ministry, and did good work in giving bonuses for butter, &c., which have largely extended the production of that and other articles in the Colony. He is a native of Ayrshire, born in the first half of the century.

628. *Rev. John Morrison Sloan, M.A.*: Free Church Divine and Hymnist. Born at Stairard, Mauchline, 19th May, 1835. Mr. Sloan received his education successively at the Universities of Glasgow, Edinburgh, and Erlangen. Having graduated at Edinburgh in 1859, he was ordained, in 1864, to the ministry of the Free Church, Dalkeith, and was subsequently translated, 1868, to Aberdeen; 1878, to Anderston, Glasgow, and finally to Grange Free Church, Edinburgh. Several hymns from his pen appear in the Free Church Hymn Book.

629. *Colonel Wm. Henry Ralston, C.B.* Born at Warwickhill, Dreghorn, in 1837; he entered the army in 1857. His services have been distinguished (1) in the New Zealand War, 1863-5, when he commanded the expedition, landed at White Cliffs, for which he was thanked, and received a medal. (2) In the Afghan War, 1878-9, when he was mentioned in dispatches, and obtained a medal. (3) In the Eastern Soudan Campaign, 1885, where he was also mentioned in dispatches, and obtained his C.B. and a medal with clasps. He was D.A. and Q.M.G. in South Africa, 1885-86, and has commanded the 42nd Regimental District since 1886.

630. *Sir Charles Dalrymple, Bart., M.P.*: Conservative politician. Sir Charles, who is the second son of the late Sir Charles D. Ferguson, and brother of Sir James Ferguson, Bart. of Kilkerran, Dailly, was born 15th October, 1839, and educated at Harrow and Trinity College, Cambridge, where he graduated in 1862. He was called to the bar at Lincoln's Inn, October, 1865. He had previously, in 1849, assumed the surname of Dalrymple in lieu of his patronymic, in accordance with the will of his great grandfather, Sir David Dalrymple, Lord Hailes. He was chosen M.P. for Butehire, November 1868, but is best known as Mr. Gladstone's unsuccessful opponent in the Midlothian election of 1885. He

was, however, elected for Ipswich in 1886, and was a Lord of the Treasury in the subsequent Administration of Lord Salisbury. He is a jubilee Bart., and a native of Kilkerran, Dailly.

631. *James Kerr*: Inventor and successful manufacturer and merchant. Born in Dalry, 1842. Mr. Kerr, after a short novitiate in a Glasgow commercial office, proceeded to London, and shortly thereafter to Calcutta, where he spent five years, and laid in a store of commercial knowledge that was of great service to him in after life. He also established the firm of Kerr, Tarrick & Co., a successful business house which now has branches in different parts of India. Returning to England in 1872, having disconnected himself with the Calcutta house, he joined Church Works, Accrington, a manufacturing business which enjoyed remarkable success under his direction. As an illustration of the development of business accompanying his management, it has been stated that, without any great increase in the number of hands employed, the yearly product of manufactured goods increased tenfold, till it now represents an annual output of 2½ million pieces of 25 yards long, or about 30,000 miles—enough to encircle the globe more than once and a half. Mr. Kerr's success as a business man was due equally to his keen perceptive powers, his energy and perseverance, and shrewdness. His inventive faculties were also of a very high order. He devoted himself to the task of improving the system of Calico printing, and was very successful in his efforts. His labour-saving inventions, many of which are made known to the world by his patents, whilst many more have, for prudential reasons, never been published, were very numerous. Mr. Kerr left Church Works in 1890, as the result of a dispute with his partners which led to a lawsuit, from which, however, Mr. Kerr emerged triumphant. In the last two years of his life, Mr. Kerr associated himself with the shipping trade, and became the chairman of the "James Kerr" Ship Company, Limited. He was an active politician, and as a Liberal Unionist, did a great deal to defeat the Liberal candidate for the Accrington Division of Lancashire. He died suddenly of apoplexy in the summer of the present year, 1892.

632. *James Somervell, M.P.*: Conservative politician, son of the late Mr. Graham Somervell of Sorn; born in 1845. Mr. James Somervell was educated at Harrow and Oxford, and called to the bar at the Inner Temple, 1870. In 1885, he unsuccessfully contested the Tradeston Division of Glasgow as a Conservative; but, on the resignation of Mr. John Sinclair in 1890, he successfully contested the Ayr Burghs. This seat, however, he lost at the general election in the present year.

633. *Robert Boswell, W.S.*: Glassite Hymnist. Born Ayrshire in 1746, Mr. B. not only received a classical education but was a good Hebrew scholar. He became an Edinburgh W.S., and a leading elder in the Glassite church there. Fond of the Psalms, he published, in 1784, *The Psalms in metre from the Original*, a work which reached a second edition in 1786. He also edited *The British Psalter*. His death, which was sudden, occurred in 1804.

634. *John Murdoch*, Burns's Teacher, and Author.

Born at Ayr in 1747, Mr Murdoch received a liberal education. In early youth he was employed teaching the children of the Burns family and others, in Alloway, after which he was appointed to the mastership of the school in Ayr. From this, owing to a quarrel with the Ayr Ministers, he removed to London, passing thence to Paris to perfect himself in the French language. Thence he returned to London, where as a French teacher he had great success. Among his pupils indebted to him for proficiency in English was the famous Talleyrand. Mr Murdoch was a considerable author. He published in 1783 two vols. containing the following works:—*Pictures of the Heart, an Allegorical Tale*; *The Adventures of a Friend of Truth, An Oriental History The Embarrassments of Louisa Novel*; and *The Double Disguise, a Drama*. These volumes he dedicated to the Earl of Galloway. He also published in the same year a *Radical Vocabulary of the French Language*, and in 1878 another work entitled *The Pronunciation and Orthography of the French Language*; and lastly, in 1811, *The Dictionary of Distinctions*. Before his death he had fallen into needy circumstances, and the friends of Burns were invited to contribute to his assistance, and did so liberally.

W. B. R. W.

In closing this series we desire to state, in reply to a distant correspondent, that his wish for "a list of the famous men and women of Aberdeen City and County" has been anticipated, and it will appear after the comparatively brief series of Banffshire Notables is finished.—Ed.

THE PROVERBS OF CHAUCER, WITH ILLUSTRATIONS FROM OTHER SOURCES.

II.

LOVE AND FRIENDSHIP.

IT is a natural passage from "women" to "love and friendship." These are perennial themes for poet and people, and it would be strange if this class were not well represented. The following are some examples:—

- 11 a. Love is blynd alday, and may not se.
(*Marchaundes Tale*, 354.)

This is, of course, the old classical fancy regarding Cupid, to which Chaucer refers in the "Knight's Tale," l. 1107:

- 11 b. Beforn hir stood hir sone Cupido,
Upon his shuldres winges hadde he two;
And blynd he was, as it is ofte sene.

Again, in the "Legend of Good Women," (Prologue), l. 237-8:

- 11 c. And al be that men seyn that blynd is he,
Al-gate me thoughte that he myghte se.

Shakespeare makes King Lear in his madness exclaim at the eyeless Gloucester:

"I remember thine eyes well enough. Dost thou squiny at me? No, do thy worst, blind Cupid; I'll not love.—Act IV., sc. VI., l. 114.

A few of the analogous proverbs are:

- Love is blind.—*Haslitt*.
Love has not an eye at all.—*Wahl*.
Affection aveugle raison.—*Le Roux*.
Por ce est amors avuglee.—*Kadler*.
Die Liebe ist blind.—*Wander*.

- 12 a. Love wol nought been constreigned by maystrie.
(*Frank Tale*, l. 36.)

Compare:

Forced love is nae love.—*Ramsay*.

- 12 b. Wostow nat wel the olde clerkes sawe,
That "who shal yeve a lover any lawe?"
Love is a gretter lawe, by my pan,
Than may be yeve to any erthly man:
(*Knights Tale*, 305.)

- 12 c. Evere was, and evere shal befall,
That Love is he that alle thinge may bynde;
For may no man fordon the lawe of kinde.
(*Troyl. I.*, 236.)

The "old Clerk" referred to in No. 12 b is Boethius, and the reference is to *de Consolatione Philosophiae*, lib. III. met. 12:—

Quis legem det amantibus?
Major lex amor est sibi.

Compare the English proverb:

Love laughs at locksmiths.—*Haslitt*.

- 13 a. What, verray fool, think wel that love is fre.
(*Knights Tale*, l. 748.)
- 13 b. Forbede a love, and it is ten so wood.
(*Legend of Good Women*, l. 736.)
- 13 c. Thorwe love is broken alday every lawe.
(*Troyl IV.*, 590.)

Compare with the following:

Love has nae law.—*Hislop*.
Love is without law.—*Donald*.
Amour n'a point de loi.—*Pittr*.

14. Amor vincit omnia.—(*Prologue*, l. 162.)

This was the motto on the brooch worn by the Prioress. The brooch was in the shape of an A, which is supposed to represent A-mor, (love, or charity,) the greatest of the Christian graces.—(1 Cor. xiii. 13.) Dr. Willoughby says that, in 1845, a brooch in the form of an A, with the Norman-French inscription—

Jo fas amer, e doz de amer,

apparently of the fourteenth century, was found in a field in Dorset. The motto is at least as old as Virgil, and has been universally accepted as a proverb. Compare the following among many instances:

Omnia vincit amor.—*Virgil, Eclog. x.*, 69.
Amour vainct tout.—*La Roux*.
Amors tote cose vaint.—*Kadler*,
Love conquers all things.—*Eng. Proverb*,

15. Ful sooth is seyð, that love ne lordshipe
Wol nocht, hir thanks, have no felawshipe.
(*Knights Tale*, 767-8.)

Compare :

Love and lordship like no fellowship.—*Haslitt*.
 Love an' lairdship like nae marrows.—*Donald*.
 Oncques amour ne seigneurie,
 S'entretindrent grande compaignie.—*Le Roux*.
 Bien savoient cele parole,
 Qv'onques amovr ne seigneurie,
 Ne s'entrefirent compaignie.

(*Le Roman de la Rose*, l. 102).

16. Rememberynge him, that love to wyde yblowe
 Yelt bitter fruyt, thoughe swete sede be sawe.
 (*Troyl. I.*, 384-5.)

Compare :

Aymer n'est pas sans amer.—*Le Roux*.
 Amor et melle et felle est foecundissimus.

—*Wander*.

- 17 a. Endeth thanne love in wo?—*Troyl. IV.*, 806.
 17 b. That love is thyng ay ful of bysy drede.
 (*Troyl. IV.*, 1617.)
 17 c. But he be fals, no lover hath his ese.
 (*Complaynt of Mars and Venus*, l. 208.)

The following proverbs indicate the same ex-
 perience :

Ubi amor, ibi dolor
 Grand amour cause grand dolour.—*Le Roux*.
 Qui ayme il craint.—*Le Roux*.

18. But sooth is seyde I fynde it trewe,
 For in effect it preued is on me—
 Love is nocht old as when that it is newe.
 (*Clerkes Tale*, l. 855-7.)

The meaning (which some editors have curi-
 ously mistaken) is that "love when old becomes
 cold," and is not what it was when young and
 new. The patient Grisild, who uses the words,
 is looking back with fond sadness on her mari-
 riage day, when her love for her husband was
 so ardent.

Compare the following :

Love owre het soonest cools.—*Ramsay*.
 Love me lightly love me lang.—*Ibd.*

19. The newe love oute chaceth oft the olde.
 (*Troyl. IV.*, 387.)

Compare :

Amours nouvelles
 Oublient les vieilles.—*Le Roux*.

20. Who may nat ben a fool, if that he love?
Knights Tale, l. 941.

Compare :

No folly like being in love.—*Haslitt*.
 Amare et sapere vix Deo conceditur.
 (*Publius Syrus*, Sent. 15.)

It is not granted to man to love and to be wise.
 (*Bacon. Adv. of Learning II. Proem*, § 15.)

It was well said, "That it is impossible to love
 and to be wise."—(*Bacon. Essay X.*)

Il faut estre fol en amour.—*Le Roux*.
 En amour est folie et sens.—*Le Roux*.

21. Catoun saith : If thow have neede of help, axe
 it of thy freendes, for ther is noon so good a
 phisicien at neede as is a trewe friend.
 (*Tale of Melibeuus*, l. 164.)

Compare :

Nae friend like a friend in need.—*Ramsay*.

A faithful friend is the medicine of life.—

Scottish Proverbs—*Donald*.

Si te surt mestier, de tes amis requere sucurs e
 aie ; car mire nul ne sai meillor ke amie
 verrai en tote ceste vie.—*Le Roux*.

Non quisquam melior medicus, quam fidus ami-
 cus.—*Wander's Sprichw. Lexicon*.

Verus amicus summus medicus necessitati.—*Do*.
 M. A. C.

A BIBLIOGRAPHY OF EDINBURGH
 PERIODICAL LITERATURE.

¹⁷⁹⁶
¹⁸³⁵ *The Scottish Congregational Magazine*.

It is a benefit, as rare as it is refreshing, to the
 bibliographer to find anything so reliable and
 interesting in a periodical, bearing on its history,
 as that given by the late Dr. W. Lindsay Alex-
 ander, of this magazine. No more competent
 hand than his could have written the article
 which I summarise below, (*vide Scot. Cong.*
Mag. for January, 1873.)

Towards the close of last century a sense
 of the religious destitution of Scotland began
 to be realised, and means were taken to cope
 with the evil. Accordingly, on the 18th of July,
 1796, *The Missionary Magazine* was started to
 give fit expression to the question, as well as to
 sustain the evangelistic efforts which were then
 entered upon. It belonged to no religious party,
 no denominational interest, and was, as its pre-
 face states, "neither the property nor the pro-
 duction of any missionary society." Its origin-
 ators were the Rev. Greville Ewing, then assistant
 minister of Lady Glenorchy's Church, Edinburgh,
 who was the first editor, and Dr Charles Stewart
 of Dunearn, who had been minister of the parish
 of Cramond. At first its chief contributors were
 pious ministers of the Church of Scotland, but
 after the action of the General Assembly against
 the Haldanes, and the extrusion of Messrs. Ew-
 ing, Innes, Garie, and others, the magazine, by
 default of its church supporters, assumed a de-
 nominational character, and was regarded as
 the organ of the Congregationalists, or the Mis-
 sionaries, as they were then called. This change
 seriously affected the circulation of the magazine,
 which, however, continued to be ably written for
 seventeen years, when it changed its title to the
Christian Herald, under the editorship of Mr
 Aikman. Under this title the magazine ran for
 twelve years, from 1823—1835, when a fresh
 start was again made under the name of the
Scottish Congregational Magazine, with the Rev.
 G. D. Cullen of Leith, and Mr Wilkes, Pastor
 of Albany Street Church, as its co-editors. Sub-
 sequently Dr Alexander himself at two different
 periods became editor, in concert with the Rev.
 Henry Wight.

In 1841, and for several years after, the printing and publishing was transferred to Glasgow, where some of the younger pastors did the editing. From 1847 till 1851 Dr Alexander resumed the editorship—Edinburgh becoming the place of issue. Subsequent editors have been Messrs Swan, Spence, Robbie, Stark, Auchterlonie, and W. Douglas Mackenzie, who at present holds the post. It falls to be noted, however, that after a career of 53 years as *The Scottish Congregational Magazine*, it assumed (in 1880) the title under which it still exists of *The Scottish Congregationalist*. The successive publishers have been Guthrie & Tait, Adam & Charles Black, Fullarton & Co., Edinburgh; Macle hose, Glasgow; J. Menzies & Co., Andrew Elliot, and Scott & Ferguson, Edinburgh. The volumes are rich in missionary and church intelligence, a storehouse from which the future historian of Congregationalism in Scotland will do well to draw. If not the earliest religious periodical in Scotland it is certainly the longest lived, being at the present time within four years of its centenary.

1828. *Edinburgh Literary Gazette*.¹ Nos. 1—61; 2 volumes; 1828-30. Was the publication discontinued then? Edited by William Jerdan. The proprietor was David Blackie, W.S., Jerdan's cousin, who also owned the *Edinburgh Chronicle* and the *Edinburgh Evening Post* (q.v.) Blackie was unfortunate in all his literary speculations; his numerous efforts as a newspaper proprietor ultimately resulted in his losing all his fortune. In the early part of its career the *Evening Post* had no less than three ministers on its staff, viz., the Rev. Andrew (afterwards Dr.) Crichton, who for some time acted as Editor; the late Rev. George Milligan, Minister of Elie, father of Professor Milligan of Aberdeen; and the Rev. Mr. Neilson, whose singular case, as presentee to the Church of Little Dunkeld, so long formed the subject of discussion before the Scottish Ecclesiastical Courts. The ground of objection was that he "had not the Gaelic." The *Post* continued under the editorship of Crichton as long as the paper remained in the possession of Blackie; and during that period most of the young men of talent in the Northern Metropolis contributed to the columns of the *Edinburgh Literary Gazette* and the *Edinburgh Evening Post*; the former having been conjoined with it. After the *Evening Post* had been sold by the creditors of Mr. Blackie, (who died in September, 1832,) Crichton obtained the editorship of the *New North Briton*, and afterwards succeeded to the management of the *Advertiser*. The *Evening Post* (vide *S. N. & Q.*, VI., 37) was purchased

¹ In consequence of an accident, several of the periodicals enumerated this month are out of their chronological order.

by Alexander MacAllan, Advocate, author of *The Pocket Lawyer*, a useful digest of the law of Scotland,—Christopher Torrop, the son of a tinsmith, and of Swedish extraction, (already mentioned in the course of these articles), a man of decided talent, intellect, and spirit, being appointed editor. Did not De Quincey contribute to the pages of the *Edinburgh Literary Gazette*? Many of the foremost of the young writers of the day were on the literary staff of the paper; and its pages may still be read with interest.

1828. *Quarterly Journal of Agriculture*. Begun May, 1828—March, 1843, 13 volumes. Continued as *The Journal of Agriculture*, New Series, 1843—1866, 12 volumes; Third Series, 1866-68, 4 volumes. Continued as *The Country Gentleman's Magazine*, July, 1868—June, 1873, 10 volumes; New Series, July, 1873—December, 1882. Under the title *The Country Gentleman's Magazine*, it was printed in Edinburgh, but published in London.

1828. *Law Chronicle, or Journal of Jurisprudence and Legislation*. Volumes 1—4, 1829-32. This is the entry in the British Museum Catalogue; I have not had an opportunity of examining this work.

1830. *North Briton*. Projected by Dr. Browne and Daniel Lizars, the bookseller. It lived only for about three months; being continued as the *New North Briton*, (vide *S. N. & Q.*, VI., 56). This newspaper must not be confounded with the *North Briton*, which appeared, under the editorship of the late J. B. Bertram, some five-and-twenty years later.

1832. *The Bawbee Bagpipe*. About this time William Smith, a somewhat eccentric adventurer in the literary field, issued several ephemeral publications, which scarcely deserve to be called periodicals; but, as they are so classed in the Catalogue of the British Museum Library, I mention them in passing. A literary friend, it is true, advised me not to include them in my bibliography; but I feel justified in doing so because they are fair examples of the "cheap literature," of a semi-periodical type, then offered to the middle-class public. To quote a few sentences from William Chambers's interesting *Memoir* of his brother Robert⁵ :—

"The reign of William IV. was the true era of the revival of cheap periodical literature. [Why revival, it is commonly understood that "cheap periodical literature" was then first founded?] The political agitations of 1831, by stirring up the popular feelings, helped materially to stimulate the appetite for what would excite, instruct, and amuse. So far as the humbler orders were concerned, it almost appeared as if the art of printing, through certain mechanical appliances—particularly the paper-making machine and the printing machine—was only now effectually discovered. To meet the popular demand, a number

of low-priced serials of a worthless or at least ephemeral kind were issued in London in 1831. At the same time, there were several set on foot in Edinburgh."

Honest Smith's motive for appearing before the public as author, editor, and publisher, was a somewhat novel one; *viz.*—"Want of trade, as he finds it impossible to gain a livelihood in the Cabinet-making line, so it is necessity, and not ambition, that has induced him to do so." Among other short-lived tracts or sheets, issued, some consecutively, some at irregular intervals, he published: *The Paper Trumpet*. *The Edinburgh Literary Gleaner, being Collected Anecdotes, . . . for the amusement of Youth*. By W. Smith. Numbers 1-17, ? all published. Price 6d, 36 pp., small 8vo. *The Bawbee Bagpipe; being a Choice Selection of Amusing and Instructive Tales, Scotch Songs, Dreams, &c. &c.,—both Ancient and Modern, with many Original Pieces*. Mottoes:—"Air mhèud's gu'm fàidh thu gu maith 'ludhaid a gheibh thu gu h-ole."—*Ghael*. Also:—"The mair guid ye get in this beuk, the less ill ye will hae."²—*Scottice*. Number 1, a halfpenny, weekly; "embellished with beautiful engravings"; 4 pp., 4to small. The illustration to Number 1. was a piper in full Highland dress, keeping two bears at bay with the shrill notes of his chanter. The general character of these trashy publications, consisting mainly of coarse jokes and doggerel verse, "embellished" with hideous "engravings," (interesting now chiefly as specimens of the light reading of a past generation), may be judged from a few sentences from Smith's advertisements.

"Just published and stitched up, Price 6l., the first 12 Numbers of the well-known *Bawbee Bagpipe*, to be had of William Smith, Bookseller and Stationer, 111 Nicholson Street, Edinburgh. . . . The editor of this periodical takes leave respectfully to inform his subscribers, readers, and the public, that . . . owing to engagements of importance, no additional number will be issued, till shortly after the Term of Whitsunday first; when each succeeding number will contain 8 closely printed pages, at *two basubees* or *Twoal Pennies Scots*. In brief, it is an excellent production, and if any wish to indulge in a *hearty laugh*, they will purchase a copy."

In trumpeting the merits of a later publication, *The Advocate*, price ½d., 6 Nos., poor Smith does not appear in so sanguine a mood. In the *Appendix to Smith's Advocate* he writes:—

"In January of this year (1834) there was printed and published 6 Numbers of a Weekly Periodical at one halfpenny, entitled, *The Advocate*, Written and Published by William Smith, 113 Nicholson Street. The publisher's motive in sending this work (*i. e.* *Appendix to The Advocate*) to the World, was to let the public know that there is no *justice to be got at*

law, as he had to shut up his shop in consequence of tricky blackguards annoying him, by breaking his windows, stealing his goods, and attempting to set his shop on fire, by putting a quantity of Gunpowder and a light in at one of the bolt holes of the window."

The Appendix is almost entirely taken up with a statement of his grievances.

1832. *The Naturalist's Journal and Miscellany*. Conducted by G. Graves. Number 1., June, 1832. How many numbers were issued?²

1832. *The Man in the Moon*. How many numbers were issued?

1832. *The Halfpenny Magazine, or Cheap Repository of Amusement and Instruction*. Were more than 50 numbers published?

EDINBURGH STUDENTS' MAGAZINES.

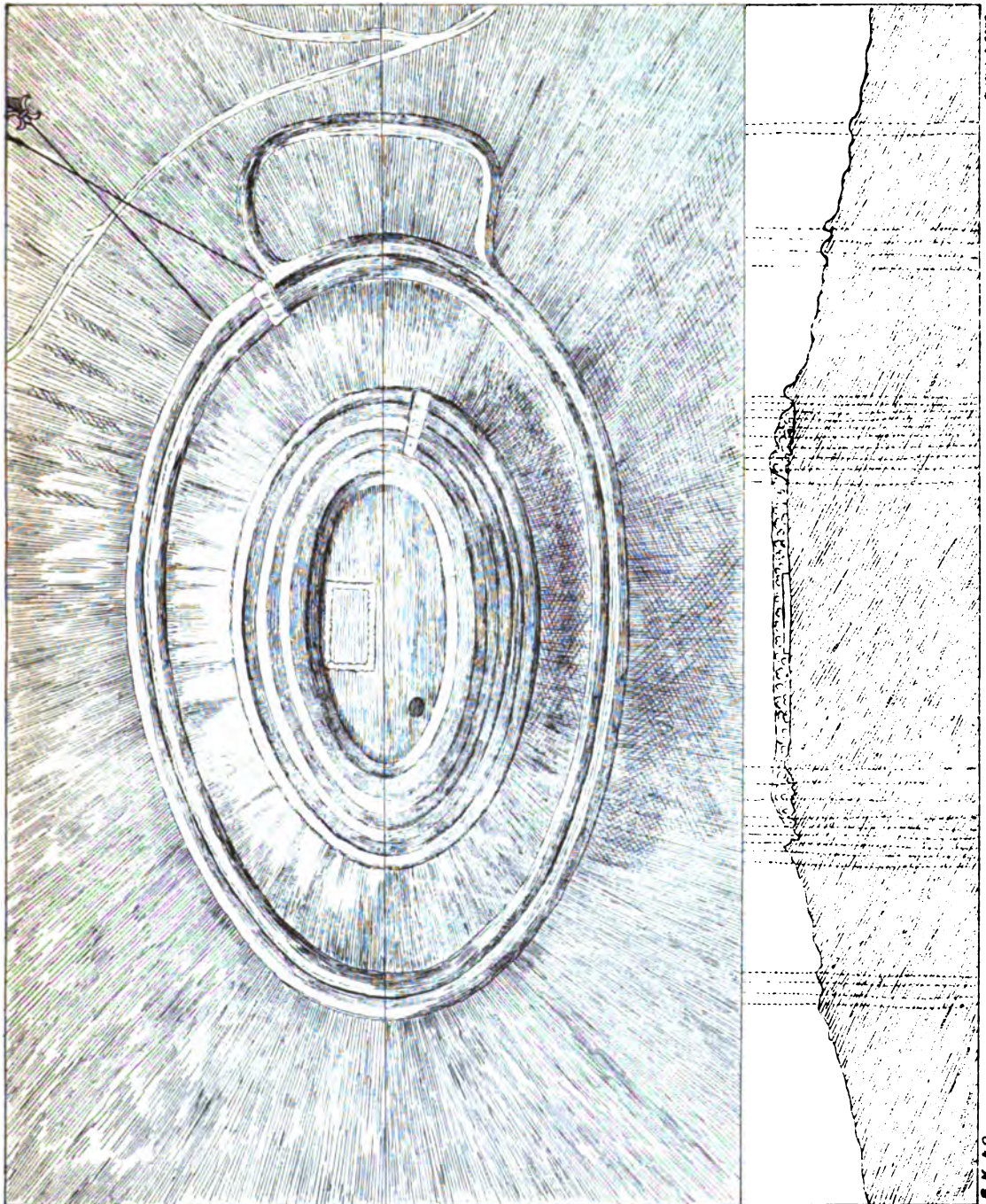
1832-34 { *Heliconian Gazette*.
College Observer.
Nimmo; or Alma's Taxwe.
Ante-Nemo.
Squib.
University John the Giant Killer.
University Journal.
University Maga.

During the years 1832-35 the Students attending Edinburgh University appear to have been violently attacked by *cacoethes scribendi*. Within that period (mainly, however, during the year 1832), they produced eight periodicals; at times maintaining, or trying to maintain, two at a time. A good account of the fate of these ephemeral productions is given in Number 7 of *The University Maga* (1834); a quotation from that article will be found in the *Life of Edward Forbes*; from which work the following sentences are culled³:—

"Of the [University] periodicals which have appeared within a few years back, such as the *Lapsus Linguae; Heliconian Gazette; College Observer; University Magazine, Nimmo; Ante-Nemo; Squib; and University Journal*; three only have existed an entire session, *viz.*: the first, the third, and the fourth. Whether the first paid its expenses we cannot say; the third barely did so; the fourth did not. All varieties of style and matter were tried to ensure success; in the first, second, and fifth, there was fun for a few coppers; in the sixth and seventh they had personality for ditto; in the third they had serious literature for ditto; in the fourth they had an excellent literary magazine for a shilling; in the fifth mentioned they had literature and science for

² The compiler would be obliged by any reader of *S.N.&Q.*, who can extend the information given in this Bibliography, kindly doing so. Accuracy and completeness are highly desirable in such work; and these essentials can scarcely be looked for from one unaided worker in so large a field. Such additional matter can appear as an appendix, after the completion of the series of articles; and, should they ever see the light in separate pamphlet or book form, can be incorporated in their proper place in the work.

³ *Vide Memoir of Edward Forbes*. By Geo. Wilson and Archibald Geikie, London, p. 119.



W. J. B. BONE

B. N. 29

CAMP ON THE WHITE CATTER-THUN, PENNANT, 1772.

sixpence; and these, too, at all manner of periodical issuing,—weekly, twice a week, once a fortnight, monthly. Nothing would do. The starting of the *Maga* revived the mania, and two other Journals appeared as its rivals; but they both died a natural death before the completion of the winter session; while the *Maga*, after taking weekly occasion to ridicule her competitors, held on triumphantly to the end." The writer of the article from which the foregoing passage is taken, nevertheless confesses that the *Maga* had not been supported as it ought. He concludes: "Though the price be but a few pence, yet will our beneficent brethren depute one out of every fifty to buy a number in order that all may read. They enjoy, but will not pay for their enjoyment."

Nimmo, or Alma's Tawse, was, according to Principal Grant,⁴ "so named from an eccentric person who used to attend the professors' lectures and to borrow money from the students." The latter was rather a difficult operation one would think. Only two numbers of *Ante-Nemo* appeared (November 30, and December 6); and at the same time the *University John the Giant Killer* was issued. A detailed account of *The University Maga*, a superior academical publication, and one with which Edward Forbes' name is indissolubly connected, will be given in its proper place. The famous snow-ball riots of 1837-38 gave *Maga* a new lease of life.

1831? *The Cornucopia*; 4 pages, folio, 1½d. The editor and proprietor of this popular periodical, the aim of which was to supply wholesome, instructive literature at a cheap rate, was George Mudie, a clever but erratic being, who had once been a compositor. "It was," says William Chambers, "the forerunner and the best of the low-priced serials set on foot in Edinburgh. As the *Cornucopia* contained a quantity of amusing matter, and in point of size resembled a newspaper, it was deemed a marvel of cheapness; for at that time the ordinary price of a newspaper was fivepence. Eminently successful as a commercial undertaking, Mr. Mudie's sheet, if properly conducted, could not have failed to be permanently successful."

As we shall presently have to review the share William and Robert Chambers had in starting "cheap literature for the people" (they were six weeks in advance of Charles Knight, with his *Penny Magazine*), a longer quotation from the writings of the former may not be inappropriate⁵ :—

"As a bookseller, I had occasion to deal in these cheap papers. One thing was greatly against them. They were frequently behind time on the day of publication; and any irregularity in the appearance of periodicals is generally fatal. It was also obvious that they were conducted on no definite plan. They

consisted for the most part of disjointed and unauthorised extracts from books, clippings from floating literature, old stories, and stale jocularities. With no purpose but to furnish temporary amusement, they were, as it appeared to me, the perversion of what, if rightly conducted, might become a powerful engine of social improvement. Pondering on this idea, I resolved to take advantage of the evidently growing taste for cheap literature, and lead it, as far as was in my power, in a proper direction. It is, I think, due to myself and others to make this explanation. I have never aspired to the reputation of being the originator of low-priced serials; but only, as far as I can judge, the first to make a determined attempt to impart such a character to these productions in our own day, as might tend to instruct and elevate, independently of mere passing amusement."

In pursuance of these views William Chambers accordingly issued, in January, 1832, the prospectus of *Chambers's Edinburgh Journal*. Ten years before, it is to be borne in mind, the brothers had unsuccessfully projected *The Kaleidoscope; or Edinburgh Literary Amusement*. Number 1, Saturday, October, 1821, 16 pp., 8vo, fortnightly, price 3d.: last number January 12, 1822. A more detailed account of this venture will be given when describing the rise and development of *Chambers's Journal*.

JAMES W. SCOTT.

1823. *New Lapsus Lingua; or, The College Tatler*. In the last number of *Lapsus Lingua*: Number 38, April 2, 1824 (*vide S. N. & Q.*, VI., 18) the editor says:—"Many inquiries have been made with regard to our re-appearance next winter. We can only reply, that this depends upon circumstances over which we have no controul (*sic*). It is possible that we may never spend another winter at this University; but if we do, we can assure our friends that we shall be heard of again." It would appear as though this was a prophetic utterance; and that a successor to the publication then concluding, appeared under the title *New Lapsus Lingua*. No list or account of Edinburgh University Students' magazines that I have seen mentions this periodical; but the following excerpt from the British Museum Library Catalogue appears conclusive:—"New Lapsus Lingua; or, The College Tatler, Session 1824-25." No mention is made of the numbers issued. The bound volume of the older periodical, containing the thirty-eight numbers, with an index, bears on its title-page: *The Lapsus Lingua, or The College Tatler*. Session 1823-4; Edinburgh: Printed for James L. Huie, 14 Infirmary Street, 1824. The last article in the magazine is "A Fragment: In the manner of Sterne;" the concluding words of which are:—

"Yes, Tatler! thou art indeed dead," said

⁴ *Vide Story of the University of Edinburgh*, by Sir Alex. Grant, II. 491.

⁵ *Vide Memoir of Robert Chambers*, by W. Chambers, 1872.

my Uncle Toby; "and I have committed a *Lapsus Linguae*." J. W. S.

Since the appearance of Mr. Scott's list in the July number—(VI., 18)—I have come upon an additional Edinburgh University Magazine:

1825. *The New Lapsus Linguae*. Fifty tri-weekly numbers, from 6th December, 1824, to 8th April, 1825. 200 pp. and Title.

P. J. ANDERSON.

The Presbyterian Review and Religious Journal (VI., 57). This publication was commenced on July, 1831, and continued so up to July, 1848 forming in all 21 volumes, 8vo. The Publishers originally were Messrs Waugh & Innes, then Oliver & Boyd, afterwards William Whyte & Co., and finally, W. P. Kennedy. The Editor was the Rev. John Reid Omond, who became Minister of Monzie, and died at Crieff July 4, 1892. Edinburgh. T. G. STEVENSON.

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

No. XII.

THE SKENES OF RUBISLAW (*concluded*).

Another son of the Rev. Commissary (*v. supra*) was surely Alexander de Prestoun? And, David in Potterton not being reckoned as of kin to Dr. Gilbert in 1617, it is possible that he too (probably *some* relation to Robert in Belhelvie, working there with him) was another son, and also heritor of the bar sinister.

Now, it happens that my uncle William, in noting the arms of Sir George Skene of Fintray and Rubislaw, has written in the margin, "This family is said to be descended from a Priest." My uncle George told me the same as a notorious fact, which he had heard everywhere, at Skene, in Aberdeen, and at Edinburgh, where he studied medicine. Dr. Skene does not notice this tradition: but he gives us one priest, and one only, as brother of Sir John; shows him married (legally or not), gives no issue, but does not say he had none, as he does of the other childless brothers. It is to be remarked, also, that young William speaks of the Canon Law with some personal rancour, apparently.¹ (This may have been merely Protestant zeal, however; Sir John was a foremost Reformer, being one of a committee of three appointed in

Edinburgh to "watch over the attempts of Popery"; so Dr. Skene told me, though he does not mention it in the *Memorials*.) The fluent and pure Latinity of the young Scot seems almost too great to have been due to mere teaching; and this agrees well with the character given of the Commissary by Sir James Melville, that

"he tuk delyt in nathing mair nor to repeat ower and ower again to anie schollar that wad ask him the things he had been teaching."

His sons would clearly have a great advantage over even his pupils: the boys would probably learn to *prattle* in Latin.

I presume that the Canon Law was formally abolished in Scotland, since divorce *a vinculo* has long been granted there, though in England, till 1857, it required an Act of Parliament in each case: by the Canon Law, of course, it is absolutely forbidden. Another very important provision of Canon Law, however, still obtains in Scots Law—that any man of fourteen can espouse any woman of twelve, without witness or formality; another, again, that marriage legitimates previous children of the two spouses; the attempt to introduce which in England made the barons exclaim, "Nolumus leges Angliæ mutari!" It seems to be, therefore, to be researched whether a separate statute legalised the marriage of persons in the major orders.

Perhaps the children of the Rev. William were lawful. The omission of David in Potterton amongst the next of kin in 1617 is certainly strong; but Sir John's countenance of the student of Helmstadt is strong on the other side. I wish some *impartial* legist and antiquary would investigate the question. If David could be shown lawful son of Rev. William, who was *older* than Robert in Belhelvie, that would get rid of the claims of Robert's (alleged) eldest son Robert, whose progeny exists, I believe, in the Polish family of Skinowski; and, the Austrian family having no sort of connection with Skene, the Historian's family would eventually be entitled not only to the Curriehill baronetcy, but also to be called Skene of Skene; a result of which I should be heartily glad.

The *arms*, in that case, would be simply Skene, without any blazon of Curriehill or Fintray, but with addition of the regular insignia of Nova Scotia baronets. "My brother," said the Historian, "bears the *head-coat* of the family—Curriehill." As I was sitting at his table, I did not say what occurred to me, *i.e.*, that this was an invasion of the rights of the numerous families—most of them of baronet rank—descended of the grantee, from whom the Rubislaw family do *not* descend. Since I have perceived that there is (as I have shown in these

¹ "*Ranustis ex edicto principis silentium et modus impositus est; aliarum facultatum professores hic sunt supra viginii.*" *Ranustis*, of course, is a mis-reading for "*Canonistis*," written, no doubt, "*Canoistis*." No other Faculty ever was abolished or forbidden to teach, as the Canon Law was at Oxford, where no one can proceed in it since those days.

papers; not only no evidence of any descent from Westercorse, but strong *against* it, I am amazed at the strange claim being put forward, *totidem verbis*, by the Historian (p. 145), who yet has never taken, even on my cordial invitation, any step towards being retoured their heir—which to him, as a writer to the signet, would be peculiarly easy.

I am inclined to believe, from the physical characteristics of the family, that they are genuine Skenes, in the male line. But of this no proof has been offered; and there is the question of legitimacy. And as Dr. Skene fixed on Dr. Gilbert as his ancestor, in 1838, whom he afterwards admitted to have died childless; as he gives no reference establishing the descent now ascribed to his elder brother Robert; it seems hardly probable that this proof ever will be given. And in that case it appears clear that no one whatever will, by and bye, be entitled to be considered chief of the name of Skene.

There are even two other theories which I will just mention, lest it should be supposed I missed them through obtuseness.

1. The Rev. William may have had children by a concubine. 2. David in Potterton may have been no relation to Sir John at all, but son of one of those mentioned (*Memorials*, p. 151) in the

"Praeceptum legitimationis Jacobi, Arthuri, Johannis, Roberti, et Gilberti, bastardorum filiorum Magistri Roberti Skeyne, vicari de Logymar in communi forma apud Edin. (What a glimpse this gives us of the state of the Scottish Church!) penult. die mensis Feb. 1553."

Dr. Skene says (p. 17)—

"The family seems now to have spread somewhat, as we find others of the same name appearing for the first time. In 1430 a Jacobus Skene appears as Notarius Publicus. In 1440 a Fergusius de Skene is admitted a burges of Aberdeen, and in 1443 a John Skene. In the same year Robertus Skene is vicarius de Logymar, and is again mentioned [? another R?] in 1447; and in 1461 an Alexander Skene appears in the Town Council of Aberdeen. These scions of the family probably belonged to an old branch of the family, the Skenes of Auchtererne, in the parish of Logie-Coldstone."

What immense assumptions are here! 1. Hundreds of Skenes have doubtless acquired the name in relatively recent, as well as in very much older times, merely from being natives of the parish; but, 2. I have shown, in an early No., from Sir H. Maine, that very likely the parish was named *from its lord*, not *v. v.*; thus, there may have been a pre-historic sept of Skenes in Aberdeenshire, not necessarily of the same blood at all, of which one section or individual gave name to the burgh of Skene; another section, though also in same way owners

of Tullinturk and Logie, was not powerful enough to do the like. I must own that this regular connection of these Skenes, who were afterwards of Auchtererne, with the vicarage of Logie and the fief of Tullinturk in the next parish, is a very cogent argument in favour of Dr. Skene's theory about a quite parallel connection of kirk and fief at Skene, suggested by the contemporary John and Patrick, clericus, in 1296; but it should have been adduced in that part of the book. My view that we are an ancient phylē, like the Skehans of Tipperary, who never had either burgh, or lands, or arms, is much strengthened by this existence of a feudal-clerical family of Skenes at Logie-Coldstone, 22 or 23 miles west of Skene, not much more than a century after our first extant charter of that fief. And the fact that Logie-Coldstone is but five miles from Coull, the old centre of the Durwards, adds, again, much strength to my suggestion that the Durward (which is a name of *office*) was really of the same blood as, and was chief of, those Skenes whom we find fixed at Skene only 20 years after Alan the Justiciar's death.

My theory that in "Giliane de Skene" we have, not a Christian name, but the original surname of the family, is discredited by the fact that such names *were* used as Christian names:

"Richard de Morville, Constable of Scotland, sold to Henry St. Clair, in 1166, the persons of Edmund, the son of Bonda, and *Gillemichel*, his brother, and their sons and daughters, and all their progeny, for the sum of 3m. (40s)."¹—*Saturday Review*, April 9, 1892.

I am surprised that none of your well-informed readers confuted me on *these* points, where I am really open to censure; whereas, where I am "sound as a roach," they have attacked with fury.

A. P. SKENE.

NOTE.—Canon Law in Scotland was never formally abolished by statute. What really happened seems to have been its gradual absorption by the civil authorities from the time of the Reformation onwards, even until this day. In England, where the Reformation was not so thorough, but where the Church *qua* reformed, succeeded to the older system, it has endeavoured more successfully to resist the secular courts from exercising jurisdiction. The Court of Arches, among others, is of the nature of a compromise between the civil and ecclesiastical authorities.—ED.

An extended note is in type regarding the late venerable Historiographer Royal for Scotland, William. F. Skene, Esq., LL.D., who died last month, will appear in next issue. ED.

¹ Shillings *Scots* too! which the reviewer does not seem to have understood.



THE CAT-STONE.—The subject of above illustration, "The Cat-stone," is about to be removed from its present position to make way for the new Kirkliston railway station. At present it stands in a grass park, about a mile and a half from the village of Kirkliston. The stone is a large rough boulder, standing about four and a half feet from the ground. Near the top of one of the three roughly hewn sides is cut the following inscription, (which is still quite legible)—"In Oc Tvmvlo iacit Vetta F Victi." For many years it was supposed to mark the burial place of the Pictish king Gweth. But Sir James Y. Simpson having discovered that the warriors Hingist and Horsa, sons of Wihgtils, son of Vetta, son of Victa, son of Wooden, came from Jutland to England about 449, his opinion is that this stone was placed to commemorate the burial place of Wetta or Vetta, (the grandfather of Hingist and Hossa), who probably fell in battle near this spot. When Llwyd visited the spot, in 1688, the present standing stone was surrounded by a circle of flat stones. A tumulus was discovered, in 1824, close by, from which several skeletons were unearthed. Readers desirous of learning more about this early monument will do well to procure Sir James Y. Simpson's *Archaeological Essays*, vol. 1, also Miss Warden's charming volume, *Walks near Edinburgh*, which shall guide them to the spot.

EYE.

THE PROVERBS OF CHAUCER WITH ILLUSTRATIONS.—In the exceedingly interesting article on this subject in your last issue, the author, who has supplied illustrations of all the other proverbs he quotes, leaves the seventh proverb to which he refers unillustrated. The proverb thus left without comment is one bearing on the change alleged to be effected on women by marriage, in virtue of which they become much more shrewish and sharp-tempered than they showed

themselves to be as sweethearts. Let me remind the author of the well-known Scottish proverb, "Maidens are a' mim, or should be a' mim till they're married," which it seems to me illustrates the Chaucerian allusion admirably.

The Latin proverb, "Mulier est hominis confusio," is also one which has many counterparts in other languages. For example, there is the proverbial saying attributed to St. Columba, who would not allow any cows to be introduced into Iona, because, he said, "Where there's a cow there will be a woman, and where there's a woman there will be mischief." This may be capped by the Greek saying attributed to a certain maxim-maker, called "Susarion," to the following effect :—

Ακουετε, λευς· Συσαριον λεγει ταδε.
Κακον γυναικες· αλλ ομως, ω δημοται,
Ουκ εστις οικειν οικτιαν θνευ κακοι.

Και γαρ το γημια, και το μη γημια κακον.

Which may be Englished thus—"Hear, O people," thus speaks Susarion, "women are a torment; but still, my countrymen, there is no keeping house without this torment. To marry then, and not to marry, is alike calamitous."

I observed in the papers lately the case of the Australian Catholic Archbishop, Cardinal Moran, who has just been relieved by the Pope from the burden of a rash vow which he had taken in early youth, never to look, if he could help it, on the face of a woman. No doubt the young priest's morbid feelings were similar to those of the mediæval proverb-monger who first said—"Malum est mulierem videre, pejus alloqui : pessimum tangere." It is pleasant to hear, however, of the return to sanity and health on the part of the over-sensitive Antipodean Cardinal, which an incident like that referred to illustrates. And much credit is due to the Pope's good sense, at whose desire the vow has been rescinded.

Dollar.

W. B. R. W.

THE HIGHLANDERS IN NORTH CAROLINA IN 1775.—The following tradition is interesting, and as it has not, so far as I know, hitherto been printed, I think it is worthy of being preserved in *S. N. & Q.* I got it from a North Carolina gentleman, when making a visit to the United States about four years ago, and wrote it down at the time :—

"At the commencement of the American troubles with the Mother Country in 1775, the Highlanders in Carolina found that they were placed in a delicate position. Most of them had been rebels, having taken part in the 'rising' of 1745 under Prince Charles, but had received a pardon on condition of taking the oath of allegiance. Their sympathies were with the colonies, but their consciences were embarrassed by the oath they had taken. It was therefore agreed, after they had fully discussed the question, that their case should be submitted to the Rev. Dr. Wither-

spoon of Prineeton, the famous Scottish divine. A messenger, accordingly, was sent to Dr. Witherspoon for his advice. He prepared a paper containing his views, and advised neutrality if that were possible; but if not, and it was necessary for them to take a part, he suggested that, as they were residents of the country, and interested in its prosperity, they 'should take sides with the Colonial authorities.' The messenger bearing the missive was taken by the British, and the despatch read. The officer in charge being of opinion that the end justified the means, carefully inserted the word 'not' in the message, and in this way entirely changed its meaning. The document so amended was sent on to the Highlanders. As altered it read 'should *not* take sides with the Colonial authorities.' Of course they gave no aid to the Colonists."

Such is the tradition, and its truth is highly probable. Shortly after the Declaration of Independence the most of these Highlanders left Carolina;—many of them returned to Scotland, but the majority found a home in Nova Scotia.

JOHN MACKAY.

Marburg a/Lahn, Germany.

Queries.

692. PARISH OF COUEND, COWEND, OR CONEND.—Could any one inform me where the parish of Couend, Cowend, or Conend is? It is frequently named in Records between 1720-50. It seems to be in Aberdeenshire or Kincardineshire. M.

693. LETHAM GRANGE.—Letham Grange, near Arbroath, was known as Newgrange in 1750. What parish was it in at that date? M.

694. THE FAMILY OF BISSET.—1. Are the Bissets of Glenalbert, Perthshire, connected with the Bissets of Lessendrum, Aberdeenshire; and if so, how?

2. Are there any traceable descendants of the Bissets of that ilk?

3. Who was the father of the Rev. Thomas Bisset, D.D., Minister of Logierait, Perthshire, who died in 1800, aged 70? Any information respecting him or his relations will greatly oblige his great-grandson.

A. BISSET THOM.

Galt, Ont., Canada.

695. BANFFSHIRE NOTABLES.—I shall be obliged by information regarding any of the following persons: Colonel William Middleton, Inverury, Kirkmichael, British officer, and Colonel Charles M., his brother, both born 178-. When did they die? Rev. William M. Philip, Portsoy: Poet and Author. When born, &c.?

John Sharp Shearer of Stoneyhill (brother of the Archbishop). When did he die?

George Smith, successful merchant in India, benefactor of his native parish, Fordyce. Died 1800.

Rev. Peter Thomson, F. C. Scholar. Born Portsoy, when? Died 1880.

F. P. Wilson, benefactor to Portsoy. What is known of his life?

James Wilson, benefactor to Banff. What is known of his life? W. B. R. W.

696. THE FARQUHARSON ARMORIAL BEARINGS.—Can any of your readers favour me with the Armorial Bearings of the following gentlemen:—

Farquharson of Monaltrie.

Do. of Balmoral.

Do. of Tullochcoy.

Do. of Inverey.

Do. of Allanacoich.

Do. of Finzean.

Do. of Auchindrein.

Do. of Coldarach.

LITTLEFIRLOT.

697. THE "GARDE ECOSAIS."—In Grant's *Scottish Soldiers of Fortune*, page 258, writing of the Scottish Guard in the service of the French King, he says:—"The muster rolls of the Scottish Garde du Corps and the Gendarmerie, extending from 1419 to 1791, have recently been published by Father Forbes Leith, and are the most interesting Scottish lists we possess." Where is this book to be obtained?

Bombay.

J. LEASK.

698. "WHEN THE KING SHALL ENJOY HIS AIN AGAIN."—Does this apparently Jacobite song appear in any published collection, and is the writer known? What event does the "tenth of June" refer to? The words are as follows:—

For many a year our Royal Throne
Has been our father's and our own;
Nor is there any one but he
With right can there a sharer be.

For who better may the regal sceptre sway
Than he whose right it is to reign?

And we never shall be free till the time we see
When the king shall enjoy his ain again.

Though for the present we see Whitehall
With cobwebs hanging upon the wall,
Instead of gold and silver bright,
That gleamed with splendour day and night
When Stuarts there, in princely state,
Did make the same their royal seat.

All these again shall be when the time we shall see,
When the King, &c.

Then far upon the northern hill
My hope shall cast her anchor still,
Until I see some peaceful dove
Bring back the branch I dearly love.
And let's rejoice with heart and voice
That still the Stuart doth remain,

And all sing to the tune of the "tenth of June,"
That the King, &c. J. L.

699. KINCARDINE O'NEIL.—What is the origin or derivation of this place name? Is it Gaelic? J. L.

700. "TIMMER MARKET."—What is the origin of this annual fair which is held at Aberdeen? J. L.

701. FIRST STEAM-VESSEL FROM ABERDEEN.—A short history of the rise and progress of steam communication with other Scotch and English ports would be of value. J. L.

702. SHEEP STEALING.—Was there not a man hanged in Aberdeen for this offence in the early part of this century? Has the law been changed since then? J. L.

703. BYRON.—Who was Mary, the heroine of Byron's poem, "When I roved a young Highlander?"
Bombay. J. L.

704. BARBARA MACKAY.—In Francisque-Michel's *Les Ecosais en France*, vol. II., p. 458, mention is made of a Barbara Mackay, who was imprisoned in the Bastille on the 2nd December, 1785. In a footnote the author refers to "*La Bastille dévoilée*, 3^e livraison, p. 13. Cf. p. 101-104." Perhaps some readers of *S. N. & Q.* may be able to tell me who this Barbara was.
JOHN MACKAY.

Marburg a/Lahn, Germany.

705. PARENTAGE WANTED.—Wanted the parentage—date and place of birth—date of death and burial place, also military rank at death,—of Major Keith, who is mentioned in Sir John Keane's despatches, (*Aberdeen Journal*, Nov. 6th, 1839), after capture of Cabool and Ghuznee.

Answers.

70. DOWNIE'S SLAUGHTER (I., 39, 162).—Yet another variant of this legend is to be found in an article *The Land of Cakes: Aberdeen awa'*, appearing in Colburn's *New Monthly Magazine* for June 1830, p. 508.
P. J. ANDERSON.

459. APPRENTICES FED ON SALMON (IV., 75, 99, 120).—It does seem strange that it should be expressly stipulated that salmon, the luscious dish, should not be given too often. Perhaps the following, which I heard the other day, gives the reason. It is said that the salmon placed on the table of the apprentice was not fresh but salted salmon. Salmon, it was asserted, does not cure well with salt, becoming hard, dry, and generally disagreeable to the taste. If this be so, and perhaps some one who has seen the fish so treated will say, there is little wonder at the care of the sturdy apprentices.
J. CALDER ROSS.

583. A DRAPED FIGURE OF CHRIST ON THE CROSS (V., 79).—I am sorry that my query—or rather queries—have brought no answer. The following throws some light on the subject:—"The crucifix first began to take the place of the plain cross in the time of Constantine, but it was never publicly acknowledged by the Greek Church, and did not come into general use in the East till towards the end of the 8th century. It was not till the Carolingian age that it became general in the Latin Church. On the earlier crucifixes Christ is represented as alive, with open eyes, and generally clad, and fastened with four nails. On later ones he is represented as dead, naked, except for a cloth round the loins, and fastened with three nails—*i.e.* the two feet pierced by a single nail."—*Chambers's Encyclopædia*, s. v. "Crucifix." An illustration of a crucifix of the earlier style accompanies the article.
J. CALDER ROSS.

634. LOWE'S EDINBURGH MAGAZINE (V., 157, 173).—I have received from Dr Watt, Lochce, a correction of my reply to this query. He informs me that the periodical was not discontinued in 1847, for he has volumes 3 and 4, the collation of which is, for Vol. 3: "New Series, Vol. III., November, 1847—April, 1848. Edinburgh, 1848." Six numbers,

XIV.—XIX., each with a separate title. Pp. 504. For Vol. 4. No title, 5 numbers, XX.—XXIV., May—September, 1848, pp. 436. "Whether my 4th vol. is complete I cannot say, as I have never been able to prove anything further—but I send this information that it may prevent error later, when it comes to be inserted in its proper place in your valuable Bibliography." I gladly acknowledge the utility and courtesy of this correction.

JAS. W. SCOTT.

654. OLD CLOCK (VI., 62).—John Mearns had a shop in St Nicholas Street, Aberdeen, and, I believe, one in Schoolhill. He learned the trade of watch and clockmaker with John Barron, Netherkirkgate, and he became a member of the Hammermen trade 5th July, 1826; and his latter days were spent at Aberchirder, commonly called Fogglyloan. J. D.

I knew John Mearns well. His shop was No. 3 Schoolhill, Aberdeen, about fifty years ago. He had the reputation of being a first-class tradesman, and was a member of the Hammermen Incorporation, by whom he was superannuated. During his latter years in town he was at times rather noisy in the streets.
GEO. FORBES.

673. THE ORBISTON SECT (VI., 29, 46).—It may, perhaps, be as well to supplement the information already given by stating that the first 14 numbers of the *Register of the First Society of Adherents of Divine Revelation at Orbiston* were published at Edinburgh, (commencing in 1825); after No. 15 the publication was printed at Orbiston. I did not include the *Register* in my *Bibliography*, as I was not certain whether it was, strictly speaking, to be ranked as a periodical. Following the lines laid down by the late Mr Walford, I do not include Directories, Almanacs, Transactions of Learned Societies, &c., &c., in my series of articles. Did the publication extend beyond 34 numbers, *i.e.*, to 1827?

JAMES W. SCOTT.

674. AUTHOR WANTED (VI., 29, 47, 63).—"There's nae Luck about the House." A correspondent has directed my attention to Sarah Tytler's *Songstresses of Scotland*, where the claim of Jean Adam to the authorship of this song is urged more strongly than I was able to do (p. 63). I am sure the subject is of sufficient interest to warrant its being resumed. While doing so, a few particulars connected with the life of Jean Adam may not be out of place in further elucidation of the subject. She was born at Crawfurdsdyke in 1710, and seems to have been educated at the Parish School. While yet a girl, she entered the service of the Rev. W. Turner, Greenock, as a general servant, and was considered as one of the family, and in consequence her taste for reading was encouraged, and such books as were in the Minister's library were at her service. It is not stated when she began to write her poems, nor if still living at the manse, or if she had left her first, and last, situation. Her poems were collected by Mr. Drummond of Dymnack, and published by subscription in Glasgow in 1734. Unfortunately they did not prove a mercantile success. On quitting the manse, Jean commenced teaching girls reading, writing, and

needlework. While so engaged she read Shakespeare, besides singing her own songs, and it was on these occasions that her pupil, Mrs. Fullerton, heard her sing or repeat "There's nae Luck about the House" as her own composition. "This evidence was confirmed by Mrs. Fullerton's daughter, Mrs. Crawford, in the latter case with additional testimony. Mrs. Crawford, who had married into the family of Jean's early patrons, the Crawfords of Cartburn, wrote, "my aunt, Mrs. Crawford of Cartburn, often sung it ('There's nae Luck about the House') as a song of Jean Adams."

Burns wrote that "There's nae Luck about the House," came on the streets as a street ballad about 1771-2, six or seven years after Jean Adam's death.

Mrs. Mickle seems to imply that the song was written and given to her by her husband not earlier than the time of their marriage, which took place in 1781-2, ten or eleven years after the date when Burns declares that the song was sung on the streets. It is suggested that Mickle, more than half-anglicised by long residence in England, took the song rapidly down from the mouth of a street singer, "an imperfect, altered, and corrected copy was found among his MSS. after his death."

On referring to *Chambers's Cyclopaedia of English Literature*, page 70, I find it stated that Mickle was a poet of taste and fancy, but of no great originality or energy. Mickle's version of the song is entitled "The Mariner's Wife," which I would have been very pleased to have given entire, but will content myself with selecting a few lines which the reader can compare with Jean Adam's version, which bears the stamp of originality:—

Rax down my cloak—I'll to the quay

Their stockens, white as snaw,

It's a' to pleasure our gudeman,
He likes to see them braw.

There are twa hens into the crib,

My Turkey slippers I'll put on,
My stockens pearl blue,

It's a' to pleasure our gudeman,
For his bath leal and true.

Sae sweet his voice, sae smooth his tongue.

The prototypes of the song actually resided at Crawfordsdye, the poet's birthplace, and were popularly known to be Colin and Jean Campbell; Jean made a great work about her man on his return home from one of his long voyages, and these feelings she does not seem to have kept any secret from her friends and neighbours:—

For I maun tell the Baillie's wife
That Colin's come to town.

From these facts it is submitted that the evidence is in favour of Jean Adam being the author of this song. Such as may desire to have the subject more fully narrated, are referred to *the Songstresses of Scotland*, and they will be amply repaid for their trouble.

WILLIAM THOMSON.

7 Madeira Place, Leith.

Literature.

Craigmillar Castle and its Environs, with notices of the Topography, Natural History, and Antiquities of the District. By TOM SPEEDY. With numerous Illustrations. Selkirk: George Lewis and Son, 1892. 8½ by 6½. Price 6/6. THE nature of the work is indicated by its title, but closer examination shews how well the author has carried out his purpose. Craigmillar has played no unimportant part in the history of Scotland. It is perhaps chiefly associated in our mind with the mysterious and tragical death of the Earl of Mar, brother of James III., and with certain events in the life of the ill-fated Mary Queen of Scots. Mr Speedy has recorded many other incidents in the history of the castle, and has also given a minute description of its architectural features. The chapters on the Fauna, Avifauna, the Botany and Geology of the district, are of exceptional value. The facts, which are the result of personal observation, are brought down to date, and reveal Mr Speedy as the enthusiastic naturalist. The book is handsomely got up, rich in beautiful illustrations, tasteful in binding, and, as far as the printer's craft is concerned, an honour to the small Border town and to Messrs Lewis, who are fast building up a reputation for artistic printing.

Scottish Poetry of the Sixteenth Century. Abbotsford Series of the Scottish Poets [Vol. III.] Edited by GEORGE EYRE-TODD. Glasgow: Wm. Hodge & Co., 1892. [Pp. 269. 7½ by 9 in.]

FOLLOWING the admirable plan of the previous volumes (*vide V.*, 175), the present one deals with the representative names of Sir David Lyndsay, John Bellenden, King James the Fifth, Sir Richard Maitland, Alexander Scott, and Alexander Montgomerie. It is safe to say, that whoso reads the editor's subject matter, introductory to each of these authors, and the always judiciously selected examples of their poems, will carry away a more lucid concept of the lives, conditions and environments of the authors, as well as a juster estimate of their place and power as poets of their period, than from more pretentious and exhaustive works. The series would make valuable text-books for advanced students of literature. ED.

The Annals of an Aberdeenshire Parish—Leochel Cushnie—its History and Traditions, by the Rev. George Williams, F.C., Thornhill, Stirling. For the first instalment of these, see the *Weekly Free Press* of 24th September.

The Coquet Seal of the Regality of Dunfermline.—For an important and well informed article of national interest, on this subject, see the *Dunfermline Saturday Press* of July 23. It is quite

obvious that much valuable material of a like kind finds but an inadequate audience in the locality of issue. It has been pointed out, that if the publication of such articles were recorded in these pages, it would greatly benefit an interested and more widely extended constituency. This we shall be very willing to do, provided the co-operation of editors and friends is given in sending a copy of the newspaper containing any article of more than local historical or antiquarian interest.—E.D.

SCOTTISH BOOKS FOR THE MONTH.

Annals of a Shetland Parish (The). P. W. Greig. Sandison, L.
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SCOTTISH NOTES AND QUERIES

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ABERDEEN, NOVEMBER, 1892.

THE PROVERBS OF CHAUCER, WITH ILLUSTRATIONS FROM OTHER SOURCES.

II.

LOVE AND FRIENDSHIP (*Continued*)

22. Ful soth is this proverbe, it is no lye.
Men scyn right this alway, the new slye
Maketh the ferre leef to be loth.
Mil. Tale, l. 205.
- Compare :
- An old sawe is, who that is slyghe,
In place where he may be nyghe,
He maketh the ferre leef loth.
Gower, *Conf. Amant*, III., 58.
- The near love by craft maketh the far love
loathed.—*Haslitt*.

III.

POVERTY AND RICHES.

The above heading seems sufficiently comprehensive, yet some Chaucerian proverbs which we shall include here may be objected to as not coming quite under any of these divisions. We have found it difficult, however, to put them anywhere else. It is impossible to follow a

strictly logical order with the proverbs at our disposal, but for all practical purposes we believe it is better to err on the side of comprehensiveness than to draw too nice distinctions.

- 23 a. If thou be poure, thy brother hateth thee,
And all thy frendes fleen fro thee.
Man of Law's Prologue, l. 120.
- 23 b. And if thy fortune change, that thou wexe poure,
Farewel frendship and felawship !
Tale of Melibeus, l. 2749.
- 23 c. For what man that hath frends thurgh fortune,
Mishap wol make hem enemys, I gesse.
This proverbe is ful sooth and ful commune.
Monk's Tale, l. 3435.

The experience revealed in these proverbs is unfortunately too common, and our difficulty is, not to find illustrations, but to make the best selection. Here are a few :

- The poor is hated even of his neighbour.
Prov. xv. 15.
- All the brethren of the poor do hate him ;
how much more do his frends go far from
him !—*Prov.* xix. 7.
- Donec eris felix, multos numerabis amicos,
Tempora si fuerint nubia, solus eris.
Ovid, Trist., l. 1, 9, 5.

The allusion in 23 c. is to Boethius. "Sed quam felicitas amicum fecit, infortunium faciet inimicum." *De Consolatione Philosophiae*, bk. III. pr. 5. Chaucer, who translated this work of Boethius, renders the passage thus :

Certys swiche folk as weful fortune maketh
frendes, contrarious fortune maketh hem
enemyse.

Compare also :

- Wealth maketh many friends ; but the poor is
separated from his neighbour.
Prov. xix. 4
- If thou be low, he (thy friend) will be against
thee, and will hide himself from thy face. . .
Again, some friend is a companion at the
table, and will not continue in the day of
my affliction—*Ecclesiasticus*, vi. 10, 12.
- In time of prosperity, friends will be plenty,
In time of adversity, not one among twenty.
Howell.

- As long as I am rich reputed,
With solem voice I am saluted :
But wealth away once worn,
Not one will say good morn.
- MS. of Sixteenth Century in *Rel. Antiq.* I., 207
(quoted by *Haslitt*).

Poverty parteth fellowship.—*Haslitt.*

Quhen welth aboundis, mony friends we number,
Quhen guidis deokay, then friends fle away.

Donald.

Prosperity makes friends and adversity tries them.—*Wahl.*

Ἄνδρες κακῶς πρᾶσσαντος εκποδῶν φίλοι.

Friends stand afar off when a man is in adversity.—*Ray.*

Παῖροι δ' ἐν πόνῳ πιστοὶ βροτῶν

Καμάτου μεταλαμβάνειν. Pind. *Nem.* x. 148.

At vulgus infidum et meretrix retro

Perjura cedit, diffidunt cadis

Cum faece siccatis amici

Ferre jugum pariter dolosi.

Hor. Od. I. 35, 25.

Me miserum! quid agam, si proxima quaeque relinquant?

Subtrahis efracto tu quoque colla jugo?

Ovid, Trist., v. 2, 39.

Glück bringt Freunde, Unglück Feinde.

Wander.

It would be very easy to multiply the illustrations, but the above may be taken as fairly representative.

24 a. As the same Salamon saith:

Bettir is to die on bitter death, than for to lyve
in such a wyse.—*Mel. Tale*, l. 180.

24 b. Therefore saith Salamon, that bettre it is to
deye, than to have such povert.—*Ibid.*

24 c. Herkne what is the sentence of the wyse:—
Bet is to dyen than haven indigence.

Man of Lawes Tale, l. 16.

We have found already that Chaucer's scriptural quotations are not always accurate. The saying here attributed to Solomon ought to be credited to Jesus, son of Sirach, and is found at *Ecclus.* xl. 28: "Better is it to die than to beg."

Compare:

Mieux vault mourir que pauvres estre.

Roman de la Rose, l. 8573.

Better die a beggar than live a beggar.

Haslitt.

Mori satius est quam mendicare.

Wander.

25. Glad povert is an honest thing certayn:

This wol Senek and other clerkes sayn.

Wyfe of Bathes Tale, l. 327.

Compare:

Poverty is not a shame, but the being ashamed
of it is.—*Haslitt.*

Poorith's pain, but nae disgrace.—*Hislop.*

Pauvreté n'est pas vice.—*Le Roux.*

Jucunda paupertas honesta sit modo.—*Wander.*

26. Better is a morsel of bred with joye, than a
hous ful of delices with chydying, seith
Salamon.—*Persones Tale*, l. 318.

The reference here is to Proverbs xvii. 8: "Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife." This is, of course, slightly different from Chaucer's quotation, but when we give Wycliffe's

version, with which Chaucer was presumably familiar as well as with the Vulgate, we see a very exact correspondence. "Betere is a drie mussel with ioye, than an hous ful of sacrifices with chydying." (*Clarendon Press Ed.*)

Compare:

Better an egg in peace than an ox in war.

Haslitt.

Better a lean peace than a fat victory.—*Ibid.*

Malo ego laetitia panem quam litibus assa.

Wander.

27 a. With empty hand men may na hawkes tulle.

Reeves Tale, l. 214.

27 b. With empty hand men may noon hawkes lure.

Bathe Prolog, l. 415.

The same sentiment seems to be conveyed in the following:

"No pay, no paternoster," quoth the Pope.

Randolph in "Hey for Honesty," (1651) p. 5.

See *Haslitt in loc.*

No song, no supper.—*Haslitt.*

Both Hislop and Hazlitt quote the above proverb from Chaucer, and in Donald's "Scottish Proverbs," edited by Henderson, we have presumably the same line in a Scotch form:

Wi' an empty hand nae man can hawks lure.

Compare also:

A hook's well lost to catch a salmon.—*Ray.*

Il faut perdre un veron pour pecher un saumon.

Ibid.

Vacuis manibus non facile falcones revocantur.

Erasmus's Praise of Folly.

He that would gain the wealth of the Indies

must take with him the wealth of the Indies.

Spanish Proverb.

Think ye to catch fish with an unbaited hook, or take a whale with a purse-net? Then may ye return with a bare hook and an empty purse.

Samuel Rowley in *The Search for Money.*

28. Salomon saith, that alle things obeyen to moneye.—*Mel. Tale*, l. 179.

The reference is to Ecclesiastes x. 19: "Money answereth all things." But Wycliffe's version corresponds exactly to Chaucer's citation: "Alle thingis obeien to monel."

Compare:

Pecuniae obediunt omnia.

Erasmus's Praise of Folly.

Beauty is potent, but money is omnipotent.

Haslitt.

The people will worship a calf if it be a golden one.—*Ibid.*

Gold goes in at any gate except heaven's.—*Ib.*

Money in purse will be always in fashion.—*Ib.*

Money is the best bait to fish for man with.—*Ib.*

Money is the sinew of love as well as of war.—*Ib.*

Money makes marriage.—*Ib.*

Money makes the mare to go.—*Ib.*

Money will make the pot boil.—*Ib.*

No lock will hold against the power of gold.
Herbert's *Outlandish Proverbs*.

Now I have got an ewe and a lamb, every one
cries, Welcome, Peter!—*Haslitt*.

Monnoye fait tout.—(Fr.) *Ray*.

Argent fait tout.—*Le Roux*.

Il n'y a rien de plus éloquent que l'argent
comptant.—*Ib*.

If money go before, all ways do lie open.

Shakespeare, *Merry Wives of Windsor*.

Every door is barred with gold, and opens but
to golden keys.—Tennyson's *Locksley Hall*.

Money is the traveller who understands all
languages.

Nakhshabi (a Persian writer, circa 1326).

29 a. His purchas was wel better than his rente.

Prologue, l. 256.

29 b. My purchas is theeffect of al my rente.

Cant. Tales, l. 7033 (Skeat).

The meaning is that the proceeds of begging
were greater than the friar's regular income.

Compare :

Mieux vaut me porchas que ma rente.

Roman de la Rose, l. 11760.

The English translation, supposed by some
to be Chaucer's, is :

To wynnen is always myn entente,
My purchase is bettir than my rente.

30. That whelpes eten somme of the crommes alle
That from her lordes table been yfalle.

Second Nonnes Tale, l. 60.

Compare :

For whelpis eten of the crummes that fallen
doun fro the bord of her lordis.

Matth. xv. 27 (Wycliffe).

31. That that is ouerdoon, it wol not preue
Aryght, as clerkes seyn, it is a vice.

Chanoun's *Yemannes Tale*, l. 655.

In the margin of MS. E., says Skeat, is
written "Omne quod est nimium, etc.," which is
probably short for "Omne quod est nimium
veritur in vitium." We also find, "Omne nimi-
um nocet."

Compare :

Too much of one thing is not good.

Heywood.

Assez y a si trop n'y a.—*Ray*.

Ne quid nimis.—*Terence*.

Μῆδης ἄγαν. An apothegm, says Ray, of one
of the seven wise men; some attribute it to
Thales, some to Solon.

Est modus in rebus, sunt certi denique fines.

Horace, *Sal. I. i. 106*.

L'abbondanza delle cosa ingenera fastidio.

Italian Proverb (Ray).

Cada dia olla amargo el caldo.

Spanish Proverb (Ray).

Too much cunning undoes.—*Haslitt*.

Too much is stark nought.—*Ibid*.

Too much spoileth, too little is nothing.—*Ib*.

Too much of a good thing.

Owre muckle o' ae thing's guid for naithing.

Ramsay.

31. For I am shave as nye as ony frere.
Complaint of Chaucer to his Empty Purse, l. 19.

Compare :

As poor as Job.—*Haslitt*.

As poor as a church mouse.

32. And lightly as it comth, so wol we spend.

Pardoneres Tale, l. 781.

Compare :

Lightly come, lightly go.—*Haslitt*.

Lightly come, lightly gane.—*Ramsay*.

Wie gewonnen, so zerronnen.—*Wander*.

Ce qui est venu par la fleute s'en retourne avec
le tabourin ;

That the pipe hath gathered, the taboer
scattereth ;

Goods ill-gotten are commonly ill-spent.

Colgrave.

What will come with the wind will go with the
water.—*Mackintosh's Gaelic Proverbs*.

33. In every thyng, I wot ther lith mesure.

Troyl. II. l. 715.

There is a measure in all things.—*Haslitt*.

De tout et partout est mesure.—*Le Roux*.

En toutes choses a mesure.—*Ib*.

Auream quisquis mediocritatem diligit.

Horace.

Better a wee ingle to warm you than a meikle
fire to burn you.—*Ramsay*.

M. A. C.

THE LATE W. F. SKENE, HISTORIO- GRAPHER-ROYAL.

"WHEN the towers shall have fallen," says the
Prophet, as a symbol of end and woe. Most
truly did I feel that one of the stateliest I have
admired all my life was indeed even with the
dust, when I read of the passing of him whose
work it has been my painful duty to criticize in
late fugitive Skeniana. Not knowing whether
they had come under his eye, I intended to send
them formally to him, with a copy of my recently-
published *Ante Agamemnona*, and a last re-
quest that he would vouchsafe to declare the
evidence on which he had asserted his family to
be descended of Skene. *L'homme propose*,
however; I counted on his surviving me: we
have a curé here who has more than his years,
yet no sign of decay, doing a fair half of the
duty, as he did half-a-century ago: and the
Historian's father was a hale nonagenarian.

In 1855 I went to Edinburgh with one of my
sisters, and stayed there some few weeks: but I
did not call on the Historian, not even when one
day I passed a door in the Register House,
bearing "Mr. Skene" on a brass plate. The
reason was that I had suffered in boyhood from
the inaccurate article in *Burke*, which omits all

mention of my distinguished line, and states inferentially that Rubislaw represents Skene.

The following year, however, I was exercised about M'Ian's classing us as "Clan Donchadh of Mar"; I also did not know if we had a badge, or what it was; and I wrote to Mr. W. F. Skene to ask. I was at Bedford with my uncle, and he at Oxford with his father: he replied by an invitation from the latter (who remembered my grandfather and uncles); but I declined it: I can hardly tell why.

In 1862 I published a novel, and sent a copy to Mr. W. F. Skene, who replied by a copy of Dr. Gilbert Skene's Tracts, edited by him in 1860, and a cordial invitation to Edinburgh. He was taken with my maiden effort in fiction, really; it was poor stuff, though, and I never tried again.

In May, 1863, I spent ten days with him in Inverleith Row, which would have been, in other circumstances, the most delightful visit of my life. When I was a boy, I knew every hole and corner in the moon (telescopically) as well as I knew the "Histories and Genealogies of the Families of Skenes"—the MS. work of my uncle William, who died young. But when I found myself in daily converse with the only other living soul in creation who knew all these names, it produced on me the same effect as if I were travelling, corporeally, over those lunar landscapes which I knew once so well by sight.

I had expected a rather trying and very provincial business man; and I found absolutely the most charming person I had ever known in my own sex. The *Scotsman* says: "Mr. Skene was a gentleman of the old school: courtly and somewhat stately in manner, he was apt to be regarded by strangers as haughty and austere, but on a closer acquaintance he was found to be kind and genial, fond of humour and prolific of anecdote." This is almost libellous: it suggests Mr. Talkinghorn, the master of Department. In point of fact, he was admirably well-bred, quiet and grave, but always homely and winning with inferiors and strangers: the best-humoured, most unassuming companion; and, after dinner, a perfect mine of fun and talent; yet he drank only water. I never knew an ecclesiastic in whose conduct I had greater confidence; he was just the man to name as sole guardian and trustee of an only daughter with an immense fortune. A good idea of his candour and correct self-judgment may be formed from an anecdote he told me very early in our acquaintance. He said he found he lost a great deal of business by the sharpness of his temper; so he established a *temper-drawer* in his office, into which he made it a rule to cast every letter written under feelings of irritation. In almost

every case the letter was burnt next day, and a milder one written. I have followed his example with profit. But a man who knows and says he has a *hot* temper has most certainly a *good* one, and is no fool. Few men would, in any case, speak so openly to a man 23 years younger.

I am intensely grateful to any man who has ever wished to do me good; and I am sure he did. I was at that time staggering under burthens so heavy that I wonder, looking back, how I survived. My little estate had melted away, not in wine and wassail, but rather in lotions and cordials, my mother and sister being almost confirmed invalids; and just when I should have received Anglican Orders, I was led by inexorable logic to join the communion of Rome. My host told me he had very nearly done the same at my age; but that he was then a strict Calvinist. No bigot, however; though a veteran volunteer in the vineyard, (for he had taught Sunday schools for half-a-century,) he was on the best of terms with Bishop Gillies, and used to sing the Lamentations in Holy Week at St Mary's, Broughton Street. He told me in the frankest way he was "noodad at Greek and Latin," which was very surprising, for he was past master of French, German, Czech, and Welsh. I think he had an idea of making me his Latin secretary: he seemed vexed when one evening after he gave me a Latin MS., I read in silence a little, and then laid it by. But no one could read aloud in English a black-letter Latin MS. till then unseen.

Everything, however, combined to "pie the forme," or *brouiller les cartes*. I had left Ireland ill, for change; the passage from Dublin to Glasgow had quite upset me, and I was suffering from nausea almost daily; so that I was not always physically able to play the courteous guest in response to my courteous host. When lunching with him at his brother's (the Professor, who was however away at Oxford, so I never saw him) I was afraid every moment I should be forced to *bolt*. Besides, I had no money, having given all my earnings to my mother; and my stay was spun out too long, depending on supplies; which he never knew.

In spite of all I think he liked me at first, since he told me not only heaps of anecdotes about his own relations, but also the guiding event of his life. In early days he was engaged to a beautiful Czech lady, whose portrait he showed me. Her untimely death ruined all his hopes of happiness; and it was fidelity to this first love which kept him single, not want of taste either in himself or in the opposite sex. It is only minds of a very high order who are capable of such firmness as to sigh unsatisfied day by day—

"But oh! for the touch of a vanished hand,
And the sound of a voice that is still!"

Other misapprehensions arose, as I learned afterwards from his conversations with my cousin H. J. Trotter; he was rather apt to judge rashly, and also think contemptuously of all who had less gifts than himself. Thus, I was chilled by the rancorous tone in which he spoke of his nephew, the heir of Rubislaw, who had died but a few months previously. The young man had never disgraced them in any way; he was an idler, but he tried hard to make a fresh start; became a Roman Catholic in order to have closer guidance; left the bar, and took to coffee-farming in Ceylon. Yet his uncle had no word of sadness in speaking of him; "his name is never mentioned in my brother's family. . . . He knew nothing of law; whenever he pleaded, I was obliged to coach him, and get up the case"; &c. I felt an interest in the young advocate, for his photograph was extremely like my father. It was indeed in connection with him that I gave, I fear, mortal offence to his uncle, who told me in the course of a walk a long story concerning him, which I believe was never known to the family, and as to which my sentiments obliged me to tell the Historian I thought he himself had acted quite wrongly, and that in two different ways. Let it be borne in mind, that if he had erred consciously he would hardly have made me his confidant, giving me leave even to base a novel on the narrative; which I have never thought of doing.

Sir B. Burke was bringing out in that year a new edition of his "Landed Gentry," and I took advantage thereof to ask Dr. Skene to get inserted a note to the account of his family, with my descent, &c. He wished to recast the article, put me in the fore-front as Skene of Skene, and bring in Rubislaw as a cadet branch. This was a great improvement on 1838; but I refused, having no longer any land, to intrude among "Landed Gentry," so my pedigree appeared as an explanatory note. When I left Edinburgh for Burntisland, wishing to visit Hallyards, he gave me a letter to his cousin the Rev. G. Forbes, telling me the best luck for me would be if he could reconvert me back to Protestantism. He had not, however, that success, and after a week at Burntisland I was obliged to go back to work in Ireland. I called on the Historian at his offices in Hill Street, and I remember, as he corrected the proof Burke had sent me, he suddenly said, "Isn't there any fragment *at all* left of Kilmacow?" (my Irish manor). Perhaps if I had spoken frankly of things past and present we might not have then parted for ever. I can sum up my estimate of him no better than by saying

that if he had had a daughter whom I had proposed to marry, my want of fortune would, I think, have been no obstacle. Men in general (also women) are so grasping and stingy, that it was quite refreshing to meet with a man like him, who had out of his own uncongenial earnings repaid his father all the cost of his education, and doubled (if I remember rightly) the portions of his sisters. He could not tell, when doing all this, whether he might not marry himself, after all, and need the money.

I have thought twice, and thought thrice, as to whether I could rightly draw on my recollections even to the extent I have done. More than once lately the *Saturday* has remarked on the injustice, even to the deceased, of indiscriminate eulogy; only this week I read therein of Renan—

"If we were partisans of the old misreading of *de mortuis* we might stop here, or expand our previous observations with *quant. suff.* of anodyne comment."

And the remaining two-thirds are censure. In fact, the dead of whom we whisper no blame are most often the little figures that merit little else. I will never put up any such epitaph to any one; but of Dr Skene I have felt morally bound to record the much *good* I know, because I have been obliged to say in these papers that I do not believe in his claim to descent from Robert in Belhelvie; and I leave it to readers to conclude whether it is *likely* that a man I myself proclaim so admirable could have merely invented that claim, through the vulgar vanity of wishing to hook himself on to a good family. I trust that I have not said a word, after all, which can wound any surviving member of the well-known and right worthy Rubislaw stock.

Peace be upon him; we shall not soon look upon his like again:

"*Sors Mihi Grata Cadet, Virtutis Regia Merces,*"
"Concinat ingrediens atria summa Dei."

A. P. SKENE.

Pornic, France, Sept., 1892.

AN APPRAISEMENT MADE IN 1748.—As showing the value of farm houses in Cromarty a century and nearly a half ago, our esteemed correspondent, "F.," sends us the following copy of an appraisement:—

1748.
A not of Alex^r Bains Bigging in Newtown when Comprised By Mr Grant and the Birlic men.

To his fire-house and pantrie	£1 11 9
To his Barn.....	0 6 10
To his Chaffhouse.....	0 1 2
To his Stable.....	0 2 9
To his Byre.....	0 1 8
To Mill house.....	0 8 3

Sum..... 2 12 5

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE.

W. & R. CHAMBERS'S PERIODICALS.

1821. *The Kaleidoscope, or Edinburgh Literary Amusement.* Number 1, Saturday, October 6, 1821: Last number, January 12, 1822. Eight numbers in all. Fortnightly, 16 8vo pp. Price 3d. The name was suggested by the optical toy, invented by Sir David Brewster. William Chambers, in his *Memoir* of his brother Robert, and also in the "Jubilee Number" of *Chambers's Journal* (February 4, 1882), when that popular periodical had completed an existence of fifty years, gives a lively sketch of the history of the *Kaleidoscope*. After describing how he had, with his own hands, in his humble dwelling in Leith Walk, printed, bound and sold an edition of *Burns's Poems*, he says:

"My next exploit took a more ambitious turn. It consisted of nothing less than trying to print a periodical. The eight pounds realised by the success of my *Burns* helped to purchase a new fount of letters for the occasion. The old jingling press had still to do duty. The mechanical execution of this literary serial sorely tested the powers of my poor little press, which received sundry claspings of iron to strengthen it for the unexpected duty. My muscular powers likewise underwent a trial. I had to print the sheet in halves, one after the other, and then stitch the two together. I set all the types, and worked off all the copies, my younger brother James, a fair-haired lad, rolling on the ink, and otherwise rendering assistance. . . . Occupied with business, the composing-frame, and the press, and with some literary composition, I was in harness sixteen hours a day; took no more than a quarter of an hour for meals; and never gave over work till midnight. Sometimes I had dreadful headaches. . . . Enthusiasm alone kept me up—certainly no material stimulus."

Whilst William Chambers wrought thus manfully at his old-fashioned press (its "jingling" could be heard two houses off!), Robert Chambers furnished nearly all the literary matter, prose and verse alike, for the publication. William's contributions consisted only of three or four papers. The articles were mostly of a humorous character, and present a certain crudeness in style and conception—a feature not surprising in such youthful and inexperienced writers. "Nevertheless there was that in *The Kaleidoscope*," William Chambers justly remarks, "which was indicative of Robert's future skill as an essayist; for here might be found some of the fancies which were afterwards developed in his more successful class of articles. . . . The little periodical contained a few papers descriptive of a wayward class of authors in the lower walks of life, written from personal knowledge, and marked by that sympathy for the unfortunate which characterised my brother through life."

In *The Kaleidoscope*, which cost the two brothers "mony a weary nibble," one may see the forerunner of the wonderfully successful *Journal*. As the issue was, necessarily, very limited, the little periodical is now exceedingly scarce.

1832. *Chambers's Historical Newspaper.* No. 1, Friday, November 2. Monthly, price 1½d., 8 pp., fol., 3 columns to the page. Imprint: Edinburgh: Published by William and Robert Chambers, 19 Waterloo Place; sold also by James Chambers, 48 North Hanover Street; and all other Booksellers in the United Kingdom. Encouraged by the immediate success of their *Journal*, William and Robert Chambers, with that energy which, throughout their lives, characterised all their actions, projected the *Historical Newspaper*. They were impelled towards this enterprise by the belief that such a publication, issued at a low price, because untrammelled by the much-hated taxes on knowledge (in consequence of its being published monthly), was certain to succeed; and for a time their efforts were crowned with success. The aim of the publication was to furnish a complete and familiar view of the news, or general and local events, of the month preceding its appearance. The nature of its contents was entirely distinct from that of *Chambers's Edinburgh Journal*; to which it was intended to form a "useful supplement." The publication contained foreign, colonial, and home news, prices of the public funds, lists of bankrupts, social and political leaders, and articles of a more general character. A few sentences from the original prospectus may not inappropriately be here introduced:

"In the composition of the articles, an endeavour will be made to treat events rather in the dispassionate and philosophic style of history, than with the heat which immediate impressions, and imperfect intelligence, are apt to introduce into works of more frequent appearance. Occasionally papers will be introduced illustrative of subjects inappropriate for a literary print; in the composition, however, of these and all other articles the writers will sedulously avoid all partizanship; treating every subject in that simple and elementary manner which has been so generally acceptable in the *Journal*. The work is also intended to furnish to readers of all classes a ready means of refreshing their memories with details which they were perhaps able only to glance at, in their intercourse with the other Journals during the month. If preserved, and bound up along with the *Journal*, or in a separate volume, it will serve the purpose of a work of reference for the occurrences of the whole year—an *Annual Register*, in fact, at half the price of a *Magazine*."

"The work will be beautifully printed on a super royal sheet, uniform in size and appearance with the *Journal*. Being, by the mode of its publication, placed beyond the scope of the taxes on the diffusion

of public intelligence, it will be sold at no higher price than the *Journal*, namely, *Three Halfpence*, or supplied to Subscribers for a whole year, for *One Shilling and Sixpence*; and thus every man will be enabled, at least once in the month, to do that which very few can now do at any time,—purchase a Newspaper for deliberate perusal at his own fireside, and which he may retain for the use of his family."

The concluding words of the above paragraph had at that period, when newspapers were so high-priced that people formed themselves into clubs, each member of which contributed his share towards the purchase of a copy, which was passed from hand to hand until it was illegible and in tatters; a significance which we, in more favoured days, can scarcely realise. Even those whom one would suppose to have been placed beyond the necessity of having recourse to such artifices, were grateful for a copy of a newspaper "for perusal at his own fireside, and which he might retain for the use of his family." John Gibson Lockhart, writing to Professor Wilson, in referring to the promise of a friend to supply him regularly with a newspaper, says:—"After all, it is a pleasant thing to have a daily paper at one's breakfast-table all the year through."

Chambers's Historical Newspaper, like the *Journal*, was printed both in Edinburgh and London, and circulated in all the large towns in Scotland and England. The Scottish and English editions respectively were suited, in the matter of local intelligence, to the tastes and uses of the different countries in which they were issued. At first the publication took very well, and had a large circulation. In the third number the publishers announced:

"The Messrs. Chambers are happy to intimate that the most complete success has attended their novel experiment of compiling and issuing monthly the present publication, or *Historical Digest of News*; and that, from the dispassionate and impartial manner in which they have endeavoured to present their illustrations, they have been fortunate in gaining the approbation of every class of political thinkers. The impression of the *Historical Newspaper*, reckoning the Edinburgh and London editions, already amounts to 23,000 copies, 18,000 of which are circulated in Scotland."

This large circulation, however, was not maintained, and the last number was issued in January, 1836. In a note announcing its discontinuance, the publishers said:

"The public is respectfully informed that the present is the concluding sheet of *Chambers's Historical Newspaper*. After a trial of above three years, the editors are satisfied that the work is not of a nature calculated to ensure success upon the cheap principle, and that, in prosecuting the undertaking any further, they would be devoting, to a task comparatively thankless, time and thought which may

be expended upon much more important objects. It will appear strange that the circulation of a work of which the editors speak in these terms is about *ten thousand copies*, being a much larger amount than was ever attained, perhaps, by any British newspaper. But, in a publication upon the principle above stated, a circulation of ten thousand is barely sufficient to pay the expenses. The editors might have been less disposed to lay stress upon this point if they were not persuaded that they can promote the public good much more effectually in another way. In the production of a cheap and complete course of Educational Works, on which they have recently ventured, they believe that they are taking steps for operating a more extensive benefit upon the national mind than could be expected to accrue from any other labour upon which they could bestow their time—not excepting the management of a *Journal* which weekly infuses the breath of moral and intellectual life into two or three hundred thousand people."

Chambers's Educational Course, here intimated, began to be published about 1835; Robert Chambers contributing a *History of the British Empire* and a *History of the English Language and Literature*. Volumes have been added to this series year after year to the present day. The last number of the *Historical Newspaper*, Number 39, appeared in January, 1836.

In referring to the commencement of *Chambers's Encyclopædia*, the first edition, of which was begun in 1859, Professor Henry Morley says:—

"The rough hand-made printing press, bought for three pounds, to which William Chambers had risen with the dawn from his poor bed curtained with brown paper, had by this time grown into twelve steam printing machines, in an establishment that gathered under one roof editors, compositors, stereotypers, wood-engravers, printers, book-binders, and which sent abroad an average daily produce of fifty thousand sheets of publications, various in kind, but all of service to society. . . . So it is that our strong men now fight with the dragons."

In such manner did William and Robert Chambers contribute to the cheap diffusion of knowledge.

JAMES W. SCOTT.

[We have been reluctantly compelled to keep over the notice of *Chambers's Journal* till next month.]

We have received the following particulars regarding William Smith, publisher of *The Bawbee Bagpipe*, mentioned on page 71 of our October number:—William Smith was originally a Joiner or Wright, and latterly Author and Bookseller. He lived, along with his old father, at the top of the large land called "The George Inn," in 3 Bristo Place, Edinburgh. He was a decent respectable person, and acted as precen-tor in one of the churches; but rather eccentric.

Having become insane, he was removed to the Edinburgh Lunatic Asylum, Morningside, and died there in the year 1862. A collection of his chap-books, ballads, squibs, and pamphlets was sold at the sale of James Maidment's library, in 1880, for forty shillings.

Edinburgh. THOS. G. STEVENSON.

THE MARKET CROSSES OF SCOTLAND

(IV., 239; V., 15, 32, 46, 63, 80).

In the *Scotsman* of Monday, 26th September, an interesting anonymous article appeared on the Market Crosses of Scotland, and gave rise to a correspondence. As it is important that the lists in *S. N. & Q.* should be complete, I have gone over all that has been written on the subject, both in the *Scotsman* and in *S. N. & Q.*, and collated it, with the result that I find the existence of the following crosses has not yet been recorded:—

<i>Argyleshire</i> ,.....	Campbelton.
<i>Ayr</i> ,.....	Kilwinning, Mauchline, Old Cumnock.
<i>Banff</i> ,.....	Banff.
<i>Berwick</i> ,.....	Chirnside, Legerwood, Paxton, Preston, Swinton.
<i>Dumfries</i> ,.....	Lochmaben.
<i>Fife</i> ,.....	Cellardyke, Crail, Largo.
<i>Forfar</i> ,.....	Arbroath.
<i>Haddington</i> ,.....	Aberlady, Athelstaneford, Haddington, Oldhamstock, Old Pentland, Stenton.
<i>Inverness</i> ,.....	Beauly.
<i>Kincardine</i> ,.....	Kincardine, Marykirk.
<i>Kirkcudbright</i> ,.....	Minnigaff, East Preston.
<i>Linlithgow</i> ,.....	Linlithgow.
<i>Midlothian</i> ,.....	Rossllyn.
<i>Moray</i> ,.....	Dyke.
<i>Nairn</i> ,.....	Nairn.
<i>Perth</i> ,.....	Alyth, Blairgowrie, Meikle, Perth, Scone.
<i>Renfrew</i> ,.....	Houston.
<i>Ross</i> ,.....	Fortrose, Ness (Cross of the).
<i>Roxburgh</i> ,.....	Ancrum, Crailing.

In some cases notes were added, and as these may be of some value, I make a selection. An asterisk is prefixed to the notes from the original article, and the signatures of correspondents are added, if intelligible, to the others.

* *Preston (Haddington)* is still standing in its original position. . . . It probably dates from 1617, as in that year the Barony of Preston received a charter granting the privilege of holding weekly markets and annual fairs.

* *Perth*—Was pulled down by Cromwell's army in 1651, but was re-erected in 1669. Its shaft, like that of Edinburgh and Aberdeen, was spangled with thistles.

* *Inverkeithing*.—Springing from a short flight of steps, the pillar bears on its summit a unicorn and sundial, and beneath them four shields. The first

two of these bear the arms of Scotland, the third those of Queen Annabella Drummond, the fourth those of the Douglasses. Mr Small says:—"The third shield is impaled with the Royal arms and the Drummond, thus fixing it as the shield of Annabella, Queen of Robert III. The King's eldest son, the Duke of Rothesay, was married to the daughter of the Earl of Douglas in 1398, and it has been suggested that this cross may have been a marriage present or remembrance of that occasion, and erected by the Queen—a very feasible and not at all improbable suggestion, and well buttressed by the heraldic reading of the shields."

* *Marykirk (Montrose)* stood just within the gate of the parish churchyard till 1857. "My predecessor," writes the minister of the parish, "wished to be interred at the spot where it stood, and it was thought good to remove it to its present stance. There is no carving or inscription on it."

* *Galashiel's Cross* was restored by the late John Scott, Esq. of Gala, some years ago. It stands near its old site, and on the top has a sundial and bannerette. The latter was evidently part of the original cross, having cut on it the date 1695.

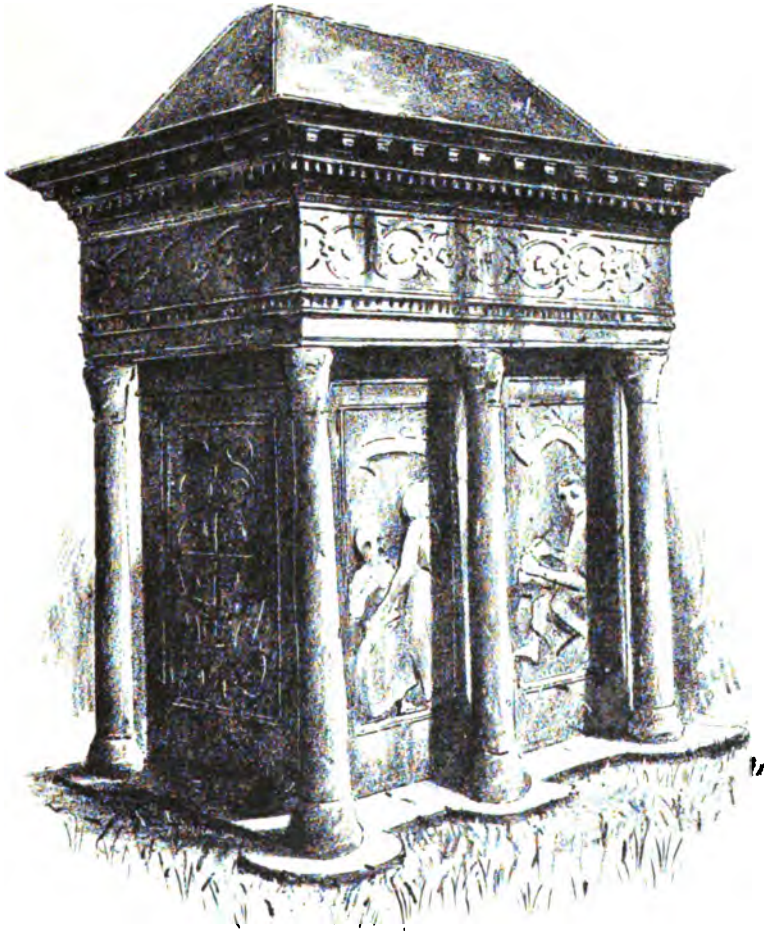
* *Hawick*.—In this respect Galashiels is ahead of its rival burgh Hawick, which has now no Cross, although the street known as the Cross Wynd doubtless indicates where it stood. In the municipal records of the burgh we find that two labourers were employed in 1762 to take down the cross and Cross Wynd port, for which they were each paid tenpence per day for two days, or three shillings and fourpence in all; and with that economy so becoming to a Radical constituency, the stones of the cross were sold for eleven shillings and sixpence.

Liberton (Midlothian).—It may be of some interest to know that a cross stood on the north-west side of Liberton Church as late as 1780.

There was also one at Nether Liberton, on rising ground near the Old Mill in the village, where a weekly market was held. In 1869 a part of the shaft of a very ancient cross could be seen built into a wall at the old Tower of Liberton. This stone is now among the interesting collection of ancient crosses in the Antiquarian Museum. According to the markings on it, we may assume that it dates from a very early period; and from the fact that there is a well a short distance north from the tower, and also a place in the vicinity called Kilmartin or Kilmorton, it would appear that this cross marked the site of a chapel or religious cell, of which we have neglected the history.

Edinburgh.—The shaft of the Edinburgh Cross, as is well known, was in this parish—[Liberton]—for 113 years, having been erected at "The Drum" by Lord Somerville, who caused a part of his armorial bearings, the Cross crosslets, to be cut and affixed to the top. The Cross crosslets were removed to Edinburgh along with the original Edinburgh Cross, but were found to have no real connection with the latter, consequently they received no particular care or attention; but about the time that the Edinburgh Cross was restored so finely, and re-erected so happily, those

¹ Stirling Nat. Hist. and Archæo. Socy., Dec., 1890.



BAILIE WILLIAM RAIT'S MONUMENT
IN THE HOWFF DUNDEE.

same crosslets appeared in the grounds of a gentleman's villa at Liberton, where they remained, placed upon a stone pillar, until the villa was sold some years ago, when the purchaser, who was unaware of their historical value, had them taken down and put carelessly aside, and, unfortunately, they were broken. On my drawing the attention of the present proprietor to the facts of the case, he procured the remains of this interesting memorial and intends repairing and restoring it to its original position.

[GEORGE GOOD].

Bervie was restored in 1735, and again in 1891.

[GEO. W. WILL].

Prestwick (Ayr) is said to be about six hundred years old, and was rebuilt in 1777, the original material being employed, which is in good preservation still. These are facts attested to by one of the oldest inhabitants of *Prestwick*.

Old Cumnock (Ayr) Cross is the familiar obelisk with the Calvary steps, inscribed with the arms of the Crichtons, Earls of Dumfries, their motto, "God send Grace," and what I take to be intended as symbolic of the torture of the boot, &c. A number of the martyrs of the Covenant were buried at its foot.

[R. PRINGLE].

Greenlaw.—The market cross of *Greenlaw* is of the common order—a structure consisting of a base of three stone steps, from which rises a pillar of the Corinthian order, six feet in height from the pedestal, and having an ornamental capital, bearing a heraldic shield, supported by a lion rampant regardant. The armorial is that of the present *Marchmont* family.

The cross stands in front of the County Hall, and was put up in 1829 when the hall was built. There was a prior Market Cross which was taken down to make a clear site for the erection of the County Buildings. It stood in the centre of the Market Green, and appears to have been a similar structure to the present cross, but of a more ornate character. It also had a lion surmounter and a heraldic shield, with the armorial of the Earl of *Marchmont*, by whom it was erected in 1696, when *Greenlaw* was again made head burgh. When taken down it was put into the thieves' hole, a cell of the old prison, which stood at the west end of the Parish Church. Here it lay completely buried in course of time, with accumulated rubbish, till eleven years ago, when it was accidentally discovered when improvements were being made on the churchyard. It was rescued from its disgraceful oblivion, and set up at the west side of the Church tower, where it now stands, a fine specimen of part of an old Market Cross.

Unfortunately the surmounting lion and the heraldic shield are absent, and, of course, the basement steps are also absent.

In 1598 *Greenlaw* was, by Royal charter, erected into a free burgh of barony in favour of Sir G. Home of Spot, with liberty of holding weekly markets and half-yearly fairs, and right to erect a market cross.

[R. G.]

Compiled by

J. CALDER ROSS.

NOTABLE MEN & WOMEN OF BANFFSHIRE

1. *Abercromby, or Abercrombie, James*: Distinguished British Officer. He was of the family of *Glassaugh, Fordyce*, entered the British army early in the 18th century, and reached high rank there. He was gazetted Major-General, January, 1756, Lieut.-General, March, 1759, and General, 26th May, 1772. He seems to have been dead before 1799.

2. *Alexander, Hon. George*: Prominent Canadian Politician. He was born in *Banff*, 21st May, 1814. Educated at *Aberdeen University*, he emigrated to *Canada*, where he played an active part in public life. He was President of the Provincial Agricultural Association, Upper *Canada*, 1857, and continued a member of the Board of Arts and Manufactures until 1867. He represented *Gore Division* in the Legislative Council of *Canada* from 1858 until 1867. Called to the Senate, 30th May, 1873, he continued to sit there till 1890. Since that year, proving unfit for public business, he has withdrawn into private life, and now (1892) resides at *Barrie, Ontario*.

3. *Allardyce, Rev. Alexander*: Song Writer, and Minister of the Church of Scotland. Son of *George Allardyce, Surgeon, Banff*, he was educated for the Church at *Aberdeen*, and graduated at *King's College* in 1793. He became the Minister of *Forgue* on the 27th September, 1802, where he laboured till 1833, when he died in his 57th year. He appears as a song writer in *Alexander Whitelaw's Book of Scottish Song* (1842). The song quoted begins, "Fair in *Kinrara* blooms the rose," and was written in honour of a deceased *Duchess of Gordon*. Mr *Allardyce* was married to a lady also a poetess, a *Miss Ann Blair*, concerning whom *Dr Hew Scott*, in his *Fasts*, mentions a few interesting particulars.

4. *Anderson, Alexander (Rev.)*: Free Church Divine. Mr *Anderson* was born in *Banff* in 1822, educated at *Aberdeen University*, and died after a short but memorable ministry in 1855. His biography has been written, and exhibits a character of combined saintliness and scholarship that is by no means common.

5. *Anderson, Thomas*: Minor Poet and Journalist. A native of the parish of *Fordyce*, Mr *Anderson* was bred a shoemaker; but being of a literary turn, he published in 1844 a volume of Poems and Songs, and in 1849 began to publish in *Portsoy The Banffshire Reporter*. This journal he conducted till 1884, when he emigrated to *Canada*, where his son-in-law, *A. M. Burgess*, a prominent politician, resides. Here he died at *Ottawa* in 1888. Mr *Burgess of Tillynaught* has been, and is still, Deputy Minister for the Interior of *Canada*.

6. *Angus, George, M.D.*: Distinguished Medical Officer in *India*. He was born in the Manse of *Botriphnie* in 1794, and, according to *Dr Gordon*, in his *Book of the Chronicles of Keith*, attained the highest honours in his profession abroad. On his return from *India* he settled in *Aberdeen*, where he died in 1872.

7. *Asher, Alexander, Q.C., LL.D., M.P.*: Lawyer and Politician. Born in *Inveravon Manse*, 1835, he was educated for the *Scottish Bar*, to which he was called in 1861. Here he soon took a good place as a reliable lawyer and skilled advocate. He was ap-

pointed to the office of Advocate Depute in 1869 and held it till 1874. In 1881 he entered political life as Member for the Elgin Burghs, a constituency which he has since continued to represent; and in the same year was appointed Solicitor General for Scotland, a post he has held during that and the succeeding Gladstone Administrations. He is a Deputy Lieutenant of the City and County of Edinburgh.

8. *Baird, Andrew*: Scholar. He was second son of George Baird of Auchmedden, born about 1553, and educated in Scotland and France, where he settled as a teacher. He became a popular Professor of Philosophy and other Sciences at Lyons. In his later years he became a monk. His death must have occurred subsequent to 1632. His letters, published in 1870, on *The Family and Surname of Baird*, show him to have been a man of learning, virtue and sense.

9. *Baird, George*: Sheriff of Banff. *b.* at Auchmedden, or perhaps Banff, about 1580, appointed Sheriff in 1634. On the side of the Covenanters, though not very hearty in the cause. He died in 1642.

10. *Baird, James, Lord Doveran*: Public Man and Noted Lawyer. Bred to the law, Mr Baird gained high reputation in his profession. He was born (1588) either in Banff or Auchmedden, Aberdeenshire, of a Catholic family, but, converted to Protestantism, he joined the Covenanters and was very active on that side. He bought Byth, in Aberdeenshire, which, however, was subsequently sold by his son, Lord Newbyth. He was a person of much reputation, and much trusted both by the popular leaders and by King Charles. He had a warrant from the King, whom Mr. Hotten thinks to have been Charles II., creating him Lord Doveran, but it did not pass the Great Seal. Charles the First is said to have had a high opinion of him, and appointed him to be the Sole Commissary of the Ecclesiastical Court of Scotland, an employment in those days of great honour and trust. The king issued his warrant for creating him a Peer by the title of Lord Doveran; but Mr Baird died before the patent passed the Seals. He was married to the sister of John Dempster, one of the most noted of the numerous Scottish Continental Scholars of the 17th century. He died subsequent to 1653 and before the Restoration.

11. *Baird, Sir James*, Sheriff of Banff. Son of George of Auchmedden. *b.* 1619, either at Banff or Auchmedden. Sent to Edinburgh as a boy, he studied there along with his cousin, subsequently Lord Newbyth. Created Sheriff in 1658 by Monk, he continued to hold that appointment after the Restoration, through the influence of that statesman. A man of excellent natural parts, he was regarded by all classes with a sort of veneration for his wisdom and integrity. He died in 1691.

12. *Ballingall, Sir George, M.D.*: Professor of Military Surgery. Distinguished Medical Writer. Born 2nd May, 1780, in the Manse of Forglan, he gave himself to the study of medicine. Beginning life as an army surgeon, he served in that capacity in the East Indies and on the Continent. In 1823 he was appointed Professor of Military Surgery in the University of Edinburgh, and in 1830 was knighted.

13. *Barclay, William*: Jurist and Scholar. Gener-

ally said to have been born in Aberdeenshire, but claimed also for the Banffshire section of the parish of Gartly, Mr Barclay spent his early years at the court of Queen Mary; but on the dethronement and captivity of that monarch, being a Roman Catholic in religion, he emigrated to France in the year 1573, where he studied civil law under Cujacius at Bourges. Here he took his degree in 1575. Soon after, in 1578, he was appointed Professor of Civil Law at Port-a-Moussin. He was also nominated, in 1582, a Councillor of State by the Duke of Lorraine. In 1600 he published in Latin a treatise *On the Royal Power, against Buchanan, Brutus, Boucher, and other King Killers*. Quarrelling with the Jesuits he was forced to resign his chair in 1603 and to seek refuge in England. Here he was befriended by James I., who offered him promotion, which, however, as he declined to forswear the Roman Catholic faith, he necessarily lost. Returning to France he again became Professor of Civil Law at Angers in 1605. He did not long survive the appointment; but is believed to have died in 1606, certainly before 1609. Besides the work already named, he also published, 1605, *In titulos Pandectarum de rebus Creditis, et de jurejurando, Commentarii*. In 1609 he published a work entitled *De Potestate Papae: an et quatenus in reges et principes Secularis jus et imperium habeat*.

14. *Bennet, James Gordon*: Journalist, Editor, and Proprietor of the *New York Herald*. He was born, it is said, in the Enzie, in 1792, but removed in infancy to the village of Newmill, Keith. In 1819 he emigrated to America, where, after much suffering and many struggles, he at last obtained work on a newspaper. He made many unsuccessful attempts to establish a newspaper, before he made his final hit by originating the *New York Herald* in 1835. This journal soon became the most widely read newspaper in the United States; and before his death the penniless Banffshire youth, who had landed on the shores of America without a friend, had become a millionaire and one of the most influential men in that wide continent. He died in 1872, aged 80.

15. *Bert, Madame Paul*, née Clayton. *g.v.*

16. *Bidie, George, M.D., C.I.E.*: Indian Officer and Savant. Son of the late W. Bidie, Esq. of Backies, Mr B. was born in 1830, and graduated M.B. in Aberdeen, and L.R.C.S. Edin., in 1863. Having entered the Madras Medical Department in 1856, he became Surgeon-Major 1873, Brig. Surg. 1883, Dep. Surg. Genl. 1884, and Surgeon General 1886. He served with distinction in the field, under Sir Hugh Rose, 1857-9. He is a Fellow of the Madras Univ., a corresponding member of numerous foreign learned societies, a Chevalier of the Crown of Italy, and author of various botanical and numismatic papers. W. B. R. W.

AYRSHIRE NOTABLES.—“W. B. R. W.” is in error when, in his notice of the Rev. J. M. Sloan, he says, “several hymns from his pen appear in the Free Church Hymn Book.” There is only *one*, and that seems to be a free translation from the famous “Wie schön leuchtet der Morgenstern” of Philip Nicolai. I do not know whether Mr. Sloan has written any hymns or not. M. A. C.

Queries.

706. PROFESSOR JAMES D. FORBES.—Can some reader of *S. N. & Q.* say who Professor James D. Forbes [? of Aberdeen University or Marischal College] was? Of what was he professor, and for what period?

Edinburgh.

J. M'G.

707. THE FAMILY OF D'AUBER OR OBER.—I venture to ask if you can furnish any information of an ancient family, the *D'Auber*—Holts, thought to be of French origin, of Warwickshire, (of Earl Warwick's suite), "who fled with his family to *Scone, Scotland*, on the accession of Edward, at the close of the Wars of the Roses—whence dropping the prefix *D'* as well as their Warwick estates' name of *Holt*, spelt their original name as simply *Obarre*; one branch of which subsequently settling at Berwick, on the Scottish Border, omitted the "O" from the name, spelling it *Barre*. It is from this branch that the *Ober*, (generally spelt now *Ober*,) family of Massachusetts descend." Quoted from a manuscript in one branch of our family, by some unknown author, but said to be founded on investigations by one *John Thorpe*, an historical authority of Birmingham, among the archives of Old Aston Hall, a suburb of Birmingham. I am trying to prepare a somewhat exhaustive account of the early Obers in this country, from about 1660, and shall be very glad to have any authentic facts bearing on the before-mentioned topic. If you have not such, please place me in communication, if possible, with any one familiar with the Scottish records in the places named. I should expect to pay for trouble of copying any papers or records important to my case. If you know any expert in Birmingham, Warwickshire, familiar with the records two or three centuries back, I should be glad of his address, and I will write him. I shall be extremely glad to hear from you.

J. FOSTER OBER.

13 Devonshire Street, Boston, Mass., U.S.A.

708. BANFFSHIRE NOTABLES.—Can any reader furnish me with the required information about the following, viz. :—

- (1) *Hon. Sir James Milne Wilson*. B. Banff. Australian Statesman. When born and when died?
- (2) *John Gaidie, D.D.*, Banff. Missionary to South Seas. B. 1815. When did he die?
- (3) *Rev. John Edwards, Grange*. The litigant in the Marnoch case, 1848. When was he born?
- (4) *Rev. Wm. Grant, F.C.* Minister of Ayr. When born and when died?

W. B. R. W.

709. "A NATION SHALL BE BORN IN A DAY."—Can any reader of *S. N. & Q.* explain how this phrase, which is so often misquoted, as if it were a text of Scripture, came into vogue? Who first used it? and when and how did it originate?

Dollar.

W. B. R. W.

710. CRAN, A MEASURE OF HERRINGS: ITS MEANING, ORIGIN, AND ETYMOLOGY.—Dr Murray, Editor of *The New English Dictionary*, writes me on the above word, that in the slips containing quotations for use in the Dictionary which he has examined, as well as in

various Dictionaries consulted, this word, which apparently means a barrel of definite size, is yet represented as varying greatly in the size ascribed to it—from 37½ gallons, indeed, up to 56 gallons. Can any reader of *S. N. & Q.* inform me, or write direct to Dr Murray, Oxford, stating what is the exact capacity of a cran? *Ogilvy's Dictionary* says 37½ gallons, or, roughly, 750 fish, which is 20 fish to a gallon. Is this now the universal significance of the word? Or does the capacity of a herring cran vary in different districts?

Further, can any reader furnish a quotation in which the word appears before 1800?

I have also to say, that any information concerning its history and probable etymology will be welcome. Dr Murray says, "I see nothing in Norse or Teutonic bearing on the word. There is a Gaelic *Crann*, "a plough, a bar, a bolt, a tree, a beam, a mast, a shaft, a lot, a measure for fresh herrings," as Macleod and Dewar put it in quaint disorder. The probability, however, as Dr Murray thinks, is that the word meaning "a measure of fresh herrings, has nothing whatever to do with the word for 'tree,' (pole, mast, post, bar, shaft, plough,) and the herring *crann* is probably only the Scottish word adopted into Gaelic as in the case of a hundred other names of implements of industrial life." Can any reader throw light on this point?

Dollar.

W. B. R. W.

711. CROWS AT CARNOUSTIE.—Up to three years ago no crows ever built their nests at Carnoustie. But in the year 1890 a small company established themselves in the tall trees in the grounds of Willow Bank. They were protected by the proprietor, who, as far as possible, prevented them from being molested, and they brought out their young in safety. The experiment appeared to have succeeded to their expectation, and next year saw the colony considerably augmented, for it branched out, and several nests were constructed in the trees on the properties adjoining,—Annfield, Fernlea, and Maule's Bank. This year not only were the settlements in these properties largely increased, but about fifty pairs built their nests in the trees in the policies of Carnoustie House, the residence of the superior, where no crows had ever been before. If we may judge from the hundreds that now regularly roost for the night in the locality of Maule Street, we may perhaps begin to think that it is possible to have too many crows, if they should all build their nests here next year. The increase in numbers has no doubt arisen from the circumstance that the crows find themselves encouraged to settle here, while they are greatly shot at, and almost exterminated, in their former haunts around the seats of the country-gentry. But my present purpose is more particularly to call attention to a feature in connection with their habits, which I have not recently seen alluded to. One morning lately I picked up in my garden about two dozen new fir cones that had just been brought into the grounds by the crows, for I had seen them arriving with fir cones in their beaks. They must have brought the cones from a considerable distance, the nearest fir wood being about a mile from this place. I remember that, half-a-century ago, the crows' nests about Gardyne and Middleton were chiefly built in the fir trees

opposite the Castle of Gardyne, on the right bank of the Denton burn, and in those on the Hillock-howe, near to the House of Middleton. But the crows found out that they were more liable to be shot, and have their nests harried, in low trees than high ones, so in recent years they have built in the highest trees they could find, and I fancy their ingenuity has been rewarded with greater security. At the period of time before alluded to, I have seen hundreds of crows occupied during the whole of an autumn day carrying fir cones from the fir trees in the Muir Park of Middleton, and planting them in the fields on the adjoining farm of Knockhill. The instinct was doubtless implanted in them by the all-wise Creator, in order to provide a succession of new trees for their habitations when the old ones had passed away. But although they have now forsaken the fir trees for the loftier beeches and planes, they have not altogether forgotten the habit of planting fir cones as they did in the olden time. Will they, in process of time, learn to plant the seeds of the beeches and planes as they have for many generations done the fir cones? This is a question that awaits solution in the future. If so it would be an unquestionable development of the hereditary quality of instinct; and I think there is some appearance of that really taking place. One of the plane trees in my garden has this year been particularly full of seed, and I fancy that one day lately I saw crows busily employed about that tree, alighting on the small branches and picking off the seed capsules, and carrying them away country-ward, possibly to drop them in some newly-reaped cornfield. It would be much easier for them to carry away the nuts of the beech trees, but their behaviour at these has not so far come under my observation, as there are none in my grounds. I would like to know if this new feature in the history of crow-life has been noticed by any other observer of natural history?

Carnoustie.

JOHN CARRIE.

712. MACGILLIVRAY OR SHAW, COMPILER OF GAELIC DICTIONARY.—In the last century a schoolmaster or clergyman of Ardsclach, Nairnshire, named either Macgillivray or Shaw, compiled a Gaelic Dictionary. I would be glad to get some particulars about this individual.

New York.

W. M. M.

713. THOM.—Wanted the parentage and connections of the late Rev. — Thom, Dean of Brechin; and also of the late Adam Thom, LL.D., born in Brechin 1804, afterwards a Judge in the North-West of Canada. Was there any connection between them?

A. BISSET THOM.

714. M'CUULOCK.—Wanted, the parentage and connections of — M'Cuulloch, Sheriff of Dingwall, about the end of last century.

A. BISSET THOM.

715. BISSET.—Wanted—1. The relationship between Major John Bisset, 9th Foot, who died in 1814, and Rear-Admiral James Bisset, who died in 1824. If not brothers, who were their respective fathers? 2. The parentage and connections of Lieut.-General Andrew Bisset, Colonel of a regiment of Foot in Ireland, buried in the East Cloisters, Westminster Abbey,

in 1742. 3. The parentage and connections of Sir John Bisset, K.C.B., Commissary to the Forces in the Peninsular War, who died at Perth in 1854.

A. BISSET THOM.

Galt, Ont., Canada, Sept. 28, 1892.

716. THE LYALLS OR MUIHILL.—Registration by John Dempster as procurator for a bond of caution by David Deuchar, first of that ilk, for Thomas Lyell of Muithill, and Alexander, his apparent heir, in 1000 merks each, that the Provost, Baillies, Council and Community of Forfar shall be harmless of him under the pain mentioned in the charges given thereanent. Subscribed at Kirriemuir, 17th August, before Thos. Ogilvy of Little Kenny and others, 1591.

Can any of your readers give me any information why this bond of caution was drawn out? Had Lyell been interfering with the rights of the people of Forfar at this date?

D. F. H. L.

717. TOWN CLERK OF MONTROSE.—Can any of your readers inform me if there ever was a woman who was hereditary Town Clerk of Montrose? If so, was her name Jean Hay, a daughter of William Hay of Urie?

D. F. H. L.

718. ADAMSON FAMILY, IN PERTH.—Could any of your readers give me information about the family of Adamson, in Perth, and also their antecedents. Was Patrick Adamson, Archbishop of St Andrews, 1580, brother to Henry Adamson, author of the *Muses Threnodie* (published 1638), or only cousin?

D. F. H. L.

719. REV. WALTER DUBOIS, NEW YORK.—Walter Dubois, the son of a clergyman who fled from France to Holland at the Revocation of the Edict of Nantes, was the first Dutch Reformed minister in New York. He preached in that city for about sixty years, and died between 1750 and 1760, at the age of 91. His portrait in oils headed the Gallery of Portraits of Dominies attached to the Dutch Reformed Church. I should be much obliged if any of your readers in New York would kindly say if the portrait is still there, and, if so, give the inscription, should it bear any. I should be thankful for any information regarding Walter Dubois and his family.

Kenmore.

J. CHRISTIE.

720. ISAAC COOPER, COMPOSER OF SONG TUNES, BANFF.—Can any reader of *S. N. & Q.* say whether Isaac Cooper, the author of the tune of Miss Forbes, Farewell to Banff, &c., was a native of that town? also whether he published anything else than the Collection of Scottish Music associated with his name?

Dollar.

W. B. R. W.

721. "FOGG."—"Donald Ban the Beddal having borrowed a Crown from the Session allowed him two Shill: Sterling for five days work serving the slaters in repairing the Kirk after the Hurroycain, Jary 14 w^o was extraordinary. He had to serve them in slate from Taymouth & in Gathering fogg and he is to pay in the other 3 Shilling Sterl: due."—(Kenmore Kirk Session Records, 18th February, 1739.) To what use would the "fogg" have been put? Would it have been for bedding the slates in?

Kenmore.

J. C.

722. FINLAISSON, TOWN CLERK OF DUNDEE.—Can any one give any information about Finlaison, who was Town Clerk of Dundee in the middle of the 17th century. D. F. H. L.

Answers.

MARISCHAL COLLEGE PORTRAITS: CHARLES WHYT, ARTIST (I., 14, 30, 56, 90).—It is satisfactory to be able to state that the two lost portraits by Whyt have now been identified. That of Dr Patrick Sibbald, Professor of Divinity, 1684-97, hangs in the Upper Hall at Marischal College. That of Mr Robt. Low, Postmaster of Danzig, (see *Fasti Acad. Mariscall.*, pp. 357-8,) hangs in the vestibule of the Senatus Room, King's College.

P. J. ANDERSON.

672. BANFFSHIRE NOTABLES (VI., 29.—*Hay M'Dowall Grant*, born at Arndilly, 19th June, 1806; died at Gateshead, 20th March, 1870. See *Hay M'Dowall Grant of Arndilly: his Life, Labours, and Teaching*. By Mrs Gordon. London, 1876.

S. R.

692. PARISH OF COUEND, COWEND, OR CONEND (VI., 77).—There is a parish in Kirkcudbright called Colvend,—which is said to mean "the back of the hill." May there not be some connection between the parish now called Colvend and that named by M. ? Dollar.

W. B. R. W.

694. THE FAMILY OF BISSET (VI., 77).—A genealogical tree in my possession states that the Rev. Thomas Bisset, Logierait, was second son of the Rev. Robert Bisset, Minister of Blair Athole, 1726-39. The latter's eldest son, Henry, died at sea. Two of his (Robert Bisset's) daughters married farmers in Perthshire of the names of Scott and Young. The third (my great-grandmother) married a farmer in Fifeshire of the name of Thomson.

P. J. ANDERSON.

695. BANFFSHIRE NOTABLES: PETER THOMSON (VI., 77).—W. B. R. W. will find an account of the life and writings of the Rev. Peter Thomson [b. 1851] on pp. 120-4 of *Records of the Arts Class, 1868-72, University of Aberdeen*, 2nd ed. Edited by Stephen Ree. Aberdeen University Press, 1892.

P. J. ANDERSON.

695. BANFFSHIRE NOTABLES (VI., 77.—*Rev. Peter Thomson*. See *A Scotch Student—Memorials of Peter Thomson*. By the Rev. George Steveu. Edinburgh, 1881. Also *Records of Arts Class, 1868-72, University of Aberdeen*. Aberdeen (Private), 1892.

S. R.

698. "THE KING SHALL ENJOY HIS OWN AGAIN" (VI., 77).—Your correspondent will find this song in *Hogg's Jacobite Relics*, published by A. Gardner, Paisley (1874). Hogg's version consists of six stanzas, whilst that of your correspondent has only three; and even these three are very different from those in *Hogg's Relics*. The writer of the song does not seem to have been known, else Hogg would have named him. But he gives the music to which the words are sung, and says—"It is with great pleasure that I am

enabled to restore the original words of the most famous and most popular air ever heard of in this country. It was invented at first to support the declining cause of Charles I., and afterwards served to keep up the spirits of the Cavaliers. It is believed to be a fact, that nothing fed the enthusiasm of the Jacobites so much in every corner of Britain as "The King shall enjoy his own again."

The song of "The Tenth of June" is likewise to be found in *Hogg's Jacobite Relics*; and is sung to the same air as "The King shall enjoy his own again." It is a song rejoicing for the birth of the Chevalier de St George, and seems to have been written about the time that he came over and was crowned at Scone. It begins thus:—

"Let every honest British soul
With cheerful loyalty be gay;
With James's health we'll crown the bowl,
And celebrate this glorious day.
Let no one care a fig
For the d—'d rebellious Whig,
That insect of usurpation;
Fill a bumper every one
To the glorious tenth of June,
And a speedy restoration."

The birth of James, Prince of Wales, was on the tenth of June, 1688. To his parents his birth was a miracle, but to the Whigs of those days it was as the pledge of an attempt to re-establish the Church of Rome. The only resource of these for a while was to support a very ill-founded rumour that the infant was supposititious—was adroitly introduced in a warming-pan, it was said, into the Queen's bedroom, that he might serve to exclude the Protestant princesses, Mary and Anne, from the throne. That child lived for upwards of 77 years as an exiled pretender to the throne of Britain—his partisans ever keeping in remembrance the day of his birth by the song of "The Tenth of June,"—and hopefully concluding that song with—

"Let King James then be the toast,
May he bless our longing coast
With a speedy and a just restoration."

I may add, that the reference in that song to the "twenty-ninth of May" alludes to the fact of Charles the Second being born on the 29th of May, 1630? and that it was on his thirtieth birthday, the 29th of May, 1660, that he made his triumphal entry as King into London.

Aberdeen. ALFRED GILCHRIST, M.A.

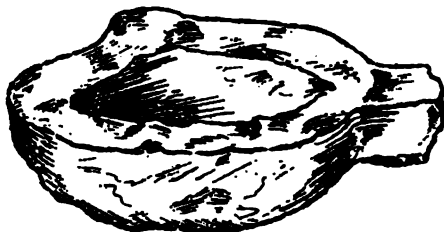
703. BYRON (VI., 78).—The following epitaph, in Glentanner Kirkyard, I copied, I think, from Mr Michie's *Loch Kinnord*:—

"Sacred to the memory of James Robertson, who departed this life on 4th day of April, 1814, aged 71 years, and of Helen M'Donald, his spouse, who died on the 11th day of August, 1813, aged 60 years. Also of Mary Robertson, their daughter, widow of Kenneth Stewart, who died at Aberdeen on 2nd March, 1867, aged 85 years."

This Mary Robertson was the Mary of Byron's poem, of whose history I should like to know something more. Thornhill.

A STONE DRINKING CUP FROM LOCHALSH.—The accompanying figure is a drawing of a stone drinking cup found not long since at Castle Ellan Douan, and now in the possession of one of the cottagers at the village of Dornie. Ellan Douan, which stands at the forks of Lochs Long and Duich on Loch Alsh, was long a stronghold of the Mackenzies of Kintail. The cup, which is about nine inches by six, was got among the ruins. About the same time a quern was found among the stones and weeds below high water mark. Cannon balls have also been got at various times in the neighbourhood.

J. CALDER ROSS.



STONE DRINKING CUP.

“SAVE THE MARK!”—I often ask myself—Where can we be safe? Experts seem often to be as far out as the veriest bunglers. The *Saturday Review*, July 30, 1892, reviewing Mr. Wroth's *Greek Coins*, says of “the beautiful Cyzicene stater” :—

“In the time of Eckhel, the father of the modern science of numismatics, not one of the many types of these staters was known ; and their frequent mention in Greek inscriptions was explained by the supposition that the ‘Cyzicene stater,’ like the mediæval English work, was merely money of account, not an actual coin.”

Now, I, I remember well, in Charles Knight's *Old England*, (which is the last coin-book I saw, and that nearly 50 years ago,) many cuts of *marks* and *nobles* of English kings : the rose-noble of Henry VIII. in particular. A noble is a half-mark, $\frac{1}{2}$ of a £, as the mark was $\frac{2}{3}$. 2. How could marks ever have become “money of account” except from their being “real coins”? The only money of account *not* real coins is either very great—tubul, sisterce, crore, lakh—or very small, milrei, and the like. I have seen beautiful 7-shilling gold pieces of George III., not broader than a 3d. piece, but very thick, used as markers at cards 25 years ago. These were *thirds* of a guinea ; and, if they had had a name, might have become “money of account,” just as now at French fairs the price of beasts is invariably counted in *pistoles*, not in francs : and this because the pistole was once a coin so called, though now known as a 10f. piece : so they often say “a crown,” or “a big crown,”

(*écu*), though there is now no piece of 3 or 6f. So we estimate large numbers of things in *guineas*, though none have been coined for many years : and this because the piece of 21s. was the commonest gold piece for a very long time : there was previously another multiple of 7, the 28s. piece. And remark that the error I am treating does not seem to be that of the reviewer, but of the whole numismatic world—“was explained.” Yet this again is incredible, that these august experts should forget for a moment English, Scots, and German *marks*, must not be imputed to such men of *mark* as they ; so the enigma remains, apparently, unsolved.

A. P. SKENE.

Literature.

Guide to Remarkable Monuments in the Howff, Dundee. By A. C. LAMB, F.S.A. Scot. [1892. Sm. 4to, 25 pp.]

THIS little book was got together and presented by Mr. Lamb to the members of the British Association as a kindly souvenir of a flying visit to Dundee. The Howff is the oldest burial ground in Dundee, and naturally contains very much of interest, both as regards the persons interred, and the monumental stones and epitaphs recorded on them. An appropriate selection of these has been made, and well-executed plates of some of the more curious and picturesque accompany the “Guide.” Taking advantage of Mr. Lamb's courteous offer, we are enabled to give, as our Illustration this month, a view of what Mr. Lamb thinks “must have been one of the finest monuments in the Howff.” It is numbered 172, and was erected to Bailie William Raitt, 1670. The figures on the four panels are now illegible. It is needless to say that the book is beautifully printed.—ED.

Burns, Poet-Laureate of Canongate Kilwinning, a Myth, with Prefatory Note by WILLIAM OFFICER. Edinburgh, printed for private circulation. [1892, 72 pp.]

THIS little book consists of a correspondence as to whether Burns was ever formally elected Poet-Laureate of this Mason Lodge, of which he was a member. The allegation was first made nineteen years after the Poet's death, and in 1846 a picture was painted of the inauguration, said to have been attended by sixty of the most eminent public and literary men in Scotland. The controversy is conducted in a dispassionate and most brotherly fashion ; but after reading it we cannot think that mind of a very judicial caste that can still cherish any faith in this myth as a historic fact. Query—What is the duty of Grand Lodge towards the painted untruth which adorns (1) its walls?—ED.

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SCOTTISH NOTES AND QUERIES

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ABERDEEN, DECEMBER, 1892.

"BYRON'S MARY."

"J. L." asks—(Query 703—VI., 78)—"Who was Mary, the heroine of Byron's poem 'When I roved a young Highlander?'" The answer—to be fairly satisfactory—requires a little more space than could probably be accorded in the "Answers" column.

Byron was born in January, 1788. In 1790 his mother took up residence in Aberdeen: in 1792, he was sent to "Bodsy" Bower's school in Longacre; and he attended the Grammar School between 1794 and 1798—between the ages of six and ten. In the course of 1796, after an attack of scarlet fever at Aberdeen, he was taken by his mother to Ballater, and on his recovery spent much of his time in rambling about the country. Byron, and his mother, too, visited occasionally at Fetteresso, the seat of his godfather, Colonel Duff, (grandfather of Mr R. W. Duff of Fetteresso, M.P. for Banffshire,) and at Banff, where some near connexions of Mrs Byron resided. Thomas Moore, in his "Letters and Journals of Lord Byron," says:—

"It was about this period, when he was not quite

eight years old, that a feeling, partaking more of the nature of love than it is easy to believe possible in so young a child, took, according to his own account, entire possession of his thoughts, and showed how early, in this passion, as in most others, the sensibilities of his nature were awakened. The name of the object of this attachment was Mary Duff, and the following passage of a journal, kept by him in 1813, will show how freshly, after an interval of seventeen years, all the circumstances of this early love still lived in his memory:—"I have been thinking lately a good deal of Mary Duff. How very odd that I should have been so utterly, devotedly, fond of that girl at an age when I could neither feel passion nor know the meaning of the word! And the effect! My mother used always to rally me about this childish amour, and at last, many years after, when I was sixteen, she told me, one day, "Oh! Byron, I have had a letter from Edinburgh, from Miss Abercromby, and your old sweetheart, Mary Duff, is married to a Mr Cockburn." And what was my answer? I really cannot explain or account for my feelings at that moment, but they nearly threw me into convulsions, and alarmed my mother so much, that after I grew better she generally avoided the subject—to me—and contented herself with telling it to all her acquaintance. Now what could this be? I had never seen her since her mother's *faux-pas* at Aberdeen had been the cause of her removal to her grandmother's at Banff; we were both the merest children. I had and have been attached fifty times since that period, yet I recollect all we said to each other, all our caresses, her features, my restlessness, sleeplessness, my tormenting my mother's maid to write for me to her, which she at last did to quiet me. Poor Nancy thought I was wild: and, as I could not write for myself, became my Secretary. I remember too our walks, and the happiness of sitting by Mary in the children's apartment at their house, not far from the Plainstones at Aberdeen, while her lesser sister Helen played with the doll, and we sat gravely, making love, in our way."

William Howitt, in his "Homes and Haunts of the Most Eminent British Poets," (published in 1847), describing Byron's visit to Ballater—or, rather, to Ballatrich, for, as Howitt remarks, "there was no Ballater then"—says:—

"The boy Byron, with his lame feet, and very lame he was, according to those who knew him, and plenty of such remain, rambled all about this wild region. The passion with which he traversed these scenes is expressed in his poem to Mary Duff, the equally beloved object of his boyish heart.

When I roved a young Highlander on the dark heath,
And climbed thy dark summit, oh Morven of snow,

To gaze on the torrent that thundered beneath,
Or the mist of the tempest that gathered below ;
Untutored by science, a stranger to fear,
And rude as the rocks where my infancy grew,
No feeling, save one, to my bosom was dear,
Need I say, my sweet Mary, 'twas centred in you ?

Yet it could not be love, for I knew not the name—

What passion can dwell in the heart of a child, &c."

Mr Nichol, in his "Byron," ("English Men of Letters" series; published 1880) says:—

"Belonging to this period," (Early Years and School Life,) "is the somewhat shadowy record of a childish passion for a distant cousin slightly his senior, Mary Duff, with whom he claims to have fallen in love in his ninth year. . . . But in the history of calf-loves of the poets it is difficult to distinguish between the imaginative afterthought and the reality."

Rev. J. G. Michie, in his "History of Loch Kinnord," (published 1877,) gives quite a different version of what is apparently the same incident:—

"It was in the family of the Robertsons of Ballaterich that the youthful Lord Byron resided for some time, when recovering from an attack of fever; and the name of one member has been immortalised by obtaining a place in his poetry. Mary, the second daughter, had won the boyish affection of the young poet; and though he might say,

'It could not be love, for I knew not the name,'

certain it is that her image was not effaced from his memory even in the later years of his life. Mary was not generally esteemed such a beauty as her elder sister, Jane; but the writer has it from one that knew her in her bloom, that 'she was a bonnie lassie for a' that'. It may interest the reader to know something of the after life of 'Byron's Mary', as (after publication of his 'Hours of Idleness') she was generally called. Her parents were not wealthy, but her mother was well connected. Helen Bland Watson Macdonald, afterwards Mrs Robertson of Ballaterich, was the lawful daughter of Captain Macdonald of Rinetan, whose descent can, it is said, be traced to a Lord of the Isles. Mr Robertson had a large family; one of the younger sons, named Lewis, was playfully styled 'Lewis XIII.', to mark his place among the other members; and hence arose a saying that one of the Kings of France was born at Ballaterich. Through Captain Macdonald's influence three of the sons obtained commissions in the H.E.I.C.S., and all rose to the rank of Colonel. Other two members of the family were educated for the Roman Catholic priesthood, but, it is believed, they never entered into orders, owing, it is said, to some difficulties in regard to their taking the oath of celibacy. Mary, Lord Byron's first flame, married Kenneth Stewart, an Excise officer, then stationed in the parish of Crathie. At his death, which occurred not many years after their marriage, she removed to Aberdeen, where she died; but her remains were conveyed to the old churchyard of Glentanar, where there is a handsome tombstone over her grave, bearing the following inscription:—

Sacred to the memory of James Robertson, who departed this life on 4th day of April, 1814, aged 71 years; and of Helen Macdonald, his spouse, who died on 11th day of August, 1813, aged 60 years; Also of MARY ROBERTSON, their daughter, widow of Kenneth Stewart, who died at Aberdeen on 2nd March, 1867, aged 85 years.

It thus appears that Mary Robertson—"My Sweet Mary"—was the poet's senior by six years."

A good deal of the foregoing was published in an article entitled "Lord Byron in Aberdeen," which appeared in the *Daily Free Press*, Aberdeen, 23rd January, 1888. This evoked a letter from Mr R. W. Duff, M.P., (*Daily Free Press*, 26th January,) who quoted from the passage in Moore; and Mr Duff's letter in its turn evoked communications in the *Evening Gazette* (26th and 30th January and 1st February). One of these ("Notes of the Day", 30th January,) was as follows:—

"Mr Duff is greatly to be commended for his admiration of Byron, and on that account is to be excused for endeavouring to establish an infant love attachment between the great poet and a girl who was only remotely connected with his family. He, however, misses the point in question, which is—Was this the Mary Byron had in view when he wrote the beautiful stanzas beginning

'When I roved a young Highlander,' &c. ?

Like Queen Mary, Byron was fond of Maries. He confesses it himself. He had four, of whom three were Scotch—

'There was Mary Robertson, Mary Duff,

And Mary neither of these;

The first two, decent lassies enough,

The last, hardly so, if you please.'

Of the last-noted Mary, the editor of Murray's 'complete and copyright edition', 1852, has this Note, p. 387—"Of this Mary, who is not to be confounded with the heiress of Annesley or "Mary of Aberdeen", all that has been ascertained is, that she was of humble, if not equivocal, station in life, and that she had long, light golden hair, &c.' An examination of the dates and poems sufficiently shows that this could not have been the Mary the poet had in view when he wrote—"When I roved a young Highlander, &c.' Neither was it Mary Duff; for, if she had locks of gold, it would have been nature's stamp upon her that she was no true Duff (*dubh*—black). Of Byron's boyish attachment to Mary Robertson, there is the following among much other evidence:—His love for Highland and mountain scenery began with his stay at Ballaterich (see Note, p. 401, above edition). In his rambles Mary Robertson was his constant companion and playmate; he was often heard to say, 'This is my Mary'. She was afterwards known in the district as 'Byron's Ma.y'. That this was the Mary he had in view when he wrote the poem referred to there can be no reasonable doubt, as the whole piece refers to scenes and circumstances connected with his stay at Ballaterich."

There is another communication on the subject in the "Notes of the Day" column of the *Evening Gazette*, 10th September, 1889. The writer, happening to have seen the tombstone of the Robertsons in Glentanar churchyard, quotes the inscription given above, and adds—"The Mary Robertson here mentioned would have been born in 1782, and in all likelihood was well acquainted with Byron, which would strengthen the supposition that it was she who was the object of his early passion". Then follow two interesting anecdotes, which, though hardly pertinent to the "Who was 'Byron's Mary'?" controversy, deserve to be rescued from the oblivion that so speedily overtakes matter buried in a daily newspaper:—

"We have still a recollection of hearing a story, which, if it has no bearing on the question, shows a little of the old-world style of courtship. Though too young at the time we heard it to take as much interest in the matter as to make inquiries of the narrator on the subject, we give the substance of the incident. A young lady of the name of Robertson—we forget her Christian name—was long forced by her parents into an unwelcome marriage. Her real lover, an excise officer in the Crathie district, stole up to her window one night, lifted her on his steed, and rode off. Before morning the nuptials had been celebrated, much to the relief of the young couple, and the chagrin of the lady's parents. Was this the Mary Robertson, the theme of Byron's muse, and was the gallant lover Kenneth Stewart? It looks very probable; and it would be interesting if any one could clear up the matter.

"*Apropos* of Byron, an anecdote which we heard in our younger days may be worth producing. The bed on which he slept while staying at Ballaterich was kept there for a considerable time, and proved an object of interest to visitors. A domestic new to the place, on being asked by an inquirer if it was still there, innocently replied.—'I dinna ken, but he hasna' been here sin' I cam'. What ultimately became of the bed in question, we do not know, but probably it went the way of every other bed, after having served its day and generation."

To which the editor of "Notes of the Day" makes this addendum—"If I am not much mistaken, the Byron bed—an ordinary 'bun bed'—was burnt in an accidental fire at Ballaterich; and the regret for its fate was not altogether unqualified by a certain feeling of satisfaction on the part of the household at being thereafter free from the bother of inquisitive visitors wishful to see the precious relic."

To return to the controversy, it only remains to add that Dr Cramond, Cullen, in his recently-published "Annals of Banff" (New Spalding Club), has an account of "Byron in Banff", in which he says Mary Duff's grandmother was Mrs Duff of Hatton, who resided at No. 25 High Street, Banff. Mary Duff's husband (specified

in Moore) was Mr Robert Cockburn, wine merchant in Edinburgh, and afterwards in London.

On the controversy, the present writer has no views; he is content to present the facts as they have had occasion to come within his ken. Perhaps, however, attention should be directed to the singular omission from the controversy of all allusion to the stanzas—

I have a passion for the name of "Mary",
For once it was a magic sound to me;
And still it half calls up the realms of fairy
Where I beheld what never was to be;
All feelings changed, but this was last to vary,
A spell from which even yet I am not quite free:
But I grow sad—&c.
(*"Don Juan,"* Canto V., verse IV.)

Of course, the allusion here may be as much to his cousin, Mary Chaworth, the heiress of Annesley, as to Mary Duff (or Mary Robertson).

ROBERT ANDERSON,

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W. & R. CHAMBERS'S PERIODICALS.

(Continued.)

1832. *Chambers's Edinburgh Journal*. In January, 1832, William Chambers (then a young man of thirty-two) issued the Prospectus of this eminently successful periodical. His reasons for starting the *Journal* have already been given in an earlier article (*S. N. & Q.*, VI., 73). The first number appeared on Saturday, February 4, 1832; folio, weekly, price 1½d. First Series, 12 vols. fol., containing 622 Nos.; last dated, December 30, 1843. Second Series, royal 8vo, No. 1., January 6, 1844, to December 31, 1853, No. 522, 20 vols. Third Series, the title being changed to *Chambers's Journal*, begun January, 1854, (2 vols. annually); completed December, 1864. Fourth Series, January, 1864, 1 vol. yearly; completed December, 1883. Fifth Series, which is now running, begun January, 1884. For a long period William Chambers, in addition to superintending the business departments of the concern and contributing many papers, acted as editor. Latterly T. Smibert, W. H. Wills, Leitch Ritchie, and more recently James Payn, have successively edited the *Journal*. Begun with considerable trepidation, the periodical, from the outset, was an immediate success. By number 12, the circulation in Edinburgh and London was 31,000; of number 13, 10,000 were sold in Edinburgh and Leith alone; "*the booksellers in a single street of the New Town, not more than 150 yards in length, sell every Saturday 1000 copies.*" Of the Edinburgh and London weekly impression of Number 20, 50,000 copies were sold. The sale continued

steadily to increase, until with Vol. 8 the average was 70,000. The popularity of this publication has never declined, despite the innumerable rivals which have since appeared. Writing in 1882, the "Jubilee year" of the *Journal*, Chambers asserted that:—"It has reached its jubilee of fifty years with a circulation larger than it had at any former period of its career. This phenomenon of longevity might suggest some interesting inquiries and explanations, but it is perhaps resolvable by the single expression,—Enduring Earnestness of Purpose,"

On March 31, 1832, eight weeks after the commencement of *Chambers's Edinburgh Journal*, the first number of Knight's *Penny Magazine* appeared. Chambers was, therefore, first in the field; a fact the citizens of Edinburgh regard with justifiable pride. Although begun under the most favourable auspices, the *Penny Magazine*, after an existence of thirteen years, terminated unexpectedly in 1845; "though not without having exerted," Chambers generously remarks, "during its comparatively brief career, an influence, along with similar publications, in stimulating the growth of that cheap and wholesome literature, which has latterly assumed such huge proportions."

At that time (1832) there sprang up a class of low-priced periodicals, mostly worthless and ephemeral, which were eagerly bought up: Chambers thought that a really good, and well-conducted publication, issued at a cheap rate, was bound to succeed. Here, said he, is my chance. I have waited for years for a favourable gale, and it has come at last. Taking advantage of the growing taste for cheap literature, let me lead it, if possible, in a proper direction. He at first consulted his brother Robert on the subject, but he did not take the same sanguine view as William, and declined to openly connect himself with the project. William Chambers accordingly started the *Journal* alone. After the thirteenth number, however, Robert Chambers joined his brother; and by his numerous able essays, on a variety of subjects, literary, historical, and scientific, materially helped to make the publication a success.

The first thirteen numbers bore, on a scroll, "Conducted by William Chambers, Author of *The Book of Scotland, Gazetteer of Scotland, &c.*" When thirteen numbers had been issued, Robert Chambers became joint-editor. John Johnstone, "a genial old man," husband of the authoress of *Clan Albyn*, and other novels, was for a time the printer. Later, other printers, such was the unexpected demand for copies, had to be employed; and although they worked night and day, their services proved inadequate to produce the large impressions that were re-

quired. At length a set of stereotype plates of each number were sent to London, from which copies were printed for circulation in England; while from another set impressions were executed in Edinburgh, by machines procured for the purpose. "The editors have now the satisfaction of announcing that their agent in London, Mr. W. S. Orr, of Paternoster Row, has deemed the work worthy of being reprinted in that city, for the purpose of being brought fully into circulation throughout England, Wales, and Ireland." The imprint to No. 13 was:—Edinburgh: Published by William and Robert Chambers, Booksellers, No. 19, Waterloo Place. Sold also by James Chambers, 48 North Hanover Street: and by all Booksellers in Edinburgh, and every other town in Scotland. In London an Edition is published, with the permission of the Proprietors, by W. S. Orr, Paternoster Row. Stereotyped by Alexander Kirkwood, North St. Andrew Street, and Printed by W. Ritchie & Co., Edinburgh. Although a London edition was published the Scottish tone continued to be maintained. Number 14, for example, contained articles on: The Formation of Scottish Society, Traditions of the Plague in Scotland, Scottish and English Peasantry, and the Parentage of Robert Bruce. Number 20 bore—London: Printed by John Haddon & Co., 27 Ivy Lane; the succeeding number was printed by Bradbury & Evans, Bouverie Street. Other changes, as the circulation of the periodical required, were afterwards made from time to time. With the commencement of the second volume, an independent Irish impression is announced; from the press of Curry & Co., Dublin. "The work is now therefore printed and published in each of the three capitals of the United Kingdom, a circumstance for which there is no parallel in the annals of letters." The paper, then, annually used in the production of the *Journal* amounted to 5416 reams, weighing about 130,000 pounds, and paying about £1600 to Government as duty. The last volume of the Second Series concludes:

"*Vale!—Salve!*—'The King is dead, long live the King!' On the present occasion we have to perform a similar ceremony—we have to announce the termination, with this week's number, of *Chambers's Edinburgh Journal*, after a reign of twenty-two years, and the commencement, next week, of a new publication, destined to run—how long? The name of the successor will be simply *Chambers's Journal*."

The first number of *Chambers's Edinburgh Journal* commences with "The Editor's Address to his Readers," signed William Chambers, and dated February 1, 1832. This address, which is summarised below, Chambers says was written in "a fevered state of feeling." Its tone is

comprehensive, catholic; to many it may well have appeared Utopian.

"The principle by which I have been actuated is to take advantage of the universal appetite for instruction which at present exists; to supply to that appetite food of the best kind, in such form and at such price as must suit the convenience of every man in the British dominions. Every Saturday, when the poorest labourer in the country draws his humble earnings, he shall have it in his power to purchase with an insignificant portion of even that humble sum, a meal of healthful, useful, and agreeable mental instruction. I throw myself on the good sense of my countrymen for support; all I seek is a fair field wherein to exercise my industry in their service. . . . I do not despair of showing such a specimen of the powers of the printing press as has hitherto been unexampled in the history of literature. It may perhaps be considered an invidious remark when I state, as my honest conviction, that the people of Great Britain and Ireland have never been properly cared for, in the way of presenting knowledge, under its most cheering and captivating aspect, to their immediate observation. I have voluntarily, and unprompted, taken in my hands an engine endowed with the most tremendous possibilities of mischief. I may have it in my power to instil the most pernicious opinions, on almost any subject, into the minds of three millions of human beings. But I see the straight path of moral responsibility before me, and shall, by the blessing of God, adhere to the line of rectitude and duty."

Writing at a later date William Chambers states:—

"The success of the *Journal* was undoubtedly owing, in a very great degree, to the leading articles, consisting of essays, moral, familiar, and humorous, from the pen of my brother (Robert). The object never lost sight of was not merely to enlighten, by presenting information on matters of interest, and to harmlessly amuse, but to touch the heart—to purify the affections; thus, if possible, imparting to the work a character which would render it universally acceptable to families."

Robert Chambers, also, in the introduction to his collected Essays, writes in a similar strain:—

"During the years I have laboured in this field, the only principles on which I have been guided are, so far as I am aware, these: whatever seemed to me just, or true, or useful, or rational, or beautiful, I love and honour—wherever human woe can be lessened, or happiness increased, I would work to that end—wherever intelligence and virtue can be promoted, I would promote them."

From the comprehensiveness, and catholicity of the promised contents of the *Journal*, one would think that Chambers, like Bacon, had taken all knowledge to be his province. Politics and all sectarian and party questions, are alone avoided. "We will not degrade the *Journal* by the admixture of the ephemeral interest of a

newspaper." Chambers promised articles on Society, Trade and Commerce, Education, Topography, Statistics, Population, Machinery and Manufactures. For the "poor man" he will provide the best information on emigration. There is a touch of simplicity, almost of pathos, in the following:—"For the benefit of poor old men and women who live in cottages among the hills, and who cannot sometimes come to church, because the roads are miry, or because the snow lies deep on the ground, I shall give excellent pithy passages from the works of the great British moralists, the names of which they hardly ever heard of." He also promises short analytical notices and extracts from books, for the service of artisans; in which department he will be (what many editors then were *not*) altogether beyond the reach of being purchased by publishers. For those of the "old school" he will provide innumerable amusing traditional anecdotes, and curious particulars of castles and abbeys, monks and abbots. The "young ladies" are to be furnished with "nice tales;" and special paragraphs are to be devoted to the amusement of schoolboys. There was thus to be something to instruct or entertain all classes and ages: the country hind, the town artisan, boys and young ladies, the spectacled grand-dame, "unable to attend church," and the grey-haired sire by the ingle neuk.

The contents of the first number, after The Address, were as follows:—On the Formation of Scottish Society, Emigration (article on Canada, extracted from the *Agricultural Journal*), Lady Jean, a Story, apparently by William Chambers, [in the middle the fount of type is changed for a smaller, an apology being tendered: "such a circumstance has occurred through a miscalculation of the quantity of letterpress it would occupy. W. C."] This is followed by Biographical Sketches,—Dr. Adam (extracted from the *Scottish Biographical Dictionary*); Plague,—Cholera. The last page consists of short paragraphs, extracted from books, under the following headings—Haarlem, Fowls, Smoking, Anecdote of Mr. Jeffrey, The Mussulman's Sabbath, The Wasp, A Judgment of God, Unnatural Characters in Fiction, Cats.¹ It is, perhaps, worthy of note, that the Second number has, *inter alia*, an article on Burns's "Jolly Beggars," compiled from information given by a person whose duty it was, as parish constable,

¹ An interesting sketch of the history of *Chambers's Journal*, together with an enumeration of the more important articles which appeared in the earlier volumes, will be found in *The Bibliographer*, IV. 57, June-November, 1883. William Chambers's *Memoir* of his brother Robert; and his *Story of a Long and Busy Life*, contain many interesting particulars relative to the *Journal*, and the other publications of the firm of W. & R. Chambers. The latter volume, published in 1883, proves that the hand of the literary veteran had not lost its cunning.

in 1794, to visit the now familiar inn in Mauchline every night, to see that all was quiet and orderly. In this number the editor breaks through his previously announced intention not to insert any poetry, by reprinting a poem from *Blackwood*. In No. 5, there is an article on Scottish Doomsters, a class referred to in *The Heart of Midlothian*.

In No. 13, April 28, 1832, the following notice appears: "Our pages are not filled with advertisements—a species of material which, however profitable it may be, the conductor and publishers are by no means anxious to avail themselves, and which, with the utmost goodwill, they leave to the proprietors of stamped sheets." Every advertisement, it will be remembered, long or short, had then a duty imposed of 3s. 6d. It was not until 1851 that advertisements first appeared in the *monthly* issue of the periodical. Another notice runs:—"Owing to the high charges of the Highland coaches, the publishers have been considerably balked in their endeavours to diffuse it (the *Journal*) in that quarter of the country where it is perhaps most required." When, even at the present day, many hamlets and lonely mansions in the outlying districts of the West Highlands only receive their supply of daily papers, by their being thrown to a boat, in waiting for the purpose, from the deck of the *Ivanhoe* or the *Lord of the Isles*; the difficulty of transmitting publications in the year of grace 1832, may be imagined.

In No. 16, a notice, frequently afterwards repeated, appeared:—"No communications in prose or verse are wanted." With No. 36 was issued a *Life of Sir Walter Scott*, price 3d. The first volume of the *Journal* ended with a good Index; as do all the subsequent volumes. Indexes have also been published embracing all the articles in a Series of volumes; this greatly adds to the value of the publication, and facilitates reference. With No. 59, March 16, 1833, by way of supplement, the first number of *Chambers's Information for the People* was issued. This well-known publication, like several others of a similar class issued by the firm, scarcely comes within the compass of this series of articles; and in consequence is unnoticed. In the first number of Vol. 5, it is announced that, in the four volumes completed there are 1939 articles, and 1067 paragraphs. In Vol. 9, p. 52, a conversation with Sir Walter Scott, which took place in 1824, is reported. Reference is also made to literary help obtained; special mention being made of "the venerable Mrs. Opie," Mrs. S. C. Hall, and Miss Agnes Strickland. At a later period, Hugh Miller contributed many valuable articles. The mainstay of the *Journal*, however, for very many years, was Robert

Chambers, whose articles, grave and gay, scientific and familiar, were ever acceptable to all classes of readers. To the end of his long life, William Chambers, the founder of the magazine, continued to contribute papers on social and economic questions.

The early and marked success of *Chambers's Journal* was partly due to the fact that the price of newspapers was, at the period it was commenced, usually sevenpence, owing to the heavy stamp and advertisement duties. The *Journal* being free from these exactions, and being a sheet at the price of three-halfpence, while in point of size it was nearly as large as a newspaper, was accepted as a great bargain in reading. It is difficult, at this distance of time, especially in these days when newspapers and periodicals of all kinds are cheap and numerous, to realise the enthusiasm with which this publication was received in Scotland. It found its way into odd nooks and corners of the country, where no periodical had previously penetrated. Young men walked miles in order to intercept the carrier's cart, and obtain the parcel containing the precious weekly issue for distribution in the villages. Five poor boys in a village in Cambridgeshire, whose united weekly wages amounted to seven and sixpence, put their scarce pence together in order to purchase a copy; a practice they kept up for ten years. Allan Cunningham, writing to Robert Chambers, gives a lively sketch of the way in which the *Journal* circulated among the rural population of Galloway:—

"The shepherds, who are scattered at the rate of one to every four miles square, read it constantly, and they circulate it in this way: the first shepherd who gets it reads it, and at an understood hour places it under a stone on a certain hill-top; then shepherd the second in his own time finds it, reads it, and carries it to another hill, where it is found, like Ossian's chief, under its own grey stone, by shepherd the third; and so it passes on its way, scattering information over the land."

The earlier issues of the *Journal* were pirated in America; a slightly altered translation was published in Paris; and portions were translated into the Welsh language.

JAMES W. SCOTT.

THE ILLUSTRATION.—The Masonic Jewel represented in this month's illustration is an heirloom in the family of our valued correspondent, Mr Christie, Aberfeldy. It was presented to his maternal grandfather by St Andrew's Lodge, Banff, of which he was Secretary, very early in the century. The maker, and presumably the engraver, was John Keith, Silversmith, Banff, 1794-1824, and the jewel bears his initials, J. K., but no date.—ED.

NOTABLE MEN & WOMEN OF BANFFSHIRE.

(Continued from p. 90, Vol. VI.)

II.

17. *Birnir, Sir Richard*: London Police Magistrate. He was born in Banff in the year 1760, and bred a saddler. Proceeding to London he entered the employment of Macintosh & Co., a large metropolitan firm. He soon became manager and then partner in the business. Having settled in St Martin's Parish, he took an active part in managing its affairs. Having taken an active part in apprehending the Cato Street Conspirators in 1820, and having taken upon him the responsibility of reading the Riot Act at the funeral of Queen Caroline in 1821, the Government, pleased by his firmness, appointed him soon after to be Chief Magistrate at Bow Street; and in September of the same year he received the honour of knighthood. He died in 1832. As a magistrate he was a great success, and his loss was severely felt.

18. *Bremner, David*: Poetaster. Noticed by Edwards. He was the son of a baker, and born in 1813, in South Street, Aberchirder. He was settled for some time as a general merchant at Stuartfield; but trade failing, he removed with his wife to Aberdeen, where he died of consumption in 1878.

19. *Brodie, Alexander*: Sculptor. He was born in Banff in 1830, and followed his more successful brother, William, in his career as a sculptor. Among his works are a statue of Queen Victoria at Aberdeen, "Highland Mary," "The Mitherless Lassie," "Cupid and Mask." He died prematurely in 1867.

20. *Brodie William, R.S.A.*: Sculptor. Born on 22nd January, 1812, at Banff, Mr Brodie commenced modelling at Aberdeen in 1840; studied in Edinburgh, 1846; began to exhibit, 1847; became A.R.S.A., 1851; and Academician, 1859. Among his public statues are—Prince Consort, at Perth; Sir David Brewster and Sir J. Y. Simpson, at Edinburgh; and Dr Graham of the Mint, at Glasgow. *d.* 1881.

21. *Mrs Buchan née Elizabeth Simpson*, *q.v.*

22. *Cameron, John A.*: Poet. Mr Cameron, who was a Writer in Banff, published in 1849 a little vol. of 119 pages, now very scarce, entitled "The Monks of Grange and Tam of Ruthven:" a Ballad of the Olden Time, by the late John A. Cameron, of Banff. Printed at Banff by Thomas Shier, 26 Low Street. I have been unable to learn any further particulars about this author. It is possible that he may be the J. A. Cameron who, in 1844, published a novel entitled "James of the Hill, a Tale of the Troubles in Scotland, 1630." 3 vo's.

23. *Cassie, Alexander*: Successful Business Man, and Benefactor to his native town. The son of Bailie Cassie of Banff, and born there in 1756 or 1757, young Cassie went early to the West Indies, where he amassed a considerable fortune. Returning home he settled in London, where he carried on a sugar refinery, and died 4th October, 1824. Besides numerous legacies and other gifts, Mr Cassie left upwards of £20,000 for the benefit of the poor of his native parish. A handsome mural tablet has been erected in Banff Parish Church, by the inhabitants of that ancient burgh, to perpetuate the memory of this worthy son of the North.

24. *Chalmers, Alexander*: Successful Business Man, and Benefactor of his native county. Banff is very fortunate in the number of public-spirited philanthropists she has produced. Mr Chalmers, who was long a wine merchant in Banff, and of the old firm of John Chalmers & Co., general merchants and ship-owners, left upwards of £70,000 for the founding of a hospital for the sick of the county. This magnificent bequest has resulted in the erection of a handsome and commodious edifice in the Elizabethan style. There are also Cholera and Fever Hospitals in buildings apart from the main Hospital. Standing as it does on the high ground above the harbour, Chalmers' Hospital has a very imposing appearance from the sea and the road leading to Macduff. I have not ascertained when or where Mr Chalmers was born or when he died.

25. *Chalmers, James*, Professor of Divinity, Aberdeen. Son of the Minister of Marnoch, and born in that parish, 1686, Mr Chalmers, who had studied at Marischal College and University of Aberdeen, was licensed by the Presbytery of Strathbogie, 13th April, 1709, and ordained to the parish of Dyke the same year. Appointed in 1724 to the second charge, Aberdeen, great opposition was made to his settlement; but after nearly two years' conflict he was admitted as Minister on the 21st April, 1726. A vote to rescind the settlement was taken in the Assembly on the 14th May following, but it was allowed to stand by a majority of nine. He was translated to the Greyfriars Church and the Professorship of Divinity in Marischal College, 31st July, 1728. He died in 1744, aged 58. His son James was the founder of the *Aberdeen Journal*, and was ranked among the literary printers of his day, while his grandson, Alexander Chalmers, F.S.A., was a prolific author, and Editor of "The General Biographical Dictionary," 32 vols., 1812-17.

26. *Chalmers, John*: Principal of King's College for almost 60 years. Mr Chalmers, who was nephew of the foregoing Professor James Chalmers, was also a son of the Marnoch Manse, in which his father was minister. He was born in 1712, became Regent in 1740, and succeeded Principal George Chalmers in 1746, a position he retained till his death in 1800. Taken prisoner by the Jacobite army in 1745 he succeeded in making his escape after a month's captivity. He was a man of some reputation for learning.

27. *Chapman, George, LL.D.*: Distinguished Teacher and Writer on Educational Subjects. Born 18th August, 1723, at Little Blackton farm, Alvah, he graduated at King's College, Aberdeen. After serving a short time in Alvah parish school, he became assistant in the Grammar School of Dalkeith. Thence he was promoted to the Grammar School, Dumfries, where he taught for twenty years. Having acquired some wealth he devoted himself to a boarding-school, which he established in his native parish. On being invited by the Magistrates of Banff to superintend the Grammar School of that town, he converted it into an academy. He finally removed to Edinburgh, where for some years he carried on business as a printer. Dr Chapman died in 1806. His works are, *A Treatise on Education*, 1782, which passed through

five editions in the author's lifetime, and two small works entitled *Advantages of a Classical Education*, and *East India Tracts*, viz., *Colloquium Bengalense*, a Latin Poem with an English translation, and a Dissertation, &c., Edinburgh, 1805. He also published an *Abridgement of Ruddiman's Latin Grammar*.

28. *Christie James*: Sheriff Substitute, Antiquary, and Litterateur. A native of Ordiquhill parish, and born in 1775, Mr Christie graduated at King's Coll., Aberdeen, in 1798. Proceeding to Edinburgh, after attending the Divinity Hall for one session, he determined on prosecuting the study of law, and having qualified himself, he passed as Notary in 1808, and in the year following settled in Banff, as Procurator before the Sheriff Court of his native county. An excellent lawyer, Mr Christie, however, was better known for his wide and varied knowledge in many departments, and was deemed by his friends a sort of walking cyclopaedia. His acquaintance with the sciences of Botany, Geology, and Astronomy was much more exact than is common with amateur savants. To enable him to carry on successfully his astronomical pursuits he constructed several powerful telescopes, and often gave his townsmen the benefit of a peep through these instruments at the heavenly bodies. Mr Christie, who was one of the founders of the Banff Institution for Literature, was a contributor to various scientific journals, and furnished, at a later period, the scientific notices of many of the parishes in his native county, which appeared in the celebrated *Statistical Account of Scotland*. It may also be mentioned that, at the time the Imperial weights and measures were adopted, it was Mr Christie who furnished the tables for the conversion of the old local measures into imperial. His death, which occurred in 1854, was much regretted. Mr Christie acted for several years as Sheriff-Substitute of Banffshire.

29. *Clark, Sir James, M.D., Bart.*: London Physician, and Author on Medical Subjects. Physician to Queen Victoria. Born at Cullen, 14th Dec., 1788, young Clark was educated at Fordyce and King's College, Aberdeen; studied medicine at Edinburgh and London, graduating in the former University in 1817. Previous to this he had served in the Navy for a few years. Dr Clark travelled extensively on the Continent, and devoted much enquiry and thought to investigating the effect of climate on the health of invalids. The fruit of his inquiries was seen in the publication of his work on *The Sanative Influence of Climate*. This work, which appeared in 1829, went through several editions. Dr Clark practised for some time in Rome, but finally settled in London in 1826. There he prospered greatly, becoming Physician to the Duchess of Kent, and afterwards Physician in Ordinary to the Queen. In 1832 he was chosen a Fellow of the Royal Society and created a Baronet in 1838. His treatise on *Pulmonary Consumption and Scrofulous Diseases* appeared in 1835, and is described as a work which, by "its clear exposition and able reasoning has done much to clear away the false notions which formerly obtained respecting the nature and treatment of these diseases." On the establishment of the University of London Dr Clark was chosen on the Senate. Besides various medical Pamphlets and Es-

says, the distinguished Physician published, in 1869, *A Memoir of John Conolly, M.D., D.C.L.* His death occurred on 29th June, 1870.

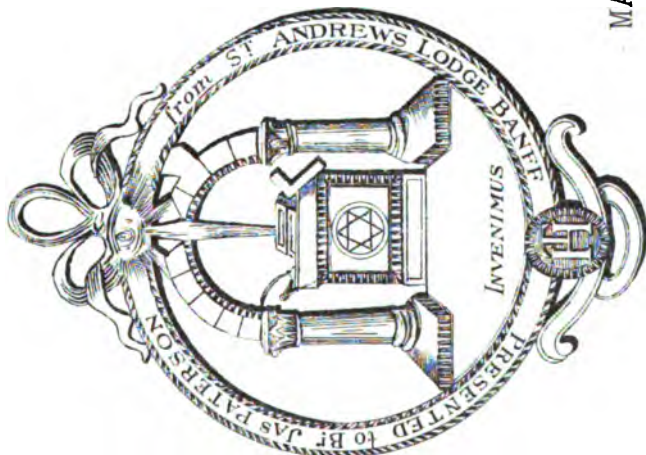
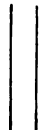
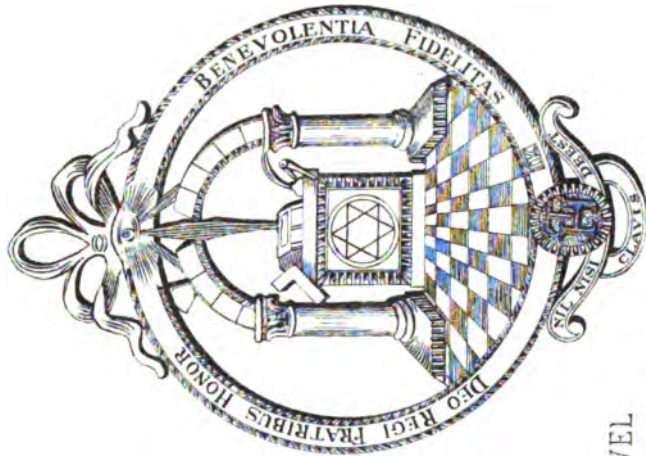
30. *Clark, Kennedy*: Poetaster and Piper. Mr Clark, who was a baker in Banff, and made a competency by his trade, was born in that town in the year 1748. He was noted in his day for his skill on the bagpipes. In 1804 he published a little booklet under the title—*Poems: A Picture of London in miniature, and Richmond Hill*. Mr Clark mentions in the preface that as "a kind Providence had blessed him with a competency, the profits (if any) of this little publication" will be dedicated to the widow and the fatherless. A second edition, published at Banff, has 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." Clearly the Banff baker was a bit of a character. Mr Ingram, referring to the volume, more than hints that Clark was probably a better piper than poet. He died in 1819.

15. *Clayton, Miss*. This lady, who was a native of Keith, is said to have been a very accomplished woman of remarkable force and originality of character. She became the wife of the celebrated French scientist and statesman, the late Monsieur Paul Bert; and it is said her influence was a leading factor in her husband's advancement. She translated into English his admirably useful *Manual of Science for Schools*.

31. *Comyn, John*: Archbishop of Dublin. The place of this ecclesiastic's birth is alleged by Dempster to have been Banff, and he affirms that he was a scion of the family of the ancient Earl of Buchan. There may be some doubt as to the accuracy of this statement; but, as certainty on the subject is not now attainable, we give Banff the benefit of the doubt, and claim this distinguished churchman as one of its ancient celebrities. Comyn, who was a favourite of Henry II., was consecrated to the see of Dublin in 1181, and took oversight of the diocese in 1184. He assisted at the coronation of Richard I. In consequence of the enmity of Hamo de Valonis, Lord Justice of Ireland, Comyn fled to France and appealed to Innocent III., who remonstrated with John, and Comyn was finally restored to favour, and compensation was made to him for his losses. He built and endowed St Patrick's Cathedral in Dublin, and repaired and enlarged that of Christchurch. He was a man of learning, gravity, and eloquence, and a munificent benefactor to the Church. He died on the 28th October, 1212.

32. *Cooper, Isaac*: Musical Composer, &c. Mr Cooper, who taught music and dancing in Banff, seems to have died about 1810. He published a Collection of Scottish Music, and was author of the tune, "Miss Forbes's Farewell to Banff," as well as of "Lord Banff's Reel," &c.

33. *Cordiner, James (Rev.)*: Writer on India. Son of the Episcopal Minister of Banff, and born there in 1775, Mr Cordiner graduated at Aberdeen in 1793. Having been appointed to the charge of the Orphan Asylum, Madras, he sailed for India in 1797. Shortly after, having accepted a Chaplaincy in the service of the East India Company, he proceeded to Ceylon, and



MASONIC JEWEL
IN SILVER.

continued in that island till 1804. Returning to his native country, he was appointed in 1807 to St Paul's Chapel, Aberdeen, and held the incumbency till his death, in 1836. Mr Cordiner published, in 1807, *A Description of Ceylon*; also, in 1820, *The Narrative of a Voyage to India*. His father, the Rev. Charles Cordiner of Banff, from 1769 to 1794, was author of *The Antiquities and Scenery of the North of Scotland*, 1780, and of *Romantic Prospects in North Britain*, 2 vols., 1788-95. W. B. R. W.

THE FAMILY OF SKENE.

MR. A. P. SKENE'S paper in your July number would have taken me by surprise, had I not become accustomed to his style by reading over some of his former papers. I am not concerned to reply to any of his criticisms beyond saying that I feel sure no impartial reader will accuse me of having made any claim on behalf of the family to which I belong on the "evidence of the *Memorials*." I merely said other evidence might be forthcoming, if sought for, which would give us a different line of descent to that which Dr. Skene attributed to us in the *Memorials*, and gave my reasons for thinking so. I also, humbly enough I think, confessed (p. 194, vol. IV.) to a possible misapprehension on my part of the meaning of the term "authentic chief," as used by Mr A. P. S. Now, I know that, according to this authority, (who, however, has so often suffered correction in your columns that I begin to have my doubts about him,) "cultivation of the earth for a livelihood," amongst other things, disqualifies. I am consoled by thinking that some chiefs may have been worse employed. Regarding the baronetcy. It was news to me when I read in your correspondent's contribution to the July, 1891, No. of *S. N. & Q.* that the idea of reviving it had ever been mooted. Dr Skene has certainly never mentioned the matter to me, nor am I in any way personally interested in its revival—although Thomas Alexander Skene, grain merchant in Aberdeen, died without issue, there is still an older branch of the family, descended from my grandfather, Thomas Skene, farmer in Fife, (if Mr A. P. S. will allow one to have had a grandfather, for, truth to say, I never saw him, nor have I any actual proof of his having existed). But may I suggest to this self-satisfied "Chief," who dubs himself "24th Lord Skene," claims kinship with all the crowned heads in Christendom, and narrowly escaped being King of the United States, (p. 117, vol. IV.), with *possessions* now worth £60,000,000 sterling, that to drag my name into public notice in an offensive manner, through the medium of a private letter which he received from Dr Skene, and to make such personal references to me as he has done in his last letter, are impertinences of which he would not have

been guilty had he been a gentleman in any other sense than a "heraldic" one. If he is a fair specimen of what the Highland "Chief" of Scottish history and story has degenerated to, the sooner they all sing their "swan songs" the better. He will have one devoted admirer as long as he lives—himself, possibly two, if the old housekeeper who giggled and said, "Oh, Sir—you know—self-praise, don't you know?"—(p. 153, vol. IV.)—survives him; but if he leaves nothing better behind him to perpetuate his name than his contributions to your columns, I am quite sure the disintegrated atoms of the clan will no more seek to gain "lustre" through the second termination in the male line than they will through the first. I am sorry that Dr Skene should have fallen into the error of describing me as "very wealthy," in his private correspondence with Mr A. P. S., as it is not a fact. I still continue to "cultivate the earth," and to grow wool and mutton for "a livelihood," as my forefathers did, with more or less success. I shall be none the less content to continue doing so, having discovered, (for I confess it is a discovery to me,) to what extent the possession of an empty title can contribute to the puffed up vanity of possibly an otherwise estimable—gentleman.

Marnoo, Victoria, Aug. 20. THOS. SKENE.

P.S.—After writing the foregoing it occurred to me to look through Appendix VIII. in the *Memorials*, to see what evidence Mr A. P. S. found in it to justify his writing of me as follows: "He has real *bona fide* 'possessions,' if his ancestors were evicted for arrears." I am astounded to find there is none. Not one of the names of the ancestors which Dr Skene assigns to me is to be found in those pages. (App. VIII.) It is, therefore, not a question as to the *value* of the evidence but of the manner in which it has been used. Mr A. P. S. suggests a careful perusal of the Appendix. What he has done he has therefore done wittingly, and that is to falsify evidence in order that he might gratify his slanderous intention. Possibly this is another of his witticisms (p. 61, vol. v., *S. N. & Q.*) He informs us. "all 'his' fathers have worn gold epaulettes." It is to be hoped they fought more fairly with their swords than he does with his pen. I have no doubt they did, "a goodly stock" is not to be condemned because of one "crabbed apple."

If "cultivation of the earth for a livelihood" "destroys nobility," how about trade? At page 58 of the *Memorials* I find that Mr A. P. S.'s great-great-grandfather is stated to have "married Mary Ann Smith, daughter of the Rev. J. Smith of Battersea," and to have "engaged in trade, but, being unfortunate, died of grief in 1736." T. S.

AN OLD RENT PASS BOOK OF THE CROMARTY ESTATE.

I READ with interest "J. T. F.'s" article on "An Old Rent Book of the Aden Estate," in your July number, and agree with him that "Books relating to the agriculture and condition of Scotland during the last century are, as a rule, valuable and interesting." During a holiday this summer, in the quaint and over-quiet town of Cromarty, I was shown a rent pass book in good condition, from its being kept in strong leather covers, the first entry in it going as far back as 1746, the year in which the Battle of Culloden was fought. I might have become possessor of the book, as I was offered it as an heirloom, but I merely asked to be allowed to transcribe a few of the receipts written in it, extending over a period of 50 years, viz., 1746 to 1796. The tenant to whom the rent pass book originally belonged, while tacksman in Newtown or Newton paid rent to five proprietors of the estate—first to the old stock of Urquharts, whose battlemented stone-roofed and six-storey high castle stood on an eminence right above the town of Cromarty. It was razed to the ground in 1772, and its place is occupied by the present mansion house. Thereafter he paid rent to Mr Pultney, next to Lord Elibank, next to Sir George Mackenzie of New Tarbet, and lastly to Mr Ross, Pitkerrie. The following are two of the receipts :

(1) "I William Davidson grant me to have received from Alexander Bain in Noilstown thirteen bolls three firlots and one peck and one half Victuall of his farm due to me for the last crop 1745 which I am to allow at compting. It only rests of that year's rent one boll two pecks and one half victuall. I have written and sub^d these pr^{ts} at Cromarty this twenty-sixth of May Javy & fourty six years. "William Davidson."

(2) "Cromarty, 24 May 1749. Received from Alex^r Bain in Newtown full payment of his farms Rents Services Vicarage & Customs due by him for the crop & year Javy & fourty eight which including all former receipts is hereby Discharged. "John Urquhart."

An interesting story was related to me of the same Alex. Bain. The day after the Battle of Culloden, he, with two other gentlemen of Cromarty, A. Allan and J. Forbes, crossed the Fort-George ferry early in the morning to visit the battle-field, and were soon among the dying and dead on the field of carnage. Perhaps they did what they could to alleviate the sufferings of the wounded Highlanders, while the brutal soldiery of the victorious army were dragging them from the places where they lay weltering in their gore to murder them in cold blood on the rising ground. The three travellers remained so long on Drummosie Muir that they could not return to Cromarty that night, so they decided to go to Inverness, a distance of between four and five

miles. The town was full of the English troops, and there was no room in the inn for A. Bain and his friends. They agreed to sit up all night and go home early next morning. When the bustle subsided, Bain proposed that they should give each other titles, as consideration is always paid to people in authority. Forbes was to be Doctor, Allan Baillie, and Bain Provost. Accordingly, as the waiter came in with refreshments he heard them addressing each other as Doctor, Baillie, and Provost. The quality of the guests was soon made known to the host, who forthwith invited all three to comfortable quarters. Ever afterwards Cromarty people styled Bain "Provost," Allan "Baillie," and Forbes "Doctor." The Provost's grave is in the parish churchyard. A grand-daughter of the Provost's, who had seen and spoken to him, died in 1882, at the advanced age of 90 years. F.

 PYNOURS (VI., 33).

I QUESTION the accuracy of the Editor's statement in September number, that this word is Fr. *peineur*. 1. Modern Fr., at least, has no such word; there are *peiner* and *homme de peine* only; ("*le Père Peinard*," mentioned in Ravachol's trial, showing a noun of similar signification, but *slang*, not French). 2. The word is spelt "*pyoneir*" in the extract given from Calderwood. 3. Scots would drop the second vowel, as in *thêtre*, for *theatre*, thus making "*pi'neer*." 4. This is Fr. *pionnier*, "a pioneer," "*ouvrier militaire employé à aplanir les chemins*," (so "*à the crooked straight, and the rough places plain*"—"make straight in the desert a highway for our God"—as was always done when kings were going to travel, in early times). 4. The Editor says, "their primary duties were often alternated with sanitary *and military* duties, at least in early times." Who is to say which were their "*primary*" duties? Kings are not always at war; but before standing armies they kept the lieges constantly familiar with the duties they would have to discharge when war did come; there was shooting at the butts (and no doubt drill) every Sunday; and Wapinschaws periodically. Hence I conclude that the prehistoric phase of the pynours was the "*military duties*" to which they were allowed, in peacetime, to add others congenial for *hire*, just as bands now, and (without hire) as soldiers are employed at fires, to make wells when men are buried by one falling in, and to get in the harvest when time and hands are short. When standing armies came in, these military duties would fall into the hands of the regular troops; and the civil, extra ones alone survive; somewhat as when the Queen (or was it George IV.?)

first visited Edinburgh, the Guards suddenly found themselves ousted by the "Royal Archer Guard" (was it not?) douce civilians who had never smelt powder, but successfully vindicated their right to guard the Sovereign's person : or, again, as when the General Council was summoned at Rome, in 1869, my late friend J. J. Watts of Hawkesdale Hall and Linstock Castle (claiming to be Earl of Aumerle), being a knight of justice (that is, of the highest rank,) in the Order of Malta, wrote to the Grand Master—"Now don't forget to claim our privilege—to guard the Council." (The Grand Master had never heard of this privilege! However, he inquired, and found it was so; went to Cardinal Antonelli, who laughed at him,—“standing armies had changed all that—the Papal troops, the Noble Guard, the Swiss Guard, and the French garrison would do the work.” But the Pope, on appeal, overruled this, and decided that all ancient privileges should be respected; so the knights were summoned from the four quarters of the globe; Watts wrote me he had stood six hours behind the Pope with drawn sword, in St Peter's, on Palm Sunday; and the clamour of all the tongues of Europe at their mess was “like the day of Pentecost.” Their uniform was just like what our officers wore formerly—a red swallow-tail and white breeches.) This original military employment under the Crown will account lucidly for the high esteem in which *these* “warkmen” are held, when compared with shore-porters elsewhere.

Pionnier itself, I suppose, is not from *pion*, a pawn, but *pilon*, a pestle, i.e. a paviour's stamp, to crush the “metal” into the new road.

A. P. SKENE.

ABERDEEN UNIVERSITY GRADUATES: ARBUTHNOT, SMOLLETT, WOLCOT.

“It is stated with greater probability that Arbuthnot was educated at Marischal College, Aberdeen, but as the records of students of the College does not go beyond the beginning of last century, the story cannot be tested.”—Aitken's *Life and Works of Dr. John Arbuthnot*.

“After *Peregrine Pickle* was published [1751] he resumed his medical profession, and announced himself as Dr. Smollett; but from what university he obtained his degree was a secret, and remains one.”—Knight's *English Encyclopaedia*.

“He [John Wolcot, ‘Peter Pindar,'] left Jamaica and returned to England with the baronet's widow, Lady Trelawney. He then obtained a physician's degree, and practised at Truro. I cannot discover where he got his diploma. It was probably a Scotch one.”—*Notes & Queries*, 3rd S., xii., 151.

The roll of entrants at Marischal College and University is extant from 1605. John Arbuthnot took the degree of M.A. there in 1685.

Tobias Smollett took the degree of M.D. there in 1750. John Wolcot took the degree of M.D. at University and King's College in 1767.

P. J. ANDERSON.

BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE (III., 150, 185; IV., 50, 233):—

1825. *The St. Andrews University Magazine* ran from December 3, 1825, to March 31, 1826.

1846. *Lowe's Edinburgh Magazine*. The Second volume of the first series, July to October, 1846, was printed by M'Cosh, Park, & Dewars, Dundee.

1867. *The St. Andrews University Monthly Review*. Dundee: Frederick Shaw. Price Sixpence. At least two numbers of 36 pp. each, in January and February.

Were not the St. Andrews University Magazines of 1838, 1863, and 1865 also published in Dundee?

P. J. ANDERSON.

BREADALBANE FENCIBLES.—The following is a copy of a printed document in the possession of a Loch Tayside crofter. It bears no date, but must refer to the first or second battalion of the Breadalbane Fencibles, both embodied in 1793, as the third battalion was raised, the following year, for service in Ireland if required. The second battalion, however, volunteered for service in that country, in commemoration of which Colonel the Earl of Breadalbane struck a medal in 1798. In 1799 the first and second battalions were disbanded.

“By Virtue of the Power and Authority given to me in His Majesty's Letter of Service for raising a Regiment of Fencible Men: I hereby promise and give full Assurance to James Nicholson enlisted as a Soldier in my Regiment, that he shall not be marched out of *Scotland*, except in Case of an Invasion in *England*; and also that he shall not be draughted out of my Regiment into any other Corps.

“N.B.—Previous serving in the Fencibles have the privilege of following their Trades in all Corporate Towns throughout the Kingdom; and it is to be observed, that the Privates have an increase of Pay, by the allowance, for Bread, and other necessaries, to the amount of about Three Pounds Sterling per year.

“BREADALBANE.”

The original is signed by the Earl of Breadalbane, whose signature, and the name, James Nicholson, are the only written portions of the document.

Kenmore.

J. C.

THE WELLS O' WEARIE.—An Aberdonian writes me to enquire if the Wells o' Wearie is a place in reality, or imagination. I think I cannot do better than allow Miss Warrender to answer the question:—“Leaving Duddingstone we enter the Queen's Park, and, struggling with difficulty up the steep, rocky pass, called Windygoul, where, even on the calmest day, gusts are always eddying, we see before and above us the

grand basaltic columns known as 'Samson's Ribs.' To the left, down the slope, are the Wells o' Wearie, and before us lies St Leonards, so imperishably associated with the *Heart of Midlothian*." I have further to add, that if "Aberdonian" comes to Edinburgh in May or June, and follows the route pointed out, he will not regret his visit, the landscape, far as the eye can reach, being one of unparalleled grandeur.

I very gladly avail myself of the opportunity afforded of presenting your readers with another of those songs to which Miss Warrander I doubt not refers, by Alexander Ritchie, who was born in the Canongate, Edinburgh, in 1816. After serving an apprenticeship as a house painter, and exhibiting great talents in the decorative branch of his profession, he cultivated painting in a higher department of the art. His paintings commanded a favourable position at the Annual Exhibition of the Royal Scottish Academy, and several of them became great favourites. He died suddenly at St John's Hill, Canongate, Edinburgh, in 1850, in the 34th year of his age. The following is the ballad:—

Sweetly shines the sun on auld Edinburgh toun,
An' maks her look young and cheerie;
Yet I maun awa' to spend the afternoon
At the lanesome Wells o' Wearie.

An' you maun gang wi' me, my winsome Mary Greive,
There's nocht in the world to fear ye,
For I hae asked your minnie, and she has gi'en ye
To gang to the Wells o' Wearie. [leave

O the sun winna blink in thy bonnie blue een,
Nor tinge the white broo o' my dearie,
For I'll shade a bower wi' rushes long and green,
By the lanesome Wells o' Wearie.

But Mary, my love, beware ye dinna glower
At your form in the water so clearly,
Or the fairy will change you into a wee, wee flower,
And you'll grow by the Wells o' Wearie.

Yestreen, as I wandered there a' alane,
I felt unco douf and drearie,
For, wanting my Mary, a' around me was but vain
At the lanesome Wells o' Wearie.

Let fortune or fame their minions deceive,
Let fate look gruesome and eerie,
True glory and wealth are mine wi' Mary Greive
When we meet by the Wells o' Wearie.

Then gang wi' me, my bonnie Mary Greive,
Nae danger will daur come near ye;
For I hae asked your minnie, an' she has gi'en you
leave
To gang to the Wells o' Wearie.

I trust that this additional contribution, with the further information afforded, will not be unacceptable to your readers.

WILLIAM THOMSON.

7 Madeira Place, Leith.

Queries.

723. FAMILY INFORMATION WANTED.—I. Wanted, any information as to the parentage, marriage, and descendants of the Rev. Alexander Thom, Minister of Nigg, and of James Thom, a merchant of Halifax, Nova Scotia, who died in Aberdeen in 1834.

2. Wanted, any information as to the parentage and descendants of Andrew (?) Thom, born at Kirriemuir, who married a daughter of the Rev. Thomas Tullidh, Principal of St. Andrews University.

3. Wanted, any information about the ancestry of John Mackenzie, a Lieutenant in the 1st West India Regiment, who married, about 1816, Caroline, daughter of Major John Bisset, 9th Foot.

Galt, Ont., Canada.

A. BISSET THOM.

724. CURIOUS GRAVESTONES.—Your engraving of the monument in the Howff, Dundee, reminds me that I noticed lately some very curious gravestones in the old burying-ground of Scone, behind Scone Palace. I especially noticed one to the memory of a seaman. It is very richly ornamented on both sides, among others the representation in high relief of an ancient ship, with two animals clinging to the rigging—the one a sea-horse, the other an unknown kind of monster; but the peculiarity which struck me most was what appeared to be a coat of arms, part of which was three boars' heads with open mouths and protruding tongues, upon which might still be seen traces of a bright red colour. As I have never happened to notice before (so far as I remember) colouring of this description on gravestones, it would interest me, and probably a good many more of your readers, to know if such a practice was ever in fashion.

Dundee.

J. H. HENDERSON.

725. GODFATHERS AND GODMOTHERS.—Can any one give information as to the time when the institution of Godfathers and Godmothers was abolished in the Church of Scotland?

J. A.

726. BURNS'S "BIG HA' BIBLE."—Is there any external evidence for interpreting Burns's "big ha' bible" as the large Bible that used to lie in the Hall for honour and easy access! Could such a name or idea have belonged to a Cottar's family bible, or what reason have we to suppose that it did? Of course, if it must it must; but where is the proof?

727. THE SCOTCH WORD "DWAUM."—Last night an old woman told me that she sometimes had a *dwaum*. The word has no English synonym; but can any of your readers tell me what its origin is? Is it a Gaelic or a Scandinavian word? The old woman was a native of Ulster.

728. THE "BIRKS O' ABERGELDY."—Is there any version of the "simple old ditty called the *Birks o' Abergeldy*," that is said to have suggested Burns's song *The Birks o' Abergeldy*?

JAMES GAMMACK, LL.D.

East Toronto, Ont., Nov. 3, 1892.

In November number, in the query 716 (VI., 92), "Lyalls of Muithill" ought to have been "Lyells of Murthill," in the Parish of Tannadice, near Forfar; and David Deuchar, *first* of that ilk, should have been *far* of that ilk.

Answers.

634. **LOWE'S EDINBURGH MAGAZINE** (III., 185; V., 157, 173; VI., 78).—The articles contributed by Professor Bain to this magazine were:—

1846, April. *Preservation of Books.*

1847, June. *On Travelling and Health of Travel.*

The volumes, I understand, are in the Advocates' Library, Edinburgh. P. J. ANDERSON.

670. **JAMES WALES, ARTIST** (II., 163; III., 13, 30, 78, 175; IV., 120, 200; VI., 28).—It should be noted that the portraits of the Rev. Thomas Forbes, and of his spouse Agnes Mackenzie, have been presented by Mr Dingwall Fordyce to the Aberdeen Art Gallery. P. J. ANDERSON.

694. **THE FAMILY OF BISSET** (VI., 77).—The following excerpt from the Kirk Session Records of Kenmore may be of interest to Mr A. Bisset Thom:—

"Mr: John Hamilton Late minister of Blair in Attw where He was ordained minister february 25 1718 And being Transported therefrom To Kenmore was Admitted there, June 4, 1723. Mr Robert Bisset present minister at Blair, but at my (i.e. Mr. Hamilton's) Admission was Minister at Kirkmichaell in Strath Arde preached the Admission Sermon In the Kirk of Kenmure."

Another entry refers to the Duke of Athole's Baron Baillie, who may have been a relative of the Rev. Robert Bisset:—

"1713, 31 May Booked to marriage Thomas Bissat, Commissar of Dunkeld & Margaret Stewart in Perth." Kenmore. J. C.

702. **SHEEP STEALING** (VI., 77).—James Ritchie, a lad of seventeen, from the parish of Gamrie, was hanged at Aberdeen on 5th June, 1818, for stealing thirty sheep from the parks of Gordon Castle. Great efforts were made to obtain a commutation of the sentence, but without effect. Ritchie's body, we are told, was carried out in a boat and sunk in the sea—(Vide "The Black Kalendar of Aberdeen"). Sheep stealing is still a capital offence by the common law of Scotland, but the death punishment is never inflicted for this crime now. R. A.

706. **PROFESSOR JAMES D. FORBES** (VI., 91).—James David Forbes ranks among the most eminent professors of the University of *Edinburgh*, where he held the chair of Natural Philosophy from 1833 to 1860, when he succeeded Sir David Brewster as Principal of the United College, St. Andrews. See his *Life and Letters*, edited by Shairp, Tait, and Adams-Reilly: London, 1873. P. J. ANDERSON.

708. **BANFFSHIRE NOTABLES** (VI., 91).—Hon. Sir James Milne Wilson, Knt., M.L.C., sometime Premier of Tasmania, third son of John Wilson, of Banff, N.B., was born on March 9th, 1812. He died at Hobart on March 9th, 1880, the 68th anniversary of his birthday. (Further particulars, in addition to these, are to be found in the "Dictionary of Australian Biography.") R. A.

709. **"A NATION SHALL BE BORN IN A DAY"** (VI., 91).—"Shall a nation be born at once?"—Isaiah cap. 66, v. 8. The individual who first perverted the prophet has not as yet been discovered, and—never will be.

"He tempers the wind to the shorn lamb" is often used as the language of Scripture. I have heard it quoted in the pulpit as the language of the prophet. It is, however, only the language of Laurence Sterne, in his *Sentimental Journey*—"How he had got supported she could not tell—but 'God tempers the wind,' said Maria, 'to the shorn lamb.'" The prophet's language is, "He stayeth his rough wind in the day of the east wind."—Isaiah 27, v. 8.

JAMES GORDON.

710. **CRAN: A MEASURE OF FRESH HERRINGS, &c.** (VI., 91).—As the result of further inquiry into the question above stated, I find that it was the custom in the Scottish herring fishery for a considerable period before the passing of the Act of 1815—when for the first time the Commissioners of the Herring Fishery were authorised to issue rules and regulations fixing the contents and form or mode of construction of the cran measure—to use a common herring barrel with both ends taken out, as the cran or measure that was then employed in the buying and selling of fresh herrings. This measure was equivalent to about 35 or 36 gallons E.W.M., and had been in use along the West Coast of Scotland for upwards of 25 years before 1815, and possibly for many years earlier. A few years prior to 1815, however, crans of the sort above described, but containing from 38 to 39 gallons, began to be employed. From the 1st June, 1816, however, when the new Regulations of the Commissioners for the Herring Fishery came into effect, the only authorised and legal cran measure was required to be constructed of the following dimensions:—

Extreme length of stave, ...	31. 0 inches.
Bulge Diameter,	20. 9 inches.
Ends do.,	18. 0 inches.
Mean do., ...	20. 0 inches net.

The contents of which measure to be 42. O.E.W. gallons. The above remained the legal cran for the sale and delivery of fresh herrings until June 1, 1832. At that date, as it was found that the measure then in use was insufficient to make a barrel of bung-packed herrings, the Commissioners increased the dimensions and contents of the cran as follows:—

Extreme length of stave, ...	30. 0 inches.
Bulge Diameter,	21. 9 inches.
Ends do.,	18. 9 inches.
Mean do.,	21. 0 inches.

And the contents of this measure were fixed at 45. O. E.W. gallons.

Again, on the 15th May, 1852, the contents were ordered by the Board in future to be given in imperial gallons, which being one-fifth larger than O.E.W. gallons, gave 37½ imperial gallons; but no change in the present capacity of crans or half-crans has taken place since 1832. The only other point to be noted is, that the staves of the cran were perforated with holes round the edges of the end hoops, in order to draw off the water and slime when filling. It may, perhaps, be owing to this circumstance that the name cran was originally given to the herring measure. For as the cran and the barrel are externally alike, the only difference being that, while the barrel is stopped close, the cran is open at both ends, and provided with holes or notches designed to facilitate the escape

of the water and slime associated with the fish,—it seems reasonable to suppose that the cran may have taken its name from cranny, a crevice, and “cran-nied” full of crevices. I find that in French the word cran means a notch or indentation. May there not be some connection between the French word and the Fishers’ measure, if the barrel in use originally for that purpose were indented or notched at the bottom, as seems probable.

Dollar.

W. B. R. W.

710.—In reply, I cannot find the word CRAN before 1800, either in any dictionary or any work on Fisheries to which I have access. In a *History of British Fisheries*, published in 1874, there is an account of the quantity of herrings caught on the East Coast of Scotland, and that salted herrings, when exported to the Mediterranean, realise about 20s per *borrell*, while smoked herrings sell at about 60s. per *borrell*, the word CRAN is not used in the book.

In Dr. Laing’s *History of Peterhead*, 1793, I cannot find the word CRAN.

Last year I was asked by Mr Joseph Whitaker to supply information similar to that asked by Dr Murray, and the following appeared in *Whitaker’s Almanack*, 1892:—“FISH MEASURE.—Herrings are sold by the *cran*, containing 26¼ imperial gallons, on the East Coast of Scotland from Shetland to Berwick, also at Castle Bay and Stornoway; but on the West Coast, Isle of Man, and in Ireland, by the *Mase*, which contains five long hundreds of 123 each.”

Peterhead.

W. L. T.

711. CROWS AT CARNOUSTIE (VI., 91).—In reply to the query in the November number anent Crows at Carnoustie, I may state that there is, or was some years ago, north from Carnoustie, near the road leading to Forfar, a wood, said to have been planted by crows long ago, probably eighty years or more. I do not know what kind of trees composed it, but probably some of the inhabitants of that quarter can tell.

Dundee.

J. H. HENDERSON.

712. SHAW, COMPILER OF A GAELIC DICTIONARY (VI., 92).—The Rev. William Shaw, author of a Gaelic Dictionary and other works as below, was a native of Clachaig, Kilmorlie, in the Isle of Arran. He was ordained to the parish of Ardlach, Nairnshire, in the year 1779; he, however, demitted the charge in the following year, 1st August, 1780, having obtained a living in the Church of England, probably through the aid of Dr Samuel Johnson, whose partisan he became in the Ossianic controversy that ensued on the publication of James Macpherson’s *Fragments of Ancient Gaelic Poetry*.

Shaw’s *Dictionary* was published in 2 vols. 4to, in 1780. This work has never attained much favour among his countrymen. The work is said to be full of Irish words, and on this account many of the subscribers at the time of publication refused to take delivery of it, and in consequence a legal contest ensued, and it was decided in favour of Mr Shaw.

The prevalence of Irish words in the work arose, it is said, from the curious fact, that when compiling the *Dictionary* he found it almost impossible to get from the Highlanders information without payment. The Scottish Celts were impressed with the notion that the author was going to make a lot of money out

of his undertaking, and they resolved that they should have a share of the good things going. In this dilemma he turned to their Irish brethren, and met there with a ready willingness to supply the required information. Hence the work contains more words of Irish than of Scottish Gaelic.

In 1778 Mr Shaw published *An Analysis of the Gaelic Language*, one edition in 4to and another in 8vo, a work not of much repute.

Mr Shaw, as stated above, engaged in the controversy respecting the Poems of Ossian, and published an 8vo pamphlet of 87 pages, entitled *An Enquiry into the Authenticity of the Poems ascribed to Ossian*, 1781. There were several answers to this, the most caustic being *An Answer to Mr Shaw’s Enquiry*, by John Clark, author of the *Works of the Caledonian Bards*. To this Mr Shaw published a second edition with a reply to Mr Clark’s *Answer*.

McGillivray’s *Dictionary* I have never seen, or heard of, but learn from a correspondent of the existence of a Gaelic *Grammar*, written by an author of that name; but no clergyman named McGillivray has occupied the charge of Ardlach since the Reformation.

Inverness.

J. N.

713. ADAMSON FAMILY, IN PERTH (VI., 92).—Patrick Adamson, Archbishop of St Andrews, was not brother to Henry Adamson, author of the *Muses Threnodie*, although they were both born in Perth. The Archbishop was born in 1537, whereas the poet was not born until about 1600, there thus being a period of more than 69 years between their respective births. Neither do I think they are any relation to one another, because the parents of the one were rich and very well known in Perth, while the parents of the other were in extreme poverty. Henry Adamson, the poet, was the son of James Adamson, Dean of Guild, Perth, in 1600, and Provost of that city from 1610-11. On the other hand, Patrick Adamson’s parents are not known, not even has their names been preserved, and all that we know of them is, that, although poor, they strove to give their son the best education they could.

J. T. F.

Literature.

John Coutts, or Notes on an Eminent Montrose Family. By JAMES G. LOW. Montrose, 1892. [4to pamphlet, 46 pp.]

THIS little book was written at the request of the Montrose School Board to mark their obligations to the Baroness Burdett Coutts, to whom it is gracefully dedicated, and to the family to which she belongs. Mr Low carries his investigations back 250 years, to the father of Provost John Coutts, the worthy progenitor of the great banking house of Coutts & Co. Mr Low has in this compilation showed his usual aptitude in gleaning all the material facts bearing on the subject, but certainly less than his usual editorial care in their statement. Were it not that the book is well and carefully printed, we should have imagined that urgency had been voted for the commission.—ED.

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SCOTTISH NOTES AND QUERIES

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JANUARY, 1893.

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ABERDEEN, JANUARY, 1893.

THE PROVERBS OF CHAUCER, WITH ILLUSTRATIONS FROM OTHER SOURCES.

III.

POVERTY AND RICHES (Continued.)

34. That arst was nothyng, into nougt it torneth.
Troyl. II., l. 798.

Compare :

Ex nihilo nihil fit.—*Latin Proverb.*
An old naught will never be aught.—*Haslitt.*
De rien rien.—*Le Roux.*
Redit in nihilum, quod fuit ante nihil.—*Florilegium Cottingense*, Edited by Ernest Voigt.

This proverb is widely represented, and it is not necessary to multiply examples, but the following line from Goethe's *Hermann and Dorothea* (Thalia, l. 3), may be added:—

Was in Menschen nicht ist, kommt auch nicht aus ihm.

- 35 a. Ol whiche synne saith seint Poule, that the roote of alle eveles and harmes is covetise.
Pers. Tale, l. 330.
- 35 b. Thapostle saith that covetise is roote of all harmes.—*Mel. Tale, 152.*
- 35 c. After the sawe of thapostil, covetise is roote of alle harmes.—*Ibid., 195.*
- 35 d. Radix omnium malorum est cupiditas.
Prologue of the Pardoner, l. 334.

The reference here is to 1 Tim. vi. 10—"The love of money is the root of all evil." The last named form of the proverb, in Latin, is the text of the Pardoner's Tale, and Mr Skeat points out that the novel by Morlinus (reprinted from the Naples edition of 1520) contains the expression—"radice malorum cupiditate affecti."

Compare :

Male chose a en convoitise.—*Kadler.*
C'est uns maus c'on claime avarice.—*Wandell.*
The gift blindeth the wise and perverteth the words of the righteous.—*Ex. xxiii. 8.*

- 36 a. The proverbe saith : He that to mocke embraceth, destreyneth litel.—*Mel. Tale, l. 158.*
- 36 b. Whoso mochel wol embrace hitel therof he shal distreyne.—*Proverbs of Chaucer, l. 7.*

Compare :

He that grasps at too much holds nothing fast.
Haslitt.

Qui trop embrasse peu estraind.—*Le Roux.*
Qui tout convoite tout pert.—*Ibid.*
Qui tot covoite tot pert.—*Kadler.*
Qui trop embrasse, mal étreint.

Ballad by Deschamps, ed. Tarbé.

Trop embrasser, et peu estraigner,—to meddle with more business than he can wield; to have too many irons in the fire; to lose all by coveting all.—*Cotgrave.*

This proverb is quoted, says Skeat, by Lydgate, in his description of the merchant in the *Daunce of Machabre*, but I have not been able to verify it.

37. For ye be lyk the sweynt cat,
That wold have fish; but wostow what?
He wolde nothing wete his clowes.

House of Fame. III, l. 693.

Compare :

The cat would eat fish and would not wet her feet.—*Haslitt.*

Like the cat, fain fish wad ye eat,
But ye're laith to weet your feet.—*Ramsay.*
Mian a chait san traigh's cha toir e fèin as è.
Mackintosh's Gaelic Proverbs.

The cat would eate fish, but she will not wette her feete,
She thinketh flesh with dry feete more sweete than fish with weete.

Heywood's Epigrams on Proverbs,
Fain would the cat fish eat,
But she's loth to wet her feet.—*Haslitt.*

who quotes it from Camden's *Remains* (614, p. 312), and refers to *Reliquiae Antiquae* (I., 207), where it is also found as—

The cat doth love the fishe, but she will not wett her foote.

Other forms are :

Le chat aime le poisson, mais il n'aims pas à meuiller la patte.—(French Proverb) *Ray*.

Catusamat piscem, sed non vult tingere plantam.
(Medieval Latin) *Proverbia Ista Dicteria*.

Die Katze häßt' der Fische gern; aber sie will die Füße nit nass machen.—*Wander*.

Interesting references to this proverb occur in Langland and Gower, two of Chaucer's contemporaries, which show that the proverb must have been a familiar one. Thus in "Piers the Plowman's Crede" (l. 405) :

Thou woldest not weten thy fote, and woldest sich cacchen.

And in "Confessio Amantis" (II., 39,) we have the cat brought forward as an example of the deadly sin of *sloth* :

For he ne wol no travail take
To ride for his ladies sake,
But liveth al upon his wissches,
And—as a cat wolde ete fishes
Withoute weting of his clees—
So wolde he do, but netheles
He faileth ofte of that he wolde.

The proverb is also referred to by Shakespeare in *Macbeth* (I., vii. 45), where Lady Macbeth says to her husband :

Wouldest thou have that
Which thou esteem'st the ornament of life,
And live a coward in thine own esteem,
Letting 'I dare not' wait upon 'I would,'
Like the poor cat i' the adage?

38. There ben mo sterres, God wot, than a paire.
Parlement of Foules, l. 595.

Compare :

There's as guid fish i' the sea as e'er cam out o't.—*Ramsay* (and *Hislop*).

The same encouraging sentiment is conveyed in :

Angels are bright still, though the brightest fell.—Shakespeare's *Macbeth*, IV., iii. 22.

IV.

PATIENCE, INDUSTRY, AND SLOTH.

The proverbs referring to the qualities on which oftentimes poverty and riches depend may fitly follow here, in so far as such proverbs are found in Chaucer.

39. Men seyn, the suffraunt overcometh.
Troyl. IV., l. 1556.

Compare -

He that can quietly endure overcometh.
Hasliitt.
He that endureth is not overcome.—*Ibid*.
Qui senfre il vainet.—*Le Roux*.

The virtue of patience and long-suffering is frequently inculcated in Scripture, but it is not

necessary to quote passages. The opening lines of Tennyson's little poem on "Will" may not be considered inapposite :

O well for him whose will is strong !
He suffers, but he will not suffer long ;
He suffers, but he cannot suffer wrong.

40 a. Every labour som tyme moot have rest.
March Tale, l. 618.
40 b. Muchel drinke and labour wolde han reste.
Squires Tale, l. 349.

Compare :

Jede Arbeit bedarf der Erholung.—*Wander*.

41. The hihe God, that al this world hath wrought,
Saith, that a workman is worthy his hyre.
Sompnours Tale, l. 264.

The reference is, of course, to Matthew x. 10, "The workman is worthy of his meat," but the same text is found in other passages of Scripture, for which see a reference Bible.

Compare :

Nil valet ille labor, ubi nulla premia sequitur.
Reliq. Antig., I., 289.

The proverb appears in *Le Roux*, *Wander*, and other gnomologists, but all evidently are indebted to the source which Chaucer acknowledges. The following illustrations lie outside Scripture :

Ἄδους ὀλίγη τε φθιη τε
Γιγνεται ἡμετέρη ἢ γὰρ δμῶν δικη ἔστιν.
Homer, *Odys.*, xiv. 58.

Πορουντα δ' ἄξιου
Μισθὸν φέρεσθαι.—Euripides, *Rhes.*, 161.
Μισθὸν μοχθήσαντα διδοῦ.

Phocylides, *Frag.*, v. 17.

42. Salamon saith, that ydelnesse techith a man to do many yveles.—*Mel. Tale*, l. 181.

The reference is perhaps to Eccles. x. 18, or Prov. xix. 15. Chaucer seldom quotes literally, for, as he himself says, "I am not textuel : I take but the sentens, trusteth wel."—(*Parson's Prologue*.)

Compare :

By doing nothing we learn to do ill.—*Hasliitt*.
Idle men are the devils' playfellows.—*Do*.
Idleness and lust are sworn friends.—*Do*.
Of idleness comes no goodness.—*Do*.

The same saying is found in *Hislop*, *Donald*, and others. *Le Roux* has :

Uiseuse est moult nuiseuse.

43. Oon ere it herde, at tother out it wente.
Troyl., iv., l. 496.

Compare :

Alle yede oute at oon ere
That in that other she dide lere.
Romance of the Rose, l. 5154.

The French text is :

Par une des oreilles giete
Quaque raison en l'autre boute, l. 5361.

In at one ear and out of the other.—*Haslitt*.
Dentro da un orecchio e fuora dall' altra.
(Italian Proverb) *Ray*.

44. The proverbe saith that many smale makith a gret.—*Persones Tale*, l. 291.

Compare :

Many littles make a mickle.—*Haslitt*.
Mony littles mak a muckle.—*Hislöp*.
Of little waxeth mickle.

Auerew Riwle (ed. Morton), p. 54.
Goutte à goutte ow emplit la cuve.—*Le Roux*.
Les petits ruisseaux font les grandes rivières.
Le Roux.

Avec le temps les petits deviennent grands.—*Do*.
Par petit vient l'om à grant.—*Do*.

Ray gives also the following :

Εἰ γὰρ κεν καὶ μικρὸν ἐπὶ μικρῷ κατα
καὶ θάμα τοῦ θ' ἔρδει, ταχα κεν ἡγά καὶ τὸ
γέβοιτο.—*Hesiod*.

Adde parum parvo magnus acervus erit.

Latin Proverb.

De petit vient on au grand.—*Fr*.
Les petits ruisseaux font les grandes rivières.—*Fr*.
Fiuma à piuma si pela l' occa.—*Ital*.
Δ quadrino se fa il soldo.—*Ital*.
De muitos poucos se faz hum moito.—*Port*.

This proverb seems to be widely spread, and many more examples of its use might be given.

- 45 a. Office uncommitted ofte anyoeth.

Parl. of Fowls, l. 518.

- 45 b. Ful soth it is that such profred servyse
Stinketh, as witnessen thise olde wyse.
Yem. Tale, l. 55.

Compare :

Proffered service stinketh.—*Haslitt*.
Angebotene Hülfe hat keinen Lohn.

Düringsfeld.

The following examples are from *Ray* :

Merx ultronea putet.—*Hieronymum*.

Erasmus saith :

Quin vulgo etiam in ore est, ultro delatum obsequium plerumque ingratum esse.

So that it seems this proverb is among the Dutch too (says *Ray*). In French :

Merchandise offerte est à demi vendue.
Ware that is proffered is sold for half the worth, or half the price.

Service par force ne vaut rieu.—*Le Roux*.

46. Ne were worthy to unbokel his galoche.
Squires Tale, l. 555.

The reference is to John i. 27. The same expression is found in Matt. iii. 11, Mark i. 7, and Acts xiii. 25.

Compare :

Not worthy to wipe his shoes.—*Haslitt*.
Not worthy to carry his books after him.—*Do*.
Not worthy to carry guts to a bear.—*Do*.

Haslitt has this interesting note :

Dekker, in his *Knights Coniuring*, 1607, speaks

of the intended publication of the second part of *Erra Paters Almanack*, whose shoes Plutoes cap was not worthie to wipe.

A tract, entitled *Platoes Cap* appeared in 1604, and may have been from *Dekker's* pen.

47. Great pres at market makith deer chaffare.
Bathe ProL, l. 522.

Compare :

As the market goes wives must sell.—*Haslitt*.
Men knoweth how the market goeth by the market-men.—*Heywood*.

"Faith, sir, it is a common saying in our country [Norfolk], 'You shall know by the market-folks how the market goes.'"

Day's Blind Beggar of Bethnal Green.

As the market gangs the wares sell.—*Hislöp*.
Light cheap, lither yield.—*Haslitt*.
Lyht chep, luthere yeldes.

Proverbs of Hending, 29.

Ligtte chepes, luthere foryeldeth.—*Do*, 30.

Lith chepe, lither forweldeth.—*Do*, 31.

Men say, lyght chepe, . . . litherly for yeeldys.—*Towneley Mysteries*, p. 102.

We still say, *cheap and nasty*. That which costs little will do little service, for commonly the best is best cheap.—*Ray*.

Quale forum, tale vectigal.

Bebel's Proverbia Germanica.

48. For he had more tow on his distaf.
Miller's Tale, l. —

That is, "he had other business to think of." *Tyrwhitt* quotes a similar expression from *Froissart* :

Il aura en bref temps autres estoupes en sa quenoille.

Compare :

I have other fish to fry.—*Haslitt*.
I have more to do than a dish to wash.—*Do*.

- 49 a. Unbokede is the male.—*Miller's ProL*, l. 7.

- 49 b. Unbokel, and shew us what is in thy male.

"Apparently a proverbial expression," says *Bell*, "derived from the market, and meaning, literally, that the male, or bale of goods, is opened and the ware exposed for the customers' inspection ; metaphorically, that the business is well begun." Of the second example *Skeat* remarks :—"Unpack your wallet, and let us see what is in it. In other words, tell us a story, and let us see what it is like." I have not been able to find an analogue to this proverb ; perhaps some of my readers may. M. A. C.

THE HUNTERIAN MUSEUM.—A Draft Ordinance, "which provides that the University Court of the University of Glasgow shall have power to sell the coins comprised in the Hunterian collection," meets with a vigorous protest by *David Murray, M.A., LL.D.*, in a letter entitled the *Spoliation of the Hunterian Museum*, where the whole question is ably argued.

DEGREE-CONFERRING INSTITUTIONS IN CANADA (V., 156; VI., 29).

EDUCATION has made great progress in Canada since the beginning of the present century, but in the advance it has experienced many fluctuations. The University idea was first suggested by the Governor, General Simcoe, in the end of last century, but it was slow in taking form, and even now, near the close of another century, it is passing through a series of transformations. The weaker institutions are finding it most convenient to seek affiliation with others that are stronger or more suitably placed. This process shows, at least for the present, a rather curious effect. Some Universities are using the full powers conferred upon them by Royal or Provincial Charters. Others, by going into affiliation, have allowed some definite portion of their charter-power to fall into abeyance beneath the higher University, and grant only special degrees. Some have only power to confer special degrees, and some are affiliated to several Universities. On this account there is much difficulty in fixing at any time the exact number of degree-conferring bodies, and there is the prior difficulty of defining how much is to be embraced in the term. It will be simplest to classify the Universities that are at present discharging the full powers,—classify them according to priority of date, and append to them, where necessary, their affiliated Colleges with dates and special powers.

I. UNIVERSITY OF KING'S COLLEGE, Windsor, Nova Scotia (Episcopal). This is the oldest University in Canada, and, as a teaching institution, has been able to hold its centenary. It was opened as a School in 1788, and by special act of Provincial Legislature in the following year, it was established as King's College. As such it was commenced in 1790, and it received its Royal Charter in 1802 as the University of King's College, Windsor. The question of Religious tests soon arose, and continued till 1830, when the Charter was modified and subscription was required from none but Professors and Tutors. The Archbishop of Canterbury continues to be Patron, but the College is open to all denominations, and imposes no religious test at either entrance or graduation in any Faculty, excepting in Divinity. The Provincial Act of 1853 repealed the Act of 1789, and incorporated the Governors of King's College. There are five Faculties:—

- Arts—Professors 9—Degrees B.A., M.A.
- Divinity—Professors 5—Degrees B.D., D.D.
- Engineering—Professors, as in Arts—Degrees B.Eng., M.Eng.
- Science—Professors, as in Arts—Degrees B.Sc., M.Sc., D.Sc.

Civil Law (Classes held at St John, New Brunswick)—Professors 19—Degrees B.C.L., D.C.L.

II. M'GILL COLLEGE AND UNIVERSITY, Montreal (Udenominational). It was founded under the bequest of the Hon. James M'Gill, and erected into a University by Royal Charter in 1821. In 1852 it was reorganised by an Amended Charter, and by its Charter has "the power of granting Degrees in all the Arts and Faculties in M'Gill College and Colleges affiliated thereto." It has five Faculties:—

- Arts—Professors and Tutors 14—Degrees B.A., M.A., LL.D.
- Applied Science—Professors and Lecturers 17—Degrees B.A.Sc., M.E., M.A.Sc.
- Medicine—Professors 18—Degrees M.D., C.M.
- Comparative Medicine and Veterinary Science—Professors 8—Degree D.V.S.

Law—Professors 12—Degrees B.C.L., D.C.L.
 "The Donaldson Special Course in Arts provides for the education of women, in separate classes, with course of study, exemptions, degrees, and honours similar to those for men."

The following summary is from the University Calendar of 1892-3:—

Students in Law,.....	39
" " Medicine,.....	257
" " Arts—	
Graduates,.....	1
Men,.....	135
Undergraduates,.....	53
Partial,.....	58
Occasional,.....	7
Women,.....	43
Graduates,.....	3
Undergraduates,.....	62
Partial,.....	362
Occasional,.....	12
Students in Arts, Morrin College,.....	15
" " St Francis College,.....	1
" " Stanstead Wesleyan Coll.,	
Applied Science, M'Gill's College:	
Undergraduates,.....	75
Partial,.....	10
Occasional,.....	85
Students in Veterinary Science,.....	54
-----	825
Deduct entered in two Faculties,.....	3
-----	822
M'Gill Normal School—Teachers in Training,.....	104
-----	926
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There are three affiliated Colleges: Morrin College, Quebec; St Francis College, Richmond; and The Stanstead Wesleyan College, Stans-

tead. There are also four affiliated Theological Colleges: The Congregational College of British North America, Montreal; The Presbyterian College, Montreal; The Diocesan College of Montreal; and the Wesleyan College of Montreal. In addition to these there are M'Gill Normal School, and the Affiliated High Schools for the Higher Education of Women.

A. Morrin College, Quebec (Presbyterian). It was founded in 1860, and is affiliated to M'Gill University in Arts, but it has its own Faculty of Divinity. It has two Faculties:

Arts—Professors 8.

Divinity—Professors 3—Degrees B.D., D.D.

B. St Francis College, Windsor (Non-sectarian). It is affiliated to M'Gill University in Arts and confers no degrees. There are ten male and female instructors.

C. The Stanstead Wesleyan College, Stanstead. It was incorporated by Provincial Act of Parliament in 1872, and affiliated with M'Gill University in 1890. There are 9 professors and 153 male and female students. Graduates of the College obtain M.E.L., M.L.A.

1. The Congregational College of Canada, Montreal, was opened in Toronto in 1840, under the name of "The Congregational Academy," and united with another at Montreal in 1845, under the general name of "The Congregational Theological Institute": the branch in Montreal closed in 1848 through want of support. In 1860 the name of the institution in Toronto was changed to "The Congregational College of British North America." It was removed in 1864 from Toronto to Montreal and incorporated. It was at the same time affiliated to M'Gill University, and by the amended charter of 1884 received the power of conferring the Degrees of B.D. and D.D. Again, the name was changed by the Amended Charter of 1889 to "The Congregational College of Canada." There are 6 Professors.

2. The Presbyterian College, Montreal, has 6 Professors and Lecturers, and (1889-90) 80 students. The Degrees conferred are B.D. and D.D.

3. The Montreal Diocesan Theological College was founded in 1873, incorporated in 1879, and affiliated to M'Gill University in 1880. In 1889 it received the power of conferring degrees of B.D. and D.D. There are 7 Professors and Lecturers, and 32 students.

4. The Wesleyan College of Montreal was founded in 1872, and opened in the following year. In 1879 it was incorporated, and also affiliated to M'Gill University. The charter was amended in 1887, and power given to confer degrees in Divinity, S.T.L., B.D., and S.T.D.; also an honorary degree of D.D. There are 8 Professors and 70 students.

III. The UNIVERSITY OF NEW BRUNSWICK, Fredericton, N.B. (Undenominational). The College of New Brunswick was founded and incorporated by Provincial Charter in 1800, and endowments were then and subsequently made to it by the Province. In 1828 the Charter was resigned to the Crown, and in the same year a new Royal Charter was granted, incorporating the College under the name of King's College, and giving it the power of conferring degrees. This Charter was amended in 1859, and the name changed to "The University of New Brunswick." The Professorship of Theology was abolished, but due provision was made for the affiliation of denominational Colleges. The President must always be a layman: there are no affiliated Colleges. There are 8 Professors. The Degrees are B.A., M.A., B.Sc., LL.D., Ph.D., B.C.L., and D.C.L.: prior to 1859 there was also D.D. Last year the attendance was 75.

IV. ACADIA UNIVERSITY, Wolfville, Nova Scotia, (Baptist). This University dates from 1828 as a teaching institution, when Horton Academy was set up. As a College it was founded by the Nova Scotia Society in 1838, and received in 1840 its Charter of Incorporation as "The Queen's College" from the Nova Scotian House of Assembly: at the next meeting of the Legislature its name was changed to Acadia College. In 1851 it was transferred from the Education Society of the Baptist Convention of the Maritime Provinces, and a Revised Charter was issued to it by the Legislature in 1891. The Degrees conferred are B.A., M.A., Ph.D., D.Sc., D.C.L., LL.D., and D.D. There are 10 Professors and teachers: last year the students were 120. There are no affiliated Colleges, but Horton Collegiate Academy, founded in 1829, and Acadia Academy, are under the direction of the Governors of the University.

V. DALHOUSIE UNIVERSITY, Halifax, N.S. (Baptist). The College was built in 1820-21, but not formally opened till 1839: several attempts were made in the interval to unite it with King's College, Windsor. Its Charters are from the Provincial Legislature, and dated 1821 and 1863. It confers Degrees in Arts, Science, Law, and Medicine. It belongs to the Baptists, but in its practical working it is non-denominational. It has no affiliated Colleges. Professors and lecturers 10: students 250.

VI. QUEEN'S COLLEGE AND UNIVERSITY, Kingston, Ont. (Presbyterian). It was founded in 1839, and received a Royal Charter in 1841. There are five Faculties and corresponding Degrees:

Arts—Professors 20—Degrees B.A., M.A.

Medicine—Professors 17—Degrees M.D., C.M.

Law—Professors 6—Degrees LL.B., LL.D.

Science—Professors 2—Degrees B.Sc., D.Sc., Ph.D.	
Theology—Professors 4—Degrees B.D., D.D.	
Students (1891-92) in Arts,	243
General Students,	19
Post graduate Students,	18
Theology,	36
Medicine,	121
	<hr/>
	437

There are three affiliated specialised Colleges:—
The Women's Medical College, with 17 Professors and 16 students. Trinity Medical School and the Royal College of Physicians and Surgeons are affiliated to the University of Queen's College, Kingston, and other Universities.

VII. The UNIVERSITY OF TORONTO (Undenominational). It assumed its first form in 1827, when a Royal Charter was given for establishing at or near York, now Toronto, a College, "with the style and privilege of a University," to be called King's College. This was procured by the energy of Bishop Strachan of Toronto, and its model was the old English Universities, but the College was not founded until 1842. In the following year the Faculties of Arts, Medicine, and Divinity were established. The whole scheme, however, was modified in 1849 by an Act of the Legislature, and the Faculty of Divinity was abolished. The name at the same time was changed to "The University of Toronto." A further change was made in 1853, when the Faculties of Law and Medicine were also abolished. The University became limited and restricted in its functions to directing the course of study, appointing examiners, holding examinations, and conferring degrees. University College was incorporated as the teaching body, and the University was organised on the model of the University of London. But the University Federation Act of 1887 has enabled the University to return again to the Faculties of Arts, Law, and Medicine, through a reorganizing of the University powers, and University College. There was at the same time a federation of Victoria University, Coburg, which is now transferred to Toronto, and a federation of the Colleges that were formerly affiliated.

Arts—Professors and Lecturers 22—Students 286—Degrees B.A., M.A.

Law—Professors and Lecturers 4 (and as in Arts)—Students 62 (?)—Degrees LL.B., LL.D.

Medicine—Professors and Lecturers 37—Students 260 (?)—Degrees M.B., M.D., C.M.

University College, and Victoria University are most closely related to the University of Toronto. Along with these there are ten federated and affiliated specialised Colleges:—Royal Col-

lege of Dental Surgeons of Ontario; Ontario College of Pharmacy; Women's Medical College; Trinity Medical College; St Michael's College; Knox College; Wycliffe College; School of Practical Science; Ontario Agricultural College; Toronto College of Music.

A. *University College*, Toronto, was created by an Act of Parliament in 1853, and embraced the Faculties of Arts and Science for Degrees in the University. By the University Federation Act of 1887 the Faculties of Arts, Law, and Medicine were revived in the University, and the subjects of Greek, Latin, English, French, German, Oriental Languages, and Moral Philosophy have been assigned to University College. Professors and Lecturers 13.

B. *Victoria University* (Methodist). It was founded at Coburg, Ontario, in 1830, by resolution of Conference of the Methodist Church in Canada, and opened in 1836. In the same year it was incorporated under the style of "Victoria College, with power and authority to confer the Degrees of Bachelor, Master, and Doctor of the various Arts and Faculties. The Faculty of Law was added in 1860, and the Faculty of Divinity in 1871. A new charter was obtained in 1887, and the designation "Victoria University." Under this charter the following have been affiliated in Arts with Victoria University, and now through it with the University of Toronto:—Albert College, Belleville; The Wesleyan Ladies' College, Hamilton; The Ontario Ladies' College, Whitby; and Alma College, St Thomas. In 1890 the Federation with the University of Toronto was carried out under the University Federation Act, and the Session of 1891-92 was the last at Cobourg. During its time at Cobourg its graduates have been B.A. 576; M.A. 225; M.D. 917; LL.B. 86; LL.D. 29. Under the Federation Act the Faculty of Arts in Victoria University will provide instruction in all subjects as assigned by the Act to University College, and the Students will attend lectures on other subjects in the University of Toronto. It was formally opened in Toronto, Oct. 25, 1892. In Session 1891-92 the Faculties were:—

Arts—Professors 10—Students 192—Degrees B.A., M.A.

Law—Professors 4—Students 9—Degrees LL.B., LL.D.

Medicine—Professors —Students 46—Degrees M.B., M.D., C.M.

Theology—Professors 6—Students 110—Degrees B.D., S.T.L., D.D.

In 1892, the last year of Victoria University at Cobourg, the graduates were B.A. 23, B.Sc. 5, B.D. 5, M.A. 6, M.D. & C.M. 32, M.D. & C.M. (ad eundem) 8, C.M. 1, M.D. 2, LL.D. 2, D.D. (Hon.) 2, LL.D. (Hon.) 8.

1. Royal College of Dental Surgeons of Ontario was incorporated in 1868, and in connection with it a School of Dentistry was established in 1875. The College was affiliated with the University of Toronto in 1889, and the degree of D.D.S. was soon thereafter instituted. Professors 9, students 9, graduates 83.

2. Ontario College of Pharmacy began by its Council in 1882 giving instructions to practising pharmacists prior to their license as druggists, but in 1891 the Faculty was reorganised, and an affiliation made with the University of Toronto. Professors 4, graduates 22, degree Phm.D.

3. Women's Medical College was established in 1883 and affiliated with the University of Toronto in 1890. Professors and Lecturers 24.

4. Trinity Medical College was originated in 1850, and formed the first Medical Faculty of the University of Trinity College. It ceased to be a department of Trinity College in 1856, and formed affiliations with several Universities. (See *infra* under the University of Trinity Coll.)

5. St Michael's College was established in 1852 by the Roman Catholic Church, and affiliated with the University of Toronto in 1881. Its departments are Commercial, Classical, and Philosophical. Professors 7.

6. Knox College was established in 1844 in connection with the Synod of the Presbyterian Church of Canada, and incorporated by Act of Parliament in 1858. In consequence of the unifying of the Presbyterian Churches, Knox College was reorganised in 1861, and the Theological Institute of the United Presbyterian Synod joined with it. It was affiliated in Arts with the University of Toronto in 1885. Professors 6, Students 75. Degrees B.D., D.D. Total graduates—D.D. 14, B.D. 16, Ordinary 513.

7. Wycliffe College was founded in 1877 as The Protestant Episcopal Divinity School, and affiliated with the University of Toronto in 1885. On the passing of the University Federation Act it became one of the Federating Colleges. Professors 5. Degree B.D. Total graduates 55.

8. The School of Practical Science was founded by Act of the Legislative Assembly in 1877, and an arrangement made for teaching in connection with University College. In 1889 the School was affiliated with the University of Toronto. The Departments of instruction are—Civil Engineering, including Sanitary Engineering, Mechanical and Electrical Engineering, Mining Engineering, Architecture, and Analytical and Applied Chemistry. Professors 9, total diplomas given 7. Degrees C.E., B.A.Sc.

9. Ontario Agricultural College, near Guelph, was affiliated with the University of Toronto in 1888. Professors 7, Managers and foremen 6. Degree B.S.A. Diplomas given 8.

10. The Toronto College of Music was founded in 1890, and affiliated with the University of Toronto in the same year. Lecturers 4; large staff of practical teachers. Degree, Mus. Bac.

JAMES GAMMACK, LL.D.

East Toronto, Ontario.

(To be concluded.)

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

183- (?). *True Scotsman*. This newspaper was projected by John Fraser, in the early days of the Chartist agitation: and in spirit and language bore a strong resemblance to the *Dispatch* (London), *Journal* (Birmingham), *Chartist Circular*, the *Northern Star*, and other papers which advocated "The People's Charter." The outspoken language of the writers in the *True Scotsman* gave serious apprehension to the authorities; nor without cause, as was shown in March, 1839, when an article which had appeared in the paper so excited the populace of Dundee, as to render it advisable to send a detachment of military from Edinburgh to that town, in view of any outbreak. As its name was doubtless meant to imply, the *True Scotsman* was intended to be a formidable rival to the *Scotsman*; which threw cold water on the Chartist movement. The latter paper, however, as has been shown time and again since then, was not to be so easily overthrown. The last number of the *True Scotsman* appeared on Saturday, March 27, 1842. This number contained the following statement:—

"This is the last number of the *True Scotsman*; and being so, we feel ourselves bound to apprise our readers of the cause. We need hardly inform them, that no Chartist papers in Scotland are paying their current expenses; and, therefore, can be no source of profit, but rather loss, to the proprietors. Without they can, and are willing, to bear the loss, or beg for public subscriptions to support them, they cannot be kept up. Our own loss has been too heavy to be longer borne, and it is not congenial to our taste to be urging the public to support us, and far less to solicit public subscriptions. The deep anxiety, trouble, and concern which are inseparably connected with the conducting of a Chartist journal have made serious inroads on the state of our health; and therefore prudence dictates the necessity of discontinuing these labours. We from henceforth betake ourselves to another sphere of public usefulness that has been very little occupied—the cultivation of a taste for the most useful, important, and instructive of the fine arts—the art of music—an occupation much more fitted to our own nature than politics."

This announcement is delightfully cool. In accordance with it the unsuccessful ex-agitator, John Fraser, in company with several members of his family, travelled the country giving con-

certs. "The Fraser Family" became almost as popular and well-known throughout Scotland as "The Kennedy Family" of a later date. Mr Fraser died in 1879.

1832. *Monthly Visitor*. An undenominational evangelical tract, circulated very extensively throughout the towns and villages of Scotland. I should not have considered it necessary to mention this leaflet, had not some of the previous compilers of Bibliographies of Periodical Literature in *S. N. & Q.* included it in their lists. Many congregations print the name of their church above the title of the tract: which is issued by the Scottish "Monthly Visitor" Tract Society: Depository, John Hume, 40 North Hanover Street, Edinburgh. Printers: Morrison & Gibb, Edinburgh.

1832. *The Schoolmaster, and Edinburgh Weekly Magazine*.¹ Conducted by John Johnstone. Motto: "The Schoolmaster is abroad."—Lord Brougham. Number 1., Saturday, August 4, 1832; 16 pp., royal 8vo, Price 1½d. Edinburgh: Printed by and for John Johnstone, 19 St James's Square. Published by John Anderson, Jun., Bookseller, 55 North Bridge Street. This was not, as its title might lead one to suppose, an educational journal. In size, and subject-matter, it resembles the royal 8vo issue of *Chamber's Journal*. In his "Address," the editor alludes to the non-removal of the hated "Taxes on Knowledge," which he, (in January, 1831,) "in common with every one connected with the newspaper press," exulted in the prospect of an immediate and large reduction of the duty on newspapers as among the first-fruits of a Liberal Administration. This hope, he continues, has been completely frustrated; and the failure of the attempt made by Mr Bulwer, leads him to despair of it ever being effected till the measure is wrung from the Legislature by the increase of the unstamped periodicals. He continues:—

"I have long had the present miscellany in contemplation, . . . but as a periodical of this kind can never be of equal value with a newspaper, nor at all supply its place, I still hoped that a change in the law would permit those alterations, and that reduction in price, which is all that is wanted to make newspapers sweep away all other kinds of cheap publications. [The italics are mine]. To the month of April of the present year I looked forward as the era of reduced prices and improved form; and on the 14th January I noticed this expectation in the *Edinburgh Weekly Chronicle*. Mr Bulwer's recent defeat, however, settles a question which I fear the state of the revenue—if that be the only real obstacle—will for a long time prevent becoming agitated with any hope of a successful termination. The appearance of the *Penny Magazine*, almost

under the sanction of Ministers, indicates the course to be pursued with the newspapers, and also the sort of reading which even a Liberal Government approves for the people. It is evidently thought better that they should read of the growth of the tea-plant, than watch the progress of legislation, or inquire into *rights of industry*; and learn of the ostrich and giraffe, than jealously scrutinize the conduct of their rulers. Both kinds of reading are good; but the knowledge which teaches men how they may increase the comforts of their home and hearth, is immeasurably the most important. It is, therefore, the avowed purpose of this publication to be *political*, in so far as the science of politics is connected with social well-being:—in short, to be as political as the existing laws permit, and to approach as closely as possible to the character of what I conceive a really useful newspaper. We must not tell what passes in Parliament nor at public meetings . . . What must not be attempted by a relation of facts, may be accomplished by illustrations; and we have high authority for shadowing forth in parable that which a pharisaical jealousy of the freedom of discussion does not admit to appear in the direct form of naked truth."

Mr Johnstone's ingenious, but not over-original, plan—(a greater Johnson, old Samuel, had long before adopted the same tactics)—of accomplishing by illustrations what might not be attempted by a bare relation of facts,—thus avoiding the inconvenient expenditure of "siller," as imposed by Government enactments,—is exemplified in the opening number of *The Schoolmaster*, in a "thin," improbable tale, by the proprietor's wife, exposing the evils of the, then, much-debated question of flogging in the army.

The projector of *The Schoolmaster* continues:

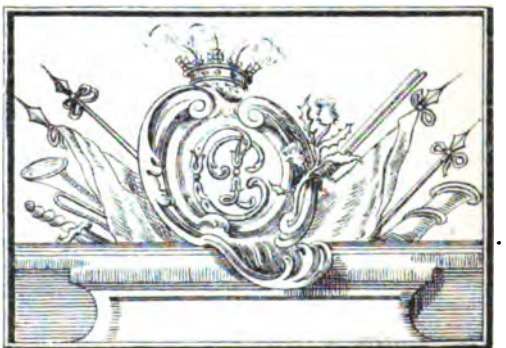
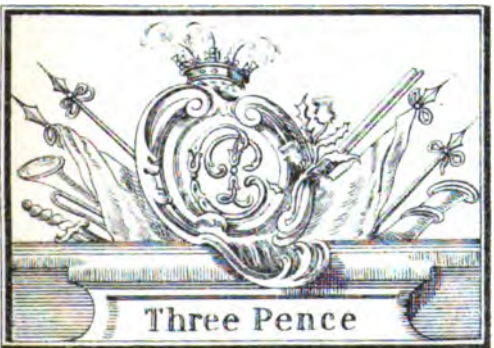
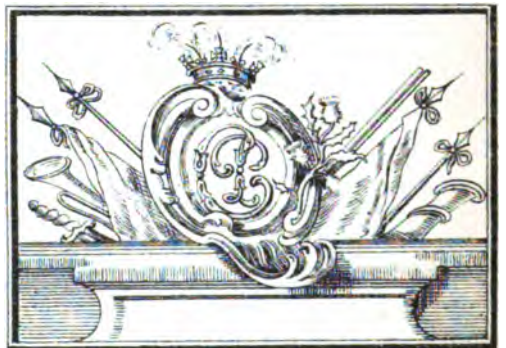
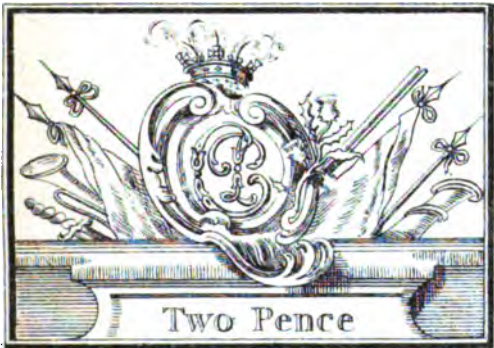
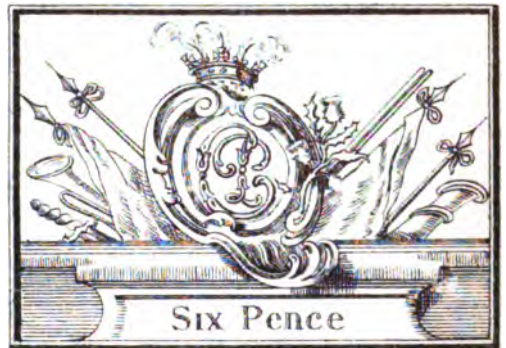
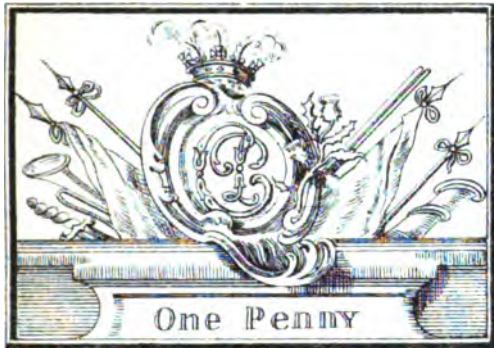
"The main object will be the cheap and universal diffusion of really useful information of every kind,—of such snatches and foretastes of all kinds of knowledge, as may stimulate to more extended enquiries, and supply Elements of Thought in all departments of mind. *Mechanical Inventions*, and the progress of discovery in the physical sciences, but above all in what are called the *Useful Arts*, will, as far as space permits, be attended to with the degree of interest due to their importance, as the chief instruments, under the guidance of a gracious Providence, of all the civilization and improvement which mark the highest condition of the human family."

After rather high-flown references to the mariner's compass, the steam-engine, and the printing-press, Johnstone says:—

"To the young, *The Schoolmaster* will study to supply, along with useful information and subjects for intellectual exercise, snatches of that graceful and humanizing light literature with which contemporary times abound. In this department the only thing wanting is more ample space:—there can never lack an abundance of the richest and most varied materials.

As this small Miscellany is intended for the *Many*—for the great mass of the *People*—that mighty class from which in every country the greatest men have

¹ A short notice of *The Schoolmaster* was given in *S. N. & Q.*, VI., 57; a more extended account of the publication may prove acceptable.



PAPER MONEY ISSUED BY PRINCE CHARLES STEWART.

arisen,—from which in our own land, and almost in our own day, have sprung a Burns, a Cullen, a Cook, a Ferguson, a Watt, . . . we shall, in catering for them, address ourselves at once, as if to the best order of capacities; and with 'milk for babes' that will yet be men, furnish food 'for strong men,' believing that our world is old enough to relish the fitting nourishment of masculine intellects."

I have quoted thus at length from the editor's "Address," because it gives a good idea of the object of the periodical, and of the spirit in which Johnstone buckled to his work; and also because *The Schoolmaster*, alike in aim and execution, is a fair specimen of the many publications which about that period were called into existence in consequence of the sudden and great success of *Chambers's Edinburgh Journal*. William Chambers, it will be remembered, who started his *Journal* six months before the appearance of *The Schoolmaster*, far from desiring, like Johnstone, "to make his periodical as political as the laws allow," intimated "that he would not degrade his *Journal* by the admixture of the ephemeral interest of a newspaper." He pointed those wishing politics, and the recital of current occurrences, to the existing newspapers themselves.

The contents of the first number of *The Schoolmaster*, after the "Address," were:—Cheap Periodicals, a short discursive article, on the *Spectator*, *Rambler*, *Mirror*, and other early serial publications of a similar character, the first of a series of papers entitled *Holyday Rambles Round Edinburgh*; Hints to the Operative Classes, by George Combe, apparently an excerpt; Flogging in the Army, an introduction to Mrs Johnstone's tale, *The Flogged Soldier*, already mentioned; Notes of the Month—legendary and antiquarian; *The Schoolmaster's Review—Tail's Magazine*, No. V.; Irish Humour—Power of the Priests; Temporary Bad Effects of Machinery; Column for Youth, consisting of a short extract from "Channing, an Eminent American Preacher"; and Verses for an Album, by "Francis Jeffrey, Lord Advocate for Scotland." The pages of the periodical were almost entirely filled with excerpts from books and serial publications, lengthy passages from the writings of contemporary writers and speakers, and condensed stories. The principal contributor of original matter appears to have been the editor's wife, Mrs Johnstone. The notices of new books and periodicals were, for the most part, too brief and scrappy to be of any permanent interest. It is somewhat startling, on turning over the pages of this paper, to come across a story with the title,—"*She!*" In this case, however, *She*, instead of being a sort of live-for-ever Egyptian princess, is merely a *bass fiddle*, carried by a passenger in the Queensferry coach.

Besides appearing in weekly numbers, *The Schoolmaster* was, from the first, issued in monthly parts, "stitched in a neat cover." The latter, in addition to the ordinary weekly numbers issued during the month, contained *Johnstone's Monthly Register*. This was probably on the lines of *Chambers's Historical Newspaper*, and contained a digest of the chief occurrences, foreign and domestic, of the month. The volume of *The Schoolmaster* I have seen, however, does not contain this *Register*; some reader of *S. N. & Q.* will perhaps kindly supply a short description of its nature and contents. The monthly part, which included the *Register*, sold at 7d. The last number of the first volume of *The Schoolmaster* was No. 22, Dec. 29, 1832.

The last number of *The Schoolmaster* appeared on Saturday, June 29, 1833; being No. 48 of the periodical. In announcing the discontinuance of the publication the editor stated:—

"This number of *The Schoolmaster* completes the second volume, which, with the *Political Register*, consists of 516 pages; [without the *Register* the periodical consisted of 416 pages]. It concludes the work as a Weekly Series. In making our acknowledgments for the kindness and encouragement with which *The Schoolmaster* has been received, we beg to announce an important alteration in the mode of publication, which has been adopted after mature consideration of what is best calculated to make a work of this nature of the greatest utility and permanent interest. *The Schoolmaster* will henceforth appear as a Monthly Periodical only, under the more direct name of *Johnstone's Edinburgh Magazine*. The first number, for August, will appear on the 31st July, (1833), and will be sold at Eightpence. Considering the size, and quality of the paper, and the quantity of letterpress contained in each number, it will be found the cheapest Monthly Magazine that has ever appeared in Britain. *Johnstone's Edinburgh Magazine* will regularly appear in all the towns of Scotland, England, and Ireland upon the same day as the other magazines; and at the price of Eightpence, will contain nearly as much letterpress as the Three-Shillings-and-Sixpence Magazines. It is intended to supply, as far as is compatible with the limits of such a work, a Magazine and Review, with a Register of Public Events and Remarkable Domestic Occurrences; Lists of Births, Marriages, and Deaths, &c., &c. One reason for the change is the belief that these objects may be better effected in a Monthly work, which admits of greater scope, in balancing and arrangement, than in detached sheets appearing weekly. But the most powerful motive is the decided preference which the public have shown to *The Schoolmaster* in *Monthly Parts*, and the certainty that we could make these Parts better were they published as a Monthly Periodical. . . . We have watched the stream of tendency, and boldly launch our bark upon the headlong current, only entreating the good offices of the friendly bystanders, in helping us off the Shoals, and keeping us steady while we shoot the first Rapids."

The editor concluded his announcement with the intimation that *Johnstone's Edinburgh Magazine* would be published by William Tait, bookseller, 78 Princes Street, by whom all booksellers and dealers in the country would be supplied, in the same parcels that contained *Tait's Magazine*. Notwithstanding Johnstone's flourish of trumpets, his *Edinburgh Magazine* ran only for nine numbers; it was then incorporated with *Tait's Edinburgh Magazine*, which was at that time printed by Johnstone, at his office in St James's Square.

JAMES W. SCOTT.

BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.—“The Reformer's Gazette.” The name of this journal does not appear on Mr Scott's list. But probably the “Edinburgh Gazetteer” in his list is the same paper. It may be well, however, to mention, that the late Provost Dawson of Linlithgow, in a work published in 1868, and entitled *Rambling Recollections*, at page 88, makes the statement that a journal, termed “The Reformer's Gazette,” was printed by one Johnstone, in High Street, about the commencement of the French Revolution, which was dropped by its promoters after a short existence, from a wholesome dread of prosecution.” Mr Dawson, no doubt, was writing from memory, and probably had not taken pains to be accurate.

Dollar.

W. B. R. W.

NOTABLE MEN & WOMEN OF BANFFSHIRE.

(Continued from p. 105, Vol. VI.)

III.

34. *Cowie, Rev. George*: Fervid Evangelist. Born at Shank of Barry, ten miles from Banff, in 1749, Mr Cowie was educated for the ministry of the Anti-burgher section of the Secession Church, at Aberdeen University, and under Prof. Moncrieff, at the Alloa Theological Hall. He was ordained in 1771 as Minister of the Secession Church in Grange, Keith, Cabrach and Huntly, where he preached on successive Sabbaths till 1775, when he fixed himself in Huntly alone. The General Associate (Anti-burgher) Synod suspended him from the exercise of his office in 1800 for countenancing the Haldanes and others, then known as “The Tabernacle Men”; but he continued to preach notwithstanding, and became an active Independent leader and itinerant evangelist. He is said to have been much honoured in the conversion of souls. Mr Cowie, who died in 1806, was author of a pamphlet in reply to one by Mr Skene of Banff, said to be of Socinian tendency, as well as of a Memoir of Mr John Leslie, who was a member of his congregation.

35. *Craig, Alexander, of Rosecraig*: Poet. This excellent early Scottish poet was born at Banff in 1567, and educated there and in St Andrews, where he graduated in 1586. Among his fellow-students

there were other two Scottish poets, Sir James Semple (1566-1626), and Sir Robert Ayton (1570-1638). Craig went to England, like many of his countrymen, on the accession of James to the throne of that country. While there he published, in 1604, his *Poetical Essays*, and dedicated them to the King. He obtained a pension in return for his courtiership, after which he retired to Scotland and settled in Banff, at a place called Rose Craig. Further works of Craig are his *Amorose Songs, Sonets, and Elegies*, 1606, his *Poetical Recreations*, 1609, and a Second Series of *Poetical Recreations*, 1623. *The Pilgrim and the Hermit*, a posthumous work by the same author, appeared in 1631. Craig was chosen to represent Banff in the Scottish Parliament in 1621. He died in 1627. His works have recently been reprinted by “The Hunterian Society.”

36. *Cruickshank, James, D.D.*: Prominent Church of Scotland Divine. The son of the Rector of Banff Academy, Mr Cruickshank, who was born in 1787, graduated at King's College, Aberdeen, in 1806, and having studied for the Church, was ordained assistant and successor to Mr Stuart of Turriff in 1816. He was translated to Fyvie parish in 1843, and obtained the honorary degree of D.D. from Aberdeen University in 1856. He survived this honour only two years, dying in 1858. Dr C. is said to have been of a most amiable disposition, a good scholar, and a sound divine. He was author of the Account of the Parish of Turriff, in the *New Stat. Act.*, XII.

37. *Cruickshank, John, LL.D.*: Professor of Mathematics, Marischal College, Aberdeen. Born in Rothiemay in 1787, he was educated at three Banffshire parish schools, and then at Marischal College and University (1805-9). Trained for the Church, he was duly licensed, but never obtained a settlement as minister, taking instead to teaching, first in the parish school of Boharm, and thereafter in private families. He was appointed in 1814 assistant, and, in 1817, successor to Dr Robert Hamilton of Marischal College, the author of the famous *Inquiry into the National Debt*; and on the death of that gentleman in 1829, he became sole Professor of Mathematics in Marischal College, a position he held till the union of Marischal and King's Colleges in 1860. In 1817 Professor Cruickshank was present with Captain Colby of the Ordnance Survey, when he was measuring on the Belhelvie Links a base line of upwards of five miles, in order to verify the Great Triangulation of the Ordnance Survey of the United Kingdom. Perhaps the greatest service which Dr Cruickshank rendered in behalf of education, consisted in the important part he took, in 1827 in the introduction of that system of examination for admission into the Arts Classes at the beginning of each session, which has proved so effective in providing a class of students better qualified for University instruction, such examinations being the first of the kind in any Scottish University. He favoured the Union of the Universities in all respects as it was accomplished in 1860, except that he advocated the retention of the Arts Classes, as each was large enough for a Professor to teach with efficiency. When the complete fusion was carried out he had to retire, as being the senior Professor of Mathematics, retaining, however, his

full emoluments. During his lengthened tenure of the Mathematical chair, he was noted for his success as a teacher, and for the order which always prevailed in his classes. Besides his professional duties he acted for many years in the summer recesses, on behalf of the Trustees of the Milne Bequest, as Inspector of all the Parochial Schools of Aberdeenshire. It may also be stated he was Chairman of the Northern Assurance Company from 1841 till his death in 1875, and did much to foster this enterprise which has now attained so great dimensions and corresponding success. There was a James Cruickshank, A.M., of Marischal Coll., Aberdeen, who published, in 1811, two works bearing on political economy, who may have been a connection of the above. The works referred to are—"A Letter to the Right Hon. S. Perceval on the *Distillery Bill*, 8vo, 1811, and *Observations on Money as the Medium of Commerce*.

38. *Cruickshank, John, D.D.*: Prominent Minister of Church of Scotland. A native of Fordyce, Dr Cruickshank, after serving for some time as Army Chaplain, was inducted in 1850 into Turriff Parish Church. He was ordained in 1828, and died early last year, 1892, being then the senior graduate of King's College.

39. *William Cruickshank, A.M.*, Parish Schoolmaster of Fordyce, father of the above John Cruickshank, was a teacher of note in his day. The School of Fordyce was then attended by pupils from a distance, who were bursars. In his day the Smith Bounty, Redhythe, Ogilvie, and other foundations, were all connected with the school. Mr Cruickshank had as pupils Sir James Clarke and Sir John Forbes, who both became Physicians to the Queen. He died in 1845.

40. *Cruickshank, William*: Minor Poet. A native of Gamrie parish, born at Bauds of Montbletton, about 1801, Mr Cruickshank, who published a volume of verse, died in 1868. A notice of him is found either in Edward's *Modern Scottish Poetry*, or in Dr Gordon's *Book of the Chronicles of Keith*.

41. *Robert Dawson, A.M.* Born in Ordiquhill; high bursar at Aberdeen (King's College) in 1840; appointed Parish Schoolmaster of Cruden in 1851. He attained distinction as a conchologist, some rare shells now bearing his name. He joined for some time a dredging expedition in the northern seas. He was related to Sir W. Dawson, the scientist, who was President of the British Association on the occasion of its meeting at Montreal. He had a brother who made some discoveries in photographic chemistry.

42. *Dirom, Alexander*: Major-Gen. and Author. Born in Banff in 1757, young Dirom early entered the army. Here he served with distinction in various parts of the world. In Jamaica, where he was Secretary to the Governor and Deputy Assistant General, he was thanked by the Colonial Assembly for his services. In India he served with great gallantry in the campaigns against Tippoo Sultan, an account of which he published. Returning home in 1792 he settled in Dumfries. In 1793, as Colonel and Deputy Quartermaster General in North Britain, he executed a Mili-

tary Survey of the West Coast of Scotland. He published, in 1793, *A Narrative of the Campaign in India which terminated the war with Tippoo Sultan in 1792*. Also, in 1796, *An Inquiry into the Corn Laws and Corn Trade of Great Britain*. He also issued in 1797 a military brochure entitled *Plans for the Defence of Great Britain and Ireland*, while at a later period he published a volume under the title, *Sketches of the State of the British Empire*, with Remarks on its Domestic and Foreign Policy, and the probable consequences of the late transactions with Turkey for the Liberation of Greece,—a work which reached a second edition in 1828. Major-General Dirom died in 1839.

43. *Donaldson William*: Minor Poet and Journalist. Born in Rathven parish in 1847, he was bred a printer but turned journalist. He was fond of dabbling in verse, and published in 1865 a volume under the title, *The Queen Martyr and other Poems*. He has been spoken of as "a queer loon." His death occurred in 1876.

44. *Drummond, Wm. Abernethie, D.D.*: Bishop of Edinburgh. This leading episcopal divine was a scion of the Banffshire Abernethies. He was the youngest son of Alexander Abernethie of Corskie, Banff, and was born in 1720. He at first studied medicine, but was subsequently for many years Minister of an Episcopal church in Edinburgh. Having married the heiress of Hawthornden, in the county of Edinburgh, he, thereafter, assumed the name of Drummond in addition to his own. During the Jacobite possession of Edinburgh in 1745, when Charles Edward held Court in Holyrood, he paid his respects to that Prince, an unwise step, which afterwards exposed him both to annoyance and danger, and which rendered it necessary for him for several years after to avail himself of his medical degree and act as a physician. He was consecrated Bishop of Brechin at Peterhead, 26th September, 1787, and a few months after was chosen to fill the see of Edinburgh, a charge which he held till 1805, when he resigned in favour of Dr Sandford. His death occurred four years later, in 1809. He was a good deal engaged in theological controversy both with Protestants and Roman Catholics. Keith remarks concerning him that his intemperate manner defeated in most cases the benevolence of his intentions, and only irritated those whom he wished to convince. Among his works are the following:—*A Dialogue between Philalethes and Benevolus; wherein M. G. H.'s Defence of Transubstantiation in the Appendix to his Scripture Doctrine of Miracles Displayed, is fully examined and solidly confuted*, 1776; and *A Letter from Bishop Abernethie-Drummond to the Lay Members of his Diocese, April, 1788, with large Notes*. 1788.

45. *Rev. Alexander Duncan, A.M.*, Minister of the United Presbyterian Church, Balgeddie, Kinross. He was born at Cullen, educated at Rothiemay, and had a distinguished University career, graduating in 1856, and obtaining the Hutton Prize as best general scholar. He succeeded Dr M'Kelvie at Balgeddie, who was author of a *Life of Michael Bruce*, the poet. Recognised as a ripe scholar, Mr Duncan holds a place on the Examining Committee of the church,

46. *Duff, Alexander, M.P.*, of Braco. This gentleman, who represented Banffshire at the Convention Parliament 1689, and who held that seat at every succeeding Parliament till his death in 1706, was the eldest son of Alexander Duff of Keithmore, and uncle of William 1st Earl of Fife.

47. *Duff, Andrew*, known as *Andrew Halliday*. Born Grange Manse, and educated at Marischal College, he adopted literature as a profession, and settled in London, where as a journalist he was engaged on the *Morning Chronicle*, *Leader*, *Cornhill Magazine*, and *all the Year Round*, generally using the *nom de plume* above mentioned. He dramatised stories by Scott and Dickens, and wrote *My Account with Her Majesty*, explanatory of the working of the Post Office Savings Bank. Born 1830, he died 1877. His brother,

48. *Duff, William?* General in U.S. army. Came to the front during the great civil war in the United States, and reached high rank in the Federal army. He is now in this country, and resides in Elgin.

42. *Duff, Archibald*: Distinguished Naval Officer. Perhaps born at Davidstone, Botriphnie, in 1774. He died in 1858.

50. *Duff, Arthur, M.P.* Son of the first Earl of Fife, born about 1742, passed advocate 1764, he was elected Member for Elginshire in 1774, which county he represented till 1749, when, on being appointed Comptroller of Excise in Scotland, he resigned. He died in 1805.

51. *Duff, George*, Captain. Hero of Trafalgar. A scion of the Hatton branch of the Duff family, and son of the Sheriff Clerk of Banffshire, Captain Duff was born in the county town in 1764. He distinguished himself at Trafalgar, where he was slain in the arms of victory, 1805.

W. B. R. W.

HANFFSHIRE NOTABLES (VI., 90).—No. 12, Sir George Ballingall, M.D.—The date of his birth, 2nd May, 1786 (not 1780), is recorded in the Register of the Presbytery of Turriff, and in his father's family-bible. He was appointed to the Chair of Military Surgery, Edinburgh, in 1822 (not 1823), and the appointment is noted in the *Scots Magazine*, 1822, vol. XC., p. 744, though his Christian name is there erroneously given as "John." G. B. S.

THE NEWTON STONE.

I FANCY some of your readers are already tired of the learned discussions concerning the meaning of the inscriptions on the Newton Stone. But, it should be remembered, they are interesting and useful, inasmuch as the subject appertains to an obscure period in the history of our country, and any honest endeavour to throw light upon it therefore deserves to be favourably entertained by all students of ancient history. The diversity of opinion already elicited concerning the meaning of the inscriptions should secure for their elucidation a further hearing from any quarter of an influential character. In

the recently-published work on *Culture in Early Scotland*, by James Macintosh, Ph.D. (London, Williams & Norgate, 1892), are to be found the following observations concerning the Newton Stone, and the inscriptions upon it.

In a foot-note Dr Macintosh instances Romilly Allen (*Monumental History of the British Church*), as giving "weighty reasons for considering these inscribed monuments as marking Christian tombs":—

"The sculptor did not leave his combinations altogether to explain themselves, but occasionally scratched an inscription in writing, which has received the name of *Ogham*, from a note in the Book of Ballymote, A.D. 1391, in which we are told that Ogma, a man much skilled in dialects and poetry, invented the system of Ogham writing, for signs of secret speech known only to the learned. Besides its presence on stone monuments,—some plain, and some decorated in luxuriant style,—in the eastern district of Scotland, from Fife to Shetland, it is found in the form of marginal notes in a number of MSS., such as that of Priscian, now at St Gall, and in that of the Annals of Innisfallen, in the Bodlean Library at Oxford. It also recurs on as many as one hundred stones in Ireland, and there are twenty-five examples in Wales, and two in Devon; but it is strictly peculiar to the Celtic area. It consists of simple combinations of short straight lines grouped about a stem line. On eleven of the Welsh stones, as well as on the Newton Stone in Aberdeenshire, this peculiar writing is associated with Latin inscriptions in debased characters; and the application of the Ballymote key shows that the one was merely a translation of the other. They yield no information beyond a few names, but they form one of the most peculiar literary curiosities, and are an additional indication of the ingenuity, and the literary tendency, of the Celtic monk."

Carnoustie.

JOHN CARRIE.

PYNOURS.—Your correspondent, Mr A. P. Skene, may be right in contending that this word is derived from *pionnier*, although both historical probability and etymological criticism are strongly in favour of the connection with *peiner*. That there is no modern French word, *peineur* goes for nothing; there was a useful verb *peiner*, and no French derivation was more common than that of nouns in *eur* from verbs in *er*. With his other suggestion as to the derivation of the French *pionnier*, which, he says, does not come from *pion* (paw), but from *pilon* (pestle), Mr Skene is equally at sea. The original *pion* was not a pawn but a soldier, more correctly a foot soldier, in which sense it was used as late as the seventeenth century. In

Spanish the word was *peon*, in Italian *pedone*, medieval Latin *pedonem*, a foot traveller or messenger. The meaning *pawn* is of later date, and the name *pion* would naturally be given to these figures, although some etymologists suggest that *pion*, meaning pawn, is connected with *paon* (peacock), the pawn having originally the shape of a peacock.

A. CHRISTEN.

PYNOURS.—Mr Skene's statement with regard to *peineurs* is quite correct. I never heard this word spoken during all the time I was staying on the Continent; neither can I find it in any modern dictionary of mine, and Furetière in the enormous two volumes of his "Dictionnaire de la Langue Française," republished in 1708, does not mention it.

As regards *pionniere* I am at present unable to give the exact origin of the word, but most probably it is not *pilon*, such a supposition being utterly opposed not only to phonetics but to logic. A *pionnier* was a soldier who planted the parons (*pions*) where a road was to be made, and those soldiers no doubt existed centuries before the roads were paved.

Menage (1613-1692) who, in his lifetime, was thought to be a very learned very well instructed man, but who, after all, did more harm than good to the etymological science in France, gives, in his "Origines de la Langue Française," three probable etymologies, the one more absurd than the other: "Tous deux *pion* et *pionnier* descendent du mot latin *peditions* ou *pronarii* ou de *poenibus* peuple de l'Asie qui farsail le principal métier de creuser les mines et fouiller la terre."

CHARLES BURION.

51, Sale Street, Derby.

THE MARKET CROSSES OF SCOTLAND (VI., 88)—*Banff*. In 1767 the Cross of Banff was demolished, but the top of it, a freestone shaft, surmounted by a crown, was removed and placed upon the Dovecot on Sandyhill, where it still remains. The site of the Cross had come to be forgotten; but in October, 1878, when a foundation for the Biggar Memorial Fountain was being formed, there was found, underneath a slab, a bottle containing a parchment, written as follows, identifying the spot where the Cross had stood:—

"In the month of August, Anno Domini 1819, the 59th year of the reign of our venerable Sovereign, George the Third, a period when the British nation was at peace with all the world—George Gordon Robinson being Provost of Banff; William Robertson, Lewis Cruickshank, and Thomas Wright, Baillies; William Reid, Town Clerk; Lewis Robertson, Chamberlain; James Wright, Dean of Guild; Robert Shand, Convener of Trades; the Right Hon. James Earl of Fife, Lord Lieutenant of Banffshire—which time the inhabitants of this, the Low Street of the town of Banff, made application to the trustees of

roads of the district for a grant of the money levied on the citizens for the roads to level and new pave the said street, which was obtained to the extent of £35—a sum of £20 more was contributed to the applicants and other inhabitants by subscriptions voluntarily, and the further sum required to complete the pavement and repairs from the head of Bridge Street, round by the Plainstones, to the foot of Carmelite Street, was allowed by the Magistrates and Council to be issued from the funds of the community, as being a very beneficial public improvement to the Burgh. Alexander Mitchell, mason in Banff, executed the work. This is deposited here to record the circumstance, and the stone which covers it on the level of the street is placed to mark the centre of the site of the old Cross of this ancient Burgh of Banff; which Cross, as obstructing the carriage way of the street, was removed in the year 1767. Whoever may examine this document are enjoined to deposit it again sacredly in the same spot, and to replace the stone above or another one over it, to designate distinctly this ancient land-mark of the Burgh of Banff, which may God long preserve in prosperity and peace."

Macduff.

J. C.

LEGENDS AND RHYMES CONNECTED WITH BOULDERS (II., 28, 75, 88, 125, 143).—Callander possesses a travelled boulder with as good a "record" as any of those already described. The stone, an oblong, rounded mass of rock, measuring some 45 feet in circumference, stands on the edge of a steep, grassy slope, on the south-eastern spur of Ben Ledi, at no great distance from the road leading from Callander to the Trossachs, immediately above Coilantogle Ford. Viewed from any of the surrounding heights it looks as if it would require no great expenditure of physical force to dislodge Samson's Putting-stone "from its stern base." Its centre rests securely, however, on a bare point of pudding-stone rock, as if on a pivot. This boulder is probably a relic of the Ice Age, but local tradition has another way of accounting for its presence. Tradition hath it that the Hercules of the Old Testament hurled it from the top of Ben Lawer to the top of Ben Ledi, where it alighted with such force as to scoop out a deep hollow, visible to this day; thence it rebounded down the steep sides of the mountain, until losing its momentum in its fall, it alighted where it now rests. Is this the only record of Samson's prowess in Scotland?

J. W. SCOTT.

Queries.

729. FRAZER OF PHOPACHY.—Could J. N., who so kindly answered my former query regarding this family, tell me if there is any history of the Frasers in which the descents of the families of Drumelzier, Fruid, Struy, &c., are given, as it would enable me to trace more clearly the descent of the Phopachy family and its connection to the Frasers of Lovat?

H. L.

730. HAVE THE LESLIES A BADGE?—Have the Leslies a badge as well as a tartan? if so, can any one tell me what it is? M.



731. OLD CARVING.—Can any reader inform me what the above sketch represents? I have a piece of old carved work with this design on it. Does it represent the "arms" of any family, or is it merely an ornament? F. S.

732. PULPIT GOWNS.—Pulpit gowns began to be generally worn towards the close of the last century. I remember seeing a notice to this effect in one of the numbers of the *Scots Magazine*, but failed to find it, the indices in several of the volumes of my set being defective. Can any one give me the date of the reference? L.

733. ARMORIAL BEARINGS OF REID.—Can any of your readers explain the remarkable discrepancy apparent in the representation of the armorial bearings of Drs Alexander and Thomas Reid, Mar. College benefactors, descendants of James Reid, first Minister of Banchory-Ternan, after the Reformation—in their simply bearing a buck's head on a shield not otherwise charged: and the arms of Provost Alex. Reid of Pitfoddels (represented in Henderson's *Banchory-Devenick*) and family tombstone in Churchyard of Banchory-Ternan, over remains of the ministerial family there, and that of Alex. Reid of Glassach; and corroborated by arms of Robert Reid of Birness (Nisbet) having quartered shield the first and 4 quarter having chevron cross crosslets and mullets: the 2 and 3 quarter the fesse chequy of the Stewarts. Some light on a dark subject would, if attainable, be satisfactory to other Reids.

A. DINGWALL FORDYCE.

Fergus, Ont., Canada, 29th Nov., 1892.

734. POEM WANTED.—In the *Speaker* of Saturday, 22nd October, in an article on Ireland, the remark is made, that "all the world knows by heart Tennyson's *Echoes from Killarney*, 'Blow bugles, blow—set the wild echoes flying.'" I confess to not knowing it even by sight, but shall be pleased to be directed to it. B. F. A.

735. STEINFELD.—I have had in my possession an old book of plain chant, printed at Verdun, in France, for the use of Premonstratensian churches. This is the title:—*Processionale ad usum sacri et canonici ordinis Praemonstratensis moderno cantui accommodatum, in rubricis quibusdam elucidatum, etc.*

Jussu Reverend^{mi} in Christo patris, ag. D.D. Claudii Honorati Lucas praemonstrati Abbatis Generalis, sua fungentis et Capitali Generalis auctoritate.

Verdum apud Claudium Vigneulle MDCCLXXVII.

At the end of it there are some Latin hymns in handwriting:—

(1.) Deus acterne in cuius potestate humana conditio consistit a minas omnium Fidelium Defunctorum quaesumus ab omnibus absolve peccatis, etc.

- (2.) O Quam digne est colenda
Quam devote reverenda
Martyrum, memoria, etc.
- (3.) Ad sancti Hermanni
Miraculorum cumulum, etc.
- (4.) O lilium beatum Divae pergratum Rosae, etc.
- (5.) Lucer natanti luminis praedari facta
nominis nequivit, etc.
- (6.) Potentine praepotens coeli sacer, etc.

And, on the front page, an inscription, also in handwriting, stating that the book belonged to the Abbey of Steinfeld. *Ecclesiae comparat Steinfeldensi, 1738.*

I have been told there were in Germany two places called Steinfeld, one in the Eifel District in Westphalia, and another in the Aix-la-Chappelle district near Eupen, and I should like to get some more information with regard to both localities, but more especially respecting the latter, as the book was given me by Frau Aloys Putz of Heinsberg, a small town in the Aix-la-Chappelle District.

CHARLES BURION.

51, Sale Street, Derby.

736. NAME OF AUTHOR WANTED.—Can any of your readers inform me of the name, or more particulars, of the Author of these charming sketches of Japanese Life, which are being issued by Walter Scott? I should say he hails from Aberdeen, from his many references to that city. His non-de-plume, (or probably his initials,) is A. M. Such a pity his morals are so Eastern. J.

737. COSMO INNES.—Can any of your readers give the names and dates of any of Cosmo Innes' contributions to the *Quarterly* and *North British Reviews*?

Answers.

690. OWNER OF JACOBITE RELIC WANTED (VI., 61).—No answer has been furnished to this query, but I am happily able to reproduce as this month's Illustration *fac similes* of six out of the eight labels issued as paper money during the Jacobite Rebellion. They must have been used in the payment of the troops, or perhaps more probably in payment of provisions and requisites for the use of the army. I possess an impression from the copper-plate, which measured 9 in. x 6 in., and remember its appearance well. It was unusually thick and was deeply corroded, as my impression indicates, and it had two small holes punctured at the upper end, perhaps for hanging it up by. It were a pity if such an interesting historical relic should be lost. Indeed its proper place would be in the Scottish Antiquarian Society's Museum. E.D.

706. PROFESSOR JAMES D. FORBES (VI., 91).—No doubt your correspondent means the famous physicist who was Professor of Natural Philosophy in Edinburgh from 1833 till 1859, when he became Principal of the United College of St Andrews.

Dollar.

W. B. R. W.

711. SHAW, COMPILER OF GAELIC DICTIONARY (VI., 92).—Rev. William Shaw, M.A., a native of Clachaig, Kilmorie parish, Annan, born about 1750, graduated at Aberdeen in 1772, was ordained at Ard-

clach in 1779, and demitted his charge in 1780. Proceeding to London he brought out a Gaelic Dictionary, and through Dr Johnson's influence obtained a benefice in the Church of England, worth £200 a-year. His Dictionary is said to have been the first attempt at a Gaelic Dictionary. He also wrote on the authenticity of Ossian's Poems. For farther notice see Hew Scott's *Fasts*, Vol. V., p. 242.

Dollar.

W. B. R. W.

718. ADAMSON FAMILY IN PERTH (VI., 92).—Henry Adamson, author of the *Muses Threnodie*, was a nephew of Archbishop Patrick Adamson. The Archbishop was born on the 15th March, 1536, whereas the poet, who was the son of the Provost of Perth, does not seem to have been born till about 1580. The elder brother, John, became Principal of Edinburgh University. It was he who acted as the leader of the College Regents who disputed before James VI. at Stirling in 1617. He also edited the various poetical greetings given to the King on the occasion of his visit to Scotland, under the title "The Muses Welcome to the High and Mighty Prince James," &c. An elegant scholar, he published in 1627 *A Small Latin Catechism for the use of Students*. He died in 1653. His brother, Henry, who was educated for the Church, besides publishing in 1638 the *Muses Threnodie*, was also the author of the poem called *Gall's Gabions*.

Dollar.

W. B. R. W.

725. GODFATHERS AND GODMOTHERS (VI., 108).—J. A. in *N. & Q.*, 6th Series, VIII. Vol., Aug. 4, 1883, p. 88, says:—"I have a record of the births of a family in Scotland from 1628 to 1637, where there are four godfathers and four godmothers to each child. Probably the ecclesiastical revolution of the following year may have put an end to this practice along with others. I do not know whether it was resumed in 1662, and a second time abolished in 1688.

Dollar.

W. B. R. W.

728. "BIRKS O' ABERGELDY" (VI., 198).—Alex. Whitelaw, in his *Book of Scottish Song*, says:—"The air was published in Playford's "Dancing Master," in 1657. It is there called "A Scotch Ayre." He then adds, "We give the old song of the 'Birks of Abergeldy,' which probably furnished Burns with the groundwork of his excellent song."

Bonnie lassie will ye go,
Will ye go, will ye go,
Bonnie lassie will ye go
To the birks o' Abergeldy?
Ye sall get a gown of silk,
A gown of silk, a gown of silk,
Ye sall get a gown of silk
And a coat of callimankis.

Na, kind sir, I daurna gang,
I daurna gang, I daurna gang,
Na, kind sir, I daurna gang,
My minnie wad be angry.
Sair, sair wad she flyte,
Wad she flyte, wad she flyte,
Sair, sair wad she flyte,
And sair, sair wad she ban me."

W. B. R. W.

723. REV. ALEXANDER THOM (VI., 108).—Rev. Alexander Thom, Minister of Nigg, was married to Mary Bryce. (See Jervise's "Epitaphs and Incriptions, Vol. II.) R. A.

In December number, in the Answer 710, p. 110, Cran, a Measure, for "In a History of British Fisheries," published in 1874, read 1784. For *barrell* read *barrel*.

Literature.

Dundee and Dundonians Seventy Years Ago, being Personal Reminiscences of an Old Dundonian. Dundee, James P. Mathew and Co., 1892. [80 pp., 5 x 7½.]

ALTHOUGH the author of this meritorious little book does not say so, he must have been born in the teens of the century. The numerous and well arranged topics are all obviously of his own knowledge and close observation, well preserved by a retentive memory. Not a little of the subject matter is distinctly or exclusively local, and will therefore be of especial interest to the constituency for which it was prepared; but a residue possesses much interest for the general reader, and may even yet prove a valuable find to a future historian, of the men and manners, times and seasons, prevailing in the beginning of the nineteenth century. The book is well written, and seldom does an octogenarian write with such admirable brevity. ED

The Castle and the Lords of Balveny. By WILLIAM CRAMOND, A.M., LL.D., Schoolmaster of Cullen. Elgin, 1892. [43 pp., post 8vo.]

IF Dr Cramond disclaims the merit of original research in compiling this pamphlet he is certainly entitled to what is sometimes more creditable—a careful collating of the labours of many hands. We say careful, because this is no mere *omnium gatherum* of materials, but an intelligent, if not critical, selection of such data as throw light on the history of this hold and of its successive noble proprietors. It stands in the vale of Fiddich, not far from Duftown, and will henceforth be less obscure than it has been. ED.

SCOTCH BOOKS FOR THE MONTH.

Alphabetical Ballads, and the Knight who married Timkey. By Timkey. 4to, 1s. Morison.
Antiquities of Scotland (Catalogue of the National Museum of the). New and enlarged ed., illust., 1s. The Museum.
Auld Scotch Minister (The), as sketched in Anecdote and Story. N. Dickson. 12mo, paper, 1s. Morison.
Beyond the Stars: or Heaven, its Inhabitants, Occupations, and Life. J. Hamilton. 3rd ed., post 8vo, 3s 6d. Clark.

- Black (Memoir of Adam).** A. Nicolson. New ed. **Black.**
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- Brown, D.D., (James),** St. James's Church, Paisley, Sermons, with biographical sketch by his son. Cr 8vo, 5s. **Maclehose.**
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- Children's Treasury, 1893.** 1s. **Nelson.**
- Chinese Stories.** R. K. Douglas. Demy 8vo, illust., 12s 6d. **Blackwood.**
- Chirps and Chimes in various keys.** D. Bruce Mackie. 8vo, paper, 1s. (The Author, Brechin.)
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- Church and State in Scotland.** Rev. T. Brown. New ed., cl, 1s.; paper, 6d. nett. **McNiven & Wallace.**
- Church of Scotland (The) from 1070 to 1560,** with supplement. R. Morris Stewart. Demy 8vo, 7s 6d. **Gardner.**
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- County Council Guide.** J. B. Nicolson and W. J. Mure. 8vo, 5s. **Blackwood.**
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- Tannhauser.** R. M. Fullarton. Cr. 8vo, 6s. **Blackwood.**
- Thumb Book of Bible Promises.** 16mo, 1s. 1d. **Bryce.**
- World of Ice (The).** R. M. Ballantyne. New ed., 2s 6d. **Nelson.**

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JOHN INGLIS,
12 Glen Street, Edinburgh.

SCOTTISH NOTES AND QUERIES

VOL. VI.] No. 9.

FEBRUARY, 1893.

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ABERDEEN, FEBRUARY, 1893.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

TAIT'S EDINBURGH MAGAZINE.

1833. *Johnstone's Edinburgh Magazine*. Conducted by John Johnstone, and by Mrs. Johnstone, authoress of "Clan Albin," "Elizabeth de Bruce," "Nights of the Round Table," &c., &c. No. 1, September, 1833. Edinburgh: William Tait. Printed by John Johnstone, 19 St. James's Square. Price 8d., paid on delivery; 9d., when credit is given. Motto: "The Schoolmaster is abroad."—Lord Brougham. This abortive periodical, as already noted (*S. N. & Q.*, VI., 122), took the place of Johnstone's *Schoolmaster*; and, after nine numbers had been issued, was incorporated with *Tait's Edinburgh Magazine*. "*The Schoolmaster*," according to Anderson, in his *Scottish Nation*, "was too good, grave and instructive for the price; readers of cheap publications not being then so numerous as they afterwards became, it began to decline, when it assumed a monthly form as *Johnstone's Magazine*. It was devoted almost entirely to literary and social subjects, to the exclusion of purely political matter. The contents of one number will show the class of articles the periodical favoured.

Contents of No. 1, for September, 1833. 1. The Early Scottish Martyrs. 2. The Experiences of Richard Taylor, Esq. 3. Howitt's History of Priestcraft. 4. Character of a Good Parish Priest. 5. Memoir of Oberlin, Pastor of the Ban de la Roche. 6. The Turf. 7. Dramatic Scenes from Real Life. 8. The Allum. 9. The Story-teller—Andrew the Savoyard, a Tale. 10. The Highlanders and the Boar. 11. On the Physical Education of Girls. 12. Falkirk Trysts. 13. Scottish Whisky, including English Gin. 14. Table-Talk for September. 15. Wallace Hill. 16. New Books. 17. Late Interesting Trials. 18. News of the Month. 19. Obituary.

In an announcement to correspondents, Johnstone declines to return unacceptable poetical contributions; to these "we promise respectful cremation with all fitting rites." A very wise plan. In the third number, Johnstone stated that his magazine had "*already* a circulation in Scotland to the extent of nearly 5000 copies, besides its sale in the north of England, in London, Dublin, and Belfast. This large circulation is chiefly among the upper and middle classes; and, the magazine having no political articles, the sale is among people of all parties."

Tait and Johnstone probably found it too troublesome and expensive to print and publish two monthly magazines, conducted on much the same lines. Accordingly, in the number of *Tait's Magazine* for June, 1834 (2nd Series), there is an announcement of the amalgamation of the two periodicals. "The leading object is to combine, in one magazine, the best features of both, which, by saving labour and expense to the proprietors, may enable them to produce a work unrivalled in cheapness and excellence." *Tait* is stated to have been most read in England; *Johnstone's Magazine*, in Scotland. "In Scotland the success of *Johnstone* has been unprecedented, and far beyond anything that could have been anticipated for a monthly work, not of the *lightest* character. *Johnstone's Magazine* is, indeed, among monthly periodicals, cheap beyond all precedent.¹

1832. *Tait's Edinburgh Magazine*. Motto: "*Fiat Justitia*." Edinburgh: William Tait, 78 Princes Street; Printed by John Johnstone, 19

¹ A notice of *Johnstone's Magazine*, and information regarding the circulation, past and present, of the leading London and Edinburgh reviews and magazines, will be found in *Tait's Magazine*, 1st Ser. IV., 490; 1834.

St. James's Square. Number 1, April, 1832. When first started, *Tait* was a half-crown magazine: the price was afterwards reduced to a shilling. In place of the customary "Address to the Reader," the first number contained *A Tete a Tete with Mr. Tait*, extending to eight pages. Tait's interlocutor, Mr. Smith, replying to the former's question what he thought of his prospects, and whether he considered there was room for his magazine, says:—

"Room, man! room! There's always room for those who make room for themselves. *Tait*—But see you not that I propose to take unoccupied ground? *Smith*—Unoccupied ground! tut, tut! unoccupied ground is barren ground—ground that no man has thought worth the trouble of cultivating. Elbow your way into the thickest of the crowd; where many are speaking, they are heard best who speak the loudest—where many are shining, they are seen to most advantage who shine the brightest. Look ye, Mr. Tait, I see you are half inclined to be frightened by the popular croak of bad times, rivals, and overstocked markets. Heed it not;—our enemies are our best friends, for, by their means, we have conflicts which invigorate us, and conquests which delight us. Never does a cock crow with such ecstasy on unoccupied ground, as he does on ground from which he has driven a conquered enemy."

After much anxious deliberation of all the *pros* and *cons* of the matter, Tait intimates that his magazine shall be distinguished by "Liberality, Spirit, Utility."

"If you read my magazine, you shall then see what I mean by spirit, that I do not mean insolence and impertinence; that I do not mean slang and balderdash; that I do not mean personality and dirty satire; but that I mean gladness of soul, elasticity of heart, truth of thought, clearness of expression, and that dexterity of mental distillation which draws from the chaotic wash of an agitated world the essence of truth, of beauty, and of goodness. *Smith*—By my troth, Mr. Tait, but I begin to think that the world has had a great loss in not having had your magazine before. . . . If you adhere to these principles, your magazine *must do*,—*shall do*. If it be not well received by the public, never again believe a word you hear from any man of the name of Smith."

William Tait, bookseller and publisher, was an enterprising, hard-headed man of the world. A writer in *Fraser* called him "the notorious and thorough-going Tait." He early discerned the brilliant talents, then latent and almost unsuspected, of young Carlyle. About 1820, Tait took him by the hand a little, but in what way is not very clear; and for ten years continued loyally to admire him, "in a way that most young authors would be rather proud of, especially on the part of a publisher." In a letter written to his brother, when the century was young, we find Carlyle saying: "Brewster has accepted my article, and Tait is loud in his

kind anticipations of the grand things that are in store for me." Carlyle's reference to Tait in the *Reminiscences* is not a very flattering one, viz:—"bookseller Tait—a foolish, goosey, innocent, but vulgar kind of mortal."

Tait's Magazine was conducted with conspicuous ability. The articles were varied, solid without heaviness, and for the most part well written. The volumes are still extensively read, and well repay perusal. The politics of *Tait* were of the advanced Liberal school. In matters literary, however, it was perfectly open and unfettered. It had for many years a large circulation. Much of its success was due to its excellent and often elaborate reviews of new books. These were for a long period almost exclusively written by Mrs. Johnstone, wife of John Johnstone, the original printer of the magazine.

Christian Isobel Johnstone was born in Fifeshire, in 1781.² Before she married John Johnstone, in 1812, she had obtained a divorce from a Mr. M'Leish. Johnstone was then schoolmaster at Dunfermline. He afterwards removed to Inverness, where he purchased the *Inverness Courier*; his wife giving valuable assistance in the purely literary departments of the paper. Apparently not succeeding with the concern, or desiring a wider sphere in which to operate, Johnstone removed to Edinburgh, and established himself as a printer at 19 St. James's Square. Along with William Blackwood, he purchased the copyright of the *Edinburgh Weekly Chronicle* (*vide S. N. & Q.*, V., 134 and 149), his wife once again assisting him in the conduct of the newspaper. Tory Blackwood and Whig Johnstone were, however, too unequally yoked to work harmoniously; and the connection did not long continue. As we have already seen, Johnstone, who did not lack enterprise, projected, in 1832, *The Schoolmaster and Edinburgh Weekly Magazine*; which was succeeded by *Johnstone's Edinburgh Magazine*, afterwards incorporated with *Tait's Edinburgh Magazine*. In 1834, when the price of *Tait* was reduced from 2s. 6d. to 1s., Mrs. Johnstone became the virtual editress. Her connection was never publicly acknowledged, but she had the full control of the literary department of the magazine, and discharged her duties in that capacity for twelve years, in a very efficient manner.

Tait appears to have appreciated the services of his literary manager; for, in addition to a salary, he allowed her one-half of the property of the magazine. When *Tait* exchanged hands,

²A notice of Mrs. Johnstone will be found in Stephen's *Dictionary of National Biography*, based, apparently, on the sketch in Anderson's *Scottish Nation*.

in 1846, Mrs. Johnstone ceased to write. The most popular of her works was *The Cook and Housewife's Manual*; "by Mistress Margaret Dods of the Cleikum Inn, St. Ronans." The stories which she contributed to *The Schoolmaster*, *Johnstone's Magazine*, and *Tait*, were chiefly founded on Scottish manners, and when issued separately, as *The Edinburgh Tales*, acquired great celebrity. This work was issued in weekly numbers (price 1½d.), in monthly parts, and collectively in three volumes, 8vo, 1845-6 and 1850; the latter contained tales by other writers. The earlier numbers of *The Edinburgh Tales*, which consisted of stories Mrs. Johnstone had contributed to the periodicals mentioned, secured a ready sale—above 30,000 copies, a large sale in those days. It is worthy of note that she was one of the first to recognise the poetical gifts of Robert Nichol; who died in her house. Christopher North, in *Noctes*, described her best-known novel, *Clan Albin*, as a tale of great merit, full of incident and character, and presenting many fine and bold pictures of external nature. The highest tribute probably ever paid her was by De Quincey, who links her name with Joanna Baillie, Miss Mitford, and "other women of admirable genius," as an example of a woman "cultivating the profession of authorship with absolutely no sacrifice or loss of feminine dignity." Mrs. Johnstone died in Edinburgh, on August 26, 1857, aged 76 years; her husband, in his 78th year, three months later. An obelisk, in the Grange Cemetery, marks the last resting-place of this worthy couple.

John Galt, author of the *Annals of the Parish* and other stories, which are still read, contributed to the first volume of *Tait* his highly-characteristic tale, *The Howdie*. Mrs. Johnstone, Wm. Howitt, and Sir T. Dick Lauder, also contributed articles and tales. The most celebrated of the contributors to the magazine was, however, Thomas De Quincey; who was spoken of in an article in one of the first numbers as "Mr. D. Quincy." Many of his most prized essays originally appeared in this periodical. In February, 1834, *Tait* began to astonish its readers by the series of articles under the general title, *Sketches of Life and Manners from the Autobiography of an English Opium-Eater*. The series ran on, with explanatory sub-titles, through the rest of the year 1834, and through 1835 and 1836; and, even after De Quincey had resumed writing for *Blackwood*, in 1837, *Tait* was able to entertain its readers for three years more with new instalments of the same.

"The Sketches, indeed," says Professor Masson, "extending over about 30 articles in all, contain that

Autobiography of De Quincey, the republished portions of which in the English Edition of his Collected Works form, together with *The Confessions*, the most frequently read volumes of the collection. No portions of the series attracted greater attention at the time, or excited more wrath in certain quarters, than the digressions upon the recently dead Coleridge, and the still living Wordsworth and Southey. Carlyle has told us how Southey in particular, when he first met him, flamed up on the mere mention of De Quincey's name, averring that it would be but a proper service to good manners if some one were to go to Edinburgh, and thrash the little wretch; and we hear elsewhere of the offence taken also by the Wordsworths and by members of the Coleridge family. Yet, as Carlyle seems to have thought, the complaints were excessive. . . . It may be doubted whether we have yet in our literature any more interesting accounts of the philosopher and the poet than those admiring, but sharp-sighted, papers."

De Quincey wrote for at least nine years for *Tait's Edinburgh Magazine*.³ There were no contributions from him between 1841 and 1845, but in the latter year the series in the magazine was renewed by an article on *Wordsworth's Poetry*, followed by another *On the Temperance Movement*, and by several papers under the general heading,—*Notes on Gilfillan's Gallery of Literary Portraits*, continued into 1846. In that year there also appeared two papers on *The Antigone of Sophocles*, occasioned by a dramatic performance in Edinburgh by Miss Helen Faucit (Lady Theodore Martin), with whose acting the Opium-Eater (although no theatre-goer) was much pleased.

Opinions differ, and probably always will differ, as to the value of De Quincey's writings. Miss Harriet Martineau wrote of his having lived to achieve "nothing but the delivery of some confidences of questionable value and beauty, and to command from us nothing more than a compassionate sorrow that an intellect so subtle, and an eloquence so charming in its pathos, its humour, its insight, and its music, should have left the world in no way better for such gifts . . ." Mr Leslie Stephen is even more severe in his strictures:—"In seventy-three years De Quincey read extensively and thought acutely by fits, wrote a few pages which revealed new capacities in the language, and provided a good

³ It may not be inadvisable to enumerate the various periodicals to which De Quincey contributed, with the dates, as given by Professor Masson in his admirable *Collected Writings of Thomas De Quincey*, Vol. 1, A. & C. Black. The life sketch of De Quincey, in the *English Men of Letters*, from the same pen, may also be consulted with advantage; as may H. A. Page's *Life of De Quincey*. Lowndes also gives a list of De Quincey's contributions to magazines.—*London Magazine*, 1821 to end of 1824; *Blackwood*, 1826-1849; *Tait's*, 1834-1851; *North British Review*, single year 1848; *Hogg's Instructor*, 1850, and onwards till his death in 1859. There were, of course, considerable gaps in every instance. De Quincey also wrote for the *Edinburgh Literary Gazette* (1829-30).

deal of respectable padding for magazines." The very fact that De Quincey is included in the *English Men of Letters* series, however, proves that his genius is recognised, and his place as a classic established. A few sentences from Professor Masson's sketch of De Quincey in that series may not be out of place; for, seeing that he wrote mainly for Scottish periodicals, may we not claim "The hero as our own?"

"One obvious distinction of De Quincey from most of the chiefs of English Literature is that the writings by which he holds his high rank consist almost entirely of papers contributed to periodicals. . . . Just as Shakespeare may be described, in an off-hand manner, as the author of about thirty-seven plays, so may De Quincey be said to have taken his place in our Literature as the author of about one hundred and fifty magazine articles. . . . It is an important advance to be able to add that De Quincey's writings, so miscellaneous in their collective range, are all, or almost all, of high quality. . . . De Quincey's sixteen volumes of magazine articles are full of brain from beginning to end."

(To be continued.)

JAMES W. SCOTT.

BLACKWOOD.—The following "par." recently appeared in the literary column of one of the most extensively circulated Scottish evening newspapers:—"The word *Edinburgh* is now omitted from the title of *Blackwood*, so that 'Maga' is no longer *Blackwood's Edinburgh Magazine*, but simply *Blackwood's Magazine*." This statement is only partially correct. The word *Edinburgh* is omitted from the cover of the magazine, but the original title, borne, since the year 1817, above the familiar features of old Buchanan, is still retained on the title-page and the list of contents. One would have felt inclined to cry Ichabod! had "Old Ebony's" magazine, the premier magazine of Scotland, dropped its distinctive title, which links it to the Edinburgh of Christopher North, The Shepherd, Delta, and J. G. Lockhart, "The Scorpion."

J. W. S.

JOHNSTONE'S MONTHLY REGISTER (*vide S.N.&Q.*, VI., 121). Since I wrote last month, the following brief note relating to the above monthly supplement given with *The School-master* has come to hand:—

1832. "*Johnstone's Monthly Chronicle of Public Events, Scottish Lists, &c.*" August, 1832. Title of No. 3, (October 31, 1832,) was changed to "*Johnstone's Political Register and Monthly Chronicle of Public Events, Scottish Lists, &c.*" The price was three halfpence. Imprint: Printed by and for John Johnstone, 19 St James's Square.

J. W. S.

DEGREE-CONFERRING INSTITUTIONS IN CANADA (V., 156; VI., 29).

(Concluded from January number).

VIII. UNIVERSITY OF TRINITY COLLEGE, Toronto (Episcopal). It was established and received its Royal Charter in 1852, after King's College had lost its ecclesiastical connection and was known as the University of Toronto. There are five Faculties and corresponding Degrees, but the Medical Faculty is from the affiliation of independent institutions.

Arts—Professors, 4; Degrees, B.A., M.A.

Law—Professors, 4; Degrees, B.C.L., D.C.L.

Medicine—Professors, 18; Degrees, M.B. M.D., C.M.

Divinity—Professors, 3; Degrees, B.D., D.D.

Music—Teachers, a large staff; Degrees, Mus. Bac., Mus. Doc.

Five specialised Colleges are affiliated.

1. St Hilda's College for Ladies, Toronto, was founded and affiliated in 1888. The Students take Arts Degrees in the University of Trinity College.

2. Trinity Medical College, Toronto, was founded in 1850 as The Upper Canada School of Medicine. In 1877 it received a Charter of Incorporation, and in 1887 became Trinity Medical College. It is largely affiliated, and the graduates usually receive their Degrees from the University of Trinity College.

Professors and Lecturers, 18.

3. Women's Medical College, Toronto, received its charter in 1866, and affiliated with the University of Trinity College in 1887.

Professors and Lecturers, 18; Students, 130.

4. Royal College of Physicians and Surgeons, Kingston, received its charter in 1866, and affiliated with the University of Trinity College in 1887, but it is also affiliated to other Universities.

Professors and Lecturers, 18; Students, 130.

5. Conservatory of Music, Toronto, was incorporated in 1886, opened in 1887, and affiliated with the University of Trinity College in 1888.

Teachers, 54; Degrees, Mus. Bac., Mus. Doc.

IX. UNIVERSITY OF BISHOP'S COLLEGE, Lennoxville, Qu. (Episcopal). The Provincial Legislature of Quebec incorporated Bishop's College, Lennoxville, in 1843, and amended its charter in 1852. In 1854 a Royal Charter was given to it, as the University of Bishop's College, to examine for and confer Degrees. There is now Bishop's College as a constitutive part of the University; and three specialised affiliations which, however, do not confer Degrees: Bishop's College School, Lennoxville; Bishop's College Law School, Sherbrooke; and The Medical Faculty, Montreal. It has four teaching Faculties and Degrees.

Arts—Professors, 7; Degrees, B.A., M.A.

Law—Profes., 12; Degrees, LL.B., LL.M., LL.D.
Divinity—Professors, 3; Degrees, L.S.T.,
B.D., D.D.

Medicine—M.D., C.M.,

Music—Mus. Bac., Mus. Doc.

A. Bishop's College, Lennoxville, was constituted a body corporate by an Act of the Legislature of the Province of Quebec in 1843, and a similar Act in 1870 widened its basis. The President and Vice-President of the College are the Bishops of Quebec and Montreal. There are 12 Professors.

1. Bishop's College School, Lennoxville.

2. Bishop's College Law School, Sherbrooke, has 12 Professors and Lecturers.

3. Medical Faculty, having its seat in Montreal, has 17 Professors and Lecturers.

For Music the University is only an Examining body.

Total of graduates, including those of 1891 :—
D.D., 27; D.C.L., 54; M.D., C.M., 141; LL.D., 1; M.A., 186; LL.M., 9; LL.B., 17; B.A., 97; L.S.T., 13.

X. UNIVERSITY OF LAVAL, Quebec (Roman Catholic). This was established by Royal Charter in 1852, and by Papal Bull in 1876. The Faculties were extended to Montreal in 1876, as Succursale of Laval University. There are four Faculties at Quebec and Montreal.

Arts—Professors and Lecturers, 34; Degrees, B.A., M.A.

Law—Professors and Lecturers, 16; Degrees, Licentiate, LL.B., LL.D., D.C.L., B.C.L.

Medicine—Professors and Lecturers, 34; Degrees, Licentiate, M.B., M.D.

Theology—Professors and Lecturers, 12; Degrees, Licentiate, Bachelor, Master.

There are also Degrees in Sciences, Licentiate, Bachelor, Master; in Letters, Bachelor, Doctor; in Philosophy, Licentiate, Doctor. In Quebec, and throughout the Province of Quebec, there are five Grand Seminaries attached to the University, and sixteen affiliated Colleges; there is also joined to the Faculty of Arts, *Ecole Polytechnique de Montréal*, with its Principal, Director of Studies, and nine Professors.

The affiliated Grand Seminaries are :

1. Le Grand Séminaire de Quebec. Professors, 14; Auxiliary Priests, 12; Students in Theology, 69.

2. Le Grand Séminaire du Collège de Sainte Anne (Sainte Anne de la Pocatière).

3. Le Grand Séminaire de Rimouski (Rimouski).

4. Le Grand Séminaire de Saint Sulpice de Montréal. (This is the Montreal section of the Faculty of Divinity of the University of Laval).

5. Le Grand Séminaire de Chicoutimi (Chicoutimi).

Affiliated Colleges :

1. Le Petit Séminaire de Quebec (Quebec).
2. Le Séminaire de Nicolet (Nicolet).
3. Le Collège de Sainte-Anne (Sainte-Anne de la Pocatière).
4. Le Petit Séminaire de Sainte-Therèse (Sainte-Therese de Blainville).
5. Le Séminaire de Trois-Rivières (Trois-Rivieres).
6. Le Petit Séminaire de Saint-Germain de Rimouski (Rimouski).
7. Le Petit Séminaire de Chicoutimi (Chicoutimi).
8. Le Petit Séminaire de Sherbrooke (Sherbke).
9. Le Collège de Levis (Levis).
10. Le Petit Séminaire de Saint-Hyacinthe (do.)
11. Le Petit Séminaire de Monnoir (Sainte-Marie de Monnoir).
12. Le Collège de L'Assomption (L'Assomption).
13. Le Collège Joliette (Joliette).
14. Le Collège Saint-Lament (Saint-Lament).
15. Le Collège Bourget (Rigaud).
16. Le Collège de Montréal (Montreal).

The Graduates of the University of Laval, 1890-91 :

Docteurs en Théologie, - - -	2
" Droit, - - -	3
" Médecine, - - -	29
" ès Lettres, - - -	6
Licencié en Théologie, - - -	1
Maitres ès Arts, - - -	8
Bacheliers en Théologie, - - -	2
" Droit, - - -	12
" Médecine, - - -	13
" ès Arts, - - -	25
" Lettres, - - -	27
" Sciences, - - -	16
Ingénieurs Civils, - - -	4
Medecin Vétérinaire, - - -	1

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The University appears to confer twenty different Degrees in Science, Letters, Arts, Medicine, Law, Theology, Canon Law, and Philosophy; there are also graduates in Civil Engineering, and in the Veterinary Department.

XI. UNIVERSITY OF MOUNT ALLISON COLLEGE, Sackville, N.B. (Methodist). The Mount Allison Wesleyan College was organised in 1862 under a charter obtained from the Legislature of New Brunswick, and by this charter it possesses full University powers. By an amended charter it is called The University of Mount Allison College. It has two Faculties.

Arts—Professors, 9; Students, 102; Degrees, B.A., M.A., Ph.D., B.Sc., D.Sc., D.C.L., LL.D.

Theology—Professors, 4; Students, 21; Degrees, B.D., D.D.

There are no affiliated Colleges, but Mount Allison Academy and Commercial College, and Mount Allison Ladies' College are closely related to the University.

XII. UNIVERSITY OF OTTAWA (Roman Catholic). It was established as a teaching institution in 1848, and as a University it received its charter from the Ontario Provincial Legislature in 1866. Pope Leo XIII. added the Papal Bull in 1889. It has no affiliations, and its Degrees are D.D., LL.D., LL.B., Ph.D., Ph.L., Ph.B., M.A., B.A., B.L. Students of 1890-91 were 500, and Professors 45.

XIII. UNIVERSITY OF MANITOBA, Winnipeg (Udenominational). It was established and incorporated in 1877, and up to this time has been an Examining body only, but power has recently been taken to make it a Teaching Body, while yet retaining its affiliations. It has three Faculties.

Arts—Degrees, B.A., M.A.

Medicine—Degrees, M.D., C.M.

Law—Degree, LL.B.

There are four affiliated Constitutive Colleges, which also give the Degrees B.D., D.D.

A. *St Boniface College* (Roman Catholic).

B. *St John's College* (Episcopal).

C. *Manitoba College* (Presbyterian).

D. *Wesley College* (Methodist).

There were examined (1890-91) 190 Students from these Colleges.

XIV. WESTERN UNIVERSITY, London, Ont., (Episcopal). It was founded in 1880 in connection with the Church of England, and received its powers from the Provincial Legislature. It has two Faculties, and grants Degrees M.D., D.D. Professors, 19; Students, 86. It has no affiliations.

XV. M'MASTER'S UNIVERSITY, Toronto (Baptist). An Act of Ontario Provincial Legislature in 1887 united Toronto Baptist College and Woodstock College at Woodstock, under the name of M'Master University. In the same year it received endowment from the estate of the deceased Hon. William M'Master. In the following year it was resolved to retain the educational centres both at Toronto and at Woodstock. Moulton College for Ladies was also opened at Toronto. At M'Master's University at Toronto there are two Faculties.

Arts—Professors, 9; Students, 39; Degrees, B.A., Ph.D.

Theology—Professors, 4; Students, 31; Degrees, B.T., B.D.

At Woodstock College there are Professors, 7; Students, 82.

In summarising the foregoing statements, I find that there are fifteen Universities exercising the power of conferring Degrees according to

their charter. There are also sixty-two Federating and Affiliated Colleges attached to these Universities. Of these there are ten that give Divinity Degrees, and six that give Scientific Degrees. Or, in other words, there appear to be in all thirty-one Degree-conferring institutions in Canada, from Winnipeg to Nova Scotia, but these centre in fifteen Universities. Of these fifteen, again, only two are purely Examining Bodies, and one of these has received the necessary power for organising a teaching staff. But even the remaining one is so closely related to its Constitutive College, that it must be regarded as practically one of the teaching Universities.

JAMES GAMMACK, LL.D.

East Toronto, Ontario.

LEGENDS, TRADITIONS, &c., FROM GLENELG.

EMIGRATION and the spread of education are doing a great deal to remove all trace of the ancient traditions, beliefs and superstitions of the Western Highlands. That all record of them should be lost is of course to be regretted in the extreme, and it is with the purpose of preventing this in some little measure that I have gathered together the following paragraphs.

The parish of Glenelg consists of three districts—Glenelg proper, which lies north of Loch Hourm; Knoydart, between Lochs Nevis and Hourm; and North Morar, between Loch Nevis and the inland Loch Morar. Glenelg proper, with which the legends, &c., deal, is divided by the mountains into two valleys, named respectively Glenmore and Glenbeg, which meet over a slight ridge as they recede inland. In the latter valley are two fairly well preserved Picts dunes,¹ besides a curious stone which deserves a note by itself; and in the other the ruins of Bernera Barracks, built after the "15" to overawe this part of the country.

Perhaps this by way of preliminary may make localities more intelligible.

I. JOHN MAC INNES'S LOCH.

At the head of Glenmore, six miles from the Kirkton of Glenelg, there is a small loch about which the following story is told:—A crofter-farmer, named John MacInnes, found the labour of his farm sadly burdensome. In the midst of his sighing an unknown being appeared to him and promised a horse to him under certain conditions. These conditions John undertook to fulfil. One day, accordingly, he found a fine horse grazing in one of his fields. He happened to be ploughing at the time, and at once he

¹ Vide Wilson's *Arches*. For the fine story which the imagination of the Highlanders has woven round these forts, see *New Statistical Account*, s. Glenelg.

yoked the animal to the plough along with another horse. The stranger worked splendidly, and he determined to keep it, though he well knew that it was far from "canny." Every night, when he stabled it, he spread some earth from a mole's hill over it as a charm (according to another version he merely *blessed* the animal). One night he forgot his usual precautions; perhaps he was beginning to feel safe. The horse noticed the omission, and, seizing poor John in his teeth, galloped off with him. The two disappeared in the loch. *Hinc nomen!* (Cf. *S. N. & Q.*, III., 66). Some time after, John's liver was found near the loch, at a place known since as the "Corrie of the Liver."



II. MACRAE'S BOULDER.

Two miles up the same glen there is a large boulder of grey granite, locally known as the "Macrae Boulder." It is perched on the side of the hill (which at this point is particularly steep), above the farm of Scallisaig, and overhangs the road at an elevation of 1120 feet. It stands on a rocky base and measures 21 feet by 18 by 10. Though it is an interesting memorial of the ice age, it is from an altogether different circumstance that it derives its importance in the district. Kenneth Mackenzie, the Brahan Seer, (*fl.* circa 1650,) has prophesied that the stone will some day "fall and kill a man." Some local prophets have added that the man will be a Macrae, and will be walking on the road below. No one need have any fears for some time to come!

III. OTHER BOULDER STORIES.

It is curious to note how stones, wells, lochs, &c., have, in the Highlands, become associated with extraordinary and legendary events. Stewart of Garth³ accounts for this by the fact that the Highlanders had no written history, and required some mechanical means of remembering events. He says: "They illustrated these details by a reference to any remarkable stone, cairn, tree, or stream within the district; connecting with each some kindred story of a fairy or ghost, or the death of some person who perished in the snow, by any sudden disaster, or by some acci-

dental rencontre." A number of stones are still pointed out as having been carried for some distance by men single-handed. At Ardeive in Lochalsh there is one which takes two horses to lift, but which was once carried by a man who required stones to build a "dyke."³ Another stone is placed upon the top of one of the substantial pillars which form the gateway to the churchyard of Glenelg. It is a spherical boulder of eighteen inches in diameter. Common report has it that it was brought from Strathglass, distant over 30 miles, by a shepherd in his plaid. No man can *lift* it now!

In Loch Alsh itself there is a small black rock, called Clach Chuir, or the Putting-stone. A giant once lived in the neighbourhood and quarrelled with some one. The latter escaped his fury by diving into the sea. The giant could not swim, and he took to throwing boulders at his enemy. The Clach Chuir is one of them.⁴

IV. CURES FOR TOOTHACHE.

Here, as everywhere else, the "worm" is troublesome. One cure for the disorder, still much believed in, is as follows: The patient must get up early in the morning, and without speaking to any one (this part is *very* important), ascend the ridge to the north where the boundary line between the counties of Inverness and Ross-shire runs. When near the march he must fill his mouth with water, (water from any convenient burn or spring will do,) approach the boundary and spit the water out into Ross-shire. Relief is inevitable!

Another recipe for the same affliction is to place a nail from a coffin along the aching gums.

V. AN EASTER MORNING PHENOMENON.

I do not know whether the belief prevails over the Highlands or anywhere else: it is the first time it has come under my notice. If I mistake not it is confined to the Roman Catholics. It is believed that immediately at sunrise on Easter morning, the sun bobs up and down three times. I heard of one man who professed to have seen the phenomenon!

VI. THE FAIRIES' MOUND.

Where the road, after ascending the steep Mam Ratagam from Loch Duich, begins to descend into Glenmore, there is a spur of one of the mountains that is credited with being an abode of the fairies. On New Year's night two men were coming from Shiel, carrying a small cask of whisky on their shoulders—(there seemed no doubt in the mind of the narrator about the exact situation of the whisky)—and

³ When being told this story, I expressed unbelief to the man who was relating it. "I did not believe it either," was the answer, "until I saw the stone, but there it was to prove it"—an interesting example of Highland reasoning!

⁴ See also the *New Stat. Account*, and Sinclair's *Scenes and Stories of the North*, p. 21.

² *Sketches of the Highlanders*. Inverness, 1885, p. 115.

had to pass this mound. As they came near they saw that the entrance to the fairies' abode was open, and that the "good people" were disporting themselves in the reel. One of the men at once joined in the revel. While he was thus engaged the door suddenly closed upon him. His companion immediately betook himself homeward in alarm, and left him to his fate. On the same evening of the following year, the survivor of the adventure chanced to be passing the same spot, and found the fairies' door again open. Just within he saw his former companion still engaged in dancing. Grasping him by the shoulder he pulled him out, and immediately the door again closed. The zeal of the rescuer was rewarded by the dancer's complaining remark—"You might have allowed me to finish the reel." A whole year had been crowded into a few minutes.

VII. A BEWITCHED FARMER.

The following story of the supernatural is said to be quite recent in its origin: A small farmer was one day told that a lamb belonging to him was lying either dead or dying on the hillside. He answered that he would consign himself to the care of the "foul fiend" before he would go for it, but ultimately repented and went. Punishment for his rash words, however, came swift and sure, for one night he was set upon by some unseen power, knocked down, dragged through the mud, and otherwise maltreated. He only got home with difficulty. This continued at intervals, until at last, in his desperation, the man appealed to the parish minister⁵ for advice. The minister took him to a bridge that crossed a burn near at hand, placed him upon it, and having drawn a circle around him, told him to go home and try the effect. In spite of these doings, however, matters did not improve, and eventually the minister advised him to leave the district. This he did, going to a place at some distance. (Cluny, I think,) but this did not improve matters, for at length the man was found, head downward, in a small hole, drowned. This story is believed in all its particulars.

VIII. THE ORIGIN OF THE MAC CUAIGS.

The MacCuaigs are a small clan and one much despised in the neighbourhood. Their presence is thus humorously accounted for: At one time Macleod of Macleod, who then lived in his castle at Glenelg,⁶ in some way or other required *brogues*. No one near at hand was able to make them, and he sent to Ireland for a

⁵ His name was given, but as he is dead, and the story is so utterly incredible, it is better withheld.

⁶ Not a vestige of this castle now remains, though its site is still pointed out. It was built on a high cliff and commanded a view of the whole Sound of Sleat. The hill behind it is still known as the "Castle Hill." Macleod, it is said, caused it to be pulled down because a favourite child was let fall over the crag by one of the nurses.

supply. His handwriting was none of the best, and the recipients of his letter read *rogues* for brogues, and sent over a consignment of these gentlemen! The story suits either English or Gaelic, for in the latter language the words are "brogan" and "rogairean," contracted usually to "rogan."

IX. THE NINE NINES.

Another sept here is the Macrimmons, of whom was the famous line of Skye pipers. A feud broke out between them and the MacCuaigs, the cause of which seems to have been lost. One night a body of the Macrimmons were bivouacing within a few yards of the top of Glasven, a summit that overlooks Kyle Rhea, with a MacCuaig who pretended hostility to his own people keeping guard over them. The MacCuaigs were informed of their presence, and, betrayed by the false sentinel, the whole of the sleeping men were slaughtered. They were all said to be named "John." The spot where they were buried is still pointed out, and the number of those that perished is still reckoned as "nine nines," *i.e.* eighty-one.

X. HOW THE MEN OF GLENELG GOT THEIR NICKNAME.

As might have been expected, from its position on the route between Skye and the mainland, Glenelg has some cattle-lifting stories. The old drove road passes through Glenmore. In days gone by the whole district was much troubled by inroads from the Lochaber men, who did not confine their depredations to the mainland but frequently crossed over to Skye. On one occasion they had driven off the cattle of Glenelg. Those who had been robbed soon discovered their loss, and went in pursuit. When they got to the Bealach of Ratagan they saw the rieviers in the glen below, but there their courage and their zeal to recapture oozed away. As one said, it was "easy to get sheep, but not so easy to get a soul"; and so they gave up the chase. Just as they turned, one Duncan Macrae, a native of Kintail, whose memory is still revered for the great strength he displayed, cried after them—"See! the cheviot sheep (meaning the hornless, harmless creatures) turn away home." He himself pursued the retreating robbers, and single-handed recovered the cattle. Ever since the men of Glenelg have been known as the "Sheep."

After the same manner the Knoydart men are known as the "Goats," from, it is said, their peculiar kind of walking, caused by the roadless condition of the country. The men of Isleornsay, in Skye, because of the rapidity of their utterance, are called the "Hens."

XI. THE LAST OF THE CATTLE LIFTERS.

A man used to be stationed on the low ridge



MARY DUFF ("BYRON'S MARY").

*REPRODUCED BY C. ANGERER & GOSCHL, OF VIENNA, FROM A
PHOTOGRAPH AFTER DEATH.*

that separates the head of Glenmore from Glenbeg to watch for the cattle-lifters, and report their movements. On one occasion a body of these robbers, after seizing all the cattle in the district, had to pass the hut of this sentinel on their way to the south. The man had been taken unawares, and consequently tried to delay the robbers until his friends should be apprised of their presence. The leader of the band happened to ask for some water. The watchman gave him milk instead in a wooden bowl. While it was being drunk he took aim, and with such strength was the arrow sent that it pierced the bowl, and, crashing into the man's head, killed him on the spot. So disconcerted were his followers at the sudden calamity that had befallen their leader that they instantly abandoned their prey, which was thus easily retaken. Tradition says that this was the last attempt at cattle-lifting from which the district suffered.

J. CALDER ROSS.

NOTABLE MEN & WOMEN OF BANFFSHIRE.

(Continued from p. 124, Vol. VI.)

IV.

52. *Duff, James Grant.* See James Grant, Historian, &c.

53. *Duff, James*, second Earl of Fife. Probably born in Duff House, 29th September, 1729, he was chosen M.P. for Banffshire in 1754, and was afterwards re-elected four times for the same county. At the general election of 1784 he was chosen for the county of Elgin. A most energetic and excellent landlord, he greatly increased the extensive property of his family by purchases of land in Banffshire, Morayshire, and Aberdeenshire. His plantations covered no less than 14,000 acres of till then barren and unproductive land, for which he twice obtained the gold medal from the Society for the Encouragement of Arts, Manufactures, and Commerce. He zealously promoted the improvement of agriculture on his estates, and had a farm adjoining each of his seats, where the most approved systems of cultivation were carried on under his own immediate notice. In the calamitous years of 1782-83, he not only sold his grain at reduced prices to the poor, but imported several cargoes of grain from England, which he also sold at a pecuniary loss to himself of £3000. He also granted a deduction of 20 per cent. to his tenants on their rents at that trying time. Besides erecting the thriving town of Macduff into a burgh of barony, the Earl of Fife also built a harbour at that port, which is now one of the best in the Moray Frith. Besides being nominated Lord Lieutenant of Banffshire, this nobleman was also created a British Peer, by the title of Baron Fife, 19th February, 1790. He died in London in 1809, and is buried in the Mausoleum, Duff House.

54. *Duff, Sir James, of Kinstoun or Kinstair, M.P.*: General. Knighted in 1779, he was chosen M.P. for Banffshire in 1784. He resigned his seat in

1789, and resumed his military duties. He is said to have done good service in Ireland in 1798. He was a General in the army and Colonel of 50th Foot. He died in 1839, aged 87.

55. *Duff, Lachlan Duff-Gordon, M.P.* A scion of the Drummuir family, and possibly born at the family seat near Keith, 1st June, 1817, he entered the army, where he reached the rank of Major. Turning his attention to politics he was chosen M.P. for Banffshire in 1857, but after sitting in two parliaments he retired in 1861. He was the Vice-Lieutenant and Convener of the County of Banff, and died in 1892.

56. *Duff, Norwich*: Admiral. A native of Banff. Son of the naval hero, Captain George Duff.

57. *Duff, Robert*: Admiral. Cousin of the first Earl of Fife, he was one of thirty-six children. Entering the naval service he became Commander in 1744, and distinguished himself under Hawke. In 1775 he was promoted to be Admiral, and was in command of the fleet at the siege of Gibraltar in 1779, where he highly distinguished himself. *d.* 1787.

58. *Duff, Robert William, M.P., P.C.*: Liberal Politician. Born in Banff, 8th March, 1835, he entered the Navy, where he reached the rank of Commander. He retired, however, from the Navy on succeeding to his uncle's estates. At this date also he resumed his patronymic, by exchanging his name of Abercromby for Duff, which his father had dropped as the result of a marriage with the Abercromby family. In the same year, 1861, he entered Parliament as Member for Banffshire, a seat which he has held in every successive Parliament since, and which he still holds. He was a Junior Lord of the Treasury 1882-5, and was Civil Lord of the Admiralty in the Gladstone Administration of 1885-6, and is one of the few surviving Adullamites in the House. On the formation of the Gladstone Administration in 1892, the Premier, though not advancing him to office, raised him to the honourable position of a Privy Councillor.

59. *Duff, Patrick*: General. Son of William Duff of Whitehills, Banff, he was born in the fifth decade of the 18th century. Entering the army he served with distinction in India. The name by which this gallant officer was best known, both in that country and at home, was "Tiger Duff." He obtained this honourable soubriquet as the result of an encounter which he had with a ferocious tiger, which was at the time the terror of the camp and its followers. The Captain (for that was his rank when the incident happened), was out on duty with a single soldier when he spied the tiger under a thicket. Seizing the soldier's musket, he told him to go for assistance, while he himself faced the animal, trusting to the power the human eye is said to exert over the brute creation. After his companion had been gone for some time the tiger prepared for the fatal spring. The Captain then fired, lodging the bullet in a vital part of the animal's body, and at the same time received its attack on the point of the short sword. On the arrival of assistance tiger and officer were found locked in a deadly embrace, the tiger transfixed with the sword and the officer fainting from loss of blood. He carried the mark of the tiger's claws on his face till death, and, strange to say, on the cheek of his first born son a

similar mark, though not so deep, was found at his birth. This gallant officer had his full share in the hard fought battles in India towards the end of the 18th century, which established British supremacy in that great country. He retired from the service with the rank of a General, and settled in Banff. He married a sister of General Hay of Montblair, who fell at Orthes fight, and must have died himself before 1825, when his son's death took place. This Duff is believed to have resided for some time at Carnousie, Forglan.

60. *Duff, William, 1st Earl of Fife*: Politician. Only son of William Duff of Dipple, he succeeded to the estate of his cousin, William Duff of Braco, in 1719, and was chosen M.P. for Banffshire in 1727. In recognition of his services he was created a Peer of Ireland by the title "Baron Braco of Kilbryde," 28th July, 1735. He took the side of the Hanoverian family at the Jacobite insurrection in 1745, and rendered efficient service to the Government. He was finally advanced another step in the peerage, 26th April, 1759, when he was raised to the dignity of Earl of Fife and Viscount Macduff. He died at Rothiemay on 8th September, 1763.

61. *Dunbar, Anna, Countess of Seafield*. This excellent lady was the daughter of Sir William Dunbar of Durn, Fordyce, and married the famous statesman who had so large a part in promoting the Union of Scotland and England. She was noted for her pious and saintly life, a sketch of which I have read, but cannot at present remember where. She was born in 1672, and died in 1707.

62. *Dunbar, Lillias, Mrs Campbell of Torrich*: Covenanting sufferer. This lady, whose steadfast adhesion to the cause of the Nonconforming Presbyterian Ministers during the reign of Charles II. brought both herself and her husband into trouble, was the only daughter and heiress of the laird of Boggs in the Enzie, and was born about 1657. Early left an orphan, she was brought up to womanhood under the care of her cousins, Sir Hugh Campbell of Cawdor, and Lady Duffus. Her religious life, which was throughout of a fervid character, was awakened by a serious illness from which she suffered in her 17th year, as the result of which she resolved to attach herself to the ministry of the Nonconforming ministers, because, as she believed, they were more blessed in communicating a saving knowledge of the gospel to their hearers. It was not however till her 20th year, and while mourning the loss of her best earthly friend, Lady Duffus, that she entered, as she thought, into the full liberty of the Gospel. From that time she withdrew from attendance on the parish ministers, and attended conventicles as she had opportunity. After a year spent in the house of Lady Innes as a servant to that family, she married, in 1679, her cousin, Mr Alexander Campbell of Torrich, a young man whose religious views were congenial to her own. The union proved a happy one, though both her husband and herself were prosecuted by the Government on account of their attachment to Presbyterian principles. This prosecution, which took place in 1685, led to the flight of Mr Campbell to Ireland, while his wife boldly remained to face her accusers. Having

acknowledged her nonconformity, and refused to give any pledge to attend the parish church in the future, she was sentenced to be banished from the country before a certain day. Owing, however, to the death of Charles II., and a change of policy initiated by his successor, James II., this sentence was never carried into effect. Mrs Campbell is better known to us than most of her contemporaries, owing to the fact that an interesting diary of her religious experience, which she kept for many years, has been published. It was first printed in *The Religious Monitor and Evangelical Repository* for 1832, and has often been referred to since. A good sketch of Mrs Campbell's life is contained in the interesting volume, *The Ladies of the Covenant*, by the Rev. James Anderson. The date of her death has not been ascertained.

63. *Edwards, John (Rev.)*: Litigant in the famous Marnoch Case. This gentleman, whose action, in prosecuting what proved to be his legal rights to a presentation to the parish of Marnoch, despite the opposition of a majority of the parishioners, did so much to cause the Disruption of the Church of Scotland in 1843, was a native of the parish of Grange, and had been licensed in 1817. He was for a time schoolmaster of his native parish, and thereafter serving as assistant to the preceding incumbent for three years, he was presented by the Trustees of the Earl of Fife to the parish of Marnoch, Sept., 1837. A majority of the communicants, however, taking advantage of the Veto Act, opposed his settlement. The Assembly having instructed the Presbytery to refuse ordination to the presentee, and another presentation having been meanwhile issued in favour of the Rev. David Henry, A.M., Mr Edwards took out an interdict, forbidding steps to be taken in the latter presentation. The Presbytery accordingly delayed procedure in the case until the competing presentations had been legally determined. The Court having decided that Mr Edwards was the legal presentee, the majority of the Presbytery, regardless of the wishes of the majority of the Assembly, proceeded to ordain Mr Edwards, and to admit him as Minister of Marnoch. This led to some unprecedented events. The majority of the Presbytery were suspended for contumacy and disobedience to the Assembly. Their proceedings were rescinded. Mr Edwards was deprived of his license, was declared never to have been a Minister of the Gospel or the Minister of Marnoch, while the minority of the Presbytery were appointed to proceed to the settlement of Mr Henry. Into the proceedings which followed this collision between the two parties in the Church we need not enter in detail. Suffice it to say, that in the end, the majority of the Assembly having meanwhile withdrawn from the Establishment, the General Assembly of 1843 rescinded all the decisions of previous Assemblies in the case, and in particular declared that Mr Edwards was still in possession of his status, rights, and privileges, as if no such sentences as those of 1841 had ever been pronounced. Mr Edwards died in 1848, not having apparently done anything greatly to distinguish himself, otherwise than by precipitating one of the most remarkable ecclesiastical movements that have signalised Scottish history. W. B. R. W.

PETERHEAD JACOBITISM OF 1745-46.

THE last Stuart rising—the '45—met with a great deal of sympathy and encouragement in Aberdeenshire. Nowhere in the county is this sympathy more apparent than in the north-east corner of it. From Peterhead and Fraserburgh, and the parishes contiguous to these two towns, streams of men flocked to join the Chevalier's standard, actuated, some by Jacobite principles, others, (and, I should say, the bulk of them,) by the example of their lairds—the Earl Marischal, and Lord Forbes of Pitsligo. But note the difference between these two men. The latter threw himself heart and soul into the Rising,—the former remained abroad during the whole of that civil struggle, callous and indifferent; indeed I think he had already begun to swerve from his loyalty to the Stuart cause.¹ The one had the cautious, but fervent, loyal spirit of Lochiel, the other, the servile cunning of the aged Lord Lovat.

The activeness on the part of Lord Pitsligo was, no doubt, the chief cause of so large a number of men being "out" from Fraserburgh and the neighbourhood: while, on the other hand, the apathy of the Earl Marischal was responsible, in some degree at least, for the small number of adherents who joined the Highland army from Peterhead.

Notwithstanding, however, this indifference of the old superior² of the town, Jacobitism in Peterhead, in 1745, was very widely spread. True, there were not many in the town who actually joined Charles Edward Stuart. But the sympathy of almost the entire town was with the "lads with the white cockades"; for, in support of this theory, mention is made of a Spanish ship coming into the port of Peterhead to unload a cargo of arms, &c., for the Highland army.

Now, this being the case, surely the inhabitants of the town could easily have prevented it; but, being true Jacobites, they not only did not object to, but assisted in the work of unloading.

Comparatively little is known about those who left Peterhead to join the Chevalier's army. The fullest information to be got concerning them is in a "List of Jacobites," drawn up (by order of the Board of Inland Revenue) by one John Finlason, Supervisor of Excise at Oldmeldrum. In this list Peterhead is put down as having seven men who were "out." Now, this list is by no means complete, as I have found two or three

other Jacobites, (*not* mentioned in the list,) who took part in the last great struggle of the Stuarts to regain the throne of their ancestors. Perhaps influence, and even bribery, had been brought to bear upon the man. Again, he might have been a Jacobite himself.

I copy the list³ of Peterhead verbatim:—

1. Thomas Arbuthnot, merchant and factor for some lands near here, belonging to the Maiden Hospital at Edinburgh. Accepted a factory from the rebels of the estate Marshall forfeited in the year 1715, by virtue whereof he called in the tenants and uplifted some of the farms for the rebels, and exerted himself to the utmost of his power in that service.
2. Thomas Arbuthnot, sailor, went out into the Rebellion, 1st October, 1745.
3. Thomas Forbes, vintner, joined the rebel army at Edinburgh.
4. Alexander Forbes, stabler, went to the Rebellion, a servant to William Scott, of Auchtydonald, on 1st October, 1745.
5. William Moir, sailor, brother of Invernetty, went out into the Rebellion, 1st October, 1745.
6. Alexander Thomson, sailor, went out into the Rebellion, 1st October, 1745.
7. James Volume, surgeon, joined and carried arms in the rebel army.

In this list, four at least of these "rebels" were loyal Jacobites, inasmuch as they joined the Highland army at the very beginning of their brilliant but disastrous campaign, not being influenced, as many were at that time, by the changeable fortunes of war. Thomas Arbuthnot, merchant, and James Volume, surgeon, were also of great value to the Highland army. The descendants of these two gentlemen are still in Peterhead. Thomas Arbuthnot's descendant was the first Provost of Peterhead, in 1832.

There are two Jacobites, *not* mentioned in the List, as far as I know, who were "out" in the '45. Peter Buchan, in his "Annals of Peterhead" (1819), tells us of two young men who attempted to join the Highland army at Inverness, just before the Battle of Drumossie Muir. "John Anderson and another," he writes, in the quaint style of an old historian. He tells us how they got as far as the Spey, how they swam across that river, and were checked from further advance by the rear of the "Butcher's" forces. Then Culloden was fought and lost—the sun of the Stuart cause had sunk, never to rise again. But John Anderson never forgot "Bonnie Prince Charlie." Peter Buchan informs us that he is still hale and hearty (*i.e.* in 1819), and that he never misses an opportunity of singing or reciting of the stirring times of the '45.

Peterhead.

J. T. F.

¹ Earl Marischal made his peace with the Hanoverian Government in 1759.

² Earl Marischal was *not* at that time (1745) the superior of the town of Peterhead. Having been "out," (along with his brother,) in the '15, his estates were forfeited, on the suppression of that Rising.

³ The Lists of Jacobites in Aberdeenshire, and the neighbouring counties, appeared in the *Daily Free Press* a few years ago.

ITINERARY OF A WALKING TOUR
FROM BANFF TO GLASGOW & BACK,
IN JULY, 1813.

1st. Left Banff at 1 P.M. and reached Keith at 6,—20 miles.

2nd. Left Keith at 11.10 A.M., and reached Tomintoul (without resting or eating) at 8 P.M., having passed Botriphny, Mortlach, and through Benrinnes, Glenlivet, and Strathdown,—distance supposed 32 miles. The ruins of the Castle of Auchindown, on the summit of a small hill, hanging over the Water of Fiddich, forms a striking object. Passed two mountains on the right, of a semicircular shape, at the entrance of Glenrinnes, called the Convals or Conwalls. Their next neighbour is Belrinnes, whose summit seemed far more elevated. Crossed the waters of Fiddich, Dullan, Dervie, Livet, and Conglass, and other streams, all hastening to the river Spey. The banks of the Fiddich and Livet abound with natural wood, which contributed much to their beauty—those of the others were quite bare, bleak and dreary. Passed the farms of Minmore and Blairfindy, in Glenlivet, between which are the ruins of an old castle. No bridge over the Conglass. The situation of Tomintoul dreary in the extreme.

3rd. Left Tomintoul at 9 A.M., and entered Glenaven about half-a-mile west. The Aven, on the right, a very considerable, rapid stream. At the entrance of the Glen the scenery is remarkably beautiful, the hills bearing numerous clumps of birch and fir. Some well cultivated fields laid out on the haughs in front of Devorlich, a pleasantly situated mansion of Captain M'Gregor. Up the glen the hills more steep and rugged, and the habitations less numerous, till we reached Inchroty, where the Waters of Aven and Builg join, and where the chain of mountains called Benaven terminate. These mountains are very elevated, and in many of the hollows near their summits we observed considerable quantities of snow. Passing Benaven on the right, we followed the direction of Loch Builg. At its upper extremity we entered Gलगайн, crossed the Water of Gलगайн, and ascended Ballachjuig, where the wildness of the scene baffles description. The path over this mountain conducts to Braemar, which we reached at 6 P.M.—supposed distance, 24 miles. In Gलगайн met a herd-boy, whose task was to attend 100 cattle. His sheiling was several miles' distance from any habitation,—there being none in the glen. His constant food was porridge, which he cooked himself, and he rarely quitted his desert above once a week. The situation of Invercauld is extremely beautiful, and receives a grandeur from its proximity to Lochnagar.

Slept at Castleton of Braemar. The Dee winds past the village; close to its banks stands the old castle.

4th (Sunday). Set off at 6 A.M. to Mar Lodge, thence to the Linn of Dee,—distance 7 to 8 miles. The lofty summits of the Cairngorum mountains seen to the N.W. The Dee takes its rise from some high mountains W. from Braemar, called the Gannocharies of Dee. Our view from the glen comprehended neither these nor Benmacduie. At 3 P.M. set out from Castleton, passed along the Water of Cluny, issuing from Glenclunie, the N. extremity of Glenshie. The hills bounding the glen rugged and barren without tree or shrub. About 5 miles onward began to ascend the brae of Cairnwall, a very lofty mountain on the W., as is Glashmore on the E. of the glen. The road good—the scene hideous. When at its greatest elevation, supposed as high as the Bin at Cullen. From this point the distance to Tambui (the Inn at Spittal) is 6 miles. The descent is constant, and in some places very precipitous. Reached the inn at 7 P.M.—16 miles good.

5th. Set out from Tambui at 9.15 P.M. to follow the path over the mountains. Ascended the Larig and passed over the summit between two of its peaks. The summit apparently as high as the Knock. Our view comprehended a circle bounded by Shiehallion—the mountains of Mar—Bengloe (which contains 24 Corrays). Mountain peaks, dark glens, heath and rocks, the only objects of the scene. Reached Whitefield, a grazing farm at the S. base, at 12 noon—the only human habitation on the mountain. Passed Kirkmichael, at the head of Glenairdle, and ascended another mountain, from the summit of which an immeasurable waste burst on the eye. Reached Dunkeld at half past 5, having travelled eight and a half hours without resting. From 7 till 9 P.M. viewed the village, the Cathedral, partly in ruins, the elegant bridge, of five large and two small arches, recently built by the Duke of Athole.

6th. Got up at 7, and walked along the most enchanting windings of the wooded cliffs that border the Tay to Ossian's Hall, a summer-house, built by his Grace, on the river Braan. The hall is adorned with numerous plain and convex mirrors, so arranged as to reflect a cataract on the river. This, with an ivy-covered cavern, an old bridge on the stream, together with the mountain peaks, and the thick forest, formed a *tout ensemble* that filled the mind with inexpressible sensations. Saw three larches about 65 years old, and now measure 100 feet in height and 15 in girth, at two feet from the ground. After walking about 9 miles returned to the inn, which we left at 11 for Perth. Passed

Birmam, now completely naked, and through a tract of country neither fertile nor beautiful. At Auchtergavenny it improves. Our old companions the Grampians now began to disappear, and the Lomon hills in Fife seemed the only eminences of any consideration throughout the extensive flat of the Carse o' Fifeshire. Reached Perth about 5, distance 15 miles. The pencil alone can convey to those who have never seen Perth any idea of its lovely situation. The surrounding hills, covered on their summits with plantations, the Tay winding along, all concur in rendering the *coup d'œil* fascinating in the extreme. Saw a regiment of local militia paraded—the officers in high spirits on hearing of Lord Wellington's victory. The barracks are much inferior in grandeur to the Aberdeen barracks. The streets much crowded in consequence of an annual fair. Entered Miles's Menagerie of wild beasts,

7th. Ascended the cliffs of Kinnoul, whence commanded a most extensive and enchanting view of the City, Depot, Duplin, the ruins of Huntingtower, Birmam hill, the Palace of Scone, Dunsinane hill, part of Strathmore, and the Carse of Gowrie, Kinfauns, &c. At 11 went to the Depot, where there are about 6000 prisoners [of war]. It consists of a great many buildings, generally two stories high, connected by covered ways, and forming numerous courts, enclosed by iron palisades, into which the prisoners are allowed to come at stated times to dispose of the various specimens of their ingenuity. Perhaps a reference to the jargon that ensued on the confusion of tongues will better represent the noise of the bargaining over their wares. Went to the Theatre (a public hall fitted up in a temporary manner), where we were highly entertained by the acting of a Mr Terry, as Lord Ogilby in *The Clandestine Marriage*. The George Inn, perhaps the most frequented in Scotland—two public dinner parties, amounting to above 160, besides travellers, &c. We dined as chieftains, having the pipes playing pibrochs all the time.

(To be continued.)

MARY DUFF.—It was with much pleasure I read Mr Anderson's paper on "Byron's Mary," in Dec. No. I send you a photograph of Mary Duff, taken after her decease, which was presented to me by an aunt residing in Aberdeen, who was acquainted with her in her later years. It is easy in this picture, which forms our Illustration this month, taken in the stillness of death, to see the remains of the beautiful features that won the childish affection of the passionate poet.
88 Queen Street, Peterhead. F. SHIVAS.

INSCRIPTIONS ON POOR-BOXES, &c.—Pepys, in his Diary, (23rd September, 1662,) relates that he was told by Sir G. Carteret "how in most cabarets in France they have written upon the walls, in fair letters to be read, '*Dieu te regarde*,' as a good lesson to be in every man's mind, and have also in Holland their poor-boxes." Pepys thought this worthy of being recorded by him, and I, on my part, would be sorry if the following inscription, which I found on the poor-box in St Michael's Church, Derby, were not taken down by some one and saved from oblivion:—*Forget not to give, but give and forget*. A list of inscriptions of this kind would, in my opinion, be of great interest. Perhaps some of your readers will kindly send in those they have remarked in their own circle.

CHARLES BURION.

51, Sale Street, Derby.

THE PROVERBS OF CHAUCER WITH ILLUSTRATIONS.—I suggest, as proverbial utterances having some analogy to the Chaucerian quotations which M. A. C., in his interesting articles, confesses that he cannot parallel, the following:

1. *Le vin est versé, il faut boire*. This proverbial expression, though not derived from the market, like the phrase "Unboked is the mole," which M. A. C. quotes, may also be understood metaphorically as indicating that a good start has been made, which it is incumbent to follow up.

2. The phrase about the folly of "buying a pig in a poke" is no doubt another application of the wise maxim, "Unbokel, and show us what is in thy mole," as also the terse proverb, "The prufe o' the puddin' is the preenin' o't." While, from another point of view, "Speak, that I may know thee," may be reckoned an application of the same principle.

Dollar.

W. B. R. W.

PYNOURS.—I regret there have been in my last communication respecting this question several misprints, one of which I wish more particularly to be corrected. My reason for rejecting *pilon* as the etymology of the French word *pionnier* was that "beyond doubt, soldiers called *pionniers* have existed centuries before roads were paved and a *pilon* used."

Pion seems to be derived from *pedes*, Latin = foot; Italian, *pedone*, traveller on foot; Spanish, *peon do*; French, *pion do*.

Now, as regards *pion* = *pawn*, those etymologists who thought that this word was connected with *puon* = *peacock*, certainly overlooked the fact that, in Italian, a pawn is called *pedona* and not *pavona* or *peacock*.

51, Sale St., Derby. CHARLES BURION.

Want of space compels us to hold over the article (with illustration) on the recent Edinburgh literary forgeries.
ED.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.—The following addition to this Bibliography brings up the number of periodicals published in Aberdeen to 171 :—

1892. *Aberdeenshire Amateur Photographic Society*. Monthly Circular. No. 1. 4 pp., 8vo. This is simply a collection of official notices with reference to the Society.
J. M. B.

Queries.

738. MACES OF THE FOUR SCOTTISH UNIVERSITIES.—Even repeated printed tradition declares that, in 1683, six silver Maces were discovered in Bishop Kennedy's tomb, St Salvator's Chapel, St Andrews. Two are preserved in St Mary's College, and the most elegant one of the whole, silver gilt, is well cared for now in the possession of the United College of SS. Salvator and Leonard. It has come down to us that the remaining three were presented, one to the University of Glasgow, one to Aberdeen, and one to Edinburgh. Two of the Maces retained in St Andrews have silver labels telling that they were made in Paris in 1461.

Now, if the whole half dozen were discovered in Bishop Kennedy's Tomb and College Chapel, neither deposit nor presentation coincides, in one instance at least, viz., with the inscription on the Glasgow University Mace, whereon is the word "*Empta*," i.e. *Purchased* in 1465. From which it is manifest that the Glasgow Mace was in possession of the University 218 years before said gift came from St Andrews.

With the history of the Maces and their devices at St Andrews and Glasgow I am quite conversant, but anent those at Aberdeen and Edinburgh I am a thorough novice, and therefore pray some learned antiquary to vouchsafe authentic data as to the traditional historical gifts from St Andrews, so dear to
J. F. S. GORDON.

739. UNIVERSITY CENTENARIES.—In the Rev. Dr Gammack's valuable contribution to Academic history, which appeared in *S. N. & Q.* for January (p. 116), it is stated that the University of King's College, Windsor, "has been able to hold its centenary." In view of the approaching Quatercentenary of our own University, it would be interesting to have a description of the celebrations at Windsor. Can Dr Gammack supply this? The Nova Scotian University is not merely the oldest University in Canada; it is the oldest in the present British Colonial Empire, though at least eight had been founded in the United States before the Declaration of Independence: Harvard, 1636, (which celebrated its 250th anniversary in 1886); William and Mary, 1693; Yale, 1701; Princeton, 1746; Pennsylvania, 1751; Columbia, 1756; Brown, 1765; Dartmouth, 1770. (See Appendix to Mr Malcolm Bulloch's *University Centenary Celebrations*.)
P. J. ANDERSON.

740. A RHYME IN AN OLD SCOTS ACT.—I am particularly anxious to get a translation of the following quotation, that will bring out the exact idea in it, and at the same time preserve the form of the verses

as regards metre and number of lines. Perhaps some of your readers may succeed where I have failed. To give all assistance I quote the preceding lines in the Act (its date is 1429):—"Through the consent of the whole Parliament it is statute and ordained that advocates and fore speakers in temporal courts, and also the parties that they plead for, if they be present, in all cases that they plead, in the beginning or be heard in the cause, he shall swear that the cause he trows is good and leal that he shall plead, and if the principal party be absent the advocate shall swear in the soul of him after as is contained in the metres:—

Illud juretur quod lis justa videtur.
Et si quaeretur verum, non inficietur.
Nil promittetur, nec falsa probatio detur
Ut lis tardetur, dilatio nulla petetur."

Am I right in supposing that this is the only rhyming that has crept into an Act of Parliament?

J. CALDER ROSS.

741. ANCIENT FORESTS IN SCOTLAND.—Information is wanted as to the extent and character of early native timber, and a note indicating where this may be obtained, will much oblige. Does any early map locate the forests?

Glasgow,

H. B. W.

742. THE "BANFF CATECHISM."—Possibly some readers of *S. N. & Q.* may have seen the "Banff Catechism." It was written by the Rev. Mr Skene, who was Minister of Banff about 110 years ago, and printed, it would seem, for use in his own parish only. A re-issue of it was made in 1832 by the Rev. Dr Morison, of Banchory-Devenick, but the nature of its teachings drew the attention of the local church courts to the publication; the matter was brought before the Presbytery, and Dr Morison had to recall it. Notwithstanding the strongly Socinian character of the Catechism, it is said to have been used in the Elgin Academy for a number of years; and that, though a member of the Presbytery tried to get it expelled, he was opposed by the rest of the members, and the Catechism continued in use till the Provost ordered its expulsion and the introduction of the Shorter Catechism in its place. That it ever was in use in the Elgin Academy, however, has been denied. Some of your readers may be able to cast light on the subject.
Macduff.
J. C.

743. MAJOR MACBEAN.—Can any of your correspondents inform me where Major Macbean belonged to, who fought in the Mackintosh Regiment and fell at Culloden. Some writers assert he was the Gillies Macbean who so nobly defended himself against the dragoons in the retreat, which I don't see reason to believe. Any information as to both these Macbeans will be esteemed.
MACK.

744. LIEUT.-COLONEL MACKINTOSH.—A Lachlan Mackintosh, Merchant, Inverness, acted in this capacity, in the Mackintosh Regiment, during the Rebellion of 1745. Can any of your readers inform me if he was the laird of Kyllochie, as we find a gentleman of this name was of Kyllochie at this period, and I have never seen it stated anywhere of Kyllochie being in the rebellion.
MACK.

745. ROYALIST GARRISONS IN THE HIGHLANDS DURING LAST CENTURY.—Will correspondents of *S. N. & Q.* help me to compile a list of all the places in the Highlands that were garrisoned by the Royalists after the Jacobite risings? I know of the three forts along the Caledonian Canal—the Bernera Barracks at Glenelg, Castle Duart in Mull, on the Sound of Mull, and Kilchurn Castle on Loch Awe.

J. CALDER ROSS.

746. GREEK INSCRIPTION.—Over the door of a square stone building, erected *circa* 1846, between Grange and Cartmel (Lanc.) to serve as a refuge for shepherds and cattle during stormy weather, and named Hampsfell Hospice, the following Greek inscription is to be read: ΡΟΔΟΔΑΚΤΤΑΟΣ ΗΝΩΣ. These two beautiful words, which, I presume, were proposed for the Hospice by the same person whose poems figure on the walls inside it, frequently occur in Homer. Will any kind reader, well versed in the Odyssey, tell me in what verses the phrase appears?

CHARLES BURTON.

51, Sale Street, Derby.

747. SALT IN SCOTLAND.—A century ago and earlier, what were the sources of salt supply in Scotland? Is there any record giving the extent to which it was supplied and used? In time of war with "our auld enemy the English," is there any account of a scarcity of salt being felt?

JAMES GAMMACK, LL.D.

Plymouth, Conn., Jan. 9th, 1893.

Answers.

743. FAMILY INFORMATION WANTED.—Mr A. Bisset Thom will receive a private communication from a member of one of the families enquired about.
ED.

744. POEM WANTED (VI., 125).—B. F. A. will find the poem in Tennyson's "Princess," beginning "The splendour falls on castle walls." It occurs as a sort of prologue to Canto IV.

READER.

Literature.

Aberdeen Doctors at Home and Abroad, the Narrative of a Medical School. By ELLA HILL BURTON RODGER. Wm. Blackwood and Sons, Edinburgh and London. 1893. [355 pp., 8½ × 5¾ inches.]

MRS. RODGER has succeeded in producing a most interesting and readable book, a book that represents a huge amount of research and ordered investigation. The book is larger than its title, and is really a patiently collected *omnium gatherum*, not about Aberdeen Doctors alone, but about the medical profession throughout Scotland, and indeed *in infidelibus*, and is designated in a dedication to the Graduates of Aberdeen University "a Contribution to the coming Fourth Century Celebration of the Foundation" of that University.

The plan of the book is to give a history of the progress and development of medicine and mediciners from the earliest times, tracing the subject from the region of pure empiricism to the present day, when medicine has become something like a science, and its practitioners something better than quacks, although one rises from the perusal of the bulky volume with a very distinct notion that there are doctors and doctors. The career of all the most eminent doctors of the Aberdeen Medical School are sketched with care, and whether they settled down to the laborious and often pathetic routine of obscure country practice, or to the more enterprising and often romantic episodes of the army or navy, or foreign service, their story is told with a verve that leaves no dull pages to be skipped. The most regrettable omission from this branch of Mrs Rodger's labours is that of the honourable career of Surgeon-Major Peter Shepherd, the narrative of whose noble life, so sadly ended on the field of Ishandula, would have added a few picturesque pages to the book. Perhaps this omission may be rectified should the volume reach a second edition, which it deserves to do. Mrs Rodger has much to say as to the rise and progress of the Aberdeen Medical Society, whose archives she has ransacked to good purpose. The Resurrectionist period is sketched with gruesome humour, but the book fairly bristles with many a quaint and curious story of medical life and practice. Amidst a great mass of facts we are not surprised that the author should not always be rigidly accurate, as when on page 255 she makes Boswell out to be "a staunch Aberdonian." We trust this in every way creditable volume will meet with a reception as favourable as it deserves.
ED.

The Academic Review: a Monthly Journal of Education and Literature. Kelso: J. & J. H. Rutherford. January, 1893.

A STATEMENT of the objects of this new periodical, the first number of which has just been issued, seems to point to the fact that there is a place for it, as an educational organ. In these days, when "motives, means, appliances," of education are advancing by leaps and bounds, it is almost impossible to limit the scope and influence of educational literature. From the appearance of the *Academic Review* we are disposed to think that it will render good service to the cause. What we would call the leading articles in the number are—How to Learn a Foreign Language, by Professor Blackie; David Stow the Educationist, by the Rev. D. Stow Adam; and Higher Education in Germany, by W. Macintosh, Ph.D. The *Review* is nicely got up, and consists of 16 pp., post 4to, with a cover, and the price is 3d.
ED.

SCOTCH BOOKS FOR THE MONTH.

- Aberdeen Doctors at Home and Abroad:** the Narrative of a Medical School. Ella Hill Burton Rodger. Demy 8vo, 10s 6d. **Blackwood,**
- Arithmetic (Supplementary Higher).** Part 1. R. Burnett. 12mo, 2s. **Adam.**
- Baillie (Lady Grisell),** a Sketch of her Life, by the Countess of Ashburnham. 8vo, 3s 6d. **Clark.**
- Balveny (The Castle and Lords of).** William Cramond, LL.D. 6d. **Wyllie & Son.**
- Bothwell (The Antiquities of).** John H. Pagan, Second Edition, Illustrated. Imp. 16mo, 1s nett. **M'Kelvie (G.)**
- Burns (Annual) Chronicle and Club Directory.** Edited by M'Naught. 8vo, paper, 1s 6d. **Brown (K.)**
- Burns (A Popular Life of Robert).** Rev. J. C. Higgins, A.M. 8vo, cloth, 2s. **Menzies.**
- Burnsiana:** a Collection of Literary Odds and Ends relating to Robert Burns. Part 2. J. D. Ross. 4to, 3s 6d. **Gardner.**
- Chambers's Encyclopædia.** Vol. 10. Half mor., 15s; cloth, 10s. Royal 8vo. **Chambers.**
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SCOTTISH NOTES AND QUERIES

VOL. VI.] No. 10.

MARCH, 1893.

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ABERDEEN, MARCH, 1893.

THE RECENT FORGERIES OF ANCIENT MSS.

CONSIDERABLE excitement has prevailed in literary and antiquarian circles in Edinburgh at the discovery of what appears to have been a regular manufacture of supposititious antiques. People have been duped into buying what was supposed to be specimens of the handwriting of various notables, such as Burns, Scott, Queen Mary, Rob Roy, Claverhouse, &c. In hundreds if not in thousands of cases the spurious nature of the wares has been abundantly proved. One lot of 202 MSS., acquired for the Lennox Library, U.S.A., has been reported on by the experts of the British Museum. Excepting one scrap alone, held to be genuine, all the others are declared to be undoubted forgeries. Mr John Stewart Kennedy of New York, the gentleman who presented these MSS., has brought an action against Mr Stillie, from whom they were purchased, to recover the price paid. The *Cumnock Express* set the quest afoot, by the publication of a letter regarding the genuineness of some Burns's MSS. Then the *Edinburgh Evening Dispatch*, (no doubt with the clue in hand,) took up the investigation with such ability

and penetration, that the authorities have taken the case in hand. Two arrests have been made, and several fair reputations have suffered criticism for supposed complicity with the forger or forgers. I am debarred from commenting on the case because it is *sub judice*, but the names of Mr Riach, Editor of the *Dispatch*, Mr Colvill-Smith, and Mr Craibe Angus of Glasgow, deserve honourable mention for the masterly way they have probed this nefarious practice to the bottom. The trial of the two men under arrest is now awaited with interest, both by bookish people and the public generally, and its issue may prove of great importance in literary history.

EYE.

Through the good offices of a correspondent we are enabled to give, as our illustration this month, a faithful reproduction of one of the forgeries. It is an inscription on a book, and purports to be the veritable handwriting of Sir Walter Scott. The imitation is exceedingly successful, and, but for the freshness of the ink, might readily have been mistaken by the "Great Unknown" himself.

ED.

ENTRANTS AT KING'S COLLEGE BEFORE 1843.

MR MALCOLM BULLOCH has lately called attention, in the *Free Press* and in *Alma Mater*, to the close bond of connection which the older Universities of the United States maintain with their Alumni. In the last year of its curriculum each Class constitutes by general subscription a Class Fund, and appoints a Class Secretary and Treasurer, who holds office for life. His duty it is to keep himself and his University informed of the whereabouts and occupations of all members of the Class; to arrange for the Class Reunion held in the University town on Commencement Day in each year; and to prepare and print at stated intervals (usually five years) a Class Record, a copy of which is sent to every surviving classfellow and to the University Library. On the death of the Secretary, another is appointed; and on the death of the last member of the Class, all the Class correspondence, which had finally passed into his hands, is transferred to the University archives.

The College authorities are thus always in full

possession of the varying statistics of the successive Classes, and are enabled to publish at stated intervals (also usually five years) a General Catalogue, giving the names of all Alumni from the foundation of the University to the year of issue; with brief abstracts of their successes in life, and, when they are no longer living, the dates of their deaths. These Catalogues, bulky volumes of several hundred pages, are distributed among all surviving Alumni, either gratis or at a nominal price. In connection with Harvard, the premier University of the United States, they have appeared since 1674. It is obviously easy to determine at a glance who is Senior Graduate of each University, and the successive occupiers of this honoured position receive, on their accession, letters of congratulation from Classes junior to their own.

With so complete a voluntary machinery for maintaining the relation between the Alumnus and his Alma Mater, our statutory General Council compares very unfavourably. The Scottish University interests herself in the Graduate, when a subscription is sought for buildings extension. At other times the Graduate is reminded of the existence of the University only when he occasionally exercises a moribund parliamentary franchise; for he knows too little of her constitution, and cares too little for her welfare, to vote for a University Court assessor. Of his brother Alumni, even of his Class-fellows, he usually loses sight altogether. Of course there are exceptions. The admirable pertinacity with which, in season and out of season, Mr. Bulloch has urged the recognition of the true spirit of the epithet "Alma Mater," proves that there are. But I speak of nine out of every ten Graduates.

In view of the approaching celebration of the Quater-centenary of the University of Aberdeen, the New Spalding Club proposes to print, for the first time, the Roll of Graduates (Divinity, Law, Medicine and Arts) of University and King's College down to the date of the Fusion. A mere fragment of this—the list of M.A.'s from 1600 to 1688—appeared in the *Fusti Aberdeenenses*, edited by the late Mr. Cosmo Innes; the remainder lies buried in old Minute Books. It is desired, in connection with this undertaking, to ascertain the names and addresses of all Alumni not deceased; but to obtain accurate information as to these and their whereabouts is by no means an easy task—the less easy the further back the Class. The Register of General Council does not help much. Before 1881 registration was not compulsory, and very many of the earlier graduates never enrolled; for those that did the year of graduation is not always

given; while of the 3000 names on the Register, probably 200 are names of deceased members.

I have gone over the catalogues of all Classes that matriculated at King's College at least fifty years ago, *i.e.* down to and including the entrants of 1842; and have noted the names of all who, as I am informed, still survive. They are given below. That the list is defective is proved by the preponderance of Clergymen—the profession most easily traced in the various Clerical Directories. I would appeal to the readers of *S. N. & Q.* to help me to render the list more nearly complete.

P. J. ANDERSON.

New Spalding Club, Aberdeen.

ENTRANTS, 1819–1842.

1819. Walter Ross Taylor, Minister of F.C., Thurso; D.D., 1879. *Senior Graduate.*
1820. Andrew Duncan, Shipbuilder, Garmouth.
1824. George Wilson, M.D., Huntly.
1826. Gustavus Aird, Minister of F.C., Creich; D.D., 1885.
George Hepburn, late Schoolmaster of Boyndie.
Nicholson Milne, Minister of F.C., Glasgow.
William Polson, Minister of Wemyss.
1827. Aeneas Bethune, Minister of St John's, Seaham.
James Mackintosh, late Minister of Deskford.
Alexander Russell, Forres.
1828. William Ingram, Minister of F.C., Rothiemay.
John Murray, M.D., Forres.
1829. William Davidson, Minister of Largo.
1830. Adam Campbell, Minister of F.C., Petty.
John Carment, S.S.C., Edinburgh; LL.D., 1877.
John Falconer, late Minister of New Byth.
James Fraser, Minister of Colvend.
Thomas Fraser, late Schoolmaster of Golspie.
George Jamieson, Minister of Old Machar; D.D., 1886.
Adam Ross, Minister of F.C., Rattray.
1831. John Davidson, late Schoolmaster of Ellon.
James Legge, Professor of Chinese, Oxford; LL.D., 1869.
Charles Thurburn, Merchant, London.
Marcus Tulloch, Aberdeen.
James Watson, late Schoolmaster of Rafford.
1832. Robert Bremner, Minister of F.C., Glasgow.
George Mathieson, Aberdeen, late Schoolmaster of Inverallochy.
James Morrison, Minister of F.C., Urquhart, Elgin.
Robert Rose, late Minister of F.C., Inveraray.
James Sherrat, Battersea.
1833. John Macdonald, Minister of F.C., Blackburn.
Hugh Macpherson, M.D., London; late of H.E.I.C.S.
1834. George Duff, M.D., Elgin.
Hugh Mackay, Forres.
Duncan Ogilvie, late Minister of U.P.C., Falkirk; D.D., 1868.
Charles Ross, Minister of Cleish; LL.D., 1856.

1835. John Cran, Elgin, late banker, Fochabers.
Andrew D. Mackenzie, late Minister of F.C.,
Kilmorack.
Henry Miles, Professor of Mathematics in Bishop's College, Lennoxville; LL.D., 1867.
James Proctor, Barry.
John Tulloch, late Minister of F.C., Perth.
1836. James Grant, Minister of Fordyce.
George Hutchison, Minister of Banchory-Ternan; D.D., 1869.
John Kennedy, Minister of Congr. Church, London; D.D., 1872.
Alexander Mackay, Edinburgh, late Minister of F.C., Rhynie.
James Mackay, Bridge of Allan, late Chaplain in Indian Army; D.D., 1881.
Murdoch Mackay, Aberdeen, late F.C. Minister of Fordyce.
George S. Smith, Minister of Cranstoun.
William Walker, Minister of Episc. Church, Monymusk; D.D., 1885.
Robert Wilson, late Schoolmaster of Old Deer.
1837. John Watt, New Zealand, late Minister of Fetteresso.
1838. George Brown, Longhaven, late Minister of F.C., Cruden.
Hector Fraser, Minister of F.C., Halkirk.
Robert Grant, Minister of Stracathro.
Norman M'Pherson, of Eigg, Emeritus Professor of Scots Law, Edinb.; LL.D., 1865.
Archibald V. Rose, Solicitor, Airdrie.
1839. Alexander Forbes, Minister of F.C., Drumblade.
William Forsyth, Minister of Abernethy; D.D., 1890.
John Jack, late Schoolmaster, Belhelvie.
Donald Morison, Rector of Glasgow Academy; LL.D., 1869.
Robert L. Polson, Old Aberdeen; M.D., 1847.
John Webster, late Minister of Cramond; D.D., 1885.
1840. Patrick Beaton, Paris; late Minister of Scots Church, Mauritius.
Andrew Christie, Minister of Kildrummy.
William Christie, Schoolmaster of Marnoch.
Thomas M. Pirie, Minister of Knockando.
James Scott, Minister of F.C., Aberlour.
William Sinclair, Minister of F.C., Plockton.
1841. Charles Chree, Minister of Lintrathen; D.D., 1878.
James Keith, Minister of Forres; LL.D., 1883.
George Macdonald, Novelist, London; LL.D., 1868.
George Gordon Milne, Minister of Cortachy.
Arthur Mitchell, Commissioner in Lunacy, Edinburgh; LL.D., 1876; K.C.B.
David Ogilvie, Minister of F.C., Dalziel.
John Rannie, Minister of All Saints, New Amsterdam.
1842. Patrick Barclay, Edinburgh; formerly Minister in New Zealand.
James Cameron, Minister of Presb. Church, N.S.W.; D.D., 1885.
James S. Forsyth, Minister of the Caledonian Presbyterian Church, London.

William Duguid Geddes, Principal of the University of Aberdeen; LL.D., Edinb., 1876; Kt., 1892.

Duncan S. Mackenzie, Minister of Gairloch.
Alexander Milne, Minister of Tyrie.
John Mitchell, Minister of St Fergus.
Patrick Robertson, Minister of F.C., Portobello.

THE PROVERBS OF CHAUCER, WITH
ILLUSTRATIONS FROM
OTHER SOURCES.

V.

SPEECH AND SILENCE.

The Preacher has said that there is "a time to keep silence and a time to speak," and this counsel has passed into many a proverb. Speech in season, and a discreet silence when necessary, are virtues which all commend but few find easy to practise. It has been said that Carlyle has taught us in thirty-seven volumes that silence is golden. None has preached the value of silence more eloquently; none ever found it harder to put in practice what he preached. Let us look at a few of the proverbs bearing on this subject as we find them in Chaucer:—

50. Better holde thy tonge stille than to speke.

Mel. Tale, l. 159.

Compare :

If a word be worth one shekel, silence is worth two.—*Haslitt*.

Silence seldom doth harm.—*Do*.

Mieux vaut bons taisirs que mauvais parlers.

Le Roux.

Adès vient il mieux qu'en se taise

Que dire parole mauvaïse.

Roman de le Rose, 13123.

The English version of this, attributed by some to Chaucer, is :

It is better styлле be
Than for to speken harme.

Compare also :

Bi d' thosd's bi d' chomadh.

Mackintosh's Gaelic Proverbs.

Am fear a gheitheas a theangaidh, gleidhidh e charaid.—*Do*.

"Speech too is great, but not the greatest. As the Swiss Inscription says: *Spreehen ist silbern, Schweigen ist golden* (Speech is silvern, Silence is golden); or, as I might rather express it: Speech is of Time; Silence is of Eternity."—*Sartor Resartus*, (bk. III., ch. III.)

51. A wight may speke, him were as good be stille.
Parl. of Foules, l. 511.

The meaning of this is more fully given a few lines further on in another form :

52. But bet is that a wightes tonge reste
Man entremeten him of such doinge
Of which he neyther rede can nor singe.

Do, l. 514.

Compare :

He kens muckle wha kens when to speak, but
far mair wha kens when to haud his tongue.

Donald.

Meuz vaut bon teisir ke trop parler.—*Le Roux.*

"Silence may hide folly as a vizard does an ill
visage; but then, 'tis but for a time," says an
old pithy apophthegm. *Vide* Laconics :
Lond. printed in anno 1702.

Footnote to *Gaelic Proverbs* (No. 21).

53. This wise clerkes that ben dede
Han evere this proverbed to us yonge,
That firste vertu is to kepe tonge.

Troyl. 111, l. 243.

Compare :

Silence is wisdom and gets friends.—*Haslitt.*

Le plus sage se taist.—*Le Roux.*

Nil melius vere quam cum ratione tacere.

Fallerleben.

In the multitude of words there wanteth not sin;
but he that refraineth his lips is wise.

Proverbs x. 19.

Not William the Silent only, but all the con-
siderable men I have known, and the most
undiplomatic and unstrategic of these forebore
to babble of what they were creating and pro-
jecting. Nay, in thy own mean perplexities,
do thou thyself but *hold thy tongue for one
day*; on the morrow, how much clearer are
thy purposes and duties; what wreck and
rubbish have those mute workmen within thee
swept away, when intrusive noises were shut
out!—*Sartor Resartus.*

- 54 a. Plato seith, whoso that can him rede,
The wordes mot be cosyne to the dede.

Prosl. l. 741.

- 54 b. The wise Plato seith, as ye may rede,
The word mot neede accorde with the dede.
If men schal telle purpury a thing,
The word mot corde with the thing werkyng.

Maunc. Tale, l. 103.

Compare :

Like word, like deed.—*Haslitt.*

Ae nim the to the a stable mon,

That word and dede bisette con.

Proverbs of Aelfrid.

Aussitost dit, aussitost fait.—*Le Roux.*

Com dist si fait.—*Kadler.*

Con dit sont fait.—*Do.*

Gesagt, gethan.—*Düringsfeld.*

Many more examples might be given to show
how widespread is the conviction that the deed
must correspond with the word. In the above
passages Chaucer quotes from Boethius, where
the translation given is:—"Thou hast learned
by the sentence of Plato, that nedes the wordes
moten ben cosyne to tho thinges of whiche thei
speaken."—*De Consolatione*, lib. iii., pr. 12.

In *Le Roman de la Rose*, as Mr Skeat reminds
us, Jean de Meun says that Plato tells us speech
was given us to express our wishes and thoughts,

and proceeds to argue that men ought to use
coarse language. It is evident that Chaucer was
thinking of this singular argument, for he seeks
to justify the somewhat plain language he has
been using by quoting Plato's authority, and
even says: "Crist spak himself ful brode in
holy writ." The very words of the passage from
Boethius are found in *Le Roman* :

Li dis doit le fait ressembler ;

Car les vois as choses voisines

Doivent estre à lor faiz cosines. l. 15372.

The harmony that should exist between word
and deed, nay their very identity, has been in-
sisted on by all great minds. Thus Carlyle says :

Insincere Speech, truly is the prime material of
insincere Action. Action hangs, as it were,
dissolved in Speech, in Thought whereof
Speech is the Shadow; and precipitates itself
therefrom. The Kind of Speech in a man
betokens the Kind of Action you will get from
him.—*Past and Present*, bk. iii., ch. 3.

A very fine illustration of this idea is found in
Faust, Part I., Scene iii. He opens a Greek
Testament at the Gospel of St John, but as he
seeks to translate the opening words into his
beloved German, the conviction grows upon him
that he can find no more fitting rendering than
the words: "In the beginning was the deed."

55. Biheste is dette.—*Man of Lawe Prol.*, l. 41.

Compare :

Promise is debt.—*Haslitt.*

Yet promise is debt,—*Old English Plays* (*Has-
litt*) i., 137. "Everyman."

References are given by *Haslitt* (*q. v.*) to
several other old English plays, where the same
proverb is to be found :

An honest man's word's his bond.

Hislop (also *Haslitt*).

Promettre est veille de donner.—*Le Roux.*

Am fear nach guth a ghuth, cha rath a rath.

Mackintosh's Gaelic Proverbs.

Is faich air duine na gheallas è.—*Do.*

Dyled ar bawb ei addaw. (Every one's promise
is a debt to him).—*Welsh Proverb*, given in a
footnote to "Gaelic Prov." in *loc.*

56. After the abundance of the herte speketh the
mouth ful ofte.—*Parson's Tale*, l. 318.

The Parson is here quoting from *Matth.* xii.
34 (or *Luke* vi. 45).

Compare :

What the heart thinketh the tongue speaketh.

Haslitt,

De l'abondance du coeur la langue parle.

Le Roux,

Other examples might be added, but they are
all evidently borrowed from the Scripture text.

56. A wicked tonge is worse than is a feend.

Maunc. Tale, l. 216.

Compare :

Tongue breaketh bone,
And herself hath none,
Quoth Hending. — *Proverbs of Hending.*

57. Thing that is sayd is sayd, and forth it goeth.
Maunc Tale, l. 251.

Compare :

Puis que la parole est issue du corps elle n'y
peut jamais entrer. — *Le Roux*.

58. Ay clappeth as a mille, I yow consaille.
Clerkes Tale, l. 1200.

This answer is found in the *Lennoy of Chau-
cer* to "archwives" after the story of the patient
Grisild is ended. They are to make their tongues
rattle like a mill—always going round and mak-
ing a noise. By the sharpness of their tongues
will they be more than a match for their hus-
bands :

For though thyn housbonde armed be in maille,
The armes of thy crabbed eloquence
Shal perce his brest, and eek his auentaile.

Compare :

Jangling is whan man speketh to moche before
folk, and clappeth as a mille, and taketh no
kepe what he seith.

Parsones Tale, De Superbia.

Thou didst vent thy groans, as fast as mill-wheels
strike. — *Tempest*, l. i., 281.

- 59 a. A man may seye ful sothe in game and pley.
Cokes ProL., l. 31.
- 59 b. But beth nought wroth, my lorde, though I pley,
For oft in game a soth, I have herd saye.
Monkes ProL., l. 76.

Compare :

Many a true word is spoken in jest. — *Haslitt*.
There's mony a true tale tauld in jest. — *Hislop*.
There mony a sooth word spoken in bourding.
Donald.

En burdant dit hom veir. — *Le Roux*.

Note.—I desire to thank W. B. R. W. for his
supplementary notes. If he can fill up *lacunae*
in above or subsequent examples of Chaucer's
proverbs, and give exact references to source, I
shall esteem such services highly.

M. A. C.

BREADALBANE M'TAVISHES.

FAMILIES of the name of M'Tavish have for
several centuries been settled in Breadalbane.
In 1480 a Donald M'Tavish, son of Duncan
M'Tavish, and his mother, were crown tenants
of a portion of the lands of Ardtalnaig, on Loch
Tayside. Kiltyrie, on the north side of the
Loch, was then also let to Donald M'Tavish,
but by 1484 he had quitted possession of both,
and ten years later we find in the *Chronicle of
Fothergill* the record of the death of one of the
same name, as occurring in the "Crag."

The M'Tavishes would seem to have eventu-

ally settled in Glenquaich, where they became
numerous, and, by 1769, there were only two of
the name to be found remaining on the south
side of Loch Tay.

Near the march of the lands of Wester Led-
chrosk, in Glenquaich, with those of Bolfracks,
there was an erection known as M'Tavish's
Cross, but so far as we are aware no trace of it
now exists, nor is anything of its history pre-
served. An entry in the *Chronicles of Fother-
gill* may, however, refer to it.—"On the first
day of October, 1529, a stone cross was erected
on Larkmonemarkyth by Dougal Johnson, on
the great stone which is otherwise called Cla-
chur. . . ."

Over two centuries ago one or two families
of M'Tavishes removed from Glenquaich and
settled at Errichel, near Aberfeldy, where their
descendants still reside. The lands of Errichel,
along with others in the neighbourhood, were
formerly owned by the Menzieses, Baronets of
Weem, but were acquired from Sir Robert
Menzies by the third Earl of Breadalbane in
1771, with whose House they have since remained.
The name M'Tavish is found spelt in various
forms, such as M'Aws, M'Cawis, and M'Cavish.

There is in the possession of one of the Erri-
chel M'Tavishes, or Campbells as they have
called themselves for several generations, a
curious and interesting document, which goes
to prove their antiquity as a family. It is brown
with age, and tattered at the folds, but is still
quite legible. The following is a copy—

"Whereas I fynd by old papers that the Mack-
Cavishes have had yr dependence upon my predes-
sors to qm they gave yr following And they being
desyreous to continow in ye same Conditione, There-
fore I shall continow to ym as my predecessors ware
in owning & protecting ym in all yr lawfull affairs.
In Witnes yreof we have subd yr pnts at Balloch the
1st of october 1689. "BREADALBANE."

This was the first Earl of Breadalbane, of
Glencoe notoriety.

Traditions are told of an Errichel M'Tavish,
known as the little archer, who lived in the days
before the extermination of the wolf, shewing
his skill as a bowman. He could line a stand-
ing post with arrows side by side from the
ground upwards, and he is said to have killed
the last wolf in the district, when it was making
off with one of his calves. The arrow was sent
with such force, that it transfixed both wolf and
calf.

The population of Glenquaich was greatly
reduced in 1832-3, when over 100 souls left that
district for North America. At the present day
there are only three tenants. bearing the name
of M'Tavish, in Glenquaich.

Kenmore.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

TAIT'S MAGAZINE—*continued.*

The reasons which led to the reduction in price and the alteration in size of *Tait's Edinburgh Magazine*, were stated in a notice prefixed to the number for January, 1834:—

"Among the numerous Monthly Magazines, published at 2s. 6d., or 3s. 6d., we have every reason to believe that *Tait* has occupied the *third* place in point of circulation, and the *second* in point of profit to the proprietor. . . . There is no doubt that the proprietor of a really popular work, such as *Tait's Magazine* is allowed to be, can now derive the same benefit from a cheap price, and an extensive circulation, which, according to the old system, he could obtain from a high price with a comparatively low circulation. In this belief, we have determined to adapt our magazine to the prevailing tendency of publication. . . . We have resolved that *Tait's Magazine*, hitherto by its cost confined to the few, shall, in future, be sold at a price which can be afforded by the many. Instead of 2s. 6d. monthly, the price will henceforth be 1s. This 'sweeping reduction' in our 'estimates' for the ensuing year will be attended with little, if any, diminution of the quantity, and with no deterioration whatever of the quality of the magazine."

The usual rate of payment made by Tait to his contributors was fourteen guineas per sheet of 16 pp.; but the articles written by the Opium-Eater were paid for at a higher rate.

The ownership of *Tait's Magazine* was, about 1848, transferred to Glasgow, through the proprietary rights having been purchased by the then owners of the *Daily Mail*.

"A well-known and clever journalist, George Troup, who had for some time acted as its editor, was also editor of the *Daily Mail*, and afterwards became proprietor of the *Magazine*, continued to edit it. Troup was a man of versatile and ready gift, of great and admitted power as a Liberal agitator. He would sometimes write almost the whole of the magazine himself, with the help of a clever Irishman, Jimmy Withers. At the end of the month, for several days, when the magazine was on the irons, Troup would write on without going home to bed, getting no more than snatches of sleep in his chair, which he never quitted till the magazine was printed."

The imprint latterly was:—Edinburgh: Sutherland & Knox; Printed by George Troup, 29 Dunlop Street, Glasgow. On and after May, 1850—Salisbury, Printer, Primrose Hill, Salisbury Square, Fleet Street.

Tait's Edinburgh Magazine, April, 1832, to January, 1834, 4 volumes, price 2s. 6d. monthly. *Second Series*: February, 1834, fol., price 1s.; to December, 1860, 27 volumes. The last sentence in Vol. 27, December, 1860, (generally reckoned the last volume) was:—"The next number will be published on March 1, but de-

livered to the trade in the usual time for the magazine parcels." Why was the "next number" to be issued in *March* instead of *January*? Was December, 1860, v. 27, the *last* number published of *Tait's Magazine*? I have never seen a later number, and I have consulted many sets (and not a few catalogues) in large libraries in various towns: all state v. 27, 1860, to be the concluding volume. The British Museum Library Catalogue, however, has:—1861, 28 vols.; which seems to bear out the intimation just quoted. It is somewhat singular that any mystery should enshroud the fate of a magazine that had obtained to so respectable an age, as age was reckoned in those days; and that all the libraries I have consulted should agree in what, according to the catalogue of our great national library in London, is apparently an error. Perhaps some reader of *S. N. & Q.* can throw light on the matter.

1831. *Scottish Guardian*. Published in Glasgow. There have been several papers issued in Scotland under this title; and to avoid mistakes which may easily occur, it is as well, perhaps, to devote a few sentences to this one. It began to be issued in 1831, being published twice a week. The owners were gentlemen connected with the Established Church of Scotland, a fact that it is well to bear in mind, as by so doing the error of confounding it with the *Edinburgh Guardian*, and the still-existing *Scottish Guardian*, the organ of the Scottish Episcopal Church, will be avoided. The paper in question strenuously opposed the law of patronage, then existing in its worst forms. It was edited during 1836-37 by the late Rev. William Wilson, D.D.

"There was another *Scottish Guardian* in existence even earlier than the one referred to—*vide* preface to a little book entitled *Annals of the Poor*, by the Rev. Legh Richmond, vicar of Brading, Isle of Wight, which states that 'Legh Richmond's tracts made their appearance in the *Scottish Guardian* for 1810-11-12.' This paper must also have been published in the interests of one of the parties in the Presbyterian Established Church at that time."

From the following quotation, from the *Memoir of Legh Richmond*, it appears that the author of the above statement is in error with regard to the title of this paper. Is he correct in his supposition that the paper in question was issued in the interests of the United Presbyterian Church; and where was it published? It does not appear very probable that an English vicar would, at that period, contribute to the pages of a Presbyterian periodical.

"During his residence in Brading, in the Isle of Wight, some interesting events occurred, connected

¹ *Vide, About Newspapers.* Edinburgh: St Giles' Printing Company, 1888.

with his ministry, which he first made known to the public through the medium of *The Christian Guardian*—(see the *C. G.*, 1809, 1810, and 1811). These communications having excited much attention, he was afterwards induced to publish them in the form of tracts, of which the first that made its appearance was *The Dairyman's Daughter*. . . . Finally, in the year 1814, they (the tracts) were united into a volume under the title of *Annals of the Poor*.²

This book was, and still is, extensively read. It found a place in many a Christian household, beside the works of Bunyan, Baxter, Law and Paley. Richmond's tract, *The Dairyman's Daughter*, indeed, rapidly acquired an unexampled reputation.

1832. *Scots Weekly Magazine; a Repertory of Literary Entertainment*. Original and Selected matter was presented to its readers. Number 1, December 1, 1832. Price 1½d, 8 pp. Edinburgh: Haig & Brunton, Stationers, 277, Royal Exchange, High Street. Printed by Walker & Greig. In March, 1833, it was issued as an illustrated monthly magazine, containing views and portraits, price 6d. Were there more than two numbers issued in its latter form?

1833. *The Presbyterian Magazine*, Printed in Edinburgh, but published in Dundee. *Vide S. N. & Q.*, III., 167.

1833. *Stephen's Edinburgh Ecclesiastical Journal*. 2 volumes, 1833-34; continued as *Stephen's Episcopal Magazine*, 1835-38. Vols. 3 and 5 published in Edinburgh, volume 6, in London. In 1839, when it was published in London, the title was again changed to *The Episcopal Magazine and Church of England Warder*. This magazine, under its several designations, lasted for about ten years.

1833. *Life in Edinburgh; or, The Police Intelligence and Dramatic Review*. How many numbers? Can any reader supply a description of this scarce publication?

1833. *Scots Masonic Magazine*. Some Mason reader of *S. N. & Q.* can perhaps supply a detailed description of this early masonic publication, which cannot fail to interest readers of this magazine. The British Museum possesses a copy of No. 1. How many numbers were issued?

1833. *United Secession Magazine*. Volumes I—XI; New Series, 3 vols. Edinburgh: M. Paterson, 7 Union Place. In 1847, when the Secession and Relief Churches joined, and formed themselves into the U.P. Church, the magazine appeared as the *United Presbyterian Magazine*. From January to May, however, the combined organs of these two Presbyterian church bodies appeared as the *United Secession*

and Relief Magazine. For some years two editions of the *U. P. Magazine* were issued: one with a portrait of a minister of the body, price 6d; another, without the portrait, at 4d. It is now published at 4d, alone. For some time, within recent years, the magazine was edited by the Rev. Professor Calderwood, LL.D., of Edinburgh University. The present editor is the Rev. Joseph Corbett, D.D.

1834. *Journal Français d'Edimbourg,—Religieux, Philosophique, et Littéraire*; par M. Monnard. Can any reader give an account of this periodical? It was the earliest, if not the only, periodical published in Edinburgh in the language of France. Glasgow has, for the last year or two, had a French weekly paper, *La Clyde*. Was this a Protestant publication?

1827. *Chalmers's Journal of Useful Knowledge, and Monthly Miscellany of Arts and Sciences*. Number 1, March, 1827. Edinburgh: Charles Chalmers, Adam Black, and Oliver and Boyd. Printed by P. Neill. Illustrated with steel engravings by G. Aikman, Edinburgh; 48 pp. *Chalmers's Journal* appears to have been discontinued in August, 1827. A bound volume may be seen in the Stirling's Library, Glasgow. The preface to the bound volume, dated August, 1827, thus sets forth the object of the periodical:—

"May we not indulge the hope that the rapid progress of education and intelligence will be more and more accelerated, till the future generations of our countrymen shall be much more enlightened and virtuous than the present. From an anxious desire to contribute our humble labours for the accomplishment of this interesting and important object, we originally undertook the work now presented to the Public. To convey useful information in a popular and interesting dress, so as to attract the attention and improve the minds of that numerous class of society, whose pursuits and avocations render them altogether incapable of sustained application to the dry details of scientific productions—such was the intention of this Journal, as stated in our Prospectus."

The first number of *Chalmers's Journal* contained the following announcement:—

"One of the chief objects of this Miscellany will be to present a connected record of the advance which men are making in the various pathways of useful discovery. For this purpose we shall, in our future Numbers, endeavour to condense into a short Historical article, an outline of the additions which each month makes to our information, and to exhibit the probable effect which any addition may have in modifying opinion, and leading to the further increase of knowledge."

The periodical was varied in subject-matter, and seemed well adapted to serve the purpose for which it was published. The engravings

² *Vide, A Memoir of the Rev. Leigh Richmond, A.M.* By the Rev. T. S. Grimshaw, A.M. London: Seeley & Burnside.

were particularly good, including plates illustrative of the mammoth, petrels, the dugong, the great mastodon, the narrow-toothed mastodon, &c. The first number contained an article, continued into the second, on the still-vexed question of our salmon fisheries. This was followed by a paper on the mammoth, to which succeeded articles on The Supply of Water in Dwelling-Houses, the Great Weight of Charcoal, Copper Bolts, the Sand-Bath, State of Mechanics' Schools, Hydraulic Machines, and Miscellanies,—short paragraphs. A series of articles, extending through three numbers of the magazine, from the pen of Thomas Chalmers, D.D., dealt with "The Use and Abuse of Church and College Endowments." A Glasgow correspondent contributed a paper on rooks, inspired by the startling fact that a pair of these birds had taken up their residence in a tree in George's Square, Glasgow! One of the most interesting papers in the periodical—many of the articles are now quite out of date—is that on "Vitrified Forts" in Scotland; which is followed, in a subsequent number, by a paper, by the same writer, on "The Antiquity of the Gael in Connection with Vitrified Forts." Was more than one volume of *Chalmers's Journal* published? It probably appeared at too early a date.

JAMES W. SCOTT.

(To be continued.)

NOTABLE MEN & WOMEN OF BANFFSHIRE.

(Continued from p. 138, Vol. VI.)

V.

64. *Elder Alexander*: Noted London Publisher. A native of Banff, where he was born about the beginning of the present century, young Elder, who was bred to bookselling in the shop of Messrs Imlach, proceeded as a young man to London, where, after acquiring a thorough knowledge of the metropolitan publishing trade, he joined an Elgin fellow-countryman in establishing a house of their own in Fenchurch Street, which, under the name of Smith & Elder, has long been, and still is, one of the great publishing firms of London. Mr Elder, I believe, is dead, though I have not ascertained the date of his decease. A nephew of the publisher's, Mr George Elder, also a native of Banff, closed a most promising naval career prematurely, at Moulton, in the Panjaub, in 1849.

65. *Ferguson, James, F.R.S.*: Self-taught Experimental Philosopher, Astronomer, Mechanist, &c. This remarkable man was born in a poor cottar's hut, at the Core of Mayen, Rothiemay, in 1710. He early shewed the mechanical genius and intellectual power that distinguished him. While employed tending sheep he is said to have acquired some knowledge of the stars, and to have constructed a celestial globe. His extraordinary ingenuity introduced him to Sir James Dunbar of Durn, and some other neighbouring gentlemen, who assisted him by their countenance and

advice. Having learned to draw, he sought to earn a livelihood for himself and family by taking portraits in miniature with India ink. He also tried, but unsuccessfully, to follow medicine as a profession. In 1740 he invented his Astronomical Rotula for showing the new moons and eclipses. Having got the plates engraved he published it, and this ingenious invention sold very well till 1752, when the change in the style rendered it useless. In 1743 he went to London, where he published some Astronomical Tables and Calculations, and afterwards delivered public lectures in experimental philosophy, which were very successful. His greatest work, however, is his "Astronomy Explained upon Sir Isaac Newton's Principles." His delineation of the complex line of the moon's motion procured him in 1763 the honour of being elected F.R.S. without the payment of the usual fees. His dissertations and inventions in mechanics and other branches of the mathematics introduced him to the favour of George III., who, when Prince of Wales, attended his lectures, and, on his accession to the throne, granted him a pension of £50 a year. He died in 1776. Among his works, which are numerous, the following may be noticed:—*Description of a New Orrery*, 1746; *A Brief Description of the Solar System*, 1754; *Lectures on Select Subjects in Mechanics, Hydrostatics, and Optics*, 1760; *Introduction to Electricity*, 1770; *A Delineation of the Transit of Venus, expected in the year 1760-1763*; *A New Method of Constructing Sundials for any given Latitude*, 1767. For others of his works see *Anderson's Scottish Nation*, sub voce.

66. *Forbes, Alexander*: Minor Poet. Born Boharm Manse. Younger brother of the well known war correspondent, he ran away to sea, and led a somewhat wild and adventurous life till his death in Queensland, which occurred prematurely, at a date I have not learned. He published a volume of verse entitled *Voices from the Bush*.

67. *Forbes, Archibald*: Journalist and Author. The famous war correspondent of the *Daily News* was born in the new Manse of Boharm in 1838. Educated at Aberdeen, he served for some years as a private soldier, in the Royal Dragoons. But in 1870-71, having meanwhile become a journalist, he went through the Franco-German War, as the War Correspondent for the *Daily News*, and thenceforward, whether in Spain with the Carlists, in Cyprus, in the Russo-Turkish War, or in the Zulu Campaign of 1879, he accustomed the British public to expect feats of unexampled audacity, swiftness, and tact in securing and transmitting his firsthand notes of events at the front to his newspaper. A memorable exploit was his famous ride of 110 miles in 15 hours, in order to report at once the victory of Ulundi (1879). He has, besides publishing a military novel, *Drawn from the Life*, produced the following works:—*My Experiences in the War between France and Germany*; also, *Soldiering and Scribbling, a Series of Sketches*, 1872; *Glimpses through the Cannon Smoke*, 1880; and a *Life of Chinese Gordon*, 1884.

68. *Forbes, Sir John, M.D., F.R.S.*: Noted Physician. Born towards the close of 1787, at Cattlebrae in the Enzie, Mr Forbes, after passing through the

IMITATION OF A FORGED MS. OF SIR WALTER SCOTT.

Walter Scott
Melrose

as a mark of esteem and respect. These
volumes are presented by this General
Walter Scott.

Castle Black
Edinburgh. 16 June 1817.

School of Fordyce along with Sir James Clark, as already remarked in connection with the noted schoolmaster, W. Cruickshank, was educated for the medical profession, at Aberdeen and Edinburgh. After a short period of service in the Navy as Assistant-Surgeon, he took his M.D. degree at Edinburgh in 1817. Then, after practising as a physician, first at Penzance and then at Chichester, he went in 1840 to London, where he speedily made a large practice. He became Physician to the Queen, who knighted him in 1853. Conjointly with Drs Tweedie and Conolly he edited *The Cyclopaedia of Practical Medicine*, 4 vols., (1832-35). In 1836 he founded the *British and Foreign Medical Review*, which he carried on for twelve years. To him in great measure has been ascribed the merit of introducing the stethoscope into English medical practice, and he was among the first to successfully direct the attention of British practitioners to the art and practice of physical diagnosis. He was a member of many foreign societies, besides being an F.R.S. of London and D.C.L. of Oxford. Towards the close of his life he paid yearly visits to the Continent, and wrote an interesting narrative of these, designated *The Physician's Holiday*. He died in 1861.

69. *Forbes, John (Rev.), D.D., LL.D. (Prof.)* This quaint and interesting scholar was born in the old Manse of Boharm, 5th July, 1802, and educated at Aberdeen. He became House Governor and Chaplain of Donaldson's Hospital, and published a learned work entitled *The Symmetrical Structure of Scripture, or the Principle of Scripture Parallelism Exemplified in an analysis of the Decalogue, the Sermon on the Mount, and other passages of the Sacred Writings*, 1854. He was appointed Professor of Hebrew, Aberdeen University in 1870, and demitted office in 1887. He was the author of various other learned works, among which may be mentioned: *An Analytical Commentary on the Epistle to the Romans*. He still survives, sharing with his eminent classfellow, the Rev. George Gordon, LL.D., ex-minister of Birnie, the honour of being Senior Graduate, not only of the University of Aberdeen, but of the Universities of Scotland. See a sketch of their careers, with portraits, in *Alma Mater* (Aberdeen University Magazine) for 11th and 18th January.

70. *Forbes, Lewis William, D.D.*: Divine of the Church of Scotland. He was the eldest son of the Sheriff-Substitute of Banffshire, and was born in Banff in 1794, graduated at Aberdeen in 1811, licensed by the Presbytery of Forres in 1815, and ordained at Boharm in 1816. He was made a D.D. of Aberdeen in 1851, and was chosen Moderator of the General Assembly the following year. He died in 1854. He was one of the foremost ministers in the North of Scotland. His only publication is *A Sermon preached at the opening of the General Assembly, 1853*; and an Account of the Parish in *The New Statist. Account*, Vol. XIII.

71. *Forbes, Miss, Mrs Urquhart*: Song Writer. This lady wrote the well-known song, "Farewell to Banff," which was set to music by Isaac Cooper. She married in 1788 James Urquhart, Esq. of Meldrum, who was Sheriff of Banff from 1784 to 1835. She was the daughter of William Forbes, Esq. of Skellater and

Balbithan; but I have not learned the date of her birth or death.

72. *Alexander Fraser, 17th Lord Saltoun*: Author, &c. Born at Arndilly, Boharm, an estate belonging to his mother's family, 6th May, 1820. He entered the army and served in Gibraltar, India, and elsewhere. He succeeded his uncle as 17th Baron in 1853, and in 1859 was chosen one of the Representative Peers of Scotland. In 1883 he published a series of interesting reminiscences in two vols., under the title of *Scraps, or Scenes, Tales and Anecdotes from Memories of my Earlier Days*. He is a Brig.-Genl. of the Royal Company of Archers.

73. *Fraser, William, LL.D. (Rev.)*: Writer on Education, and Free Church Divine. Born in Cullen in 1817, young Fraser was trained as a teacher in the Glasgow Normal Seminary, and was appointed headmaster there and coadjutor of the well-known David Stow in his training system. At the Disruption he joined the Free Church, and studying for the ministry, was ordained in 1849 to one of the churches of that denomination in Paisley, and here he continued till his death in 1879. He was all his life esteemed an authority on educational subjects, and in 1857, at the suggestion of some leading gentlemen, he undertook an Inquiry into the Condition of Education in Great Britain, and published the result in an interesting volume entitled "On the State of our Educational Enterprises: a Report of an Examination into the Working, Results, and Tendencies of the Chief Public Educational Experiments in Great Britain and Ireland. 1858." Among his other educational works are—"The Educational Equipment of the Trained Teacher," 1861; "National Education: Reasons for the rejection in Britain of the Irish System: a Brief Exposition for Christian Educationists," 1861; "Memoir of the Life of David Stow, Founder of the Training System of Education," 1868. He also published "Blending Light, or Relations of Natural Science, Archaeology and History to the Bible." Dr Fraser was a most public-spirited man, and took a large share in advancing every movement to promote the welfare of Paisley: was prominent, e.g. in obtaining for that town its excellent Free Library, and was a leading spirit in the scientific and general culture of the people.

74. *Fyfe, William (Fyff), M.P.*: This gentleman, who was a Banff bailie, represented his native town in the Scottish Parliament, 1681-2.

75. *Garden Alexander, M.P.*, of Troup. Probably a native of Gamrie, where the paternal estate lies, though his brother, the well-known Scottish judge, is commonly said to have been born in Edinburgh. This gentleman was the eldest son of another Alexander of Troup, and was born in (1719). He represented Aberdeenshire in the imperial Parliament from 1768 till his death in 1785.

76. *Garden, Alexander F.*: Minor Poet, noticed by Edwards. He was born in Auchinachie, Keith, 1845.

77. *Garden, Wm.*: Minor Poet. Brother of above, born in Keith, 1848. He published in 1868 a volume entitled "Meg's Wedding, and other Poems." Bred a baker, he settled in that capacity at Archieston.

Dollar

W. B. R. W.

A HIGHLAND EPITAPH.

WE are all acquainted with epitaphs, elegant, quaint, or eccentric; it is seldom, however, that we meet with one which, in place of the old-time doggerel rhyme, or the more modern and decorous text from Scripture, teaches history and enters upon the domain of philology. An inscription of this kind is, however, to be seen in the churchyard of Balquhider. The stone, or rather stones, for there are two, one upright, the other horizontal, are apparently of recent erection. They are placed a few yards west of the grave of the "brave Rob Roy," under shadow of the ivy-clad walls of the ruined Kirk of Balquhider. The minute genealogical particulars remind one of the example given by old Camden of Welsh patronymics,—Thomas Ap (*i.e.* son of) William Ap Thomas Ap Richard Ap Hoel Ap Evan Vaghan. The epitaph referred to reads:

Sacred to the Memory of Mr John Maclaurin, of Lechscridan, the son of Duncan, the son of Finlay, son of Donull MacLabhrainn of Auchleskine, who departed this life the 20th December, 1788; and of his Spouse Janet MacGregor, Daughter of Mr Hugh, the son of Duncan, the son of John MacGregor, of Auchtownmore (all in this parish of Balquhider) who died in October, 1797, aged 50, whose mortal remains, with those of Janet, Robert, Margaret, Christian and Catharine, 5 of their children, who died in infancy; together with the remains of many of their kindred, are here interred. The Auchleskine branch of the ancient Clan Labhrainn, or the children of Laurin, are deposited near this spot. In Memory also of Duncan Maclaurin, of Lombard Street, London, Gentleman, eldest son of the above John Maclaurin and Janet MacGregor, who died at Walthamstow, near London, the 21st November, 1828, aged 53, Beloved by his family and justly respected by all who knew him, and where a handsome monument to perpetuate his memory has been raised over the vault containing his mortal remains.

This ancient patronymic evidently derived from the Dalriadic chief Laurin of Laurin in Argyle, whose descendants and kindred at an early period of our Scottish history were numerous and powerful in the districts of Monteith, Lennox, Strathern, and Balquhider, has of late (by Scotto-Saxon transcribers, ignorant alike of Gaelic orthography and its proper pronunciation) been corrupted to MacLaren, and MacLarin, and thus by the mere omission of the single vowel *u*, equivalent to *h* in the Gaelic found in the original spelling of the proper name the identity of this modern name with the ancient and euphonick (*sic*) name of Maclaurin is almost entirely destroyed to the mere Gael. This modern corruption of an old clan name is entirely unknown, whereas the proper name is well-known and never pronounced otherwise in the Gaelic than "MacLabhrainn," and in the English, "MacLaurin."

The author of this ponderous epitaph is right in pointing out the affinity of the surnames Maclaurin and Maclaren; although it is open to question whether a tombstone, in a remote Highland churchyard, is the proper place for contentions of such a nature. It is too late in the day, however, to expect the original, and more correct, form of the patronymic to supplant the less correct; more of the sept have been known as Maclaren than Maclaurin; the former, indeed, has long been the more common of the two forms. The imperfection of the Anglicized form of Celtic patronymics is observable in other sept names; and is not in any way peculiar to that of the sons of Laurin. Most probably this clan sprung from the Scotto-Irish settlers on the western sea-board of Scotland; and the fact of their having at an early period held territory in Argyle, lends probability to the contention of those clan-historians who hold that Laurin is identical with Loarn or Lorn.

The horizontal stone already referred to, lies at the foot of the one the inscription on which has been quoted above; on its two sides are inscribed:—

In Memory of the Clan Laurin, anciently the Allodian inhabitants of Balquhider and Strathern. The chief of whom in the decrepitude of old age; together with his aged and infirm adherents, their wives and children, the widows of their departed kindred, all were destroyed in the silent midnight hour by fire and sword by the hands of a banditti of incendiaries from Glendochert. A. D. 1558.

Erected by Daniel MacLaurin Esquire, of St John's Wood, London, Author of a Short History of his own Clan and for the use of his clansmen only. October 1868.

"For the use of his clansmen only"! For generations the Maclaurins, who are stigmatised in an Act of the Scottish Parliament as among "the wickit thevis and lymmaris of the clans," were exposed to the savage enmity of their neighbours the Macgregors; faction fights even took place within the sacred walls of Balquhider church, a clergyman of the Maclaurin name being slain in one of these unseemly brawls. The massacre mentioned in the above inscription is the one referred to by a writer on the Highland clans:—"On one single occasion, the sons of Clan Alpine murdered no fewer than nineteen householders of the Maclaurin name, with (frightful to relate) the whole of their families, 'wyvis and barnis.'" The crime remained uninvestigated for forty-six years; when, apparently quite incidentally, it came to light in connection with another tragedy; the perpetrators were acquitted. This terrible deed is, unhappily, not without parallel in the history of the Clan Laurin, and, indeed, in that of many other septs. J. W. S.

ITINERARY OF A WALKING TOUR
FROM BANFF TO GLASGOW & BACK,
IN JULY, 1813.

(Continued from page 142.)

8th. Left Perth at 6.30 A.M. Crossed the Earn near its mouth. At Abernethy regained the Edinburgh road, and proceeded to Kinross, which was reached at 10.30 = 19 miles. The scenery is delightful from Perth to Abernethy, commanding views of Perth, the cliffs of Kin-noul, Kinfauns, &c. Passed Loch-leven, at the North end of Kinross, extending to the base of one of the Lomonds. The small island on which are the ruins of Leven Castle, where the unfortunate Queen Mary was confined, apparently not above 300 yards in circumference, and about a furlong from the beach, is seen. The country is well cultivated about Kinross, but destitute of any striking beauty. Left Kinross at 12 noon. Passed through Inverkeithing, saw Dunfermline to the right,—arrived at North Queensferry at 4 P.M., crossed the ferry and reached Edinburgh at 8 = 44 miles.

9th. To Leith—viewed the harbour, wet and dry docks, custom-house, &c. Along the sands to Seafield Baths. Visited the Castle. The view grand and imposing—comprehending the old city and country as far as the Pentlands to the South—the new town, Firth, and coast of Fife to the North—Holyrood House, the Calton Hill, Arthur's Seat, North Berwick Law, &c., to the East. Went into the Parliament House,—Lords Hermand, Meadowbank, and Balmuto, Ordinaries in Outer House. Went into the chambers allotted for the First and Second Divisions of the Court. The Judges were on the bench in little apartments. Heard Lord Gillies. Lords Boyle and Balgray the best looking men, and generally considered the most intelligent and active. From the manner in which the business of the Court seems to be conducted, one should not be astonished at the inconsistencies sometimes to be met with in their decisions. The Bank of Scotland, College (although unfinished), Register House, Excise Office, new Church at West side of [St George's] Square, commanding the view of George's Street. New town remarkably fine buildings,—houses elegant—streets spacious.

10th. Visited Holyrood. The court is very grand. Saw Queen Mary's Bedroom, the closet whence Rizzio was dragged to the lobby and murdered,—her dressing box, brought with her from France. In it there is the most beautiful miniature (said to resemble her) I ever saw. It struck me, however, as being a more modern production. The Chapel now in ruins. Ascended Calton Hill, on which is a monument to the memory of Nelson. Visited Bridewell. The

internal arrangements excellent—165 delinquents at present, of whom 140 are women. Visited the Register Office, nicely proportioned and elegant. A fine statue of His Majesty in front. Saw through the wine cellars and catacombs of Messrs Hutchinson & Co., extending under the South Bridge 200 feet. The numerous vaults and winding passages give some idea of what the Cretan Labyrinth had been. To St Bernard's Well, embosomed among trees—very pretty. The Meadows a delightful walk, but now deserted by polite company. The principal fashionable promenades are Princes and Queen Streets, where thousands saunter along. The Black Bull Inn, at the head of Leith Walk, a fine establishment.

12th. Left Edinburgh as outside coach passengers at 4 P.M. Passed through Linlithgow, and whilst the horses were changed walked up to the ancient Palace (in ruins) and Church. Passed through Falkirk, and reached Stirling at 10 P.M.

13th. Rose at 6, and went to the Castle by the winding path on the South side of the rock. On a clear day the view from this ancient Royal Residence must be truly grand. To-day the mountains of Argyle and Benlédie were covered with mist. We commanded, however, a delightful prospect to the South and West, extending over all the Links of Forth, where that river wantons, as it were, in incomprehensible mazy windings. Stirling presents at every step memorials of its antiquity.

14th. Left Stirling at 8 A.M. Walked round by Carron Works, and reached the great canal at lock 16 about noon = 16 miles. A 2 o'clock set off in one of the passage boats for Glasgow, and landed at Port Dundass at 8.30 P.M. The approach to Glasgow is not calculated to impress a stranger with a proper idea of its extent and population. Its situation is quite flat, and consequently an opinion has been too rashly formed to the prejudice of Glasgow. A walk along the Gallowgate, Trongate, Argyle and Buchanan Streets, and a look up the cross street, called High Street, Candleriggs, Hutcheson, &c., will soon efface this impression. There are ten public buildings surmounted by elegant spires, and several of these (St Andrew's and St Enoch's) so situated, as to terminate the view along different streets, with fine effect. West from the Green stands the new Jail, built after the model of a Temple at Athens. The main entrance is under a superb entablature, supported by eight Corinthian pillars, 60 feet high. Visited Mr Hurley's extraordinary establishment at Willowbank for supplying the city with milk. There are two stone Bridges over the Clyde—a new one is soon to be built. The suburb of

Gorbals is beautifully situated on the South side of the river. The Infirmary, an elegant pile, stands close by the High Church, (formerly the Cathedral,) to whose lofty turrets and steeple, and highly ornamented stone windows and abutments, it forms a striking contrast of past and present. The operations at the Broomielaw promise soon to render the river navigable for vessels of considerable burden. Visited various factories—Cotton weaving, where the machinery is driven by steam—Inkleweaving¹—Hair Cloth weaving. Mr D. Laird showed us a new species of Cloth press, where the pressure proceeds from below by water being introduced into a cylinder by a pump. Formally introduced to the Lyceum.

THE HISTORIOGRAPHER-ROYAL.—It is with peculiar satisfaction that we note the appointment of Mr David Masson, M.A., LL.D., Professor of Rhetoric and English Literature in the University of Edinburgh, to this honourable position. It is a pleasant surprise that, in succession to Dr William Forbes Skene and Mr John Hill Burton, Professor Masson is the third Aberdonian to hold this appointment. The honour is well bestowed, and whatever duties attach to the office will be worthily performed.

DEESIDE LODGINGS IN 1781.—The following letter, addressed to my grandfather by James Robertson, Ballaterich, father of Byron's Mary Robertson (*S. N. & Q.*, VI., 98), is interesting as indicating the cost of summer lodgings on Deeside a century ago.

A. DINGWALL FORDYCE.

Fergus, Ontario.

"Ballatrach, 18th Aprile, 1781.

"SIR,—I received yours of the 12 curent one the 17th. I am sorry the Rooms you and Mr Morice had was let before I received your letter, or else it would been to serve your friend. We have a Room to lete yete one the South Ende of our own Room we stay in. If that cane acomodate him, he cane have it, with some firing att 5 Shill^{ers} s^{ter} p^{er} week; and his Board att much the same, excepting Shugar, Tee and Loaf Bread. And he cane have a Horss every day with Saddle and Bridle att 5 Shillings sterling a week, if he shoule rid twice in the Good Day when he gets not out in the Evill Day; if he does not hurt the Horss. If he board himself, he cane have his vituals dressed in the Kitchen. There is two Bedes in his Room: the one is a Box Bed.

This is all I cane write att Present; and I houpe and expect you will write me next week, if this cane serve your friend; which is all from

Your most humble servant, Sir,

JAS. ROBERTSON.

Mr Alexander Dingwall, Merchant, Abdⁿ.

To the care of Mr James Cromare
in the Gramer Scoole."

¹ This is now a nearly obsolete term for Tape Weaving.

Queries.

748. JACOBITE MAP OF SCOTLAND.—I exhibited in Aberdeen on one occasion a Map of Scotland, engraved evidently by a master hand, showing every day's work by Prince Charles from his landing till his flight. He is styled "the Pr.," but there is no reference to the engraver. My belief is that it was the work of Strange. It was in possession of a member of the Ogilvy clan, and looks as if it had been acquainted with peat reek. Can any one say who the engraver really was?

Inchbrayock, Montrose. ROBERT BARCLAY.

749. SILAS TEGG.—Miss Mary Howitt, in her Autobiography, gives a brief notice of this man, who acted for a time as her publisher, and declares he was a Scotsman, who came to London penniless, and prospered greatly as a publisher. Can any reader corroborate Miss Howitt's statement, or supply particulars as to his birthplace, career, &c?

Dollar.

W. B. R. W.

750. DOVE COT BRAE.—In Thom's *History of Aberdeen*, vol. 2, p. 8, it is stated—"Sir John Cope retreated from Inverness to Aberdeen, where he arrived on the 11th September, (1745), and encamped on the Dove Cot Brae." Can any of your readers inform me as to the whereabouts of this "Brae"? I have not observed any mention of such a place in any account of Aberdeen I have seen.

JAS. TURREFF.

751. OIL PAINTING.—There lately came into my possession an old torn oil painting of a Highlander. He is dressed in a "Rob Roy" tartan coat, flat blue bonnet with red top and bands, mounted with a star-like ornament and feather. On his left arm is a targe or shield, while his right hand grasps the top of the basket handle of a claymore, the point of which rests on the ground. He has a shoulder-belt, with dirk and pistol stuck in front. He has reddish-yellow curly hair and short side whiskers, the rest of the face being shaven. The painting is almost life-size, and apparently had been full length, but is now only to the waist. Can any of your correspondents kindly assist me to find out who the unknown may be? The late possessors were a family of Stewarts, who originally belonged to about Aberfeldy.

MAC.

752. BRUCES.—About the latter end of the last century there was a Captain David Bruce in the Army. He was said to be an Aide-de-camp to either Lord Cornwallis or the Duke of York. He had a brother, Robert, who was a Captain in the Royal Navy, and was stationed sometime in the Chinese seas. I understand they belonged to Fifeshire, and were second cousins to Sir David Wilkie, the celebrated painter. Can any of your readers tell me farther about them, and oblige?

MAC.

753. MCHARDY.—Could any of your correspondents give me any information as to the History of this Aberdeenshire sept or clan; and particularly if they are a branch of the Clan Chattan?

GEO. DANA.

754. UNIVERSITIES OF THE UNITED STATES.—The degree-granting institutions of the United States number about four hundred! Probably only one in ten of these approaches the University standard of the Old World; but it is difficult, here, to ascertain which are worthy of the name. Can Dr Gammack, from his new home, throw any light on this subject?

P. I. ANDERSON.

755. PONT DES ANES (?)—There is nothing very occult in this phrase. It is applied to the 5th Prop. of Euclid, as the first real difficulty a student meets—a bridge crossing which, the dunce often stumbles and sometimes falls.

ED.

756. THE MAGDALEN.—I have in my possession a picture, painted in Peterhead about 1850, of "The Magdalen." It represents the massive head and shoulders of a young woman with an intellectual face, the face upturned, and the eyes, which are beautiful, filled with tears. The hair is dark and abundant. The head rests on her right hand. The picture seems to be a good copy of a good picture. Can any of your readers say where the original painting is, and if so, anything of its artist and history? I fancy it may be in one of the family houses near.

Peterhead.

J. W. S.

757. MR P. MOIR, PAINTER.—Can any of your correspondents give any information as to a Mr P. Moir, a painter who is supposed to have belonged to Peterhead, and who seems to have had some celebrity as a portrait painter about 1815 to 1820? He painted the fine portrait of Provost Robinson, now in Banff Council Chamber.

J. W. S.

758. SOMERVILLE.—In Vol. 1, p. 256, of *Nisbet's Heraldry*, in referring to arms of the Somervilles of Cambusnethan the following appears:—"But in Lyon Register they are of late recorded thus—Jas. Somerville of [Drum?] Usher of H.M. Exchequer, representative of family of Cambusnethan." Can any person oblige by sending me particulars as to who this Jas. Somerville was, and a sketch of his descent?

82 Harcourt St., Dublin.

S. A. B.

759. THE DUFFS OF WHITEHILLS, BANFF.—Could any of the readers of *S. N. & Q.* inform me of the descent of the Duffs of Whitehills, Banff; if they are a branch of the Braco family; and, if so, where they branch off? A list of the cadets of this family, or where they could be found, would greatly oblige.

W. L.

Answers.

322. MURRAY LECTURES (III., 45).—Yes.
New Amsterdam.

J. R.

MURRAY LECTURES (V., 10).—I am still to the fore, with this difference, that when I was lecturer in King's College Chapel in 1856 I was 26 years old. Now I am 62, having been Civil Chaplain here since the 1st of January, 1857.

Mauritius.

GEORGE McIRVINE.

MURRAY LECTURES (V., 10).—I was, along with my colleague the late Principal Campbell, Murray Lecturer in King's College, Aberdeen, for four consecutive years, beginning with Session 1856-57. I

fulfilled all the conditions, got printed one of my sermons, according to deed of institution, every year; and, for all I know, might have been in the situation still, for the appointment after the first year was not solicited, but, I may say, imposed upon me. Nobody before me had been Lecturer for four consecutive years. I have been looking through the *disjecta membra* of various little printed writings, with which, in the great day of account, I may be chargeable; but can't find a copy of my sermon on *Labour*, which is the printed title of the published Murray Lecture for the Session 1859-60.

Halifax, Nova Scotia.

C. MACDONALD.

690. OWNER OF JACOBITE RELIC WANTED (VI., 61, 126).—An interest attaches to the paper money of the '45, which may not be generally known. In Denistoun's Life of Sir Robert Strange, the engraver, it is related, that being with the army at Inverness, about ten days before the defeat, he was requested to produce a copper plate suitable in design for paper money. After rummaging Inverness for a bit of copper plate and a press, he set about the work, which he showed for approval a few days before Culloden. I have never heard that this engraved plate had been preserved, and, so far as I recollect, this is not stated in the Life of Strange. However, as in some sense relating to this subject, I remember observing in some newspaper, some twenty years ago, notice of a copper plate having been found in the draining of the Loch of Culloden; and since then the question has haunted me, whether this may not have been the plate of Strange, flung from him in his flight. I think it is scarcely possible to have been the interesting plate of which the illustration appeared in January No., but more light on the subject is very desirable. I was at the British Association meeting at Aberdeen in 1859, but have no recollection of the plate you delineate.

Whilst on this subject I may mention that a curious paper money plate with a history came into the possession of the Montrose Antiquarian Society about thirty years ago. It was found in a parcel of old brass sent to Montrose to be melted. It proved to be a plate for paper money for the American Army of Independence. The discovery was communicated to the Smithsonian Institute, and in due course I received a letter from Nath Paine, to whom, as conversant with the early issue of paper money, the matter had been sent for reply. He explains that it was part of an issue of £100,000 by the General Court of Massachusetts, and states that the Antiquarian Society of America have not a bill of the same denomination (42 shillings) in their possession. He further explains that our plate is the obverse of the Bill, and sent an impression of the reverse, common to the whole issue, from which it derived its title of "The Sword in Hand Money," from the design on it.¹ The plates for this issue were engraved by Paul Revere of Boston, a man of energy, activity, and note in the Massachusetts Colony. He is the hero of Longfellow's stirring poem, "Paul Revere's Ride," which immortalizes a real incident in the engraver's life.

Inchbrayock, Montrose.

ROBERT BARCLAY.

¹ Reproductions of these will form next month's illustration.

738. MACES OF THE FOUR SCOTTISH UNIVERSITIES (VI., 142).

"*The Ancient Mace of the University of Glasgow.*—This mace is commonly said to be one of six that were once hidden for safety in Bishop Kennedy's famous tomb in St Salvator's Chapel, in St Andrews. This story is absolutely fabulous. The true story is given in the inscription."

"*The Mace of St Salvator's College, St Andrews.*—According to current tradition this mace and five others were, towards the end of the 17th century, found in Bishop Kennedy's tomb, in the Chapel of St Salvator's College, where it is supposed they had been concealed for safety. Three of these maces were given to the Universities of Glasgow, Aberdeen, and Edinburgh. One of the others is the mace of the University of St Andrews, and the other is the mace of St Mary's College, St Andrews. The statement that three maces were bestowed upon the other Scottish Universities, which is given in Lyon's *History of St Andrews*, is, however, satisfactorily refuted by the records of these institutions. The mace of Edinburgh is frequently mentioned during the period when by the tradition it was resting in the tomb of Bishop Kennedy. It disappeared by theft in October, 1787, and it is supposed that the thief was the notorious Deacon Brodie. A new mace—now in use—was presented to the University in 1789, by Bailie William Creech, the publisher of the Edinburgh edition of Burns. The record of the Glasgow University mace is equally inconsistent with the theory that it ever was deposited in St Andrews, or that the Glasgow University received it as a gift from the sister institution."

"*The Silver Mace of St Mary's College, St Andrews.*—There is nothing to connect this mace with Bishop Kennedy. In design it is very similar to the Glasgow mace, which was made in 1465."—(*Scottish National Memorials*, 1890).

Cullen.

C.

738. An interesting paper on "Scottish University Maces" was given last winter at Edinburgh, at one of the meetings of the Society of Antiquaries. This paper should appear in the volume of the Society's Proceedings to be issued within the next few weeks, and may be consulted by the Rev. Dr Gordon, who wishes authentic information about two of them, viz., those of Edinburgh and Aberdeen.

Glasgow.

F.S.A. Scot.

738. See a detailed account of these maces by Mr A. J. S. Brook, in Vol. 26 of the *Proceedings* of the Society of Antiquaries of Scotland.

P. J. ANDERSON.

743. MAJOR MACBEAN (VI., 142).—James Logan, author of *The Scottish Gael*, makes the statement that Gillies Macbean was Major in the Mackintosh regiment at Culloden, and Peter Anderson, in his "Guide to Culloden Moor, and Story of the Battle," says that "he understands that it appears from the Records that Gillies was proprietor of Kinchyle, near Dores, at the lower end of Loch Ness."

New York.

W. M. M.

744. LIEUT.-COLONEL MACKINTOSH (VI., 142).—Alexander Mackintosh of Kyllochy was in possession

of the Estate in 1731, succeeding his elder brother Lachlan, who, with his father, had been out in 1715. As Alexander had no issue and lived to 1770, there was no Lachlan of Kyllachy who could have been out in the '45. C. Fraser-Mackintosh, in his "Antiquarian Notes" (p. 114) says of Lachlan, "that Baillie Mackintosh, who took up the sword for the Stuarts, and had the honour of having his name included in the list of attainted persons, survived the rising, but was so keenly looked after by Government that he was obliged to change his name, and, under a name more plebeian than that of his father, interpreting it by its significance in Gaelic, he died peacefully, and descendants are still to be found." It would be interesting to know the name he assumed.

W. M. M.

745. ROYALIST GARRISON IN THE HIGHLANDS DURING LAST CENTURY (VI., 143).—As late as 1749, there were soldiers at Kuthven.

W. M. M.

745. ROYALIST GARRISONS IN THE HIGHLANDS DURING LAST CENTURY (VI., 143).—In connection with above, the following, from a gravestone in Tarland, may be interesting:—Here lyes Alan | McNB. son of the laird of | McNab soldier in Sir | Duncan Campbell's Independent Com | pany who died March | the 9th 1735 aged 19 years |. Humanity with piety both | virtues shining clear and | those indeed are in a youth | of birth and worth lies here. | *Manet post funera virtus.* The stone shows the skull, cross-bones, sand-glass, and usual inscription, *Mors jauna vita.*

In notes on *Don: a Poem*, 1805 edition, the following occurs;—"About six miles from the source of the Don, we see the Castle of Corgarriff, &c. Lord Anrum came north with 2000 of the King's troops to besiege it, &c. He took possession of the same, and it has been employed as a barrack ever since, and soldiers kept in it to suppress any tumult that might happen in that part of the country." The annotator states that soldiers dying in the castle were buried at Corryhoul, with all the ceremonies used in the army.

G. W.

745. ROYALIST GARRISONS IN THE HIGHLANDS DURING LAST CENTURY (VI., 143).—Kingshouse, in the Blackmount, and Finlarig Castle, at the west end of Loch Tay, were both garrisoned during the '45. Troops were also stationed at Castle Menzies.

Kenmore,

J. C.

LILIAS DUNBAR (VI., 138).—Though Mrs Campbell is "better known to us than most of her contemporaries," there is much room for further information. Nicholas Dunbar of "Boigis" was living in 1603, when he and his son James are together mentioned in a Kilravock deed, while James occurs as "apparent of Boigis" in 1597. This James was probably the father of Nicholas Dunbar of "Boggs," who married Christian Campbell, the younger daughter and co-heiress of John Campbell, "the Fiar" of Cawdor, and was father of Lilius Dunbar. The parentage of Alexander Campbell of Torrich has been stated in the pedigree published in the *Book of the Thanes of Cawdor* (Spalding Club). Of the issue of this worthy

couple, however, little seems to be known. A son appears to have been born in 1685, after the death in February of King Charles II. Another son, John, was born in 1692. There was also a son, the Rev. Hugh Campbell, who may have been the eldest son, as a tradition exists that a great-great grandson of his was in that degree descended from a minister of Kilmie in Ross-shire, and that he was the male representative of Alexander Campbell of Torrich, who was still living in 1716, when Torrich was wadset to him for £1000. The senior grandson of Alexander and Lilius was William Campbell of Torrich, whose only son died young. Of his daughters, the eldest, Marjory, born 1748, married James Dallas of Inverness; another, Lilius, married John Robertson, Esq., of Gibraltar, and died 28th April, 1814, aged 71 years; another, Henrietta, married Mr Dunbar; and there were other daughters. It would be interesting to learn more of this pedigree.

A. CALDER.

BREADALBANE FENCIBLES (VI., 107).—The medal struck by Colonel the Earl of Breadalbane has on the obverse side a kilted warrior, with broadsword and feather bonnet, beneath a scroll bearing the motto, *Pro rege et patria dulce periculum*. There are also the initials, A. G. & Co., probably those of the makers. The reverse side bears the following inscription—Presented to the Volunteers of the 2d Battn. by their Colonel the Earl of Breadalbane, in testimony of their gallant conduct in having volunteered their services to Ireland to suppress Rebellion, and to aid in repelling a French force which had invaded the Kingdom, 1798.

Kenmore.

J. C.

NOTE.—The *Neue Freie Presse* writes as follows:—It is nowadays difficult to understand how people, a hundred years ago, could control their impatience when, abroad, events of the greatest consequence were approaching. Thus the *Wiener Zeitung* (or Vienna Gazette) of January 30th, 1793, relates that three questions had been put to the Paris National Convention: 1st, Whether King Louis was guilty? 2nd, Whether the judgment passed on him should be laid before the people for approval? 3rd, What the punishment should be? Nine days before, ere this news was ever read, viz., on the 21st January, Louis had already ended his career on the scaffold.—On the 2nd February, the inhabitants of Vienna heard that 366 members of the Assembly had been sentenced to death, and 319 to life-long imprisonment or exile; and at last, on the 6th February, the *Wiener Zeitung* appeared with the news of Louis XVI.'s execution.

CHARLES BURION.

Page 140, 1st col., for Ballachjuig read Ballachjurg, which is a corruption of Ballachdearg, again corrupted by modern pronunciation to Ballachjerrick.

Literature.

The Ferns of South Africa, containing Descriptions and Figures of the Ferns and Fern Allies of S. Africa, with Localities, Cultural Notes, &c. 159 Plates. By THOMAS R. SIM, F.R.H.S., Curator, Botanic Gardens, King William's Town, South Africa, Author of "Handbook of Kaffrarian Ferns." J. C. Juta and Co., Cape Town; Wm. Wesley & Son, London. 1892. [iv. + 275 pp. 8 x 5½ ins. SINCE he took charge of the Botanic Garden in King William's Town, in South Africa, Mr Thos. Sim has been doing excellent work in furthering a knowledge of the Botany of his new home. Not content with merely extending his own knowledge of the rich flora of South Africa, he two years since issued a useful and handy volume on the "Ferns of Kaffraria"; and he has now followed this up by a larger work entitled "The Ferns of South Africa." Both are profusely illustrated with plates of very characteristic figures, the work of Mr Sim himself, which will assist greatly in the determination of the plants. These books will be found very useful by all who interest themselves in the Ferns of South Africa, or indeed in Ferns of the warm temperate regions generally, since many of these beautiful plants have a very wide distribution, and many of them are in cultivation in greenhouses.

There is great need for a work on the Flowering Plants of Southern Africa; and Mr Sim's skill and energy will be of great service, if his official duties permit him to undertake such a task. To our townsman, Dr Roy, he acknowledges his obligations for seeing both the above books through the press in Aberdeen, as well as for valuable assistance otherwise. The technical execution and form, like the matter, of the volumes, do credit to the Granite City. General and Systematic Indices and a Glossary enhance the value of this work.

The Aberdeen Year Book for 1892. Leading Events of the Year, Trade Reports, Biographical Notices, &c. Published at the "Free Press" Office. 1893. [136 pp. Fcp. 4to, double columned.]

THIS too long delayed summary of the local history of Aberdeen will be found to be useful and popular. Of all the voluminous mass of printed matter which a file of a daily newspaper brings under the eye for one year, this handy volume contains almost all that is essentially valuable, and will, we venture to believe, be found surviving the rarely kept broad sheet which gave it birth. The volume opens with some 13 pages of a Diary of Events, virtually an index to a daily paper. Then follow reports and statis-

tics of the year's trade of the city, and a careful list of the local publications for the year.

Perhaps the least satisfactory portion of the Year Book is the too detailed reports of certain public functions, occupying, as they do, fully a third part of the volume. Obituary notices bring up the rear, and this section of the work is befittingly done, and will not be the least prized. We are glad at this beginning of a synopsis of local historical lore, and feel sure of its present and future success.

SCOTCH BOOKS FOR THE MONTH.

Actuarial Science; an elementary manual. Ninian Glen, M.A. 8vo, 4s **Smith (G.)**
Bakers (The Incorporation of) of Glasgow. James Ness. 8vo, 5s **Erskine (G.)**
Begumbagh. G. M. Fenn. New Edition, 1s 6d **Chambers.**
Biblical (The) Doctrine of Sin. J. S. Candlish, D. D. Crown 8vo, 1s 6d **Clark.**
Burgh (The) Police (Scotland) Act, 1892, with Notes and Appendix. James Campbell Irons, S.S.C. 22s nett **Green.**
Burnsiana. Part 2. J. D. Ross. 4to, 2/6 **Gardner.**
Cape (The) to Cairo; or Britain's Sphere of Influence in Africa. A. L. Bruce, F.R.G.S., etc. Demy 8vo, 1s **Elliot.**
Church (The) and State. A. Taylor Innes. 2nd Edition, 2s 6d **Clark**
Clydesdale (The) Stud-Book. **Maclehose.**
Davidson (Sermons by the late Rev. Alexander), Leith, with Memoir by Prof. Fergus Ferguson, D. D. Crown 8vo, 3s 6d nett **Fairgrieve.**
Deans of Guild (Stevenson's List of the) of Edinburgh, 1403 to 1890, with Introductory Remarks and notices of the origin of the Gilde of the City of Edinburgh. 8vo. **Stevenson.**
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Scotland (The Law of) affecting Trustees. A. P. Menzies. Vol. 1, 16s **Green.**

Scots Minstrelsie; a National Monument of Scottish Song. Edited and arranged by John Greig, M.A. To subscribers only. 6 Vols. Gilt extra, 8s 6d each, and 6s 6d each. Vol. 1 now ready **Jack.**

Scottish (The) Oil Trade; a Proposal for a Commercial Union, by a Shareholder in three of the Companies **Porteous.**

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SCOTTISH NOTES AND QUERIES

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ABERDEEN, APRIL, 1893.

HANDBALL AND FOOTBALL— ANCIENT ANNUAL CUSTOMS.

THERE was a note by "H" on surviving old Scotch games, as football and handball, played annually, according to ancient custom. In our part of the country, February is the month these games, so far as they are left to us, are played in,—the date—not rigidly adhered to—varying with the appearance of the new moon, as indicated in the well-known rhyme—

First comes Candlemas, syne the new meen.
The first Tuesday after that's aye Fastern's E'en.

The local newspapers usually chronicle these events, and from that source the subjoined is condensed:—

Hawick.—On Saturday, 18th, what is known as the Boys' Ba' was played. The turnout was hardly so large as usual; and the east-enders being conspicuous by their absence, the west had no difficulty in pulling off the match, all the four balls thrown up being "hailed" in the Coble Pool. The Men's Ba' was played on Monday in wet, disagreeable weather. There was a good deal of play in the Teviot. Sometimes the eager combatants fell, and were

plunged overhead in the stream—still they played on. Again the westla' players had the best of the game. It seems that Hawick Ba' this year has been played a week too soon, owing to an error in Oliver & Boyd's Almanac.

Hobbkirk.—This annual game was played on Monday, 20th. The attendance of players and spectators was fully up to the average, while the play is the best that has been seen at this festival for many years. There were five balls played, and all were hailed by the downward players. The excitement was keen, and at times play was a little rough.

Melrose.—Fastern's E'en annual game of football was played in the streets on Tuesday afternoon. Shops and other places of business were closed, and the windows of private houses barricaded.

Jedburgh.—This annual game of handball, which has been played in the streets of the burgh and in the river Jed from time immemorial, came off on Tuesday. The ball was thrown up in the market-place at two o'clock. The game was a very keenly-contested one throughout, and some exciting scenes were witnessed in the river. The townfoot players were most numerous, and proved more than a match for their opponents of the townhead.

Denholm.—On Monday the annual game was played by the apprentices of the village, starting as early as nine o'clock, and the men took up the play in the afternoon. There were sixteen balls to be thrown up, but owing to the keenness of the contests only eight were thrown, each side scoring four hails.

Lilliesleaf.—The annual Handba' came off on Tuesday—Fastern's E'en. The play is open to all-comers, who range themselves on opposite sides as they hail east or west from the village.

So much for surviving old Scotch games in Roxburghshire, which, notwithstanding "H's" doubts as to their long continuance, would appear to have been played with a good spice of the ancient spirit. There are, however, two local instances of discontinuance. In the Burgh of Selkirk, up to the close of last century (Craig Brown's *History of Selkirkshire*), every boy at the parish school provided a game-cock for the annual fight on Fastern's E'en. The fight came off in the school, the chief magistrate sitting at the headmaster's desk as judge. The "king,"

or owner of the best bird, had to provide a handball, and to carry it a certain distance out of the burgh, without being overtaken by those pursuing him. Of course he got an "arch-cap," or start. If the king could throw the ball over the burn to Howden Haugh before his pursuers gained on him, he was considered to have added to his laurels.

Galashiels.—Up to about forty years ago, the Galashiels folks held an annual game of Hand-ba' on Fastern's E'en; the play being between those residing in the parishes of Melrose and Galashiels respectively, the town being pretty equally divided by the two. The ground on which the game was played was open moor, feeding only a few sheep, but forms now part of the great farm of Hollybush, the draining and enclosing of the ground putting an effectual stop to the game, and it has never been revived.

Selkirk.

JAMES COCKBURN.

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Sons); "The Life of Francis Duncan, C.B., R.A., M.P.," by H. B. Blogg (London); "Syntax Rules and Vocabulary to French Composition," by William Brebner (R. & R. Clark, Edinburgh); "Jeremiah," the Seatonian prize poem for 1892, by Rev. George William Rowntree, Rector of St Paul's, Aberdeen (Cambridge); "The Ferns of South Africa," by Thomas R. Sim, Curator, Botanic Gardens, King William's Town, South Africa (Wesley & Son, London); and "The Wife and Mother," a medical guide, by Dr Albert Westland (London).

To extend this catalogue from Aberdeen to Aberdeenshire would take us too far afield, yet mention may be made of the issue of a second volume of the Transactions of the Buchan Field Club; of the publication of a small brochure on "The Clan and Name of Ferguson," by Mr James Ferguson, yr. of Kinmundy (Glasgow: W. M. Ferguson); and of the issue of "Recollections of Huntly," by Mr George Gray—two papers contributed to the Huntly Field Club. And not remotely allied with the local literature of the year was the production at Peterhead, on 9th March, of a new operatic drama, "Prince Charlie," by Mr Gavin Greig, M.A., master of Whitehill Public School, New Deer.

ROBERT ANDERSON.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

EDINBURGH STUDENTS' MAGAZINES.

(See also *S. N. & Q.*, VI., 72).

1834. *University Journal*, Number 1, January, 1834. 26 pp. How many numbers were issued?

1835. *University Medical and Quizzical Journal*. Session 1834-35. Number 1, Thursday, January 15. 8 pp. (?); No. 2, Thursday, January 22; No. 3, Thursday, January 29, 1835. With No. 5 a supplement was presented; that issue consisting of 16 pp. No. 6, the last, was published on April 2. A clerical error appears to have been made in No. 1, as it is dated January 15, 1834, instead of 1835.

1834. *University Maga*. The first number of this publication was the second. This is not an Hibernicism; for by some unlucky mischance No. 2 preceded No. 1, which did not appear until the following week. By way of apology, it was gravely asserted that the parties concerned were "indeed so glorious, that they might well be afflicted with double vision, quaffing repeated bumpers in honour of the birth of the illustrious and ever-to-be-renowned *Maga*. But, friends, this is the real beginning, although it appears as the continuation, and thus the continuation is the beginning, and the beginning is the continuation." The *Maga* was first published on January 8, 1835, but, as we have already seen, No. 2 preceded the initial number. Every Thursday a new number was hawked about the streets, and greedily devoured

in the class-rooms. Each issue contained a sketch by Edward Forbes of one of the professors, or of some conspicuous personage in the neighbourhood of the University, accompanied by explanatory remarks, the reverse of complimentary. Several of the odd characters about the College came in for their share of attention, particularly a Quaker pastry-cook, who, under the cognomen of "Margo Lata," or Broad-Brim, was made the subject of a doggerel Latin ode. The verses by Forbes on the "Anatomy Bill" appeared in the third number of *Maga*, the pathetic "Vision of One Going Up" in No. 9. The following passage, from an article on the "Decline of Poetry about College," in No. 9, is, as his biographers say, very characteristic of Forbes:—

"Wonderful to relate (or more classically *mirabilia dictu*), the sons of the scalpel send out more muse-enamoured gentlemen than all the other faculties put together. Recollect, we allude only to our own Alma, These rhyming Meds are the laziest race on earth; they hate their profession, and will not learn any other; they love literature and science with their whole soul, and look no farther for sustenance, or rather they forget sustenance altogether in their search after fame. They are all philosophers, metaphysicians, wits, philologists, naturalists, in short, everything but students of their own profession; yet if a lawyer, or a divine, or a man of figures ventures to attack physic or physicians, they pepper him with a caustic defence, well worthy of true sons of Esculapius. They seldom take their degree, for a simple reason—never being prepared. It would be an easier matter for one of the tribe to pass for advocate or minister than physician. But they are, to a man, good fellows and clever fellows, the most intellectual set in the known world."

To quote a sentence or two from the *Memoir of Edward Forbes*:—

"The editor of *Blackwood's Magazine* was regarded by the writers of the *Maga* as a sort of tutelary deity; allusions, odes, and songs to Christopher North abound throughout the pages; to him the volume was finally dedicated, and they have gone so far as to give a portrait of him at the end of No. 4. The likeness is by no means flattering;—a disreputable-looking, bull-necked man, with one hand thrust into his buttoned coat, the other into his breeches pocket, gazes complacently at a sheet of the *Maga* hanging from a board, and hawked about by a still more disreputable Irishman.

"The twelfth and last number was published on March 26, 1835. It concludes with a 'View of the Symposium' after the *Noctes Ambrosiana*, consisting of songs, odes, speeches, toasts, and merry-making, all rather weak, except the last, which was doubtless hearty as young lungs and young hearts could make it. And so, after all its squibs and satire and per-

sonality, the *University Maga* ends as it began, in the most unbounded fun and good-nature."

Out of this publication arose the famous coterie known as "The Universal Brotherhood of the Friends of Truth;" with their narrow strip of rose-coloured and black silk ribbon, worn across the breast, and their small silver triangle, upon which was engraved the Greek triad—ΟΙΝΟΣ, ΕΡΟΣ, ΜΑΘΗΣΙΣ (Wine, Love, Learning). Full particulars of this peculiar order will be found in the *Memoir of Edward Forbes*.¹ When first started "The Oineromathetic" was called the "Maga Club." This society, for the promotion of Truth, Philanthropy, and Good-Fellowship, was joined by many young men who afterwards became famous in art, letters, and the learned professions. Even towards the end of his brief life, a life into which he crowded so much enduring work, (he died in his 39th year), Forbes, in writing to friends who had once been members of the coterie, used to sign himself, in allusion to their triangle—"Aly yours".

In 1837 the *University Maga* was revived. On January 10 the historical snow-ball riot, between the students and the towns-people began, and was only quelled, on the following day, by a detachment of soldiers from the Castle. Thirty-five students were arrested and marched to the police-office, "with singular violence and even brutality". Five only of the prisoners were, however, prosecuted. Six weeks passed away before a trial was arranged. The case was at last heard in the Sheriff-Court, occupied three days, and resulted in a full and unqualified acquittal. This tumult afforded excellent material for *Maga*. Forbes's biographers say:—

"The ancient enmity against the Town-Council blazed forth afresh, Nothing could possibly have occurred more opportunely to show the incongruity of that corporation enjoying the patronage of the University than to find Provost and Bailies, . . . quietly sitting down to order a bevy of bayonets for the proper subjugation of the youths of whom they were the patrons and protectors. Forbes's pen held them up to weekly ridicule in the front of the *Maga*, and depicted their countenances in ludicrous caricature on the final page. . . . Squibs of all sorts of rhyme and measure were printed in broad sheets, and hawked about the streets. Of these, Forbes chronicles six as his own. The best of them were afterwards reprinted, with a preface containing a whimsical account of the riots in the style of the old Scottish chroniclers. They appeared as a small pamphlet, under the seemingly peaceful title of the *University Snow-drop*."

The University Snowdrop; An Appendix to the Great Trial, 1838, 24 pp., with 4 plates.

University Maga, Vol. II., (i.e. the revived issue), which was profusely illustrated, consisted of 8 pp. The last number, however, No. 12, contained 12 pp.

¹ *Memoir of Edward Forbes, F.R.S.* By Geo. Wilson and Archibald Gelkie. London. 1861.

Principal Grant, in his *Story of Edinburgh University*,² in referring to this publication, says:

"In Universities it is invariably the case that periodicals are short-lived; they always depend upon one or two leading spirits, who presently find that they have other things to do, and so withdraw from a labour which is never remunerative. . . . Perhaps the best of all these short-lived productions was *The University Maga*, a weekly sheet, issued in the winter of 1834. It was the work of Edward Forbes, the brilliant naturalist, then a medical student. Each number was illustrated with a sketch by Forbes—who had a genius for caricature—of some professor or other personage connected with the University. The verses on *The Anatomy Bill*, and other topics interesting to 'the Medicals' were good, but the whole thing was rather too much flavoured with the spirit of Christopher North and the *Noctes Ambrosiana*."

This later issue of *The University Maga* extended, like its predecessor, to 12 Nos.—Dec. 1 to March 23, 1837-38. The volume was dedicated to Patrick Robertson, Wilson's great cronie, who defended the students in the "Great Trial."

It might be as well in passing to note the following "annuals," issued by Edinburgh students. In 1835 there appeared *The Edinburgh University Souvenir*, an annual after the fashion of those days, containing elegant verses and slight romantic stories. In 1840 another was issued, of a more substantial character, entitled *The Edinburgh Academic Annual*. It contained serious papers contributed by former students; "and very good," says Grant, (who gives a list of the articles, &c., in his *Story of Edinburgh University*), "they were." As an introduction, Dr John Lee, who was soon after elected Principal of the University, contributed a brief but brilliant sketch of the History of the University. To these may be added,—*Trial of the Students for Mobbing, Rioting and Assault at the College*, 1838. 100 pp., and appendix.

JAMES W. SCOTT.

(To be continued.)

Tail's Magazine (vide *S. N. & Q.*, VI., 150). I have been favoured by Mr William Jolly, Aberdeen, with some interesting particulars regarding the Glasgow editor of this celebrated magazine, which can scarcely fail to be of interest to those who have occasion to consult *Tail's Magazine*:-

"About 1851, if I am not mistaken," writes Mr Jolly, "there were two daily papers in Glasgow, the *Daily Mail* and the *North British Daily Mail*. The *Daily Mail* was owned and edited by Mr G. Troup, with Mr Withers, a witty and versatile Irishman, as sub-editor. Mr Troup also edited *Tail's Magazine*,

which was published at his printing-office in Dunlop Street, Glasgow.

The *North British Daily Mail* was started in 1847 by Gunn & Cameron. Radical in politics, it enjoys the distinction of having been the first daily newspaper published in Scotland. The well-known weekly edition was begun in 1863. Cameron had also at that time a gratis advertising paper in Dublin, which was alleged to have kept the *N. B. Daily Mail* afloat until it became a paying concern; ultimately it crushed out the *Daily Mail*.

George Troup was a man of great energy and good abilities, but he did not give himself fair play. He tried to accomplish too much, and overtaxed his strength. Being a fair platform orator he was in great request at meetings where social subjects were discussed, and his amiability made it difficult for him to give a refusal, and so his valuable time was often frittered away, no doubt to the injury of his newspaper. It was almost invariably his custom not to commence writing his leaders till within a short time of going to press, when he threw them off rapidly, the foreman compositor bringing them out of his editorial sanctum page by page. Mr Troup did not see them again until they appeared in the paper.

After many years Mr Troup, broken down in health, came back to Aberdeen, the scene of his earlier efforts in journalism, having been editor of *The Banner*, a newspaper got up in Aberdeen to advocate the cause of the Free Church. Although very feeble in body, Mr Troup had the same ardent desire for work, and on the commencement of the *Evening Express* in Aberdeen, he contributed to its columns. He died some years ago, much regretted."

J. W. S.

The Farmers' Magazine; (vide *S. N. & Q.*, V., 132). This publication has proved a stumbling-block to most librarians and catalogue-makers. In nearly every instance it has been confounded with the *British Farmers' Magazine*, published in London; which was the successor to, and not a continuation of, the *Farmers' Magazine*, published by Constable, Edinburgh. I am indebted for the following facts to Mr David Lambie, Dundee. As this gentleman has recently had occasion to consult both the Edinburgh and the London publications, and has been in communication with several librarians, he is entitled to speak on the subject as "one having authority." It is important to be correct in describing this early agricultural publication, as agricultural affairs seem destined to figure largely in the politics of the future. The first number passed through several editions,—five at least, if not six. The Mitchell Library, Glasgow, has a copy of Volume 1, 5th Series, 1802, which, unlike the first issue, was printed by D. Willison, Craig's Close, for Archibald Constable; and sold by Longmans & Rees, London. It is dedicated to Sir John Sinclair of Ulbster, Bart., M.P. This edition runs from No. 1, 1800, to

² *The Story of the University of Edinburgh*. By Sir Alex. Grant. London, 1884. II., 489-492.

No. 103, 1825,—25 vols. The British Museum Library, and the Andersonian College Library, Glasgow, have what is stated to be a Sixth Edition, but, says Mr Lambie, although the title-page bears,—Vol. 1, Sixth Edit., 1806, the numbers really ran from January 6, 1800. The proper statement appears to be: *The Farmers' Magazine*, Edinburgh, January, 1800, to Nov., 1825, 104 numbers, or 26 volumes in all. On the fall of Constable's house the *Farmers' Magazine* was discontinued; and in its place appeared the *British Farmers' Magazine*; London: James Redgway, Piccadilly. Number 1, November 13, 1826. A Letter, addressed to the Editor, thus refers to the defunct Edinburgh publication:—

"As that highly-respectable and most useful periodical (*i.e.* the 'Edinburgh' *Farmers' Magazine*) has been discontinued, in consequence of the misfortunes of its publisher, the commencement of one for Britain, at the present crisis, when the well-being of the British farmer is at stake, is highly judicious, and I trust its merits will command," &c., &c.

Latterly the price of the Edinburgh periodical was 3s per quarterly number, which constituted a volume.

J. W. S.

ITINERARY OF A WALKING TOUR FROM BANFF TO GLASGOW & BACK, IN JULY, 1813.

(Continued from page 155.)

16th. Set off from Glasgow by the Steam-boat (Elizabeth), and reached Renfrew—from thence travelled to Paisley, which is situated extremely low—the streets narrow and dirty. The environs are pretty well cultivated, and particularly Mr Love's gardens and the policies of Walkinshaw are very pretty.

17th. Left Paisley at 11 A.M., and crossed the Clyde at Esken Ferry, near the mansion-house of Lord Blantyre, commanding a view of the Banks of Clyde, (not inferior to those of the Forth), for more than 15 miles. Dumbarton Castle crowns the summit of its lofty foundation, rising to the height of 300 feet and forms a grand object in the general view. The town of Dumbarton is divided from the base of the Rock by the Leven, which is so beautifully described by Smollett. The Rock differs from Edinburgh or Stirling in being inaccessible almost all round. The buildings are of no extent, compared with Edinburgh or Stirling. There are numerous printfields and cotton mills on Leven banks, and in Dumbarton are some glass manufactories, which do business to a great amount, paying about £100,000 per annum of duties. About 3 miles up the Leven passed the village of Renton, close to which stands the obelisk [?] to the memory of the eminent historian and novelist

who drew his first breath where this village now stands. Further on reached Alexandria, where we stopped for the night.

18th, Sunday. Walked up the banks of the Leven to Loch Lomond, where we bathed. Returned by the castle of Tillychewan, a beautiful Gothic building commanding a fine view of mountain, lake, and river.

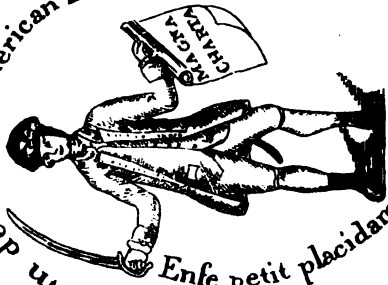
19th. Set out from Alexandria at 11 A.M., crossed the hill and by the Ferry-boat reached Port Glasgow, where there were 27 fine vessels from the W. Indies. The bustle in the streets for the transport of their cargoes to the warehouses, incredible almost. The quays are spacious and afford accommodation for near a 100 vessels to unload at once. Sailed from Greenock at 3 P.M., crossed the Firth (7 miles in 45 minutes), landed at Elensburgh, a neat village where there are very elegant baths, and ascended the hill to the N. Reached Luss about 6—got a boat and sailed to the Island of Taminclag (the most elevated), whence we commanded a most enchanting view of the scenery of the lake and islands. Walked up at 9 to the Ferry of Row, Ardennan. Crossed the Lake and reached the Weir (built at the very base of Bendlomond) by 11. At 1.30 began to ascend this grand mountain, and about 4.30 we stood triumphant on the highest pinnacle, far, far exalted above every neighbouring mountain, and soaring even above the clouds. Towards the E. the rays of the sun had rarified the lower atmosphere, and from every glen and mountain columns of misty vapour arose in a thousand forms, till at last collecting, they formed one chaotic mass of snowy-like cloud, apparently a 1000 feet below our throne. To the W. (whither the sun's influence had not yet extended) a scene of a different character burst on the view. Under our feet as it were we observed Tarbet on the opposite side of the lake; beyond it the mountains of Arroquhar, (the Cobbler, Bencruachen, Benvoirlich, &c.) and those along Lochfine. To the N.N.W. at an immense distance—Shiehallion and Benlawers. To the S. and S.W. the Lake, with its islands, &c. Descended the peak between two awful rocky crags in the N.E. Drank of a spring which forms one of the sources of the Forth—a little farther down passed a most romantic cascade—reached Cromar (a herd's hut at the foot of the mountain) at 9.45, having descended in an almost perpendicular direction.

20th. Set off at 10 A.M. and began to ascend Beneim—passed between two rocky peaks. The following scenery then burst on our view:—On our right, Cruachan, the Cobbler, Benewa, Benevin, Benvoirlich—to the front, Ben o' Chlarachan—to the left, the Dhu of Glengyle,

42
 Colony of the Massachusetts Bay,
 Decm. 7. 1775.
 The Possessor of this Bill shall
 be paid by the Treasurer of this
 Colony Fortytwo — Shillings
 Lawfull Money, by the 7. day
 of Decm. next, which Bill shall be
 received for the aforesaid Summ
 all payments at the Treasury, &
 all other payments, by order
 of the General Assembly.
 42
 Committee

OBVERSE SIDE.

TWENTYFOUR SHILLINGS



Ifted in defence of American Liberty
 Ense petit placidam, sub Libertate, Quietem.

Aug^t. 18. 1775.

REVERSE SIDE.

AMERICAN PAPER MONEY.

(Vide S. N. & Q. vi. — 157.)

and Loch Katrine. The view truly grand and imposing. Descended and walked to the head of Loch Katrine, and down its S. border for 8 miles. The road excessive bad. We hired a boat, and, descending the lake towards its E. end, enjoyed the following prospects—the grand mountain of Benvenue on the right, and Benledi on the left, with extremely rocky elevations on the borders of the lake. The W. end of it is naked, but to the E. part of it bounded by what is called the Trossachs—the borders are covered with wood, crowning the summits of these romantic hills. After the lake had become contracted, the Den of the Ghost and rocky Crag (where Roderick Dhu's clan are represented to have lain down), burst into view. Reached Hrdkinkisockan about 9 P.M.

21st. Set off at 7.30 A.M., and reached Callendar, passing along the banks of Loch Vennachar (which are not half so interesting as Loch Katrine). Callendar is a trifling village—the situation pleasant. Set off at 11, passed through the Glen of Lenney, also the village of Balquhidar—the glen apparently very fertile, running up to the W. Reached Loch-Earn-head at 4. Visited a beautiful waterfall formed by the water of Edin-ample, issuing from Glen-ample. Continued our route towards Killin—commanded a fine view of Benmore from this point—also Glen Dochert. Reached Killin at 9, having travelled 38 miles.

22nd. Set off from Killin at 6 A.M. Passed a neat cottage belonging to the Earl of Breadalbane, called Auchmore, on an eminence overlooking the lake—the mountains of Craighalleach, and Benlawers on the N. side, adding much to the grandeur of the scene. Loch Tay, a beautiful sheet of water—the sides of the mountains slope gently towards the lake, affording an opportunity of cultivation, and of this, advantage has been taken, and many fine farms adorn the banks. Farther up the mountains are extensive plantations, and thriving natural woods, and still higher, the rocky blue cliffs close the prospect. Reached Kenmore at 10.15—distance 18 miles. The village neat and clean, situated close to the E. of Breadalbane's principle mansion, [Taymouth Castle].

OUR ILLUSTRATION.—The subject matter descriptive of the interesting Illustrations of American Paper Money, for this month, will be found at page 157 of the issue for March. The obverse is from a transfer from the copper-plate, kindly lent us by Mr Robert Barclay, Montrose; the reverse, copied from an impression of either a copper-plate or a wood-cut, it is now impossible to say which, and is also in the possession of Mr Barclay.

NOTABLE MEN & WOMEN OF BANFFSHIRE.

(Continued from p. 153, Vol. VI.)

VI.

78. *Galt, James (Rev.)*: Established Church Divine and Poet. Born in Cullen in 1700, he was bred for the Church and ordained to the parish of Gretna in 1730, and died there in 1787. He was an excellent Latin scholar, and translated the Book of Job and Solomon's Song into Latin verse. In Gretna churchyard is a monument to his memory, on which it is stated that "he was 60 years minister of this parish, during which long period he discharged the office of a pastor with the most unwearied diligence and fidelity. By the simplicity of his manners, and the affability of his conduct, he was highly esteemed by his flock, and deservedly held in the greatest veneration by all who had the pleasure of his acquaintance. In memoria perpetua est justus. Utinam post hujus vitæ exitum felicitatem consequar coeli repositam."

79. *Geddes, Alexander, LL.D., (Rev.)*: R. C. Divine, Song-writer, and Author. Born at Pathhead, Rathven, and educated partly at the Village School, and partly by a tutor in the family of the Laird of Arradoul, he studied afterward for the priesthood at Paris and elsewhere. Returning to Scotland in 1764 he ministered for a short time to the Catholics of Coupar-Angus, and thence became private chaplain to the family at Traquair House. From this situation circumstances of a romantic character compelled him suddenly to withdraw to Paris, where for a time he anew occupied himself with Biblical studies. In 1769 he was transferred to Auchenalrig, to a small Catholic congregation there. Here his somewhat latitudinarian doctrines and practices gave offence to his spiritual superiors, and in 1797 he was suspended from clerical functions by Bishop Hay. After an unsuccessful farming experiment he proceeded to London in 1780, where he found a patron in Lord Petre. He had previously received the degree of LL.D. from Aberdeen. In London he produced a number of works bearing on critical and controversial questions in Divinity, and as many of the views expressed in these works were of an extremely rationalistic type he was naturally charged with infidelity, though till his death in 1802 he claimed to be a Catholic Christian. Among the more important of his productions are a new Translation of the Holy Bible, 1792-7; *Critical Remarks on the Hebrew Scriptures*, 1800. This latter volume is described as startlingly heretical, and as having given offence equally to Catholics and Protestants. Among his poetical writings, besides the songs "There was a wee bit wifkie," and "Send Lewie Gordon Hame," may be mentioned, *Linton, a Pastoral Poem*; *Select Satires of Horace Translated into Verse*; *a Translation of the First Book of the Iliad*; *An Apology for Slavery*, also in verse; and a satirical poem, entitled *Bardomachia, or the Battle of the Bards*. Other controversial writings are specified in the Life, published in 1803 by Dr Mason Good.

80. *Geddes, John, (Rev.)*: R. C. Bishop and author. Said to be the elder brother of Alexander, the poet and critic, and born at Mains of Curridoun, in the Enzie, 9th September, 1735, (but another writer calls him a cousin and not a brother,) he was educated,

like Alexander, in the family of the Laird of Arradoul, whence in 1750 he passed to the Scots College, Rome. He returned to Scotland in 1759, and continued to officiate there as priest, till in 1770 he was sent to Madrid to preside over the Scots College there. He was, however, recalled home in 1779 to act as coadjutor to Bishop Hay, and in 1780 was consecrated Bishop of Morocco. His death occurred in 1799. He published *A Treatise against Duelling*; and *A Life of Saint Margaret, Queen of Scotland*. He has left behind him a collection of materials for the History of the Catholic Church in Scotland.

81. *Geddes, William D. (Sir), LL.D.*: Principal of Aberdeen University, Scholar and Author. Born in 1828, at East Bodylair, which is, I believe, in the Banffshire portion of the parish of Glass, young Geddes was educated at the parish school of Glass, at Elgin Academy, and at Aberdeen University, where he graduated in 1846. Beginning his educational career as teacher of Gamrie school, Mr Geddes was soon promoted to a classical mastership in Aberdeen Grammar School, and subsequently to the rectorship. In 1855 he became Professor of Greek in Aberdeen University, a post which he held with growing distinction till he was promoted to the Principalship of the University in 1885. In recognition of his services to Scottish scholarship he was knighted in 1892. He had previously been made LL.D., Edin., in 1876. The learned Principal, besides being author of a Greek Grammar, has issued an edition of the *Phaedo*, as also a volume on Homer, and other works. Dr Geddes is something of an antiquary, and has edited, two of the New Spalding Club publications. The Principal is likewise an excellent poet. (See a complete bibliography of his writings in *Records of the Arts Classes, 1868-72*, 2nd edition. Two brothers of Sir William gained distinction, James and Alexander. The former stood second in the open competition for the Indian Civil Service in 1860, and prematurely closed a very brilliant career in 1879. The latter has had a most successful commercial career in Chicago, and is now a large landed proprietor in his native parish and neighbourhood.

82. *Geddie, John, D.D.*: Missionary to the South Seas. Born in Banff in 1815, he was taken in early youth to America. Educated in Nova Scotia for the ministry, he was ordained Presbyterian minister in that colony in 1838. Being, however, of a missionary spirit, when the church with which he was connected resolved to found a mission in Polynesia, he volunteered to go there, and left for the New Hebrides in 1846. His life was thenceforward spent, and most successfully, among the savage tribes of that distant region. It was said of him on his death in 1872, "When he landed at Aneityum in 1848 there were no Christians, and when he died in 1872 there were no heathen."

83. *Goodall, Walter*, Antiquary, Critic, &c. A native of Ordiquhill, born in 1706, and son of a farmer, he was educated at King's College, Aberdeen. In 1735 he became sub-librarian in the Advocates' Library, Edinburgh, and assisted in preparing the catalogue. His chief contributions to Scottish literature are, *An Examination of the Letters said to be*

written by Mary, Queen of Scots, to James, Earl of Bothwell (1754), 2 vols.; and *An Introduction to the History and Antiquities of Scotland*, written originally in Latin, and translated by W. Robertson of Ladykirk, 1773. Besides contributing to Bishop Keith's *New Catalogue of Scottish Bishops*, Goodall edited *Crawford's Memoirs, Scot's Staggering State*, and *Fordun's Scotichronicon*. He died in indigent circumstances in 1766.

84. *Gordon, Abercromby Lockhart, (Rev.)*: Free Church Divine and Author. Born in Banff Manse in 1801, after graduating at the Aberdeen University he was ordained in 1826 to the charge of Greyfriars Church, Aberdeen. There he continued till the Disruption, when he joined the Free Church and retired from the ministry. His death, however, did not occur till 1871. Amongst his writings are the following:—*A Discourse on the Duty of Men to the Inferior Creation*, 1831; *A Letter to the Right Hon. Lord Belhaven on the New Scheme of Irish Education*, 1832; *The System of National Education in Scotland, its Origin, Nature, and Results*, 1839.

Gordon, Lord Adam, M.P. (General). This scion of the Gordon family, who died a General in the British army, was fourth son of the second Duke of Gordon. I place him under the category of Banffshire Notables, because, if not born in the Ducal castle at Bog o' Gight, he was no doubt brought up there, and was distinctly a member of a Banffshire family. Unlike his brother Lord Lewis, he continued true to the Hanoverian dynasty, and served with distinction in the British army both in France and America. In 1782 he was appointed Commander-in-chief in Scotland, and in 1796 Governor of Edinburgh Castle. He was also chosen Member for Aberdeenshire in 1754, and he represented Kincardineshire from 1774 to 1788. He died in 1801. His wife, who was the widow of the Duke of Athole, was the subject of Dr Austin's song, "For lack of gold she's left me, O."

86. *Gordon, Alexander*: Russian General and Author. Jacobite leader. A native of Marnoch, he was son of Alexander of Auchintoul, a Scottish Judge in the time of James II., and was born 27th December, 1669. He was educated at the Parish School and at Paris, where in 1688 he entered the French army, but soon returned to Scotland, where he continued to reside till, sometime about 1692 or 93, he transferred his services to Russia. Soon after his arrival in that country he was promoted to the rank of Major by the Czar, as the result of a fight he had with some six Russians, whom he beat soundly in a mêlée they provoked. Not long after he was made a Lieut.-Colonel, and in three years got command of a regiment. He was present and distinguished himself at the taking of Azof from the Turks. He had the misfortune to be taken prisoner by the Swedes at the battle of Narva, but was soon exchanged and immediately raised to the rank of Major-General, and for some years served with great distinction in the Russian army. In 1711 he returned home on the death of his father and settled at Auchintoul. He had previously married the daughter of the famous Patrick Gordon, who was the real founder of the Russian Empire. Joining the Jacobite movement, he acted as Lieut.-

General under the Earl of Mar, and commanded at Sheriffmuir. At the close of the rebellion he was attainted, but escaped through a mistake in the name by which he was designated. He made his escape to France, but returned in 1727. He died in 1752, and was buried in Marnoch kirk. He was author of an interesting book entitled *The History of Peter the Great, Emperor of Russia*, in 2 volumes, published in 1755.

87. *Gordon, Alexander, Second Duke of Gordon*: probably born at Gordon Castle. He was engaged, as Marquis of Huntly, in the rebellion of 1715, having proclaimed the Chevalier at Gordon Castle, and joined his standard at Perth with a large following of horse and foot, 6th October. He was present at Sheriffmuir, but having capitulated to the Earl of Sutherland, he was, after a short imprisonment, permitted to return to his estates. Born in 1678, died in 1728.

89. *Gordon, Alexander, Fourth Duke of Gordon*: Song-writer, &c. Grandson of preceding. Born in 1743 or 1745, he was chosen a Representative Peer in 1761, K. T., 1775. He was the means of raising the regiment known as the 80th Highlanders, from the men living on his Scottish estates. He also raised two fencible regiments, 1778-1793. In consideration of his descent from Henry Howard he was created Earl of Norwich. He was made Keeper of the Great Seal of Scotland. His Duchess, Jane Maxwell, was a leader during her day in the social and political circles of London as well as in Scotland. The Duke, who died in 1827, is credited with having written the song, "Cauld Kail in Aberdeen."

89. *Gordon, Alexander, Third Earl of Huntly*: Soldier and Statesman. Born about (1471) he received from the Crown large grants of land in Banffshire, Lochaber and Strathearn. In 1505, a rebellion having broken out in the Isles, he was sent by James IV. to invade them on the North, while the King himself led an army against them on the South. The following year Huntly stormed the Castle of Stornoway in Lewis, the stronghold of Torquil Macleod, the great head of the rebellion. He accompanied James to the fatal field of Flodden, and was one of the nobles who strove to dissuade him from risking a battle. Holinshed says that the Earl of Huntly was held in the highest reputation of all the Scots nobility "for his valiancy joined with wisdom and policy." In that memorable and disastrous battle he commanded the van of the army along with Lord Home, and with such success did Huntly and Home charge the right wing of the English, that it was speedily put to flight. Unhappily it fared otherwise with the rest of the Scots army. For though Huntly and his brother, Adam Earl of Sutherland escaped, the great mass of the Scottish army, and most of the Scottish nobility, perished with their King. During the minority of James V. Huntly was the most influential lord in the North, and in 1517, on the departure for France of the Regent Albany, he was appointed one of the Council of Regency. In 1518 he was constituted the King's Lieutenant over all Scotland, except the West Highlands. He died at Perth in 1524.

W. B. R. W.

A correspondent, "R. C. W.," writes saying:—"I am surprised that, after all the Notes that have

appeared in *S. N. & Q.* on the subject of the Fife Earldom, 'W. B. R. W.' should still write about the Earls of the first creation as Earls of Fife. Lord Braco was created Earl Fife in the Peerage of Ireland in 1759. There has only been one Earl of Fife, the present Duke, who was created Earl of Fife in 1885."

64. "Mr Elder, I believe, is dead, though I have not ascertained the date of his decease." Alexander Elder died in February, 1876, aged 86.

71. *Miss Forbes*. "Miss Forbes' Farewell to Banff" was written, *not* by Miss Forbes, but by John Hamilton, the author of "Up in the Morning Early" and other songs. "I have not learned the date of her birth or death." She died at Meldrum House on 17th December, 1834, in the 67th year of her age. (See *Cramond's Annals of Banff*.) C.

65. *Ferguson, James*, the Astronomer (VI., 152).—In the year 1867 there was published by Ebenezer Henderson an entertaining and instructive *Life of James Ferguson, the Self-taught Philosopher*. I have for sale "An interesting Collection of Original Autograph Letters and other Papers, with Prints and Portraits neatly laid down, together with a Series of Models of Instruments—*Large folio, within a Portfolio, in fine preservation*"—which was formed by Mr Ebenezer Henderson.

THOS. G. STEVENSON.

PROVERBS OF CHAUCER, ILLUSTRATED.—Since "M. A. C." has indicated that he will welcome any additional proverbs illustrating Chaucer's proverbial allusions, besides those which he himself supplies, I venture to send him the following, culled from a private collection which I have myself compiled during the last thirty years:—

50. Better holde thy tonge stille than to speke.

Compare :

Quateness is best. Least said, soonest mended.

Better haud your breath to blaw your parritch.

These Ayrshire proverbs I often heard in my boyhood.

Then there is the motto I have seen of some German hero:—

"To work and be silent by land and sea."

53. The firste vertu is to kepe tonge.

Compare :

"The ornament of a woman is silence."

"Who speaks sows, who keeps silence reaps."

(Italian Proverb).

Softly waters run deep.

(Jamaican Negro Proverb).

54. The wordes mot be cosynt to the dede.

Compare :

Dictum, factum.

Ein Wort, ein Mann.

After word, comes ward.

56. A wicked tonge is worse than is a feend.

Compare :

"The tongue is not steel but it cuts."

57. Thing that is sayd is sayd, and forth it goeth.

Compare :

"Nescit vox missa reverti."—*Horace*.

Of thine unspoken word thou art master; thy spoken word is master of thee.

"Since word is thrall and thought is free, Guard well thy speech I counsel thee."

"Silence was never written down."

Dollar.

W. B. R. W.

Queries.

760. VENTRE-SAINT-GRIS AND OTHER OLD FRENCH OATHS IN "QUENTIN DURWARD."—A lady, who read *Quentin Durward* a short time ago, tells me she is certain of having come across the *juron ventre-saint-gris* twice in the book, but, till now, I have not succeeded in tracing it. Perhaps some kind reader will be able to point out exactly in what chapter, and under what circumstances, the oath is used; and, while on this subject, may I ask if it is known what books Sir Walter Scott consulted for his very complete list of old French oaths?

51, Sale Street, Derby.

CHARLES BURION.

761. MR WILLIAM MURRAY, THEATRE ROYAL, EDINBURGH.—About 1848 or 1849, Mr Murray, in a rhyming address at the end of the season, made the following allusion about "stars," and the great expense attending their engagements:—

"Granting the house is crammed it will not pay
For the bright meteors of the present day,
Who've reached of popularity the goal—
They don't share profits now, but take the whole."

Mr Charles Kean, who had been "starring" it in Mr Murray's theatre during that season, felt aggrieved, and there ensued a correspondence in the newspapers, but who came off best, or proved himself in the right I do not recollect. However, the whole address was a good specimen of Mr Murray's abilities in that line of composition. If any of your correspondents has a copy (Mr Thomson of Leith will probably have one), and will send it for insertion in *S. N. & Q.*, it would prove interesting to many readers, and would greatly oblige me.

W. J.

762. "ABERDEEN DOCTORS" IN 1769.—Did a Medical Society exist in Aberdeen twenty years before the Medical Society was founded? I can find no mention of such a body in Mrs Rodger's interesting volume, but a diploma, dated 1769, which has recently come under my notice, points to conjoint action on the part of the practitioners of Aberdeen in certifying the qualifications of apprentices. The diploma was, very naturally, supposed by its present possessor (the great grandson of the grantee) to have emanated from one or other of the two Aberdeen Universities, but the five signatories do not include the Professors of Medicine in the University and King's College (Sir Alexander Gordon), or Marischal College and University (Dr Alexander Donaldson). The terms of the diploma follow.

P. J. ANDERSON.

"Omnibus ac Singulis quorum Interest,

S.

Nos, Medicinæ Doctores quorum nomina infra scripta,

candide testamur, probum ingeniumque Adolescentem Thomam Lynch de Antigua complures annos apud Doctorem Georgium Skene, virum in arte Chirurgica et Pharmaceutica apprime versatum, feliciter incubuisse; et jam post exactum studiorum curriculum, tantos fecisse progressus, ut hujusce artis omnium fautorum ac cultorum examini sese subjicere queat; cumque igitur nunc sit illi animus in lucem prodire, literatisque ingenii sui ac diligentiae specimen praeberere; omnibus honorum morum, ac hujusce artis cultoribus eum sedulo commendatum habemus, ac obnixè rogamus, ut praedictum Thomam Lynch humaniter acceptum, secundum dotes ingenii sui praeclaras remunerentur, quam gratiam oblata ausa libenter referemus. In cujus rei testimonium Diploma hocce Chirographis nostris munivimus.

Geo. Skene, M.D.

Alex. Rose, M.D.

Thos. Livingstone, M.D.

Alex. Robertson, M.D.

David Skene, M.D.

Datum Aberdoniae,
viii^o Kalendas Novembri,
A. D. MDCCCLXIX."

763. FAMILY OF LYNCH.—Information is desired as to the parentage of the Thomas Lynch of Antigua, to whom the above diploma was granted.

P. J. ANDERSON.

764. PAMPHLET WANTED.—I would be greatly obliged if you would inform me where there is a copy of the following pamphlet:—"James Moressonne—a Little Treatise called the Everlasting Gospel. 1668. Sm. 8vo."

Kirkwall.

J. B. CRAVEN.

765. INSCRIPTION ON A TOMBSTONE WANTED.—The following is an inscription from a tombstone in the Churchyard of Slains:—"Here lies, in the hope of a blessed resurrection, the corps of William Gray, sometime of Clochtow, who departed this life February 13th, 1744, aged 66 years. Also Elspet Annan, his spouse, who died 23rd Decr., 1770, aged 81 years." Mary Gray or Muirdied at Milltown of Leask, Slains, 25th May, 1857, aged 99 years, *grand-daughter* of the above. Can any of your many readers give me a copy of the inscription from the tombstone of her *father* and *mother*, said to be in Slains churchyard?

JAMES DALGARNO.

766. CLAN BADGES.—Perhaps some readers of *S. N. & Q.* may be able to state when Clan Badges were first recognised, and in which publication it was first stated that the various Clans had Badges. For instance, the Oak is asserted to be the badge of one Clan, the Pine of another, the Juniper of a third, and so on. I find in one History of the Highland Clans that the badge of the Mackays is the Broom, but another states that it is the Bulrush. Which is correct; or is there any undoubted authority for either statement? Are these badges really ancient Cognisances of the Highland Clans, or are they the outcome of the "Highland revival" which was inaugurated by the publication of *The Lady of the Lake* and *Waverley*? Information on the subject through the columns of *S. N. & Q.* will be very welcome.

Wiesbaden, Germany.

JOHN MACKAY.

767. SIR JAMES MACKINTOSH.—This gentleman, the last of Kyllachy, and who died in 1832, had, I understand, one son and three daughters. As these must all be dead, I shall feel obliged if any of your correspondents can inform me what descendants (if any) they left; and if any yet alive, their names and present addresses.
MAC.

Answers.

84. WILLIAM DUFF (I., 140, 160; II., 46).—Professor Duff was son of Hugh Duff, Minister of Fearn, 1698-1739. (*Fasti Eccl. Scot.*, III., 312). A sister, Anne, married Lachlan Mackintosh of Mackintosh.—(*Highland Monthly*, IV., 274-7). A work by Duff is mentioned in the British Museum Catalogue: *An amazing and extraordinary instance of fraud and oppression, addressed to the Rt. Hon. the L—d H—*. London, 1739.

P. J. ANDERSON.

321. BOARDING MISTRESS AT KING'S COLLEGE (III., 45).—Mrs Pirie was the last "Economus" of King's College. According to the "Nova Fundatio" of the College (c. 1590) the Economus had to be "hominem bonum et industrium . . . cui salus Collegii imprimis curae sit . . . Ejus erit tempestive ex preceptorum arbitrio Collegio providere in iis quae ad victum pertinent, et fori quotidie curam agere in iis emendis quae ad Collegii sustentationem pertinent." During the present century the Economus was always a woman. The following appointments are noted in the minutes of Senatus:—

- 1809. Mrs Strachan.
- 1816. Mrs Skinner.
- 1818. Mrs Morison.
- 1823. Mrs Westland.
- 1826. Mrs Captain Pirie.

On 30th January, 1836, the Economus was warned to remove next Whitsunday: presumably on account of the discontinuance of the College Dining Table.

P. J. ANDERSON.

733. ARMORIAL BEARINGS OF REID (VI., 126).—Two distinct bearings for the name of Reid are given in Stodart's *Scottish Arms*. In Vol. I., Plate 50: Azure, a stag's head erased or. In Vol. I., Plate 105: Quarterly, 1 and 4, Argent, a chevron azure between two mullets in chief, gules, and a cross crosslet fitchée in base sable; 2 and 3, Or, a fess chequy argent and azure. In Vol. II., the relative notes are as follows;

(Plate 50). "There is added, in a different hand, 'Reid of Barskimming'. Crest, a pheon; Motto, 'Virtute et fide'. A stag's head erased was the bearing of Robert Reid, Bishop of Orkney and Abbot of Kinloss, Lord President of the Court of Session, as on his seal, A.D. 1550; his bookstamp, with the date 1558, makes the head coupéd, and below it is the motto, 'Moderate'. His father fell at Flodden, and was of the family of Reid of Aikenhead, co. Clackmannan. . . . Barskimming, co. Ayr, was acquired by William Rede c. 1370, and in that county several branches of the family long held lands of considerable extent". P. 129. [The stag's head was borne by the Reids of Barra, Baronets].

(Plate 105). "Reid of Pitfoddels. Sir James Balfour gives this coat, but with three mullets gules in the first and fourth quarters . . . In 1389 William Rede had Wester Pitfoddels in wadset from his cousin Alexander de Moravia of Culbyne. His grandson, Andrew of Pitfoddels, was father of Alexander of that place, who married first Marion Cullen; second, Margaret Crawford; and left an heiress Marion [m. Thomas Menzies: arms on monument in Church of S. Nicholas. See plate in Dr Cooper's second vol.] Robert who, in 1488, was brother and heir-apparent of Alexander, was probably grandfather of Mr James, minister of Banchory-Ternan 1567, who died about 1601; his sons were [Mr James; Mr Peter: *Fasti Acad. Mariscall*, I., 235] Thomas, Greek and Latin Secretary to James VI., who d. s. p.; Alexander, Physician to Charles I.; John, the Translator of Buchanan's 'History of Scotland'; Mr Adam, Minister of Methlic; and the eldest was Mr Robert, Minister of Banchory-Ternan, grandfather of Mr Robert of Birness and Balnakettle, also Minister of Banchory-Ternan, whose second son, Mr Thomas, had a son, Mr Lewis, Minister of Strachan, father of Dr Thomas, the Metaphysician, who died in 1796."

"The Reids of Colliston, also in Aberdeenshire, . . . are paternally Ramsays, and bear an Eagle displayed with an escutcheon gules, sometimes or, on his breast."

"In 1767 William Reid of Blegbie, in East Lothian, had a grant of a coat, which is a typical example of bad heraldry, being compounded of the entirely different bearings of three families who have no common origin—Argent, on a chevron between two eagles in chief sable beaked and membered gules, and a buck's head erased in base of the last, a cross crosslet fitchée between two mullets or."

P. J. ANDERSON.

741. ANCIENT FORESTS IN SCOTLAND (VI., 142).—In Aberdeenshire there were no fewer than seven of these, namely, Dyce, Drumoak, Birse, Bennachie, Kintore, Mar, and Stocket. The last-named included an area of about 30 square miles, bounded on every side by burns. The primary use of these forests was for hunting purposes for the delectation of the king. Each so-called forest had a keeper, whose duty it was to protect the king's interests. The Provost of Aberdeen was keeper of the forest of Stocket, which was ultimately held in free Burgage of the Crown at a nominal rent, and in course of time "improved" and alienated from its original purpose.
ED.

743. MAJOR MACBEAN (VI., 142).—I am obliged to W. M. M. for his attention to my inquiry aent this gentleman. The two authorities he quotes I know, but they must be taken with due reservation. Mr Mackintosh Shaw, in his *The Mackintoshes and Clan Chattan*, states that, "as far as he can gather, the Gillies Macbean who distinguished himself in the retreat from Culloden was a younger brother of Angus of Kinchile, who died about 1759." Now, apparently all these recorders go on the assumption there was only one individual of this name whose deeds on that fatal day are matters of history; whereas we find it distinctly stated that a Major Gillies Macbean fell in the heat of the fight, after killing Lord Robert Kerr;

while a Gillies Macbean was slain in the retreat, after sending thirteen dragoons to their last account. Thus we have two distinct heroes of the same name, and it is by way of a humble attempt to distinguish and locate them that this inquiry is made. Logan, referring to the latter, confounds him with the former, while Anderson, also speaking of the plainer man, locates him apparently at the Major's domicile. The only portion of Clan Chattan who rose in arms for Prince Charles in the autumn of 1745, was that bordering Lochness, and we find one of the principal parties to be a "Gillies Macbean, Downie." Can W. M. M., or any of your readers acquaint with the district, tell me if there is such a place now, and if so, where it is? Of course it had nothing to do with Downie, the then Lord Lovat's residence. Might it be a contraction?

MAC.

743. MAJOR MACBEAN (VI., 142 and 158).—There were two officers of the name of Gillies MacBean in the Mackintosh Regiment at Culloden, viz., Captain Gillies MacBean of Kinchyle, and Gillies MacBean, Farmer of Bunachton. They must have been close neighbours if not relatives—the distance between Kinchyle and Bunachton being only about three miles. Both these places lie within five miles of Inverness: Kinchyle to the South, close to Loch Dochfour, on the line of the Caledonian Canal; Bunachton about three miles further South-East, near Loch Ashie—the lake that now furnishes the water supply to the town of Inverness. Gillies MacBean, Bunachton, is the man who is said to have performed the heroic actions at Culloden, noticed in Chambers's History of the 1745. In a MS. List of Officers of the Mackintosh Regiment, which has been in my possession, it is stated, with respect to the latter, that "he was an officer," but what rank he held is not mentioned, "probably only a subaltern," as stated in this list.

It may interest Freemasons to state, that at Inverness, in December, 1737, "Gillies MackBean, Tacksman of Bonnachton," was admitted a brother of St John's Kilwinning Lodge, No. 6 of Scotland.

Inverness.

J. NOBLE.

744. LIEUT.-COLONEL MACKINTOSH (VI., 142 and 158).—Lachlan Mackintosh, who was Lieut.-Colonel in the Mackintosh Regiment, was a merchant in Inverness—Mr Fraser Mackintosh says a Baillie of the Burgh. I am in possession of the Business Letter Book of an Inverness merchant, 1744-47, in which occurs the following interesting notice relative to this ardent Jacobite. Writing to one of his foreign correspondents—(for this merchant carried on a large export and import trade)—at Campvere, in Holland, he thus gives him news, in a letter, dated December 7th, 1745:—"Your friend LACHLAN MACKINTOSH, who came with you to my house, has given over our trade and taken another by the hand: he is now with the Highland army fighting for P^r Charlie. There has been no action yet betwixt the King's forces and the Highlanders in England. Several French ships have landed money and arms in Scotland, and lately several transports are arrived with Lord John Drummond's Regt. from France. We are alarmed here with an Invasion from Dunkirk, and we are told that the Dutch Troops which we have are to be recalled.

Pray what is all this? Favour me with your news."

In "Antiquarian Notes," quoted by your correspondent "W. M. M.," Lachlan Mackintosh is said to have survived Culloden and lived under an assumed name, taken to escape the hot pursuit of the Hanoverian party. I have heard many years ago that the name assumed was Gow or Gowie—the *Smith*, or *Son of the Smith*.

Curiously in the MS. List of Officers of the Mackintosh Regiment already quoted above with reference to Major MacBean, it is there set down that Lachlan Mackintosh, Merchant, Inverness, Lieut.-Colonel, was killed at Culloden.

In a Note to this List it is also stated that "Lady Mackintosh"—"Colonel Anne" as she was termed—said "all her officers were killed and wounded at Culloden except three.

In 1736, when an attempt was made by the various Lodges of Freemasons in Scotland to resuscitate an interest in the Brotherhood, it was to Mr Lachlan Mackintosh, Merchant in Inverness, that some of the members of Grand Lodge, Edinburgh, addressed a letter, seeking to secure the mandate of St John's Lodge of Inverness in favour of the election of Lord Home as Grand Master of Scotland.

Inverness.

J. NOBLE.

744. LIEUT.-COLONEL MACKINTOSH (VI., 142).—Thanks to W. M. M. I did not know Lachlan of Kyllochy was dead before 1731. Is he right in assuming that the Baillie Mackintosh mentioned by the author of *Invernessiana* as surviving Culloden and changing his name, to be the Lachlan I am in quest of; are all historically agreed that the Colonel, Lieut.-Colonel, and both the Majors of the Mackintosh Regiment were slain there? Then, too, we have no proof that this Lachlan was even a member of Council, less a Baillie; but we find a Baillie William Mackintosh in arms for the Government, under Lord Lowden. It is a pity Mr C. F. Mackintosh writes in so general a way about such a historical character as this survivor of Culloden, whom he seems to know all about, yet fails to personify either him or his descendants. It is stated there were twenty-one officers in the Mackintosh Regiment at Culloden, of which eighteen were slain. Perhaps W. M. M., or some of your Correspondents, can assign their different ranks, and the number thereof, with at least some of their names; and was the Laird of Kyllochy one of them?

MAC.

747. SALT IN SCOTLAND (VI., 143).—Salt from seawater is one of Scotland's oldest manufactures. On the coast of Fifeshire it was made extensively, Leven being the chief centre; in fact the salt-pans of Leven were at one time as well known as the coal pits of Newcastle are now. It was also largely made at Prestonpans in Haddingtonshire, being established there as early as the twelfth century, by the monks of Newbattle, who derived a revenue from it. So well did these old ecclesiastics establish this industry, that, in spite of all the changes of the intervening centuries, it has continued down to the present day. Not only did Scotland supply herself, but even exported it; in what quantities I know not.

MAC.

750. DOVE COT BRAE (VI., 156).—Your correspondent will find *Dove Cott Brae* on Milner's map to the north of the top of Wind Mill Brae; it is also marked, but not named, on Gordon's map. The Brae must, therefore, have nearly coincided with Union Terrace Gardens. I have no time to pursue the matter farther. Doubtless you will have many more precise answers; if not, I flatter myself that I have put inquirers on the scent.

I find, in Robertson's *Book of Bon-Accord*, p. 94, that the Dove-cot Brae was the ground which is now occupied by Union Terrace. NEMO.

752. FAMILY OF MCHARDY (VI., 156).—Crest, an Arm in Armour, embowed in hand a Scimitar, all ppr. Motto, *Tout hardi*.¹

Crest, The Sun, Or. Motto, *Luceo non uro*.¹

Crest—A Castle, Embattled, Arg. Motto, *Virtute mine Honor*.²

This family is of great antiquity in North Britain, they resided originally in the valley of the River Don above Strathdon in Aberdeenshire; some of them appear afterwards to have moved southwards into Braemar, in the valley of the River Dee, while others were to be found in the upper part of the valley of the Gairn, a tributary of the Dee, which it joins near Ballater.

It is comparatively in recent years that the name has been written McHardy, for as we trace it back we find the same family spelling it in various ways, such as Machardy, Machardie, Machardi, and MacHarde, and in the oldest documents more often as McHardie, M'Kardie, M'Ardie, and M'Airdie. More recently the *ie* is almost universally converted into *y*. M'Airdie has by some been regarded as the oldest form of the English rendering, and derived from the Gaelic *Mhic-Airdich*=son of the man of high rank; just as McIntosh=son of the man of highest rank, or from the Gaelic words *Hard-Dhea*=Upper Dee; just as the Douglasses, Gordons, Forbes, and a host of others have taken their names from the places in which they held their lands. Some think the McHardies are an offshoot of the McIntoshes and that they originally belonged to Braemar. This opinion is founded on the following facts:—

(a) Certain McHardy families in Braemar had an *alias* of McIntosh.

(b) The McHardies of Braemar mostly went out in the rising of 1745 under the McIntoshes.

(c) There has long been a recognition of Clan relationship between them.

The McHardies are at least as ancient a Sept in Braemar as the Farquharsons, both of whom are said to be descended from the McIntoshes, one of the branches of the ancient Clan Chattan.

The name of McHardy is, however, derived from a French nobleman named "Harde," to whom King David II. conveyed a grant of the land and Castle of Corgarff in Strathdon, about the middle of the 14th

century; the Frenchman having been in attendance on King John of France when he and King David of Scotland were both prisoners under King Edward of England.³ There are many traditions current in Strathdon of the ancient prowess of the McHarde, who were numerous on Don-side; a few were also connected with Caithness. Of these, one family are citizens of Aberdeen, and several are in the neighbourhood of Elgin.

COGHLAN MCL. MCHARDY.

754. UNIVERSITIES OF THE UNITED STATES (VI., 157).—In the article on 'Universities' in the last edition of the *Encyclopaedia Britannica*, the writer, Mr J. B. Mullinger, refers to an address delivered at Harvard in 1886, by Dr Gilman, President of the Johns Hopkins University, in which the Universities of the United States were classified in four groups:—

- (1). Those which proceed from the original historic Colleges, such as Harvard, William and Mary, Yale.
- (2). Those established in the name of the State.
- (3). Those avowedly ecclesiastical.
- (4). Those founded by private benefactions.

This address is not accessible in Aberdeen; but Dr Gammack may be able to refer to it.

The curious history of the College of William and Mary appears to be given in *Scribner's Magazine*, Vol. XI.; but this also is not to be found in Aberdeen.

P. J. ANDERSON.

755. PONT DES ANES (VI., 157).—The explanation given by the Editor of this appellation is very simple and the only one that could be found; but what few will be able to do, is to say by whom it was first used.

C. BURION.

756. THE MAGDALEN (VI., 157).—The Magdalen is very likely a copy after Guido Rheni. The painting has been frequently engraved. That by Strange has been well known.

W. L. T.

757. MR P. MOIR, PAINTER (VI., 157).—Mr P. Moir, Painter, is probably intended for Mr John Moir, Artist, a son of the Rev. Dr Moir, who was Parish Minister of Peterhead from 1763 to 1818. He studied for some years under good masters in Italy, and on his return painted many portraits of the then leading people in his native place. A number of these portraits were lent to the Art Exhibition, held in Peterhead in December, 1871. He died 25th February, 1857, in the 82nd year of his age.

Peterhead.

W. L. T.

759. THE DUFFS OF WHITEHILLS, BANFF (VI., 157).—For information regarding the Duffs of Whitehill (not Whitehills) consult the Index to Cramond's *Annals of Banff*, sub. William Duff, &c.

C.

LILIAS DUNBAR (VI., 138, 858).—In my note concerning this "Eminent Saint of God" I omitted to mention that one of her daughters married John

¹ See "Crests of Families of Great Britain and Ireland," by J. Fairbairn, published Edinburgh, 1860.

² This was used by Admiral McHardy and his sons, but only from the fact that he found it on a seal used by his father in the years 1800 to 1822.

³ See "Donean Tourist," by A. Laing, published Aberdeen, 1828; "Braemar Highlands," by Mrs. Taylor, published Edinburgh, 1869; and "Highlands of Scotland," published "by command," London, 1870, also MSS, by Sir George Mackenzie, deposited at the Lyon Office, Edinburgh.

Calder, who became Minister of Calder or Cawdor in 1705. By their son, James Calder, the copy of the "Diary of Mrs Lilius Dunbar," now in my hands, was made. He refers to her as "my ever honoured Grandmother," and speaks of "her worthy son and my Uncle, the Reverend Mr Hugh Campbell," and "his pious Brother-in-Law, Mr John Campbell of Langniddery." James Campbell died in 1775; his son, Charles, was Minister of Urquhart, and was father of a second daughter, Anne, wife of Angus M'Intosh, D.D., and mother of the Rev. Charles Calder Mackintosh, D.D., Minister of Tain, who was born 5th October, 1806, and died 24th November, 1868. (*Vide* "Memorials of the Life and Ministry of Charles Calder Mackintosh, D.D., of Tain and Dunoon").

In my note on Lilius Dunbar the husband of Lilius Campbell should have been John Morrison, not Robertson. They had a son, Col. Mansfield Morrison, whose issue is extinct.

A. CALDER.

SCOTCH BOOKS FOR THE MONTH.

Aberdonensis (Cartularium Ecclesie Sancti Nicolai). Recognovit Jacobus Cooper, S.T.D. In Ecclesia supradicta Presbyter Tomus Alter. Impressum Aberdonie Soc. Nov. Spald. Impensis.

Aberdonensis (Musa Latina). Arthur Johnston. Vol. 1. The Parerga of 1637. Edited by Sir William Duguid Geddes, LL.D., Printed for the New Spalding Club. Aberdeen.

After Fifty Years, or Letters of a Grandfather, 1843-1893. Rev. W. G. Blaikie, D.D., etc. 8vo, 1s.

Asia (Geography of). 6d. Nelson.
Banff (The Annals of). Compiled by William Cramond, M.A., etc., Schoolmaster of Cullen. Vol. 2. Printed for the New Spalding Club. Aberdeen.

Black Dwarf, Sir W. Scott. Dryburgh Edition. Post 8vo, 5s. Black.

Black Watch (Narrative of the Mutiny in the) in 1743. (A pamphlet.) Compiled by His Grace the Duke of Athole. 6d. Christie (P.)

Bookkeeping by Double Entry. W. Hardie and A. Allan. Second Ed. 2s 6d. Green.

British Isles (Practical Guide to the Geography of the) and General Geography. R. Burnett. Adam (A.)

Cantica Scotica E. Vulgari Sermone in Latinum Conversa. Interprete Alexandro Whamond. Sm. 4to. 200 copies privately printed. Naismith (H.)

Cheyne-Stokes Respiration. G. A. Gibson. 8vo, 5s. Oliver & Boyd.

Christian's (The) View of God and the World as centering in the Incarnation. (Kerr Lectures, 1890-91). James Orr, D.D. 8vo, 10s 6d. Elliot.

Cruise Sketches, or Studies of Life in a Forfarshire Village. By Fergus Mackenzie. 8vo, cloth, 2s.; boards, 1s. Wyllie & Son, Aberdeen.

Divers Dialogues. By W. and I. Hunter.

Dunbar, the King's Advocate: A Tragic Episode in the Reformation. Charles Waddie. Second Edition. Cr. 8vo, 2s 6d. Waddie (E.)

Early Days of the Mission to the Jews at Pesh. id. Oliphant.

Egyptian Princess (Recollections of an). By her English Governess (Miss E. Chennells). 2 vols., post 8vo, 21s. Blackwood.

Elton Hazlewood: a Memoir of his friend, Henry Vane. F. G. Scott. Post 8vo, 1s 6d. Oliphant.

Euphie Lyn, or the Fishers of Old Inverie. Mrs J. K. Lawson. 8vo, cloth, 1s 6d; paper, 1s.

Frauds (The Statute of), in its Relation to the Law of Scotland. (A Lecture.) Prof. R. Brown. 1s. Hodge.

Golfing (A) Idyll. 2nd Ed. 1s. Henderson (St A.)

Guide Book (A) to the Board of Trade Examinations for Extra Masters. L. Allen. 10s. Kidd.

Inglis (John), Lord Justice General of Scotland. A Memoir. J. C. Watt. Royal 8vo, 16s. Green.

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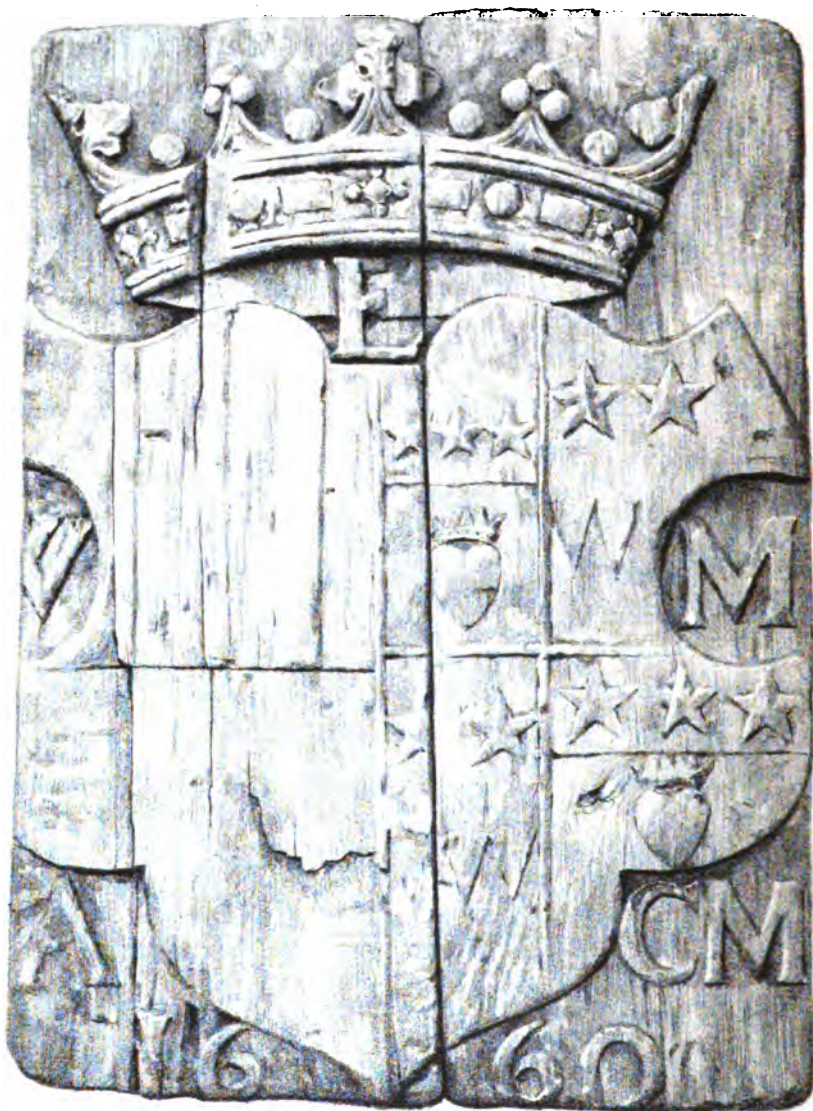
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OLD ESCUTCHEON FROM INVERUGIE CASTLE, ABERDEENSHIRE.

SCOTTISH NOTES AND QUERIES

VOL. VI.] No. 12.

MAY, 1893.

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ABERDEEN, MAY, 1893.

TO OUR READERS.

THIS number closes our Sixth Volume, and it behoves us to say a word about ourselves. Our achievements are before the world, and render it little necessary to describe or commend them farther than to say, that we believe that a not unworthy contribution has been made to the history of our country. The study of the past, and the explication of the obscure, have been the objects of our ambition, and it has been borne in on us that, notwithstanding the surpassing interest of the “living present,” there is a large constituency who believe that, “Ride fast and far as we may we carry the past on our crupper, as immovably seated there as the black care of the Roman poet;”¹ and to describe it and understand it is to obtain the best key possible to the present. A balance of testimony induces us to keep to our own methods, and the new volume will, it is hoped, have features of continued interest, and to a desirably widened circle of readers. Mr A. M. Munro will resume his most interesting papers on St Nicholas Churchyard, Aberdeen, besides probably giving transcripts from the Propinquity Books and other

¹ Oration by James Russell Lowell at Harvard.

Registers in the rich archives of Aberdeen. Our Bibliographical articles, which are unique, will be continued, as well as Biographical Notes of Banffshire, with Aberdeenshire to follow. Let it be frankly said, that to all engaged it has hitherto been purely a labour of love—without any other reward than a sense of helpfulness to one another, in our common desire to widen the area of our knowledge. We have still the desire to widen the area of our constituency, and in this present readers might take up the tale and speak a commendatory word for *Scottish Notes and Queries*. ED.

THE LAST RELIC OF INVERUGIE CASTLE.

THE coat of arms which constitutes the illustration for this month, carved on wood, was found some time ago, close by the ruins of Inverugie Castle. It is undoubtedly the last relic of the once grand interior or that fine old ruin, and probably at one time stood above the noted “ha hearth stane,” associated with Thomas the Rhymer in his prediction of its ultimate fate—

“Neath the ha’ hearth stane
The tod shall bring her bairnies hame.”

We can still form, in imagination, from the tottering and time-shattered ruin, some idea of the former grandeur of this stately residence of the Keiths, and the gloomy dungeons beneath still make us shudder when we think of the poor wretches who had once dragged wearily through life, within them.

The date on the device (1660) takes us back to the time when the family of the Earl Marischal was perhaps at the height of its fame, the time of William the 9th Earl. This William was twice married, his first wife being Lady Anne, daughter to Robert Douglas, 8th Earl of Morton. The Lord Marischal, in honour of this marriage, and in compliment to the lady, had, we suppose, caused his family arms to be united with that of the Douglas. In the fac-simile will be seen, (although almost completely obliterated), the arms, on the one side of the Keiths, being—Pearl, on a Chief Ruby, three Pallets, Topaz; and on the other that of the Douglas,—a man’s heart ensigned with an imperial crown, all proper; on a Chief Sapphire three Mulletts of the Field, being the paternal insignia of the

family. As is well known, the Douglasses wore these armorial bearings since the time when the Good Lord James went on his journey to the Holy Land with the heart of King Robert the Bruce.

This find, therefore, takes us back to a very interesting period in the history of Inverugie Castle, when the Keiths were connected by marriage with one of the most powerful families in Scotland. What the letters on the device may represent we do not know, unless they stand for name initials. Possibly some reader may be able to solve this. F. S.

ABERDEENSHIRE FOLK LORE.

THERE are still some scraps of Aberdeenshire Folk Lore which I think are deserving of a fuller notice than has been given to them by any one, so far as I know, more especially in respect to popular and old sayings, and the power which such have in moulding the characters of the young, contained in what may be termed Mothers' Philosophy, the value of which cannot be over-estimated, and is to be found in many of the *wise* and *kindly* advices, warnings, and admonitions found in the ordinary expressions of our northern mothers—more common, no doubt, in rural districts than towns, where they are better understood, and continue to be given with all their original force and auld farrant flavour.

Independent of the value of such sayings and aphorisms, as indicating the character of a people who use them, the homely philosophy and moral worth which they contain are deserving of careful attention; and any notice calling attention to the same must be suggestive of their past influence, which must have been greater than at present,—when we look for such knowledge from books, to the neglect of mothers' and grandmothers' kind and homely admonitions.

Such wisdom of this kind as I have collected, peculiar to the Buchan district, is not, I think, surpassed, if equalled, by that of any other locality, either in England or Scotland. In the first mentioned country it is comparatively scarce, and that known wants the flavour of age to make it interesting to one for whom a study of the past is equally as attractive as the influences which bear upon the social and moral condition of modern communities.

A careful attention to a subject of this kind ought to show the true value of such inquiries, and give proof that the research of the antiquary is not all as *dry as dust*, but that his labour brings to light, now and again, a few of the brightest gems which give worth and beauty to the social and intellectual condition of a race or people. MORMOND.

THE PROVERBS OF CHAUCER, WITH ILLUSTRATIONS FROM OTHER SOURCES.

VI.

ADVICE AND JUDGMENT.

A large proportion of proverbs, under this heading, are to be found in the prose tale of Melibeus. As those who are familiar with this Canterbury tale will remember, it is less a story than a discussion between Melibeus and his wife, Prudence, whose counsels finally prevail. Her advice that her husband should not revenge himself on his enemies, is supported by many a learned quotation from various authorities, but especially from Seneca and Solomon. Here are a few proverbs:

60. The comune proverbe is soth, that good counseil wantith, whan it most neede.

Mel. 7, l. 146.

Compare:

When a thing is done, advice comes too late.--

Haslitt.

Après le fait ne vaut souhait.—*Le Roux.*

Chose faite, conseil pris.—*Do.*

61 a. Thanne schul ye dryve fro youre herte tho three things that ben contrarie to good counseil; that is to say, ire, coveytise, and hastynes.

Mel. T., l. 152.

61. b. Ye han brought with yow to youre counseil ire, coveytise, and hastynes, the wichie three things ben contrarious to every counsail honest and profitable. *Mel. T., l. 161.*

Compare:

Anger and haste hinder good counsel.

Haslitt.

The same proverb is also found in Hislop and Donald.

62. Wel seide Salomon in his langage,
Ne bryng nat everyman into thyn hous,
For herburgage by night is perilous.

Cokes ProL., l. 6.

Chaucer is at fault in ascribing this counsel to Solomon. It should be attributed to Jesus, son of Sirach, or Ecclesiasticus, and will be found, as I believe, at chap. xi., verse 34: "Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own."

63 a. Thus seith Salomon, that was ful trewe,
Werke by counseil, and thou schalt nat rewe.

Mel. Tale, l. 343.

63 b. Salomon seith, Werke al thi thing by counseil and thee thar never rewe.—*Mel. Tale, l. 142.*

63 c. Werke al thing by counsail, thus said he,
And thanne schaltow repente me.

March. Tale, l. 241.

This thrice repeated proverb, for which Solomon is made responsible, may perhaps be found in Prov. xi. 14, but it is more likely Ecclesiasti-

cus xxxii. 19 : "Do nothing without advice, and when thou hast once done, repent not." This is evidently what Chaucer was thinking of, although his Scripture references, as we have frequently seen, are not quite correct.

Compare :

Mes ki ne velt croire sonseil
Se max l'en vient, ne m'en merveil.—*Kadler*.
Consilio factum non poenitet esse peractum.
Wander.

64 a. The comune proverbe saith this, he that soone demeth, soone schal repente.

Mel. Tale, l. 144,

64 b. The comune proverbe is this, that he that soone demeth, soone repenteth.

Mel. Tale, l. 153.

Compare :

Schnell Urteil hat Reue feil.—*Düringsfeld*.
Molt ai oī dire sovent : Qui tost juge, tost s'en repent.—*Kadler*.
He that soon demeth, soon shall repent.
Hazlitt.

In a note to this proverb Hazlitt says : "This is called 'a common proverb' in a MS., treating of the subject (14th century), in a private library. But it seems to be little more than a translation from the Latin." In what Latin author is it to be found?

Compare also :

He that passeth a judgment as he runs, overtaketh repentance.—*Hazlitt*.

65. He that mysconceyveh, he mysdemeth.

March Tale, l. 1164.

Compare :

Re male percepta responsio prodit inepta.
Wander.
Chi mal intende, peggio responde.—*Pitrè*.

66. Aske and have.—*Pers. Tale*, l. 326.

Compare :

Ask much to have a little.—*Hazlitt*.

This is the nearest analogue I can find, unless Scripture :—

Ask and it shall be given you.—*Matt.* vii. 7.

67. And eek men sayn, that thilke juge is wys, that soone understandeth a matier, and juggeth by leysir.—*Mel. Tale*, l. 144.

Compare :

Sage est le juge qui escoute et tard juge.
Le Roux.

Be swyfte to here, and slow to speke,
Late to wrath, and loth to steek.
Reliquiae Antiquae, I., 92. (15th cent.)

The advice is found in various collections of proverbs, but it is evidently to be traced to James I. 19 :—"Let every man be swift to hear, slow to speak, slow to wrath."

68. Suffyce unto thy good, though hit be smal.

Truth, l. 2.

The meaning is—Be content with thy property, though it be small.

Skeat says the meaning is much the same as the proverb : "Cut your coat according to your cloth ;" but contentment is rather advocated, as in the Scripture : Be content with such things as ye have.—(Heb. xiii. 5).

69. Werk wel thy-self, that other folk canst rede [advise].—*Truth*, l. 6.

This, says Mr Skeat, is like the Jewish proverb : "Physician, heal thyself." He quotes from Hamlet, I., iii. 47 :—

Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven ;
Whiles, like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads,
And reckes not his own rede.

It is singular that Mr Skeat, while quoting this passage from Shakespeare, does not remember a more apt commentary from Chaucer himself. In the "Prologue" Chaucer describes the Parson, and says :—

This noble ensample to his sheep he yaf,
That first he wroghte, and afterward he taughte,
And this figure he added eek thereto,
That if gold ruste, what shal yren do ?
For if a prest be foul, on whom we truste,
No wonder is a lewed man to ruste :
And shame it is, if a preest take kepe,
A [spotted] shepherde and a clene sheep.
Wel oghte a preest ensample for to give
By his clenness, how that his sheep shold live.

Compare :

St John Chrysostom also saith : "It is a great shame for priests, when laymen be found faithfuller and more righteous than they."

Bacon's *Invective against Swearing*.

To this may be added an illustration from St Paul :—

Thou therefore which teachest another, teachest thou not thyself ; thou that preachest a man should not steal, dost thou steal.—*Rom.* ii. 21.

Almost the same sentiment is expressed in line 13 of this poem "Truth" :—

70. Daunte thyself, that dauntest oheres dedes.
i.e. : Thou that subduest the deeds of another, subdue thyself.

71. A blynde man kan not juggen wel in hewis.
Troyl. II., l. 21.

Compare :

Blind men should judge no colours.—*Hazlitt*.
A blind man's nae judge o' colours.—*Donald*.
Un avengle ne peut pas juger des couleurs.
Wander.

72. This litel writ, proverbes, or figure, I send you, tak kepe of hit, I rede : Unwise is he that can no wele endure.—*Lenvoy a Bukton*, l. 25.

This last line, says Skeat, answers to the modern proverb : "Let well alone."

73. If thou besiker, put theenat in drede.—*Do.*, l. 28.

Compare :

Better half a loaf than no bread.—*Hazlitt*.
 Better sit still than rise and fall.—*Heywood*.
 Better some of a pudding than none of the pie.
Ray.

Better half an egg than an empty shell.—*Hazlitt*.

A great many of these comparisons may be found in *Hazlitt* and other collections of proverbs. *Skeat* quotes the following rimed proverb, which occurs at the end of the *Fairfax MS.* :—

Better is to suffre, and fortune abyde,
 Than hastily to clymbe, and sodenly to slyde.

This may be taken as equivalent to

Leave well alone.—*Hazlitt*.
 Let your trouble tarry till its own day comes.

Sufficient unto the day is the evil thereof.
Do.

Matt. vi. 24.

Compare also :

The dread of something after death—
 The undiscovered country, from whose bourn
 No traveller returns—puzzles the will,
 And makes us rather bear those ills we have
 Than fly to others that we know not of.
Hamlet, III., l. 76.

74 a. Bet is to be weddid than to brynne.

Bathe Prol., l. 52.

74 b. Bet to wedde than brenne in worse wyse.

Lenvoy a Bukton, l. 18.

Compare :

Melius nubere quam uri.
 Hieronymus *Adversus Jovinianum*.

It is better to marry than to burn.—*1 Cor.*, vii. 9.

75. As many hedes, as many wittes been.

Squyers T., l. 203.

Compare :

As mony heads, as mony wits.—*Hazlitt*.

Quot homines, tot sententiae.

Terrence (B.C. 195–159), *Phormio* 454.

Quot homines, tot sententiae, *Gascoigne*.

Certayne Notes of Instruction, 1572.

So many heads, so many wits.—*Heywood*.

'Tot capita, quot sensus,' the Proverb sayth.

English Courtier and the Cuntry Gentleman,
 1586 (in the Epistle to the Reader).

Diversa diversa juvant ; non omnibus annis

Omnia conveniunt.—*Pseudo-Gallus*, I., 104.

Autant de têtes autant d'opinions.

Tante teste, tante cervelli.—*Italian* (*Hazlitt*).

Autant de têtes, autant d'avis.—*Le Roux*.

Tant de testes, tant de sens.—*Wandell*.

Cha lugh a ceann na mugh 'teach cèille.

Mackintosh's Gaelic Proverbs.

So many heads, so many wits, nay, nay ;

We see many heads, and no wits, some say.

Heywood's Epigr. on Proverbs.

So many heads. so many wits—fie, fie !

Is't not a shame for Proverbs thus to lie ?

My selfe, though my acquaintance be but small,
 Know many heads that have no wit at all.

Camden's Remaines Concerning Britaine,
 ed. 1657.

M. A. C.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

1832. *The Citizen*. The British Museum only possesses the Prospectus, a small folio sheet, of this paper. A paper, with a similar title, was begun in Edinburgh in 1878. The latter consisted of 4 pp., six columns to the page ; and sold at a halfpenny. It only lasted a month. Can any reader supply particulars regarding this earlier *Citizen* ?

1834. *The Patriot*. This paper, commenced in 1834 or 1835, was edited by a Mr Brunton, who died, in Paris, about 1836. It was afterwards incorporated with the *Chronicle*. The *Patriot* was Radical in politics.

There was, however, another and earlier paper, called *The Patriot*, of which William Chambers, in his *Memoir of Robert Chambers*, gives the following account :—

“ John C. Denovan was an excitable being, who lived in a world of romance, strangely at variance with his actual circumstances. I knew Denovan when he was a porter to a tea-dealer at the foot of Leith Street Terrace. He was a child of misfortune. His father had procured for him a position of midshipman, in which capacity he made a single voyage, and acquired notions of life at sea. Then he was somehow deserted, and left to his shifts with his mother, a poor abject being, to whom he stuck to the last. In his reduced condition he acquitted himself honestly, but his wayward fancies did not square with the difficulties with which he had to struggle. He was overflowing with allusions to Wordsworth, Byron, and Keats. A little crazy on poetical subjects, he, by an easy transition, became half-mad on politics, and edited a weekly periodical called *The Patriot*, which was desperately Radical in character. One of its leading articles, I remember, began with the pretentious words :—‘ Day follows day, and chain follows chain.’ Yet Denovan was a harmless character. His poetical pieces were noticed with some approbation by Sir Walter Scott, who, while visiting Ballantyne's printing-office at Paul's Work, now and then, in a kindly way, looked in upon him in his den in Leith Wynd, where he latterly made a livelihood by coffee-roasting, and where he died in 1827.”

There was, apparently, a still earlier *Patriot*, viz., in 1740.

1835. *Edinburgh Journal of Natural History, and of the Physical Sciences*. Vol. I., 1835, to Vol. XI., 1840. Conducted by W. Macgillivray. Was Vol. XI. the last ?

1835. *Edinburgh Theatrical and Musical Review*. Price 1d. ; 34 numbers issued. From

No. 5 to the end it was edited by W. H. Logan, aided by (Sir) Theodore Martin and others.

1835. *Arbroath Argus*, printed in Edinburgh, (*vide S. N. & Q.*, II., 67).

1836. *Church Review and Scottish Ecclesiastical Magazine*. No. 4 is in two parts, part 2 having a distinct title-page,—“Report of the Proceedings of the General Assembly and Commission, 1836.” How many volumes?

1836. *Scottish Christian Herald*: Conducted under the superintendence of Ministers and Members of the Established Church. Motto: “The fear of the Lord, that is wisdom.” No. 1, March 5, 1836. The First Series, consisting of 3 vols., was published by John Johnstone, 104 High Street; the Second, by John Johnstone, Hunter Square. The first series, and the first three volumes of the second, (*i.e.* 6 vols.), were recently quoted at 3s., roy. 8vo, bds. Weekly, price 1½d. When did the *Scottish Christian Herald* die? The first volume is prefaced by an “Advertisement,” which states, *inter alia*, that “The Periodical was originally projected with the avowed design of illustrating and enforcing the doctrines of the Bible—the great essential principles of Evangelical Grace and Truth.” Reference is also made to the weekly distribution of 40,000 copies of the publication. “Subscribers will have their copies delivered at their residences.” In the number for March 19, 1836, appeared Murray M’Cheyne’s hymn—“Jehovah Tsidkenu,” beginning:

“I once was a stranger to grace and to God.”

It is interesting to learn that this hymn, (which, according to Professor Ferguson, D.D., “has been accepted in all the leading hymnals of the world”), was written when M’Cheyne was a youth of twenty years of age. He, and his biographer, the late Rev. Andrew A. Bonar, D.D., were then attending the Theological Hall in Edinburgh.

Another well-known man wrote for the *Scottish Christian Herald*. While ministering to the Original Seceders at Dollar, where he was ordained in 1831, the late Rev. Dr Wylie, the author of the *History of Protestantism*, and that brilliant fragment—the *History of the Scottish Nation*, contributed to the pages of this religious publication a series of articles on “Bible Scenes.”

The Rev. J. A. Wylie, who died in 1890, at the ripe age of 82, was a native of Kirriemuir. His intimate friend Dr M’Crie, the younger, knowing that his special gifts were better suited for the press than for the pulpit, introduced him to Hugh Miller, which led to his appointment as sub-editor of the *Witness* newspaper, the duties of which office he ably discharged for a considerable period. He usually wrote the alternate leading articles from May, 1846, onwards

to the close of the journal’s existence, in 1864; contributing about 800 leading articles in all. From 1853 to 1860 Dr Wylie edited the *Free Church Record*. A prize of one hundred guineas having been offered by the Evangelical Alliance for the best essay on Popery, Wylie entered the lists, and, against a more than ordinarily strong phalanx of competitors, proved the winner. It is told that a young Congregationalist, then at Banbury, now known to the world as Dr Joseph Parker, was one of the competitors defeated by the doughty representative of the old Scottish Anti-Burghers. This prize essay, published under the title *The Papacy, &c.*, “shows a remarkable insight into the whole history and character of the Papal system, and must long remain a standard text-book on the subject.” It has been translated into Dutch and German. In 1860 an extra-mural lectureship on Popery was instituted by the Protestant churches of Scotland, and Dr Wylie was elected to the office of professor, and inducted by the Free Church Presbytery of Edinburgh; and from that time, till his death, he continued to lecture, during the university session, once a-week in Edinburgh and Glasgow. As the writer of an obituary sketch of Dr Wylie (*vide The Christian Leader*, May 8, 1890,) says:—

“It was quite in the line of the leading work of his life that he should be entrusted by the publishing house of Cassell & Co. with the production of the important *History of Protestantism* which they brought out in three quarto volumes. Since the appearance of D’Aubigne’s *History of the Reformation* no kindred work has commanded so large a measure of popularity. . . . Though inferior as an historian in massive strength and shrewd insight to the friend of his earlier years, the elder M’Crie, Dr Wylie carries the reader pleasantly along by his bright pictorial style, and his lucid marshalling of the essential facts. . . His *History of the Scottish Nation* will remain a brilliant fragment, treating very completely of what we might almost call the pre-historic centuries of our nation’s life.”

Wylie’s *Bible Scenes*, which originally appeared in the *Scottish Christian Herald*, first made his name widely known. The book was to be found in almost every Christian household, in England as well as in its author’s native land, and was also exceedingly popular in America. The slight, active form of Wylie, the historian, was, even when he was an octogenarian, a familiar sight, (at all hours of the day and night), in Edinburgh.

JAMES W. SCOTT.

(To be continued.)

✍ We respectfully request our Correspondents to send their communications as early in the month as possible.

CIRCULATION OF SCOTTISH NEWS-PAPERS IN 1835.

He who, speculating on the British Constitution, should omit from his enumeration the mighty power of public opinion, embodied in a free press, which pervades and checks, and perhaps, in the last resort, nearly governs the whole, would give but an imperfect view of the Government of England.—*Canning*.

The following statistics give a good idea of the circulation and relative importance of Edinburgh and Glasgow newspapers about the period I have now reached in the bibliography of the Edinburgh press. The detested "taxes on knowledge,"—the paper duty, the newspaper stamp, and the advertisement duty, heavily handicapped newspaper proprietors, and kept down the circulation. What would advertising enterprise now be if a tax of 3s. 6d. was imposed on each advertisement, long or short? *The Scotsman*, in 1835, as will be seen from the figures below, paid £392 for advertisement duty: at the present day the same paper sometimes contains, in one issue, nearly 4000 advertisements.

On September 15, 1836, the Stamp Duty on political journals was reduced from 4d. to 1d. But between 1832 and 1834 a large number of newspaper publishers evaded the Stamp Duty altogether, with the result that many were imprisoned for selling these publications. The conflict at last became so fierce that it was called the "Battle of the Unstamped." On August 4, 1853, a resolution of the House of Commons, recommending the repeal of the Advertisement Duty, was passed by a majority of *one*; and on June 15, 1855, the House passed a resolution decreeing the abolition of the 1d. stamp on newspapers. Finally, in the year 1861, after a still greater struggle, in both Houses, the last remaining tax on knowledge, viz., the Paper Duty, was swept away.

The abolition of these "taxes on knowledge" was not, however, an unmitigated blessing to the press of that day, as the following excerpt, from an old article in the *Dundee Advertiser*, proves:—

"There was one crisis at which there were decidedly gloomy prospects for the *Scotsman*; and, indeed, that crisis proved permanently injurious to the majority, and fatal to not a few, of its Scotch contemporaries, though to several others it has given immensely extended influence, and has directly conducted to a remarkable and unprecedented diffusion of public intelligence. We allude to the time when the 'taxes on knowledge' were abolished—a change which has bestowed on the nation such incalculable benefits as have amply compensated for all the deaths and losses that it inflicted upon the newspapers—old and young, small and great—in Scotland; and certainly the mortality among newspapers (if many of the literary abortions of the period could be said to

have any breath of life) was great beyond parallel. Mr. Russel (of the *Scotsman*) was not strongly opposed to *all* of the so-called 'taxes on knowledge,' nor did he for a time cordially acquiesce in the changes which ensued. The *Scotsman* seemed to think more of its own interests than of the public advantage, and was very slow in perceiving that those interests would be signally promoted by the release of the press from Government restrictions and imposts. It is a strange fact, that though in Scotland the agitation against the knowledge taxes was far weaker than in England, yet on their removal the multiplication of cheap broadsheets was incomparably greater in the former than in the latter; and Edinburgh and Glasgow had each forthwith five or six penny dailies, whilst London then started only two. It was this foolish rushing into existence of a number of penny dailies in Edinburgh, where all or even the half of them could not find subsistence, that perplexed and alarmed Mr. Russel, who feared that, in such a reckless competition, all the competitors would sooner or later die of starvation. He hoped, however, that by submitting to temporary sacrifices the *Scotsman* would outlive all the foolish upstarts, and, having then a clear field for itself, might rise to a more reasonable price than the *penny*, which he seemed to dislike for its vulgarity. The *Scotsman* did survive, and has proved what a vast amount of political influence and financial success lay within the despised *penny*, which rose mightily in Mr. Russel's estimation—even though the London *Times* had not condescended to give its *Jovian* sanction to the small coin."

Previous to June, 1828, all the paper used in the printing of newspapers in Scotland required to be sent to London, in order to be stamped. This caused much inconvenience to the various newspaper proprietors throughout the country, owing, in addition to the expense and trouble involved, to the inability sometimes experienced in getting their supplies forward, when the only means of conveyance were the slow-going sailing vessels or lumbering carriers' carts. To remedy these evils, a memorial was, in the early part of 1828, transmitted, through Mr Campbell, of Blythswood, Glasgow, by the newspaper proprietors of the West, to the Treasury, asking that the paper might be stamped in Edinburgh or Glasgow. In compliance with the prayer of this memorial, in June of the same year instructions were given to cause all the paper for Scottish newspapers to be stamped at the Head Office in Edinburgh.

It may be as well to point out that at times a newspaper borrowed, during a season of special pressure, when the ordinary weekly or bi-weekly impression had to be suddenly increased, stamped paper from another office. The former, however, often put the augmentation to their own credit, and thus obtained the reputation of having a larger circulation than that to which they were entitled. In the subjoined table it

will be noticed that the *North British Advertiser* far outnumbers the average circulation of *The Scotsman*. The latter paper, (in an article which appeared when the paper was young, and had not become an established institution), pointed this fact out:—

“He (the editor of the *N. B. A.*) leaves a certain number of his paper one day or more in certain houses in the large towns, then gets them back, and sends them by post to persons in the country, and in consequence of this species of double delivery, calls his circulation —. Now we have no objections to this mode of computation, provided we are permitted to extend it to ourselves. If he reckons his circulation, *not* by the number of copies printed, but by the number of persons into whose hands they pass, we crave leave to do the same.”

The following Table, (with which many readers may be already familiar), is from *Macculloch's Commercial Dictionary*, published in 1837. There were then fifty newspapers published in Scotland. The stamp, which had to be put on every sheet and paid for in advance, or with the paper when sent to be stamped, was 4d. a sheet. If the paper sold at more than 7d. a discount of 20 per cent. was allowed. Advertisements paid as duty 3s. 6d., irrespective of length.¹

The newspaper formerly went post-free. “In 1857, 71 millions went by post. When the stamp for postage was removed, in 1870, 109 millions of newspapers passed through the post under the halfpenny stamp, compared with 885 millions of letters; but eighteen years after, such has been the restrictive effect of the high charge, relatively, to the price for postage, that with more than 1500 millions of letters in 1887, or nearly double, the delivery of newspapers has not increased even 50 per cent.”²

The writer of the sentences quoted, when speaking of the decrease in the number of newspapers which are annually sent through the post-office, overlooks an important fact, viz., the vast number of newspapers, morning and evening, dally or weekly, which are carried by train to all parts of the kingdom. Several of the more important journals, indeed, (the *Scotsman* took the lead in this country), run a special train at an early hour in the morning, so that country subscribers are not placed at any serious disadvantage; and get their paper free of charge. The railway-train and the steamboat have rendered the transit of papers by post unnecessary, hence the large reduction in the numbers sent.

¹ I have seen it stated, (I think in *Notes and Queries*), that the reason many literary papers, in reviewing new books, do not state the price, is that, previous to the abolition of the duty, their doing so would have been tantamount to an advertisement.

² Vide *North British Advertiser*, September 22, 1888.

<i>Edinburgh Press.</i>	<i>Stamps.</i>	<i>Adv. Duty.</i>
N. B. Advertiser,	289,000	£1156
Courant,	231,000	823
Scotsman,	171,660	392
Advertiser,	114,000	263
Mercury,	92,000	303
Journal,	75,000	189
Observer,	65,600	178
Saturday Evening Post,	51,200	180
Patriot,	56,230	80
Constitution,	12,000	65
Gazette,	7,000	115

Total yearly..... 1,264,630 3744
Average, say 40,000 weekly.

Glasgow had fourteen papers, of which circulated:—

	<i>Stamps.</i>	<i>Adv. Duty.</i>
The Herald,	204,500	£929
Courier,	96,500	537
Guardian,	92,500	160
Chronicle,	80,500	185
Argus,	72,000	269

Aberdeen printed 131,000 yearly (of which the *Journal* printed 95,000); Dumfries, 168,000; Ayr, 78,000; Greenock, 60,000; Kelso, 67,000; Montrose, 30,000; Perth, 77,000; and Stirling, 28,000. The entire number of papers printed in Scotland was about three millions a year, or less than 60,000 weekly.

JAMES W. SCOTT.

NOTABLE MEN & WOMEN OF BANFFSHIRE.

(Continued from p. 171, Vol. VI.)

VII.

90. *Gordon, Catharine (Lady)*: “The White Rose of Scotland.” Said to be the most beautiful and accomplished woman of her time in Scotland, she was eldest sister of the third Earl of Huntly, and in 1496 was bestowed in marriage on the adventurer Perkin Warbeck, at the request of King James IV. Warbeck, who pretended to be the Duke of York, having invaded England in prosecution of his claims, was taken and executed by order of Henry VII. in 1449. But struck with the beauty, virtue, and accomplishments of Lady Catharine, and touched by her misfortunes, that monarch recommended her to the charge of his queen, and assigned her a pension, which she long enjoyed. She married, as her second husband, Sir Matthew Cradock in Wales, ancestor of the Earls of Pembroke.

91. *Gordon, Lord Charles, E. of Aboyne*: Royalist Partisan and Poet. Possibly born at Bog o' Gicht. Like all the rest of his family, he adhered firmly to the royal cause during the civil wars, and in consideration of his great services was raised to the peerage as Earl of Aboyne by Charles II. in 1660. He seems to have had a literary gift, and wrote many lampoons, ballads, &c. He died in 1681.

92. *Gordon, Cosmo George, Third Duke of Gordon*: Though of a Jacobite family he was loyal to the Hanoverian dynasty in 1745, and as a reward of such ser-

vice he was made a Knight of the Thistle in 1747. He was also one of Scotland's representative peers. *b.* probably at one of the Banffshire seats of the family in 1720. *d.* 1752.

93 and 94. *Gordon, Cuthbert, M.D.*, and *Gordon, George*, two brothers, natives of Foddoleter, Kirk-michael, to whom the *Old Statist. Account of Scotland* gives the credit of having invented and brought into commercial use the dye called cudbear. George is described as an accomplished chemist and botanist, and is said to have applied his varied and extensive knowledge to the promotion of the useful arts. At an early period he discovered that by a certain preparation the excrescence of the rocks and mountains makes a fine purple dye. The excrescence referred to is called in Gaelic Crottal. The result of his discoveries was that he erected a manufactory for the production of this dye in Leith, where he met his death in 1765, much regretted. In the discovery and perfecting of the dye known as cudbear Mr George had the assistance of his brother, afterwards Dr Cuthbert Gordon.

95. *Gordon, George, Fourth Earl of Huntly: Catholic Leader.* Brought up with his uncle, James V., almost from his birth in 1514, he played a large part in the history of his age. He was in command, *e.g.*, of the Scottish army at the battle of Pinkie, and was made prisoner there and carried to England. It was he who, when he was reproached during his imprisonment with opposing the projected marriage between the young Scottish Queen and the English Prince Edward, afterwards Edward VI., excused himself by the witty remark, that, though he disliked not the match, he liked not the manner of wooing, referring of course to the ill-advised invasion of Scotland by the English Government in the hope of gaining their end by compelling the Scots to agree to the union of the two royal Houses. Though head of the Scottish Catholics, he joined the Protestant party for a short time in 1560, and in 1561 was made Keeper of the Great Seal. Breaking out at last, however, in open rebellion, he was slain, in 1562, at Corriche, near Aberdeen, where his party was defeated by the Earl of Moray.

96. *Gordon, George, Fifth Earl of Huntly: Catholic Leader.* Confined in Edinburgh Castle after the defeat at Corriche, but soon liberated and restored to favour. Joined the Queen after her flight from Lochleven, and fought at Langside, but afterwards submitted to the Regent Murray. *b.* (1535), *d.* 1576.

97. *Gordon, George, First Marquis of Huntly: Catholic Leader.* Born in 1562, he intrigued with Spain and rebelled, and was imprisoned 1587-9. Involved in disputes with the Grants, he captured Ballindalloch House, 1590. He also burned Donibristle House and slew the Earl of Moray in 1592: but was pardoned and received into favour again by James VI. He was excommunicated by the Church in 1593. Having, however, joined the Protestants in 1597, he was created a Marquis that same year. The Marquis died in Dundee when passing in ill-health to Strathbogie Castle in 1636.

98. *Gordon, George, Second Marquis of Huntly: Royalist Leader.* Eldest son of preceding, he was brought up a Protestant at the English Court by King

James. Having entered the French Service in 1523, he afterwards returned home, and was created Viscount Aboyne in his father's lifetime, 1632. As he supported Charles I. in his ecclesiastical innovations, he was made Lieutenant-General in the North, 1639. He raised the royal standard and took possession of Aberdeen, from which, however, he was driven out by Montrose, then a Covenanter. Though for a time he yielded to fate and accepted the Covenant, yet he joined in the movement headed by Montrose on behalf of the King, and in 1644 was again made Lieutenant-General. After various vicissitudes he was at last captured by Middleton at Dalnabo, Strathdon, and having been conveyed to Edinburgh, was, after two years' confinement, beheaded there at the Market Cross after the execution of the King, March, 1649.

99. *Gordon, George, First Duke of Gordon: Jacobite Leader.* Only son of the fourth Marquis of Huntly, born about 1650, he passed about 1668 to the continent, where he studied for two years, returning to Scotland in 1670. In 1671 he joined the French army, and served under Turenne in various campaigns until 1675. He was created Duke of Gordon in 1684, and appointed Governor of Edinburgh Castle in 1687. At the Revolution he adhered to James, and held out the Castle for the abdicated monarch until Dundee's defeat and death at Killiecrankie. He subsequently took little active part in politics, and died at Leith in 1716.

100. *Gordon, George Huntly: Protégé of Scott, and Antiquary.* Son of Pryse Gordon, possibly born in Banff in 1797, though said also to be a native of Inverness-shire. He was one of those employed by Scott to transcribe the Waverley Novels, in order to conceal the authorship. Mr. Gordon was a contributor to *Notes and Queries* and held a post in the Government Stationery Office, having previously been a Clerk to the Treasury. He died in 1869.

101. *Gordon, Henry: Successful Business Man.* Born in the Banff Manse, Mr. Gordon followed a commercial career, and rose to be Governor of the Oriental Bank. I have not learned the date of his death.

102. *Gordon, James, D.D., Prof.:* Learned Jesuit Author. A scion of the Huntly family, and so probably of Banffshire extraction. Born in 1543, he was educated for the Church at Rome; he entered the order of the Jesuits there, 20th Sept., 1563, and in 1569 was created D.D. An excellent scholar, he acted as Professor of Hebrew and Divinity for nearly fifty years at Rome, Paris, Bourdeaux, Pont a Maisson, and other parts of Europe, and acquired great reputation for his learning and acuteness. He visited England and Scotland as a missionary, and was twice imprisoned for his zeal in making converts. He died in 1620. His only writings are *Controuersarium Fidei Epitomes*, 3 vols, 1612-20.

103. *Gordon, James, D.D., Bishop of Neapolis.* R. C. Divine, Vicar Apostolic in Scotland. This prominent ecclesiastic was the son of Patrick Gordon of Clysterim or Glestirum, Rathven, and was born in that part of the Enzie about 1664. Sent to the Scots College, Paris, 1680, and receiving orders there, he returned to Scotland in 1692, and officiated as mis-

sionary priest in his native district till 1702, when he was sent to Rome to assist Mr. Wm. Leslie, who had long been agent of the Scottish Mission in its intercourse with the Holy See. While there he was chosen coadjutor to Bishop Nicolson and consecrated 11th April, 1706. He came to Scotland the same year, and in 1718 succeeded Bishop Nicolson as Vicar Apostolic of Scotland. In 1731, at Bishop Gordon's request, the See of Rome divided the ecclesiastical government of Scotland into two Vicariates, the High-land and the Lowland, appointing a new Vicar Apostolic for the former district, and confining Bishop Gordon's jurisdiction to the Lowland district. In this charge he continued till his death, which took place at Drummond Castle, 1st March, 1746.

104. *Gordon, James Frederick Skinner, D.D.*: Antiquary. A native of Keith, and born there 11th Nov., 1816, Dr. Gordon, after studying at St. Andrews and Edinburgh, was appointed curate of St. John's, Pittenweem, 1843, and became incumbent of St. Andrew's, Glasgow, 1844, and chaplain of the Calvary, Glasgow, 1845-52. He was created D.D. of Hobart College, New York, 1857. His principal works are the *Scotchchronicon and Monasticon*, 1866, *History of the Roman Catholic Mission in Scotland*, 1867, *Glasgow Facies*, 1868, *The Book of the Chronicles of Keith*, 1880, &c. Dr. Gordon is still alive, and an occasional contributor to *S. N. & Q.*

105. *Gordon, Jean (Lady)*: Countess of Bothwell and afterwards Countess of Sutherland. This lady, whose romantic early career associated her very closely with Mary Stuart, Queen of Scots, was the third daughter of the fourth Earl of Huntly, and therefore possibly of Banffshire birth and training. In youth she was much about the Court and on intimate terms with the Queen, being indeed almost of the same age, as she was born in 1544. In 1567 she married the profligate Earl of Bothwell, but not before a Papal dispensation was obtained, the pair being between the prohibited degrees. In no long time, Bothwell, in order that he might marry Queen Mary, obtained a divorce from Lady Jean, on the ground that no such dispensation as warranted the marriage existed. It tends to cast a lurid light on the tragic history of the Scottish Queen, when it is remembered that Lady Jean's marriage had taken place "with aduis and expres counsaul of our souerone lady Marie Quene of Scotland," who gave the bride a handsome dress of cloth of silver, lined with taffeta, as a wedding present, and, therefore, was in all likelihood well aware that the dispensation alleged to be absent had really been obtained. This knowledge seems all the more certain that Lady Jean was actually in possession at the time of the dispensation that would have established her wifely claim, and yet did not use it, but quietly retired to her father's castle of Strathbogie, carrying the precious document with her. Not long after, on a false report of her first husband's death, Lady Jean married as her second husband Alexander, eleventh Earl of Sutherland, and recently, in the charter chest of Dunrobin Castle, Dr. Stuart found the Papal dispensation which had legitimated her first marriage with Bothwell. Her second husband having died in 1594, Lady Jean was left a widow for the second time, with the added

responsibility of rearing her family and managing the vast estates. All this she did with great prudence and ability. In 1599 she took as her third husband Alexander Ogilvie of Boyne, a cadet of the Findlater family, who had been formerly married to Mary Beaton (Bethune), one of the Queen's four Maries. Lady Jean survived her third husband, and died at Dunrobin in May, 1629. Her son, Sir Robert Gordon of Gordonstoun, the historian of the House of Sutherland, pays the following tribute to his mother: "A vertuous and comlie lady, judicious, of excellent memorie, and of great understanding above the capacitie of her sex."

106. *Gordon, John*: the head of the Gordons at the Battle of Brechin. He was the eldest of four illegitimate sons of the Sir John Gordon who fell at Otterburn in 1388. His mother, Elizabeth Crookshanks, was daughter to Crookshanks of Asswanley. The heiress to the Gordon estates having married a Seaton, the clan did not regard him as their true chief, and accordingly, when, under the leadership of the Earl of Huntly, they proceeded to resist on behalf of the King the alliance between the Earls of Douglas and Crawford, they refused to allow any of the Seaton family to head them in battle. Gordon of Scurdarg, as he was then called, having claimed the right to lead his clansmen, and Huntly having refused, the former took off his black bonnet and waving it, cried, "A' that's come o' me, follow me," whereupon the whole clan went off with him. Huntly, recognising his mistake, rode after the retreating Gordons, and addressing them in the following terms, "Gentlemen, as you have got the better of me to-day, let me see if you will now also beat Douglas and Crawford," the whole clan turned and, following their own chosen leader, Jock of Scurdarg, attacked the Lindsays and the Douglases in the highest spirits, and won a most important victory. For his valour and skill in that battle, John Gordon of Scurdarg received the lands of Pitlurg, which lands are still in possession of his descendants, who represent the oldest family of Gordons lineally descended in the male line from the first Gordon of Huntly.

107. *Gordon, John, L.R.C.S.E.*: Minor Poet. A native of Keith, and born there in 1792, he was the son of a surgeon. Educated for his father's profession first at Aberdeen and then at Edinburgh University, he was admitted a Licentiate of the Royal College of Surgeons, and joined his father as assistant and partner in 1813. Succeeding to his father's practice on his death in 1814, young Gordon was bidding fair to be the chief medical man in his native place, when, in the year 1819, by a sad accident his career was suddenly terminated by drowning in the Linn near Keith, where he had been bathing with some companions. Having been addicted to verse-making, his friends issued after his death a small volume containing a selection of his effusions, entitled *Elgiva, an Historical Poem in six cantos, with other Poems*, 1820.

108. *Gordon, Lewis (Lord)*: Jacobite Leader. The third son of the second Duke of Gordon, he was of course connected with Banffshire, though possibly not a native of the county. On the breaking out of the rebellion in 1745, he joined the young Pretender,

having previously raised for him a regiment of two battalions, with which he defeated a party of loyal Hanoverians, under the Laird of Macleod, near Inverurie. He made his escape to France after Culloden, and died in exile attainted. He is the "Lewie Gordon" of Priest Geddes's well-known Jacobite ballad, "O send Lewie Gordon hame." Born about 1723 or 4, he died 1754.

109. *Gordon, Thomas*: "Tam Gordon o' Riven," a noted chief of the Gordon clan. He was brother of John of Scurdlarg, and, like him, an illegitimate son of Sir John Gordon by Elizabeth Crookshanks of Asswanley. Popular tradition says that a battle was fought in Cairnie parish between the Abbot of Grange and the redoubtable Tam, in which both chieftains were slain. This battle has been made the subject of a poem by J. A. Cameron of Banff, entitled *The Monks of Grange and Tam of Ruthven*. Tam is one of the two brothers from whom the descendants proper of "the old Gordon blood" take the name of "Jock and Tam Gordons," to distinguish them from the family that held the property, and who, by marriage of the heiress to Alexander Seton, became *Setons*, though they took the name of Gordon, as the lady insisted on that as a preliminary, avowing she would wed none as her husband who would not carry the arms and assume the name of Gordon. Tam o' Riven is said to have been four times married and to have had eighteen sons. He died before 1460.

110. *Gordon, William (Rear Admiral)*: Distinguished Naval Officer. He was of the family of Tillynaught and Newton, and was born, it is said, in the town of Banff in 1705. Entering the royal navy, he became Captain Aug. 4th, 1744, and Admiral 1762. He was for some time Commander of the fleet at the Nore. He was a man of the highest character, Dr. Beattie having declared of him that "his behaviour in public life was one combined and uniform exertion of humanity, patriotism, and valour." His death occurred, according to Beatson in his *Political Index*, in 1768, but another authority assigns it to 1769.

111. *Gordon, Wm. (C.I.E. & Major General)*: Distinguished Indian Soldier. Son of Adam of Cairnfield, Banffshire, and born 1824. He entered the Bengal army in 1841, became Captain 1853, Major 1861, Lieut.-Colonel 1867, Colonel 1872, and Major General 1882. He served in the Panjab campaigns, 1848-9, and during the Indian Mutiny, 1857-8, with distinction. He was in command of the Gwalior and Peshawur districts 1878-83. He was created C.I.E. in 1878.

Dollar.

W. B. R. W.

ITINERARY OF A WALKING TOUR FROM BANFF TO GLASGOW & BACK, IN JULY, 1813.

(Concluded from page 169.)

22nd. The taste displayed in planning out the walks and avenues through the delightful grounds that surround and adorn the princely habitation of Taymouth Castle, surpass in a great degree all that I have ever seen. The walks are broad

and covered with a verdant carpet soft as the finest velvet. The avenues are lined by noble trees (Oaks, Ashes, Elms, Beeches), from 100 to 130 feet in height, some of which measure 20 feet in circumference, and many have their upper branches so interwoven as to resemble, in a very striking manner, an immense Gothic archway. At every 10 or 12 yards distance some delightfully interesting object bursts on the sight, and seats are so artfully, yet to appearance negligently, placed, as to require only a turn of the body to command a variety of enchanting prospects. A light, elegant Gothic bridge is thrown across the Tay, forming an easy connection with the walks on the N. of the river. Set off at 2 P.M., passed the River Lyon, entered Glengoumlenden, through which the water of Kelty, a boisterous mountain stream from Shiehallion, runs furiously over its rugged bed, at an incredible depth below the road. Ascended an immense mountain, over which the road towards Tummel bridge is conducted by several mazy turnings. Reached Tummel bridge, on the N. side of the mountain (12 miles), at 5 P.M. When about half way commanded a fine view of Shiehallion, on the left end of Bengloe in Athole. (Distance from Killin, where we set out this day, Thursday, to Tummel = 36 miles. Set out from Tummel at 6 P.M. Ascended a high hill and descended into Glenerschtney, much more fertile than the strath through which the Tummel runs—crossed the water of Erachtney, and instantly commenced ascending an immense mountain, called Elrish—the road being conducted over the very top, but requiring no less than 14 serpentine turnings to render it anyways accessible—so very steep is the mountain. On descending reached Dalnacardoch, situated at its base. Journey this day 46 miles, but in consequence of the many hills obliged to climb—50 miles. At Killin it was proposed to reach Elgin in three days, by Dalnacardoch and Aviemore. To this I point blank objected, the distance being far too much at the close of a journey, unless some conveyance were resorted to. Dalnacardoch, situated close to the Garry, the mountains surrounding it lofty, rugged and barren.

23rd. Set off from Dalnacardoch at 8 A.M.—reached Dalwhinnie (13 miles) at 11.30,—the road not so steep as the preceding, but the prospect more dreary and bleak. Only one human habitation the whole way, just at the extremity of Loch Garry, about half way to Dalwhinnie. The N. sides of the mountains loaded with huge masses of snow, particularly Binalder, an immense mass of rock overhanging Loch Erich, about half-a-mile from Dalwhinnie. The water of Trine (Truim) passes at the back of the Inn. Loch Laggan, surrounded by huge mountains,

about 8 miles W. Set off from Dalwhinnie in the Inverness Diligence at 6.30. I had become very much fatigued during the morning's walk from Dalnacardoch, and that the plan of reaching Elgin by Saturday night might be accomplished, I took the opportunity of the Diligence. Reached Pitmain (having crossed the Spey and entered Badenoch) at 9 P.M. Found the whole apartments occupied by the Duke of Gordon and his retinue. Set out while the horses were feeding and walked to Kingussie. Joined the Diligence there about 9.30, and reached Aviemore about $\frac{1}{4}$ past midnight—26 miles from Dalwhinnie. Badenoch (consisting of a valley bounded by parallel hills of no great elevation, and watered by the Spey,) appeared to be very fertile, and the scenery interesting. Kinrara not seen from the road—about half-way from Kingussie to Aviemore. Rothiemurchas beautifully situated on the opposite side of the river. Belleville, (the residence of the heirs of "Ossian" M'Pherson), a lovely residence on the W. side of the river. Passed the hill which is called upper Craig Ealachie, which is the boundary between Badenoch and Strathspey, about a mile from Aviemore. Had we not seen the mountains of Mar, Perth, Argyle, &c., in all their awful grandeur, this hill might have commanded a moment's pause.

24th. Set out from Aviemore at 6 A.M. The nearest road to Elgin being by Forres, had no opportunity of seeing that part of Strathspey bordering the river, which is by far the finest part of the district. Reached Bridge of Carr on the Dulnan at 8.30—breakfasted—set off before 10, and reached the new Cottage Inn at Ardclach at 2 = 18 miles. Here I must remark, that throughout our varied tour I have seen no such miserable, wretched, barren, hideous district of country. No hills nor mountains, no valleys, glens, streams, villages nor huts—one continued trackless, dreary, depopulated waste, without one single interesting object on which the eye might repose for one moment. Set off at 2.30. About 2 miles onward reached the Findhorn. Country gradually improving. The river banks covered with natural wood. Passed Relugas, a beautiful seat, in the cottage style, on a fine green knoll, overlooking the bed of the river; also Logie, the situation lower, and too much embosomed in wood. Reached Forres at 5.30. After a council it was decided to proceed to Elgin. Set off from Forres at 7—reached the half-way toll-bar at 8.45, and Elgin at 11,—distance from Aviemore, 48 miles.

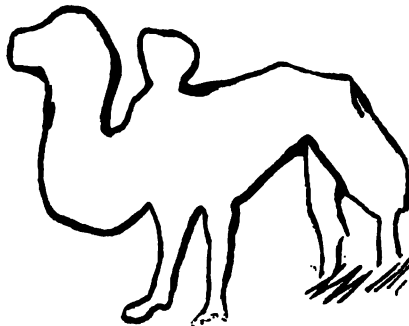
25th and 26th. Not choosing to walk on Sunday, remained at Elgin till Monday, and walking out to Urquhart, joined the mail coach at

Langbride at 10 at night (taking an outside seat), and reached home at 3.30 on Tuesday morning.

J. A. PATERSON.

The author of the foregoing Itinerary follows it with a careful summary of the distances travelled during their 24 days' tour. "The sum total amounts to 581 miles, but deducting the distances traversed in towns, the distances travelled on roads is 481 miles in 15 days (average nearly 32 miles a day). To continue for 15 days constantly at this rate will be readily admitted to be pretty severe labour, yet it by no means conveys a just idea of the fatigue undergone in consequence of leaving too much to be performed in the last week of the journey, owing to the diversion from the original plan, and which will much exceed the above average. Between 11 A.M. on the 19th, and 9 P.M. on the 20th I had walked 66 miles over mountains and through glens without experiencing the refreshment of sleep, and during the week the distance covered (and that too in the centre of the Highlands), was 211 miles in $5\frac{1}{2}$ days, being 40 miles per diem."

An equally careful detail of expenses incurred in the tour is given for each day. The total amounts to £16 7s. 9d., shared equally between the two travellers.



CAMEL ON A SCULPTURED STONE AT CANNA.

THE CAMEL IN THE WEST HIGHLANDS.—The camel is perhaps one of the most unlikely animals to find its way into the popular traditions of the West Highlands, yet it is met with in one or two instances. The Chapel of St Donans, now a ruin, in the Island of Eigg, was miraculously built, and current superstition reports that camels were employed in bringing, to their present site, the stones used in its construction. In the neighbouring island of Canna there is still standing a cross with a finely carved camel upon it. The "Sculptured Stones of Scotland" says that "there is no other example on our Scotch crosses." That this creature was not,

however, unknown in Scotland in early times. we may gather from an entry in the Annals of Innisfallen, which, under the year 1105, records, "In this year a camel, which is an animal of wonderful size, was presented by the King of Alban [Edgar] to Mucertac o' Brian." I reproduce the camel on the cross, so that its general truthfulness to nature may be noted. It is perhaps also noteworthy that a *lion* plays a prominent part in a wild legend concerning one of the Clanranald chieftains of the seventeenth century.

J. CALDER ROSS.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.—The following is an addition to this Bibliography :—

The *Northern Evening News* came into existence on the 410th and last issue of the *Northern Daily News*. The offspring was half the size and half the price (one halfpenny) of the morning paper, and at its 172nd number expired, on the 22nd March, 1893. The proprietors announce its incorporation with the *Aberdeen Evening Express*, along with the transfer by purchase of its premises, plant and copyright. Started in a community of confessedly Radical principles, the reasons alleged for the non-survival of this Advanced Liberal organ by its promoters, are instructive. They say that "it had to contend with difficulties of no ordinary kind, some of which they feel might have been spared them. It requires for the establishment of a new daily paper in competition with older journals a much greater capital than they had at command. . . . There were, however, drawbacks to face which the promoters had a right to expect the loyalty to Liberalism of a Liberal community would have enabled them to overcome. They have, from the first, had to encounter the apathy and indifference of many Liberals who should have supported them, and had the means to do so. The hostility of opponents was expected and could have been successfully resisted. The chariness of the general public in patronizing new ventures was also a factor which the proprietors had taken into account. But the lukewarmness and half-heartedness of those for whose political opinions a first-class organ was provided, presented obstacles which it was not so easy to conquer; and it is in the face of difficulties of this sort that the proprietors have thought best to part with their property, and hand the enterprise over to others." Mr Jesse Quail was the responsible editor, a gentleman possessed of decided journalistic ability, whose writing had the air of conviction whatever the theme. The closing imprint is, "*Northern Evening News*, Aberdeen, 22nd March, 1893. Printed and Published by the Northern Newspaper Company, 18 and 22 Broad Street, Aberdeen."

J. M. B.

LORD GARDENSTONE.—The following is an extract from Lord Gardenstone's journal, in addition to what has already appeared in the pages of *S. N. & Q.*, and shows in what a kindly spirit

the eccentric judge dealt with his tenantry, and the interest he took in them :—

28th May, 1779. I have seen Cairnton, who is to take the House and Muir Farm. He refers the Rent to myself, which I will settle with moderation, for my object is not so much a Rent as to settle an old Friend and a good Tenant there. On my application to Lord Kintore he has obligingly promised that Cairnton shall have the Sticks he wants for his Houses.

Robert Traill wants his Tack. As I know he has a great share both of Spirit and Honesty, I will give him presently £10 to aid his intended Plan of Improvement, and I will do more hereafter when I see his Progress. I desire David Beattie may advance five pounds stg. to the young Lad. David Beattie to assist him in his settlement.

I have a most distinct and judicious report from Mr Thos. M'Donald on a variety of my affairs, which confirms the good opinion I have of him. I leave it in this Book to be considered when I return with more Leisure.

I should like very well to converse with Mr Buy on the subject of his Letter. As usual, it contains some very good matter and some not so right. He is not deficient in parts, but I wish he could make a solid choice of a proper object of his skill and industry and steadily pursue it. Though he insinuates complaints, I have been as indulgent and kind to him as I was able. On reflection I have no doubt he will be sensible of this.

The Credit of the Village [Laurencekirk], (which he talks of loosely), will not depend on the ill conduct of a few individuals. I have the satisfaction to know that the great bulk of the inhabitants are industrious and thriving, and if I live a few years they shall be independent, and I doubt not in the least to see the successors of those who have misgiven flourish. Ill examples are at least as powerful incentives to virtue as good ones, and I can find him a good.

I am informed of a Question in Law which Peter Ramsay carries on against Cumming's Family. I know nothing of the merits of it; but this I know, there can be no greater Folly than trifling Litigation, which turns out costly to both Parties and profitable to neither. Villagers should go to no shop for Law but to mine as long as I live. David should recommend this to Peter, and advise him to leave the matter for my determination when I return, and then I shall enquire and settle it with justice to all concerned.

F.

Queries.

768. OFFICERS AT CULLODEN.—I shall be obliged if Mr J. Noble, Inverness, will publish in your valuable publication the MS. List of Officers of the Mackintosh Regiment which he has, and which he refers to in Notes 743 and 744. I am sure it would be very interesting to many members of the Clan. My ancestor was in the Regiment and fought at Culloden, where he was killed. I am not aware whether he was an officer or not, but his brother was a Captain. Both my ancestor and his brother were killed.

ONE OF THE MACKINTOSHES.

769. FEASTING OFF PUBLIC MONEY.—In an article on John Mowat, in *S. N. & Q.* for Sept., 1888, the following entry is given from the Trades Records of Old Aberdeen :—

“3 August. 1723.—John Mowat’s name is, with 27 others, attached to an ‘act agst. Feasting and Dinners off publick trade money.’”

It thus seems that feasting off public money is an old cause of complaint. When royalty made peregrinations through the kingdom, there was always feasting wherever they happened to stop, and, in addition, the royal personages were not averse to receiving presents of wine, wax, &c. Any information about these royal “perquisites,” and those who got them, would be acceptable at this time, when the subject is occupying the attention of the people; and the character of Aberdeen for hospitality is suffering so much. J.

770. SHIPPING AND SHIPBUILDING IN ABERDEEN.—Would not papers on the Progress of Shipping and Shipbuilding in Aberdeen from the earliest times prove of general interest? Perhaps some of your correspondents might take the matter up. G. E. L.

771. BAYNES OF TULLOCH.—Will any correspondent of *S. N. & Q.* give the crest, motto, and quarterings of this once considerable Family, and where any information regarding them may be had? TULLOCH.

772. GREAT BRITAIN AS SEEN BY FOREIGNERS.—A list of French, German, and other foreign authors, in whose writings descriptions of England and Scotland are to be found, would be of very great utility to me, and I shall be deeply grateful for any information on this subject through *S. N. & Q.* Are *Taine’s Notes sur l’Angleterre*, and *De Sorbière’s Journey to England in 1663* (reviewed in the July number of the *Nineteenth Century*), interesting books, and where can they be procured in the original French? 51 Sale Street, Derby. CHARLES BURTON.

773. GORDONS OF GLENBUCKET CASTLE, ABERDEENSHIRE.—I should like to know what became of this family after the fall of their fortunes in the ‘45. The last laird saved his head by escaping to France, where he died in exile. What family had he, and where did they reappear when the troubles of the period blew over. J. G. R.

Answers.

750. DOVE COT BRAE (VI., 156).—In the record of a perambulation of the Outer Marches of the burgh in 1578, the following allusion to the Dove Cot Brae occurs :—“The hail breis betuixt the Dukat and the Corbie Well on the wast syd of the said Den Burne to remane in commontie as it did befor.”—(*Charters Relating to the Burgh of Aberdeen*, p. 342. There are other references in the volume to the Dukat or Dukat croft. R. A.

750. DOVE COT BRAE (VI., 175).—The reference to Milner’s map is a mistake. It should be *Milne’s* map. NEMO.

752. BRUCES (VI., 156).—In furtherance of this enquiry I may state that, since it was made, I have

discovered that Captain David Bruce was, from 1797 to 1815, stationed at Gibraltar, in what capacity I know not; but lived on the most close terms with the Governor. At this time he had a brother, James, a provision merchant in George Street, Edinburgh, with whom he corresponded. In a letter to this brother, dated July, 1804, he states—“My Ensingny was given me in the 2nd Battn. of the 5th Regiment, which was reduced.” He then states that he had purchased a Lieutenancy. What I am anxious to know is, of what Bruces were they? I understand they claimed a direct descendency from the Royal line. Any information will favour.

MAC.

755. PONT DES ANES (VI., 157, 175).—The correct reading of this phrase is *Pont aux ânes*, and the usual explanation as to its origin is, that it was first used in a French farce of the fifteenth century. A henpecked husband consulting a quack as to the best manner of bringing his wife to reason, could get no answer but *vade, tenes le pont aux asnes*. After some reflection, the man went to place himself on the bridge over which the greatest traffic, and consequently the greatest number of donkeys, passed. There he soon observed that strong language and a vigorous use of the cudgel were the favourite arguments with restive donkeys. He took the hint, and apparently was the better for it. Hence *le pont aux ânes* is applied to any easy task or acquirement that no one can be excused from possessing.

A. CHRISTEN.

760. VENTRE-SAINT-GRIS AND OTHER OLD FRENCH OATHS IN “QUENTIN DURWARD,” (VI., 172).—*Ventre-Saint-Gris* occurs once in *Quentin Durward*, near the end of chap. xiv. :—“Quentin jumped off, to unhelm his fallen opponent [the Duke of Orleans]; but the other knight [Dunois], (who had never yet spoken), seeing the fortune of his companion, dismounted still more speedily than Durward, and bestriding his friend, who lay senseless, exclaimed—‘In the name of God and Saint Martin, mount, good fellow, and get thee gone with thy woman’s ware! *Ventre Saint Gris*, they have caused mischief enough this morning.’”

Teste-Saint-Gris occurs once, in chap. xxxii. :—“‘Saint George of Burgundy!’ said Duke Charles [to Countess Isabelle of Croye], ‘is our will to be thwarted, and our commands disputed, at every turn? Up, I say, minion, and withdraw for the present—when we have time to think of thee, we will so order matters, that, *Teste-Saint-Gris*, you shall either obey us, or do worse.’”

Ventre-Saint-dieu is used (in chap. xxviii.) by King Louis when instructing Tristran l’Hermite regarding the proposed execution of Martius Galeotti, the astrologer. King Louis also uses *Mort-dieu* twice (chap. ii., xxx.), and *Tête-bleau* once (chap. ii.); but his favourite exclamation is *Pasques-dieu*, which is used 21 times by him, and by him alone.

The Duke of Burgundy uses *Saint-bleu* and *Teste-dieu* in chap. xxvii.; the latter being also used by Oliver le Diable in chap. xxvi.

RUS.

761. MR WILLIAM MURRAY, THEATRE ROYAL, EDINBURGH (VI., 172).—I have, by the favour of a gentleman, got a look of *The Farewell and Occasional Addresses delivered by W. H. Murray, Esq., in the Theatres Royal and Adelphi, Edinburgh*, and find that I was wrong with the date when I mentioned "about 1848 or 1849," as it was delivered on the "conclusion of the season, October 21, 1844," at the Adelphi. As it is now more than forty years ago, and I was trusting entirely to memory, the incident regarding Mr Charles Kean may be also mis-dated. The whole of Mr Murray's Address is worthy of a place in *S. N. & Q.* W. J.

In times like these, when Theatres are crumbling,
And managers, as usual with such varlets, grumbling,
It needs, you'll own, some little tact and skill
To grumble well, and neatly gild the pill;
Not to come growling like a Polar bear,
Rending, with loud complaints, "the troubled air,"
But gently *lowing*, like some injured heifer,
Or sighing like a discontented Zephyr.
If you've had losses, let your farewell rhymes
Not blame "the generous public," but the times;
Don't sulk, like Timon in the Athenian play,
Or, pouting, scold the stones that strew your way;
But prattle o'er the pebbles, like some mountain
stream,

Bounding and sparkling in the morning's beam,
Which, gaily dancing o'er the gloom below,
Laughs round the very rocks that check its flow.
Such is my wish; nor shall a murmur spoil
This kindly sunset of our summer's toil.
The season has been long, the work incessant—
Unprofitable, but extremely pleasant.
Your smiles throughout have cheered our mimic pranks,
For which we offer you our heartfelt thanks.
Some critics have indeed our cruise assailed,
Saying, for want of stars our nights have failed;
Adding, that Liverpool, and Dublin, too,
Have had their extra galaxies, while you
Have long become such strangers to their faces,
"Bravuras," "Pirouettes," and other graces,
That by such negligence your stage is made
"Terra Incognita" to all the trade.
Ladies and gentlemen, when Kemble—Kean—
Siddons—O'Neil, and Stephens graced the scene—
When Duncan—Tree—and Mrs Jordan flung
Their smiles around—when Bannister and Young—
John Johnstone—Emery—Liston—yearly came,
With Braham—Incedon—and every name
Recorded in the histrionic page
For casting lustre round the British stage,
Were we "*incognita*," I pray you, then?
And if, comparatively, now, say where's the men?
Alas! if we're indeed "a land unknown,"
Go, bid some spirit raise the moss-clad stone,
And ask the mouldering ashes he may find
Why they have passed, "and left no track behind?"
Perchance they'll speak not; then I plainly will:
'Tis want of patronage far more than skill
That weighs us down. Our nobles spare their hoards
Unless some fair Signora treads the boards.
And I confess I scarcely deem it right
To pay one hundred, aye, and twenty pounds per night,

That foreign art may through its villas roam,
While native talent toils and starves at home.
Doubling the prices for a week might do,
Or even, possibly, a week or two;
But the exotic flower, pray point the rafter
That we could cling to for the season after.
Your pockets drained—your ears Italianised—
Your eyes bewildered—and your legs surprised.
(Suiting the action to the word.)

And then *my* pockets—some consideration—
Not a doit better by the speculation.
Granting the houses crammed, they wouldn't pay;
For the bright meteors of the present day,
Who've reached of popularity the goal,
Don't share the profits now, but take the whole,
And leave no glimmering, as they onward bound,
Like "cotton dips," or "sixes to the pound."
But I must make my bow—the prompter nods,
And I see weariness amongst "the gods."
So take my thanks once more, and, pray, remember,
"The Royal" opens early in November.

Literature.

A History and Genealogy of the Families of Bulloch, Stobo, De Veaux, Irvine, and many other Families. By JOSEPH G. BULLOCH, M.D., Member Georgia Historical Society, &c. Savannah, Ga.: Braid & Hatton, 1892. [170 pp. 9½ × 5½ in.]

WITH a dedication to his three cousins, Captain Bulloch of Liverpool, England; Hon. Theodore Roosevelt, of N.Y.; and A. Dingwall Fordyce, Esq., of Fergus, Ont., and to his three sons, the Author gives genealogical notes on more than three score and ten allied families, drawing from various nationalities, especially from Scotland, the original cradle of the leading race. A brief resumé of the history of the earliest known progenitor of the Bullochs was given in Vol. V., p. 172. His son, the Hon. Archibald Bulloch, President and Commander-in-Chief of Georgia, 1776-77, is biographed at some length in the book, and but for his official duties, which prevented his attendance at the Philadelphia Congress of 1776, he would have been "one of the signers of the Declaration of Independence." The family and connexions appear to be people of distinction, and the author has conferred on them, by his painstaking labours, what will no doubt be gratefully valued. We note several errors in the Scotch place and personal names throughout the work; which is, however, handsomely got up, and embellished with the armorial bearings of many of the families.

The Lairds and Lands of Loch Tayside. By JOHN CHRISTIE. Aberfeldy: Duncan Cameron & Son. 1892. [94 + 5 pp. 8½ by 5½ in.]

WE have read this little book with real pleasure. It is historical ground, and has been historically

treated, more especially Balloch, the seat of the Campbells of Glenorchy, the worthy progenitors of the noble house of Breadalbane. The Black Book of Taymouth has rendered valuable service in the compilation, but the author has taken counsel in many directions, and the work has all the air of reliability. Tayside constitutes a large area and comprises several parishes, each of which, it is curious to note, had in olden times three mills—the meal mill, the waulk mill, and the lint mill. A glossary of the Gaelic place-names is given, besides an index; but a neat map of the district, with the estate divisions, some 20 in number, would have added much to the value of this most tastefully got up volume. Mr Christie is not quite fortunate in the phrase Loch Tayside. Is it not geographically a little perplexing?
ED.

Memories of Malling and its Valleys, with a Fauna and Flora of Kent. By Rev. C. H. FIELDING, M.A., Author of Handbook of Higham, &c. Henry C. H. Oliver, West Malling, Kent; E. Marlborough & Co., London. 1893. [vii. + 291 pp. 8½ × 1¼ in.]

THIS volume is clearly the result of wide reading, much research, and personal investigation. The lovely valley of Malling fairly bristles with historical interest from the time of the occupation of the Romans downwards, accompanied by many relics of prehistoric times. The locality in many respects forms a striking contrast to that treated of above by our correspondent Mr. Christie. For the wild seclusion of the Scottish Highland glen, with its primitive habits and customs, we have here a Lowland English garden, with every conceivable evidence of having been the subject of a long succession of moulding and civilizing influences, due to its being in the very highway, so to speak, in the march of events. The author very wisely allows the historical epochs to determine largely the plan of his work, and its divisions are naturally the Early Period of English History, the Saxon Era, Norman Times, the Three Edwards, the Wars of the Roses, Tudor Times, Stuart Times, the Georgian Era, William IV., and Queen Victoria. In each of these all that properly belongs to it is fully and succinctly related. Possessed of a plethora of material, it is to the author's credit that he has everywhere resisted the temptation to overload his narrative. Especially interesting to the denizens of the district through which the Medway meanders will be the long chapters on the Parish and Family Registers. Kentish Proverbs, local expressions and folk-lore will constitute a section of interest to all readers; whilst the naturalist will rejoice in the careful catalogues of the fauna and flora of Kent. The work has been executed in a most scholarly fashion, and

is a model of what a local history ought to be, as including all that is really essential to a right understanding of the subject. A few pictures of the principal objects of interest, a most useful map of the locality, and an index, all enhance the value of this work, which will doubtless enjoy a well deserved popularity. It is dedicated to the Earl of Stanhope in a note which explains very clearly the author's plan of procedure. ED.

(1) *Practical Arithmetical Exercises for Senior Pupils, containing over 6000 Examples, with Answers.* [357 + 73 pp.] (2) *Exercises in Mensuration.* [117 pp.] Wm. Blackwood & Sons, Edinburgh and London.

EDUCATIONAL Literature has shared in the general improvement and progress attaching to all educational matters. The compiler of these books is, we believe, Mr James Campbell, Head Master of Frederick Street Public School, Aberdeen, and deserves well of the teaching profession for the care bestowed on them. What teachers really want in arithmetic books is characteristic and numerous examples, and in the volume first named they have these to repletion. In this respect a prefatory note is absolutely correct in speaking of the "unrivalled collection of problems" as the special feature of the work. It has been prepared to suit the requirements of the University and Local Examinations of P.T.'s and Civil Service Candidates. A selection of Examination Papers is appended. With Messrs Blackwoods' name on the title pages it is needless to say that the books are got up with taste.

Macaulay's Essay on Warren Hastings. Edited to illustrate the laws of Rhetoric and Composition, by ALEXANDER MACKIE, M.A. Longmans, Green & Co. 1892. [30 + 303 pp.]

YOUNG people who have not yet begun to gather for themselves those historical and literary resources so necessary to a right understanding of this brilliant and now classical essay, will find himself skilfully aided by the editor of this textbook. A loyal study of the beautiful text, with the explanatory foot-notes, as well as the critical notes which form a third part of the volume, should be an object lesson in the art of reading of sufficient importance to correct slovenly habits, begotten of the too hasty perusal of even works of standard excellence. Prefaced by a succinct history of the situation of affairs, and a brief memoir of the fascinating author, along with a map of India, the work seems to lack nothing to give it all the completeness that can be looked for in any book. The editor, Mr Mackie, remains perfectly judicial throughout, and does not in the least scruple to point out to his pupils, amidst Macaulay's many merits, his occasional weaknesses in statement and style. Altogether the volume is likely to be thoroughly useful. ED.

SCOTCH BOOKS FOR THE MONTH.

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