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Foreword.

HE proposal to found an Aberdeen University Magazine or Review was brought before the General Council in April, 1912, and was remitted to the Business Committee of the Council for consideration. On this Committee's report the Council, in October of the same year, appointed a special Committee with powers to prepare estimates and a prospectus; to submit them to the University Court; and to send them with a form of subscription to each member of the Council. The Court and the Senatus gave their general approval to the scheme prepared by the Committee, and ultimately no fewer than 950 promises of subscription were received from graduates and alumni of the University. A Committee of Management was formed, consisting of six members elected by the University Court, six by the Senatus, and twelve by the General Council, along with the President of the Students' Representative Council, and five other persons co-opted by the Committee. The Principal is Chairman, Mr. Charles Macgregor, Secretary, and Mr. James W. Garden, Treasurer. The more important offices of convener of the Editorial Sub-Committee and of the Business Sub-Committee have been entrusted to Mr. Alexander Mackie and Mr. W. Stewart Thomson. Mr. Mackie will be assisted by Mr. Robert Anderson and Mr. W. Keith Leask. The other members of his committee are Professors Grierson, Arthur Thomson and Baillie; Mr. P. J. Anderson, Mr. Stewart Thomson, and Miss Williamina Rait.

Such have been the deliberate and careful origins of THE ABERDEEN UNIVERSITY REVIEW, the first number of which is now submitted to the subscribers. The intention is to publish three numbers

annually, one during each of the three terms into which the academic year is now divided.

The REVIEW is not to be regarded as the official organ of the University. But the constitution of the Committee of Management, and the support of all the governing bodies of the University, ensure that it shall be representative of our academic life in every direction. The contents will comprise summary records of the proceedings of the Court, the Senatus and the Council, with notices of all educational and administrative changes, as well as of new grants, gifts and bequests; detailed accounts of the various departments and curricula, with reports of special studies and researches; abstracts of notable papers and lectures; studies in the history of the University; biographies and bibliographies; occasional reports from other Universities; correspondence on University questions; and articles on letters, philosophy, science and education.

These contents are proper to every University Review. We shall endeavour besides to inspire our own with the memories, the atmosphere and the genius which are peculiar to Aberdeen. Our University has a history second to no other of the land in the weight of its traditions and the brilliant variety of its examples. Her founders planned her on more liberal lines than any other Scottish school of the time, and if the realisation of their ideals was delayed for centuries by the comparative scantiness of her resources, she found a moral compensation for this in the close touch which she has always maintained with the popular life about her, and in those energies and habits of hard work, which were fostered alike by the poverty of her students, and by the invigorating climate in which she is set. We are not more proud of the eminent benefactors who have judged our University worthy of the use of their wealth, than we are of the longer list of humble men and women whose devotion to her of the thrift of their laborious and unselfish lives has been by far the noblest tribute to her power and will to serve the common people of this part of the Kingdom. How she has discharged her trust is to be measured by that unceasing supply of recruits whom she has trained for the services of the commonwealth and empire, and by the large proportion of these who, from the lowliest origins, have risen by the help of her hand to the first places in their professions: who have governed provinces, administered the national justice and led armies, who have explored new territories and widened the boundaries of science, who have been leaders in the practice of medicine and surgery, who have been pioneers in education and founders or presidents of colleges and universities, or who have influenced philosophy and inspired religion. Part of the duty of our REVIEW is to repeat to the hearts of the present ranks of the University some of this strenuous music of her past.

Recent years have brought to the University of Aberdeen, as to her

Scottish sisters, a great increase of resources, and this not too soon to meet the rapidly multiplying needs and opportunities of the intellectual life of our time: the division of old sciences and the rise of new ones, as well as the demands for efficient training in the material and moral problems of civilisation, which are made by men and women engaged in commerce and industry and the public services. New questions of academic policy have arisen not only with regard to the proper allocation of those additional funds, but also concerning the conditions on which they are granted, and the relations in which they involve the Universities with the State (or its Departments), and with other bodies charged with their disbursement. In all this there is much matter for our REVIEW; and efforts will be made to state with justice and intelligence the complex problems of policy which it raises.

But the main business of the REVIEW must be to keep the graduates of the University informed of her activities in education and research. How necessary such regular information is, how swiftly a University in this century grows away from the knowledge of her own alumni, who have left her to work at a distance, may be appreciated from the following comparison. Twenty years ago, in 1892-3, there were on the regular teaching staff twenty-two professors, five lecturers, and sixteen assistants to professors: in all forty-three. Now there are twenty-five professors and thirty-three lecturers, of whom twelve, along with thirty-one others, are assistants to professors. Then there were nine external examiners, now there are thirty-one. Between 1890 and 1900, the average number of students was 830, while last session there were 1042 (724 men and 318 women); the highest annual roll in the history of the University, though whether such a number can be maintained in face of the volume of emigration from the North and North-east of Scotland is very doubtful. Within the last few years there have been new Ordinances in Arts, Law and Medicine, the degree of LL.B. has been founded, and for the former system of class fees Inclusive Fees have been substituted for courses leading to degrees in Arts, Pure Science, Law and Medicine. A new block of buildings, with eleven rooms for English, History, French and German, has been erected at King's College; and the Carnegie Trust has allocated enough of its next Quinquennial Grant to the University for a large extension of the Library at King's, and the erection of an Examination Hall. We hope to give from time to time reports of all these and other changes and expansions in the equipment, the teaching and the discipline of the University, as well as of their educational and financial results.

We shall be happy if, in addition to the record of such facts and opinions, we are able to reinforce through the REVIEW—whether by prose or verse—those impulses, immeasurable by statistics and independent of curricula and degrees, by which the atmosphere and associations of our University have moulded the character of her students. Her graduates, scattered over the world, number now over 5000.

Wheresoever they be, may these pages bring back to them something of her northern air, and of the sound of her open sea and her rivers; and fortify them in that affectionate loyalty to herself and to one another which has always distinguished the sons of King's and of Marischal. Floreat Alma Mater, Floreant Filii!

GEORGE ADAM SMITH.

Editorial.

HE comprehensive and eloquent "Foreword" which the Principal of the University has contributed, by request of the general Committee, renders any editorial observations not only difficult but unnecessary. Much that the editor might have thought of saying has been already so aptly expressed that, were it not for the obligation under which he came, to write an editorial prelude, he would prefer to remain silent and let the first number of the REVIEW go forth without further advertisement.

Every addition to the lengthy roll of Magazine literature calls for justification. When the project of a Review was first mooted, any lack of heartiness that was apparent came from the feeling that, however desirable it might be to launch such a periodical, the difficulties in the way were almost prohibitive if not insuperable. On actual trial these obstacles of the imagination have proved less real than they seemed. Every person who was solicited for a contribution agreed with cordiality, and in spite of the fact that the appeals for articles were made just at the beginning of the holiday period when contributors were on the move and in circumstances unfavourable to literary effort, the manuscripts have come in opportunely. In view of the difficulties likely to be met with in producing the first number, we were empowered to delay the issue till Christmas, if need were. Happily we have not found it necessary to draw upon this liberal extension of time. Early November, the time originally suggested for publication, will see THE ABERDEEN UNIVERSITY REVIEW a palpable entity.

Our subscribers will judge of the result. Doubtless there will be diversity of opinion in the verdict passed upon our choice of writers and our range of subjects. We have, however, striven to make the contents as varied and as attractive as possible. The one plea that can effectually be urged for THE REVIEW is that it shall be a bond of union amongst the graduates of our *Alma Mater.* These are scattered in all lands, and as they grow in years, their thoughts revert with increasing affection to the busy quadrangle in the shadow of the Mitchell Tower, or to the gray Crown "that broods benignant on the northern foam". They crave for reminiscences of the days gone by; they re-live in memory the golden past; they long to hear of their fellow-workers,

of the men whom they knew, of the names they were familiar with before and after their own particular quadrennium. Some glimpses of these things may occur sporadically in the daily papers. In our pages an endeavour is made to gather all the latest facts that could be gleaned either from the press or from individual alumni in remote centres. In later numbers of THE REVIEW this feature will be even more fully recognized and an attempt will be made to explore systematically all the available channels. So voluminous is the array of *personalia*, gradually accumulated, that it has been imperative to cut them down to the baldest and barest. From week to week the gatherings of personal references, of achievements, of promotions, of honours conferred and distinctions won, grow with such vigour that these by themselves if fully detailed will almost suffice to fill the Magazine without collateral articles.

But on this occasion we have bestirred ourselves to obtain from eminent and well-practised writers special articles bearing on the Academic life of the North-east. Sir James Donaldson, Sir W. Robertson Nicoll, and Mr. W. Keith Leask have favoured us with striking contributions, casting light on the student life of the mid-nineteenth century. The career of that venerable and strenuous nonagenarian, the Chancellor of the University, Lord Strathcona and Mount Royal, has been very fittingly dealt with by Lord Kennedy. The Rector is represented by a short paper on Mr. James Bryce, late British Ambassador in the United States, long M.P. for South Aberdeen, and an Honorary Graduate of the University. Professor Grierson details the advances made in the teaching of English, and the opportunity has been taken to present an illustration of the noble building just completed, in which that subject and others are now for the first time to be housed in a habitation all their own. Principal Iverach finds a congenial subject in the encyclopædic Robertson Smith whose name ran familiar as a household word from the Solway to John o' Groats thirty years ago. Professor J. Arthur Thomson varies these themes with a paper of characteristic reflections on some wonders in that field of science which he has made his own and which he has done so much to popularize by his imaginative handling.

This variety is further accentuated by contributions in verse. Mr. Thomas Hardy's lines on Aberdeen, and Mr. William Watson's sonnet on the same subject, although both written some years ago, are not easily accessible, and are here reproduced by the kindness of the authors. Dr. Ronald Campbell Macfie, who was recently laureated by the University, has sent two poems, one of which is reserved for our next issue, and Mr. Charles Murray, the well-known author of "Hamewith," is represented by some appropriate lines in that Aberdeenshire Doric of which he is the greatest living master.

Reviews of recent books written by our graduates; some academic incidents of 1913; a whole sheaf of *personalia;* a large number of

obituary notes; correspondence on clamant questions of the time, complete the present volume.

In future numbers we hope to overtake ground indicated by the Principal, but not traversed in the first issue. We have been favoured with a few happy suggestions and we invite others. Mr. J. Malcolm Bulloch proposes a series of papers on "What I would do if I were a Bajan again," a suggestion which will no doubt bear fruit. From graduates in foreign parts we hope to draw contributions, illustrative of life under conditions greatly different from those at home.

Some outstanding events of University life in recent months may be briefly referred to here. First, there is the completion of the new building at King's College, which is intended to accommodate the classes in English Literature, in History, and in Modern Languages. Our illustration, which is the reproduction of a photograph taken by Mr. W. F. Webster, Chanonry, gives a view of the south front as seen from Professor Curtis's Manse garden. The building occupies the site of the Old Town Brewery, which abutted unpleasantly on High Street, and had to be passed daily by those students who, in the old days at 11 o'clock, made their way to patronize the baker's shop, not far from the Town Hall. High Street has been greatly opened up, and the whole block is a welcome embellishment and enhancement of the amenities of King's. In harmony with the older fabric, it is built not of granite but of sandstone from Elgin and Rhynie. When we say that it has been designed by Mr. A. Marshall Mackenzie, A.R.S.A., the architect of re-constructed Marischal College, we guarantee its artistic fitness, as also its perfect harmony with the chapel and other parts of the ancient edifice.

The conversion of a brewery into academic class-rooms is sufficiently rare and sufficiently startling to prompt epigrammatic witticisms. Professor Harrower has kindly sent us some specimens of the *Sales Attici* which the peculiar circumstances have inspired.

Another Academic event of some importance is the Robbie Bequest to which a short article is devoted. It is now officially announced that the sum bequeathed, originally stated at £30,000, is really £23,000, and that the destiny of the yearly revenue is to provide scholarships in Chemistry, Mathematics, and Natural Philosophy.

The Administration of the Carnegie Trust, so far as concerns the distribution of its Fee Fund, is not giving the complete satisfaction that some people anticipated. Correspondence on the subject is opened by Dr. Westland. Further communications will be welcomed.

Another subject that has led to keen discussion is the alteration of the conditions regulating the Bursary Competition. Instead of enjoying a practically free choice of *four* subjects, candidates from 1915 onwards must take *five* subjects, three of which, English, Latin, and Mathematics, are compulsory for all. The teaching profession is

divided on this matter. Our columns are open to the *pros* and *cons* of such an important question.

Gratitude is due to a generous and anonymous friend who, by a timely gift of £100, gave confidence and courage to the Committee, and removed anxiety as to ways and means.

To bring together all the miscellaneous matter comprised in this number has been no small task. Single-handed, a man with other exacting duties, could not hope to accomplish it. While the various members of the Committee have each contributed to the general result, particular acknowledgment should be made of Mr. Robert Anderson's helpful and indefatigable service in collecting, editing, and arranging the Personalia.

A. MACKIE.

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Strathcona & Mount Royal

Our Chancellor—Lord Strathcona.

HE Province of Moray, using the name in its widest geographical and historical acceptation, has been called the Scotland of Scotland. In the men and women of Moray one can observe the qualities and forces which have commonly been regarded as characteristic of the Scottish nation in larger degree, and truer balance, raised to their highest power. They are compact of many races, Pict, Celt, Scandinavian and Norman. They possess strength and vitality of body: which frame them to "endure hardness". They have great determination, self-reliance, and independence of character. What their hands and minds find to do they are apt to do with all their might; the work is more to them than the reward. Every one of them is at heart an adventurer—ready to take what risks and perils may be met with, trusting to intellectual resourcefulness, and capacity of rising to new occasions and new duties, to bring them through. Power they earnestly desire, not that, like the Viking, they may destroy, but that, like the Norman, they may build up. Their pride in their native country is intense and enduring, but it makes no discord with the more comprehensive patriotism. A largeness of mental horizon does not permit them to take Moray, or Scotland, as the measure of the world. If they owe to the Viking their stature, strength of will, and desire for adventure, and to the Norman their broad constructive intellect, it may be that to the Celt they owe the ideality which comprehends the temperaments, motives and actions of men of alien races, interests and traditions, and foresees effects while hidden in their causes. Our University, the most northerly of the "Academic quadrilateral," has taken its shape and purpose largely from its situation and racial environment. Its history is in a marked degree a record of hard practical work. Its *alumni* are cast in a Stoic mould. If it has produced some devotees of the cloistered virtues and not a few masters in abstract thought and science, its main excellence has consisted in training and arming men for the labours of active life and the service of mankind throughout every region of the world. Its records bear the names of teachers, healers, missionaries, explorers, administrators, builders of empire, and founders of new communities. The men of its training do not desire, if one may borrow the Lucretian figure, to watch from the safe and serene hilltop

the vessel labouring in the waves, or the legions embattled in the plain. Their ambition is to pilot the ship and weather the storm, to bear the standard to the front when the battle is joined. They do not refuse difficult ways to success and honour. Just as the folk of Moray are typical and characteristic among Scots, our Chancellor, Lord Strathcona, among folk of Moray origin, embodies that type at its strongest and best. His life and achievements reveal him as a representative man in whom the qualities of the type have attained their fullest measure of development.

Only a brief and fragmentary sketch of the more remarkable episodes of his career, and of his relations with our University, can be attempted. His reticence on all personal or private matters has been a stumbling-block, almost a scandal, to his biographers. Even the most adroit society interviewer, either in the Old World or the New, can record little more than impressions made by external visible facts, the number and variety of his offices, distinctions and dignities, his large-hearted hospitality, his rare collections of pictures, bronzes, and other works of art, his many munificent benefactions to public institutions, and his eminent services to the Empire.

In the art of giving to worthy public purposes, Lord Strathcona, like his cousin Lord Mount Stephen, has reached the highest standard of liberality. The schemes and institutions which he has aided or founded have been carefully planned, or worked out under his personal supervision. Perhaps Hospitals have held the first place in his sympathies. The Royal Victoria Hospital at Montreal, built and twice endowed by Lord Strathcona and Lord Mount Stephen, probably at a total cost of £500,000 sterling, their joint endowment of King Edward's Hospital Fund with a yearly income of £16,000, are well-known instances. Next, at no great distance, came Universities and Educational Institutions. The Royal Victoria College for Women, which he erected and endowed, the new Medical Buildings in McGill University, which he completed and equipped, are memorable examples. What he has done he has done simply and modestly. When the Royal Victoria Hospital was finished, an inauguration ceremony was suggested. "I want no flourish of trumpets," he replied. "Just open the doors when the buildings are ready and let the patients come in."

Born at Forres in August, 1820, the last year in which George III was King, he sits in the Parliament of George V. Men of an older generation wondered at the years of Lord Brougham, but Lord Brougham's years have been equalled by another Canadian, Sir Charles Tupper, and surpassed by Lord Strathcona.

His father, Alexander Smith, was a native of Knockando: it is said that one of his relatives had been "out in the 45," and had afterwards fought under Clive. His mother, Barbara Stewart, was one of the Stewarts of Leth-na-Chyle or Leanchoil in Abernethy, perhaps a more remarkable character than her husband. In her family the spirit

of adventure was strong. Of her three brothers one was in the army, two, John and Robert, were trading and exploring in the service of the North-West Company. The ties of sympathy between mother and son were peculiarly intimate, and it is likely, as is popularly believed of great men, that he owed to her his rarer qualities. He was educated at Jonathan Anderson's Institution in Forres, then newly founded for higher education by a native of the town. Afterwards he studied law in the office of the town clerk. There is a pleasant story of his schooldays. One of his companions was drowned in the great Moray Floods of 1829. Donald Smith went to condole with the parents, and insisted on their accepting his whole pocket-money as his tribute to the memory of his friend. The generous boy became the generous man. In Forres he has refounded Anderson's Institution and founded a Hospital named after his mother's birthplace.

When at eighteen he came to choose his way in life, several paths opened to him. He might have become a lawyer at home. His father's cousins, the wealthy Grants of Manchester (who figure in Dickens as the "Cheeryble brothers"), offered him a place in their Manchester office. It is said that he might have obtained an appointment under the East India Company. Probably his choice was decided by the influence of his uncle, John Stewart, the bold explorer, who had first served the North-West Company, and after its amalgamation with the Hudson Bay Company, became Chief Factor at Lesser Slave Lake. John Stewart secured for him an apprentice clerkship in the Hudson Bay Company's service. The Company traded and ruled over an immense domain, chiefly forests, lakes, rivers, swamps and mountains, sparsely inhabited by Eskimos, Indians, trappers, hunters, and the Company's officials. Donald Smith was sent to Hamilton's Inlet, one of the recently established posts in Labrador, the bleakest region in the Company's territory. In Labrador he served the Company for thirteen years, learning the ways of trade and the management of men. However poor the post, "Donald Smith always showed a balance on the right side of the ledger". He was fitting himself to go up higher. Promotion came, slowly at first, then swiftly and greatly. He became a Chief Trader, and, after twenty-three years' service, a Chief Factor. In 1868, he reached the highest Canadian position in the Company's service, the office of Governor or Chief Executive Officer. It was a critical time for the Hudson Bay Company, and the course of events drew Lord Strathcona into public life. The discontent, which later caused the rebellion, of Riel was already at work.

The Hudson Bay Company, like the other great chartered or incorporated Companies of England, Holland, France and India, had one defect inherent in every body of the kind, the confusion and combination of private trading interests with the public functions of government.

The people were ruled, on the whole, effectively by the Company's officers. But the governed had no voice in their government. In any conflict between dividends and public interests, dividends were apt to win. The population in the North-West had greatly increased. Assiniboia contained about twelve thousand people, hardy and excitable half-breeds, French, English, Scots, with a few Europeans, Canadians and Americans.

Canada was determined to annex this north-west region. The Company agreed to surrender their territory with some reservations for £300,000. This surrender excited strong hostility in the North-West Territory, which had not in any way been consulted. The French half-breeds thought they and their lands were being sold to Canada. Most of the Company's officers were against a change which deprived them of official position. One party, chiefly English, desired government as a Crown colony; another party favoured annexation to the United States; the ambitious Riel aimed at establishing a Republic. In the latter end of 1869 there was hardly a Government in being. The old Council of the Company was passing away; the new Governor appointed by Canada was forcibly prevented by Riel from entering. Riel had seized Fort Garry (which he held till the arrival of Wolsley's expedition) and proclaimed a Provisional Government. The Canadian Government turned to Donald Smith as the man whose influence and sagacity might save the situation, and dispatched him to Fort Garry, as Commissioner to inquire into the causes of discontent and to explain the intentions of the Canadian Government.

As soon as he entered Fort Garry, Riel made him a virtual prisoner. "Shoot the Scotchman Smith if he makes an attempt to escape or disobeys my instructions," were his orders to the guard after one stormy scene. But the Scotchman manœuvred Riel into public discussion, and gradually gained the confidence of the wiser leaders of the French party. "The part he had to act was that of a mediator." "The Portage-rising" against Riel, which Donald Smith thought as rash as it was unfortunate, strengthened Riel's power for the time: Smith saved its leader from execution, though Riel shot one—Thomas Scott, "to make Canada respect us". But Smith's discreet policy wore down Riel, who said as he fled from Fort Garry, "There goes the man who upset my plans". Riel was induced to leave the country. When order was restored and representative institutions were established, Donald Smith was elected member for Winnipeg in its first legislature, and also first member for Selkirk in the Dominion Parliament.

This double election was one of the most gratifying proofs of the personal confidence which his work of pacification had inspired. It attached him to the North-West, so long undeveloped, but abounding in natural resources.

With the inception and completion of the Canadian Pacific Railway,

one of the three greatest highways of the world, Lord Strathcona's name is inseparably associated.

For the development of the North-West, its population by immigrants and the increase of its commerce, rapid transit and safe communications by land on Canadian soil were essential. The creaking Red River carts and "prairie schooners" were hopelessly behind the times. They were not less necessary for the constitution of effective federal and local government. The question affected a wider issue, as men of foresight, both Americans and Canadians, had perceived. Whether Canada should become a powerful and loyal partner in the British Empire, or should be drawn into the political system of the United States, seemed to depend on how and by which country these communications should be built and controlled.

Two American companies had been incorporated, with land grants, one in 1857, which some years later became the St. Paul and Pacific Railway Company, to build a railway from St. Paul to the Red River, the second, in 1864, known as the Northern Pacific Railway Company, for the construction of a railway close by the Canadian frontier for about 1500 miles. In 1869 a Committee of the Senate of the United States pointed out that the line, if executed as planned by the Northern Pacific Railway Company, would drain the rich districts of Canada, secure to the United States the command by land and sea of the new commerce with Asia and Europe; it would "seal the destiny of the Western British possessions—they would be Americanized, and annexation would be a question of time".

Neither company made much progress with actual construction. Both fell into financial difficulties. By 1873 the St. Paul and Pacific Railway had only been completed for a distance of 217 miles.

In the meantime another potent factor had come into being. British Columbia entered into the Canadian Confederation on the express condition that within ten years railway communication should be completed from the Atlantic to its seaboard on the Pacific. There had been some opposition to admission because of this condition. The railway was denounced in Parliament as "impracticable" and "a commercial absurdity," but the Premier, Sir John Macdonald, had overcome it. Having secured a new lease of power at the election of 1872, he took instant steps to carry out this agreement with British Columbia. Lord Dufferin's Speech from the Throne at the opening of the second Parliament of the Dominion in March, 1873, announced that a charter had been granted to a body of Canadian capitalists for the construction of the railway to the Pacific. A large subsidy in money and land was provided. But, as noticed later, the political storm raised over the charter blew the Government out of office, and Opposition into office. Most men thought the railway shelved for a generation.

The new Government was, if not openly hostile to the railway enterprise, doubtful, timid, and reluctant to undertake responsibility.

The new Premier took refuge in delay—tried the partial substitution of communication by water with no success: his "Dawson road" became a byword, and Dawson narrowly escaped being lynched. British Columbia complained that the Government were breaking faith with her, and the award of Lord Carnarvon, to whose arbitration the dispute was referred, substantially vindicated her right to have the railway constructed as agreed at her entry into the Confederation. Still the Government dallied, and a considerable party in British Columbia threatened secession unless the "Carnarvon terms" were carried out. Lord Dufferin's diplomacy poured oil on the troubled waters. At the next general election, Sir John Macdonald recovered his majority, and resumed office. But time had been lost, emigration had been diverted elsewhere, and many politicians were convinced, including even Mr. Edward Blake, that the original project must be abandoned to save Canada from ruin. Sir John Macdonald and Sir Charles Tupper came to London to endeavour to raise the necessary capital. They did not get it. English financiers thought the enterprise "a wild-cat scheme," and buttoned up their pockets.

It was then, in 1880, that Donald Smith with his cousin George Stephen and friends came to the rescue. He had always thought that this railway ought to be constructed by the Dominion Government. But, when the Government failed, he with his friends undertook the task, and the risks, of its construction by a private syndicate. The engineering difficulties were enormous: the financial responsibilities to be undertaken were, in the state of the money market, heavy beyond precedent, and the prospects of revenue appeared doubtful, or at least distant. But they had stout hearts and the faith which can sometimes move mountains, they had already redeemed and connected with Canada the Old St. Paul and Pacific, and they determined to engage in this enterprise in order that the resources of Canada might be developed, and the links between Canada and the empire strengthened. Their contract for construction was settled and laid before Parliament in December, 1880. The railway was to be completed from Montreal to Port Moody by 1891: the syndicate were to receive 25,000,000 acres of land, alternating with Government blocks, and 25,000,000 dollars, with the sections of the railway already constructed, exemption from taxation and security against new competing lines to the south during twenty years. Some criticized these terms as too favourable to the syndicate, but the terms proved by actual trial to be inadequate to the costs and liabilities involved. Both Donald Smith and George Stephen pledged their private fortunes to prevent the work from being stopped for want of money. At a critical moment, when for want of money, operations were about to be stopped, and the other Directors had failed to get what was wanted, Donald Smith told them that he had raised another million "to carry them on for a bit. When it is spent we will raise some more." There were other times of anxiety

during the years of construction. Once again, while Donald Smith was in the West supervising the construction works, supplies were exhausted, and, failing new resources, knew that the works must be suspended. But the crisis was overcome; Donald Smith received the welcome news in a telegram of a single word, "Craigellachie," and "stood fast".

The Directors were splendidly served by their engineers and superintendents—the work was pushed on with greater rapidity to its consummation. On 7 November, 1885, more than five years before the date fixed by the contract, at a place fitly named "Craigellachie," Donald Smith raised a hammer and drove in the last nail of the Canadian Pacific Railway. One may conjecture that the hammer and nail figured in his coat of arms commemorate this act which completed the great enterprise. What his friends had all along known now became publicly recognized—that he had been the prime mover of the undertaking. As Sir Charles Tupper, his predecessor in the office of High Commissioner, said in 1897 that railway would not have come into existence "but for the indomitable pluck, energy, and determination both financially and in every other respect of Sir Donald Smith". It is a monument of steadfast faith, courage and public spirit. Each succeeding year has proved in increasing measure its value to Canada and the Empire.

In politics, Lord Strathcona consistently maintained an attitude of independence. To him it seemed wrong to endanger the true interests of the country for any party advantage, or to submit his judgment and conscience to the bidding of any party-leader. Naturally, as Lord Melbourne once avowed, the supporter whom the party-leader thinks worth having is the man who will back him when he is in the wrong. In a party crisis, party-managers hate, for the time, more than the gates of Hades, the man who stands on his conscience.

A situation arose in connexion with the "Railway Scandals," which severely tested Lord Strathcona's metal. He had generally supported Sir John Macdonald, the "Conservative" leader, while entertaining friendly relations with Mackenzie and other leaders of the "Liberal" party. These party names did not bear the same significance or denote similar lines of action as in Great Britain.

In both Canadian parties there were many who promoted Confederation, who were convinced of the need for improving communications and commerce throughout the Dominion, and who hoped for a closer unity of Empire. But the "Liberal" party at that time contained the larger number of those who were mainly engrossed by sectional or provincial interests, and averse or doubtful to a bold policy of development of the Dominion as a whole and as a part of the Empire. In describing the Canadian politics of the early seventies as "a struggle of factions for power and place with the rancour, intrigue

and corruption inseparable from such a contest," Goldwin Smith employed his wonted exaggeration.

But the practical question of politics was to the ordinary elector mainly a question of persons,—for, or against, Sir John Macdonald's continuance in power. Sir John was the ablest and most versatile statesman whom Canada had produced. As a diplomatist he had done great service to the Imperial Government. He was the chief author of the recent Union and its Constitution, and he was ambitious to make Canada a strong partner in the Empire. On most questions, notably the rival policies of Free Trade and Preferential Tariffs, he was a frank opportunist. In the arts of party management he had no rival: consequently he never pitched his standard of political morality inconveniently high. Though personally incorrupt, he did not always scruple to influence elections by methods which came too near corruption. Possibly it was not for other politicians to throw stones: but a chance occurred which it was not in political human nature to resist.

In April, 1873, the Opposition accused the Government of having made an arrangement with Sir Hugh Allan, the president of the company to whom the Government had granted a charter for the construction of the Pacific Railway, that Sir Hugh and his friends should contribute a large sum of money to the election funds of Ministers and their followers. The charge was substantially that Sir Hugh had bought his charter by subsidizing Ministerial party funds.

Sir John Macdonald at once procured the appointment of a Select Committee of five members of the House to inquire into these allegations—which was ultimately superseded by a Royal Commission, consisting of three judges, who conducted a public inquiry and reported to the House. Sir Hugh Allan maintained that no money had been paid to, or received by, the Government directly or indirectly as consideration in any form for any advantage to him in connexion with the Pacific Railway. But it seemed clear that from some of Sir Hugh's associates, particularly a Chicago financier, Sir John had accepted money, not certainly for any private uses, but for the purpose and with the result of materially aiding the elections on the Government side.

The Liberal leader's motion of censure in the following October opened a debate more exciting and critical than the House had ever known. Independent members felt that, whatever might be said in extenuation, Sir John's conduct could not be justified.

But the motion of censure, if carried, meant the fall of the Sir John Macdonald's Government, and that meant delay, and might mean failure, of the policy of railway development. Donald Smith, then Member for Selkirk, was at Fort Q'Appelle, when the parliamentary conflict began. A weaker man would have stayed there. But Donald Smith travelled to Ottawa night and day, with special relays of horses, to take part in the discussion. No man knew better the consequences if the vote went against Sir John Macdonald. Sir John's friends,

and Sir John himself used every effort to persuade him. He told them that he could not conscientiously support the Government, but proposed that the Government should "frankly confess their fault to the House," and then "if the country condoned it, it would be a very different thing". But Sir John preferred to defend his conduct, and did so in a brilliant and characteristic speech on the sixth night of the debate. This sort of party outlay, he remarked, was in Britain managed by the Carlton Club for the Conservatives, and the Reform Club for the Liberals; in Canada, the party leaders received and distributed political subscriptions. When the Member for Selkirk rose, no one was certain what course he would take. His closing words left no doubt. "For the honour of the country, no Government should exist that has a shadow of suspicion resting upon it, and, for that reason, I cannot give it my support." In the corridors an exciting scene occurred. Sir John, maddened by defeat, used language which, though privately recorded, was not reported in the blue books. Mr. Smith retained his usual equanimity. It is pleasant to know that after feeling had cooled, and when they were again friends, Sir John told the Member for Selkirk: "I could never have thought so well of you if you had supported me on that occasion".

This attitude of independence he has maintained. He has always been disposed to judge measures, not men. Political office was offered to him, but no pressure could induce him to accept. His countrymen on both sides of the sea began to value his force of character, patriotic spirit, and vigilant sense of public duty. Fortunately, an office became vacant in which these qualities were to be desired, the High Commissionership of Canada in London. He did not covet it, but he accepted it in the hope of advancing the larger questions in both Canadian and Imperial Governments. His appointment made the office non-political, and he has filled it as no one had done before him. Perhaps had he desired, he might have been appointed in 1897 Governor-General of Canada. But as High Commissioner, an office which in his hands became invested with the dignity and functions of an Ambassador, he has possessed more real power to advance the development and prosperity of Canada, and make Canadian opinion and influence felt in Imperial questions.

Lord Strathcona's direct connexion with the University of Aberdeen began in 1899 by his election as Rector in succession to the Marquess of Huntly. As a rule, though Carlyle, Froude and Bain are notable exceptions, the students of the Scottish Universities have preferred men of action to men eminent in literature or science. Their choice has sometimes fallen on politicians not unconnected with the Treasury, sometimes perhaps more happily on statesmen of Imperial experience and distinction.

His northern origin, his services as Governor and Chancellor of one of the leading Universities of the Dominion, his active interest in the advancement of higher education, naturally commended him to the

choice of the students, especially as the University Extension Scheme remained to be completed.

Sir Edward Grey, who had consented to stand, gracefully withdrew, and all parties united in nominating Lord Strathcona. Since the union of the Universities in 1860, no other case of an uncontested Rectorial election had occurred.

The new Rector's address was no homily on an abstract academic theme, or inquiry into a question of pure science. No one would expect, as Lord Bacon said, from a man full of occupations matters of deep research. It discussed the question most important to the British race then rising into new prominence, though still obscured by difficulties—" Imperialism and the unity of the Empire". Some phases of this question were at least as old as the conflict between Great Britain and the Thirteen Colonies. Colonial Representation in the British Parliament was discussed by Adam Smith, Benjamin Franklin and Burke. The general idea of Imperial Federation had found many platonic friends and a few zealous champions among modern statesmen. But Lord Strathcona spoke to his constituents as the future citizens of the Empire with the authority of one who had borne a great part in what he described. He made them see and realize the manner and the meaning of the growth of the Empire, with the confidence that his words would meet a ready response from young men whose energies might hasten the practical solution of so momentous a problem. He traced the steps by which the modern Imperial idea had developed, and the increasing strength of the current towards closer unity. It was mainly by the perseverance and pertinacity of the Colonies, this development had taken place. Great Britain had been apathetic if not reluctant. Originally Britain had treated the Colonies as existing solely for the benefit and profit of its trade and commerce, an error which had disastrously retarded their earlier growth. A later, though lesser, error had been committed by abolishing or excluding preferential fiscal treatment of our colonial kith and kin.

But the grant of local autonomy, though possibly conferred in the expectation of ultimate peaceful separation rather than of federation or union, had, by throwing the Colonies on their own resources, made them independent and self-reliant. Somewhat grudgingly the power of establishing inter-provincial and inter-colonial preferential relations had been subsequently conceded with excellent results. The inauguration of the united Dominion of Canada, the Colonial and Indian Exhibition of 1886, the London Colonial Conference of 1887, the Conference of Ottawa in 1894, the Jubilee and Conference of 1897, and the Union of Australia had each promoted and strengthened the Imperial idea. Lord Strathcona expressed the confident opinion (not long after justified by events), that the Federation of South Africa would soon be accomplished, and bring an Imperial Union "within nearer reach".

As the most striking evidence of the growth of Imperialism he pointed to the share which Canada and Australia had voluntarily taken in the Soudan and South African Wars. (We all know who levied and equipped Strathcona's Horse). One consequence of this growth he made clear. All parts of the Empire now desired a voice in Imperial Foreign Policy, and in all matters which affected the well-being of the Empire as a whole, either in peace or war. We were now at the crossroads. A truly Imperial Parliament might come in course of development, but for the establishment of an Imperial Council, even at first only consultative, the time was now fully ripe. The defence of the Empire required to be organized. The large sea-faring population of the Colonies had not yet been utilized as a naval reserve: their coal supplies, harbours, docks and strategic resources had not yet been taken advantage of. The development of Imperial commerce, especially if our position in external markets was not maintained, for example in the Pacific, ought to receive greater attention. To lack of knowledge of the history, geography, and resources of the constituent parts of the Empire, of its position and potentialities, the apathy of the past was mainly due.

It lay with the higher educational institutions to model themselves to modern requirements, and one of these requirements was to promote the study and knowledge of these important subjects. The concluding words of the Rectorial address struck a note of confident optimism: "I am no believer in pessimism. It is enthusiasm . . . that alone will carry us forward. We must retain that confidence in ourselves, both in our individual capacities and collectively as a nation, which has always been a distinguishing characteristic of our race, and we need then have no fears, such as are sometimes expressed, for the future." Since 1899, the current has set more swiftly in the Colonies towards closer unity. The minds of leading statesmen in our Colonies have moved with that current. As Senator Schreiner of South Africa indicated lately, and the Canadian Premier the other day emphatically declared, a British subject living in the Dominions must ultimately have "as potent a voice in the government and guidance of this world-wide Empire as the British subject living in the United Kingdom". But our British statesmen are still content to watch the current.

The new Lord Rector, full of occupations as he was, found time to interest himself actively in the administration and work of the University. He aided the Union and other student organizations with a liberal hand. By example and advice he urged forward the scheme of extension towards completion on the ample scale of the original proposals. But much remained to be done when his term of office drew to a close. In April, 1902, he received the freedom of the City of Aberdeen, and at the Graduation Ceremony on the following day he bade farewell to his constituents.

But as it turned out his official connexion with the University was

only temporarily severed; when the Chancellorship, which is held for life, became vacant in the following year, the graduates of the University thought that this opportunity of appointing Lord Strathcona to the same office in Aberdeen University as he already held in McGill University, should not be lost. Mr. Andrew Carnegie, whose name had also been suggested, at once declined in emphatic terms to stand against him: "He is the right man. Don't fail to elect him." The General Council had no doubt that Lord Strathcona was the right man, and did elect him, with cordial unanimity, to the highest office of the University. Equally with the students, the older members of the University desired to honour the man whom they thought worthiest of all honour. They also desired to secure for the University one who would most fitly express and enlarge its distinctive spirit and energies, and restore to the office its ancient lustre, especially at the approaching quater-centenary celebrations.

Originally both Rector and Chancellor were intended to be, not only representative dignities but useful working officials. In modern times the office of Rector had become in the main honorary. The Chancellorship, in Aberdeen at least, had even more conspicuously dwindled. It had ceased to be anything except a title. Every "Officium" had gradually disappeared, except perhaps the occasional duty of heading a subscription list. The "Chancellor" had scarcely been even a figure-head;—a figure-head is part of the ship and a symbol of some special quality, event, or legend ascribed to, or related of, the ship. But, as the General Council well knew, it was not in Lord Strathcona's nature to accept any office without fulfilling whatever duties had been, or could be, attached, and magnifying it to its highest honour. Probably, no man of such various experience, distinguished public services, and force of character has held this position.

As Chancellor, Lord Strathcona continued his active encouragement of the Extension Scheme. He spared neither time, labour, nor money in aiding its completion. Its success was fitly crowned when the new and stately buildings at Marischal College were opened by King Edward in September, 1906, during the week of the quater-centenary celebrations.

In an Aberdeen University Magazine it is superfluous to recall the varied and picturesque succession of academic and civic ceremonials which filled that commemorative and memorial week. They are an abiding memory to all of us who witnessed them. Most of us knew, or came to know, what elaborate planning, what forethought and long preparation of details preceded this celebration, and how all concerned, from Chancellor and Principal to Sacrists, laboured together that nothing might be wanting. Without the Chancellor's aid some of the material difficulties in the way might have proved insurmountable. There was no building large enough for the reception of delegates and entertainment of graduates and guests—Lord Strathcona built a

hall of ample dimensions, in which he received official delegates, and entertained delegates, graduates and guests at a banquet worthy of the host and the occasion. But in all the ceremonials, solemn and festive, nothing was more impressive than the thorough sympathy and tireless energy with which the Chancellor fulfilled the succession of exacting duties which occupied each day from morning to midnight. Mere attendance at the more important functions somewhat tasked the strength of ordinary men. But the Chancellor, notwithstanding his eighty-six winters, moved without haste or rest, the central figure, through the full circle of these various functions. "In years he seemed, but not impaired by years." In those assemblies of scholars, thinkers, men of affairs and statesmen, gathered from the select of almost every civilized nation or people, no one surpassed him in natural dignity and courtesy. His speeches showed how fully he comprehended the value of educated intellect, the mission of Universities to train powers of mind, prepare young men for the service of their country and generation, form or discipline character, individual and national. In order to fulfil their functions he desired that Universities should move, not merely with, but in advance of, the times, raising and adapting their machinery, and bringing within their province each new department of science or art. We were all proud of our Chancellor.

In his own view, the secret of Lord Strathcona's success is summed up in the single word which he chose for his family motto, "Perseverance". Doubtless, without perseverance, which he has said is attainable by every man, his fine endowments of body and mind could not have served his aims to the proper measure of their promise and powers. Through perseverance he was able to work on and wait the issue in confidence, while alert to attract and grasp each opportunity on its appearing within his reach. Fortune came to him, as Demosthenes reminded the Athenians it came to Alexander, and as it comes to every helper of men, "not sitting still, but acting, toiling, adventuring". Yet it is a virtue, rarer and of higher temper which has given point and edge to his experience, resourcefulness, sincerity, sagacity, and firmness. He has always been bold, yet not too bold, in the meaning defined by one of the most brilliant public men of our generation, when addressing Scottish students on the value and duty of educated intellect to the State. "Of all kinds of virtue what goes farthest now is exactly what has gone farthest from the beginning of time—Boldness, Boldness, always Boldness. I use the term in its most sterling sense, the power of staying as well as the power of striking, the power of never minding what people think if you are in the right."

To few men has it been granted to attain such various and deserved success. He has received in overflowing measure the gifts which Wisdom bestows, the riches and honours which are in her left hand, and the length of active days which is in her right hand. He has been endowed with the still more precious gift of using these for none but worthy

ends. Of the main purposes of his life none has failed or been broken: each has prospered and brought prosperity alike to his native and adopted countries.

In a well-known passage, Burke vividly presented the growth of the American Colonies within the seventy years of Lord Bathurst's life. If Lord Bathurst's angel had opened to his youthful eyes a vision of the glories of the New World which he should see,—had foretold to him that whatever England had been growing to by a progressive increase of improvement brought in by varieties of people, by succession of civilizing conquests and civilizing settlements during a series of seventeen hundred years, he should see as much added to England by America in the course of a single life, "would it not have required all the sanguine credulity of youth, and all the fervid glow of enthusiasm to make him believe it?" Fortunate Lord Bathurst,—he had lived to see it. But Lord Strathcona has been even more fortunate. He has not merely seen a more rapid and progressive increase of improvements, and a quicker succession of new civilizing settlements, but he has been a great part, an inspiring and effective cause, of what he has seen. His life stands out among contemporary lives,—of three generations,—as solidly and clearly as that highest mountain of the Selkirk range which bears his name.

N. J. D. KENNEDY.

ABERDEEN (April, 1905).

[By Mr. Thomas Hardy's grace we are enabled to reproduce his verses on Aberdeen.]

"And wisdom and knowledge shall be the stability of thy times."—Isaiah XXXIII. 6.

I looked and thought, "All is too gray and cold
To wake my place enthusiasms of old!"
Till a voice passed: "Behind that granite mien
Lurks the imposing beauty of a Queen."
I looked anew; and saw the radiant form
Of Her who soothes in stress, who steers in storm,
On the grave influence of whose eyes sublime
Men count for the stability of the time.

The Right Hon. James Bryce, O.M.

N article upon Bryce is a large order indeed. Tho[1] small in stature he knows so much, has done so much, and is still doing. At present he is going round the world and undoubtedly is "taking notes, and, faith, he'll prent them".

He spent the year before last making a tour thru[1] the Southern American Republics, and the result is a book cramed full of knowledge; little or nothing is passed over. One of the many needed lessons he demonstrates is that the Monroe Doctrine has done its work. This was not news to some of us. The 60,000,000 of our southern nabors are quite assured that no European Power is so bold as to attempt the acquisition of territory in that domain. Upon another point they are equally confident—if any did, it would be a failure. They are quite able to defend themselves and would unite in driving out the invader. The attempt of Napoleon some years ago which ended in a gentle intimation that Mexico was a good place for the French to migrate from was sufficient. The Americans should take due notice of the fact that our southern brethren, especially of the leading nations, are quite able to expel intruders.

Mr. Bryce has added one branch of knowledge to another all his days. He is master of agriculture, botany, horticulture and other branches, even the tiniest flower that grows. Walking thru the woods, or over the heather, or in gardens, he rarely fails to discover something new or unexpected. Once at Skibo he heard of the *Linnæa borealis* having been seen some miles from us and never rested until he found it, but find it he did.

His greatest work so far—I don't vouch for the future—is by common consent "The American Commonwealth," which he revised recently. It is a standard, I may say the standard, book and is destined to last. Much good has it done by spreading a true knowledge of ourselves, from which both native and foreigner may derive advantage. We hear of his intention to favor the world with another book, but this so far is only hearsay. It will be looked for with deep and widespread interest.

His reputation as a statesman is founded upon many years of

[1] The author is an earnest advocate of reformed spelling, which explains these and other slight departures from the usual forms.—[Ed.]

public service in his native land. I may mention that he is Scotch, a point not to be overlooked in studying him, but beyond all his many qualifications his fame as an ambassador to our country in recent years has broadened him into the international citizen, who is a bond of union uniting the two branches of the English-speaking race as no living man ever has done or is likely ever to do.

Were the mother and child land ever to have a serious difference, seemingly insoluble, it would not be surprising if the intelligent citizens of both countries were to look to Bryce for advice, confident that he was an international statesman, the admirer and lover of both branches of our race, devoted to both, and above all such is his high character that all men would feel that nothing but riteous judgment would be conscientiously given, in the form of friendly counsel. The intelligent, conscientious citizen on both sides of the Atlantic would inevitably accept Bryce's counsel as sincere—fortunately it is not within the bounds of probability that there ever will be a serious quarrel between the two nations in which

> Shakespeare's tongue is spoken there,
> And songs of Burns are in the air.

Let us keep our eyes upon Bryce as one of the foremost men of our day and may his example stir others. So far he is a model for all of us to follow. He points the way to permanent, genuine ascendancy among his fellows, and the lesson comes to us in three words—"Beware thou character".

ANDREW CARNEGIE.

"The Aberdeen Universities' Magazine,"

1849-1850.

N the session 1849-50 the students of King's College drew together more heartily than was usual. Some of the King's College students resided in New Aberdeen and were friends of the students at Marischal College, and thus they talked about the concerns of the separate institutions. And so the idea arose that both Colleges might be united in establishing a magazine. For this purpose a deputation from Marischal College went to King's College to bring the matter before the students there. Mr. Peter Bayne and myself were appointed to do this. We made speeches strongly urging action, but especially we laid stress on the fact that King's College had had students amongst them who would have supported the proposals with all their heart. We specially mentioned Robert Hall and Sir James Mackintosh. The names were received with loud applause.

In a magazine called "King's College Miscellany" belonging to 1846-47 biographies of these men had appeared, very well written and enthusiastic. Hall was a Baptist Minister who attained the highest eminence for his eloquence as a preacher, and indeed it is surprising that his sermons are so little read now, as they contain passages of surpassing beauty which stir the heart to its depths. Mackintosh, while studying with Hall at the College, became his devoted friend, and the friendship lasted for life. Mackintosh adopted the profession of law, and attained the highest eminence as a judge, as a Member of Parliament, and as a reformer. His speeches were quoted everywhere, and he ultimately wrote a "Dissertation on the Progress of Ethical Philosophy" in the "Encyclopædia Britannica". It might be said that the students of King's College adored these men and were to an extraordinary degree influenced by their writings and their example. The result of this and one or two other meetings was that it was resolved to establish a magazine, to be called "The Aberdeen Universities' Magazine," and about thirteen members from both Colleges were elected as the Editing Committee. It is curious to look into the Magazine now. There are some features which present a striking

contrast to the University Magazines of the present day. One of these is that the students who write say nothing of examinations but speak of their work as a source of great enjoyment to them. This feeling was beautifully expressed in one of the articles of the "King's College Miscellany". A portion of the article deserves quoting: "He only is worthy of being called a student who derives solid pleasure from the exertion of his mental powers; who can enter upon the construction of Thucydides with a feeling of satisfaction not to be described, or who can take as much delight in the solution of a mathematical problem as the gourmand in the gratification of his animal propensities. The sober and industrious man, who toils from day to day in the winter's cold and the summer's heat, can call his labour a pleasure—but, in general, he does so prospectively. The mariner, who on the wide ocean in the stormy night feels the chilling blast piercing his frame; the mechanic, who labours beside a fiery furnace and exudes his substance by manual exertion, realizes little pleasure from his employment, abstractedly considered. But, as there rises before his mind the domestic circle of which he is the head, as he reflects that his is the hand that must minister to the wants of an affectionate wife and tender children, his spirit is roused to renewed energy, and physical efforts become actual pleasures: *labor ipse voluptas.* But the student who directs his attention to Euclid or Herodotus needs not necessarily to look forth on other objects to present him with a stimulus to application, or to educe from relative considerations a talisman to turn difficulty into delight. It is not necessary that he should call to his aid pleasing dreams of future greatness, or conjure to his mind visions of success too preposterous to be ever realized. His heart palpitates with the purest joy as he ascends the *gradus ad Parnassum.* Barriers only increase his ardour and fire his spirit with zeal." There is a paper full of the same ideas in the "Aberdeen Universities' Magazine" by Mr. Charles McDonald (King's College) which well deserves re-publication. There is much wit in it. It is called "Groans from the Study," and contains a letter from Mr. Mungo Muddibrane, a brother student, which gives an idea of the life of a lazy student. It ends thus: "I know not whether it was the tone of supplication assumed by my venerable gown, or its absurd ardour for immortality that put me in such good humour, and tended more towards persuasion than the invectives of former speakers; certain it is, however, that when this strange scene was over, when I stirred my fire and gave additional intensity to my gas-light, I precipitated myself upon my studies with an enthusiasm which surprised the most flattering recollections of my own industry". Another striking feature is that the articles are all well written, illuminative, and some of them show considerable grace of style. In fact I do not think that if they were republished any one would find them difficult to read, and most would gain insight into the thoughts that moved

the students of those days, and the intellectual activities which occupied their minds.

A King's College student (John McDonald) was appointed the editor. His work is always good, and some of it is clever and remarkable. He contributes a review of Carlyle's "Sartor Resartus" which shows a thorough study of the book. He has a high opinion of its merits and value, but his criticisms are clearly the result of a careful and independent mind. He has also an amusing paper called "The Sorrows of a Poet: as related by himself". Other contributors, like him, discussed important books of the day. Mr. Peter Bayne was a Marischal College student, and in his subsequent life took to literature and wrote valuable works. He reviews Macaulay's "Lays of Rome," and is full of their praise, but at the same time he brings out the deficiencies of Macaulay's mind. He ends his review by these words: "In the highest efforts of the poet, however, Macaulay has not succeeded. In the lay of Virginia he has ventured upon ground on which none, save a Milton or a Shakespeare, a Burns or a Byron, could have felt at home. He has ventured to describe the agony of a father's heart, as he is about to plunge the dagger into his darling child. In the attempt, we think, he has entirely failed. In short, we may say that originality of thought or imagery, the power of painting the passions and touching the heart, the creative power of a really poetic imagination are not to be found in his Lays. It must, however, be remembered that Mr. Macaulay has not devoted himself much to poetical composition. No man can be perfect in everything; and had he been led far astray by the light from heaven, he would probably never have had such a brilliant historical reputation as he now possesses." He also reviewed Dr. Maginn's "Homeric Ballads," a work which attracted great attention at the time. The article would have pleased Andrew Lang very much, for it contains a strong attack on what are called the Ultra-Wolfians, and maintains the unity of the Homeric poems with great confidence. Another book of the day which is ably reviewed is "Festus". The student who wrote it, James Moir (King's College), took great pains with his article, and writes very good English. It will be difficult to get a better account of the work. He sums up in these words: "In conclusion, we say that 'Festus' deserves to be read by every one, and, if these stray remarks have the effect of stimulating the curiosity of any, they have accomplished their object. Much will be found, of which one reading will be quite enough, but many diamond thoughts will be discovered, scattered in rich, though careless magnificence, throughout the whole; thoughts that the soul will delight to cherish, and of which we can sincerely say in the words of our author:—

> Who can mistake great thoughts?
> They seize upon the mind—arrest and search,
> And shake it—bow the tall soul as by wind—

> Rush over it like rivers over reeds,
> Which quaver in the current—turn us cold,
> And pale, and voiceless; leaving in the brain
> A rocking and a ringing."

James Moir became minister of Maybole and wrote a beautiful book entitled "The Mystery of the Seven Churches".

I wrote a paper on John Foster, who was a famous Baptist divine. His writings were characterized by great earnestness and carefulness of style. He was remarkably free from dogmatism, and took up theological positions which were much condemned in his own day, but he stuck steadily to them. One of his books on "Decision of Character" had a wide distribution, and is still read. I tried to explain the nature of his thoughts and the tendencies of his writings, intellectual and moral.

Some of the articles show a passionate love of nature and a power of describing the beauty or the grandeur of nature. Two especially of the contributors were remarkable for this. One of them, James Tulloch, gives a spirited tale, "A Legend of the Forth," with striking descriptions of scenery, and a paper "On Scenic Impressions" well written throughout. It ends thus: "We have separated the varieties of natural scenery into two grand classes—the one soft, harmonious, and regular, the other rugged and awful; the one pleasing from its regularity, the other from its irregularity, originality, and sublimity; the one stirring up a sentiment of familiarity and love, the other of awe and admiration; the one landscape, the other mountain scenery. Moonlight scenes belong to neither class. There is such a profundity, such an omnipresence and perspicuity of inspiration, such a blending of the heavenly in them, that, though forming but a portion of visible creation, we feel, while contemplating their beauties, as if we gazed on the confines of paradise." The other is Mr. Joass, minister of Golspie, who is still happily alive. He gave indications that he might have attained high eminence as a novel writer, in his article "A Day's Sport in the Highlands". He also writes a very pretty article called "A Dream of Youth". I quote two passages from it.

"At length my vision began to assume a more definite form. I was a child again, and, with light ringing laugh, chased the gaudy butterfly from flower to flower, and from plot to plot, till, tired with my sport, I threw myself down and slept on the velvet moss-bank. Ah! I was light-hearted and careless then; thrice happy days of childhood! bright season of pleasure unalloyed—of purity and innocence; when the sources of pleasure were numerous and swift as the bright fleeting moments—when pain was but a shadow, and grief unknown."

"I was a boy—frolicsome, light-hearted urchin; my greatest dread the master's frown and the spelling book; my chief joy his smile and the weekly holiday. But, though dearly loving play, I never disliked school. My lot was cast in a happy age, when the sun of reason be-

gan to break through and dispel the thick dark clouds ot stubborn old custom—when the iron age of education was doggedly retreating before the steady advance of intellect—when the fallacies of the 'old school' and its mode of juvenile tuition gave place to the powerful influence of kindness, and the gentle force of persuasion; for, with the recollection of my school days, I remembered how the bond of love united master and scholar."

Some of the contributors discussed philosophical questions. Mr. James Moir, already mentioned, wrote an article called "Speculative Philosophy in Germany". He deals with Kant, Fichte, Schelling, and Hegel, and mingles his remarks on them with the discussion of rationalism and of Strauss. He is thoroughly orthodox, and expresses great aversion to the ideas of the German thinkers as being to a large extent destructive of Christianity. But after arguing strongly against them, he ends with these words: "The benefits which we have hitherto reaped from German philosophy have not been from its details, but from the general tendency of its spirit. From its gaze being ever fastened upon the soul itself, it has opened to us a deep and lasting insight into our spiritual nature. It has brought us to regard man, not as the degraded machine of the materialist, but as possessed of a nature which exalts him infinitely above the beast 'whose spirit goeth downwards,' it withstands the degrading systems of Paley and Bentham, and proclaims to human governments that it has discovered in every man certain indelible birthrights which no expediency can overbear—'Fiat justitia, ruat cœlum'." One of the writers in this department deserves special notice. He was a student of Marischal College. We all regarded him as the best student of his year and expected that a bright future would lie before him as a literary man. He was lovable in the highest degree, and every student was his friend. But weak health began to show itself early in him, and he died very soon after he left the College. His name was William Beaton. He wrote two articles, one entitled "Stray Remarks on History," and the other "Poetical Criticism". He regards history as the evolution of the progress of man as determined by the will of God, and exhibiting unerring law and order. Poetical criticism he divides into two portions, one that of the minor poets who conceive various forms of specific beauty which strike finely strung minds, and the other that of great poets who appeal to the hearts of the whole of humanity and express in noble language the ideals after which the human mind everywhere longs.

Some of the articles were intended to be of an instructive character. Mr. James Stewart, a student of King's College, undertook to write on Greek subjects, and I, a Marischal College student, had the same task assigned to me. Stewart's papers were exceedingly well done, and gave the information which was required that could be got from the best authorities of the time. One of his papers was on the

"Origin and Progress of the Greek Drama". The other was on "Aristophanes". The paper on the great comic poet reveals a thorough study of his dramas, and a sound appreciation of their merits. The writer gives a clear idea of the place which the poet took in Athenian culture and politics. Throughout he shows a mind which is not borrowing, but working out sound judgments independently of others. I wrote an article on "Anacreon," and two on "Modern Greek". The articles on "Modern Greek" were written to prove that the Greek language had continued to exist as a language from the earliest times down to the present day. I tried to exhibit the continuous use of the language by various writers, historical and ecclesiastical, till the period of my writing, and the conclusion I reached was that the Greek of the New Testament was the ordinary and normal Greek of the great masses of the people in every land where Greek was spoken. Subsequently when I was asked to write on the Greek of the New Testament in Kitto's "Cyclopædia of Biblical Literature," edited by Dr. W. Lindsay Alexander, Vol. II, 1864, I expressed my opinion in these words:—

"In course of time, however, one of these dialects, the Attic, drove the rest from the field of literary composition, and almost all Greeks who wrote books wrote in that dialect wherever they might have been born. The Attic which they used underwent some changes, and then received the name of the 'common dialect'. This dialect has been used by Greeks for literary purposes from the time of Alexander the Great down to the present age.

"While Attic thus became the literary language, the various communities spoke Greek as they had learned it from their parents and teachers. This spoken Greek would necessarily differ in different places, and it would gradually become very different from the stationary language which was used in writings. Now it seems to us that the language used by the Septuagint and New Testament writers was the language used in common conversation, learned by them, not through books, but most likely in childhood from household talk, or if not, through subsequent oral instruction."

In more recent times this opinion has been aired as if it was something quite new, mainly because the forms of the Greek language found in Papyri are exactly the forms of the Greek of the New Testament. My opinions on this subject were greatly due to the talks which I had with Prof. Blackie. He had come fresh from Germany and had had intercourse with some of the most famous scholars, including Boeckh and Otfried Müller. I gathered from him that these and suchlike scholars believed in the continuity of the Greek language and regarded the Greek of the New Testament as a phase of the *κοινή*.

There were other articles of the nature of information, such as Natural History notes written by Paul MacGillivray (Marischal College), the son of Prof. MacGillivray, and a good sketch of an Otter Hunt in

Shetland by Biot Edmondston (Marischal College), who afterwards became minister of Kincardine in Monteith. We had also students amongst us who contributed poetry. The chief of these was Alexander Grant (Marischal College), who showed a remarkable power of graceful versification and told his poetical tale in a charming manner. He disappeared from Aberdeen at an early stage and must have spent most of his life in the day-time at the British Museum, for whenever we went there he was sure to turn up and guide us through any kind of consultation which we required to make of the treasures contained in it. Another contributor, W. Cadenhead,[1] deserves mention for a remarkable poem called "The Student's Dream," in which he treats of the various studies of the University in a way which shows that he enjoyed, as most students did, the work which they had to do at the College.

All the contributors were students actually attending the courses in the University, except three (see note below). These were Prof. Thomson of King's College, and Prof. Blackie of Marischal College. Prof. Thomson wrote scientific notes and an article upon the historical Memoirs of Cardinal Pacca. Prof. Blackie's contributions were all in Latin. They consisted of a Latin translation of Cowper's "History of John Gilpin," and a short poem called "Est Deus in nobis," and a very clever description of the shop of Martin, the hatter, in Union Street, who was a man well known in Aberdeen for his strong and eccentric personality. All of them were in elegiacs. There is one article which I have not noticed, but which deserves special mention. Its title is "A Glance at the past History and present State and Prospects of our Universities". Peter Bayne was its author. Its purpose was to draw attention to the defects of the two Universities and to urge that they should be united in some form or other. Various reasons were given for this reform. Some of them consisted of stories which were prevalent in regard to the action of the one College upon the other. Attention was drawn specially to the fact that when Marischal College established an entrance examination, a few of those who were expected to study at Marischal College went to King's College to avoid the examination. Such statements aroused the anger of one or two of the King's College Editors, and they went to the office of the printer and got him to take the types down. This was somewhat of a blow to the periodical, which had begun to attract great attention, and which had a large circulation, for some of those who could not get the first number refused to subscribe to the others. However, in the end it was a financial success. As most of those connected with it were not likely to go back to the University, it was agreed to have a meeting and wind up the concern, and the result was that each of the editors received more than £1 for the trouble he had had.

[1] "The Student's Dream" appears in W. Cadenhead's "Flights of Fancy," and is there given as "From the Aberdeen Universities Magazine". It is probable that he was not a student.—[ED.]

The quarrel was a curious feature of the case. The idea that prevailed in regard to it was that the King's College men were under great subjection to their Professors, and especially to Prof. Thomson, who took an interest in all their concerns and helped them in many ways, but was very determined that they should do as he wished them. The Marischal College students, on the other hand, freed themselves from any professorial domination. They liked all their Professors, but they objected to any dictation on the part of any one. In fact there was great vigour amongst them. They had already discussed University problems in the "Aberdeen Herald," and they engaged in studies of a nature which were deemed by some of the authorities rather dangerous or unsuitable for young men. Some of us, for instance, studied with much zest the "Tractatus Theologico-Politicus" of Spinoza, which we found in King's College Library. We read Lewes's "History of Philosophy," published in four small volumes by Knight, with great delight, and we got hold of various other books which dealt with German philosophy and German thought.

Then the uprising of the people in 1848 all over the Continent had awakened in the students great sympathy with the movement of the masses, and to show that we should have taken part in such movements if there had been any occasion for us, we adopted the "wide-awake" as our hat, as this was the custom on the Continent. We also had various societies where much free discussion was carried on, or where we studied more fully English, Latin, and Greek Literature. In one such society we read the whole of the works of Tacitus. In our Greek Society we read the whole of the Homeric poems and the whole of Plato and of other Greek writers, and wrote papers on the literary and other questions arising out of the readings. Then a number of us were in the habit of meeting in the house of Professor Blackie in the old town, and in the cottage of John Forbes White on the Don, and we talked freely on all subjects, and so we all approved of the effort of Peter Bayne to show that the Universities ought to be united. The King's College men, I think, were more inclined to devote themselves to the beauties of literature, and an atmosphere of this kind prevailed amongst them. Much of it was due to the Rev. John Kennedy, minister of Blackfriars Church, who had been a student at King's College. He got hold of every young man of ability whom he could attract to himself. He inspired them with a love of literature, and a number of these men exhibited, when at College, remarkable powers of literary work. Two of these were Walter Smith ("Olrig Grange") and George MacDonald, who are now known to all the world. With both of these I associated for some time, though they were about seven years older than I was. I heard George MacDonald deliver his first sermon in the vestry of Blackfriars Street Chapel. Whatever else might have been thought of it, it was a flow of exquisite English and of beautiful thought. It is pleasant to go back to these old

times, and it is pleasant for me to record that Mr. Kennedy (afterwards Dr. Kennedy) was the best and wisest friend I had in these early days.

J. DONALDSON.

TO ABERDEEN (April, 1904).

[Mr. William Watson's well-known Sonnet is reprinted with the author's kind permission.]

At the great dance and upleap of the year,
I came. For me the north wind's cold accost
Was all day long in thy warm welcome lost.
How should I fail henceforth to hold thee dear?
Hoary thy countenance and thy mien severe,
And built of the bones of Mother Earth thou wast,
But on thy heart hath fall'n no touch of frost,
O City of the pallid brow austere.
Grey, wintry-featured, sea-throned Aberdeen!
The stranger thou hast honoured shall not cease,
In whatsoever ways he rest or roam,
To wish thee noble fortune, fame serene:
Thee and thy towers of learning and of peace,
That brood benignant on the northern foam.

EX UNITATE VIRES.

LET US TAKE HANDS.

[An Ode in Commemoration of the Federation of the South African States.]

I.

Let us take hands!
Our fatherlands
Were neighbours on the Northern Sea,
Our cliffs looked out upon your sands,
Our Thames adjoined your Zuider Zee,
Between us now no barrier stands,
Old comrades and old neighbours we,
Let us take hands!
Briton or Boer—what matters name?
Steady of purpose, strong of deed,
Of Teuton breed
Our fathers came.
We are their seed,
We hold their creed,
We share their fortune, and their fame.
Akin in blood, and speech, and faith,
Why should we work each other scathe?
We both are brave; we both are free,
Shall we not friends and comrades be?
Let us take hands!

II.

Only a fool
Would think to rule
By force of fear, by dint of hate;
Surely the Lord
Will break his sword
Who by a sword would rule a state.
On every kopje, every hill
The flag of freedom is unfurled.

Here hand in hand we must fulfil
A dual destiny in the world.
Singly we neither can prevail;
We twain are kin,
And both must win,
Or both must fail.
We both have won; we both have lost,
With equal shame, at equal cost,
Let us take hands!

III.

Shall not our hearts confederate conspire,
Shall not our wills be wed in one desire,
Out of two kindred peoples to create
One nation wise, and prosperous, and great?
Let us be friends,
Working for noble ends,
Let us be one in spirit and estate!

IV.

Now that the Oath of Brotherhood we swear
Now that our hearts are one,
The veld which lies so desolate and bare
Will blossom into cities white and fair
And pinnacles will pierce the desert air,
And sparkle in the sun—
Now that the Oath of Brotherhood we swear
Now that our hearts are one.
Surely a land so prodigal and broad
Will grow a very garden-land of God;
Surely the realm a realm of love will be,
Let us take hands
Whose fatherlands
Were neighbours by the Northern Sea!

RONALD CAMPBELL MACFIE.

The Homes of the Rural Students, 1866-1870.

WRITE only about my own period, and the parishes I have known from my childhood. These were mostly remote from railways—Auchindoir, Kildrummy, Towie, Leochel-Cushnie, Glenbucket, Strathdon, Clatt, Rhynie, and the Cabrach. In 1866, these were renowned for their schoolmasters. All were University graduates proud of their degrees. The University of Aberdeen was like a great lamp illuminating these far-off hills and valleys. In the schools the clever sons of the poorest parents had their chance. They were prepared by careful masters for the bursary competition, one of the principal events of the year. The fact that there was a straight road to college from their doors raised the whole character of the schools and schoolmasters. There were little universities scattered all over the county. I may specify Clatt, to which the Rev. John Minto's reputation brought pupils from far and near. The minister of Clatt for many years kept a boarding-house for boys attending Mr. Minto's school. Mr. Minto showed the utmost kindness to any clever boys, and was always ready to help them in every way. But he did not neglect the others. He interested himself in all the children, and was loved by every one. When Mr. Minto began his long and honourable career, his salary was but £25 and the fees. Afterwards came better days. He and my father were of the first batch of schoolmasters who were examined for the Dick Bequest. They were told nothing of the subjects of examination, and for a long time they met on Saturdays and discussed the possibilities. Both of them passed triumphantly, and received a most welcome addition to their salaries. Mr. Minto, after his retirement, was allowed to live on in the schoolhouse with his devoted sister, and acted as clerk to the school board. That sister, careful and troubled about many things, was especially concerned with the question which of them would die first. If her brother did, she would have to leave the schoolhouse, and if she were the first to go, there would be no one to look after him. Like so many fears hers were needless, for they both died of influenza in one day. There was the school at Kildrummy, where the Christies taught so efficiently and so long. Other parishes were not behind. In the second parish school of Auchindoir, Henry Stephen, long a most successful Pro-

fessor of Philosophy at Calcutta, and R. W. Reid, now the distinguished Professor of Anatomy in the University, began Latin with me under Mr. Wilson, now Dr. Wilson of Banff. He was my first teacher, and in many respects the best. He set us to think for ourselves, and he criticized what we were reading. Thus, when we had gone over Goldsmith's "Deserted Village," he asked us to sum up and review Goldsmith's political economy. I thought then as I think now that Goldsmith was not far wrong.

I.

In the homes from which came the rural students there was a great reverence for learning apart from its rewards. The temper of the communities was the same as that of Emerson's New England. The scholar was a hero and respected as such. This gave the teachers a very high rank in the parish. They were looked up to for their knowledge. Looking back it seems to me that there was more reading and more book buying than there is now. In my time there were lamps and candles, but before that the evening light was supplied partly by the huge peat fires and partly by home-made candles and fir candles made of splinters of "rosety" fir. These had to be held by some one, generally by the herd "loon," or the travelling beggar who often got a seat by the fireside. A stand sometimes used for holding these fir candles was called a "peer man". Oil lamps or cruisies with rush wicks were also used, but their illuminating power was not great. The short working days of winter were followed by a long "forenicht". This was often spent in visiting neighbours—"giein' them a forenicht"—getting and giving the news, and entertaining one another variously. Draughts was the favourite game, and there would be singing and story-telling. But in some houses at any rate, a great deal of reading was done. At first books were read, and of these there was greater choice than might be supposed. Erskine's "Sermons," "Josephus" (a special favourite), the publications of Messrs. Chambers, and latterly the Cottage Library, published by Milner & Sowerby in Halifax, were to be seen frequently. A carpenter in my native parish had got together about 500 volumes, and he knew them. The pedlars brought round little penny books of story and song which were often bound together. The older inhabitants had an intense prejudice against novels, or, as they pronounced them, "novelles"—the accent on the second syllable. But in my boyhood, Sir Walter Scott had partly overcome this dislike, and cheap editions of the "Waverley Novels" were to be found. But the book of all books that fascinated and thrilled our village in the early sixties was a translation of Eugene Sue's "Wandering Jew".

Newspapers were few and expensive, but they were read with singular earnestness. My granduncle subscribed to the "Aberdeen

Journal," then a weekly of eight pages with advertisements on the first page and leaders on the last. When he received the paper he commenced at the beginning, reading all the advertisements carefully through, and pursued this way page by page and column by column to the end. In the houses at night some one would read the paper to the rest, and the leading articles in particular. "The able editor" was powerful in these days. When I first went to Aberdeen I was far more interested in seeing the editors than in seeing the professors, and the first grasp of the hand from William Forsyth made me very proud.

II.

Nearly all the homes were poor, but the poverty was honourable, and not often oppressive. As one put it to me, "there was always plenty of milk and meal". There was very little money, and rents were paid with difficulty. But almost everything used by the people grew on the farm. They had oatmeal and beremeal for porridge and bread. The yearly "mairt" provided beef for the Sunday dinner and tallow for candles. Now and then a sheep was killed. There were fowls and eggs, butter, and cheese. In years of bad harvest and frosted corn, things were not so well. Before the repeal of the Corn Laws, remoter districts like the Cabrach were often on the verge of a famine. I have heard of meal being sold at Clova at £2 a boll, and often it could not be had anywhere. I remember a man saying that one had to be very hungry before he relished bread made from frosted bere. Sugar, tea, and white bread were luxuries seldom enjoyed. Clothing as well as food was largely home-grown and made. At the sheep clipping wool was kept for family use, and lint was largely grown. From the lint was made all the family underclothing, and bed and table-linen. In this way the necessary everyday clothing was provided, and for the Sabbath day there were dresses of silk which often lasted their owners a lifetime. There were travelling tailors who went round from house to house and stayed till the family wardrobe was complete for the season. Some of our students came from cottars' houses, and there I believe the poverty was often severe.

It was when we came to Aberdeen that we felt the pinch. Parents generously supplied meal, and oatcakes, and potatoes, and eggs, but they had little money to give us. When two students went together, lodgings could be had at 2s. 6d. a week, and it was difficult to bring food below 4s. even with the provision from home. Those of us who had bursaries found that a great part was taken away for fees. If there had been a Carnegie in these days we should have paid him royal honours. My bosom friend at College was the late Dr. R. A. Neil of Cambridge, and he and I bought regularly a penny tart in Old Aberdeen at an interval between classes. By the middle of January we found

that we could not, and we had to go without till February when our bursaries were paid. Neil after that used to rattle the silver pieces in his trouser pocket and declare himself to be "in easy if not affluent circumstances". We made no complaint of our poor fare, and took things as they came, but there was a tragic element in them. When the potatoes gave out and only the meal was left brave hearts sank, and I know of at least one case where a student was practically starved to death with a huge empty oatmeal barrel beside him in his little garret. Neil used to say, looking back, "We were so young and so poor". In spite of our happiness, and it was very real, I think now that we were too young and too poor.

III.

The theory of life in these homes was mainly that of a Christian stoicism. I think there was more happiness than might at first appear. The people were interested in their work, and had pleasure in doing it well. They competed with each other in the harvest field, and at the turnip hoeing. The women used to assemble from various farms to a big spinning and knitting competition. A certain amount of wool was given to each, and the one who spun it first and best was winner. There were no prizes, the honour being sufficient reward. The sheep-shearing, too, was a merry time, and was followed in the evening by a feast. Then there were the enjoyments of Yeel or Christmas, New Year, Fastern evening, Clyak supper, and the rest. There were no extravagant ambitions or desires, or at least these were carefully repressed. I suppose that most proverbs tend to throw cold water on elation and pride. This is so in the famous letter of proverbs written by Lord M. to John Belford in "The History of Clarissa Harlowe". The favourite proverbs of Aberdeenshire point to a sober, moderate, and controlled attitude to life. "Ca' canny and flee laigh" is one of the most characteristic, and there are others like it.

"Mony ane speirs the gait 'at they ken."
"The thing ye dinna ken disna anger ye."
"Better haud oot than pit oot."
"Learn young, learn fair,
Learn auld, learn sair."
"Little wit in the heid makes mony traivels ti the feet"—

said when one has to return for something forgotten.

"Ye micht see that wi ae ee an' it stappit in wi fog."

The expression of emotion was severely restrained, and decorous love-making was as far as possible enforced. A certain Cabrach farmer in his youth asked a woman named Charlotte to marry him. Charlotte refused him with scorn, and he found another bride. After a time his wife died, and he proposed a second time to Charlotte. She again refused him still more scornfully. As he said, "she fuffed an' blew at me". He married another and was again left a widower. A third

time he went to Charlotte who was now advanced in years. She accepted him with alacrity. As he said, "Fa' was franker than Charlotte?" They were married and she long outlived him.

An elderly man the day before his marriage said to the bride, "Noo Meggie, gin ye binna as willin as me, aye yea an williner, I'm nae seekin' ye". She did not reply like Mr. Benson's heroine, "Utterly and entirely and absolutely proud and happy and content!" They speak more tersely in the Cabrach, but she was "williner" and the marriage proceeded.

It was counted most unlucky to praise a thing very highly. If that was done evil was sure to follow. "Forspeaking" it was called. The idea was, perhaps, that there was a little envy in the mind of the praiser, and although he spoke fair he was wishing ill to befall.

It must not for one moment be supposed that the undemonstrativeness I have spoken of implied a deficiency in affection. The attachments of Northern hearts were deep and tender and faithful. Father, mother, brothers and sisters made heavy sacrifices to help forward the student of their families, and these sacrifices were made with the utmost cheerfulness. I know a farm servant who saved pounds from his wages to send to the brother in Aberdeen.

This temper was continued in the students. We were not hero worshippers, nor addicted to order ourselves lowly and reverently to our betters. The fact that a man was a professor gave him no glamour, but if he was able and did his work well he was warmly recognized. Some of us were too serious. We were like the soldiers of old who went into battle "with no fear and little hope". I lodged for a year with Andrew Craik, who afterwards was fourth wrangler at Cambridge, and died in the hour of his triumph. He confided to me as a great secret that he hoped to be one day Moderator of the General Assembly of the Church of Scotland. I said nothing but privately thought he was presumptuous. Once in a moment of enthusiasm a mother said to me of her son, "Henry will be a professor yet," and so it came to pass. But as a rule such outspokenness was exceedingly rare, and most of us were willing to be thankful for a livelihood. "A buddy's glad to get their heid in onywye," was a characteristic saying of the time. We had the blessing of those who expect little and are therefore not disappointed.

IV.

I do not wish to discuss theological questions, but I am strongly of opinion that our great Aberdeenshire genius, George MacDonald, exaggerated the Calvinism of his country. One woman I remember in Lumsden who lost three little children by diphtheria. "You can trust them to God's mercy," said a sympathizing neighbour. "I can trust them to His justice," was the reply.

But I am persuaded that the religion of the period and the place produced some of the noblest types of character I have ever known. All the witnesses are agreed in their testimony to this fact. George MacDonald is one, and that far more typical Aberdonian, William Alexander, is another. Even Mr. Watson who diverged from the Presbyterian creed is generous. Of one believer he says: "Briefly, his life was the Beatitudes in full and fragrant bloom". I can call up one venerable figure after another of whom I could say with assurance, "He never did naething that wasna' well intended". To know the higher natures of the world the students of my time did not need to go beyond their own parishes.

W. ROBERTSON NICOLL.

A TRIOLET.

Noo that cauldrife Winter's here
There's a pig in ilka bed,
Kindlin's scarce an' coals is dear;
Noo that cauldrife Winter's here
Doddy mittens we maun wear,
Butter skites an' winna spread,
Noo that cauldrife Winter's here
There's a pig in ilka bed.

CHARLES MURRAY.

William Robertson Smith.

OOKING back across the years the present writer vividly remembers the time of his coming to Aberdeen, and the pleasant welcome he received from Professor Robertson Smith. He had already met the Professor, but only in a casual way, and his acquaintance really began in 1874. He can never forget the kindness he received from the brilliant young professor. Nor can he forget the friendliness which opened up to a comparative stranger the vast stores of learning which the Professor had already acquired, and the help which he received towards the right understanding of the subjects which were beginning to engage his attention. He soon found that no department of study was without interest to Robertson Smith, and there was none on which he had not an intelligent view. As the years passed on he saw more and more of the Professor, and he never met him without stimulus and profit. He soon found that if he wished to get from the Professor all that he required, he must not merely ask for information and for guidance. He got what he asked, but not enough for his purpose. He found that if he were to open up for himself all the resources of the Professor's learning, he must contradict him, and set forth a view of his own. Then he aroused all the combative energy of the Professor. The Professor was soon in a state of great activity. He paced energetically round the central table in the upper room in Crown Street; he would stand and gesticulate, pressing home his arguments; suddenly he would dart at the bookshelves, draw down a ponderous volume, and another, until the table was loaded with books, and he did not stop until he had shown you what a "duffer" you were. Many scenes of this kind rise before me, and still I linger over them with admiration and with a pathos which grows with the years. For, while I have had some intercourse with men, and have come into contact with great men, I never met anyone who impressed me with such a sense of greatness, and of the resources of human nature, as was done by Robertson Smith during the few years of my familiar intercourse with him.

I had approached philosophy and theology through science. The great influence of my student life was that of Professor Tait. From him I learnt to have a grasp of the unity of the Universe, and from

that standpoint I was passing on to a view of the Universe more comprehensive than that which can be obtained from physical generalizations, and I found that Robertson Smith had passed that way before me. He was a scientific man, with all the earnestness and exactness of a real scientific man. He had made for himself a name in science. He had advanced the boundaries of science. In Dr. Knott's "Life and Scientific Work of Peter Guthrie Tait" occurs the following sentence which I quote: "Robertson Smith found time to carry through an interesting piece of experimental work on the flow of electricity in conducting sheets. In the paper giving an account of these experiments he considerably simplified the mathematical treatment, which had already engaged the attention of Maxwell and Kirkchoof." Not only had he a mastery of mathematics and of physics, and was able to wield the vast power which mathematical analysis gives a worker in science, but he had also the inventive mind, the power of asking questions, and the power of making hypotheses, which, subject to verification, has been the greatest instrument for the advance of science known to man.

While the scientific equipment of Robertson Smith in these early years—for he was only in his twenty-third year when he became assistant to Professor Tait—was so great as to arouse the admiration of such eminent men in science as Thomson, Tait, and Clark Maxwell, his attainments in other fields of study were equally conspicuous. He was a classical scholar of a high order. He had duly followed the excellent Aberdeen tradition of doing thoroughly the work of the classes, and he felt it his first duty as a student to master the work prescribed by the Professor. This being done, he felt himself free to range widely over the fields of Greek and Roman literature, and his knowledge of classical literature beyond the range of study usually prescribed by the University was very great. He was deeply interested in Archæology, in the social life of Greece and Rome, and he was, in those early days, greatly concerned with all that could be brought to bear on the nature, origin, and manifestations of religion. In his early work we see the germs which came to such full fruition in his great work "The Religion of the Semites". His wide knowledge was even then at the service of his friends, and the help he gave to M'Lennan, in the way of finding illustrations of his epoch-making views with regard to "Primitive Marriage" and "Capture in Marriage Ceremonies," is recognized. M'Lennan had a great influence on Robertson Smith, and this was amply repaid by the help given him by Smith in finding instances and illustrations in classical literature, and later on in Egyptian and Arabian sources.

Nor were his attainments in philosophy those of an ordinary student. Trained under Professor Bain, he never yielded himself to the philosophical attitude of that distinguished psychologist. He was in antagonism to Bain from the first, and the antagonism deepened with

the years. What his philosophical position really was one may not say. But he had a first-hand acquaintance with the great thinkers, and he also knew the history of philosophy. His utterances on philosophical problems were always clear and full of interest, and one could see that, did the occasion arise, his work as a philosopher would have been highly creditable, if also somewhat revolutionary. He was a candidate for the Shaw fellowship, and made a creditable appearance, though the fellowship was won by his friend, now Principal Lindsay of the U.F. College, Glasgow. "Professor Campbell Fraser," —so it is written in the life of W. Robertson Smith by Dr. Sutherland Black—who adjudicated, is reputed to have said that "his papers were the most interesting of the lot". Robertson Smith was one of those men, who now and again appear in history, who was in possession of a mind that could work easily and successfully in any department of human effort. He was at home in every sphere of human learning. His vast mental power could be readily turned on any field of inquiry. He was also master of the means, and of the technical equipment needed for any inquiry. In philosophy he was master of all that was technically needed for the purpose. He could also use with efficiency the comparative method. In science he could wield with ease the most elaborate and most recent of those appliances which mathematicians have elaborated for the conquest of nature. The Calculuses were as familiar to him as the Hebrew Grammar, and he could use with ease all the appliances of philosophy, and could at a moment explain the technical terms of Logic, Ethics, and Metaphysics. He had also a well-informed judgment with regard to the province of Art, and in some branches of Art he was an expert.

To him many careers were open when he chose for his life-work the Christian Ministry. His scientific friends pressed him to follow science as his life calling; other invitations were also pressed on him. But he was resolved to be a minister in the Church of his fathers. He was in sympathy with the faith of his Church, he knew her history, and he had confidence in her future. Looked at in the light of subsequent events, this devotion to his Church was pathetic. His Church was in possession of one of the greatest gifts ever offered to her service, and she did not know how to use it.

It is not our purpose to tell the story of the Smith case here and now. It is told in the biography, and on the whole very fairly. If the biographers do not quite recognize the perplexity of the Church, if they write in full sympathy with Smith, and vindicate his attitude on every occasion, that is quite natural and even laudable. But we do not mean to enter into the merits of the question. As one who had an active part in it from the beginning to the end, and as one who fought hard for the freedom of discussion, though he could never see his way to agree with Smith, the present writer may say that the battle was fought and the victory won, though we lost the service of the leader of

the battle. One is somewhat surprised as one looks back over it all, that Smith should have continued to fight as he did. The Church had not much to offer to a man of his merits. But he clung to her service, and he strove to abide in her work.

One thing we may note as we pass. His fellow-students tell us that in the theological societies, while Smith always took an active part in their proceedings, he was by no means an effective speaker. Even in the Presbytery, before the case began, he made little impression as a speaker. His presentation of his topic was too abstract, too technical, too recondite, and he never aroused the sympathy of his auditors. In the first stages of the case he was unable to put his case so as to be readily understood by his audience. But as the case proceeded, Robertson Smith rose to the occasion. His language became popular, his points were clearly taken, his statements became luminous, his learning was held in restraint, and while there as the backbone of his argument, the argument itself was set forth in terms intelligible to the man in the street. His argument was always cumulative, and every sentence told. He also developed a power of apt illustrativeness which was surprising. His exposure of the fallacies of his opponents was merciless, and it is not too much to say that when the end came there was no public speaker who could compare with Robertson Smith. We have heard most of the public speakers of our time, and we never heard a speech to compare with the great speech delivered by Robertson Smith to the Glasgow Assembly. If that speech could have been delivered in the forenoon instead of in the evening, the issue of the case might have been very different. This was not the only speech which we recall. There are others. We can see the speaker yet. We can see the luminous face, the beautiful, expressive eyes, which now flash with indignation, now glow with enjoyment as he sets forth the weakness of the opponents' case, and again full of scorn for the tactics of those who, beaten in argument, and demonstrated to be unfair and incompetent, yet continued with dogged resolution to press on to their hateful goal.

At the same time it is impossible to withhold sympathy with those who were unable to see how the critical position and methods advocated and used by Robertson Smith were consistent with the demands of faith. Is there anything unique in the Old Testament writings? Is there something in them which distinguishes them from all other writings which have come down to us from ancient times? Can we claim for them a unique religious value? And can we say that they are the record of Divine revelation? Robertson Smith answered all these questions with an emphatic affirmative. On the other hand he insisted on applying to them all the principles of scientific interpretation which are used in the exegesis of ancient documents. Grammar, philology, historical probability, historical sequence, the determination to regard the documents of the Old Testament as historical, bearing the

marks of the time of their writing, and to place them in their proper historical setting, were characteristic of his critical work. Critically he appeared to treat the documents as if they were only the products of human evolution, and he appeared oftentimes to write as if these were the only considerations that were relevant. But every now and then he would break through the current of his seemingly naturalistic argument, and assure his readers that they are dealing with the records of Divine revelation. His opponents were amazed, and his critical friends were astonished. For he was at the same time a believer in the methods of strict historical criticism, and yet in the Bible he believed he was listening to the voice of God. That he held both positions is quite clear. He believed in scientific criticism, and he believed that, as the outcome of that criticism, there was a "specific difference between the religious history of Israel and of other nations". In a letter written to Mr. M'Lennan in 1871, on Sorcery and the Old Testament, he asks: "Does a nation in the course of nature pass through a revulsion of feeling like this, and that *at once* so far as the principle goes, tho' not without stages in the application of the principle? That is the problem of the Old Testament for students of the philosophy of religion. I should like to see your solution. Kuenen's is quite a failure, and I don't see a solution that will hold water without an acknowledgment of the specific difference between the religious history of Israel and of other nations. Remember I don't deny that traces of native religion are to be found in the Old Testament; only the Old Testament did not, I hold, grow out of, but confronted and destroyed, these. That is a question for scientific inquiry which we may attack from our opposite points of view without cursing each other" ("Life of W. Robertson Smith," pp. 144-5). That was written at the outset of his career. Twenty years after, in 1891, in the closing series of the Burnett lectures he returns to the contrast between the literature of Babylonia and Phœnicia, and that of Israel, and, having shown the difference very graphically, he concludes thus: "The burden of explaining this contrast does not lie with me. It falls on those who are compelled by a false Philosophy of Revelation to see in the Old Testament nothing more than the highest point of the general tendencies of Semitic religion. This is not the view which that study commends to me. It is a view that is not commended, but condemned by the many parallelisms in detail between Hebrew and heathen story and ritual: for all those material points of resemblance only make the contrast in spirit the more remarkable" ("Life," etc. pp. 536-7).

The historical estimate of Robertson Smith will finally turn on the possibility of reconciling these two attitudes of mind. Was his belief in the uniqueness of the Old Testament a reasonable belief, to be defended and justified by argument? Or was it merely a survival, a mere vestigial witness of an inherited belief? Was his belief in the

uniqueness of the Old Testament simply a prejudice? Here his biographers desert him. They write: "Smith, as the result of patient study and investigation, had built up a monumental contribution to the literature of comparative religion. As we follow his laborious chapters we are rewarded by almost startling intuitions of the origin of Christian ritual and doctrine: if the book means anything, it means that the process of religious evolution has been continuous. And yet, when the final stage is reached, the author invites us to believe that there is a great gulf fixed; that the religion of the chosen people differed not only in degree, but in kind from that of their near kindred, and that, quite apart from the miraculous and divine element of the faith which is founded on the New Testament, the Old Testament scriptures present a religious system, in itself transcendently differentiated from its forerunners" (p. 537). Again they say (p. 572): "We have already seen how dissonant is the conclusion of the unpublished series of the Burnett lectures with the general trend and tenor of the previous learned and elaborate argument". And on the same page the biographers say: "It was said of him by another writer, with greater kindness and more insight, that he refused to sacrifice either his faith or his reason; and this contradiction will disconcert only those who do not perceive that it is the ultimate contradiction inherent in human life. All intellectual experience, when analysed, presents the same antinomy. It is only in intellects of high distinction such as Smith's that it is likely to attract attention or cause scandal. It is only in lives of transparent honesty such as his that it is so clearly and ingenuously apparent." We feel that this kind of apology is not of a high order. We do not agree with the implied dissonance between faith and reason, nor do we care for the philosophy of antinomies implied in the last sentence. For antinomies exist in order to be reconciled, and if faith and reason do not work together, it is because the work has not been thoroughly done. We believe that Robertson Smith, his biographers notwithstanding, was justified in his belief in the uniqueness of the Old Testament. That is for him a reasoned belief. Had we time we could point out again and again how he lays his finger on the elements which differentiated the religion of Israel from Semitic religion in general. We could also show how Dr. Driver occupies the same position. In fact this is common ground to all believing critics. Give to criticism all that it can claim, interpret the Old Testament as you interpret any other literature, arrange its contents in the order of evolution as you please, yet as the outcome of it all there emerges a unique view of God, man, and the world, which you find nowhere else in ancient literature. And this is what Robertson Smith recognized. This also is recognized by men like Driver, Skinner, G. A. Smith, and others. We heartily wish that the last series of Burnett lectures had been preserved. For in them, if anywhere, would be found the justification of Robertson Smith's views with regard both to criticism

and revelation. His view of Scripture was a reasoned view. Had we time we might point to many analogies in justification of his two-fold attitude. We might refer to necessity and freedom, to the different spheres of, say, psychology and biography, and to the limits of abstract science. But we forbear. But our final word is that Robertson Smith does not need the apology which his biographers make for him. His attitude towards the Old Testament can be justified, for it only recognizes facts which the course of his investigations brought to light.

JAMES IVERACH.

"AIBERDEEN AWA'."

(Dedicated—by an Associate Member—to the Aberdeen University Club of South Africa.)

O sair forfochen here wi' heat
I weary for the wind an' weet
An' drivin' drift in Union Street
    Fae th' Duke to Bauby Law.
Then mak' my bed in Aiberdeen
An' tak' me back I'll no compleen
Tho' a' my life I lie my leen
    In Aiberdeen awa'.

I fain would dook in Dee aince mair
An' clatter doon the market stair—
O the caller dulse an' partans there!
    The fish-wives' mutches braw!
Neth Marischal's spire or King's auld croon,
In hodden gray or scarlet goon,
For future fechts we laid the foun'
    In Aiberdeen awa'.

In mony an unco airt I've been,
An' mony a gallant city seen,
Yet here the nicht we'll drink to ane
    Can vaunt it ower them a'.
They say! They say! Fat say they than?
Well, jist e'en lat them say, my man.
While, clean caup oot an' hand in han',
    Here's "Aiberdeen Awa'".

CHARLES MURRAY.

49A

NEW BUILDINGS AT KING'S COLLEGE

The Development of English Teaching at Aberdeen.

N the new buildings erected as an extension of King's College the subject of English Literature has for the first time been allotted a special class-room—or suite of rooms—and the occasion seems a suitable one to give a brief, and quite objective, sketch of the growth of the English classes in the University during the last twenty years. If in doing this I make what may appear egotistical references, it will, I trust, be regarded as unavoidable and not intentional. The process I am describing is one which would have followed the same main lines whoever had occupied the Chair.

It is needless to recall to graduates what was the position of English Literature before the foundation of the Chalmers Professorship, when, under the general title of Rhetoric, some lectures on English Literature were given, generally to bajans or first-year students, by the Professor of Logic. Of the course on Rhetoric the larger (if not the entire) number of the lectures given by Dr. Bain were devoted to Grammar and Composition, especially to rhetorical analysis. Under Professor Minto half or more of the lectures dealt with the history of English Literature from Chaucer to Marlowe. In the opening lecture which I delivered in October, 1894, I made an effort to estimate the value of the systematic and even rigid rhetorical training associated with the name of Professor Bain, and of the literary teaching of Professor Minto, at once finely appreciative and inspired by a conception of the true historical method as applied to the study of literature which was far in advance of the methods of his day. "Literature begets Literature" was a sentence often on Minto's lips. It was the key which he brought to the solution of problems that historians like Taine and others endeavoured to solve—in circular fashion—by talk of the genius of a people or the spirit of a period, the *Zeitgeist* of which we heard so much in those days from Matthew Arnold. But in Professor Minto, as I have said elsewhere, "the æsthetic, the historical, and the philosophical critic were happily blended, no one usurping upon the other"; and all were united in a personality at once stimulating and sympathetic. His was a personality that gave a heightened interest to any subject or institution with which he was connected. Minto died in the middle of the first session (1892-3) in which a full course of 100

lectures was delivered in English Literature—the first session also in which women entered the walls of King's College as students. The course of lectures was completed by Mr. John H. Lobban, now lecturer at Birkbeck College, London, and author of many anthologies, text-books, editions, and other works, a man the full extent of whose erudition is best known to his intimate friends.

The Chalmers Chair of English Literature was not founded for more than a year after Minto's death, and the University Court in October, 1893, appointed me Interim Lecturer. There was only an Ordinary Graduation Class because, although Honours in English (Language, Literature, and British History) had been instituted by the recent University Commission, there was as yet no Professor or Lecturer in History. There were seventy-nine men in the class and seven women. The first prize-man in March was George Andrew, now one of His Majesty's Inspectors of Schools, and the second, Miss Annie Salmond, daughter of the late Principal Salmond. In May, 1894, I was appointed to the newly-instituted Chalmers Professorship of English Literature. The first prize-man in the class, 1894-5, was the most gifted and interesting student it has been my lot to encounter—Miss Rachel Annand, who came to the University from the Free Church Normal College, now Mrs. Rachel Annand Taylor, the well-known poetess.

In 1896, as there was no sign of the institution of a Chair of History, I instituted a voluntary Higher Class. Attendance did not count for graduation, but several students took advantage of the class to continue their study of English. At the same time, with the help of the Endowment Association, I began to take active steps to secure the institution of a Professorship or Lectureship in History. The position was a difficult one and the outlook not very hopeful. The Burnett Fund, instituted originally for the purpose of affording an occasional prize in Natural Theology, and used later as a lectureship endowment, was, after the institution of the Gifford lectureships, set aside as the nucleus of the endowment of a Chair of History. The fund, however, amounted to only about £5,000. The sum needed to endow a Chair was nearly £20,000; and the money was not available for a lectureship. At the same time the University was so deeply in debt through the extension of Marischal College that no help could be looked for from the General Fund.

The first effective help came from Mr. A. P. Fletcher. In 1885 Mr. Fletcher founded in memory of his brother, Mr. Robert Fletcher, "sometime Accountant in Aberdeen," the Fletcher scholarships in Mathematics. In 1898 Mr. Fletcher offered to the University the sum of £1,000 either to increase the value of the Fletcher Scholarships, or to institute a lectureship for five years in History. Professors Niven and Pirie kindly waived their claim, and the University Court with some hesitation instituted the Lectureship, adopting the wise policy of running some risks, and of being in debt rather than fail in the fulfilment

of the proper ends of a University. By a happy chance Mr. C. Sanford Terry was a candidate for the lectureship, and a beginning was made under good auspices.

The lectureship, however, was only for five years. The institution of a Chair seemed to be as remote as ever. The Endowment Association issued an appeal and various sums were received, but the next important step in advance was taken when Mrs. Mary E. Fletcher (widow of the above-mentioned Mr. Robert Fletcher) wrote to me offering £5,000 on condition that the University Court instituted a Chair of History on the expiry of the term of the Lectureship. There were still difficulties, but the advent of the Carnegie Trust dispelled them, and in 1903 the Burnett-Fletcher Chair was founded and Prof. Terry appointed.

Meantime the institution of the Lectureship in 1898 had enabled the University to institute Honours in English (Language, Literature, and British History), and the Higher Class was converted into an Honours Class. At that time the Summer Session was distinct from the Winter Session, and a scheme of work was arranged to cover the two. In winter I gave a course of fifty lectures (as a minimum) on Literature, generally Shakespeare and a special period. In summer three meetings a week were devoted to Anglo-Saxon grammar and reading, two meetings to lectures on the history of Criticism beginning with a study of Aristotle's "Poetics". The advantage of this arrangement was that, as students generally began their Honours work in summer, by the time the Vacation came they had been introduced to Old English, and had got a good course of reading indicated for them by the critical lectures. There was no waste of the Vacation. When a student finishes his Ordinary Class in June and does not begin Honours work until October, he is rather at a loss as to the best use of his time in the Vacation.

The Ordinances arrange for an Ordinary Class and an Honours Class, and legally a student has fulfilled all obligations when he has made a single attendance on each. Experience, however, soon taught the candidates that two years' attendance on the Honours Class was essential to success. Moreover, the teaching of Language as well as Literature led early to a duplication of the Class in each winter. In addition to the Old English in summer it was necessary to teach Middle English and Middle Scotch in winter, and a special class was instituted. This Middle English Class appears in the reports presented by the Registrar to the General Council as though it were an Intermediate Class between the Ordinary and the Honours Classes. This was a mistake. It was not a Middle (or intermediate) English Class but a Class for Middle English—an extra class for Honours students. The teaching of this class and of the Old English in summer was, after the first year or two, carried on by an assistant appointed mainly for this purpose. I have enjoyed the services of a series of very able

young men—Mr. Charles Innes Beattie, Mr. Donald Maclean, Mr. John Purves (now Professor of English Literature in the Transvaal University), Mr. Ferrier and Mr. Wallace (now Professor of English in the University of Melbourne). The last was given by the University the status of Lecturer on English.

The next stage in the development of the English Classes came with the opening of the Training Centre in Aberdeen and the new Ordinance for degrees in Arts. When the Provincial Committee took over the work of the Normal Colleges an arrangement was made with the University Court whereby my assistant should be Lecturer in English in the Training Centre, the Committee paying half his salary and fifty pounds for a second assistant who should relieve him of some of his University work. This insured the services of a first-class man likely to stay for some time. Mr. Wallace was the first to hold the combined appointment of Lecturer to the Training Centre and First University Assistant with the status of Lecturer in Language. When, two years ago, the University instituted a separate Lectureship in Language and at the same time Mr. Wallace went to Melbourne, a further division took place. Mr. F. E. C. Campbell, B.A. (Dublin), Ph.D. (Greifswald), was appointed Lecturer in Language, and I secured for the joint post of Lecturer to the Training Centre and University Assistant (with status of Lecturer), Mr. Hugh M. Miller, M.A. Hons. (Edinburgh). The full staff of the English Department consists now, in addition to the Professor, of the Lecturer in Language, the First Assistant, and the Second Assistant.

But if the staff has increased the work has correspondingly increased. The new Ordinance aimed at three main things: (1) a longer session but with some decrease in the number of formal lectures; (2) the institution of second attendance courses or of classes intermediate between Ordinary and Honours Classes, attendance on which should count for the Ordinary Degree; (3) the development of tutorial instruction. The result is that in place of the *one* class to which I lectured in 1894-6 there are now in all *six* English classes, though for lecture purposes the two Honours classes in Literature generally meet together. These are: (1) the Ordinary Class, (2) the Advanced Class, (3) the first year Honours Class (Literature), (4) the second year or senior Honours Class (Literature), (5) the first year Honours Class (Language), (6) the second year or senior Honours Class (Language). The Ordinary Advanced Class have weekly tutorial meetings throughout the first two terms. The tutorial work of the Honours Class, besides extra meetings for papers, etc., takes the form of private meetings with individual students for the reading of essays and discussion. Throughout the Winter Session I generally see about two students a week individually for about three-quarters of an hour each.

As things stand a student can take a four years' continuous course

of English without any repetition of the same lectures or work, except in as far as the higher classes may repeat and expand what has been briefly touched on in the Ordinary Class. In the first two years he will get Literature and Language in the same class. Thereafter he will attend separate classes, each for two years. If he is contemplating Honours he can in the Advanced Class begin a more systematic study of Old English. One great advantage of the Advanced Class is that a student can try his strength before entering the Honours Class without loss of time, as attendance on the class counts for the Ordinary Degree.

During all these years the Ordinary Class has met in the Logic class-room as it did under Professors Bain and Minto. One year when, owing mainly to some temporary arrangement of the Training Centre, the class swelled to the enormous number of 240, the resources of the room were severely taxed. Chairs had to be placed in the passages and on the platform. In general the numbers have steadily but slowly risen from a little over seventy to between 130 and 140. The number of women-students has increased from seven to rather more than half the class.

Since their institution the Honours Classes have met where they could, generally in the Cromwell Tower. Of late, with the multiplication of classes and tutorials, it has been difficult to know from day to day where we should find each other, and once or twice I have been in one room, the class in another, till the resourceful Dankester brought us together. The new buildings should provide ample accommodation for all the classes, and the convenience of having only one's own books and diagrams to think of will be enormous. Professor Davidson has been the most genial of colleagues, but I have often, I fear, severely tried his patience, and his anatomical diagrams have not always been in harmony with our moods.

In addition to the regular University classes, I have from time to time given short courses of evening or afternoon lectures, which have been attended by audiences varying from about twenty to over seventy. The multiplication of classes under the new Ordinance, and the difficult problem of tutorials have interrupted these, but I hope to resume them from time to time as may prove practicable.

Such is a brief and purely external sketch of the development of the English classes which have found at last a home. I have made no attempt to discuss pedagogical problems, or (which I should have liked better) to trace the career of some of my most interesting and brilliant students. To this I may return another time.

H. J. C. GRIERSON.

EPIGRAMS.

[On a Brewery that was converted into a University Building.]

Ἱερὸν ἦν Ζύθου· στενοχωρούσαισι δὲ Μούσαις
ὤπασέ με Ζῦθος καὶ Χαρίτεσσιν ἕδραν.
—W. M. C.

Βάκχου ἐγώ, ξεῖνοι, τὸ πάλαι περιώνυμον ἄλσος
οὐκέτ' ἔχω τοῦ πρὶν δεσπότου οὐδ' ὄνομα·
μηδέ τί μοι μέμφεσθ', ὡς ταῖς Μούσαισι μετοικοῦν
οὐχ ἑκὸν ἀλλὰ βίᾳ σωφρονέειν ἔμαθον.
—J. F.

ΟΙΝΟΣ ΚΑΙ ΑΛΗΘΕΙΑ.

Δῶμα τόδ', ὦ ξεῖν', εἰ ζητεῖς τίνος ἐστὶ θεοῖο,
ἰστέον ὡς πάλαι ἦν εὔφρονος ἠδὲ σοφοῦ,
εἴ ποτ' ἔην· Σοφίη δ' αὐτὴ νικᾶσθαι ὀκνοῦσα
Βάκχου ἀληθείης ἐξέβαλεν βάσανον.
—J. F.

Ἔνθα γάνος Βάκχου κέχυτο προτέροις μερόπεσσιν·
δέξαι, Ἀθηναίη πουλυμαθές, τέμενος.
—P. G.

Ἐνθάδ' ἀληθείην διερευνήσουσι σοφισταί·
τί χρέος; οὐκ ἀρκῶν οἶνος ἔην βάσανος;
—J. H.

Ἐνθάδε πρὶν μὲν ἔτερψ' οἴνῳ μάλα Βάκχος ὁδίτην,
νῦν δὲ δέπας σοφίης Μοῦσα δίδωσι πιεῖν.
—J. McD.

Βάκχος Ἀβερδονίαν χαίρειν λέγει· οὐκέτ' ἔχει γὰρ
κρήγυον, ἀντὶ κάδων συψέλι' ἀνθεμένη.
—R. A. N.

Ἧι πρὶν ἔην ληνὸς Μουσεῖον ὁρᾷς, Διόνυσε·
ἀλλὰ σὺ μὴ φθονέῃς ὡς φιλόμουσος ἐών.
—J. A. K. T.

A Notable Class Record.

Meminisse Juvat: Being the Autobiography of a Class at King's College in the Sixties. A. SHEWAN, M.A., 1870; LL.D. [St. Andrews]. Aberdeen University Press. 1905.

Memoranda of the Carnegie Trust and Its Administration. By Principal Sir JAMES DONALDSON. St. Andrews University Press. 1913.

ECCA is in a sense not more the City of the Book and Medina of the Grave, St. Andrews is not more to the general reader the City of the Scarlet Gown, than Aberdeen among Universities is the City of Class Records. I believe I am correct in saying that the name and the thing are equally unknown to the three other Scottish seats. For this there is an obvious cause: Edinburgh and Glasgow are too large and too heterogeneous ever to produce such a thing, while in St. Andrews the classes are too small, and, whatever virtues they may thus possess in the way of social and friendly habits, they cannot create the necessary width of fused interests and feelings. Aberdeen is midway between the two extremes and can show a goodly number of Records. America began the cult, and Harvard and Yale, not to speak of minor colleges, issue sumptuous volumes financed by men of wealth, and engineered by Information Bureaus and other forms of Transatlantic machinery unknown and perhaps useless to us. In the future it may be that Aberdeen will produce fewer such volumes, for the Year or Class of four years is now a thing of the past. Men now merely take classes in some possible combination that qualifies for a degree, so that the difficulty of Reunions is being felt, while the presence of women adds greatly to the task of the Class Secretaries.

That task is no light one. The Aberdonian is proverbially a wanderer, and a slight inspection of any "Record" will show how far the editorial committee must cast their nets for the material of individual biographies. They soon find that the famous purple patch of Daniel Webster is literally true of their work, and that "the morning drumbeat of the British Empire, following the sun or keeping company with the hours, encircles the globe with one continuous strain of" the

Aberdonian with his ubiquitous trace in some Class Record. I have attentively, at one time or another, perused most of those Records, and it is as obvious as it is just to say that not one of them equals Shewan's work contained in 104 quarto pages of introduction, reminiscence, and criticism. The whole volume runs to 279 pages. I have read it repeatedly, and am in the fortunate possession of one of the seventy-five copies. Other Records may surpass the 1866-70 book in photographs, artistic reproduction, appendices, and supplementary matter, or in completeness of individual biographies; but for literary finish, beauty of style, and perfect scholarship, his stands alone. The focus is taken with precision and mellow judgment, while the accuracy of memory is no less wonderful. Bacon said of proverbs that they were one man's wit and all men's wisdom, and it is no less true that the editorial capacity here displayed in such perfection makes the result one man's individual labour of love and the joy of all the surviving members of the class. The class editor is like the Horatian poet, he is born and not made. No Carnegie grant can produce him. Many are called, few chosen; but, when his class called on Shewan to write their book, they chose wisely. He discharged his task with a fine charm and loyalty, a total effacement of self, and with a completeness and steadiness of vision that make his labours the model of all subsequent aspirants.

All will see how deftly he strikes the opening chord:—

Trail, to whom I am indebted for much useful information from the University Records, particularly one vast tome called "The Album," tells me that it was on the 6th November, 1866, at 9 a.m., that we commenced our University course. The place was the classroom in King's College sacred to "Hellenic Studies," and the Professor was Geddes. In number 118, we were nearly all Scotchmen from Aberdeenshire and the counties adjoining it. In origin and training we were much of a type. In age there was considerable diversity, bearded men sitting down with boys that were still in their earliest teens. And may Mnemosyné, Mother of all the Muses, help me, for it is a gap of nearly forty years I have to look across. But if memories are becoming dim, the freshness of my interest remains unaffected by time and may prove a useful stimulus as I proceed.

> My Clay with long Oblivion is gone dry,
> But fill me with the old familiar juice,
> Methinks I might recover by and by.

The centre of all that revives in my recollection is the Hierarch himself, standing stately and grave.

The figure of that Hierarch, I think, has never been better drawn, and I feel sure all graduates will like to have the portrait in full length. Shewan here describes him as he saw him in 1866, and as I, as a child, saw him years before, for "though later born than to have known the days" of that class, I do not remember a time when the Hierarch and the Crown were unknown to me.

The chapter from the Bible reverently read, we commence the morning's work and pursue it for a solid hour. A "man" is called up and scrambles through a few lines of the passage prescribed. The "Orestes," Arrian's "Anabasis," fragments of Theognis and Solon, and of course the "Iliad," were some of the works we read. As the translation proceeds, Geddes corrects and helps, kindly and sympathetically, and often reproduces the text in his own, his very own English, which he mouths in his efforts to fit it to the original. If sibilants predominate in a sentence, the English must also hiss. If alliteration is detected, it must not be lost in the reproduction. The result is often comical, even to the Professor himself. Good plain Anglo-Saxon or broad Scotch words are not to be disdained, but rather to be preferred. A spade is to be called a spade. The moisture induced by the Homeric hero's toil "along the highways of the battle," was sweat, not perspiration. Buttocks were buttocks, naked and unashamed. Even a sprinkling of slang was admissible. *τὸ κάρτα* was "with a vengeance". Onomatopœia must *never* be neglected. Heavens! what contortions of the Professor's visage the fights of the "Iliad" produce, as he travails to bring forth something worthy of the original. He matches *δούπησεν δὲ πεσών* with "he came down with a THUD," and *ἀσπίς ἄρ' ἀσπίδ' ἔρειδε* with "buckler GRIDED on buckler". The *πότνια, πότνια νύξ* of the "Orestes" beats him utterly, and he gasps for something of adequate solemnity. He sways heavily and slowly the while like a liner lying to; his brows drawn down recall the Homeric Zeus.

I used to recall to the Hierarch that at the Grammar School we had suffered from the want of illustrative stimulus, due perhaps to the penury or the indifference of the Town Council, and that the school had scarcely a map. Hannibal was largely to us a "lost leader," while the "mountains that look on Marathon," and "sea-born Salamis" were equally lost "for a handful of silver". Shewan shows the University was equally and inadequately equipped. What memories the sketch will bring to all readers!

The day of Archæology now flooding the Ægean with its light was but slowly dawning over Ilium and Crete, and Delphi and Mycenæ, and the revelation of its riches—"the awful treasures of the dead"—lying covered by the dust of ages, was reserved for the more fortunate generations that have followed us, and that feast on the marvels revealed by Schliemann and Dörpfeld, and Hogarth and Evans. When such a diversion occurred, certain long and portentous records of Hellenic events and dates would be appealed to—if the machinery for hoisting and unfurling them happened to be in working order. You must remember those sheets or rolls that went up and down like window-blinds. They were printed in many colours, and were the only ornaments of our prison walls. Our surroundings were poor indeed, and uninspiring for the enjoyment of the masterpieces of the geniuses of Hellas. No bust of Homer or of any of his successors in the gallery of Greek Literature! No presentment to our eyes of the Acropolis and the Piræus, and Ilissus, and "flow'ry hill Hymettus," home of bees, "the free-born wanderers of its mountain air!" No plan of Marathon, or of "the glorious gulf of unconquer'd Salamis!" No Apollo with gleaming bow, or laughter-loving Aphrodité, no herald Mercury, no mourning Demeter! Nothing but ourselves and Geddes, the benches and

the blackboard, and those rolls of loathly aspect. Yes, the fire! You will recall it, a very Phlegethon, an atmosphere worked up to that of an Indian summer.

Lack of space forbids me to transfer to these pages the finely-etched vignettes of the professoriate of the time, Maclure, Bain, Fuller, Pirie in the pulpit, Nicol, Principal Colin Campbell, and others. They are admirably done, all touched with a loving and gracious hand, best appreciated by those who together "have heard the chimes at midnight". "And there is nought set down in malice. If freedom is taken with some of the personages that have appeared on the scene, you will ascribe it to a desire for the completeness of the picture." On that understanding, room, I think, should here be found for some memorial of Professor Martin. Without him, it is "Hamlet" without the Royal Dane. Shewan thus sketches the Bible Class held in a room in the Music Hall. Sir W. R. Nicoll has also drawn Martin in "Aurora Borealis,"[1] to which supplementary reference should be made.

Formerly the class met in his lodgings, but the orgies became so pronounced that his landlady at length revolted. To us he expounded "Hebrews". Nicoll tells how a vote was taken between "Romans" and "Hebrews," and how posters on the Jewish side implored its men to "vote for Hebrews" and "poll early". "Hebrews" won. I have the five "heads" of the lectures pencilled in the end of a Bible still. I wonder how much we retain of them. There were some individuals who, I think, garnered but little in their hearts. They sat at the end of the horseshoe in which the benches were arranged, behind the preacher's back, and by their earnest demeanour at all stages of the service succeeded in attracting to themselves much of the attention that the others should have been devoting to the Chair. Then there was the celebrated lecture on Conscience. I am ashamed to say that the denunciations which it contained, and which were delivered with the greatest vehemence, were received by the audience with merriment. The men were not "broken with remorse". And finally there was Chapel. It used to be said that Martin was constantly asking the Divinity Professors who usually officiated to give him a Sunday, and we all longed that some day Bain might be in the Crow's Nest when Martin was in the pulpit. That day came, and there was a scene.

That landlady I knew long after and Boswellized her. I shall not disclose the orgies, nor in the case of the actors "draw their frailties from their dread abode". *Pax vobiscum!* Some present doctors in divinity might feel uneasy were I to adopt here a reminiscential vein.

A curious incident Shewan relates about Bain, showing the hopeless limitations and the æsthetic atrophy of the man. "I once did hear Bain tell how he had enjoyed a visit to the St. Andrews golf course. But not to play. The charm to him was in the 'beautiful parabolas' described by the balls driven from the tee."

[1] "Aurora Borealis: Aberdeen University Appreciations," 1860-1889. Aberdeen. 1899.

On one important feature Shewan strikes no uncertain note, the pace of the grinding and the bareness, the absolute bleakness of the life. I can only quote a few words, brief but pregnant :—

How little of interest there is to tell about *our* lives at College, apart from the class work! It was a steady grind for most of us; home to a hurried dinner after one o'clock—for co-operative meals at the "Union" had not been thought of—and then, chair and table drawn up to the fire, we struggled on doggedly with hardly a break till midnight or later, with

> A Pipe, a Teapot, and a Pencil blue,
> A Crib, perchance a Lexicon. . . .

Men worked insanely. Lives were sacrificed and others injured beyond recovery. Several obituary notices of Bain mention his prediction that his three most distinguished pupils would none of them see fifty, and its fulfilment. In Nicoll's "Life," which has lately appeared, I find (p. 36) that the three are given as Minto, Hunter, and Robertson Smith.

I invite particular attention to this. How with most the very leaves of memory must seem to rustle mournfully in the dark, at the thought of that old Tertian Session with its Senior Mathematics, Natural Philosophy, and Logic! How many must miss "old familiar faces!" The session did for Mr. W. A. Mackenzie's Shon Campbell and for many others. It was hardest of all on the Classical Honours men, and one at least must here pause and think of the words in Dante —"*E venni dal martirio a questa pace*": "I came from martyrdom unto this peace," bearing the marks of it. Those unhappy white-faced Smiths from Keig were acclaimed by the Senatus and censed with the hallelujahs of the North. The evil they did has lived after, and for thirty years I notice that "Alma Mater" has been nobly lifting up the voice of the students in emphatic condemnation of the unhallowed type that has wrecked the Arts Faculty. The pace killed Minto. In my time the Upas Tree was in full blight and bloom. I can trace it all through the Class Records in early deaths, stunted and unsocial lives. But the Senatus called them by the name of Zaphenath-paneah, crying before them Bow the Knee (Genesis XLI. 43-5). The younger of them died some days after graduation in 1866. The "Calendar" appends A.E.C.D. after his name, and evil has the fruit of it all been. Threnodic dominies burst into hoarse requiem, wove the Napoleonic legend, and feverishly asked in elegiac tones which of the Smiths was, or must have been, the greater.

One point is of especial interest at this time when the question of Higher Education in the Rural Schools is before the country, and when deputations have been sent to the Secretary of State for Scotland, whose confused fumbling is not that of the confederate with the Education Department, which puts a fable in his mouth, but is simply the ignorance of a man graduating in the London County Council. The passage shows Shewan in his finest vein and is redolent of the area.

Let us glance slightly at this tract, and distribute the men to the parishes in it where they were trained for the Bursary "Comp," the Olympia of the schoolboys of the North, the first lists wherein they "drank delight of battle with their peers".

From the City of Aberdeen with Old Machar came 20, and from the rest of the county, 52. Buchan was the largest contributor, a bleak tract, on its seaboard at least, like Ulysses' home, "rugged but a good nurse of youth". The contingent numbered 23—from Peterhead by the Ugie, farthest east of all the land in Scotland, from Methlic and the Ythan Valley, from Fyvie, farther up the stream, among the Braes o' Gight, from Ellon, *fertilis pecoris*, from Udny, home of the Laird's Fool, Jamie Fleeman, whose sayings and doings were the delight of the boyhood of Buchan, from "the Broch," from Deer and Longside and the Haughs of Rora and Inverquhomery, from Turriff in the far west, from Rathen and Pitsligo, north and west of Mormond Hill and its White Horse, and from Monquhitter and Tyrie. After Buchan, in point of numbers, comes Donside with 13, from Newmachar, Fintray and Kinellar, and from Alford and Cluny and the bonnie woods of Monymusk—from the Royal Burgh of Kintore, 3 and 5 from the fat fields of Inverurie, along the Urie and below the ridge of Aquhorthies. The band from Deeside was smaller,—8, one each from as many parishes,—Newhills and Midmar (if they be rightly given to Dee), Lumphanan, where Macbeth fell, Aboyne and Tarland and Birse, Braemar and lonely Glengairn, Glengairn that gave us Neil, the youngest of all who came to Ilium, and one of the brightest and best, and now gives him resting-place in the "glen of the rough-running water".[1] And, lastly, 8 from Strathbogie, including Rhynie by the Tap o' Noth, Kennethmont and Huntly, and Auchindoir below the Buck of Cabrach, which sent three, a splendid three, all in their after careers reflecting honour on the home that bred and the "Alma Mater" that trained them,—Reid, our Professor of Anatomy, Nicoll, critic, editor, and author, and Stephen, lecturer in Calcutta, declared by Nicoll who has known him from boyhood to have been "the most gifted man I ever knew," but in after life too modest to give to the world of his many accomplishments. The men of Banffshire numbered 17, 5 of them from Keith, 3 from Enzie, and one each from parishes and hamlets scattered down the length of the district from wind-swept Tomintoul, past Ben Rinnes, and over peat moss burns to Cullen on the sea. Kincardineshire sent up 8 men, from Portlethen, Fetteresso, and Dunnottar, the home of Old Mortality. . . . Fordoun in the How o' the Mearns, the birthplace of the martyr, George Wishart,[2] and the accomplished Monboddo.[3] Forfarshire also sent 8, 3 from Montrose, and 5 from Forfar, one of them from Kirriemuir. That one was Andrew Craik, the hero of our class. From Scotland 124, from England 8, India and Ceylon 3, United States 2. Grand total, 137.

[1] Gairn. Celtic *garbh*, Welsh *garw*, asper, rapidus, as in Garonne, Yair, Yarrow, Gareloch, Lochna*gar*. Cf. Veitch's "Border History," p. 53. Aberdonians may find in the Garumna and the adjoining Divŏna (Ausonius, "Urb." xiv. 32) the exact prototypes of the Gairn and Don. "Mr. Neil lies, as is right, near his early home, where the peaks of Glen Muick look as sentinels over his grave, and a solitary ash tree keeps lonely watch. The Gairn hastens to merge its stream in the greater Dee."—Dr. John F. White, "Alma Mater," 20 Nov., 1901, p. 55.

[2] That Wishart was M.A. of King's College is shown by Dr. D. Hay Fleming, "Baird Lecture," 1899, p. 57.

[3] Monboddo was in the Marischal College Class, 1730-4. "Fast. Acad. Mar." ii. 307.

Quite a Homeric Catalogue of the Ships, whose transcription does me good. Mark the addition—the heritage of which clerks of London Departments and Edinburgh Trusts would seek to rob us.

I need not stay to tell what has often been told before, the debt of Scotland to the Parish School—*dura virum nutrix*. Out of 80 of our number for whom information is forthcoming no fewer than 48 received their early education in their native villages. . . . Of most of us it may be said that "our lives in low estate began". Few were of wealthy houses. Many of us would never have had the benefit, the inestimable benefit, of a University education, and the opportunity of rising to better things, without the abundant help our bursaries gave us. Those precious bursaries, memorials of their pious founders unto all generations. With them were eked out the hard-spared savings that sent many a lad—like Horace, *pauperum sanguis parentum*—from manse and mains, from schoolhouse and croft, to careers that had never been dreamt of otherwise.

As to these bursaries and the competition I have heard much objurgation from Bumbledom and Officialdom sadly at ease in their Zion. I reply that no man should presume to pen ignorant ramblings in Blue Books until he has devoted years to the study of the "Fasti" and felt in detail the very faintest trembling of the line in working all over the north. Take that literary evergreen, Boswell's "Journal of a Tour to the Hebrides" with Johnson in 1773. Few know how at every step the travellers found that competition in working, making King's College, and not Glasgow, the University of the Highlands. Even in that famous story of Lady Grange in St. Kilda, "plac'd far amid the melancholy main," I find the Rev. Roderick McLennan, M.A., 1719. Donald McLean, "Young Col," met at Talisker in Skye, was the nephew of Principal Rory Macleod, and M.A. of 1770. In Col Johnson found a farmer who paid £7 a year and had seven daughters and three sons, "of whom the eldest is educated at Aberdeen for the ministry, and now, at every vacation, opens a school in Col". This was Donald McLean, M.A., 1771. The familiar Rev. Donald McQueen, who so impressed Johnson, was in the 1730-4 class. The Rev. Neil McLeod, "well acquainted with Johnson's writings, and who told us he had lived for some time in St. Kilda, under the tuition of the minister or catechist there, and had there first read Virgil and Horace," was M.A. of 1747. Lord Macaulay's grand-uncle, Kenneth Macaulay, son of the minister of Harris and writer of the St. Kilda book,[1] was M.A. of 1742. They saw in the churchyard of Durinish the pyramid erected by Lord Simon Fraser of Lovat to his father, Thomas, in the 1647-51 class. Magnus McLeod of Claggan, who dined with them at Dunvegan, was in the 1742-6 class. These occur at random. They would all cross at Glenelg, walk through Glenshiel and Glenmoriston to Inverness, thence by Forres, Keith, and Huntly, to Aberdeen.

[1] For the literature of the St. Kilda infectious catarrh, derided by Johnson, but attested in detail by Darwin, see "Voyage in the Beagle," ch. XIX.

On the formative books of the period Shewan says but little, but speaks of men who read Strauss, Renan, "Ecce Homo". After he graduated in 1860, Thomas Davidson, who afterwards as "The Wandering Scholar" achieved a European reputation as one of the seven most learned men of his time, used to gather friends in his lodgings in Don Street, Sir George King the botanist among others, to read Gervinus's "Lectures on Shakespeare". In my time, beyond all other names, Mark Twain ruled. The John Morley series had not begun (1878) to give easy access to omniscience. George Eliot, that fallen star, was in the zenith, vaguely supposed indispensable to culture. Aspiring souls yearned to "join the Choir Invisible," but could never quote it correctly, any more than "Our home by Como's waters" in "The Lady of Lyons". Tennyson was but a name. Later on, about 1884, the admirers of Swinburne held mystic séances in the cloak-room, through an atmosphere that with tobacco smoke easily eclipsed the Black Hole of Calcutta. To Bain the Mills began and ended the *omne scibile.* He read little and mentioned even less. Minto's niche in Shakespearian criticism, the detection of Chapman as the poet of "the full proud sail" of Sonnet LXXXVI, is safe. Bain's contention that "the dominating and persistent characteristic of Shakespeare's mind was his absolute terror at Death," seems to me equally correct.

From "Meminisse Juvat" to Principal Donaldson's Memoranda, of which I have a copy from him, there is but a step. It is the sequel to Shewan. Mr. Carnegie said in a letter to Lord Elgin, Chairman of the Trust, that he wished "no capable student should be debarred from attending the University on account of the payment of fees". What memories must rise to many at the words! I remember one man, a blacksmith from the West Highlands, who came four years on his savings, to enter the ministry. Life was indeed, as to Dr. John Brown's Rab, "fu' o' sairiousness to him". I never saw him smile. What a loneliness was his on the flinty streets of Aberdeen, what an iron will and resolution, eight years ere he could earn a sixpence! I have lost sight of him, and believe him dead. *Siquis piorum manibus locus, placide quiescas!* The faces of many haunt me in the Class Records, as "in the stilly night" fond memory brings them and their faces, with the light of other days, around me. To them the Carnegie aid would have been an oasis in a desert, a well in Baca's vales. Sir James is anxious that for the terrible mismanagement of the Trust Mr. Carnegie should not be held guilty. He gave the gift and did not interfere. But others have not this defence. The Principal shows that, before the Trust, not a single student in Arts, Science, and Theology had been debarred. In Aberdeen the smallest bursary covered the fees; the fee fund bore the loss. That portentous and fatal female wave he eyes with alarm. In 1909-10 it rose at St. Andrews to 247; at Glasgow to 642; at Aberdeen to 278; at Edinburgh to 594. It is an entirely artificial creation, not of the public, not of the

Universities, not in a large sense of the Carnegie Trust, but simply of the Education Department. That has succeeded in harnessing the Universities to the task of providing the Board Schools with mistresses holding cheap degrees. The Department lays down laws; the Trust demands its beneficiaries shall proceed to a degree, and the result is that the machinery of the four Universities, like a Nasmyth hammer cracking a nut, is spent in this artificial creation, which is handed over in turn for further manipulation to the Normal Schools.

Against all that the Universities, Aberdeen in particular, must protest. The Scottish Education Department, in alliance with the Trust, has succeeded in driving a broad highway through the Universities, a way over which Parliament, Courts, Councils, and Senatuses have neither veto nor control. The Trust pays the fees of all who ask: no questions are asked. In 1909-10 out of 3422 matriculated students in Arts 2430 were beneficiaries. The £50,000 set apart is now no longer sufficient; to meet increased demands, the Trust raises its terms. This is not what Mr. Carnegie meant, not in the faintest degree:—

> It is a pity that so much stress has been laid on the degrees. This limitation excludes a vast body of men who might derive great advantage from attending our Universities, such as politicians, journalists, artists, musicians, and men who intend to make commerce the work of their lives. In France, Germany, and other parts of the Continent, such men have free access to many classes. . . . Thus the Universities add much to the power, influence, and usefulness of a large body of the best men.

He contrasts the present system, of a crush-door at the pit for a pass degree, with his own class at Marischal College, 1846-50, where out of ninety-seven only twenty-five took the M.A. degree. The consequences he regards as deplorable. Let his words be marked:—

> Among the students who work for the degrees a large number are merely cramming for the purpose of getting an ordinary degree with a view to ulterior appointments. There is accordingly a comparatively small number of entrant students who pursue their studies from the pure love of the subjects. . . . The librarians of the University libraries will bear ample witness to this, for the students of olden times were wont to display much versatility and sought out the books which were calculated to give a wide view of humanity, whereas the students of the present day almost exclusively ask for the books which will help them to cram up the subjects on which they are to be examined for the degrees.

To this fatal pass have the Trust and the Department reduced us. To simplify their book-keeping a Dual Alliance has been struck between them, and, "sagacious of their quarry from afar," to catch the unwary entrant and land him or her in the Normal School, which would otherwise perish. Will the Universities stand it? "Is it," as Lord Belhaven asked on the eve of the Union in 1706, "an entire

surrender?" An abdication of their trust to the nation? "I have long," said Professor Matthew Hay to the Court in March, "been of the opinion that the distribution of the assistance to students should be left to the Universities themselves. My own view is that the assistance given by the Trust should be restricted to those who really need it, and that the aid given should bear some rough relation to their necessities." The Trust loftily declines to undertake the task of investigation, and simply unbelts to allcomers. I am equally sure the graduates would desire that the Court or a committee should undertake the solemn duty, and refuse all farther intromissions with the Trust until it is prepared, like Sir Robert Peel, "to take the helm in a stormy night and see that the tiller works free".

Are the Universities ready to become a department of the Department? Gambetta warned France that the armaments of the Continent would one day bring free nations to beg for existence at the door of barracks; and it looks as if to-day the huge sums wasted on so-called Education were only designed to bring Universities to beg of My Lords of the Department.

It does seem to me that, if the Universities thus betray their trust, and take all this lying down, their day is over. If the Department and the Trust regulate them, then let Principals, Courts, and Councils recognize a clear fact—they are *ipso facto*, superannuated, and should resign. If Universities exist only to cram for pass degrees, and not as seats of learning, let us abolish them, let us work openly and avowedly by state-regulated colleges, pay in hard cash by results, and for ever cease to quote and cant about the University motto. "Nevertheless," said Carlyle, as the Edinburgh Rector, "Universities have, and will continue to have, an indispensable value in society—a very high value. I consider the very highest interests of man vitally entrusted to them." But only so long as they fulfil their function. "He who increaseth knowledge increaseth sorrow," not by the multiplication of pass examinations and degrees, but by the greater hold on and insight into Life. I think that same "increase of sorrow" their one and only function, "nobler loves and nobler cares". If Universities persist in ticketing their goods in the window, "all in plain figures and at Trust prices," shall we respect them much longer? Is man's chief end that of the Trust, or as the Catechism defines it? Universities cannot but at their peril multiply the pass male and female teacher eager to convert their fragment of nescience into hard cash. That view may suit Departments and the compilers of Blue Books, but to the Universities and to the nations it is ruin. Learning and Life cannot be stated in terms of Cash or of Ordinances. "They have a prescriptive right," said my old friend, Dr. George Birkbeck Hill, "to wear an old coat. In the palace of King Alcinous a blind minstrel sang to Ulysses and to the company as they feasted. The Muse, said Homer, loved

him dearly, and she gave him both good and evil; of his eyesight she bereft him, but granted him sweet song."

> Τὸν πέρι μοῦσ᾽ ἐφίλησε, δίδου δ᾽ἀγαθόν τε κακόν τε,
> Ὀφθαλμῶν μὲν ἄμερσε, δίδου δ᾽ ἡδεῖαν ἀοιδήν.

On this idea of the function of a University, what to him it is and has been, Shewan is emphatically clear:—

> Now that this detailed account of our small community is finished, shall we ask who have been the most successful, and which of us have best discharged our obligations to our "Alma Mater". Far be it from me to attempt the invidious task of naming individuals. *The faces in the Class Portrait that hangs on the wall above me as I write look down reproachfully on me at the suggestion.* . . . The man who overcomes prizes material success at its real worth, neither overvaluing nor unduly despising it, his rule the counsel Michael gave,
>
> Nor love thy life nor hate; but what thou liv'st
> Live well.

This is indeed nobly put, and the Miltonic quotation is particularly fine. "This is the noblest Roman of us all," said Professor Barker, Senior Wrangler, 1862, of his classfellow William M'Gregor, Missionary in China, D.D., 1902.

With one more quotation I have done. It touches on the advantages we still possess as a University seat. We often fail to recognize the true influences that are part and parcel of a real education, and Bajans we can be only once.

> That interval between the close of our work and the day of final dismissal is a time that I have never recalled without special pleasure, a pleasure much like that which attaches to the recollection of the annual burst of the rains in India, after one has been desiccated for six long months and roasted for the last three of them. The cold and the wet and the darkness of winter were gone, *grata vice veris et Favoni*, and the pleasant spring time was ours once more. . . . I enjoyed many a delightful hour with Andrew Craik on these occasions. He was the best and cheeriest of companions. We wandered along the sands, and watched the moods of the everlasting sea, which set Craik off on the Infinite and the puzzles of the Universe; or over the Links,[1] listening to the song of the lark—
>
> Better than all treasures
> That in books are found;
>
> or we "stretched our listless lengths" below the trees on the lovely banks of the Don below the Chanonry. They were happy days, crowded days of

[1] "Est locus adductis curvos sinuatus in arcus
Cornibus, Oceanus pulsat utrumque latus,"

says David Wedderburne to Arthur Johnston over their parting, in 1599, in the Links ("Johnstoni Poemata," ed. 1642, p. 382). For the farewell of Duncan Liddel to the Links in 1579, see Wedderburne's "Liddeli Apotheosis," 210-21; 1614. Will the Town Council leave us the Links undefiled much longer?

joyous living. Does the spring bring us such joys now? . . . Let us content ourselves with what is left to us, and charm them back wisely in memory, while memory is ours.

This brings up an old question. "The great defect of our College life was one inherent in the non-residential plan. We lacked opportunities for social intercourse, for the 'ingenuous collision of mind on mind,' and for the generation and fostering of a healthy feeling of fellowship and *esprit de corps*. A residential system must operate, I should think, to prevent this." Here is a philanthropist's chance, one which no Trust could ever impair or destroy. Cosmo Innes long ago favoured the idea, and at the Fusion it was much in the mind of the wiser section. It occurs often in the Minutes of Council from 1869, and of all the numerous recommendations passed for the Extension and Endowment Scheme in 1896 it alone remains unfulfilled. Professor Hay, I see, in March in the Court, favoured "corporate life among the students, and especially the provision of hostels". That last word is unhappy, and smacks unduly of Normal Schools. Few know how, about 1884, Professor Geddes corresponded with Lord Kimberley on the subject. The Government could not then recognize Aberdeen as a place for selected Indian Civil Service students, unless residence and control were provided. The Old High Street Brewery could, he told me, have been got at a price well under £2000. But the day had not yet come, and the composition of the Court then was not favourable to any rational plans for the welfare of the students. The scheme fell through. But its revival to-day seems the one most present and pressing need of the time. The old order changes, and new social circumstances call for new methods of life. Let us take care that the fate of Shon Campbell of Gairloch is a thing of the past, an aoristic past that should never have been present, had the University been wise. Then, as Sarpi said of Venice, we may say of Alma Mater, *Esto perpetua*—when she resumes the residential and moral control with which she started in 1494.

WM. KEITH LEASK.

Of the Wonder of Life.

Ἐν πᾶσι γὰρ τοῖς φυσικοῖς ἔνεστί τι θαυμαστόν.

PERHAPS everything that lives is equally wonderful if we knew enough about it—"the leaf of grass no less than the journeywork of the stars . . . the pismire equally perfect—the egg of the wren—the tree-toad a *chef-d'œuvre* for the highest—the narrowest hinge in my hand—the mouse that is miracle enough to stagger sextillions of infidels". But to different minds different things appeal, to one the way of the eagle in the air, to another the meanest flower that blows. And both science and age have a way of changing the focus of our wonder, for as Keats lamented, the rainbow has never been quite the same since Newton looked at it, and the dancing sunbeam that used to come through the shutters is not quite what it was to us, say some fifty years ago. But if the half-wonders go, the wonder remains; and of this we would give a few illustrations.

THE INSURGENCE OF LIFE.

. . . It is difficult to get a word for the self-assertiveness of life, the attempting of the apparently impossible, the persistent leading of forlorn hopes. We are thinking, for instance, of the creatures that live on icebergs, or in hot springs in which you cannot keep your hand, in the great abysses of the ocean, nearly six miles below the surface, and on the tops of really big mountains. Everywhere life seeks to gain a footing, to find a home. We are thinking even more of what seems so essentially characteristic of living creatures, that they seek to take advantage of every niche of organic opportunity. Prof. Goeldi gives us a good illustration. The scene is a garden near Parà, the time is long before dawn, and the chief actor is a spider, spinning in the darkness. Before the sun rises her web is finished, and it serves to catch the scale-insects (the winged males) in their early morning flutter. But as the sun rises, the spinner grows restless; she dislikes the light of day, just as the poacher does who has by night spread his net in the fields. When the sun rises, the spider draws her net together with its delicate quivering captives, and retires into the shade to investigate the catch at leisure. It is a remarkable habit, spinning before sunrise

a web which, Penelope-like, the spider unmakes every day. It fills very effectively a niche of opportunity. And that is life's way all the world over.

RUDIMENTS OF BEHAVIOUR.

. . . There are some physiologists who try to re-describe the movements of very simple animals in terms of surface-tension and the like, and one wishes more power to their elbow. For the more thoroughly the mechanism of locomotion is investigated, the more clearly are we likely to see the insufficiency of mechanical terms to describe the concatenation of the movements into *behaviour*. Prof. Jennings tells us of an amœba—which is one of the very simple unicellular animals—pursuing an infusorian for fifteen minutes, and we feel that we are up against something which even the omniscient chemist and physicist cannot re-describe with the formulæ at his command. On one occasion Jennings saw an amœba chasing another for a long time, and finally capturing and engulfing it. After being carried for a short distance, the prey partly escaped—like a frog from a snake's mouth—but was re-captured. It again escaped, this time completely, but was pursued, overtaken, re-captured, and again carried away. After five minutes it escaped again, this time completely and successfully, so that the primitive hunter did not have his meal after all. Such disappointment as he could feel he no doubt felt, but our point is, that we are here face to face with the rudiments of behaviour, and that the facts cannot be adequately described, from the biologist's point of view, in terms of surface tension and similar physico-chemical factors.

LINKAGES.

. . . Thus we see that animated nature is a vast system of linkages and inter-relations. No creature lives or dies to itself. The threads of one life get caught up along with those of another. The liver-fluke of the sheep cannot get on without the water-snail, nor the bitterling without the freshwater mussel, nor the mussel without the minnow, or some such fish, nor the clover without the bee. We find these inter-relations in all degrees of perfection,—some old-established and working smoothly, others in the making or on trial, and others again apparently making for the extinction of one at least of the associates. But in whatever stage of evolution they are, their interest is great and it is one of the naturalist's delights to try to unravel the threads. One of the recently reported cases is very quaint. Every one knows that some kinds of ants keep aphides as their cows (*vaccæ formicarum*, as Linnæus said), but Jacobson has told us of a mosquito milking an ant. The mosquito frequents certain trees in Java on which the ants (*Cremastogaster diformis*) go busily to and fro. The mosquito,

which is called *Harpagomyia splendens*, has a sweet tooth, but it cannot bite. To beg, however, it is not ashamed, so it hails a passing ant and strokes her head with quick movements of the fore-legs and feelers. Perhaps it tickles, perhaps it massages the ant, who can tell? It seems to please her anyhow, for she emits a drop of sweet juice which the mosquito sucks up. Then the ant goes on her way, a rather pathetic instance of naturally good abilities spoilt by an exaggerated state-socialism. Jacobson found two other flies which have learned how to tap ants. Like the *Harpagomyia* they have discovered a deep wisdom—deeper than one dreamed of—in the old piece of advice, "Go to the ant, thou sluggard".

NEW LAMPS FOR OLD.

. . . It seems, then, if we are reading the story of Evolution aright, that a genius may be born, like Minerva from the brain of Jove. There is brusquely a new pattern, "something quite original," a "mutation" in biological language. *Natura non facit saltus*, they used to say; and now it is quite respectable to believe in *Natura saltatrix*. They spoke of life "slowly creeping upwards"—but the Proteus leaps as well as creeps. "Ecoutez donc: *elle danse, la Nature*. . . ." There is doubtless some organic progress by thrift, by adding one to one to make a paltry thousand, but it is beginning to be clear that Nature gambles, and with loaded dice, too. The "great steps in evolution" were made by *grands coups*, not by savings. But perhaps it is truer to say that they express new ideas. It is difficult to see how a new principle in organization could originate gradually. . . .

But the production of geniuses (we are thinking, of course, of ants and bees, wasps and spiders, rooks and cranes, elephants, horses, and dogs) is a mystery. We understand the survival but not the arrival of mutations. . . . Therefore we turn to Nature's other method of making extraordinarily new things out of very old things. There can be no reasonable doubt that this is what has happened in a great number of cases where something apparently novel has emerged. The old is, as it were, re-crystallized. The mineral becomes a jewel. Let us give a few illustrations.

The spinnerets of a spider are very novel contrivances, but they certainly represent transformed limbs. The bee's sting is an elaborated ovipositor. The serpent's fangs are folded or channeled teeth, and the reservoirs of venom are but specialized salivary glands. A bird's feather is part of a reptile's scale glorified, and the milk-glands of mammals seem to have arisen from clusters of ordinary skin-glands, common to both sexes. Every schoolboy can tell you that the elephant's trunk —an extraordinary novelty in its day—is just the creature's nose, and every student of comparative anatomy can tell you how the hammer and anvil that form part of the delicate apparatus for conveying vibra-

tions to the inner ear were once part of the rougher and more commonplace mechanism of the jaws.

ADAPTATIONS.

. . . Wherever we tap organic nature it seems to flow with purposiveness. Organisms are bundles of adaptations. What have you left, Weismann asks, when you take away from a whale all its adaptations? Many of the finest adaptations, such as the human hand, are so familiar that we have ceased to admire them, and we hail a new instance with exclamation. It must be admitted, however, that every now and then we come across a case that takes our breath away, and here is one of them. In one of the rivers of New Guinea, the explorer Lorentz found a remarkable fish, *Kurtus gulliveri*, which has been studied by Profs. Weber and Guitel. Each egg of this fish has an envelope made of coiled filaments; these unwind when the eggs are laid, and unite into strings, which again combine to form a cylindrical band. Thus the eggs are bound together, and they form a twin cluster like a double bunch of onions. Now the point of the story is this, that in the mature *male* fish a bony process arises on the back of the skull (there is no hint of it in the female), and grows forwards and downwards like a bent little finger. It forms a hook into which the band uniting the eggs is passed, and then it becomes an "eye". The male fish goes about carrying the eggs thus effectively fastened on the top of his head. Who said coincidence?

NOTHING COMMON OR UNCLEAN.

. . . No clearer illustration can we find than "cuckoo-spit," those splashes of white froth which we see everywhere in hedgerows and meadows in the early summer. Nothing is commoner, in the sense of being frequent, but the natural history of it is certainly far from "common". The story is briefly this. (1) The foam is made by the larva of a plant-sucking "frog-hopper," such as *Aphrophora spumaria*, which lies concealed inside the froth busily tapping the leaf or stem. The foam is simply surplus food-material, watery cell-sap slightly changed by the presence of a trace of ferment. (2) Under the insect's body there is a closeable air-canal in which air is collected, and from which it can be expelled into the surrounding fluid which envelopes the sap-sucker. In fact, the air-canal is used like a pair of bellows, and we can without great difficulty actually see part of the bellows-bubble-blowing business. We can see the creature raising the hind end of its body to the surface of the foam and taking in a fresh supply of air—partly for its own breathing, and partly for blowing more bubbles. (3) But that is not all. On two of the posterior segments of the body

there are glands which produce small quantities of wax. This is acted on by the ferment in the exuded clear fluid, and a sort of soap is formed, and that is why the bubbles last so long as they do. The frog-hopper feeds and grows and moults, and after a resting-stage, gets its wings and flies away, so that we see very little cuckoo-spit in late summer. But our point is the remarkable device that enables the larva to live under water and yet in the open air, conspicuous and yet concealed, in the sunshine and yet cool. Some of them are picked out from their shelter by audacious wasps, but there can be no doubt that many are saved from both enemies and risks by having acquired what is nothing more nor less than the art of blowing soap-bubbles.

ORGANIC MEMORY.

. . . On the flat beach at Roscoff, in Brittany, when the tide is out, one may see patches of green which disappear as one comes close to them. These patches consist of swarms of small green worms, Convoluta by name, covered with vibratile cilia. Their greenness is interesting, for it is due to an intimate internal partnership (symbiosis) with microscopic green Algæ. But that is another story. When the tide goes down the Convolutas come up out of the sand; when the tide comes up they go down. Their behaviour is rhythmical, keeping time with external periodicities. It is not merely that they respond punctually to the alternation of low-tide and high-tide conditions; their constitution has become attuned. For when they are kept in a properly adjusted aquarium, or even in a long glass tube with sand, in which there are, of course, no tides, they keep up for some time the old rhythm, rising and sinking as the tides sink and rise. Some would say that the Convolutas have a memory for the tides—a pallirimnesia —but perhaps this is a case of explaining *obscurum per obscurius.* We take it as an instance of the wonder of life that external rhythms can be thus adjusted to external periodicities, and that the adjustment lasts after the stimulus has ceased. A quaint detail is that in various conditions, for instance, after a slight electric shock, the Convolutas seem to forget all about the tides.

PROFITING BY EXPERIENCE.

. . . Whose heart is not warm to the dancing-mouse, that fascinating variety, of unknown origin, the most unstraightforward, nonchalant, detached, and irresponsive of pets, always waltzing along sideways or in circles, unable even to go straight to bed? But the fascination of that nonchalance! Hungry—and there is the food-box; but movement—movement—a figure of eight and a giddy waltz, we shall reach the food-box by and by.

It is wonderful that Dr. Yerkes should have been able to educate so successfully these irresponsible saltatory creatures. You remember that he had a sort of grim "Lady or the Tiger" experiment arranged for the waltzers. There were two passages, one leading to food and freedom (for the time being, from biology), the other leading to a mild electric shock. Each passage had its door with a card whose surface was in light-reflecting quality different from the other. It was illumination, not colour that counted, though the cards were sometimes of different colours. The dancing-mice after many trials and errors gradually learned to associate a particular kind of card with food, and the contrasted card with a shock, and eventually, however things were changed about, ceased to make any mistakes. It is by combining naturally fine discrimination and repeated experiment, that much of the wonderful craft and skill of the higher animals is acquired.

TRADING WITH TIME.

. . . Whether organisms began as insurgent fragments segregating themselves off from a primeval mass of colloidal carbonaceous slime activated by ferments, or very much otherwise, must it not have been one of their fundamental insignia that they could somehow enregister within themselves their experience? In a popular sort of way we speak of a stone having a history, and with genial imagination the geologist often treats it very effectively as if it were an organism. Of a truth, one often feels that stones like opals, and beryls, and agates are guardians of unreadable experiences. Yet on the whole it seems clear that a stone does not trade with time, and that every organism does. "The stone that falleth ever back on toiling Sisyphus learns nothing through the dread eternity." But it is the prerogative of the organism to *learn*—even without brains, to *learn*. Time does not bite into a thing, but only into flesh and blood. As Bergson says: "Wherever anything lives, there is, open somewhere, a register in which time is being inscribed." Even in its scales the salmon keeps a diary!

J. ARTHUR THOMSON.

Correspondence.

THE ADMINISTRATION OF THE CARNEGIE TRUST.

The Editor, Aberdeen University Review.

SIR,

Many graduates must have read with pleasure and with a sense of full agreement the recently published Memoranda on the Administration of the Carnegie Trust by Principal Sir James Donaldson. It is in effect a brilliant indictment of the administration of the Executive Committee so far as the half of the Trust funds, the moiety devoted to the payment of fees of students at the four Universities, is concerned. Not only is it demonstrated that the object aimed at by Mr. Carnegie, that of opening the doors of the Universities more widely to the poorer section of the community, has not been attained; but the facts given go far to prove that the Trustees have failed to appreciate and to fulfil the actual conditions of the Trust.

The beneficiaries under the second or "B" section of the Trust were intended to be, and definitely stated to be, "the deserving and qualified youth of that country (Scotland), to whom the payment of fees might act as a barrier to the enjoyment of these advantages," i.e. the advantages of University study and research.

From the very first year of the administration, and up to the present time this provision has been ignored. Practically no inquiry has ever been made by the Trust as to whether applicants for its benefits were in such a position that without payment of fees from some external source they would be debarred from University study; not even has any investigation been entered upon as to whether the beneficiaries of the trust were receiving aid from other public sources, such as bursaries, grants from Secondary Education Committees, or school scholarships. For the first few years after its establishment in 1900 the evil effects of the lax and inconsiderate method of distribution were not very apparent, as the facility with which payment of fees could be obtained from the Trust was not fully appreciated; but year after year the demoralizing influence inseparable from the method of administration has spread itself in widening waves, and as a result, with comparatively few exceptions, every student in the Scotch Universities otherwise qualified, applies as a matter of course to the Carnegie Trust for the payment of his fees. These fees have become

in many cases simply a convenient and easily obtained addition to the pocket money of the recipients, in the case of male students doubtless admitting of their smoking a better brand of cigarettes than they would otherwise be able to purchase, and with lady students contributing to the cost of varieties of hats and blouses. One wonders what the views of the creator of the Trust are upon the uses to which a good part of the payments from it are put.

Even with such a sum as £50,000 per annum to play with, this reckless expenditure could not go on for ever; and accordingly within the last two years the Trustees have discovered that the loose administration was resulting in a deficit, and have accordingly altered their methods of distribution, unfortunately without in any way reforming them. For some years before the Treasury insisted upon the Scotch Universities adopting a system of inclusive fees, the Carnegie Trustees had shown themselves enamoured of the principle; and before the Universities had formally acceded to the demands of the Treasury under protest, the Trustees had announced that in future a fixed sum was to be paid to each beneficiary, dependent, not upon his particular requirements, or the amount of his class fees, but upon the Faculty in which he was pursuing his studies. Thus an Arts student now receives towards his fees nine pounds per annum, a Science student twelve pounds, and a Medical student fifteen pounds. In no case is the sum sufficient to defray the fees, and in the Medical Faculty it is ludicrously insufficient. In conference on inclusive fees the Scotch Universities agreed that 140 guineas was required to cover the cost of a medical education, exclusive of matriculation and examination fees; and assuming five years of a curriculum (the number for which contributions are given by the Trust), the sum received from the Trust falls short by more than fourteen pounds annually of the requirements of the medical student.

I do not enter into the curious departures from the objects of the Trust which the Executive Committee have sanctioned and promoted for the purpose of exercising unfair influence over the administration, and undermining the independence of the Scotch Universities: that would unduly lengthen this letter. It seems to me from what has already been said that it is apparent that the part of the Trust dealing with fees is being administered in a most unsatisfactory manner, and that it goes far to prove that a body constituted as the Executive Committee is, cannot satisfactorily deal with the individual conditions under which payment of fees should be made. I would suggest that the time has arrived when the administration of this fee grant from the Carnegie Trust might be advantageously transferred to the Universities, of course under more or less defined conditions. I have no doubt that the Scotch Universities would willingly undertake the responsibility of its distribution, and with full knowledge of the circumstances of the students and their class records would be in a position to utilize it with

much greater advantage to the poorer members of the community. The control of the Trustees could be reserved so far as the proportion of the total fund granted annually to each University; all that would be necessary would be that due notice a year or two in advance would be requisite before the rate of distribution was altered.

While such an alteration in the method of administration of the Carnegie fund would do much to increase its usefulness, there is a larger question connected with the Universities to which the existence and administration of the Carnegie fee fund is closely related. The competitive system upon which the scheme of allotment of most of the bursaries in the Scotch Universities is based was probably a justifiable if not quite satisfactory arrangement at the time when most of the bursaries were founded. A hundred years ago, and before then, Scotland was a comparatively poor country, and the scholars who came up annually to the bursary competitions were probably almost all in need of pecuniary assistance if University teaching was to be available for them. But conditions are now much altered, and it would seem an anachronism to endow for three or four years, as the result of one examination, the sons and daughters of members of the population quite competent to provide liberally for the education of their children. I would urge that the time has now arrived when the Scotch Universities should approach Parliament with the view of obtaining an alteration in the terms upon which bursaries can be allotted and held, so that their tenure might be adjusted better to the conditions prevailing at the present time. There is ample precedent for this during the last fifty years; many educational endowments have been completely altered and reformed by Parliamentary action; and if that were limited to bursaries founded more than fifty years since, it is difficult to imagine that there would be any opposition to the proposal. It would require full consideration and joint action of the several University Courts, and would, I think, result in very materially increasing the usefulness, and widening the doors of our Scotch Universities. With bursary funds amounting to about £25,000, and a Carnegie fee fund amounting to £50,000 per annum, administered by the Universities for the advantage exclusively of the poorer students, and with a large measure of discretionary power, not one single promising scholar in Scotland need be debarred from the fullest opportunities afforded by a University education.

I am, etc.,

ALBERT WESTLAND.

September, 1913.

The "Robbie" Bequest.

BEQUEST to a University is ordinarily a very prosaic affair—a gift of money by a wealthy person to found a chair or establish scholarships; and as the bequest is very often made without the impelling purpose being disclosed, the transaction assumes a still more prosaic character. Now and again, however, an element of romance attaches to a University bequest; and possibly did we know the reasons which actuated "the generous donor" in the disposal of his means, we might find that romance, or sentiment at least—and there is a large alloy of sentiment in all romance—was much more the influencing cause in many a bequest than is generally supposed. We are thinking, of course, of surprising bequests devised for purposes entirely alien to the life, habits, or business pursuits of donors; the actuating motive in such cases, being more or less foreign to the character of the individual, has something romantic about it. Then, apart from all this, there is often a romance in the accumulation of the fortune assigned by its owner to some public purpose—the sheer romance of money-getting, on a big scale that is. Look, for instance, at the picturesque history of the endowment which has just secured the establishment of a Chair of Bacteriology in Edinburgh University. While serving on the Challenger expedition, now well on to forty years ago, Sir John Murray discovered that an uninhabited island in the Indian Ocean contained valuable deposits of phosphates. With a business perception not always allied with the scientific spirit he formed a company to develop the latent resources of this island, and the venture succeeded, and possibly we are not far wrong in saying it succeeded far beyond the expectations of the promoters. At any rate, a Mr. Robert Irvine, Roystown, Grantown, took two hundred and thirty £10 shares in the company when it was formed, and on his death eleven years ago he left these shares to the University of Edinburgh for the purpose of founding the Chair mentioned. The Chair, however, was not to be instituted until the interest from the shares should reach £25,000 or £30,000, but the concern has proved so lucrative that the Chair can now be suitably endowed.

No ordinary flutter ran through Aberdeen some weeks ago, when a cable message from Melbourne announced that an Aberdonian called William Robbie had died at Ballarat, bequeathing £30,000 to our

University. At once the question arose "who was Robbie?" The University had no information either as to the gift or as to its particular purpose, but it has since been discovered that the donor was a native of Deeside, having been born at Finzean (well known through its proprietor, Dr. Robert Farquharson, late M.P. for West Aberdeenshire). He began life as a shoemaker with his father. Later he started business on his own account in Aboyne, but having saved a little money, he was lured to California and its gold-diggings. Here he led the rough miner's life for a year or two and then returned to Scotland with a considerable saving. But the rush to the Australian goldfields set in shortly after his return and he sailed for Melbourne. At Ballarat he worked a claim for several years with great success. When the gold fever subsided he bought land and took to sheep-farming, in which also he prospered. Three years ago, when almost a nonagenarian, he sold his land and retired to live a solitary life in Ballarat. It is sixty years since he went to Australia and he never re-visited his native country.

A subsequent cablegram adds the information that the money is to be devoted to the founding of scholarships in Chemistry, Natural Philosophy, and Mathematics. It is not held polite "to look a gift horse in the mouth," and we ought to be duly thankful for gifts whatever form they take; still, there is no doubt that at this particular juncture the University would have preferred that the money should have come to it without conditions, to be applied to the needs of the moment. If so left, the bequest would have sufficed to found two new Chairs, or otherwise equip the University in departments of study where it is at present somewhat weak.

The singular thing about this legacy is that it has been bequeathed by a man who never was near a University, and to whom a University education must have been a far-off and unattainable ideal. It is highly characteristic of the democratic character of the Scottish Universities that such benefactions are possible and that they are of frequent occurrence. That a working man with comparatively meagre education should lead a solitary life, and deny himself ordinary pleasures in order to accumulate a fortune to found University scholarships, excites not a little wonder. Perhaps it is only a Scot that could carry out such a scheme. In England a similar gift is well-nigh inconceivable. It shows how thoroughly the Scot has become imbued with the love of education; the admiration for learning cuts deep into the lower orders of democratic Scotland.

The Aberdeen University Club (London) Dinner.

HAVE dined at the board of the Aberdeen University Club, London, very nearly forty times: but on no occasion has the dinner been so delightfully intimate as on 21 May, 1913, when it was held under the chairmanship of Professor Simpson at the Imperial Restaurant, in Regent Street of the stuccoed front—paradoxically enough because there was much less stucco about the ceremony than usual. Mr. Alexander Mackie brought Johnny Gibb of Gushetneuk along with him, and that took us back to grit and granite—which is precisely what the Club is meant to do.

The paradox is only on the surface, for the plain fact is that the Age of Stucco is over: Nash has become a negligible. To use a cliche which Johnny Gibb never heard, Gushetneuk came at the psychological moment of a general Scots renaissance, which runs along a gamut from Bunty and Harry Lauder to the recent declaration of the new Poet Laureate, who would "send foreigners *ter* Scotland *fer* their ixpeeeriens" in the true pronunciation of the English language.

It was thoroughly characteristic that Johnny Gibb should waken the University diners to the renaissance, for the movement has come about independent, not to say defiant, of academicism. The creator of Johnny Gibb, like the maker of Tam o' Shanter, knew no college, though it is to the lasting credit of our Alma Mater that it crowned Dr. Alexander with an honorary degree before revived Scots was a fashion. For when I was a boy everything savouring of Scots was taboo; the better-to-do class struggled along in a hopeless attempt to mimic Englishmen—hopeless, because being fundamentally inadequate actors, they never could hide the Scots inside under the English exterior. The attempt was certainly much more inappropriate than a watch with Swiss works in an English case, which I believe is now prohibited by law.

There have been no laws about the Scots renaissance. It has come about gradually and naturally; and if the return to it in the person of men with strength of character like Dr. Cantlie, who has never forgotten that he was born at Keithmore, has sometimes seemed rather forced, it has now taken its seat from the queue in which all movements have to stand patiently. Thus the pillorying of "Albyn Place English" would have been out of place during the twenty years when I thought of writing such an article. To-day it is out of date and hopelessly untrue, for has not Albyn Place produced Alexander Mackie and his popularization of Johnny Gibb?

When the Aberdeen University Club was started in London, nearly thirty years ago, the founders were still convinced that Scots was "vulgar," and that the spirit of nationality was not to be encouraged; and Harley Street, from which many of them come, more than corroborated that point of view. As I

have sat through many of those dinners, with their mimicry of the "arenas of the south," I have often thought of the phrase of the Dunfermline editor, Mr. Hodgson, who, on being flouted by Russel of the "Scotsman" for his ungrammatical leaders, retorted: "Damn grammar! Gie's hairt!" One has protested in vain that, however Harleyized we might have to be for our bread and butter, on the night of the Club dinner we should return to Scotland as a salmon must return to its native river; that the Holborn Restaurant (with the marbles of the Grant who was not a Grant at all, but plain Herr Gottheimer), or the Trocadero, or the Waldorf, or the Imperial should be as inviolately Scots soil on that occasion as the German Embassy is inviolately that of Deutschland, immune from our law.

Meantime, a mighty change has been going on to make this possible, and in that change the University has been taking a prominent share, so that within the last few months we have had one alumnus, Mr. William Grant, publishing, through a press of the arenas of the south, a learned—shall I say too learned?—disquisition on Scots phonetics, while another, the Rev. Alexander Warrack, from the retirement of Oxford has produced an admirable dictionary of Scots. Thus it will be seen that Mr. Mackie's exploitation of Johnny Gibb with his vivid Doric is no spasmodic eccentricity on the part of a good-natured man: it belongs to a genuine stream of tendency, which is bound to increase in volume, and it was the most opportune and natural thing in the world that it should swirl round the Aberdeen University Club, London, bringing a warmth with it, like the Gulf Stream, which it is Mr. Mackie's duty to explain to the maids of Albyn Place.

That Mr. Mackie, practised actor though he has become, should have been nervous in facing the Club was natural, for he did not know how the ground had been prepared and how his audience would take it. But his picture of Tam Meerison aneath the deece was irresistible, so that he was quite himself in passing to Mrs. Birse and the men's rations. In fact Mr. Mackie like Maisie—with whom his audience were perhaps much more familiar—"got right there".

Moreover, he created an atmosphere. Thus, almost for the first time, Mr. Cantlie's broad cult of Keithmore and his typical "sang" seemed quite in place. The Peterhead doctor's stories, which apparently had already made him a *persona grata* with his northern colleagues, fell on ears properly attuned; and Dr. Ashley Mackintosh, the chairman's, reminder that our Alma Mater was the first to attempt to set up a medical faculty in this country, gave a welcome fillip to that spirit of national pride which is so much in evidence both in this country and on the Continent of Europe, and which in its best form has nothing of that truculent parochialism that our Early Victorians feared.

May the twenty-first was indeed a landmark in the history of the Aberdeen University Club, London, which never laid such a gracious banquet before its noble selves and its varied guests.

J. M. BULLOCH.

Reviews.

University and Historical Addresses, delivered during a residence in the United States as Ambassador of Great Britain. By James Bryce. London: Macmillan & Co. Pp. ix. + 433.

Mr. Bryce is a master of sane thinking and lucid expression, and he is one of the few who know much of many things. These characteristics, which have long ago been recognized in him, are fully apparent in his latest book. He speaks of many things—of history and law, of nature and art, of universities and education, of foreign missions, of reading and public speaking, of armaments and peace, of ancient literature, of the constitution of the United States and its great men, and of the Scoto-Irish race in Ulster and in America. What he says about these many things is always fully informed and exalted common sense—knowledge and thinking so assimilated and harmonized, so well balanced and comprehensive, that the reader follows without constraint or friction to what seems the inevitable truth about the subjects of discussion. In a brief notice of his book one can only glance at a few of its features. In his addresses on University matters, Mr. Bryce deprecates the merely "bread-and-butter" ideal of study and emphasizes the intellectual pleasure to be derived from the disinterested study of the human sciences, of history, philosophy and literature, more especially ancient literature. The ancient languages "are vulgarly called 'dead languages'. Let no one be afraid of that name. No language is dead which perfectly conveys thoughts that are alive and are as full of energy now as they ever were. An idea or a feeling grandly expressed lives for ever, and gives immortality to the words that enshrine it." He insists also on the supreme value of the culture of the imagination in art and above all in poetry. History, again, must be accurate. We must know the past if we would live worthily in the present and work wisely for the future. Vague generalization about the past is futile; but we may be accurate, without being dull. Dryness is tolerable, for the subject may be dry; but dulness is unpardonable, and there is no incompatibility between accuracy and a good literary style. On the functions of a University Mr. Bryce has also some valuable things to say. The University should give its students not merely knowledge but wisdom, "the power to apply an intelligent criticism to facts and ideas, to look at things all round, to know how to get principles out of facts, and to test the worth of ideas by their conformity with facts". It should also teach them public spirit and devotion to truth. Universities can also do much for the State. "It is for them to collect and focus whatever science and learning can provide for any form of State service." "When any investigation is needed, either of a scientific, or historical, or economic kind, they can furnish from among their teaching staff trained investigators whose wide range of knowledge and mastery of method will make them valuable colleagues of the practical men who may be also charged with

the conduct of such inquiries." On the other hand, he points out the dangers of a State control of the Universities. "Freedom is the life-blood of University teaching." "And though it is right and fitting that the State should be represented in the governing authority of a University which it supports, experience seems to have proved that both the educational policy and the daily administration and discipline of a University ought as far as possible to be left in academic hands, or entrusted to an authority on which the academic element predominates." The State University is also open to the danger of emphasizing the "so-called practical branches of study," disparaging the study of theoretical science as unprofitable, and eliminating humanist studies. "All sound practice must be rooted in sound theory, and the scientific thinking that leads to discovery must begin in the theoretic field." In his address on special and general education in Universities, Mr. Bryce also gives us weighty and valuable advice on the necessity of specialization and the dangers of mere specialism.

I have left myself no space to speak of Mr. Bryce's interesting account of the Common Law in England and America, and his comparison of British and American methods of legislation, of his valuable study of the function of missions to the uncivilized races, of his wise words on war and peace, and of many other questions on which he throws light. In all of these the reader will find interest and profit. On one or two quite minor details Mr. Bryce makes a slip. He omits St. Andrews from the Scottish Universities which were founded by Papal bulls (p. 155). The bull of St. Andrews was, of course, that of one among three Popes who all claimed the Papacy at the same time. But that does not affect his argument. And he is inaccurate in saying that eighty years ago "in Scotland the Universities of St. Andrews, Glasgow, and Aberdeen provided no historical teaching, while at Edinburgh there was a Chair entitled that of Natural and Civil History". In all the four Universities there were Chairs of Ecclesiastical History, the importance of which Mr. Bryce himself dwells upon. In Edinburgh there was a Chair of Constitutional Law and History. There was no Chair of Natural and Civil History at Edinburgh; but there was a Chair of Civil and Natural History at Aberdeen, and there was also, I think, a Chair of the same name at St. Andrews.

R. LATTA.

THE RENAISSANCE AND ITS MAKERS. By J. D. Symon and S. L. Bensusan. London and Edinburgh: T. C. and E. C. Jack. 1913. Pp. xiii. + 456. 10s. 6d. net.

ONE of the great literary services of the day is the conveyance of sound learning in form attractive to the general reader. The task is by no means an easy one, inasmuch as it is only too obvious that not every scholar can write winningly and not every winning writer has the root of the matter within him. The authors of this well-written book labour, it is certain, under no misapprehension regarding the point; for in one of their enlivening *obiter dicta* on modern tendencies they allude to the readiness of the present age to mistake the dry for the deep. Writing of Biondo, they say: "The sheer mass of what he accomplished has kept his name alive, down to an age like the present, when the laborious and active collector of material for history is held in greater esteem than the facile writer, who commits the heresy of daring to

be picturesque. The picturesque may have been exaggerated, but the tendency is now to dryness."

It may be said at once that in avoiding the risk of dryness, they have in no way exposed themselves to the charge of superficiality; for the great aspects and figures of a movement of such bewildering complexity as the Renaissance receive here, without excess of detail, adequate and appreciative treatment. And this is no small achievement, since it involves the study of an intricate period in such different countries as Italy, Spain, France, Germany, and England, and under such different aspects as the intellectual, the æsthetic, the political, and the social. Into the movement there enter as factors a greatly enhanced intelligence in studying the classics, and herein especially the recovery of Greek masterpieces, along with a fresh feeling for style in writing and beauty in art; the passion for freer modes of life and thought, with a consequent revolt against a superstitious asceticism and against the scholastic pedantries; the rise of academies in Italy; the spread of printing; the voyages of geographical discoverers—in fine, such a widening everywhere of the mental horizon as was certain to invite men into fields of fertile experiment in thought, and art, and science. The range will be understood if one pauses to remember that among the personages with whom the historian of the Renaissance is concerned are individuals so varied as its anticipatory types, Frederick II and St. Francis of Assisi; its heralds, Dante, Petrarch, and Boccaccio; and its actual makers or products—to name a few almost at random—Lorenzo de' Medici, Pope Julius II, Michael Angelo, Benvenuto Cellini, Ficino, Pico della Mirandola, Sanazzaro, Lucrezia Borgia, Machiavelli, Erasmus, and Luther. From St. Francis to Francis Bacon is a far cry, but the contrast between these two men is no greater than the contrasts frequently discoverable in Renaissance times within the same individual. It was, indeed, ever a period of tumult and paradox; and its sons "were citizens of three worlds—that of the recovered classical imagination; of the new-born modern imagination, with which the other was inseparably fused, often to grotesque issues; and the contemporary world of practice".

It is, then, a triumph that such complexity should be so deftly encompassed and its salient features delineated in due proportion. But besides these structural and synthetic virtues, there is the subtle Renaissance spirit which in great measure is recaptured, and with the genius of literary sympathy handed on to the reader.

As a general introduction to the whole subject of the Renaissance no better book exists in English. It should form a stimulating preliminary to the more special studies of Symonds, Voigt, Gebhart, Burckhardt, Müntz, and Pater—whose name, it is curious to note, does not appear in the bibliography. So much has been admirably accomplished by the authors that it is impossible here to do more than allude to a few of the excellent studies of events and judgments upon character and performance. Gifts of graphic description, clever irony, and epigrammatic pithiness secure that the reader's interest shall not flag. No one, for example, is likely to overlook the vivid recital of the heroic end of the young scholar and tyrant-slayer, Olgiati, at Milan, or the lucid account of the rise of the Medici at Florence, or the sympathetic review of Vittorino da Feltre's educational methods, or the psychologically fascinating study of Erasmus, or the chapter on Luther, wherein a moral greatness and a high sincerity are recognized without either blindness to or exaggeration of his weaknesses. Equally remarkable is the penetrating examination of the life,

motives, and political philosophy of Machiavelli, although some of the commendations of his "Historia Fiorentina," in which the authors side with Symonds, scarcely do justice to the more philosophical of the old classical historians. One meets, too, with characterizations at once clever and just; for instance, of Etienne Dolet, "he loved the light, but to sweetness he was a stranger"; and appreciations of the historical value of a work, as in the pronouncement regarding Rabelais: "to make the grand tour of his book is to have seen and lived in France of the Renaissance". Nor are we allowed to miss the social interest in Erasmus's picture of life and manners in contemporary German inns, where, amid much discomfort and little luxury, a definite code of etiquette included rules which travellers of to-day are sometimes slow to recognize as still widely prevalent—giving offence, for instance, by showing impatience over leisurely service of meals, or by objecting to a particular dish, or by rising before the end of a repast.

In our own country, the authors trace the effects of the movement down to and even beyond Elizabethan times. They judge Shakespeare to be the summary and full expression of the Renaissance in England; and this is a completely justifiable position, which reminds the present writer of the remark made in his presence by an Italian lady to Forbes Robertson: "Italy is Shakespeare's second country".

The chapter on "The Progress of Humanism" contains a good account of the Greek scholars of the period. The scale doubtless limited the possibility of according adequate treatment to all these scholars; and, as in anthologies, readers may perhaps regret this or that omission. Personally, I should have liked to see more than a passing allusion to that Ishmael of the times, George "of Trapezus," as with a half truth he liked to designate himself—but then he was a Cretan, and we know what Cretans always were! If other scholars stood for Platonism, here was one of the new lights fierily blazing in the Aristotelian camp; and a glance at old but useful works like Boerner's "De Doctis Græcis Litterarum Græcarum In Italia Instauratoribus" or Heeren's "Geschichte des Studiums der classischen Litteratur," will show how representative of the new ferment of ideas George proved himself to be, as grammarian, philosopher, translator, and controversialist. Some readers, again, may ask why this or that painter does not receive full justice in the chapter on art; some may wish that room had been found in the account of Caxton for at least a mention of "The Game and Playe of the Chesse"; others may desiderate more quotations, perhaps to illustrate St. Francis' "Song of the Sun," or the Petrarchan sonnet; others might have liked a helpful summary at the head of each chapter. Yet so many-sided a movement simply does not admit of absolutely equal treatment in all its parts; and, in craving for more, it is but fair to recognize the admirable restraint imposed upon themselves by the authors in the presence of so much dazzling variety and alluring wealth.

Of course, in such a volume there is always the human possibility of error. Boccaccio's "Pampinea" surely suggests the vine-tendril and not the pine-tree (p. 84). Again, while it is well done to correct the misconception of the Revival of Learning as a sudden phenomenon, yet the anxiety to illustrate the persistence of Greek learning leads to an undue emphasis being laid upon St. Augustine's Platonism: in point of fact, he never was at home in Greek, as his "Confessions" sufficiently prove. Also, the statement touching the appointment of Leontius Pilatus "to the first professorship established in Italy" (p. 76) needs qualification; for was not Boccaccio himself already professor

of the interpretation of Dante? And in Roman Italy had there not been "chairs" at least from the days of Quintilian?

Such comparatively few typographical errors as are noticeable will no doubt be corrected in a second edition. The enjoyment of a perusal is much enhanced by the well-chosen and well-executed series of illustrations, some in black and white, some in colour. They form a charming reminder that no one can hope to understand the Renaissance without making a study of its art. Fair in attitude, systematic in arrangement, lucid in statement, and graceful in expression, this is a good book on a great subject.

J. Wright Duff.

THE REAL BANNOCKBURN.

The Battle of Bannockburn. A Study in Mediaeval Warfare. By W. M. Mackenzie, M.A. Glasgow: Maclehose & Sons. 1913.

The long-standing controversy as to what actually happened at Bannockburn seems likely now to be laid to rest. Mr. Mackenzie's interesting little book settles for ever the plan of operations that brought about that memorable victory. Indeed, so clear and unmistakable is the narrative of events here detailed that one wonders why any dubiety should ever have arisen. Yet Hume Brown, Andrew Lang, Scott, Sir Herbert Maxwell, and General Sir Evelyn Wood are all at variance. These experts having landed themselves in confusion, no wonder if humbler compilers have copied each other with variations, until the whole affair became an insoluble tangle. Mr. Mackenzie has gone straight to Barbour's "Brus," and, checking him by other authorities, finds the narrative perfectly explicit and thoroughly intelligible.

The key to the proper explanation lies in the fact that there were two days' actual fighting, Sunday (23 June), with the Clifford and de Bohun incidents, and Monday (24th) when the Scots charged the English. The Sunday engagement took place in the New Park and was intended to clear the approach to the Castle of Stirling in two directions, through the New Park and on the level ground below St. Ninian's. Repulsed at the two roads, the English moved on, crossed the Bannock, and bivouacked in the Carse. When Monday morning came, the situation had materially changed. The English were congested and trapped in very unsuitable ground between the Forth and the Bannock mouth. Bruce's generalship saw its opportunity and at once took advantage of it.

The modern versions are vitiated by a very natural error, which is common to them all. They make out that Edward forced his men against the Scots. The fact is, that the Scots, to the utter amazement of the English, who expected a walk over, began the attack on Monday morning. This proves that they were independent of the hypothetical bogs and pits which figure in the modern plans of the battle, for by their advance they lost all the tactical advantage that lay with such forms of defence. They took the initiative and forced the battle. Hence an explanation is found for Edward, in the break-up, fleeing to Stirling Castle. If the English were in the Carse, the Castle was quite close to their right wing. In the same way we find it easy to understand why so many English were drowned in the Forth and in the Bannock which at that part is tidal. Every incident in Barbour fits in har-

moniously with this readjustment. The wonder is that the historians missed it, which they could not have done, if they had been students of Barbour's "Brus". Probably they neglected his story, imagining that it was romance and not authentic history.

All this tends to increase our respect for John Barbour, Archdeacon of Aberdeen. His romance of "The Bruce" has been oft-times discredited as no true historical document, but it is gratifying to find his narrative so fully vindicated in detail by Mr. Mackenzie. The sex-centenary of Bannockburn in 1914 is sure to revive an interest in Barbour and his patriotic poem, which prompts us to raise the question, "why has Aberdeen no memorial of this our first national poet?" Burns has his monument; Beattie lives for us in Sir Joshua's picture at Marischal College; Byron is destined to be honoured soon by a statue in bronze, but the father of Scottish literature, whose connexion with Aberdeen was both close and lasting, remains uncommemorated.

A. Mackie.

The Pronunciation of English in Scotland. By William Grant, M.A., Lecturer on Phonetics to the Provincial Committee for the Training of Teachers, Aberdeen.

This manual, which appears under the auspices of the Cambridge University Press, may be said to break new ground. The late Dr. Sweet, Professor Wyld, Mr. Jones, and other well-known phoneticians have expounded the phonetics of Southern English; the late Dr. Lloyd has done the same for Northern English; but it has been reserved for Mr. Grant to deal in a scientific and systematic manner with the Scottish variety of Standard English. The author is to be heartily congratulated on the success he has achieved.

The book falls into three parts. Part I deals in a simple, clear, and comprehensive manner with the analysis and synthesis of speech sounds as found in the pronunciation of Standard English and Scottish, with interesting and instructive side glances at dialectal variants; Part II gives phonetic transcriptions of texts as they would be spoken by the educated middle classes of Scotland; Part III contains a series of questions and exercises on the subject-matter of Part I. Finally, in the second of two appendices will be found a careful and useful summary of the main differences between Southern English and Standard Scottish set down in parallel columns.

Altogether the book is one that cannot fail to do much to advance that branch of the study of English which up to the present time has been far too much neglected in most of our schools. We mean the study of the spoken as contrasted with the written word. The hope expressed by the author in his modestly worded preface that his book will prove useful to teachers of English of all grades in our Scottish schools, to lawyers and ministers and all those who, in the course of their calling, have to engage in public speaking, will no doubt be fulfilled so far as the first-mentioned class is concerned. It will, we fear, take some time before the lawyers and the ministers are reached.

George Smith.

Burke's Thoughts on the Cause of the Present Discontents. Edited by W. Murison, M.A. Cambridge University Press.

Burke has of recent years found his way into the scheme of prescribed work for the University Preliminary Examinations. Abstruse from the first, his

political pamphlets, after a century and a half, demand a considerable amount of elucidation and explanation, especially in the interest of those whose studies in political philosophy are only beginning. The senior English master in the Aberdeen Grammar School has annotated "The Present Discontents" for school purposes in a way that is not likely to be bettered. Mr. Murison's experience in class-teaching points him to the difficulties that are sure to obstruct the understanding of the youthful student, and these he explains in the clearest manner. He avoids the danger (not always successfully evaded by annotators) of loading his notes with irrelevant and collateral matter and of displaying his own erudition; he confines his comments strictly to the clearing up of genuine difficulties. The political situation of the time, the irruption of Bute, and the activities of "The King's Friends," are all explained with brevity and perspicuity. Nothing is left dark or doubtful, and the strenuous student who gives his mind to this notable pamphlet will, with Mr. Murison's help, have no difficulty in mastering its wise constitutional principles with thoroughness. At the same time attention is called to points where the author exaggerates and where an unreserved acceptance of Burke's opinions would be unsafe.

Over and above the exposition of the text, the editor calls attention to various features of the treatise which every teacher of English will emphasize—the admirable construction of the essay as a whole, the wide range of Burke's vocabulary and his skill in varying the expression, his wealth of figurative effects, of literary allusions, and of illuminating and memorable aphorisms. Mr. Murison indicates these things, but he leaves the pupil to exercise his independent judgment in discovering and estimating fresh examples.

No student who grapples under Mr. Murison's judicious guidance, with Burke's notable pamphlet, but will emerge with increased knowledge, clearer views of political principles, an enlarged vocabulary, and a greater appreciation of the charm that springs from seeing literary strokes deftly delivered.

A. Mackie.

Readings in Modern Scots. By Alexander Mackie, M.A. W. & R. Chambers, Ltd.

This little volume of "Readings in Modern Scots" appears opportunely at the present moment when a demand is being made for some recognition of our national literature in Scottish schools. It consists of two series of extracts from our best Scottish writers, from Allan Ramsay down to Charles Murray. Each series is complete in itself and can be obtained for the modest sum of sixpence—a price which should bring it within the range of our humblest scholars. The whole is preceded by a useful introduction in which the editor gives a short account of the history of Scots so as to place the dialect in its proper perspective while noting the chief distinctions between its northern and southern varieties. The glossary that follows each extract is sufficient for the purpose without being obtrusive, wisely leaving as much as possible to the teacher and pupils for the interpretation of the passage. At the end of each series is a number of outline biographies of our principal modern Scots writers. The selection of the Extracts seems to us admirable, both from the point of view of artistic merit and suitability for young scholars. One indeed would expect nothing less from the hand of an editor like Mr. Mackie who,

in his qualifications for this work, combines in a remarkable degree the experience of the author, the critic, and the teacher.

As the most characteristic of our Scottish dialects, north-eastern Scots figures largely in the Extracts and also in the list of Proverbs at the end of the second series. Pupils would find it a very useful exercise to note the differences between the varieties of our national speech and to contrast Scots as a whole with standard English in regard to idiom, grammar, and pronunciation. Thus the study of Scots under expert guidance becomes a help in the acquirement of modern English instead of being a hindrance as so many teachers wrongly imagine.

We hope the time will soon come when no patriotic Scot will consider his education complete unless he can speak with ease and taste both standard English and Scottish dialect besides being thoroughly acquainted with their literatures. With such an ideal in view, we welcome this collection of Scottish prose and verse, and heartily recommend it not only to teachers but also to the general public who are interested in our "mither tongue".

William Grant.

Personalia.

It must be exceedingly gratifying to all graduates of Aberdeen University to learn that three of their number have been recently appointed to very important Professorships. Two of the Chairs thus filled have been newly established—that of Imperial Latin in Manchester University, for which Mr. William B. Anderson, Professor of Latin in Queen's University, Kingston, Canada, was selected; and that of Scottish History and Literature at Glasgow University, to which Mr. Robert Sangster Rait, Fellow and Tutor of New College, Oxford, was appointed. Following hard upon these came the election of Mr. William M. Calder to the Chair of Greek in Manchester University, in succession to Professor R. M. Burrows, appointed Principal of King's College, London. Commenting on this last appointment, the "Manchester Guardian" said: "Like his colleague, Professor W. B. Anderson, who was recently appointed to the Chair of Imperial Latin, Mr. Calder hails from Aberdeen, and both have taken part in the great extension of classical studies which has marked the last twenty years. From them, as from their older colleagues on that side of the University, Manchester students will learn to think of Greek and Latin literature, not as a closed book, but as a chapter in the history of humanity which is growing greater and more significant to the world with the growing knowledge of each successive generation."

Mr. William B. Anderson (M.A., Aberdeen and Cambridge) entered Aberdeen University in 1894 from Robert Gordon's College, and graduated four years later with first-class honours in Classics, winning in addition the Jenkyns prize for classical philology, the Liddel prize for Latin verse, and the Fullerton classical scholarship. From Aberdeen he proceeded to Cambridge, where he obtained a major scholarship at Trinity College, and was placed in the first class in both parts of the classical tripos; he also won the members' prize for a Latin essay, and the Browne gold medal for Greek epigram. In the winter of 1902, before the end of his Cambridge course, Mr. Anderson acted as second assistant to Professor W. M. Ramsay at

Aberdeen. In the following year he was appointed assistant lecturer in Latin at Manchester University, where he was soon promoted to a senior lectureship. In 1906 he was elected to the Professorship at Kingston which he now relinquishes. Besides being the author of numerous articles in periodical publications, Professor Anderson has edited the ninth book of Livy for the Cambridge Press. In 1904 he received a grant from the Cambridge Craven Fund for the purpose of examining MSS. of Lucan in Paris and Munich, and since that time he has been engaged on an edition of Lucan's epic and on other work concerned specially with the Imperial period which forms the subject of the Manchester professorship.

Mr. William M. Calder (M.A., Aberdeen and Oxford) had a distinguished career at Aberdeen University, graduating in 1903 with first-class honours in Classics, was Fullerton Scholar, and also gained the Ferguson Scholarship ; and he was the first Franco-Scottish bursar in 1902, taking this high place in an examination open to members and to honours graduates of two years' standing of the four Scottish Universities. After a semestre at the Sorbonne, Paris, he entered Christ Church, Oxford, as an exhibitioner ; was Gaisford (Greek prose) Prizeman in 1904, and Craven Scholar in 1905 ; and graduated B.A. in 1907, having been placed in the first class both in Honours Moderations and in Literæ Humaniores. He was elected an Honorary Fellow of Christ Church in 1906, and was also elected to a Dixon Research Scholarship. Having been elected to the Croom Robertson Fellowship in Aberdeen University in 1904, Mr. Calder began to prepare for historical and archæological work in Asia Minor in the Greek and Roman periods. Part of his thesis on the orator Aelius Aristides was published in " Studies in the Eastern Roman Provinces " (Ramsay). As Craven Fellow he spent the winter of 1907-8 in Italy and in Greece. In the summer of 1908 he began a programme of exploration in Asiatic Turkey, which he has carried on for six years as Craven Fellow, Hulme Research Student (Brasenose, Oxford ; elected 1908, re-elected 1910), and Wilson Travelling Fellow in Aberdeen (1910, re-elected 1912). He has travelled widely in Asia, Phrygia, Galatia, Lycaonia, Isauria, and Cilicia, and has co-operated with Sir W. M. Ramsay in excavation on various sites, particularly Pisidian Antioch. In the winter of 1909-10 he assisted Professor Harrower in the work of the Greek Chair in Aberdeen, and in 1911 he lectured on Latin and Greek authors for a term in Brasenose College, Oxford. Since 1910 he has been External Examiner in Classics in the University of Aberdeen, with a seat on the Joint Board of Examiners of the Scottish Universities. Professor Calder has published numerous articles in British and foreign journals, dealing with the languages and with the pagan and Christian history and antiquities of

Asia Minor. He is responsible for various articles on the antiquities of Crete and Asia Minor to the forthcoming "International Encyclopædia of the Bible". At present Professor Calder is understood to be engaged on the continuation of Sir W. M. Ramsay's "Cities and Bishoprics of Phrygia". A considerable amount of exploration has been undertaken for this purpose, and studies of three Phrygian cities have been published in the "Journal of Roman Studies". He is partly responsible for a volume on Lycaonia, which is being prepared by several explorers connected with the University of Aberdeen. In collaboration with Mr. John Fraser, Lecturer in Comparative Philology at Aberdeen, also a member of the "annus mirabilis," Professor Calder is engaged on a work on the Phrygian language. His researches have nearly doubled the number of known Phrygian inscriptions, and this is the first occasion on which a comparative philologist and an epigraphist have collaborated on any native language in Asia Minor.

Mr. Robert Sangster Rait (M.A., Aberdeen and Oxford) graduated at Aberdeen in 1894, and in 1896 was elected to an exhibition in modern history at New College, Oxford. Three years later, he gained the Stanhope prize for a historical essay, was placed first class in the honours school of Modern History, and was elected to a Fellowship at New College after an open competitive examination in history. In 1900 he was appointed a Lecturer and in 1903 a Tutor of the College. He has held the position of Examiner in the honours school of Modern History at Oxford, was for three years External Examiner in History in Glasgow University, and held a similar post in Liverpool University for four years. He has contributed articles to the "English Historical Review," the "Scottish Historical Review," and the "Quarterly" and other reviews, and is the author of various historical works, notably a "History of Scotland" (in the Making of the Nations series), "The Scottish Parliament before the Union of the Crowns," "The Relations between England and Scotland," "Mary Queen of Scots, from Contemporary Sources," "Highroads of Scottish History," "The Kingis Quair and the New Criticism," etc. In 1895 he published a history of "The Universities of Aberdeen," and he is at present engaged on a work on the constitutional history of Scotland.

Of the fifteen candidates selected by the Council of the Royal Society this year to be recommended for election into the Society (F.R.S.), no fewer than three were North-country men—Dr. William Bulloch, Professor Arthur Keith, and Mr. George W. Walker, for a time assistant to the late Lord Kelvin and latterly engaged in astronomical work at Eskdalemuir Observatory, near Dumfries (though a native of Aberdeen, he received his University education at Trinity College, Cambridge).

Dr. William Bulloch (M.B., C.M., Aberdeen, 1890; M.D., 1894) is Bacteriologist to the London Hospital, and Lecturer on Bacteriology and General Pathology to the Medical College of that institution. In recognition of his election as F.R.S., he was entertained at a dinner at the Prince's Restaurant, London, which was presided over by Lord Moulton, one of the Lords of Appeal, and was attended by many eminent medical and scientific men. Dr. Bulloch has since been appointed a member of the Medical Research Committee charged with the allocation of the money for research provided under the National Insurance Act. He is also Bacteriologist to the Lister Institute of Preventive Medicine, and a member of the consulting staff of the King Edward VII Sanatorium. He has written numerous articles on his special studies.

Professor Arthur Keith (M.B., C.M., Aberdeen, 1888; M.D., 1894; F.R.C.S., England, 1894), who now adds F.R.S. to the initials after his name, was connected with the London Hospital Medical College as Demonstrator and then Lecturer in Anatomy, and as Curator of the Museum, from 1895 to 1908. He is now Conservator of the Museum and Hunterian Professor at the Royal College of Surgeons in England, and is a leading anatomist of the present day. His contributions to the subjects of human and comparative anatomy, embryology, teratology, and anthropology are numerous and authoritative.

The Ferguson Classical Scholarship this year was won by William Scott Brown, M.A., and John Alexander Simpson, M.A., both of Aberdeen University—equal. Mr. Brown's career is summarized below. Mr. Simpson is one of the most brilliant of recent classical graduates. He took his degree this year with first class honours in Classics, winning at the same time the Dr. Black prize in Latin, the Seafield Gold Medal, and the Jenkyns Prize in Comparative Philology. Recently, he tied with Mr. John Cook, M.A., for the Fullerton Scholarship.

At the graduation ceremony at Aberdeen University in July, the honorary degree of LL.D. was conferred on Dr. David White Finlay, Emeritus Professor of Medicine, Aberdeen University; William Botting Hemsley, F.R.S., formerly Keeper of the Kew Gardens Herbarium and Library; Sir Alexander Hosie, British Consul-General at Tientsin; Dr. Ronald Campbell Macfie, London, author of "Granite Dust" and other poetical works, and of the Ode written on the opening of the Marischal College extension buildings; and Sir James Meston, K.C.S.I., Lieutenant-Governor of Agra and Oudh (*in absentia*).

Sir John Anderson (M.A., Aberdeen, 1877), formerly Governor of the Straits Settlements and High Commissioner to the Federated Malay States, and now Permanent Under-Secretary for the Colonies, was entertained at dinner at the Carlton Hotel, London, on 24 June, and presented with a replica of the portrait of himself painted by Mr. William Orpen, A.R.A., which is to hang in the Victoria Memorial Hall at Singapore, beside those of other distinguished occupants of the Governorship.

Mr. William Scott Brown (M.A., Aberdeen, 1912) gained the fourteenth place in the recent competition for the Indian Civil Service. He entered the University in 1908 as fourth bursar, and had a career there of extraordinary brilliance, being first in all his classes with the exception of one, and eventually graduating with First Class Honours in Classics. He gained the Simpson prize in Greek and also the Liddel prize for Latin verse, and was first in Latin, being awarded the Seafield medal. He also won the Dr. Black prize, but was precluded from holding this by the fact that he was the holder of the Simpson. Mr. Brown was also awarded the Town Council gold medal, which is given to the most distinguished graduate in Arts. Subsequently Mr. Brown competed for and won the Fullerton Scholarship in Classics. He won the Ferguson Classical Scholarship this year, being placed equal with Mr. John A. Simpson.

Mr. James Campbell Chrystie (M.A., 1893), assistant master, Tranent Public School, Haddingtonshire, has been appointed Headmaster of the Higher Grade School at Eyemouth.

A Glasgow Bailie, speaking at the Aberdeen Corporation's luncheon to Earl Roberts, referred to an entertainment given by the Glasgow Corporation to the Maharajah of Mysore and his suite, and observed that, when leaving the banqueting hall, the secretary of the party said to him: "I suppose you will be thinking that that was the first time I had heard 'Auld Lang Syne'? Nothing of the kind. I heard it many years ago, and my teacher was Mr. Cook from Aberdeen, a man who was very highly respected amongst us for many years." The Mr. Cook thus referred to is Mr. John Cook, a native of Strichen, who was first bursar in 1865 and graduated in 1869 with first-class honours. He was Principal of the Doveton Christian College, Madras, from 1877 to 1882, and Principal of the Government Central College, Bangalore, from 1882 till 1908, when he retired.

Mr. David Craib (M.A., Aberdeen, 1873), who for the last thirteen years has been an Inspector of Schools in the Cape Province Division, South Africa, has retired from the service. He was Professor of Mathematics and Natural Science in Gill College, Somerset East, Cape Colony, from 1881 till 1889, and was afterwards Lecturer at the Church of Scotland Training College, Aberdeen, from 1889 to 1896. Returning to the Cape, he was appointed an Inspector of Schools—first on the Port Elizabeth circuit, and then on the Cape Town circuit. His work as an inspector was highly valued by the Department, and his appointment as a member of the Departmental Grading Committee for Public Schools was a recognition of this fact.

Mr. William Dawson (M.A., B.Sc. Agr., Aberdeen), Lecturer in Forestry at Aberdeen University, has been appointed Reader in Forestry at Cambridge University. In addition to being an able teacher of his subject, Mr. Dawson is an expert in the practical work of the forest, and is, besides, an enthusiastic advocate of Scottish afforestation. There is reason to believe that the Cambridge Readership will shortly be elevated to a Professorship.

To Professor J. Wight Duff, D.Litt. (Oxon.), of Armstrong College, Newcastle-upon-Tyne, was due the elegant Latin Ode which was sung at the recent Installation of the Duke of Northumberland as Chancellor of the University of Durham. One stanza commemorates happily the bond between Durham and Armstrong College.

Ecce lucescunt nova saecla nobis:
Vedra cum Tyna sociatur arcte:
Praeses excellens hodie dicatur
Omine fausto.

Dr. Robert Morrison Easton (M.A., Aberdeen, 1907; M.B., Ch.B., 1911) qualified for one of the twelve vacancies in the Indian Medical Service at the recent competitive examination. He was for nine months junior, and subsequently senior, surgeon at the Albert Dock Hospital, London, in connexion with the School for Tropical Medicine.

Mr. John N. Farquhar, literary secretary of the National Council of Young Men's Christian Associations, India and Ceylon (alumnus of Aberdeen University and first bursar, 1883), is the author of "The Crown of Hinduism," just published by the Oxford University Press.

Dr. Henry Ogg Forbes (LL.D., Aberdeen, 1894) has returned to England from Peru, where he was the ornithologist appointed by the Peruvian Government to investigate the question of the guano deposits in the islands off the coast of Peru. He made certain practical suggestions for the protection of the cormorants, pelicans, gannets, and other birds which are valuable as guano producers, including a rigorous close season and a period of rest in each of four years.

Rev. Dr. James Forrest (M.A., Aberdeen, 1865; D.D., 1907), minister of Lonmay, has resigned his charge owing to failing health.

Mr. John Murray Gibbon, alumnus (1890), and sometime exhibitioner of Christ Church, Oxford (First Class, Litt. Hum.), has been appointed to the headquarters control of the Press Department of the Canadian Pacific Railway at Montreal. For five years he has had charge of the branch department in London.

Mr. Howard A. Gray is closely associated with Mr. J. L. Garvin in the "Pall Mall Gazette". Mr. Gray's able hand is much in evidence and the familiar initials H. A. G. constantly appear beneath admirable reviews.

Professor Grierson received the honorary degree of LL.D. of St. Andrews University at the graduation ceremony in July.

Principal Iverach, of the United Free Church College, Aberdeen (D.D. Aberdeen, 1891), was elected Moderator of the General Assembly of the United Free Church at this year's meeting. Dr. Whitelaw, in nominating him for the post, said his advancement since he left the University of Edinburgh and the New College had seldom been surpassed for its rapidity. Ordained at West Calder in 1869, he was translated to Ferryhill Church, Aberdeen, in 1874; appointed Professor of Apologetics and New Testament Exegesis in 1887; made Professor of Apologetics and Christian Ethics in 1900, Professor of Apologetics and Dogmatics in 1905, and Professor of New Testament Languages and Literature in 1907, to which was added the Principalship of Aberdeen College, from all of which it would be evident that Principal Iverach was so fully equipped with theological and other knowledge that he could fill any chair, theological or moderatorial, with consummate ease. During the forty-four years of his ecclesiastical and professorial service, he had made valuable contributions to theological

literature in books, magazines, and dictionaries, too numerous to mention. Principal Iverach's closing address to the Assembly was titled "Our Outlook".

Mr. W. W. Jameson (M.A., Aberdeen, 1905; M.B., Ch.B., 1909; M.D., 1912) has been admitted a member of the Royal College of Physicians (M.R.C.P.). Mr. Jameson took a prominent part in the social life of the University, and was for several years a member of the Students' Representative Council, holding all the important positions in it, and being President in 1907-8.

Mr. Percival Kirby (M.A., 1910) has received the post of Director of Musical Education for Natal.

Mr. R. S. Knox (M.A., Aberdeen, 1910; B.A., Oxon.), assistant to the Professor of English in Glasgow University, has been appointed to the Chair of English in Calcutta University. He had a distinguished career at Aberdeen University, gaining the Seafield Medal in English and the Minto Prize, and subsequently at Exeter College, Oxford, carrying off many important prizes, including the Newdigate.

Rev. Dr. William Leslie Low (M.A., Aberdeen, 1862; D.D., 1901), Rector of St. Columba's Episcopal Church, Largs, and Canon of Cumbrae, in celebration of his ministerial jubilee, was presented with an illuminated address and a cheque for £405. He is the author of "Vignettes from a Parson's Album," a monograph on Professor David Thomson (Aberdeen), and several novels.

Sir William Macgregor, G.C.M.G. (M.B., Aberdeen, 1872; M.D., 1874; LL.D., 1895), Governor of Queensland, celebrated on 4 September the twenty-fifth anniversary of his appointment as a Colonial Governor. It was in 1888 that he became Administrator of British New Guinea, over which he declared Queen Victoria's sovereignty; he was named Lieutenant-Governor of the possession seven years later.

Dr. Farquhar Macrae (M.B., Ch.B., Aberdeen, 1908; M.D., 1913) has been appointed Tuberculosis Medical Officer for Aberdeenshire.

Mr. William Maitland (B.Sc., Aberdeen, 1900) has been appointed head of the new Chemistry Department at Robert Gordon's Technical College, Aberdeen. He was the first "Research" Fellow in the University, 1904. For the past three years he was Assistant Professor of Inorganic Chemistry at the Heriot-Watt College, Edinburgh.

At a session of the Tropical Diseases section of the International Medical Congress in London on 11 August, Sir Patrick Manson was presented with a medallion of himself, on behalf of the International Committee of Workers in Tropical Diseases. M. Blanchard, who made the presentation on behalf of the subscribers (who included men of all nationalities), characterized Sir Patrick as one of the greatest benefactors of mankind, whose work was admired the world over. He expressed the profound gratitude, veneration, and respect felt by all workers in this section of medicine, no matter what their nationality, for the great work for humanity which Sir Patrick Manson had accomplished.

Mr. W. P. Milne, M.A. (1903), D.Sc., Mathematical Master, Clifton College, Bristol, and author of several mathematical books, has been appointed general Mathematical Editor for Messrs. Bell & Sons.

At the quarterly meeting of the Council of the British Medical Association on 2 July, it was resolved to recommend the acceptance of the invitation of the Aberdeen Branch to hold the annual meeting of the Association in Aberdeen in 1914, and that Sir Alexander Ogston, K.C.V.O., M.D., should be chosen President-elect for the year 1913-14. In consenting to accept the unanimous nomination of the Aberdeen Branch, Sir Alexander Ogston (says the "British Medical Journal") has given great satisfaction to the members of that Branch, and this feeling will be shared by all members of the Association, for his reputation is world-wide, and in every part of the British Empire there are old pupils of his who look back to their student life with gratitude to him for his teaching and example. Though he has retired from active work in the Aberdeen Medical School, he retains his interest in its affairs. He is Emeritus Regius Professor of Surgery in the University of Aberdeen, and Consulting Surgeon to the Aberdeen Royal Infirmary. He is also Surgeon in Ordinary to His Majesty the King in Scotland.

Mr. J. C. Philip, D.Sc., has for some time past been one of the Hon. Secretaries of the Chemical Society.

At the quarterly meeting of the Royal College of Physicians held in London, Sir James Reid, K.C.V.O., M.D., was elected a member of the Finance Committee. Among those granted the Diploma of Public Health by the Joint Colleges of Physicians and Surgeons was Mr. R. P. Garrow, Aberdeen.

Mr. John Hall Ritchie (M.A., Aberdeen, 1912; B.Sc. Agr., 1913) has received an appointment to a post in the Indian Agricultural Service. He recently acted as a Demonstrator in Botany under Professor Trail, and in Geology under Dr. Gibb.

Professor William Ritchie (M.A., Aberdeen, 1873), Professor of Latin and Classical Philology at the South African College, Cape Town, and President of Convocation of the University of the Cape of Good Hope, has been elected Vice-Chancellor of the University for the ensuing term of two years.

Rev. Dr. John Alexander Selbie (M.A., Aberdeen, 1876; D.D., 1902) was, at this year's General Assembly of the United Free Church of Scotland, elected to the Chair of Hebrew in the Aberdeen College. Dr. Selbie graduated with honours in classics and philosophy, dividing the Hutton prize with Sir Edward Troup, now Permanent Under-Secretary at the Home Office. He also gained the Ferguson Scholarship in Philosophy, and the Fullerton Scholarship. His pastoral duties began in 1882, when he was ordained minister of the Free Church at Birsay, Orkney. Fourteen years later, on his father's death, the congregation at Maryculter gave him a call, and here he laboured until 1905, when he decided to retire from the active work of the ministry. He was assistant editor with Dr. Hastings of the monumental "Dictionary of the Bible," the "Dictionary of Christ and the Gospels," and the single volume "Dictionary of the Bible"; and to these he contributed a large number of articles, being a recognized authority on Old Testament questions. He has also written largely on foreign theological literature for the "Critical Review" and the "Expository Times," being the foreign editor of the latter. In 1899 he published "The Exile's Book of Consolation," a translation from a work of Dr. Edward König. At the present time Drs. Hastings and Selbie are collaborating in the production of the "Encyclopædia of Religion and Ethics".

Mr. G. E. Shand (M.B., Aberdeen, 1909) has been promoted captain in the Royal Army Medical Corps, special reserve of officers.

Mr. George Findlay Shirras (M.A., Aberdeen, 1907) has been appointed to the Minto Chair of Economics at Calcutta University. He was Professor of Economics at Dacca College in 1909, but latterly held several posts in the Indian Government staff of officials.

It is officially announced that Mr. J. W. Simpson, M.A., LL.B., University of Aberdeen, has been appointed to the Finance Military Department of the Indian Civil Service.

Professor W. J. R. Simpson, C.M.G. (M.B., Aberdeen, 1876; M.D., 1880), Professor of Hygiene at King's College, London, was the chairman at the last half-yearly dinner of the Aberdeen University Club, London. In the course of his speech he said: It was now twenty-one years since the medical profession of Aberdeen had presented him with a gold watch, and since then it had accompanied him into many lands, and wherever he had been he had always found Aberdeen graduates in prominent positions. In Cairo there was Grant Bey, whose Egyptian collection was now in the University of Aberdeen. In India there was Sir James Westland, the ablest financier that India had had. There was Colonel Alcock, Sir George King, Director of the Botanical Gardens, followed by Sir David Prain, who is now Director at Kew. In Cape Town he found Sir David Gill, famous for his astronomical discoveries and also for his great hospitality. In Simonstown he met his old friend Sir James Porter, who had just returned from those hard-fought battles which added an eight-clasped medal to those others that decorated his breast. His force of character was well known as a student, and it was bound to bring him to the Medical Directorship of the Navy. A large number of members of the service had told him (the Chairman) that Sir James was the best Director-General in their time—(applause). In Hong-Kong Cantlie had left his mark. He was responsible for the Chinese Republic—(laughter). It was perfectly true, for if he had not rescued his great friend Sun Yat Sen from the fate that most troublesome Chinamen met at the hands of the Government at Peking, there would have been no Republic—(laughter and applause). China was full of Consuls and Commissioners of Customs, and most of them were Aberdeen graduates. One of the ablest among them was Mr. George Jamieson, who was Consul-General at Shanghai.

Rev. J. T. Soutter, M.A., assistant at Oldmachar, has been appointed minister of St. Andrew's Church, Nairobi, British East Africa. Mr. Soutter, who is a son of the manse, his father being the Rev. Andrew Soutter, minister of the parish of Echt, recently completed his divinity course.

The Rev. R. H. Strachan, minister of St. Columba's Presbyterian Church, Cambridge, has been admitted to a Research Degree in Arts at Cambridge University. His thesis, an able and original contribution to learning, is entitled "The Eschatology of the Fourth Gospel," and will be published in due course. Mr. Strachan, who is member of Christ's College, took the degree of B.A. at a recent Congregation.

Mr. James F. Tocher (B.Sc., Aberdeen, 1908), Lecturer on Statistics in the University, and County Analyst for Aberdeenshire, has been appointed consulting chemist of the Highland and Agricultural Society, in place of Professor Hendrick. He graduated D.Sc. in July.

Mr. F. A. Thomson (B.Sc. Agr., 1906), a member of the staff of the North of Scotland College of Agriculture, has received an appointment as an Inspector of Agriculture under the Board of Agriculture for Scotland.

Professor J. Arthur Thomson had the LL.D. degree conferred upon him at the recent graduation ceremonial at Edinburgh University.

Dr. George Shewan Trail (M.A., Aberdeen, 1873; M.B., C.M., 1877; M.D., 1879), Strichen, was, at the recent annual meeting of the Buchan Medical Society, presented with a handsome solid silver-mounted inkstand, in recognition of his services to the society as its secretary for the last twenty-five years.

Dr. Alexander Reid Urquhart (M.B., C.M., Aberdeen, 1873; M.D., 1877), physician superintendent, James Murray's Royal Asylum, Perth, since 1879, has resigned for health reasons. He was editor of the "Journal of Medical Science" for many years.

Dr. John Wood, recently on the staff of the Worcester General Infirmary, is going out to Africa to undertake mission extension work in Calabar, Southern Nigeria—this in response to an appeal of the Foreign Mission Committee of the United Free Church for 100 additional missionaries.

Miss Eliz. Bruce (M.A., 1905) has recently brought out two books on English Composition. These are written chiefly with a view to preparing students for Intermediate and other Leaving Certificates.

Dr. Eliz. Edwards has been appointed Resident Medical Officer in the Sick Children's Hospital in Sheffield.

Dr. Margaret Rose Forgan, M.A., has recently left for Manchuria, where she is to be engaged in missionary work. Other women graduates on the mission field are: Dr. Christian Maitland (B.Sc., Aberdeen), in Rajputana; Dr. Mary Bisset (M.B., 1905), in the South Panjab; Miss Williamson, in Calcutta, India, and Dr. Mabel Hector, in Sialkot, India; Miss Bella Gunn (Mrs. Kerr), in India; Miss Christina Wilson, M.B., Southern India.

Miss Laura Florence, M.A., B.Sc., who for some years has been researching upon the Food of Birds, has published a Report on the subject in the "Transactions of the Highland Agricultural Society of Scotland".

Miss Annie Murray (M.A., 1907) has obtained an educational appointment in Salisbury, Rhodesia.

Miss Mary W. U. Robertson (M.A., Aberdeen, 1911) has been elected to the Gilchrist Studentship at the British School at Rome. The studentship is intended to enable the holder to engage in archæological research.

Miss Dorothy Tait (M.A., 1908) has been appointed Assistant Investigator of Women's Industries under the Board of Trade.

Dr. Ronald Campbell Macfie has another volume of Poems ready for press, but no date of publication has been announced.

Dr. James Rae (M.A., Aberdeen, 1904) has published an interesting book on "The Deaths of the Kings of England".

Rev. J. Ironside Still (M.A., Aberdeen, 1877), United Free Church, Banchory-Devenick, has completed his Bible Class exposition of the Book of Acts under the title of "The Early Gentile Christian Church".

Rev. G. Elmslie Troup (M.A., Aberdeen, 1876), United Free Church, Broughty Ferry, is the author of a little work on "St. Columba," one of the "Iona Books".

Among recently published works by Aberdeen graduates are—"The Trail of the Pioneers," by the Rev. J. H. Morrison, of the United Free Church, Falkland (M.A., Aberdeen, 1892), described as "a fascinating study of the missionary activity of his own Church"; and "The Poetry and Wisdom of the Old Testament," by the Rev. Dr. A. R. Gordon, Professor in the Presbyterian College of Montreal (M.A., Aberdeen, 1892).

Among publications by women-graduates are two articles which have appeared in the "English Historical Review," on a manuscript life of Hugh of Cluny by Lucy Smith (M.A., 1906). The manuscript was discovered by the writer in the British Museum, and we understand a book on "The Lives of the Cluniacs," at present in course of preparation, will shortly be published by Miss Smith.

A new work by Professor Royce of Harvard, who was Gifford Lecturer in Aberdeen University, 1898-1900, has just been published —"The Problem of Christianity". It consists of lectures delivered at the Lowell Institute, Boston, and at Manchester College, Oxford, and is in two volumes, the first having for general title "The Christian Doctrine of Life," and the second "The Real World and the Christian Ideas".

Several appointments in connexion with the Aberdeen and North of Scotland College of Agriculture were made by the Governors recently. Mr. Peter Leslie (M.A., Aberdeen, 1902; B.Sc., and B.Sc. Agr.) was appointed Forestry Lecturer in succession to Mr. William Dawson. After graduating in Arts, Mr. Leslie acted as a science master at Gordon's College, and then returned to the University to take his Science and Agricultural degrees. On the completion of the studies therefor, he was awarded a Carnegie research

scholarship, and proceeded to Germany to extend his study in Forestry at Munich University. On his return, he was appointed assistant to Mr. Dawson.

Mr. George E. Greenhow, Assistant Lecturer in Horticulture to the Edinburgh and East of Scotland College of Agriculture, was appointed Lecturer in Horticulture.

An appointment to the Agricultural Lectureship was not made, but the temporary appointment of Mr. William J. Profeit (M.A., Aberdeen, 1892; B.Sc. Agr., 1903) as interim lecturer was renewed.

The Gladstone Memorial Prize for the current year, for the best essay on a prescribed subject in Political Science, was awarded by the Senatus to Mr. Herbert T. Sorley; *proxime accessit*, Mr. William H. Sutherland. The prize consists of books bearing on the subject of Political Science, of the value of £5. The subject of the essay was "The Place and Value of the Principle of Nationality in Modern States".

At the International Congress of Medicine held in London in August, Sir David Ferrier, Emeritus Professor of Neuropathology, King's College, London, a graduate of Aberdeen, was president of the section of Neuropathology; and Sir James Mackenzie Davidson, also a medical graduate of Aberdeen, was president of the Radiology section. Several Aberdeen delegates submitted papers at sectional meetings. In the Anatomy section, Professor R. W. Reid gave a paper on "Late Prehistoric Man in Britain," dealing mainly with the Scottish aspect of the subject. In the Physiology section communications on "Blood Pressure in Man" were made by Professor J. A. MacWilliam, Dr. J. E. Kesson, and Dr. G. Spencer Melvin, all of Aberdeen. Sir Robert John Collie contributed to the Forensic Medicine section a paper on malingering. Among the specimens and photographs showing the effects of dust in producing lung disease exhibited at the museum in connexion with the Congress were several having special reference to the Aberdeen granite industry, including photographs of the pneumatic tools employed and particularly the heavy "dunter" about which there has been considerable controversy.

In the small Advisory Committee on Research appointed by the Chancellor of the Exchequer in connexion with the National Health

Insurance Act, it is gratifying to find two names intimately associated with the Aberdeen University School of Medicine. Professor Matthew Hay has held the Chair of Forensic Medicine since 1883, has taken an active share in the administration of the University since then, and represents it in the Committee of the Carnegie Trust. Dr. William Bulloch is a graduate in medicine of the University, having taken his degree in 1890 with Highest Honours. He is recognized as one of the most distinguished bacteriologists of the present day, and holds the appointment of Professor of Bacteriology in the University of London. It will be remembered that his brother, John Malcolm Bulloch, is well known as editor of the "Graphic," and has distinguished himself in literary and antiquarian research.

In the recent election to the position of Head of the Chemistry Department of Robert Gordon's Technical College, two of the candidates on the final leet were curiously alike in their claims and merits. Dr. Joseph Knox and Dr. William Maitland were alike Doctors of Science of the University of Aberdeen. Both obtained the degree in the same year, 1907. Both were educated in the Secondary School of Robert Gordon's College, and both left it in the year 1894, one being Gold Medallist and Dux in the Modern side, and the other *proxime accessit* on the same side. Both had been at different times Assistant in the Chemistry Department under Professor Japp; both had also been Carnegie Research Fellows, and had studied at the University of Leipzig, among other foreign Schools of Chemistry. Their ages were similar. The choice of the governors fell on Dr. Maitland.

Three of the permanent heads of great State departments are Aberdeen or Aberdeenshire men, and graduates of Aberdeen University. Sir Edward Troup, Permanent Under-Secretary at the Home Office (M.A., 1876), is a native of Huntly; and Sir John Anderson, Permanent Under-Secretary at the Colonial Office (M.A., 1877), is a native of Gartly. Sir Robert Bruce (M.A., 1876) is Controller of the London Postal Service.

The senior graduate of Marischal College and of the University is the Rev. John Souter, Inverkeithny, Turriff, who took his degree in 1839. Mr. Robert Wilson, retired schoolmaster, Tarty, Logie-Buchan, graduated in 1840; but the senior alumnus of the University is Mr. James Collie, advocate, Aberdeen, who dates back to the years 1833-6.

It is interesting to note the comparative numbers of male and female graduates who received their degrees at the recent graduation. Of

eighty-six students receiving the degree of M.A. no fewer than forty-eight were women. In Science and Medicine the position was very different—only one woman in each of these Faculties obtained a degree, while nine men graduated B.Sc. and twelve M.B., C.M. It is understood that a considerable number of the female M.A.'s are preparing for the profession of teaching.

The results of this year's bursary competition were announced in July. The first bursar was Miss Nellie Fairbairn (eighteen), daughter of Mr. Fairbairn, teacher, Croick Ardgay, Ross-shire, a pupil of Banff Academy. Allan M'Bain (sixteen), educated at the Aberdeen Grammar School, son of Mr. John M'Bain, C.A., Aberdeen, was second bursar. He took priority of place over his elder brother, John M'Bain (seventeen), this year's dux at the Grammar School, who was also a competitor last year and obtained a high place in the awards. The third bursar was Miss Katherine B. MacPherson Wattie (seventeen), a daughter of Mr. James MacPherson Wattie, H.M. Inspector of Schools. She was educated at the Aberdeen High School for Girls, and won the Town Council Gold Medal for University Subjects as dux of the school recently. William Minto Mirrlees (sixteen), son of Mr. Robert Mirrlees, schoolmaster, St. Combs, educated at Fraserburgh Academy, was fourth bursar. The fifth bursar was Alexander Den M'Kay (nineteen), 70 Great Northern Road, Aberdeen, a pupil of Robert Gordon's College, Aberdeen, where he had a distinguished career, having been dux of his class no fewer than five years in succession, carrying off last session the Town Council Gold Medal in the classical side. Another pupil of the Aberdeen Grammar School was sixth bursar—Arthur F. Barron (nineteen), son of Mr. George Barron, retired teacher, Newton of Pitfodels, Cults. Eight schools were represented in the first dozen bursars on the list—namely, Banff Academy, Aberdeen Grammar School, Girls' High School, Aberdeen; Fraserburgh Academy, Robert Gordon's College, Mackie Academy, Stonehaven; Inverurie Academy, and Fordyce Academy.

On the initiative of Principal Miller, late of Madras, the remnant of the Marischal College class of 1852-6 had the privilege of meeting at Burgo Park, Bridge of Allan, on 15 and 16 August last. Two apologies for absence were received: one from Sir W. Duff Gibbon, Bournemouth, and the other from Dr. Alexander Reith, Aberdeen. The six members present were Principal William Miller, D.D., LL.D., C.I.E.; George Mair, M.A., M.D., R.N.; John Lyall Grant, Aberdeen; John Parker, M.A., Aberdeen; Rev. James Strachan, late of the Congregational Church, Dumfries, and Joseph Ogilvie, LL.D., Aberdeen. Mrs. Mair and Mrs. Ogilvie were also present and presided at the

dinner table. It is of interest to note that both ladies when of tender years were pupils of Dr. Joseph Ogilvie at Turriff. Burgo Park, a fine baronial mansion with extensive grounds, was built by Principal Miller's uncle.

The latest addition to the Records of Art Classes of Aberdeen University is one relating to the class of 1865-69, which has been compiled and edited by Rev. James B. Duncan, Lynturk, Leochel-Cushnie, and Mr. William Smith, advocate, Aberdeen, and issued at the sole cost of the latter. In appearance it is a handsome volume, and the character of its contents follows very much that of similar "Records," biographical accounts of the various members of the class (so far as now obtainable) being combined with four plates of photographs of the class-fellows and a reproduction of the class group of 1869. The editors claim to have presented a Class Record more complete than is usual—at least, when the undertaking has not been carried out till forty years after the class had been dispersed. Of the 113 that made up the whole number of names recorded, fifty-three at least have died. The list of occupations adopted is interesting: Divinity, thirty-four; Medicine, fifteen; Law, eight; Education, thirteen; Commerce, eighteen; Civil Service, six; Journalism, two; Various, five; Unknown, four; None, eight. Among the more prominent and distinguished members of the class were Sir William Japp Sinclair, Dr. James Moir, Rector of the Aberdeen Grammar School, and Dr. James Anderson, and the survivors include Sir George Gibb, the Chairman of the National Road Board; Sir James Reid, the Physician to the King; Principal Forsyth, Principal Cook, Professor A. F. Murison, and Dean Wiseman.

Obituary.

Surgeon-General GEORGE BIDIE, C.I.E., died at Bridge of Allan on 19 February. A native of Deskford, Banffshire, he graduated in medicine at Marischal College in 1853, and entered the Indian Medical Service at Madras three years later; in the Mutiny time he was present at the disarming of the Southern Mahratta country, and was also attached to a field force in East Berar. From 1865 to 1870 he was Professor of Botany and Materia Medica in the Medical College, Madras, and performed a number of special services. He was made C.I.E. for the discovery of a preventive for an insect pest which threatened to destroy the coffee plantations of Southern India. He was the author of many important works relating to the natural history and botany of India.

The death is announced of Dr. WILLIAM CARNEGIE BROWN (M.B., C.M., Aberdeen, 1880; M.D., 1884; L.R.C.P., 1906) of Harley Street, London. He practised in Penang for many years, was joint secretary of the Society of Tropical Medicine and Hygiene, and wrote several articles on malaria and tropical diseases.

Mr. ALEXANDER BROWNIE (M.A., Aberdeen, 1884; B.Sc.), science master, Tain Academy, died at Tain on 13 June. He had been at Tain Academy for the past nineteen years.

Rev. GEORGE GORDON CAMERON, D.D., died in Aberdeen on 24 April, aged seventy-seven. He was a member of the last class at King's College before the fusion of the Colleges, graduating in 1860, and studied theology at the Aberdeen Free Church College, 1860-2, and the New College, Edinburgh, 1863-5. In 1871 he was ordained colleague minister of Free St. John's Church, Glasgow, and in 1882 was elected Professor of Old Testament Language and Literature in the Aberdeen Free Church College, in succession to Dr. William Robertson Smith. He received the D.D. degree (Aberdeen) in 1890.

Dr. ALEXANDER COLLIE (M.B., C.M., Aberdeen, 1863; M.R.C.P., London, 1876) died at St. Palais-sur-Mer, Charente Inférieure, France, on 29 August, aged seventy-seven. He occupied various medical posts in London, and was at one time clinical instructor at the Homerton Hospital, but had lived in France for the last twenty years.

Surgeon-General Sir COLVIN COLVIN-SMITH, G.C.B., honorary surgeon to Queen Victoria and Edward VII, died at South Kensington, London, 1 March. He was the fourth son of Rev. Dr. Robert Smith, minister of Old Machar,

and was educated at the Aberdeen Grammar School and at King's College. He entered the Madras Army in 1851, served in the Indian Mutiny, and was Principal Medical Officer with the Indian Contingent in the Egyptian Campaign of 1882.

Mr. JOHN CORSIE (an alumnus of King's College), for many years schoolmaster of Muirs School, Millbrex, Fyvie, died at Peterhead, 26 August, aged eighty-four.

The death occurred in June of Dr. GEORGE HENRY ROQUÉ DABBS, who graduated M.B., C.M., at Aberdeen University, 1867, and M.D., 1868, and was for a long time in practice in the Isle of Wight. There he had among his patients Tennyson, whom he attended during his last illness and at his death-bed, and with whom he was on terms of great intimacy. He was an accomplished man of letters—a dramatist, a poet, and a journalist; and he published several plays and books. An interesting appreciation of him by the "Man of Kent" appeared in the "British Weekly" shortly after his death.

Dr. GEORGE BOTHWELL DOUGLAS MACDONALD (M.B., C.M., Aberdeen, 1887) has died at Orange, New South Wales, aged forty-seven. He had held several medical appointments in Australia.

Dr. WILLIAM ROBERT DUGUID, a well-known medical practitioner of Buckie (M.A., Marischal College, 1858; M.B., C.M., 1862; M.D., 1875), died on 10 January, aged seventy-one. He was a member of the Fishery Board for Scotland.

Mr. ALEXANDER EDMOND, junior, advocate, Aberdeen, died on 17 March. He was an alumnus of Marischal College, 1855-8, and became a member of the Society of Advocates in 1864, being Treasurer of the Society, 1902-4, and President, 1904-6. He was the author of "A Few Historical Notes Concerning the Society of Advocates in Aberdeen," published in 1906.

Rev. ROBERT GIBB FORREST (M.A., King's College, 1858; D.D., Aberdeen, 1892), senior minister of West Coates Parish Church, Edinburgh, died on 19 August, aged seventy-five. He was minister of New Pitsligo, Aberdeenshire, 1865-8; Macduff, Banffshire, 1868-72; and in the latter year was translated to West Coates.

Mr. ALEXANDER LEITH HALKETT DAWSON died at Melbourne, Australia, on 22 May, aged sixty-three. Graduating at Aberdeen University in 1871, he acted as assistant to Professor Bain for some time; and in the end of 1872 became editor of the "Leeds Daily News," continuing so for five years. His health failing, he emigrated to Australia. He was English master of the Ladies' Presbyterian College, East Melbourne, 1878-9; and in 1880 became the first rector of Timaru High School, New Zealand. In 1890 he was

appointed Professor of English and Lecturer in Political Economy in Otago University, Dunedin. Returning to Melbourne, he was called to the bar in 1892, and from that time on practised as a barrister and solicitor, securing a large and lucrative practice. He was concerned in Coolgardie mining, and was also a farmer in Gippsland, distinguished as a dairyman and breeder of stock.

The Very Rev. WILLIAM HATT died at Dundee, 29 April, aged seventy-six. He was an alumnus of Marischal College, 1858-9, and of Aberdeen University, 1860-1, and then entered Trinity College, Glenalmond. He was ordained a deacon of the Scottish Episcopal Church in 1865, and assigned to a curacy at Muchalls; and on the resignation of the incumbent in the same year Mr. Hatt was appointed his successor, and in this charge he continued till his death. He was appointed Dean of the diocese of Brechin in 1891, and in 1905 was made Canon of St. Paul's Cathedral Church, Dundee.

Among recent deaths was that of Mr. THOMAS FRANCIS JAMIESON (LL.D., 1884), Fordyce Lecturer on Agriculture in Aberdeen University, 1862-74.

Mr. ALEXANDER KEMLO (M.A., King's College, Aberdeen, 1860) died at Butterworth, Transkei, Cape Province, South Africa, on 21 August, aged seventy-four. He was a member of the Society of Advocates in Aberdeen (admitted in 1869), and was for some time in partnership with Mr. Alexander Ledingham, S.S.C. He went out to South Africa in 1891 and began the practice of law at Butterworth in the following year; and latterly he was accountant to the Transkei General Council. He brought out an edition of "The Well of the Woman Hill," in 1884, furnishing a historical introduction.

Sir JAMES CAMERON LEES, K.C.V.O., D.D., LL.D., Dean of the Order of the Thistle and of the Chapel Royal, and formerly minister of St. Giles, Edinburgh, died at Kingussie on 26 June, aged seventy-eight. He was an alumnus of Marischal College, 1850-2, and D.D. of the University, 1907.

Rev. JAMES RIDDOCH LESLIE (M.A., Aberdeen, 1865; D.D., 1909), Principal of the Episcopal Training College, Edinburgh, died at Aberdour, Fifeshire, on 4 September, aged seventy. He was a native of Fyvie, studied theology at Glenalmond, was ordained in 1867, and was incumbent of the Episcopal churches at Auchindoir, Portsoy, Buckie, and Muthill, Perthshire, successively, prior to his appointment as Principal in 1891.

Rev. ROBERT LIPPE, LL.D., died in Aberdeen on 28 January, aged seventy-nine. He was an alumnus of Marischal College, 1851-6; was schoolmaster of Forgue, Aberdeenshire, 1862-79; became a licentiate of the Church of Scotland in 1868; and in 1879 was appointed chaplain to the Aberdeen Royal Infirmary and Lunatic Asylum, a post he held for very many years. He edited a volume of "Selections from Wodrow's Biographical Collections," dealing with divines of the north-east of Scotland, published by the New

Spalding Club in 1890, and an edition of the 1474 text of the Roman Missal issued by the Henry Bradshaw Society in 1897. He also translated one of the Greek ordination services for the Aberdeen Ecclesiological Society. He received the LL.D. degree (Aberdeen) in 1895.

Mr. WILLIAM S. MACKIE (M.A., Aberdeen, 1911; B.Sc. Agr., Aberdeen) died of enteric fever at Colombo, Ceylon, on 29 September. A young man of twenty-two, he had just gone out to Ceylon to be assistant manager of a rubber plantation.

Rev. GEORGE MCARTHUR died at Stamford Hill, London, on 6 March. He graduated at King's College in 1850, and for some time was minister of the United Presbyterian Church at Lynturk, Leochel-Cushnie. From 1863 till 1872 he was mathematical master at the Aberdeen Grammar School, and from 1872 to 1889 he was employed on the editorial staff of the "Encyclopædia Britannica". The oversight of the proofs for the press was entrusted to him, and it fell to him as reviser to read the whole of that colossal work, attending to all the corrections from beginning to end. He afterwards did similar work for the "Century Dictionary" in America. Latterly he was for some time minister of St. George's Church, Brondesbury, London.

Rev. WILLIAM MORTIMER MCDONALD died at Foveran, 7 July, aged forty. He graduated M.A. at Aberdeen University with first-class honours in mental philosophy, in 1895, and then studied divinity at the Aberdeen Free Church College. At the close of his divinity course he became assistant to Rev. Dr. Miller, Buckie, and in 1903 was elected minister of Foveran United Free Church.

Rev. WILLIAM PROFEIT died in Aberdeen on 1 September. Graduating at King's College in 1859, he studied divinity at the Aberdeen Free Church College and was licensed as a preacher in 1863. He subsequently joined the English Presbyterian Church and was stationed at Jarrow-on-Tyne, where he built up a congregation and secured the erection of a handsome church. He received a call from the Free Church congregation of Strathdon and Glenbuchat in 1885, and ministered there till three years ago, when he retired; he was largely instrumental in getting a new church built at Strathdon. Keenly interested in scientific and philosophic studies, he was selected as the Thomson Lecturer in the Aberdeen United Free Church College in 1902; his lectures on "The Creation of Matter" were subsequently published.

Major-General Sir ALEXANDER JOHN FORSYTH REID, K.C.B. (M.A., Aberdeen, 1865; LL.D., 1904) died at Aboyne on 4 September, aged sixty-seven. Two years after graduating he entered the army, but in 1871 he was transferred to the Bengal Staff Corps, and for thirty-five years he was in active service, ultimately attaining the rank of Major-General, and retiring in 1906. He took part in many expeditions and campaigns on the Indian frontier, and was severely wounded in the Afghan War of 1878-9. He acted as Brigadier-General in command of the 3rd Infantry Brigade of the British

contingent under General Gaselee in the China Expeditionary Force of 1900-2, and at the close of the expedition was created a K.C.B. He published, in 1909, a memoir of his grand-uncle, Rev. Alexander John Forsyth, M.A., LL.D., minister of Belhelvie, and the inventor of the percussion lock (after whom he himself was named). He received the LL.D. degree from Aberdeen University in 1904.

Sir GEORGE REID (LL.D., Aberdeen, 1892), the eminent painter, died at his residence in Somersetshire on 9 February, aged seventy-one. He was President of the Royal Scottish Academy from 1891 to 1902, receiving the honour of knighthood on his election to the presidency.

Surgeon-Colonel JOHN RICHARDSON (M.A., King's College, Aberdeen, 1856; M.B., C.M., 1859) died at Totland Bay, Isle of Wight, in July, aged seventy-four. Immediately after graduation, he passed amongst the highest for the Indian Medical Service, and went East shortly after the Mutiny of 1857. He took part in many frontier expeditions, including those to Tibet, Burmah, and Afghanistan, and he was ultimately appointed Inspector-General of Civil Hospitals in the North-Western Provinces and Oudh, a post he held till 1893. On his return to Britain, he served on various Royal Commissions on hygienic questions. He was offered a knighthood in the last reign, but declined it.

Mr. WILLIAM OFFICER ROBERTSON (B.Sc., Aberdeen, 1910), mathematical master, Albyn Place School, Aberdeen, died on 15 September, aged thirty-two.

Rev. GEORGE ROSE, formerly minister of Buchlyvie United Free Church, died at Aberdeen on 19 June, aged sixty-nine. He ministered to the Buchlyvie Free Church for a quarter of a century, retiring after the union of the Free and United Presbyterian Churches, in order that the separate congregations of these bodies in Buchlyvie might be united.

Rev. DUNCAN MEARNS ROSS died at Bournemouth, 1 February, aged sixty. He graduated at Aberdeen University, 1871, and was elected minister of the parish of Glass, Aberdeenshire—his only charge—in 1876.

Mr. GARDEN G. SMITH, editor of "Golf Illustrated," died at Hammersmith, London, on 24 August, aged fifty-four. He was a son of the late Mr. William Smith, City Architect, Aberdeen, and was educated at the Chanonry School, Old Aberdeen, and at the University. He was trained with the view of being an artist, studying in Paris under Carolus Duran, but became a prolific writer on golf and golfing topics instead, having been appointed editor of "Golf" (the name subsequently changed to "Golf Illustrated") as far back as 1898. He was the author of "The World of Golf," and "Sidelights on Golf," and edited jointly with Mr. H. H. Hilton "The Royal and Ancient Game of Golf".

Mr. William Souter Richardson, schoolmaster, Lumsden, Aberdeenshire, was accidentally drowned while fishing at Lochindorb, Morayshire, on 7 June. He was forty-two years of age, and was educated at Aberdeen University, graduating in 1893. He started his teaching career at Peterhead, was afterwards at Fraserburgh, and for the past thirteen years had been at Lumsden.

Mr. James Stephen, R.N., died at Aberdeen, 2 April, aged ninety-two. He was one of the oldest graduates of Aberdeen University, having graduated at King's College as far back as 1841. A few months after graduation he entered the British Navy as naval instructor for the education of junior naval officers in theoretical and practical navigation and of subjects bearing on their profession, and served for upwards of twenty years on various foreign stations. After the Crimean War, in the course of which he was present at the bombardment of Odessa and Sebastopol, he entered the Turkish service as a naval instructor.

Rev. Alexander Young, for thirty-five years minister of the parish of Chapel of Garioch, Aberdeenshire, died at Cults, Aberdeen, on 9 March. He graduated at Marischal College in 1851, and in 1858 proceeded to Ceylon, where he ministered at three important stations, remaining in the colony for fifteen years.

Mr. William Grahame Walker, Principal of the Academy, West Craibstone Street, Aberdeen, was found dead on 1 August. He was an alumnus of Aberdeen University, taking the full Arts course with the class of 1865-9, except in natural history, which he took in 1869-70.

Appointments Committee.

The Committee is anxious to keep in touch with graduates, especially those who have just left the University. The Committee is in continual receipt of notices as to educational appointments in India and the Colonies, and from time to time of other appointments. Graduates wishing to be informed of these should send their names and addresses to be kept in the album either at King's or Marischal College. Applications should be made to the general secretary, Professor Harrower, who will send the application, if necessary, to one of the sub-committees.

There is at present a vacancy in the important post of the mastership of Ormond College, a college attached to the University of Melbourne, but under the government of the Presbyterian Church of Victoria. The master is not responsible for the theological training of the students, but he superintends their tutorial work in connexion with their University work, and "is responsible for the moral and religious training given to the resident students". Salary: £1000. Age: 25 to 40. Applications to be made to the Secretary, Offices of the Church of Scotland, 22 Queen Street, Edinburgh, by 30 November, 1913.

THE ABERDEEN UNIVERSITY REVIEW.

At its last Meeting the General Council agreed to a proposal that the proposed University magazine should be under the management of a Joint Committee representing the Court, the Senatus, the General Council, and the Undergraduates, with power to co-opt five additional members.

This Committee of Management has now been constituted as follows:—

Representatives of the Court.—The Principal; Dr. J. E. Crombie; Dr. William Dey; Professor Matthew Hay; Colonel William Johnston; Dr. Albert Westland.

Representatives of the Senatus.—Professors James B. Baillie, William A. Curtis, Herbert J. C. Grierson, James M. Irvine, Ashley W. Mackintosh, J. Arthur Thomson.

Representatives of the Council.—Henry Alexander; P. J. Anderson; W. Keith Leask; Charles Macgregor; Alexander Mackie; David M. M. Milligan; Rev. Dr. Gordon J. Murray; Rev. Professor John A. Selbie; Donaldson R. Thom; W. Stewart Thomson; Dr. Robert Walker; Theodore Watt.

Representatives of the Undergraduates.—The President of the Students' Representative Council.

Co-opted Members.—Mr. Robert Anderson; Mr. Robert M. Maciver; Mr. James W. Garden; Miss Williamina Rait.

The Principal consented to act as Chairman of the Committee for the first year. Dr. Albert Westland was appointed Vice-Chairman. Two Sub-Committees were appointed as follows:—

Editorial Sub-Committee.—Alexander Mackie (*Convener*); P. J. Anderson; Robert Anderson; Professor Baillie; Professor Grierson; W. Keith Leask; Williamina Rait; Professor Thomson; W. Stewart Thomson; with Secretary, Vice-Chairman, and Chairman as *ex-officio* members.

Business Sub-Committee.—W. Stewart Thomson (*Convener*); Dr. Crombie; Professor Hay; Professor Irvine; D. M. M. Milligan; Donaldson R. Thom; Theodore Watt; with the Secretary, Vice-Chairman, and Chairman as *ex-officio* members.

Mr. W. Keith Leask and Mr. Robert Anderson were appointed to assist the Convener of the Editorial Sub-Committee. Mr. Charles Macgregor and Mr. James W. Garden were appointed Secretary and Treasurer respectively for the current year.

It was resolved by the Committee of Management that the magazine should be named "The Aberdeen University Review".

The

Aberdeen University Review

VOL. I. NO. 2 FEBRUARY 1914

Death of the Chancellor.

A SORROWFUL duty incumbent upon us is to chronicle the death of the Chancellor of the University. Lord Strathcona and Mount Royal passed away at his London residence, 28 Grosvenor Square, on 21 January, after a brief illness. The venerable Chancellor had reached the ninety-fourth year of his age, but his mental faculties remained unimpaired to within an hour or two of his death, and his remarkable energy was hardly abated.

The death of the illustrious head of our University will be widely deplored. In Canada he had achieved distinction, and had won the confidence of all political parties as an administrator, statesman, and Empire-builder ; and the qualities he thus manifested were no less conspicuously exhibited during the eighteen years that he represented the Dominion in this country as High Commissioner. A man of most generous instincts, he devoted to many public and useful purposes a great part of the wealth he acquired by the business talents, the integrity, and the enterprise which were equally prominent features of his character. He specially interested himself in the promotion of higher education, and both M'Gill University, Montreal, of which he was also Chancellor, and Aberdeen University, with which latterly he was most prominently identified, benefited immensely from his munificent generosity. His monetary gifts were on no niggardly scale, and were at the same time bestowed with wise and judicious discretion, for objects which were in urgent need of assistance.

Of Lord Strathcona's connexion with our University it is not necessary to say much, especially after the elaborate sketch of his career contributed by Lord Kennedy to the first number of the

REVIEW. The undergraduates elected him Lord Rector on 11 November, 1899, doing him special honour by electing him without a contest—an occurrence unexampled since the union of the Universities in 1860, and subsequently paralleled only once in the unanimous election of the present Rector, Dr. Andrew Carnegie. Then, on the Chancellorship becoming vacant by the death of the Duke of Richmond and Gordon, the General Council in November, 1903, elected Lord Strathcona Chancellor, his selection being made with gratifying unanimity. His Lordship's tenure of the Chancellorship was rendered ever-memorable through the inauguration by His Majesty King Edward VII of the extension of the buildings of Marischal College, on 27 September, 1906, and by the celebration of the Quatercentenary of the University, which was held at the same time, and lasted practically the whole week. The various ceremonies on the occasion were presided over by Lord Strathcona, who defrayed the whole cost of a temporary building (appropriately designated the Strathcona Hall), erected for the reception of delegates from other Universities, and for a grand banquet to 2500 guests. He met the expenses of the banquet as well—a banquet which, in the circumstances, was on a Gargantuan scale. Besides the munificence he then displayed, Lord Strathcona contributed £25,000 to the University extension scheme—at a critical point in the fortunes of the project, this donation inspiring a renewed and successful effort for its accomplishment. In 1910 another large gift from him of £10,000 made possible the establishment of the Fordyce-Strathcona Chair of Agriculture; while by several handsome donations he assisted the movements for the restoration of the Tomb of Bishop Elphinstone and of the Mausoleum of the fifth Earl Marischal, and recently relieved the University of all expense in the formation of a contingent of the Officers' Training Corps. But the University benefited from Lord Strathcona's personality as well as from his benefactions. He interested himself keenly in University affairs, and on one occasion during the illness of the late Principal Lang presided at the graduation ceremony. At the Centenary of the University of Berlin in 1910, and at the Quincentenary of that of St. Andrews in 1911, he represented, with his accustomed energy, both Aberdeen and M'Gill; and was one of six Chancellors who presided over the sessions of the First Congress of the Universities of the Empire in 1912. In the words of the Principal to the Senatus, "he never failed in the careful attention which he gave to the details of aca-

demic business laid before him," nor (we may add) in his interest and his counsel for individual graduates of the University. He proved, in short, an acting and active Chancellor, despite the fatigue of the long journeys to and from Aberdeen ; and it may be hoped that, with his commendable practice as an example, an end has been put at last to the long roll of *fainéant* Chancellors.

The influence of his character has been felt throughout our academic life, and he has won the love of all with whom he came into contact. As was said of Chancellor Patrick Forbes—

> Fama viri tanti et virtus sine funere vivet.
> Detque Deus similem, nunquam majore fruemur.

Lord Strathcona was buried at Highgate Cemetery on 26 January, the funeral being preceded by a service in Westminster Abbey. Principal George Adam Smith was one of the pall-bearers ; and the University was otherwise represented by Lord Provost Maitland, on behalf of the Court ; Professor Trail, as Senior Professor ; Professor Hendrick, as the occupant of the Fordyce-Strathcona Chair of Agriculture ; and Sir Henry Craik, K.C.B., M.P., and Sir David Ferrier, F.R.S., as representing the General Council.

Professor Cowan preached a funeral sermon on Sunday, the 25th. A memorial service was held in the University Chapel on the day of the funeral, conducted by Professor Nicol, Dean of the Faculty of Divinity, and other Professors.

The Chancellor was predeceased by Lady Strathcona ; the news of her death, on 12 November, occasioned very widespread regret, which was shared by everybody connected with the University. The deceased lady was Isabella Sophia, daughter of the late Mr. Richard Hardisty, a Chief Factor of the Hudson Bay Company, and was married to Mr. Donald Alexander Smith (as Lord Strathcona then was) more than sixty years ago. She accompanied her husband to Labrador and other posts of the Hudson Bay Company during his service with that corporation, until he took up his residence in Montreal, and she of course came to England on his becoming High Commissioner for Canada. "She was a woman" (said "The Times") "who was beloved and trusted by a wide circle of friends, and was conspicuous for her charitable nature." Among her benefactions were a gift of 10,000 guineas to Queen Alexandra's fund for the unemployed in 1906, and another (in conjunction with her daughter) of £20,000 for a new wing to the medical building at M'Gill University, Montreal.

STRATHCONA.

So pass, O peaceful warrior, to thy rest ;
  One gentle step from service to long sleep,
  And thou art with the memories that keep
A nation steadfast, loyal to the best
Her hero sons have by their lives confest.
  Yea, while Mount Royal and St. Lawrence weep
  Their sorrow to the Rockies' echoing steep,
Still, still he guides, whose hand unlocked the West.

His youth, amid the snows of Labrador,
  Nerved him, one man—one man and yet a host,—
To toil, till from the Atlantic seaboard frore
  Out to the far Pacific's kindly coast
His line he flung, and with that bond of steel
  Forged a Dominion's and an Empire's weal.

J. D. SYMON.

[Reprinted from "Pall Mall Gazette" of 26 January, by kind permission of the proprietors.]

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George Adam Smith

Our Vice-Chancellor and Principal—Dr. George Adam Smith.

O rare are the chances of attaining to the headship of a University in Scotland that the hope of ever doing so does not form any part of the ambitions of the average Scottish student; and it is not likely that the subject of this notice was any exception to the rule. Yet, when the opportunity came, he seemed to be in every respect well fitted for the position; and time is showing that he is the right man in the right place.

George Adam Smith, indeed, never was the typical Scots student, who grapples with his evil star and on a little oatmeal scales the heights of promotion; for his father was a student before him, and a distinguished one too. The elder Dr. George Smith was an educationist and journalist in India, before he was brought home to edit one of those newspapers started in the Scottish metropolis to challenge the supremacy of "The Scotsman". He had not, however, been long at home when he was transferred to the more congenial occupation of directing, as secretary, the foreign missionary operations of the Church to which he belongs; and he has won for himself a name in literature by the writing of missionary biographies. The subject of this notice was born in India; one of his brothers, Sir James Robert Dunlop Smith, has been a distinguished soldier in the same country, and one of his own sons has just started in the same quarter on a military career. It would not be becoming to touch more nearly on domestic matters, unless it may be permitted to say that the lady who now presides with so much distinction and grace over the hospitality of Chanonry Lodge was a daughter of the late Sir George Buchanan, a highly-placed official in the medical department of government in London. They met first on the Riffel Alp, in some common adventure on the glaciers; for mountaineering is, or was, one of the Principal's many activities, and he is still a member of the Alpine Club, as well as of the society which cultivates the same arduous pastime in Scotland. The youngest child of the family has been born since the official residence has been taken possession of by the Principal—a fact rarely paralleled among the holders of the office since memory began.

When an academical dignitary is seen, on some occasion of

ceremony, overlooking, from the height of the rostrum, a lively and noisy multitude of students, the doubt sometimes suggests itself whether the orator has ever himself been young at all. But there can be no question of this kind in relation to the present Principal. His youth lasted long; indeed, anyone listening to his hearty laughter may be sceptical about whether it has departed yet. He did not develop prematurely, and he was never a prodigy of learning, to the neglect of the graces and the humanities. He did, indeed, in middle life, attain to extraordinary erudition in one direction, as anyone may see by glancing into his "Historical Geography of the Holy Land," where the footnotes betray a truly colossal knowledge, which has compelled even the German critics to acknowledge that he has come up to their own standard of thoroughness. But he has always worn his learning lightly, in the spirit of a comrade who sang at the farewell-supper of the class to which they both belonged:—

> O dear, delightful seasons,
> O loved for fifty reasons
> The College days we leave!
> Come back, my friends, together
> To the gay, glad, glorious weather
> When we were yet but boys;
> When the cheek had yet its rounding,
> And the foot had yet its bounding,
> And life was loud with noise.

The poet was Robert W. Barbour, who won so many medals at the University of Edinburgh that he had them framed in a large velvet case and presented them to his bride on their wedding-day. With Aberdeen Mr. Barbour had a connexion through his brief but memorable ministry at Cults. At his lovely home in Perthshire his college-companion was a constant visitor in subsequent years, finding, when he was busy with printer's copy and proof-sheets, a charming retreat in a rose-embowered cottage on the estate, only a few hundred yards above the Bridge of Garry. Professor Drummond, a frequent visitor to the same spot, proposed, in allusion to some literary work of the Hebraist's written here, to place on the house the inscription: HERE WAS ISAIAH SAWN ASUNDER FOR THE SECOND TIME.

There were three supplementary courses taken by the subsequent Principal in his student-days which both showed the bent of his mind at the time and profoundly affected his development. In common with several of his friends aiming at the Christian ministry, he took the class of Political Economy, in order to become acquainted with social conditions; and this has borne fruit in a lifelong sympathy with the poor, manifested especially in his chairmanship during many years of the society which combats the evils of sweated industries. Like most of the choicest of the students of theology in recent decades, he found time, between sessions, to proceed to Germany in pursuit of special studies, but principally in order to obtain a grasp of the language,

with a view to future reading; and this has been of endless benefit, as all his writings show. At the close of his course he proceeded to the Holy Land, to witness with his own eyes the scenes about which he was subsequently to have to preach and lecture; and so interested and experienced a traveller did he become that he returned to the East again and again, taking with him students and other friends, who received the benefit of his accumulating knowledge and genial companionship. His "Historical Geography of the Holy Land" has been already referred to; and no less remarkable is his more recent work, entitled "Jerusalem: the Topography, Economics, and History". The middle word of the sub-title betrays the versatility of the author, who was able to make use of his studies in Political Economy and his acquaintance with social conditions in elucidating the history of the most ancient times. So original was this part of the work that one of the foremost of German scholars pleaded that it might be republished as a monograph by itself.

Being thus fully equipped, though still quite young, George Adam Smith began public life as assistant at Brechin to the Rev. John Fraser, a man of singular graciousness of character, to whom a long succession of assistants look up with feelings of reverence and affection. But, Professor Robertson Smith having been suspended from teaching in the College at Aberdeen by the General Assembly, he was requested to occupy his place temporarily; and thus commenced his connexion with the North, as well as with the teaching of Hebrew.

Of course his engagement terminated when the Professor was removed from the chair and a new occupant was appointed. But the gifts of the young probationer had been recognised by persons of influence who were contemplating the erection of a new church in the rapidly-growing West End of the city; and so began, at Queen's Cross, a ministry which holds a distinguished place in the ecclesiastical annals of Aberdeen. The handsome buildings were erected, and they were soon filled with eager listeners, as the young preacher quickly acquired the elements of his art. Persons of culture and influence from all quarters joined themselves to the membership, till the congregation became the most influential in the denomination. Especially the young were drawn round that pulpit, from which flamed forth every Sunday a message exactly suited to their needs; and the influence was followed up by that of the manse, where there was an ever-open door, and those who had been moved by the prophetic appeals learned how human and genial the prophet himself could be. Not a few of the men now foremost in the philanthropic and religious work of the city received there the impressions which gave permanent direction to their lives. Fruits for a wider public were also yielded by that ministry when in the Expositor's Bible, the commentaries on Isaiah and The Minor Prophets were published; for these were simply the lectures delivered Sunday by Sunday in Queen's Cross.

They showed how, in skilful hands, the new learning and the new conception of the Bible could be made to serve the purposes of edification; and they proved how solid is the food which Scottish audiences can take, when it is cooked with the art of a true preacher.

Had the minister of Queen's Cross been disposed to follow up his early success, the foremost pulpits of the land would have been open to him. Indeed, he was not only offered but again and again pressed to accept the premier position in his own denomination—that of colleague to Dr. Whyte, in St. George's, Edinburgh. But deep in the Scottish mind there lies the conviction that to train students for the work of the ministry is a superior function to even that of the preacher; and, when Dr. Smith was appointed by his Church to the chair of Hebrew in Glasgow College, he entered on the true work of his life. He had been a favourite pupil of Professor A. B. Davidson, the reviver of Hebrew studies in Scotland, and, as has been mentioned, he had sat for a while in the chair of Dr. Robertson Smith at Aberdeen; and it was in the spirit of these two scholars that he entered on his task. The staff in Glasgow to which he was thus joined was an exceptionally brilliant one, and students from other countries began to flock to the Glasgow College, while the professors were frequently asked, in the long vacation, to fill brief lectureships in other parts of the world. No visitors of this sort from this country have been more popular in the New World than Dr. Smith; and he has also met with unparalleled success in England as a teacher, not only among Nonconformists but also in the academic circles of the Church of England. Only the other day he conducted the first Presbyterian service ever held in Trinity College, Dublin. Professors have, as a rule, no great reputation as preachers, but there are exceptions; and some think that the subject of this notice has been more remarkable as a preacher since becoming a professor than he was even in his earlier life.

One of the courses of lectures delivered by him in America was published under the title of "Modern Criticism and the Preaching of the Old Testament". It was a restatement for a new generation of the views given to the world by Professor Robertson Smith in his lectures on the Prophets of Israel and on the Old Testament in the Jewish Church; and it provoked the suspicion of those who had secured the removal of the latter from his professorship. These attempted to repeat their triumph by turning out the new exponent of the views to which they were opposed. But he was never in any real danger, because not only had the new views been making progress in the meantime, but many who did not accept these views had come to the conclusion that they must be tolerated; and Principal Rainy took him on his ample shoulders and carried him safely through, leaving to his biographer the task of explaining how the same man who had removed the one Smith from his chair could thus befriend and vindicate the other. A heresy-hunt, if it succeeds, is a

perilous experience, because rare have been the men who, when condemned by their own Church, have been able permanently to remain influential as public teachers. If, on the contrary, it fails, it proves a blessing in disguise. Principal Whyte has mentioned to me that his friend, Dr. Dods, used to obtain only fair congregations when he came to preach for him; but, after being prosecuted for heresy, he always, when he came to Edinburgh, preached to overflowing audiences, the heresy-hunt apparently having acted as an enormous advertisement. This prosecution, it is probable, did not injure the culprit in any way. The gentlemen in the West of Scotland who had befriended Professor Robertson Smith, affording him opportunities of stating his views in popular form, espoused the cause of the new prosecuted professor also; and once, somewhat later, when he returned home from a visit to the United States, during which he had been brought by an attack of fever to the gates of death, they presented him, among other gifts, with the house in which he lived in Glasgow.

One of Dr. Smith's colleagues in the College at Glasgow was Professor Henry Drummond, with whom, however, he had long been intimate, as both had been members of a small private club of friends from University days, which had met—as it still continues to do—in some spot of quietness and beauty for a week every year. Mr. Barbour, already mentioned, belonged to it; and so did Rev. Dr. Watson of Liverpool, better known as "Ian Maclaren"; besides a few others. Professor Drummond has been called by the biographer of Principal Rainy one of the two most interesting personalities in Scotland in his day; and, in confirmation of this estimate, it may be mentioned that in a richly illustrated German "Church History for the Christian Home," recently published, Drummond's likeness is the only one belonging to his generation that is given for Scotland. Drummond was Professor of Natural Science, and he published books on subjects lying on the borderland between religion and science which enjoyed an extraordinary popularity; but he was best known as an evangelist to young men, visiting all quarters of the globe with this object and awakening in the Universities of his own country an interest in religion which continues to the present day, being visible in Christian Unions and other institutions among the students. He was a man of remarkable natural gifts and inimitable personal charm, but he was cut off at an age which could not but seem to his friends premature. It fell to his colleague to write his biography; and perhaps this is the book to which anyone ought to turn who wishes to ascertain what manner of man the Principal is, in the breadth of his sympathies and the depth of his convictions; because in describing another he unawares reveals himself. Drummond's personality was as difficult to capture as a sunbeam; but the biography is worthy of its subject, and it is not impossible that it may hand down the name of its author

when all the learning of the generation to which it belongs has been forgotten.

In compiling the Life of Drummond the author had no coadjutors so zealous and helpful as Lord and Lady Aberdeen, with whom Drummond had enjoyed the most intimate friendship for many years ; and it may not have been without significance that the appointment to the Principalship, when it became vacant through the death of Principal Lang, had to be made by their son-in-law, who was at the time Secretary for Scotland. Lord Pentland was, indeed, notorious for the conscientiousness with which he made the appointments of which he chanced to have the patronage, and he was the last man who would have been influenced by personal considerations in any unworthy way ; but he had long been on terms of intimacy with Drummond himself, and thus was likely not to be unacquainted with the merits of his biographer. It is in such ways that men like him in positions of responsibility become acquainted with those capable of filling important posts ; and it is by such links that one event is connected with another in the lives of those who, having discharged one service well, are thereby proved to be capable of another, and thus are enabled to take the tide of opportunity at the flood.

Principal Smith has been called to the exalted position he now occupies at an age young enough to allow many things to be hoped for at his hands, both in our own University and in the Universities of Scotland in general. Important questions are coming up, such as the education of women, the administration of the Carnegie Trust, the relation of the University to agriculture and forestry, and the connexion of the teaching profession with the University, which will require bold as well as intelligent treatment, where the vigour of youthful minds will have full scope. Since the new Principalship began, the figure of a thousand students has been touched for the first time on the roll of the University. At the present moment the prospects are as bright as they have ever been ; and the sentiment may be breathed with confidence, that under a head so wise and sympathetic the University may flourish.

JAMES STALKER.

EAST END OF KING'S COLLEGE LIBRARY

The University Library: Past and Present.

Ille terrarum mihi praeter omnes
Angulus ridet.

"THE Library is the most important, comprehensive, and permanent institution of the University. It is an indispensable instrument for the furtherance of University work in all departments, and the best endowment of research. . . . It is the one possession in which all the present members of the University, whether professors, graduates, or students, have a common interest, and all its future members have an equal stake. . . . Under such circumstances the due equipment of the Library would seem to be the first, most obvious and most urgent of University requirements, in the interest, not of some merely, but of all concerned, and not of the present only, but of the future as well."

It would ill become a University Librarian to question the truth of a dictum deliberately set forth in a Report approved by a Senatus Academicus and a University Court; or to hesitate, when called on, to try to justify its assertions in the pages of a University Review. I will accordingly attempt a brief sketch of the past history of the Aberdeen University Library, and of the methods by which, at the present time, that Library endeavours to do its work. Prior to 1860, when King's and Marischal Colleges lost their identity in the University of Aberdeen, two academic collections grew almost side by side, and these it is convenient to treat of separately.

BEGINNINGS AT KING'S COLLEGE.

There is no mention of a Library or a Librarian in Pope Alexander VI's Bull of Erection of 1494, in Bishop Elphinstone's Foundation of 1505, or in Bishop Dunbar's Confirmation of 1531. But a collection of books appears to have formed part of the equipment of the College of St. Mary from its completion in 1505, and there are still preserved several volumes bearing autograph inscriptions which prove them to have been presented by Bishop Elphinstone or by Principal Hector Boece. At first the books would have needed no separate accommodation, but in the time of Bishop Stewart, who occupied the See of Aberdeen, 1532-45, a special building was erected to serve as a "librarie hous". This formed part of a low but two-storied structure

abutting on the south wall of the Chapel, the remainder including a jewel or charter house, a vestry or chapter house, and "schools" or class-rooms. The small recess in the interior of the chapel above the south stalls indicates the position of a door of communication between the library and the old organ loft.

After the Reformation the College buildings fell into disrepair, and in 1620 the Principal was enjoined by a Royal Commission of Visitation to see "that the haill liberarie be tirrit and the gestis theirof be taken upe and sic as will serue for the work be turnit and lead againe and new gestis be putt in place of sic as will nocht serue, new sarkit with daillis and new theikit againe". We next hear of the same building nearly a century later, when the Masters of the College "took a view of the library to make some reparations for accommodating severall books that are lying loose . . . until such time as the College shall be in a condition to enlarge the said library by taking down the partition wall on the east end," there being no longer need for a jewel-house.

DR. FRASER'S BENEFACTIONS.

But such half-measures were rendered unnecessary by the munificence of the most notable benefactor of the Library in the eighteenth century, James Fraser, a cadet of the family of Farraline, who, leaving the Inverness Grammar School in 1660 at the age of fifteen, proceeded to King's College and took the degree of M.A. there in 1664. Like many another Aberdeen graduate before and since, he became tutor in the families of various men of rank, and he ultimately acted in that capacity to the Duke of St. Albans, son of Charles II. Subsequently he was appointed first secretary of Chelsea Hospital, a post which he held for thirty years; and by James II he was made librarian of the Royal Library and Licenser of Printing. He appears to have accumulated considerable wealth, and in the days of his prosperity he remembered his Alma Mater.

He founded bursaries in Arts and in Divinity; he entirely rebuilt the ruinous dormitories ("Dunbaria tecta") on the south side of the quadrangle, and Bishop Stewart's "Librarie hous" and "Schools" on the north side; he augmented the collection of books by repeated gifts; and—to end the climax of good deeds—he provided a salary for the College librarian.

In 1725 the Senatus recognised his merit by conferring on him, "Maecenas ille et alumnus munificentissimus," the degree of LL.D., and two inscriptions still extant on the walls of King's College sing his praises, "vir nunquam sine laude nominandus". In the Library more especially he is not forgotten. His portrait hangs in one of our reading-rooms; his "walnut tree escritoire" bequeathed "to lay up the manuscripts and valuable papers that belong to the said College" is in my daily use; and once a quarter I think of him with gratitude.

But Fraser's library and class-room buildings were permitted to serve their intended purpose for only half a century. In 1773 the Senatus, which had been occupied with schemes to provide manses for several of its members, decided, in order "that these may be built at as little expense to the Fund as possible," to take down the Library and Schools, and employ the material of them "in building the said Manses" (those now attached to the Chairs of Greek and Mathematics). Professor Norman Macpherson in his "Notes on the Ancient Buildings of King's College" mentions a tradition of Fraser's building having been damaged by fire, but there is no contemporary evidence of this. Accommodation for the dispossessed Classes was found by the device of splitting into four Elphinstone's Public School on the east side of the quadrangle; while the west end of the Chapel was fitted up to hold the library books. Deprived of the support afforded by Fraser's building, the south wall of the Chapel was found to need buttressing: hence the granite casing, in which were inserted the old coats of arms previously on the outer wall of the Library. In the Chapel the books remained for a century.

OGILVIE'S ATTEMPTED REFORMS.

William Ogilvie of Pittensear, now remembered as author of the remarkable "Essay on the Right of Property in Land" (1782), which anticipated the ideas underlying much recent legislation, was Regent at King's College, 1761-65, and Humanist, 1765-1819. During his long tenure of office his decidedly progressive views brought him not infrequently into conflict with his more conservative colleagues, and the minutes of Senatus bristle with his protests against, and reasons of dissent from, the decisions of the majority.

In 1764 Ogilvie printed a pamphlet (now one of the rarities in the bibliography of Library Economy) advocating the formation of a Society, the members of which should pay half a guinea yearly, the payments for the first year to be laid out for books to be deposited in the Library of King's College, those of the second year for Marischal College, and so on alternately. But the rivalry between the two Colleges was then too acute to permit anything to come of this proposal.

In 1784 Ogilvie again called attention to the state of the Library, "which is extremely deficient in various branches of Science and Literature, particularly in the more valuable books published at home and abroad since about the end of last century". During the immediately preceding decade not more than £5 or £6 had been spent annually on books. He proposed an augmentation from the General Fund. The Senatus, however, was "of opinion that purchasing books for the Library is no legal burthen upon the funds of the College". Ogilvie retorted by suggesting the transference to Library uses of at least the 2s. 6d. paid yearly by bursars "for the use of silver spoons which they

never see and 1s. yearly for a dinner at which they are not asked to be present". He questioned whether "buying books for the Library" was less of a legal burthen than "dividing annually among the Masters any accrescing revenue that may arise". But the Senatus proved as impervious to sarcasm as to argument, and concluded a long-winded minute on Ogilvie's proposals by declining to adopt "his self-denying schemes for benefiting their successors".

At this time the practice of utilizing the Fraser divinity bursar as Librarian had fallen into abeyance, but in 1819 it was revived and continued until it was found that divinity students are not always ideal keepers of a library. The bursar of 1826-30 "absconded" in 1830 with a number of books, and when his successor demitted office in 1834 so many volumes were missing that his salary had to be retained as compensation.

From 1834 to the present time the Librarian has been a special University officer.

MARISCHAL COLLEGE: DUNCAN LIDDEL.

At Marischal College as at King's the foundation Charter (of 1593) makes no provision for a Library, but we find the Town Council in 1609 granting £100 from the Common Good for repairing a house to keep the books promised by Earl Marischal, and in 1632 handing over to the College "the haill bookes within the kirk librarie," which included the spoils of the monasteries of the Gray, the Black and the White Friars.

The earliest individual benefactor was Duncan Liddel, a wandering Aberdonian, who had taught mathematics and medicine in the Universities of Helmstadt and Rostock, and returned to end his days in his native town. In 1613 he bequeathed his lands of Pitmedden and six thousand merks to found a professorship of Mathematics, to endow six bursars, and *inter alia* "for mantenance of my librarie of bookes and bibliotheck quhilk I destinat to the said Colledge, sa lang as it remaines ane Colledge, to be augmentit yeirlie with new books of most ancient mathematicks". The greater part of Liddel's legacy was invested by the Town Council, together with certain other College moneys, in the purchase of part of the lands of Torry, which towards the end of the eighteenth century were feued by the Town Council, a portion being reserved for behoof of the Treasurer of Aberdeen. But the greatly increased revenue due to the rise in value of the annexed salmon fishings was year by year applied by the Council, not to augment the College endowments, but for general municipal purposes. This proceeding was exposed mainly through the instrumentality of the late Dr. Francis Edmond, and was in 1877 declared illegal by the House of Lords, so that the University now gets its proper annual share.

SECRETARY REID'S ENDOWMENT.

Thomas Reid, Latin Secretary to King James VI., and according to Sir William Hamilton "an elegant scholar and acute philosopher," was a son of the minister of Banchory-Ternan, and an Aberdeen graduate and quondam regent. In 1624 he bequeathed his Library of Books to be put in the Bibliotheck of the New College, and six thousand merks to the Town Council "as a Patrimony by the whilk the Bibliothecar of the said Bibliotheck may live".

Reid's valuable legacy constituted "the best library that ever the north pairtes of Scotland saw" (Gordon's "Scots Affairs"), and at once made indisputable the superiority of the Marischal College collection over that of King's College. It included "the fairest and largest editions of all the Classics that were printed from the time of Aldus Manutius until the year 1615, the Philosophers, Lawyers, Greek and Latin Fathers, with the works of the chief critics, Scaligers, Casaubons, Lambins, etc., that flourished in that period, and many valuable and curious MSS." (Blackwell's "Account of Marischal College").

The money received by the Town Council under Reid's will amounted in 1632 to £6000, and Reid's nephew, Robert Downy, was appointed Librarian, at a salary of 600 merks. But this made the Librarianship the best paid office in the College (which is not the case nowadays), and as such it was afterwards sought and held by the Principal, until through the peculiar management of the Town Council the income was reduced to an insignificant amount, when the duties were again handed over to a special officer. A Memorial by Principal (and Librarian) Robert Paterson dated 1707 shows a total of upwards of £13,500 "taken and keepit [by the Town] from the Secretary's Mortification and ought to be restored to it"; but to escape litigation the Town Council agreed to pay Paterson a salary of 1000 merks during his lifetime, his successor to receive only 100.

In 1736 Thomas Reid (the Philosopher: great-great-great-grand nephew of his namesake, the Secretary), who then held the Librarianship, proposed to raise an action of count and reckoning with the Town Council, but in the following year he was ordained Minister of New Machar, and nothing more was heard of the project. The present Librarian receives about £13 yearly from the town.

STATIONERS' HALL GRANT.

By an Act of Parliament of 1709 (8th Anne, cap. 21) the "four Universities of Scotland" and five other bodies, obtained the privilege of receiving copies "of each book or books that from and after the 10th day of April, 1710, shall be printed and published as aforesaid" [*i.e.* whose authors have secured copyright]: such copies to be delivered "to the warehouse-keeper of the Company of Stationers". A grant to the "*four* universities of Scotland" naturally led to much

academic wrangling. In 1736 the Masters of King's College raised an action against Marischal College before the Lords of Session, seeking to have it declared: 1st, That they, the King's College, are one of the *four* Universities of Scotland; 2nd, that the Marischal College is no University; 3rd, that consequently the King's College alone is entitled to receive the Stationers' Hall books. Marischal College had thus much more at stake than the mere loss of the books, and she naturally, therefore, appealed against Lord Ordinary Murkle's interlocutor of 20 December, 1737, "That the University and King's College of Old Aberdeen are entitled to a copy of each Book lodged in the Stationers' Hall for the Use of the four Universities in Scotland, in Terms of the Act of Parliament libelled on, and that the Marischal College in New Aberdeen have no Title thereto".

Marischal College, her Masters pled in their reclaiming petition, had the preferable right "as being situated in the large and flourishing city of Aberdeen, to which great Numbers of Gentlemen of Birth and Fortune daily resort, and of consequence as being the most noted University both in respect of private Right and public Utility". Not so, answered the Masters of King's College, "the Petitioners' Library is a very ill Place for Books, being exposed to all eastern Storms and Steams from the Sea; whereas the Respondents have a magnificent Fabrick, and large Precincts, well fenced, and lying to the South Sun". The final decision of the Inner House, 1 July, 1738, was "that the King's College of Aberdeen have right to the Custody of such Books as shall have been lodged in Stationers' Hall for the University of Aberdeen, but that the said Books ought to be lodged in the publick library of the said King's College, *for the use of both Colleges*".

By an Act of 1836 (6 & 7 William IV. cap. 110) the provisions of the Act of 1709 were repealed in so far as they affected the Scottish Universities, and to each of them was assigned, in lieu of the copyright privilege, an annual Compensation Grant of amount to be determined according to the value of the books actually received by each library during the three preceding years. Memorials were presented by Marischal College to the Treasury praying that one-half of the Grant might be paid to that University, but My Lords, founding on the decision of 1738, refused to consent to a division of the fund.

Aberdeen had now to suffer for the manner in which her Library privileges had been neglected by the Senatus. The sums assigned to the four Scottish Universities were: St. Andrews, £630; Glasgow, £707; Aberdeen, £320; Edinburgh, £575. Thus, in the half century following 1837, Aberdeen received some £12,000 less of public money than the average of the sums paid to the four Universities, a grievance which—in great measure through the exertions of the then Librarian, Dr. Robert Walker—was recognized by Parliament in 1889 (52 & 53 Vict. cap. 55), when the annual amount payable to Aberdeen was raised to £640. This yearly grant is still paid.

CHANGES IN 1860.

The Commissioners under the Universities (Scotland) Act of 1858 enacted by Ordinance "that the General Library of the University shall be kept in that portion of the University buildings hitherto belonging to and occupied by King's College, but any Library or Libraries to be appropriated to the Faculties of Law and Medicine shall be placed in buildings convenient for the use of these Faculties ". This arrangement has been practically adhered to. It of course involved the transference to King's College of the greater portion of the Marischal College collection, and thus made at once evident the need for new buildings at King's. These were erected by H.M. Board of Works, and on their completion in 1870 the books were removed thither from the end of the chapel where they had been accommodated since 1773. An extension eastward was completed in 1885;[1] and at the present time, when the number of volumes in the Library has reached a total of 200,000, with an annual increment of over 6000, the University Court has approved a further comprehensive extension at King's College, which will practically double the existing three miles of shelving.

When the Marischal College buildings were enlarged, in 1906, the portion of the University Library located there (Law, Medicine, and Natural Science) was transferred to a suite of ten rooms in the new wing fronting Broad Street. These have been fitted up with steel shelving supplied by the Art Metal Company, of Jamestown, New York.

The 1858 Commissioners further enacted that the management of the University Library should be entrusted to an annually elected Committee of Senatus; but the 1889 Commissioners altered the constitution of the Committee by requiring that one-third of its number, "not being members of Senatus," should be elected by the University Court. The intention of the Commissioners probably was that the different departments of study should be represented in rotation in the Committee, but the Senatus can appreciate the discovery that one of its members is prepared to devote much of his time and energy to matters that lie outwith the bounds of his own special subject; and—to the infinite benefit of the Library—a certain professor has been elected on every occasion for twenty-three years, and has during all that period acted as Chairman of the Committee, by ancient usage designated Curator of the Library.

The enactments of the Commissioners were practically identical for the four Scottish Universities, but it is the boast of Aberdeen that—through the action of an exceptionally enlightened Committee on a fairly docile Librarian—she has succeeded in a higher degree than any one of her sisters in introducing such reforms in her methods as tend

[1] The illustration showing the east end with the Melvin window is from a photograph by Mr. W. F. Webster, Old Aberdeen.

at once to increase the usefulness of the Library, and to give it its true position in the University. Thus :—

ARRANGEMENT OF, AND ACCESS TO BOOKS.

The arrangement on the shelves is according to subject—fully carried out at Marischal College, at King's awaiting for its completion the promised extension of accommodation. The system of classification adopted is a modification of that devised by Mr. Melvil Dewey, which is in use in many libraries in all parts of the world ; and an explanation of the method, which would be out of place here, will be found in the first volume of the "Aberdeen University Library Bulletin". Its outstanding merits are that it permits an unlimited subdivision of every class, and an unlimited intercalation of new books among those already on the shelves ; and that it possesses a simple notation, which has acquired an international significance and is in a high degree mnemonic.

Apart from a subject arrangement of books, free access of readers to the shelves serves no good purpose ; but with a subject arrangement, free access—at all events for serious students—becomes almost a necessity. It is infinitely more satisfactory to an inquirer to see and handle the books on his pet subject than to read their names in a Catalogue, however perfect. In the Aberdeen University Library only certain books of a high degree of rarity or in manuscript are kept under lock and key ; the rest a reader is free to consult, once he has entered the library and signed the day book at the turnstile. The wire doors on the presses at King's College are a relic of obsolete methods : they are retained for appearance' sake, but are not kept locked. Of course books are occasionally misplaced, but when a student grumbles because a book is not in its proper position, he is offered the consolatory reflection that the fellow-student who misplaced it benefited by the privilege of free access.

BORROWING OF BOOKS.

With the exception of the books kept under lock and key, and books of reference in the reading rooms, volumes may be freely borrowed by readers, who for this purpose are dealt with in different groups.

Members of the teaching staff.—For these the provisions of the Library Ordinance are interpreted in the most generous manner, and any limitation of the number of volumes "borrowed" has very rarely to be insisted on.

Matriculated students.—Sir J. M. Barrie and another J. M. B., more closely "linked to the story and aim of the Crown," have sung the merits of the immemorial Library Pound :

Good banker, who settles without a demur,
Whenever his clients are broke.

As the deposit represented, by its interest, an outlay of only about eightpence per annum, and might be withdrawn at any time, no one supposed that, in these days of Carnegie-paid fees, it could act as a serious obstacle to the use of the Library. But one of the many debts which students of the present day owe to the Rector's Assessor of 1900-8 is the removal of this deterrent. On the motion of Dr. J. E. Crombie, backed up by his characteristically practical promise to indemnify the University against any consequent losses, the Court in 1904 approved an alternative regulation permitting any matriculated student to borrow three volumes at a time, on undertaking in writing to conform to all Library rules under pain of suspension of class certificates and money payments. This change had the remarkable effect of immediately trebling the number of student borrowers, which now stands higher than at any former period.

Graduates.—The traditional subscription was 10s. 6d. per annum for six volumes, but, on the recommendation of the General Council, the University Court has sanctioned an alternative whereby any Member of Council may deposit the sum of £1 and thereby become entitled to borrow under certain restrictions not more than three volumes at a time. This new arrangement came into force at the beginning of the current academic year, and it is impossible as yet to judge of its effect. Meantime most of the former graduate readers have renewed their half-guinea subscription. Books are sent by rail or parcel post to all parts of the Kingdom—even to London.

Researchers i.e. would-be borrowers who are neither matriculated students nor members of the Aberdeen General Council. These fill up an application form stating the special line of study they wish to pursue, and pay 10s. 6d. per annum. Their names are reported to the University Court.

Other libraries.—Any academic or national library may obtain the temporary loan of books on behalf of its readers, on the understanding that the volumes shall not be removed from the borrowing library, and that the borrower defray all outlays on transmission. Books have in this way been recently lent not merely to the other Scottish University libraries, but to the British Museum, the Bodleian, Cambridge University Library, the John Rylands Library, Bibliothèque nationale, Paris; Bibliothèque royale, Hague; K. Hof- und Staats-Bibliothek, Munich, and others. In return, valuable MSS. have been sent for examination to Aberdeen from Paris, Munich, Ghent, Metz, and other continental towns; but the English libraries as a rule will not reciprocate.

CATALOGUING OF BOOKS.

Forty years ago Aberdeen had the distinction among the Scottish Universities of possessing a practically complete printed Catalogue,

and in this respect she still stands alone. The two volumes published in 1873-74, through the indefatigable efforts of the Curator, Professor Geddes, and the Librarian, Rev. John Fyfe, were continued and brought up to date in Dr. Walker's Supplement of 1887. The accessions of the present day may be said to be doubly catalogued. The titles are typed on slips, which are arranged alphabetically in small spring holders, and placed for consultation in the Library. But in addition to this, the titles are once a term printed at length in the "Aberdeen University Library Bulletin," which is issued to all official or subscribing readers. In the "Bulletin," which also contains various contributions of bibliographical interest, the titles are classified by subject, but on the completion of a volume an author index is added, which thus supplies an Author Catalogue for the accessions of two years.

In the interval between the appearance of successive "Bulletins," Rough Lists are issued giving short titles of all the more important accessions; so that if a reader does not know what books have been recently added to the Library, he has himself to blame.

CLASS LIBRARIES.

In addition to the General Library of the University, Class or Departmental Libraries seem to have existed from an early date. In 1700 the Synod of Aberdeen granted 1000 merks out of the vacant rents of the Profession of Divinity "for buying books and setting up a Theologicall Librarie for the use and benefitte of the students . . . these in the University Libraries not being very usefull for the business of such as apply themselves to the study of Divinity". In 1785 the management was entrusted to a Committee of students, and in 1790 a Catalogue was printed—the earliest known in the history of either College. This collection is still maintained for the use of divinity students. Other collections of more recent date are the Wilson Library of Classical Archæology; the Melvin and Geddes Libraries of Classical Literature; the Masson Library of Celtic Literature and History; the Phillips Library of Pharmacology and Therapeutics.

Special libraries have for many years existed in connexion with most of the classes in the Faculty of Arts, under the management of the various professors, and maintained chiefly by small annual subscriptions paid by the students making use of them. These Class Libraries supply many copies of current text-books, which borrowers are allowed to retain for longer periods than is the rule in the General Library. From the New Treasury Grant of 1910 the University Court has hitherto set aside an annual sum of £150 to institute and maintain class libraries, and these now exist in connexion with the classes of Agriculture, Agricultural Chemistry, Anatomy, Biblical Criticism, Botany, Celtic and Comparative Philology, Chemistry, Church History, Classics, Comparative Psychology, Education, English, Forestry,

French, Geology, German, History, Hygiene, Law, Logic, Materia Medica, Mathematics, Moral Philosophy, Natural Philosophy, Pathology, Physiology, Political Economy, Political Science, Semitic Languages, Systematic Theology, Veterinary Hygiene, Zoology.

UNIVERSITY STUDIES.

In 1899—largely through the efforts of the Principal, Sir W. D. Geddes—a Committee of Senatus had entrusted to it the supervision of a series of publications by the teaching staff and others connected with the University. The object of this series, styled "Aberdeen University Studies," is to stimulate original research within the University in all branches of study, to prove a bond of union between alumni, such as is much required after they leave the University, and to provide a means of effecting exchanges with other Universities and learned bodies. The Curator of the Library was appointed Convener of the Committee, and the Librarian, General Editor of the Studies. Certain volumes have been issued through the co-operation of the New Spalding Club, and others by means of a small grant made annually for the purpose by the Library Committee. The scheme has been much helped by the action of the late Miss Anne Hamilton Cruickshank, who, in 1911, bequeathed a sum of £10,000 to special trustees empowered to expend the revenue therefrom on behalf of the Library, either by purchasing books or periodicals, or by aiding the publication of Catalogues and of University Studies, with a view to exchange with other institutions or societies. The subjects already dealt with cover a wide field, including, among others, Classical Archæology, Scottish History, German Literature, Bibliography, Philosophy, Comparative Religion, Anthropology, Physiology, Pathology, Botany, Zoology, Geology, Chemistry, and Agriculture. The publications received in exchange from all parts of the world prove of the utmost value to the Library.

LIBRARY REVENUES.

Prior to 1837 the amount spared from University funds for the upkeep of the Library had been very small; and after 1837, when the Compensation Grant began to be paid at King's College, it became practically nil. The 1858 Commissioners instituted a General Fund (to comprise matriculation and graduation fees and other unappropriated revenues) the residue of which (after defraying the ordinary current expenses of the University) should be applicable to the purposes of the Library. This residue varied much in amount—it rose to £750, it fell to £10—and the uncertainty had a bad effect on the Library economy.

The University Court has now sanctioned arrangements by which —in addition to the Compensation Grant of £640, an annual grant

(since 1903) of £1000 from the Carnegie Trust, the revenue amounting to about £350 from Miss Cruickshank's Bequest, and about £250 from minor endowments—there shall be paid annually (from Parliamentary and other sources) to the credit of the Library account, about £850 for the salaries of the Librarian and six assistants, and £500 for general purposes. The revenue of the Library thus approaches £3600: the total revenue of the University (from public moneys, endowments, and fees) being about £70,000.

When contrasted with the revenue of the Library in times past, the sum named seems fairly generous, but it is instructive to compare it with the amounts devoted at the present day to Library purposes by some representative Universities (not of the largest size) in other countries, taking as a standard of comparison the average income of a member of the Senatus or corresponding body:—

	Library Revenue.	Average Income, Member of Senatus.
Aberdeen	£3600	£800
Christiania	5000	500
Göttingen	8000	400
Yale	15,000	550

PURCHASE OF BOOKS.

After deduction of the sums which it is necessary to spend on salaries, binding, printing, and general working outlays, there remains about £2000 available for the purchase of books and periodicals, which must always form the largest and most important item in the expenditure of a Library. In the days when the Library Committee was a Committee of the Senatus it met only twice a year, and then dealt with all recommendations of books made by professors during the preceding period of six months. Thus much delay was inevitable. The Committee nowadays meets once a month during term, and the purchase of books is otherwise greatly expedited. A scheme of allocation of revenue to the different University subjects (and others of a more general character, such as Biography, Travel, Fine Arts) has been approved, and power given to the Librarian, in consultation with the professor or lecturer in charge of each subject, to order books on that subject up to the limit allocated to it. Books of a general character, or exceeding in value the assigned amount, are considered by the Committee. The list of current serials is revised at the December meeting, and as approved, is printed in the January "Bulletin".

LIBRARY STAFF.

The proposition that women are entitled to graduate in any faculty of the University—approved by the Court on the motion of the present writer in 1892 before he became Librarian—naturally yielded the corollary that they are equally entitled to hold academic office. In

Aberdeen women have not yet found seats in the Senatus, but they have come within a finite distance: they have acted as Examiners, as Assistants to Professors, as University Lecturers. On the Library staff—save in my own unworthy person—they have now wholly dispossessed the other sex. And so far am I from deploring this outcome of our Committee's liberalmindedness, that I commiserate my professional brothers in charge of the University Libraries of St. Andrews, Glasgow, and Edinburgh, because their Committees have not yet fully realised that so much of a Library's work and influence can be better performed and exercised by women than by men.

PROPER AIMS OF THE LIBRARY.

Criticisms are from time to time directed by students and by outside readers against the distribution of the Library expenditure on books; but such objections are largely due to a misapprehension of the functions which a University Library is intended to perform; and it may be desirable to specify in conclusion what are, and what are not, the true aims of the Library.

(i) It is *not* the province of the University Library to furnish, still less indefinitely to multiply, the text-books required by the ordinary student. To a certain extent the supply of these must always lie with the student himself, but the institution of Class Libraries, which he can join on payment of a nominal subscription, helps to reduce the demands on his purse.

(ii) It is *not* the province of the University Library to compete with the Public or the Circulating Library in the supply of contemporary literature of interest to the general reader, but more or less ephemeral in character. It is along special rather than along general lines of reading that the Library should be found serviceable.

(iii) It should be the aim of the Library to supply treatises and books of reference on the several branches of University study, as recommended by the teachers and other experts who are willing to help the Librarian with their advice. Apart from such books, it is impossible for research to be carried on by graduates and advanced students, as well as by members of the University staff, without frequent reference to libraries in London and elsewhere.

(iv) It should be the aim of the Library to supply Transactions of Learned Societies and the leading Journals devoted to special branches of knowledge, access to which is nowadays absolutely indispensable for those engaged in research. The number of such periodicals must be large, and the set of each must be made as complete as possible. Nor can they be restricted as to language without serious loss to workers. The languages represented in the current serials shelved in the Library are English, Gaelic, Irish, Welsh, French, German, Italian, Spanish, Portuguese, Dutch, Swedish, Danish or Norwegian, Russian, Roumanian, Servian, Hungarian, Latin, Modern Greek, Sanskrit, and Japanese.

(v) It should be the aim of the Library to acquire all publications bearing upon the district of which the University of Aberdeen is the natural centre—a district defined by Act of Parliament as comprising the counties of Kincardine, Aberdeen, Banff, Moray, Nairn, Inverness, Ross and Cromarty, Sutherland, Caithness, Orkney and Shetland. The collection thus formed should include not merely all books and pamphlets relating to or published in the North of Scotland, but all books or pamphlets written or edited by graduates or alumni of Aberdeen. The sum that can be set aside from general Library funds for this purpose is small, and it is often well-nigh impossible to note the appearance of items that do not get into general circulation. Hence the Committee confidently appeals to former students to present to the Library copies of any publications which they may write or edit. All such, however small, will be gratefully received and acknowledged.

My sketch has gone rather far into minutiæ of detail, dear to the bibliothecal mind, and the graduate reader may not be so deeply interested as I have assumed him to be in the working out of the various schemes of improvement from 1494 to 1914. But this at least I can count on—he will be at one with me in the feeling, that here in our University Library we have an inheritance not to be lightly thought of, an inheritance handed down from the great Past to the greater Future, which the Present is bound in honour to cherish and transmit unimpaired.

P. J. ANDERSON.

Omar Khayyám : Some Facts and Fallacies.

INCE FitzGerald introduced him to Europe, Omar Khayyám has enjoyed a world-wide reputation exceeding that of all the rest of the Persian poets together. Does he deserve it? What was his character and philosophy? Was he a materialist or a mystic, or neither? How far is the English version an original poem, and can we fairly use it as a key to the riddle? These are some of the questions that I am going to discuss and in part, I hope, to answer. Let me begin by clearing the ground.

The modern Omarian cult has called into being an extensive mythology which supplies many people, otherwise well-informed, with their ideas about the hero. Had Omar been a Greek or Latin poet, all the cobwebs would by this time have been swept away, but professional students of Persian are few and, like the classical scholars of the Renaissance, they are so busily engaged in the task of editing hitherto unpublished manuscripts and laying a solid foundation for future research, that they are seldom in touch with public opinion, and their influence is slow in making itself felt. Therefore, although I can add little or nothing to what I have already written on the subject, I welcome an opportunity of setting forth certain facts which may be interesting to readers of the REVIEW. If we cannot solve the whole problem, we shall at least see where and why it is insoluble.

Khayyám is a family name like Goldsmith : Omar did not make tents any more than Oliver made rings and bracelets. The ordinary accounts of his life are picturesque, but partake largely of legend. Thus the story of his friendship at Naishápúr with two schoolfellows who afterwards became eminent—the Prime Minister Nizámu 'l-Mulk, and Hasan Sabbáh, Grand Master of the terrible sect of the Assassins—besides being improbable in itself, involves the supposition that both Omar and Hasan reached the age of a hundred with something to spare. His biographers record no event of importance except his appointment, in A.D. 1074, to preside over an astronomical commission for the purpose of reforming the calendar. The year of his birth is unknown, but he is said to have died in A.D. 1123, a date which seems to be approximately correct. Have we any contemporary evidence as to the view taken of his character and reputation? All that has come

down to us of this kind—and though it is scanty enough, its value can scarcely be over-estimated—occurs in the "Chahár Makála" or "Four Discourses" by Nizámí Arúzí of Samarcand. This work consists of four chapters on the secretarial art, the poetic art, the science of astrology, and the science of medicine. The author refers to Omar in terms of admiration and affection; he calls him "the Argument of the Truth," declares that he had never seen his equal, and tells us that while visiting Naishápúr in A.D. 1135 he verified his friend's famous prophecy, "My grave will be in a spot where the trees will shed their blossoms on me twice a year". But the significant thing is that Nizámí, himself a poet by profession, does not even mention Omar's poetry: he ranks him not with the poets but with the astrologers. Since he must have known that Omar wrote verses, we should have expected him to take some notice of them. His silence proves, at any rate, that Omar was not recognized as a poet of mark, while on the other hand he *was* recognized—for astrology in the East has always been the sister, if not the better half, of astronomy—as a distinguished scientist. This was the impression he made on his contemporaries; it prevailed in Persia for many centuries after his death, and in my opinion it is neither unjust nor untrue. Omar was essentially a scientific man. We possess treatises on Algebra and Euclid from his pen; of others on mathematics, natural philosophy, and metaphysics only the titles survive. He also wrote quatrains—epigrams in the Greek sense of the word. These, too, we possess, but in such a way that they are virtually lost to us. It is the most tantalizing situation in Persian literary history.

Twenty years ago Omar Khayyám was believed to be the author of all, or nearly all, the poems attributed to him, though suspicion might have been aroused by the fact that the more recent manuscripts and editions of the "Rubáiyát" contain hundreds of quatrains which do not appear in the oldest copy, a Bodleian MS. dated A.D. 1461. In 1897, however, Professor Schukovski of St. Petersburg announced his discovery of eighty-two quatrains, formerly presumed to be Omarian, in the works of other poets, and it soon became clear that his list of these undesirable aliens was far from complete. Considering that great tracts of Persian literature are still unexplored; that almost every poet composed a number of quatrains, which are usually placed at the end of their "Díváns" or collected works; and that in course of time many anonymous specimens would find a local habitation under the name of an illustrious quatrain-writer like Omar, I should be surprised if the proportion of genuine stanzas were as high as one-tenth of the whole. The verses that Omar wrote are in our hands and beneath our eyes, yet we cannot say of any particular quatrain, "This is his," except in a very few instances where some accident has given us a clue. The *disjecta membra* are lying around us, but the acutest critic would fail to identify and bring them together again. We have no possible means of isolating the Omarian nucleus from the much

larger accumulation in which it is now embedded. The style of the "Rubáiyát" is quite impersonal and undistinctive and makes their authorship—it has been wittily remarked—as uncertain as that of an English "Limerick".

Such are the plain facts of the case as they have been known to Orientalists for some time. When they have oozed down into wider circles, the Omar Khayyám question will be viewed from a fresh standpoint. That is not likely to happen just yet, for it means the passing of many cherished illusions. In the first place, the idea that the Persian quatrains "most divinely done" into English by Edward FitzGerald are the work of Omar alone, must be given up. Which of them may be his we cannot guess, nor how many: perhaps a score. Of course, the unity so apparent in the English poem was created by FitzGerald, who frankly confessed that he had woven the scattered threads of the original into one cloth of gold, thereby revealing (as he believed) the spiritual and intellectual features of a single personality. We know now that he was mistaken. The philosophy and outlook on life that he has made his own are not those of the individual Omar.

> There was the Door to which I found no Key;
> There was the Veil through which I might not see.

The "Rubáiyát" of Omar Khayyám are in truth a copious anthology of a special form of verse, a medley of epigrams by eminent and obscure poets, covering a period of five or six hundred years and representing every characteristic aspect of Persian life and thought. This, so to speak, was the paint-box in which FitzGerald dipped his brush. He produced a masterpiece and called it "Omar Khayyám," but its right name is "The National Genius of Persia".

There are few chords of the Persian lyre that have not been touched by the contributors to this collection. Though its extent and variety could only be shown by a carefully chosen series of translations, FitzGerald lets us hear all the leading notes.

The note of Mortality. "Everything," we read in the Koran, "is passing away except the Face of Allah." That is the burden and undersong of Persian poetry from the earliest times.

> Think, in this batter'd Caravanserai
> Whose Doorways are alternate Night and Day,
> How Sultan after Sultan with his Pomp
> Abode his Hour or two, and went his way.

What is Life? A bubble on the ocean of Eternity, "snow upon the desert's dusty face," dew that settles on the grass at night and is gone in the morning. But Life is full of pain, so full that men could not live if they were for ever alone with themselves. The Oriental mind seeks an escape in two contrary directions.

The note of Hedonism. Pleasure is regarded as an anodyne rather than an end in itself. Vulgar debauchery does not appeal to the

Persian: he loves Arcadian simplicity, Epicurean elegance and refinement.

> A Book of Verses underneath the Bough,
> A Jug of Wine, a Loaf of Bread—and Thou
> Beside me singing in the Wilderness—
> Oh, Wilderness were Paradise enow!

He is a philosopher even in his cups, and his philosophy may be reduced to the axiom that self-consciousness is the greatest of evils. Therefore he drinks deep, not for the delight of drinking, but in order to get drunk. As Hafiz puts it:—

> Happy, thrice happy, who cannot tell at loving-cup's close
> Whether head on the threshold or whether turban he throws!

The note of Mysticism. The highest aspirations of the Persian race find utterance in a poetry which in essence is purely mystical, though it often appears to be erotic or bacchanalian. It sings of One God, the only real Being, of whom the universe is but a faint shadow and reflection; who fills the earth and heavens, but dwells especially in the human heart; a God who is the true self of every one of His creatures, and whom all, if they were not blinded by their false and unreal selves, would seek to know and love. Union with this infinite Reality is the Persian mystic's Nirvana. In no other way can he obtain release from the phantom consciousness which is the source of all his sorrow. But pious works and outward forms of religion will never bring him to the goal.

> And this I know: whether the one True Light
> Kindle to Love, or Wrath consume me quite,
> One Flash of It within the Tavern caught
> Better than in the Temple lost outright.

Only through *inward* purification—by emptying his heart of every passion and desire, by averting his thoughts from created things, and by concentrating the whole force of his spiritual faculties upon that which is eternal and everlasting—will he find the way, can he but find it,

> to the Treasure-house,
> And peradventure to THE MASTER too.

The note of Revolt. There were many who refused to sink into the abyss of pantheism but could not swim, or even float, on the orthodox theology. They remained, more or less vaguely, agnostics and sceptics, with no rest for their feet and with little to console them except the satisfaction of putting Providence in the wrong. Sometimes the protest grows irreverent: we hear peals of mocking laughter as well as the deeper tones of irony and indignation and helpless despair.

> For all the Sin wherewith the Face of Man
> Is blacken'd—Man's forgiveness give—and take!

The sting in the tail of this is FitzGerald's invention, and no Moslem would have been guilty of it. Otherwise, the lines agree with a Persian quatrain—one of many dealing with the same dogma —which seems to have suggested them :—

> When first He moulded into life my clay,
> The works that thence proceed in black array
> Full well He knew : no sin but He ordained it;
> Why burn me, then, on Resurrection Day?

Mysticism, scepticism, and hedonism—these are the dominating strains in the literature and intellectual life of Persia, and it is natural to suppose that Omar was not entirely untouched by any of the three. But we can go beyond this general probability. I have said that Omar was a man of science. To infer that he had therefore no sympathy with mysticism would be rash in view of mediaeval experience and present-day facts which have lately been advertised by a President of the British Association. The proof—and I think it is decisive—comes from the mystics themselves. A well-known theosophist, Najmuddín Dáya (died A.D. 1256), reckons Omar among the unfortunate philosophers and materialists who have gone astray from the Truth, and quotes two quatrains as evidence of "his utter shamelessness and corruption". As these verses are almost certainly authentic, I will give them in a literal translation :—

> To the circle wherein is our coming and going
> Neither beginning nor end is visible.
> No one in this world can rightly tell
> Whence is our coming and whither is our going.
>
> When the Lord moulded His creatures out of diverse elements,
> Why did He subject them to decay?
> If they are well-shaped, why does He shatter them?
> And if they are ill-formed, whose fault is it?

The charge of materialism need not be taken seriously; it has always been a stock weapon of theologians on the war-path. But the above verses show that Omar was a sceptic at heart; and this view of his character is confirmed by the oldest and most authoritative tradition. His contemporary, Nizámí Arúzí, opines that Omar had no great belief in astrological predictions, and a thirteenth century biographer speaks of the "want of religion" which he vainly tried to conceal. It is said that he made the pilgrimage to Mecca in the hope of saving his battered orthodoxy. What was his precise attitude towards Islam we can only conjecture. Did his doubts end in freethought, or did they in breaking off the husk of religion leave something of its kernel underneath? Was he a Moslem in the same sense in which not a few modern scientists are Christians? Did he really practise the *carpe diem* philosophy, or at least play with it in his verse, or was he a man of grave temper and austere morals, no fonder of wine than an astronomer ought to be? "These are the questions nobody can

answer" in the absence of trustworthy information. However unhappy we feel in our ignorance, it is folly to pretend that we are wise.

I have often been asked, "What do Omar's countrymen think of him?" and some inquirers seem astonished to learn that in Persia he is accounted a minor poet, not to be mentioned in the same breath with Firdausi, the Persian Homer, of whose great epic Matthew Arnold has given us a sample in his "Sohrab and Rustum," or with Hafiz, that supreme lyrical genius who, like Sappho, must be read in his own language in order to be appreciated. Every nation is the best judge of its literature, not in comparison with other literatures, but so far as concerns the merit of particular writers. It is for English critics to decide the relative worth of Coleridge and Bowles, and only Frenchmen can pronounce a final verdict on Corneille and Racine. I see no reason why Omar Khayyám should be made an exception to this rule. Probably his whole poetical work consists of two or three hundred quatrains. Now, the Persian quatrain (*rubái*) is strictly limited in scope. It has to express a simple thought lucidly and elegantly within four short lines, containing on the average about thirty words. Moreover, each *rubái* is an independent "epigram," complete in itself, and having no connexion with those which precede and follow it: the principle of arrangement is alphabetical, so that, for example, the quatrains rhyming in *b* form one group, and those rhyming in *d* another. They are not even classified according to the subject, as in the Palatine Anthology. Such cameos, exquisite as they may be, lack the elements of greatness. Many poets of the first rank have written *rubáiyát*, but the mere writer of *rubáiyát* is excluded by the conditions of his art from the upper slopes of the Persian Parnassus.

The unity of FitzGerald's version is the vital difference between it and the original. He found a heap of loose stones, hewed some of them into shape, took a piece here and a piece there, and built a house with them. Instead of being items in a miscellaneous collection, his stanzas are obviously parts of an organic whole. The English poem, as a poem, belongs to FitzGerald and to no one else, though mediaeval Persia gave him the ideas which he reproduced in a form far nobler and with a music infinitely richer than their own.

REYNOLD A. NICHOLSON.

The Uniqueness of the Old Testament.[1]

IN a recent work ("Die Religion des Alten Testaments unter den Religionen des Vorderen Orients," 1906) Professor Marti calls attention in his Preface to the change that has taken place in the view-point from which the Old Testament is surveyed. Formerly, in comparing the religion of Israel with other religions of antiquity, believing students of the Old Testament started with the assumption that the result of such a comparison was a foregone conclusion, that on the one side would be found only light and truth, upon the other side only darkness and error. At present the tendency is quite the opposite. The rights of the science of Comparative Religion are now firmly established, and many students of the Old Testament, in comparing the religion of Israel with the religions of the Nearer East, emphasize only the resemblances and analogies, and leave out of view or treat as unimportant the points of difference.

It will be my aim in this lecture, while fully admitting the rights of the new science, to seek to show that a careful study of the religion of Israel and of the records in which its history is contained, reveals features which give to the Old Testament a unique place and value amongst all the collections of sacred literature. There is much, indeed, in the Old Testament which at one time was supposed to be unique which fuller acquaintance with history has shown not to possess that character; and it hampers, instead of helping, our appreciation of the Bible, when we concentrate attention on such features, as if they were what constitute its claim to pre-eminent regard.

I. There is a uniqueness in the Old Testament *conception of God and of His relation to Israel.* It is certainly a mistake to speak of the "theocracy" (a title coined by Josephus, *c. Apion.* ii. 17)—the conception of Israel as under the direct rule of God—as something peculiar to Israel. As Robertson Smith showed long ago ("Prophets of Israel," 1882, p. 52), this was a feature common to Israel and all her neighbours. The fact that Jehovah was the King and God of Israel—*that* is not the important matter; the *character of Jehovah* is the essential point. The god Chemosh was King of Moab, the god Milcom was King of Ammon. In the inscription on the well-known Moabite

[1] Inaugural Lecture at the opening of the Session of the Aberdeen United Free Church College, 8 October, 1913.

stone, King Mesha uses expressions about his god Chemosh which might readily have been transferred by an Israelite to *his* God Jehovah. But we search the remnants of other religions in vain for any trace of a *moral influence* exercised by their gods upon their worshippers. The relation between those other peoples and their god is physical, not moral. In fact the god was frequently believed to have been literally the father of the nation. They were his children; his interests and theirs were bound up with one another; he was pledged to help them, and they were pledged to serve him. On the other hand, the relation of Jehovah to Israel is a moral one: He has chosen them to be His people, and they have chosen Him to be their God. The link of union between them is a covenant, or, in Hosea's figure, it is the bond of love akin to that between husband and wife. Israel's being Jehovah's people is so far from binding Him to take their side under any and all circumstances, that His moral character demands that He vindicate His righteousness by punishing them for transgression. Nay, as the prophet Amos insists, the very fact that Jehovah has specially chosen Israel is an extra reason why He should punish them when they have shown themselves unworthy of their high calling; or, as Hosea teaches, the love which has been slighted burns against them with the fire of jealousy.

Among other peoples the existence of the god and that of his people are so closely bound up with one another that, when the nation perished, their god perished with them: he had been overcome by a superior power. Edom and Moab and Ammon ceased to be peoples, and their gods also passed away. The mighty Empires of Assyria and Babylon were dissolved, and Asshur and Bel are now nothing more than names. The standpoint of Semitic antiquity is revealed in the taunting words spoken by the Rabshakeh to the officials of King Hezekiah: "Hath any of the gods of the nations ever delivered his land out of the hand of the King of Assyria? Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, of Hena and Ivvah? . . . Who are they among all the gods of the countries that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?" (2 Kings XVIII. 34 ff.). This at once points to the expectation that each god would do his best for his people, and shows that, if he did not succeed, he fell into contempt. Now, there were two ways in which the God of Israel might vindicate Himself and show His superiority to the gods of the heathen. The first of these was the simpler and more obvious; it is pointed to in the words of Hezekiah's prayer offered in response to the taunts I have quoted: "Of a truth, Lord, the Kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire, for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now, therefore, O Lord our God, save Thou us, I beseech Thee, out of his hand, that all the kingdoms of the

earth may know that Thou, O Jehovah, art God, even Thou only" (XIX. 17 ff.). That is to say, the God of Israel must interpose in a marvellous fashion on behalf of His people, in order that faith in Him might survive. And on the occasion in question He did so. No one could mistake the meaning of the destruction of Sennacherib's army. Even the prophet Isaiah could see no other way out of the difficulty; if Jehovah failed to deliver His people at the Assyrian crisis, His own reputation would be lost. We have called this the simple and obvious way in which the God of Israel might vindicate His character. But a far higher position was reached by the prophet Jeremiah nearly a century later, when a new foe, the Babylonian King, Nebuchadnezzar, threatened the Holy City. It was given to Jeremiah to perceive that not only could the religion of Israel survive the destruction of the national existence, but that the fall of the State was actually necessary for the establishing of true conceptions of God. Here we see the moral conception of the God of Israel reach its high-water mark.

Again, it is an unquestionable fact that most, if not all nations, have created for themselves gods *after their own image.* Chemosh was simply a glorified Moabite, and Milcom a glorified Ammonite; even Asshur, in spite of the very lofty epithets sometimes bestowed upon him, was simply a personification of the genius of Assyria, just as the Greek and Roman deities were personifications of particular characteristics of those two peoples. How different in the religion of Israel! It is true that in the early stages of that religion we find attributes still clinging to Jehovah which are out of harmony with the spiritualized Christian conception of God. The God of the Song of Deborah or even of the Song of Moses has limitations from which the God of Isaiah XL. and still more the God of John IV. is free; but, on the other hand, Jehovah from the first has characteristics in which the gods of the neighbouring nations do not share, and in Israel there is an unbroken succession of teachers by whom the conception of God is gradually purified from imperfections—a progress which we find nowhere else.

How are we to account for the unique fact just described? Is it due simply to a natural development? That cannot be, for in Israel the whole environment would have tended to keep the nation of God at a low level or even to drag it ever lower down. That was precisely what happened in the case of the great mass of the people: they could not even retain a higher conception when it had been reached, but always fell away from it. All this will come out still more clearly when we come to speak presently of the work of the prophets, those unprecedented and unparaleled teachers of Israel.

II. There is a uniqueness in *the institutions and instruments* of the religion of the Old Testament. Here once more everything turns upon the character, not the mere presence, of these institutions and instruments.

(1) Take Israel's *legislative code.* It used to be supposed not only that this code was amongst the most ancient, if it was not the most ancient, in the world, but even that the idea of a Divinely given legislation was peculiar to Israel. Here again we have learned much from history. The oldest known body of laws in the world is that embodied in the Code of Hammurabi, King of Babylon (about 2000 or perhaps 1900 B.C.), which was discovered about a dozen years ago (1901-2). Even if we attribute all the Hebrew legislation to Moses, the Code of Hammurabi is at least 700 or 800 years earlier than that of the Hebrew lawgiver. And Hammurabi claims to have received his laws from Shamash, the Sun-god, just as Moses received his from Jehovah. As a matter of fact, there is a great deal in the two codes that is closely akin. They both represent the crystallizing of immemorial traditional usages. But when we look more closely into the two, we find differences which are quite as striking as the resemblances. Not only does the Hebrew code exhibit a more humane spirit than the Babylonian and a higher moral tone, but there are motives and sanctions for obedience in the one which are quite foreign to the other. Where, for instance, can we find anything among other Semitic peoples to compare, for simplicity and grandeur, with the Decalogue, those Ten Words which, in their primary form at least, it is an excess of scepticism to deny to Moses, and which in any case exhibit a moral elevation that is unexampled outside Israel? The possession of the Moral Law differentiates Israel from all its neighbours.

Nay, even in the so-called Ceremonial Law there is an element of uniqueness. *Sacrifice* is a practice which has a world-wide prevalence, it is anything but peculiar to Israel. In the Old Testament it is taken for granted; nowhere do we read of its being instituted. What the Ceremonial Law does is to *regulate* it. This is the real key to the understanding of the priestly legislation. All through the centuries sacrifice was offered, but abuses and moral corruptions constantly attached to it, until, after the Exile, when the strict legislation (whatever may have been its original date) first became the rule of the nation's life, the so-called Ceremonial Law prescribed the only true forms of sacrifice that would be acceptable to God. It is all-important to note that even in the Old Testament sacrifice is not so much the means of forgiveness as the concomitant of it. The sphere within which it was operative was after all very limited. Its scope was almost confined to *ritual* shortcomings or transgressions. For moral offences forgiveness was found only in the mercy of God. Think of how frequently the prophets speak of sacrifice in terms that have led many to affirm that they actually repudiated the whole sacrificial system.

It is not, then, in the *existence* of sacrifice that you will find the uniqueness of the Old Testament religion but in the notions attached

to it. The Israelites, like other Semites, may have offered sacrifice as a means of sacramental communion with the Deity or with the view of presenting a gift to Him. But, while elsewhere the notion prevailed that it was possible to propitiate a god by the mere outward performance, and that the devotion of his worshippers would make him blind to their moral shortcomings, in Israel the prophets at least rose far above this notion, and declared that sacrifice as a substitute for moral conduct was an abomination. In intention and at its heart the religion of Israel was not the crassly legal ceremonial system that is often supposed.

(2) Pre-eminent among the instruments of the Old Testament religion were the *prophets*. There is nothing like them to be found anywhere else in the whole history of religion in the world. Not that the existence of prophets is itself unique. Wherever nations have worshipped a god, they have generally recognized that certain men stand in a specially intimate relation with that god, and are able to reveal his will or to interpret him to the general body of the people. There were prophets of Baal as well as of Jehovah; there were "false" prophets of Jehovah Himself. Here once more it is the *character of the prophet* and the *nature of his message* on which everything turns. Where except in Israel will you find a succession of men inspired with such lofty enthusiasm for righteousness and truth, working for the real religious interests of the nation, no mere vulgar patriots but ready to rebuke kings and people alike for moral shortcomings, and to run the risk of being stigmatized as wanting in patriotism because they refused to see in the conduct of the nation anything but symptoms of corruption and decay?

A specially important part of the prophets' teaching is found in their *expectations of the future*. There may sometimes have been exaggeration in the emphasis laid upon the fact that with other nations the Golden Age is a thing of the past, whereas in Israel it is a thing of the future. Even Israel has recollections of a Golden Age of innocence and of Paradise, and other nations have cherished expectations of a glorious age to come; but this last feature is specially characteristic of Israel. The prophets are never satisfied with the present. They are not satisfied even when the outward condition of the nation appears to be most prosperous and when the external observances of religion are most diligently attended to. A man like Jeremiah is not content even with the reform of the cultus upon the basis of Deuteronomy; he looks forward to the dawn of a day when the law shall be written in the hearts of the people, and when a new covenant shall take the place of that inaugurated at Sinai. Is there not something unique in this consciousness on its own part that a religious system, although believed to be of Divine sanction, is imperfect and only a shadow of good things to come?

Another point that deserves special emphasis is that, however un-

receptive the mass of the people were to the elevated teaching of the prophets, yet the fact that these spiritual leaders never ceased to stand up for the *exclusive worship of Jehovah* helped to safeguard the religion of Israel from the danger of polytheism, while, on the other hand, the strong emphasis laid on Jehovah as the *God of Israel*, along with the emphasis laid upon His character, helped to safeguard His personality and thus warded off the danger of pantheism. Call the early service of Jehovah "monolatry" or "henotheism," if you will, yet it was the prelude to the pure ethical monotheism of the prophets. More than one nation has exhibited the phenomenon of a rise above polytheism to a kind of abstract philosophical monotheism, which is practically identical with pantheism; and pantheism again by an apparently inevitable reaction has once more degenerated into polytheism. In Israel the very limitations of the early conception of their God served to avert this result. A national God was a personal God, and the element of personality was conserved when nationalism gave place to universalism. There is surely something unique in the continued process whereby the God of Israel became the sole and supreme God, the Lord of the whole universe, the personification of all that is holy and true and good. Elsewhere religion issued either in gross polytheism or in an abstract monotheism not to be distinguished from pantheism. But in Israel no break took place between the conception of Jehovah as the national God and as the only God. The seemingly paltry conception of a tribal god was so purified and extended that, without losing His personality, this Jehovah became the only God; and from particularism the religion of Israel took, with some of the prophets, that enormous stride towards universalism which finds its completion in Christianity where there is neither Jew nor Greek but all have one God and are themselves one in Christ Jesus. What religion, except that of Israel, ever underwent a development like this? And how can such a process be explained except by saying: "This is the finger of God"? No merely natural development, no influence of environment, will account for it. The men who guided the course of Israel's spiritual history must have stood in a peculiarly intimate relation to God, they must have been admitted to His council, they must have learned the secret of the Almighty.

(3) The place of the *priest* in the Old Testament deserves careful attention. Priesthood, like sacrifice, is by no means peculiar to Israel, but it bears a special character in the ideal religion set before that people. It is often supposed that the conception of the people of God as all priests is a peculiarly New Testament one, and it is sometimes asserted that the hierarchical system of the Roman Catholic and the Anglican Churches is a reverting to Judaism. Such a contention is fair neither to Judaism nor to the Churches named. The Roman Catholic Church, for instance, developed her doctrine of the priesthood in quite another way. And on the other hand, the setting

up of exclusive priestly claims finds as little support in the Old Testament as in the New. As the Old Testament ideal was that all the Lord's people should be prophets, so Israel was to be a kingdom of priests; the Aaronic priest was not like a shaman or medicine-man, or like the priests of other Semitic nations. He was simply the *representative of the people.* This truth was perceived long ago by the author of the Epistle to the Hebrews when he wrote: "Every high priest, taken from among men, is appointed for men in things pertaining unto God, that he may offer both gifts and sacrifices for sins; who can bear gently with the ignorant and erring; for that he himself is also compassed with infirmity; and by reason thereof is bound, as for the people, so also for himself, to offer for sins" (Heb. v. 1 ff.). At an early stage any Israelite might offer sacrifice, and, however unmindful the priests, under the later highly developed hierarchical system, may have been of the ideal of their calling, this is no more subversive of that ideal than the fact that even a Presbyterian minister is sometimes so unmindful of his true function as to seek to lord it over God's heritage.

III. There is a uniqueness in the *history and the literature of Israel* as represented by the Old Testament. The history is unique as concerns both the outward course of events and also the record of these which is presented to us by the Old Testament writers. What dominates that record, as it dominates all the literature of the Old Testament, is its *religious* interest. The history is never written for its own sake, but in order to exhibit the hand of God at work in shaping the course of events for the accomplishment of His ends, as far as Israel is concerned, and, through Israel, the whole world. It is characteristic of the Old Testament that every event is traced directly to the Divine action; secondary causes play little or no part. Even what looks such a mechanical framework as that into which the history of the period of the Judges is fitted has its justification from the Old Testament point of view. We read there how from time to time Israel forgot God and were punished by being delivered over to one enemy or another. When they repented, God raised up for them a deliverer, and the land had rest. Then presently came another defection and another deliverance, and so on all through the period in question. It is easy to point out that Divine favour and Divine disapproval are not manifested in so naïve and simple a fashion as this. And undoubtedly such a philosophy of history overlooks problems and factors which came afterwards to exercise earnest minds in Israel —problems that are grappled with in the Book of Job and in some of the Psalms. Yet there is more truth in the conception of the compiler of Judges than some are inclined to admit. *We* may prefer to fix on the dissolution of national unity as the cause of Israel's weakness and to see in its restoration the cause of success. But the fact remains that *it was attachment to Jehovah that was the great bond*

of national unity. Whenever the religious bond was slackened, the nation fell apart and became a prey to the enemy. It may be added that there is nothing unnatural in the supposition that in the early days of Israel's history there was a more evident and direct interposition of the Divine hand than at later stages. In fact we are here face to face with the truth that Israel's history must be more or less unique if Israel was God's chosen people. Is that claim well founded, or have we here, as not a few allege, simply an example of that Jewish pride and exclusiveness which so often brought on Israel and brings on them still the contempt and dislike of other nations? Well, after all we have to face facts. And a fact it remains that among this people there sprang up a religious system and religious conceptions which differed *toto cœlo* from what were found among other nations, that from small beginnings, with Jehovah as a tribal God and with serious limitations both to His natural and His moral attributes, this religion was purified till He came to be recognized as the sole and absolute Deity, as of infinite power and of perfect holiness and love. Why God chose *Israel* may be a mystery, but the choice of a particular nation and the choice from time to time of special organs of revelation within that nation—are not only in accordance with all that we see of God's workings, but it is difficult to perceive how the end in view could have been otherwise secured. While God nowhere left Himself without a witness—a truth which the study of Comparative Religion is daily making more evident—He specially made Himself known to Israel. The method had its risks; like all God's ways, it was liable to be misunderstood. It *was* misunderstood by the great majority of the prophet's hearers; it was grossly misunderstood by most of the returned exiles; it is misunderstood by Jews at the present day. But these misunderstandings are not to blind us to the purpose of God to bless the many through the few—a consummation finally and gloriously attained through Jesus Christ. He in whom all the expectations of the prophets find their full realization must spring from some nation. Was it not natural that the people to which, according to the flesh, the Messiah belonged should for ages have been specially disciplined by God till the fulness of the times came?

I said a little ago that it is the religious element that dominates the literature of the Old Testament. This is the key to the understanding and appreciation of it. The Old Testament will not lay hold of a man's intellect or even appeal strongly to his æsthetic taste unless it has first laid hold of his heart. It is true that even as literature, as well as for sheer intellectual power, there is much in the Old Testament that need not fear comparison with the best literary productions of other peoples. But the Jews never cultivated literature, any more than they did philosophy or rhetoric or art, for its own sake, but only for the moral and religious account to which it could be put. Even in Job, great as that book is, the main interest centres not in the intel-

lectual effort to solve the problem of Divine providence but in the struggle of a believing soul to retain its faith in God amidst what is felt to be unmerited suffering. In the Old Testament we look in vain for epic poems like Homer, for tragedies like those of Æschylus and Sophocles and Euripides, for histories like those of Thucydides or Tacitus. The Jews would not have valued work of that kind even if they had been capable of producing it. This accounts for the limitations of Hebrew literature, and at the same time indicates what is the spirit in which we must approach the Old Testament if we are to do justice to its contents. Men have gone to it for science, and they have been disappointed; they have gone to it for psychology or metaphysics, and they have been disappointed; but no one has been disappointed who has gone to the Old Testament to discover the record of the revelation of God's character, of the unfolding of God's saving purpose, and of the spiritual experiences of God's people, the struggles and victories and defeats of faith. To quote Professor Schultz ("Old Testament Theology," Eng. Tr., I. 11), "It is self-evident that Biblical theology can be a profitable study only to one who is able to bring himself into living sympathy with the spirit of that religion. No spiritual movement can or will reveal itself in all its truth except to one who, having come under its charm, keenly appreciates its real meaning and takes an interest in all its peculiar characteristics."

IV. Finally, in the Old Testament there is a uniqueness derived from *the homogeneity of its whole contents.* Outside Israel we can hardly speak of religion, but rather of religions. In the Old Testament we have the wondrous spectacle of religion in the making, and the making process is never really interrupted. In the sacred literature there is a connexion of all the parts, which combines to build up an organic unity, there is a unity of purpose that guides the whole course of development and brings about its ultimate completion. Think of it once more; it is one and the same God from first to last; yet what a progress from the childlike naïve conception of the Deity planting a garden in which He walked in the cool of the day, or having His special residence in Sinai whence in special emergencies He came to deliver His people—to a God whom the heaven and heaven of heavens cannot contain; to a God who cares not only for one family or one nation but for the whole universe, a God, moreover, who with all His transcendence does not lose His interest in the individual, a God before whom all nations are as the small dust on the balance, and who yet dwells in the heart of the man who is of a humble, contrite spirit.

There was a consciousness from the first on Israel's part that it stood in a specially intimate relation to God, a consciousness to which the prophets could always appeal in the confidence that their words would find an echo in the hearts of their hearers; there was a consciousness on the parts of the prophets themselves that this relation was one not so much of privilege as of responsibility, that the few

were blessed as a means of ultimate blessing to the many—this is the truth concerning Israel's election and mission. The election was a welcome enough truth to crass unenlightened minds, the mission was reluctantly admitted or wholly denied by them. The thought of a mission to the Gentiles was as alien to prevailing Jewish notions as the character of our Lord's work was to the Baptist's conception of the function of the Messiah. Yet in both cases Heavenly Wisdom was justified by the results. God's thoughts were not men's thoughts or His ways their ways, but His thoughts were wholly wise and His ways most wonderful.

Reading the Old Testament in the light of the New, we see how every stone in the building has its fitting place, how every link is necessary to the chain. Every one of the personalities of the Old Testament appears at the proper time and fulfils his due function. Every form of the Old Testament literature has its appointed end. We read the history in a new light when we see that both it and the manner in which it is recorded are designed to carry to a more perfect stage the knowledge of the God who is revealing Himself. We listen with a new interest to the prophets who always deliver a message suited to their times; we discover a new meaning in the strange and minute details of the Levitical legislation; we study with a deeper appreciation the confessions and prayers and thanksgivings of the Psalter, and examine with sympathetic interest the efforts of the "wise" men of Israel to penetrate the mysteries of Divine providence.

Yes, there is a unity in the Old Testament more profound by far than was discovered in it in days when a more mechanical theory of inspiration prevailed than that which is disclosed to us by the study of the books themselves. Nowadays the Bible has acquired for us a more human interest than it once had. But it has not thereby become less but more Divine. If the treasure has proved to be contained in earthen vessels, it is none the less treasure, which derives its excellency from the Lord.

J. A. SELBIE.

EUGENY.

["Thine eyes did see my substance, yet being imperfect. In Thy book all my members were written which in continuance were fashioned, when as yet there were none of them."]

By what unseen and subtle bands
Were you two lovers bound and wed?
By tiny unborn baby-hands
Your spirits were together led.

Your love and passion seeming blind
Were in Life's prescient control;
You looked—there was conceived a mind,
You smiled—there was conceived a soul.

You kissed—and in the country dim
That lies beyond the bounds of Space,
Foreshadowed was a baby's limb,
Prefigured was a baby's face.

This was your love's supernal source,
And this again its mystic goal—
The greed of the creative force
That needs a body for a soul.

O wondrous is the eugeny,
That finds a soul its avatar;
A baby-soul you could not see
Drew you together from afar;

And if perchance, you lovers twain
Had been by Fate asunder torn,
Then had a baby-dream been slain,
A baby-soul had died unborn.

RONALD CAMPBELL MACFIE.

MY NANNIE'S AWA'.

Now in her green mantle blythe Nature arrays,
And listens the lambkins that bleat owre the braes,
While birds warble welcome in ilka green shaw ;
But to me it's delightless—my Nannie's awa'.

The snaw-drap and primrose our woodlands adorn,
And violets bathe in the weet o' the morn ;
They pain my sad bosom, sae sweetly they blaw !
They mind me o' Nannie—and Nannie's awa'.

Thou laverock, that springs frae the dews o' the lawn
The shepherd to warn o' the grey-breaking dawn,
And thou mellow mavis, that hails the night-fa',
Give over for pity—my Nannie's awa'.

Come, Autumn, sae pensive, in yellow and grey,
And soothe me wi' tidings o' Nature's decay ;
The dark, dreary Winter, and wild-driving snaw
Alane can delight me—now Nannie's awa'.

BURNS.

ΑΙΑΙ ΠΟΥ ΤΟ ΠΟΘΕΙΝΟΝ ΕΜΟΙ ΘΑΛΟΣ ΑΡΠΑΣΕΝ ΑΙΔΗΣ.

Αἰαῖ τὰν Μελιτυλλίδ', ἀποίχεται ἁ Μελιτυλλίς,
οἴχεται ἁ Μελιτυλλίς, ἐπαιάζουσιν Ἔρωτες.

Ἠνίδε πάντα γελᾷ πετάλοις καταειμένα χλωροῖς,
βληχεῦνται δ' ἄρνες κατὰ τὼς λόφος αἱ γαλαθηναί,
ἁδὺ δὲ κώρνιχες λαλαγεῦντι κατ' εὔσκιον ἄλσος,
ἀλλ' ἀπόλωλεν ἔμιγγα τὸ πᾶν γλυκύ, τεῦς ἀπεοίσας.

αἰάζω Μελιτυλλίδ', ἐπαιάζουσιν Ἔρωτες.

Νῦν κρίνα λευκὰ τέθηλε, τάδ' ἄγκεα δαιδάλλοντα,
νῦν τ' ἴα καλὰ δρόσοισι βεβρεγμένα ταῖσιν ἑῴαις.
ἁδέα μὰν θαλέθει, θαλέθει δέ μοι ἄφθιτον ἄλγος,
σεῖο γὰρ οἰχομένας, τριποθατέ, μνᾶστιν ἐγείρει.

αἰάζω Μελιτυλλίδ', ἐπαιάζουσιν Ἔρωτες.

Εἰαμενᾶν κορυδαλλοὶ ἀναπτόμενοι δροσοεσσᾶν,
ἀγγελίαν Ἀοῦς λιγυαχέα ποιμέσι γλαυκᾶς,
κίχλαι θ' αἳ γλυκερὰν ὄπ' ἀκρέσπερον ἐκπροχέοντι,
λήγετε λήγετ' ἐμὶν τρύσδοισαι· ἄχος γὰρ ἄτλατον.

αἰάζω Μελιτυλλίδ', ἐπαιάζουσιν Ἔρωτες.

Αἴθ' ἔνθοι πελλαῖσι κόμαις θεμερῶπις Ὀπώρα,
σᾶμα μαραινομένας ὥρας, γλυκὺ θέλκτρον ἀνίας,
χείμων γὰρ δνοφόεις οὖλός τ' ἀγρίοις νιφετοῖσιν,
θυμὸν ἰαίνει ἐμὶν τεῦς κὴν φθιμένοισι ποθεῦντι.

Αἰαῖ τὰν Μελιτυλλίδ', ἀποίχεται ἁ Μελιτυλλίς,
οἴχεται ἁ Μελιτυλλίς, ἐπαιάζουσιν Ἔρωτες.

J. HARROWER.

HOR. I. 9.

VIDES UT ALTA STET NIVE CANDIDUM SORACTE.

Drift oxter deep haps Benachie,
Aneth its birn graens ilka tree,
The frost boun' burn nae mair is free
To bicker by.

Haud on the peats an' fleg the cauld,
An' ere the hoast gets siccar hauld
Yon luggit pig o' fower year auld
Sall first gang dry.

On Providence oor cares we'll cast,
The power that stirs will lay the blast
When larch an' rodden firm an' fast
Will stand ance mair.

Whatever comes we'll grip the day,
It's oors to drink an' dance an' play,
The morn can bring us what it may—
Grey heads or sair.

Let gloamin' find us wooers still
True to oor trysts by haugh or hill,
The lassie's lauch will guide you till
She's catch'd an' kiss't.

Syne thieve her brooch or slip wi' care
The ribbon fae her touzled hair,
Half heartit struggles but declare
She'll never miss't.

CHARLES MURRAY.

THE POST-GRADUATE CURRICULUM OF A FELLOW OF THE ROYAL SOCIETY.

AFTERMATH—surely that is the most trying of all tests. Consider this case. A big public dinner in London, and a small hat-and-coat room, crowded with men anxious to catch bus, tram, tube, train to the suburbs—Sydenham, Lewisham, Richmond, Harrow, Highgate, Enfield, Bow. When the men are from the North, with the life-is-real-life-is-earnest feeling, a little doubtful whether they may not have thrown aside too much of their natural reserve, and may have forgotten that the hills of happiness are an illusion, and that tame valleys are the normal road—such a combination of attitudes makes that hat-and-coat room a glum, glowerin' place. But if they take their places into the waiting queue with good humour, and let the sixpences go bang in the ever-emptying plate of the avaricious attendants; if you hear a murmur of satisfaction and an air of content—you may rest assured that, for one reason or another, the occasion has been a success, an inspiration.

Now, that was exactly the atmosphere which ushered us out of the Renaissance Salon of the Café Monico on the night of 19 November, after the fifty-ninth half-yearly dinner of the Aberdeen University Club, London; and it was so because Professor Arthur Keith, M.A., LL.D., F.R.C.S., and F.R.S., had presided, and inspired us all as the born leader, the man with ideas and ideals, instinctively can do. In that Aftermath there was the universal feeling that in Keith we had a man of whom any University might be proud, and that he could always give easy utterance to our northern inarticulateness.

For myself, it was the most interesting after-dinner speech I ever listened to, because it was at once Keith's biography and part of my own autobiography. For many another alumnus in London it must have represented a familiar experience; for the younger generation that is yet to bear down on us, and for whom it was primarily intended, it was a series of inspiring finger-posts. In short, it was the story of a Post-Graduate course undertaken in the days of greater individuality than we have at present, when Carnegie Trusts make the roads to learning royal; and, without the invertebrate mourning of the mere *laudator temporis acti*, it proved a potent plea for something like the old oatmeal curriculum, for the vivifying effects of robust struggle, for the potency of personality. Let me reconstruct it as the Master of the Horse did in tracking the steed which Zadig described.

Arthur Keith, the son of John Keith, farmer at Persley, was born there on 3 February, 1866. He got a little schooling at Woodside, where (as my old friend, Patrick Morgan, the Homer of that townlet tried to rhyme) "the name of George F. Duthie prominent" was then and for long afterwards a power. When Keith was eight, his father moved to Kinnermit, Turriff, which his brother still farms, and he had Piper Findlater of Dargai fame as a fellow-pupil. As late as the age of eighteen he was assisting his father on the farm, as he recalls with pride and satisfaction to this day. I did not know him then,

but if I had, I should have known instinctively that the handsome stripling, as fair as a Dane, was not to spend his life throwing Swedes into a box-cart.

After much consultation—for the Keith family was a numerous one—it was decided that Arthur was to go to "the College"; but the sword of Damocles seemed to fall in the death of his father in 1884. Keith, however, has always been the Happy Warrior, and the fact that two pounds had actually been spent on books, decided for him and his family that there must be no turning back. So he set off for Marischal College which another Keith had founded in 1593. In 1887 he captured the gold medal founded in memory of Surgeon-Major Peter Shepherd (who had been trained by my grandfather in the parish school of Leochel-Cushnie), and in 1888 he graduated with highest honours in medicine—the only man of his year to do so.

Soon after that he went to the East, and would have died of black-water fever in China if he had not been rescued by that sturdy Northerner, Dr. James Cantlie, whom he had got to know through another Aberdeenshire man, Dr. Mitchell Bruce. When he came back and settled in London in 1893, it was without any definite prospects, despite his achievements and his experience, for the idealism which had turned him from the Box-cart now turned him from the Red-lamp. He decided to go in for pure science, specially zoology and anatomy; and he signalized his purpose by being the first man to carry off the Struthers gold medal in Anatomy, in 1893.

That was the year when I, too, had gone to London to help in founding "The Sketch," the first of a numerous brood of light-hearted weeklies (very un-Aberdonian), having been introduced to the notice of Mr. Clement Shorter through the good offices of Sir William Robertson Nicoll. "Claudius Clear" was only one of a concatenation of Aberdeen influences—so curiously clannish are we—which went to the clustering of a little colony of north countrymen. I had gone to live in the same house at 20 Calthorpe Street, Gray's Inn Road, where my uncle, John Malcolm—"an architect blessed with the gift of genius and gripped by a remorseless modesty," as Keith put it at the dinner—had occupied bachelor chambers for goodness knows how many years. The son of a parish schoolmaster, the nephew of a parish minister, both of them alumni of the University, and the brother of a man who had greatly distinguished himself at Cambridge, he had almost a sense of the University himself, though it was always the sense of the happy young undergraduate, nothing whatever of that professorialness which his years might have suggested. Indeed, anything more different from the dourness of his cradle country among the bleak hills of Cushnie could not be imagined. He might very well have claimed the Paris boulevard for his origins. While he had been designing beautiful houses for rich people, and though he tingled with all sorts of artistry, he was content himself with a low-ceilinged room in a drab street, not from necessity but from sheer disinclination to move; and, unlike the Master-Builder of Ibsen's imagining, he had no fear of the Younger Generation knocking at the door. Indeed, he was much younger in spirit than that generation.

So the drab house in which I had taken up my quarters soon welcomed Keith, still pale with the agues of the East. And soon we three were joined by my brother, who had come back from Leipzig with no better prospects than Keith had brought from the East. Finally came W. A. MacKenzie, Celt to his finger-tips, who had long since cast off Medicine and taken to Poetry for his pleasure and to Journalism for his daily bread. And with him the house

could hold no more. Indeed for MacKenzie not only the house, but the drab street, and the desert of London round about us were all too small, and one night he startled readers of the "Pall Mall Gazette," with an outburst of longing for his native Ross-shire hill, and a fierce revolt against his Cockney environment:—

> . . . here in this damned prison place
> I herd with slaves that scarcely live,
> That hold no high prerogative,
> That never looked on Freedom's face :
>
> But ever bondmen, ever lie
> About these sunless dungeon ways,
> And, knowing naught of royal days,
> Down to the gutter slide and die.

But the Kraal, as it came to be described (everybody and everything had nicknames), was only the nucleus of the colony, for by and by other men from the north began to descend on Calthorpe Street, though they had to find rooms in other houses, notably in one tenanted by Kenneth Maclean, a master-builder from Inverness. For instance, we had poor Hugh Sutherland, who soon died in the Indian medical services. We had Catto and Beddie (of my own year at King's), Dr. W. R. Center, R.N., Dr. Hugh Fraser, now at Harpenden, Dr. "Rodie" Maclennan, and several others, all intent on their work, and all making for the bewilderment of the drab street, which did not understand their Doric.

Keith began studying furiously for his Fellowship at the College of Surgeons. My brother found a niche in the laboratory of another Aberdonian, Professor Ferrier; the two journalists of the Kraal group alone were actually making a livelihood; and the Master-Builder was the Chorus, who kept us all young, with many a quip and crank, and an irrepressible instinct for seeing the comic side of all things, even of pale and penniless youths getting paler over the midnight oil. Not only did his youthfulness keep the Kraal going, but he rendered us a service by introducing us to the hospitable house—the greatest desideratum of most exiles from the North—of Dr. Alexander Milne Henderson, of Highgate (a Keith man by birth), who had succeeded to the practice of a distant kinsman of my own—such are the endless links in our clannish chain. And Dr. Henderson in turn, the kindest of all hosts, introduced us to a bigger colony of our countrymen, in the shape of the Aberdeen University Club, of which he was one of the founders.

Such were the good offices rendered to the little colony. The rest remained to the individual efforts of the indwellers, as our Scots ancestors would have said; and how the two doctors have "made good" is known to everybody. It was a great struggle, done largely on "borrowed capital," as Keith frankly admitted at the dinner; but it made men of them.

To-day, the Kraal is dingier than ever, for it is tenantless and forlorn; and the drab street in which it stands is drabber, for it has reached that period of obvious deterioration which the falling in of leases denotes in a London street. We are all separated, in different wigwams of our own, and we rarely see each other, for you may live in the same street as an old friend in this desert of bricks and mortar and never chance to meet him; but those days remain an imperishable memory, for, as Keith suggested, they were nothing more or less than a post-graduate curriculum to us all.

I have told the story, not from any desire to be autobiographical, and not from any idea that it is unique. On the contrary, I believe it is quite a common experience with men from the north—so common, in fact, that no other Chairman of the Club has ever thought worth recalling it, though the intentness with which the crowded table in the Monico listened to Keith, is likely to lead to a new and ideal kind of after-dinner reminiscence on those occasions—that is, supposing future Chairmen have the insight, the idealism, the "charrum" (as Maggie Wyllie would say), the courage, the humour, and the gratitude of Arthur Keith, who, now as then, regards it all as a fundamental part of his training. I have retold the story to show how much one and all of us owe to northern clannishness; how much Age can help Youth—often such a trying kind of Youth, alternating between gaucherie and cocksureness. Like Keith, I feel that this unformulated clannishness is worth all the doctrinaire paternalism of later conceptions of post-graduate curricula, which can never replace it. And it was because his audience recognized this too, because they instantly perceived in his experiences a microcosm of their own struggles and their own victories, that the dinner of 19 November was a memorable one in the annals of the Club, where the Aftermath is sometimes——arid.

J. M. BULLOCH.

University Topics.

A DEGREE IN EDUCATION.

HE propriety of establishing a degree in education has been engaging the attention of the General Council of the University, and elaborate memoranda on the subject were submitted at the October meeting. Three different proposals are under discussion—(1) a distinct degree independent of any other degree, just as are the degrees in Medicine and Law; (2) a post-graduate degree, obtainable only by those who are already Masters of Arts (or perhaps Bachelors of Science); (3) an Arts degree with honours in Education simply. This last was advocated by Professor Baillie, while the case for an independent degree was presented by Mr. Charles McGregor.

The Business Committee, which had had the matter in hand, contented itself with simply presenting to the General Council the memoranda embodying the alternative proposals without meantime deciding in favour of one or other of them; but it reported as well that it was of opinion that steps should be taken by the University, alone or in co-operation with other institutions, to promote advanced study and research in educational subjects amongst students who are preparing for the profession of teaching.

At the meeting of the General Council a resolution embodying this opinion was unanimously agreed to. Discussion then followed as to the further procedure to be taken. It was urged that the question had not been sufficiently discussed, and that a wider consideration of the whole subject should be undertaken, to embrace the opinions of other University Councils and of teachers generally, and also information about the educational systems of other countries. In the end the following resolution was adopted :—

" That the question of establishing a degree in Education be again remitted to the Business Committee with a view (1) to its ascertaining the opinion of teachers and others interested on the alternative proposals of the report; (2) to joint discussion with other University Councils; (3) to obtain any other information the committee may deem necessary; and (4) to make a recommendation in favour of some type of degree."

THE EDUCATIONAL INSTITUTE AND THE DEGREE.

At the Congress of the Scottish Educational Institute, held in the Mitchell Hall in December, Mr. Hugh McCallum, M.A., F.E.I.S., Glasgow, proposed :—

"That in the opinion of this Congress the Scottish Universities should recognize more fully than they do at present the requirements of students qualifying for the teaching profession, and that in each University there should be instituted a post-graduate degree in education."

He maintained that the study of education provided facilities or opportunities for such study as was implied in the conferring of other degrees. Education was becoming every day more and more a matter for expert knowledge. Whether education was or ever would be a science in the accepted sense, he would not discuss, but there was not a mental, or moral, or biological science at the present moment that was not making valuable contributions to the work of teaching. The purpose of the resolution was to ask Universities to make provision for the training of students who would acquire a knowledge of modern scientific methods, and give them facilities for studying the particular problems which the teacher had to face. Mr. McCallum deprecated the proposal that teachers should be satisfied with a diploma in education. They did not want a recognition by a University which would be inferior to the degrees conferred on other people—say, for the study of the growth of trees or the growth of cattle. They wanted a degree which would represent serious and specific study. There was no difficulty in their Universities framing courses of study which would include adequate cultural subjects, and at the same time add to them specific study of education.

The resolution was adopted unanimously.

PROPOSED EXTENSION OF THE DEGREE OF DOCTOR.

The General Council has also had under consideration a proposal by Dr. John Milne that, in Faculties for which the University has instituted the degree of Bachelor and Doctor, students who have obtained the Bachelor degree shall be entitled to have opportunities for obtaining, after a reasonable interval, the degree of Doctor also. The Business Committee, with Dr. Milne's help, prepared a memorandum on the subject, which was remitted for consideration to a sub-committee; and finally the Business Committee, adopting the suggestions of the sub-committee, recommended that in each Faculty there should be a Doctor's degree, obtainable, after a reasonable interval and after suitable tests, by any person holding a lower degree in that Faculty from the University. The Committee made the following observations :—

1. The ordinary Arts graduate of Aberdeen cannot "proceed" to a higher degree in his Faculty. Even an honours graduate, if his group be philosophy or mathematics, cannot aspire to the D.Litt.,

whatever direction his later studies may have taken. This seems a needless restriction.

2. The higher degrees in Law and Divinity are conferred by ballot of the Senatus following on recommendations made by an annually appointed Selecting Committee of six (D.D.) or twelve (LL.D.). The criticism which is often freely directed against the names of the new doctors would probably be diminished:—

(i) If there were an alternative channel through which the honour would be accessible to alumni holding a lower degree in the same Faculty: and

(ii) If a systematic attempt were made to discover and honour those (whether alumni or not) who had deserved well of the University or its district, rather than of the individual members of the Selecting Committee.

3. There are no honorary doctorates in Letters and Science, as in most other Universities. Were such introduced, they would do away with the absurdity of using a degree in Law to honour distinguished poets or engineers.

At the Council meeting in October, Dr. Milne moved the adoption of the report of the Business Committee, and Mr. W. Stewart Thomson seconded. Dr. Albert Westland moved as an amendment that the proposal be remitted to the Business Committee for further consideration. It seemed to him, he said, a somewhat reactionary proposal. If the report were adopted, it would have one of two results. It would either render absolutely negative the honorary degrees of LL.D. and D.D. as already given by the University, or, if it did not do that, it would impose upon those degrees two meanings. In the first place, they would be given as the result of test examinations, and in the second place, they would be given for purely honorary purposes. Professor Selbie seconded. Dr. Milne withdrew his motion, and Dr. Westland's amendment was agreed to. Rev. J. T. Cox was added to the Business Committee.

THE COURT AND THE PRELIMINARY EXAMINATION.

It transpired from the report of the proceedings of the Court of Glasgow University at a meeting held on 11 December, that the Aberdeen Court had adopted the following resolution with regard to the preliminary examination.

"That the Court resolve to defer proceeding further with the consideration of the Draft Ordinance until there shall have been an opportunity for the four University Courts meeting in conference and deliberating as to the proposal which has been formulated by the General Councils that the University Courts should confer with the Scotch Education Department with a view to joint action being taken by the Universities and the Department whereby a common system of examination might, so far as practicable, be made to serve the purpose

of a leaving certificate examination and a university entrance examination."

The Glasgow Court approved the resolution, Dr. Smith saying it was practically the same as the resolution on the subject already passed by the Court.

At a meeting of the Aberdeen University Court on 13 January, the Principal, Professor Harrower, Professor Reid, Dr. Dey, and Dr. Westland were appointed representatives of the Court to attend the proposed conference of the four Scottish University Courts, to consider the proposal to confer with the Scotch Education Department on the subject of the University preliminary examination and the Department's leaving certificate.

SCHEME OF RESEARCH IN ANIMAL NUTRITION.

The Development Commissioners intimated in January, 1913, to the University Court and the Governors of the North of Scotland College of Agriculture their willingness to assist a scheme of Research in Animal Nutrition and cognate subjects, on condition that it was conducted with the closest co-operation between the University and the College under supervision of a Joint-Committee representing both institutions. Subsequently the Commissioners announced that they were prepared conditionally to recommend for the year 1913-14 a grant of £1000, a further grant of £500 if the sum of £500 can be provided from other sources, and a grant besides to meet capital expenditure. In the course of the year a Committee of eight was formed consisting of the Principal, Colonel Johnston, and Professors Hay and Macdonald for the University and Dr. Campbell, Mr. Sellar, Dr. Bruce, Dingwall, and Dr. Wilson of Tarty for the College. The Principal was appointed Chairman, and a scheme of research was submitted to the Commissioners through the Board of Agriculture for Scotland and approved by them. The bulk of the annual grant has been allotted to the conduct of research in animal nutrition at a station to be erected and equipped at Craibstone; and the Committee, with the approval of the Board of Agriculture, have appointed to the post of Investigator Mr. John Boyd Orr, M.A., B.Sc., M.B., Ch.B., of the University of Glasgow, where for two years he has been engaged in research in the department of Physiology under Professor Noel Paton and Dr. Cathcart, the lecturer in Physiological Chemistry. Grants have also been allocated to Professor Thomson and the department of Natural History for an investigation during the year into the Isle of Wight Bee Disease as appearing in Scotland; and to Professor Hendrick and the department of Agricultural Chemistry for researches into the chemistry and drainage of soils, etc.

A CELTIC LECTURESHIP.

Sir William M. Ramsay, Emeritus-Professor of Humanity, in the course of an address to the University Peace Society on 13 January, referred to the need for the establishment of a lectureship in Celtic in Aberdeen. He said it was the part of the University to take its place in the development of the unification and strengthening of the patriotic feelings of the diverse parts of the country. Aberdeen had been the outpost through many centuries of the Lowlands against the Highlands, and it was the true centre in which unification and absolute identification of the Highlands and Lowlands should have its educational centre. He must say with regret that the ideal which at one time seemed likely to be realized—the ideal of having in this University a lectureship in Celtic—seemed as far away as ever from realization. It was far away from realization simply because there was no person who realized and understood its importance, and not enough people realized its importance or saw this true line of development of Aberdeen. Just as Aberdeen in the past derived its strength and vigour of mind and body largely from the constant contact with the Highlands in war, and just as Aberdeen looked back on red Harlaw as being one of the proudest of its historical memories, so Aberdeen in the modern development of Scotland was the rallying-place of that idea of unity, and there ought to be, there must be—and he wished he could say, like the mediaevalists, therefore there was—a recognition by the University of that strong principle in the development of Scotland.

GRADUATES AND TEACHING.

Principal George Adam Smith, in welcoming, on behalf of the University, the members of the Educational Institute of Scotland, whose annual Congress was held in the Mitchell Hall in the last days of December, said the University of Aberdeen had a special right to claim alliance with the Institute, because it was the University of some of the most famous teachers that Scotland ever produced—for instance, Ruddiman, and Mavor, and Melvin. More recently they had Geddes and Donaldson and the Ogilvies and the Morrisons. It was in the name of those great preceptors of the past as well as in that of themselves who for the moment had charge of the interests of the University that he welcomed the Congress to Aberdeen. They desired to maintain the great traditions which connected their University with the noble profession of teaching. Out of the 5000 living graduates of the University at the present day there were no fewer than 1080 who were teachers throughout this country or in the colonies—that was to say, one in every five, a larger number of their graduates than belonged to any of the other professions save that of medicine. Of those 1080, seventy at least had reached the position of headmaster. He had counted seventy, but there might be more. It was not surprising, of

course, that their graduates should have become chiefs in such educational centres in the north and north-east of Scotland as Kirkwall, Inverness, Banff, Keith, Fochabers, Fordyce, Fraserburgh, Peterhead, and Huntly, and in some of the leading schools in Aberdeen, but they also occupied similar positions in Stonehaven, Montrose, Brechin, Dunfermline, Lanark, Wishaw, Ayr, and Hamilton and as far south as Stranraer. It was a matter of pride to them in Aberdeen that the rector's, or principal's, or headmaster's chair should be filled to-day in three such important schools in the metropolis as the Royal High School, Daniel Stewart's College, and Donaldson's Hospital, and until recently in George Watson's College as well.

Speaking on the following day, Mr. Hugh McCallum, Glasgow, referring to the Principal's remarks, said he found from the report of the General Council of the University that the ratio of teachers to graduates was very much higher than one in every five—that one out of every 3·5 individuals on the roll of the Council was engaged in education in some way or other.

THE CROOM ROBERTSON FELLOWSHIP.

This Fellowship (of the annual value of £200 and tenable for three years) was founded in 1897 in memory of the late Professor George Croom Robertson, and it is a condition of its tenure that the holder shall deliver annually a course of lectures relating to the subject he is specially studying. The present holder of the Fellowship is Mr. James Oliver Thomson (M.A. Aberdeen, 1911), one of the most brilliant classical students at Aberdeen University, who had the rare distinction of carrying off the Ferguson Scholarship in Classics in his third year of study. He is now at Trinity College, Cambridge. His second course of lectures under the terms of his Fellowship was delivered this session and dealt with Latin literature, the lectures in the previous session being devoted to Greek literature.

THE MURRAY SCHOLARSHIP.

Miss Marjorie D. Niven, Peterhead, has been awarded the Murray Scholarship in English Language and Literature. This Scholarship was founded in 1793 by Dr. Alexander Murray, Philadelphia, and is of the annual value of from £50 to £60. It is tenable for three years, and, so far, has been won only once before by a woman—namely in 1909, when Miss Elizabeth Whyte, M.A., held it.

Miss Niven graduated in July, 1913, with first-class honours in English, and was awarded the Seafield English Medal, the Minto Prize, and the Senatus Prize in English Literature.

TOWN COUNCIL GOLD MEDALS.

The Senatus, in recommending that the Town Council Gold Medal for 1913 be awarded to Mr. John Simpson, M.A., as the most dis-

tinguished graduate in the Faculty of Arts, inquired whether the Town Council would be inclined to consider the suggestion that in future the prize should be divided—one medal to be awarded to the most distinguished graduate in the Literary and Philosophic groups of studies, and the other for the most distinguished graduate in the Science department, it being found difficult to award the prize under the existing conditions. The Finance Committee of the Town Council, on considering the matter, agreed to award another medal, and their action was subsequently endorsed by the Council.

THE UNIVERSITY TERRITORIAL AND OTHER CORPS.

It is gratifying to be able to report the continued efficiency of the two older University corps—the University Company 4th Batt. Gordon Highlanders, under Captain Mackinnon, Lieut. Topping, and 2nd Lieut. Cooper with 13 N.C. Officers; and the University or "A" Section of the first Highland Field Ambulance (with its attached Transport Section) under Lieut.-Col. Kelly, Captain Kellas, and Lieut. Duthie with 6 N.C. Officers and a Serj. Instructor. Both these corps are open to Matriculated Students of all faculties, their drills are held during the session, and both go into camp every July.

On report from the Students' Representative Council the University Court offered to the Military Authorities to furnish a contingent of the Officers Training Corps (Medical Unit), and this offer was accepted by the Army Council in April, 1912. A Military Education Committee consisting of the Principal (as Convener), Sir John Fleming, Colonel Johnston, Mr. Gray, and Professors Trail, Reid, and Macdonald drew up rules for the contingent with forms of contract of service, and nominated as Lieutenant in Command, George Alexander Williamson, M.A., M.D., D.P.H., Lecturer on Hygiene under the Aberdeen Provincial Committee. At the request of the Director-General of the Army Medical Service, Major Farquhar McLennan, M.B., R.A.M.C., Adjutant T.F. School of Instruction, Aberdeen, assisted as Adjutant in the formation and organization of the contingent. Sergeant-Major Todd, R.A.M.C., was appointed Instructor. During session 1912-13 sixty-eight cadets were enrolled, of whom over thirty were recruits and the rest had already served in the Territorial Forces. Two drills were held each week during the first two terms of the session, and the contingent went into camp at Aldershot from the 5th to the 19th July. All but seven of the members enlisted have become efficient. Twenty-six have gained "A" certificate, and of nine who went up for "B" certificate six have passed and the other three have only to pass in Military Law. This session the roll of the contingent has risen to seventy-six.

In January, 1913, the Aberdeen University Scottish Women's First-

Aid Corps was formed under the patronage of several ladies of the University and is open to Students and Graduates. The course includes instruction in First-Aid, Sick-Nursing, Stretcher-Drill, and Signalling. The Commandant is Miss A. J. M. Shirras, M.A., and the Vice-Commandant Miss Gray, M.A., M.B., Ch.B.

FOR BETTER, FOR WORSE.

[From the apologue by Ivan Wotherspoon, in "Harper's Magazine," April, 1898.]

'Twas dawn in Eden, and the seventh day;
Sweet cloy'd with life's new wonder Adam lay
Sleeping; and o'er him brooding, Satan stood,
Who knowing him for God's, where all was good,
Was wrung with envy, malice, and despite.—
Swift to the throne of God he winged his flight,
There bowing, craftily a boon implored:—
"Him have I seen, Thine image! Grant me, Lord,
Four gifts on this Thy creature to bestow."
And God, who knew his thought, said, "Be it so,"
Foreseeing him hate-blinded. Michael too,
Love-jealous for God's work, because he knew
The Devil, and suspected, craved to impart
Four gifts to Man. And God, who knew his heart,
Consented. Then a strange thing chanced, for, lo,
Intent to curse or bless him, with one breath
Both gave him Work and Wine and Woman and Death.

H. F. Morland Simpson.

Class Reunions.

Arts Class, 1870-74.—The twelfth triennial reunion of this class was held in the Imperial Hotel, Aberdeen, on 2 January. Mr. James Forbes, the Schoolhouse, Tarland, occupied the chair, and the others present were: Rev. James Smith, Dr. J. M'Kenzie Booth, Mr. Lachlan Mackinnon, advocate; Mr. G. G. Whyte, C.A.; Rev. Alexander Ferrier, retired senior army chaplain and minister of St. Andrew's, Calcutta; Dr. Fowler, Ellon; Mr. James A. Stewart, North of Scotland and Town and County Bank, Macduff; Dr. Henry, Kemnay; Mr. Robert Kinloch, solicitor and bank agent, Perth; Mr. Peter Beveridge, Aberdeen; and Mr. J. F. Cruickshank, Mile-End School, Aberdeen, Secretary of the Reunion Committee. Apologies were intimated from a number of class-fellows who were not able to be present. Mr. Cruickshank, in the course of responding to the toast of "The Class," said the one man who had out-distanced all his class-fellows was Sir James Porter, who was with them in spirit that night. Then they had a second knight in Sir Robert Burnet, a physician to the King, and a well-known medical man in London. In divinity, they had now three D.D.'s—all of their own Alma Mater—Rev. George Mackie, of Beyrout; Rev. Robert Scott, Wilson College, Bombay; and Rev. Alexander Alexander, Liverpool. Recently there had passed away Rev. John H. Anderson, Rector of Tooting, who refused a Canonry. In scientific and other spheres class-fellows had made names for themselves. Out of the twelve members present there were six colonels, one major and one captain. The colonels included Rev. James Smith, Rev. Alexander Ferrier (who was with Lord Roberts on the march to Kandahar), Colonel Fowler, Colonel Hendry, Colonel Booth and Colonel Mackinnon; and the other officers were Major Forbes and Captain Kinloch. It was mentioned that there had been fifty-eight deaths out of 137 students, including the first bursar, Dr. Alexander Bruce, Edinburgh, and James Wood, Glasgow Academy, another distinguished member of the class.

Arts Class, 1879-83.—The triennial reunion was held in the Palace Hotel, Aberdeen, on 26 December. The following members of the class were present: Councillor W. Stewart Thomson (chairman); Dr. W. Leslie Mackenzie, Edinburgh; Mr. J. M. Wattie, Chief Inspector of Schools; Dr. Charles M'Leod, Grammar School; Mr. E. H. Hay, Gordon's College; Mr. J. Mill, Head Master, P.S., New Pitsligo; Dr. Don, Albyn Place; Dr. Turner, Kintore; Rev. James Black, Inverurie; Rev. E. Marr, Kirkcaldy; Rev. W. Simpson, Downfield, Dundee; Mr. A. A. Cran, wine merchant; and Mr. Alexander Clark, advocate, the Class Secretary. Apologies for unavoidable absence were read from Mr. Charles Stewart, Principal, Gordon's College; Mr. H. A. Watson, General Superintendent, North-Eastern Railway, York; Dr. Keith, Driffield; Rev. P. Taylor, Cluny; Rev. W. M'Hardy, Boddam; Mr. J. J. Burgess, Head Master, Dyke P.S.; Dr. Gibb, Aberdeen; Mr. J. Greig, H.M. Customs, Leith; Dr. Alexander, Bournemouth; Mr. W. Mor-

timer, Schoolhouse, Portsoy; Mr. W. Annand, The Institute, Dollar; and others. The Class Record recently prepared, after a lapse of many years, was produced, and the secretary was heartily thanked for his labours.

ARTS CLASS, 1889-93.—The seventh triennial reunion took place in the Imperial Hotel, Aberdeen, on 26 December. Professor Souter, Aberdeen, presided, and those present in addition were: Dr. Stewart, Suffolk; Captain Alexander of Cobairdy; Mr. W. Mitchell, advocate, Edinburgh; Dr. Ledingham, Banff; Rev. W. L. Gordon, Aberdeen; Mr. James Innes, Alford; Mr. F. S. Teunon, solicitor, Aberdeen; Mr. W. G. Campbell, solicitor, Edinburgh; Dr. Crombie, Aberdeen; Mr. Ernest Rennet, advocate, Aberdeen; Mr. W. H. Cranna, Aberdeen; Mr. D. H. Duthie, advocate, Aberdeen; and Mr. John Reid, C.A., Aberdeen. Apologies for absence were read from Professor Mair, Edinburgh; Rev. J. R. Duncan, Lhanbryd; Dr. Bruce, Cults; Mr. W. G. Fraser, Mr. G. Andrew, and Mr. Douglas. In the course of the evening comment was made on the fact that the class now possesses three professors in Professor Souter, Professor Mair, and Professor Philip, Imperial College of Science, London.

ARTS CLASS, 1893-97.—A reunion was held in the Alexandra Hotel, Bath Street, Glasgow, on 26 December. The following ten members of the class were present: Mr. W. J. Gall, Principal, Gill College, Somerset East, Cape Province (chairman); Mr. J. D. MacDiarmid, advocate, Aberdeen (croupier); Mr. W. A. Ross, Local Government Board, London; Mr. J. C. Knox, Grammar School, Aberdeen; Mr. John Nicol, New Cumnock; Rev. A. M. Johnston, Stirling; Rev. John Thomson, Carmyllie; Mr. George Badenoch, Thornhill, Dumfries-shire; Mr. D. M. Andrew, Rector, Hamilton Academy; Dr. A. W. Cassie, Ibrox, Glasgow. A fresh class record had been prepared for the occasion. Of the eighty-three names on the list, six are ladies, five of whom are married. Of the seventy-seven men, twenty are engaged in teaching, seventeen support the Church, eight are in the medical, and four in the legal profession, and three are in business. The home Civil, chemical research, the army, and civil engineering claim one each; a professor, a lecturer, and a school inspector are also in the number. Seven are dead, and with the eleven about whom little or no definite information has been secured, the list is complete. At least thirty-three are married, and eighteen are abroad.

ARTS CLASS, 1896-1900.—This class held a reunion in the Imperial Hotel, Aberdeen, on 29 December. The reunion, which was the second meeting of the class since graduation, was attended by ten members of the class, viz.: Messrs. R. Adam, W. M. Alexander, A. Booth, M. Morrison, W. Hendry, Rev. J. L. Thomson, Rev. W. Simmers, Rev. W. Penny, Dr. B. J. Alcock, and Dr. F. K. Smith. Mr. Adam, the Class secretary, intimated that the materials for a Class Record are in course of preparation.

ARTS CLASS, 1908-12.—This class held its first reunion dance in Kennaway's Rooms, Aberdeen, on 2 January. The following members of the class were present: Misses Findlay, Scorgie, Stewart, A. B. Green, Rankine, A. P. Smith, Milne, J. R. Stewart, Ross, Souter, M. I. Sherriffs, B. Innes, J. K. Innes, Cameron, M'Iver, Harper, Gill, Black, Cruickshank, Forbes, and J. D. Fraser; Messrs. Robertson, Topping, Kirton, Smith, Burr, Weir, Robert-

son, Main, Shiach, Gavin, G. Law, F. W. Law, M'Allan, H. W. Johnstone, Skakle, Davie, Stephen, D. S. Johnstone, J. Drummond Smith, Innes, Fenton, Nicol, Pratt, Brown, and T. B. Stewart Thomson. The first reunion dinner of the class took place in the Grand Hotel, Aberdeen, on 3 January, and the lady members of the class held a private gathering of their own in the West End Cafe in the afternoon. At the men's dinner Mr. Ian G. Innes, the Class Secretary, presided, and twenty-one members were present, namely: Messrs. Ian G. Innes, J. L. Smith, William Weir, J. S. Grant, J. D. Pratt, Charles Mann, Ernest Main, J. Drummond Smith, E. Wylie Fenton, F. W. Law, J. A. Watson, J. B. Davie, H. P. Skakle, H. W. Johnston, Andrew Topping, John Kirton, W. Scott Brown, George Law, T. B. Stewart Thomson, A. Elmslie Campbell, and Edward Gordon. In proposing the health of "The Year," Mr. Main pointed out that in many ways the class had broken all records. It had given a record number of its members to divinity, and furnished three editors to "Alma Mater," as well as all the senior officials in this year's S.R.C., and of its members one was already a Professor, and five were University assistants. One member of the class, William S. Mackie, had died in Ceylon, and three were married. Mr. T. B. Stewart Thomson, the present editor of "Alma Mater," responded.

Women at the Bursary Competition.

URING the eighteen years that have elapsed since women first began to study at Aberdeen University, much good sound work has been done by them, and it is satisfactory to note that, if the annual Bursary list is any proof of ability, the results for 1913 give promise of past records being maintained.

Of the 101 names which the list contained forty-five were those of girl candidates, the first, third, fourteenth, nineteenth, and twentieth places being taken by them, while seventeen out of the first fifty, and thirty-six out of the first eighty were girls.

Ten years ago, another woman was first Bursar, but on that occasion there were only ten women out of the first fifty and eighteen out of the first eighty. Altogether, three women have obtained the coveted distinction of gaining the first place—Miss N. Gordon in 1901, Miss Marion B. Richards in 1903, and Miss Fairbairn in 1913.

Of University Prizes, Fellowships, etc., the following have been won by women:—

I. Arts.

The Ferguson Scholarship . . .	once
The Fullerton (Classics)	,,
,, ,, (Mental Phil.) . . .	,,
The Murray (English)	twice
The Croom Robertson	,,
The James Dey (Education) . . .	once
Arnott Prize (Nat. Phil.) . . .	,,
Bain Gold Medal (Mental Phil.) . .	,,
Dr. Black Prize (Latin)	three times
Caithness Prize in History . .	(divided in 1904, and shared by three women).
Forbes Gold Medal in History . .	twice
The Hutton (Philosophy) . . .	once

I. ARTS.—(*Continued*).

Kay Prize in Education . . .	(won by seven women, twice shared)
Minto Memorial Prize in English .	four times
David Rennet Gold Medal (Maths.) .	once
Seafield Gold Medal (Latin) . . .	four times
,, ,, ,, (English) . .	nine ,,
Simpson Prize (Maths.) . . .	once
Boxill Prize ,, . . .	three times
Simpson Prize (Greek)	twice
Town's Gold Medal	three times
Senatus Prize in English Literature (instituted 1913)	once

II. MEDICINE.

Lizars Medal in Anatomy . . .	twice
Struthers Medal in Anatomy . .	once
Fife Jamieson Medal in Anatomy . .	twice

III. SCIENCE.

The Lyon Prize	once

Reviews.

How To Read Shakespeare. A Guide to the General Reader. By Professor James Stalker, D.D. London: Hodder & Stoughton. Pp. ix + 292. 5s.

Professor Stalker has written a very delightful and useful introduction to the study of Shakespeare, his plays, poems and life, which deserves a more suitable title, for, except in the opening remarks as to the advisability of beginning the study of Shakespeare with the histories, the book is not a discussion of the best means to study Shakespeare. It is something more interesting. It is a clearly conceived, simply expressed, and absolutely sincere statement of the impression left on the author's mind by a long familiarity with the plays of Shakespeare and a wide knowledge of the literature of the subject.

It would seem a difficult task to find anything new to say about Shakespeare. Professor Stalker has surmounted the difficulty by following the advice "Look in thy heart and write". Shakespeare like Nature will always afford matter for interesting reflection to the man who can observe for himself and record his impressions truthfully and clearly. The two great virtues of this little work are the fearlessness with which Dr. Stalker has criticized Shakespeare, has pointed out what in his plays are the parts that have suffered most from the lapse of time and change of taste, and the avoidance of over-subtlety in his interpretation of the characters and situations. The first quality is shown in his remarks on individual plays, as "King Lear," on Shakespeare's women for many of whom, especially in the comedies, he has no great admiration, but considers that they bear the mark of being written for boy-actors ("some of Shakespeare's women seem to me exactly this—smart young men in women's clothes"), and on the comedies generally. In what he says of these latter at page 106 there is a large element of truth. "There is less of Shakespeare to be found in these comedies" (i.e., the gayer comedies) "than in the rest of his work. They display the toil of the playwright fully more than the inspiration of the poet . . . the wit in them is as stale as exploded soap-bubbles. In the comedies are to be found most of the withered leaves in the garland of Shakespeare's fame."

There are, of course, big exceptions to this. Falstaff's wit is inexhaustible, and there is admirable fooling in Sir Toby Belch and his companions. This Dr. Stalker would admit. What he perhaps hardly does full justice to is the fact that the intoxicating spirit of gaiety and poetry with which the best of Shakespeare's comedies are suffused, the wealth and beauty of the language make us forget the often purely verbal and childish character of the wit. "Everything," as Scott said of some lesser Elizabethan plays, "is set to a good tune," that makes us less critical than we should be of a more

serious, less poetical comedy. Still, this is more felt when one is reading the plays than witnessing them.

The advice which Dr. Stalker gives to the young student, to begin with the histories, is excellent, and so is all that he has to say about the patriotic English and the dignified Roman dramas. One wonders that the English pieces are not more often acted. With the exception of "Richard III"—not by any means the best of Shakespeare's histories—very few of these delightful plays are ever presented now. A few of the tragedies and a fair number of the comedies are the regular fare. But Shakespeare's tragedies need acting of the highest and rarest quality; and the comedies are on the stage often frankly tedious. The weaknesses which one can and does overlook in the study become painfully obvious when you feel that they are being presented to a mixed audience, few of whom are familiar with Elizabethan life and language, and are by them contrasted with plays more closely in touch with our own life and ways of feeling and thinking. But a play like "Henry IV" would surely still delight any audience. The chief notes of these dramas, which Dr. Stalker has admirably emphasized and illustrated, their English patriotism, their picturesque and dignified presentation of royalty, the animation of the battle scenes, are all capable of delighting a popular audience to-day, and a polite audience too, which can appreciate the beauty of poetic rhetoric and the humour of the scenes with Falstaff. In none of his plays did Shakespeare so closely anticipate the novel, the novel of Fielding and of Scott, as in these plays with their atmosphere of real, everyday life, the variety and naturalness of their characters, the rich humour of their picture of London taverns and their frequenters, of country Justices and their interests.

On each of the other groups of plays with which he deals—gayer comedies, sombre comedies, tragedies—Dr. Stalker says much that is sensible, and the fruit of his own reading and he says it well. One might point to his remarks on the high-born children of the later comedies, the study of conjugal feeling in the same plays and the possible influence here of Shakespeare's own experience. But for these things readers must turn to the book. When one passes from such general considerations to Professor Stalker's judgments on individual plays and characters it is of course possible to differ from him. Writing for beginners he has eschewed subtle analysis, and we are not sure that he has not done wisely. Professor Bradley's elaborate studies transmitted through teachers have produced some strange results in young students' papers. Dr. Stalker's criticisms have not a little of the quality of Dr. Johnson's. They are true as far as they go, the pronouncements of a thoughtful and candid mind; and their very limitations provoke thought and stimulate a student to go farther. Of all Shakespeare's plays Dr. Stalker pronounces "Julius Cæsar" and "The Merchant of Venice" to be, not indeed the greatest, but the most perfect in construction. Of "Julius Cæsar" this judgment seems to be a just one, and it could be illustrated even more fully than Dr. Stalker has done. In no play is the impartiality of Shakespeare's imagination better shown. Full justice is done to every actor in the great drama, except perhaps Cæsar himself. And if Cæsar in the flesh is a disappointing figure, the spirit of the "mighty Julius" lives again in all its majesty in the speeches of Mark Antony. In the construction of the play there is no finer stroke than that by which Shakespeare secures our sympathies for the conspirators, after the murder and Antony's speech have

alienated them, when the scene in which the cold-blooded triumvirs prick down the names of those who are to die is followed at once by the quarrel scene in which Brutus and Cassius vie with one another in nobility and generosity of spirit. From that scene to the end of the play we are whole-heartedly on the side of the conspirators :—

Victrix causa deis placuit, sed victa Catoni.

It is more difficult to accept Professor Stalker's estimate of "The Merchant of Venice". Charming and sparkling comedy as that play undoubtedly is, and well fitted for school study, it will not bear too close examination. The very naturalness and verisimilitude with which the scenes are presented throw into clearer relief the absurdity of the incidents, the poverty of some of the clowning, and the disagreeable morality of the Jessica incident. Moreover, the character of Shylock overshadows all the others. Whatever an Elizabethan audience may have felt, a modern reader's sympathies are with him, not the foolish Bassanio, the enigmatical Antonio, or even the brilliant Portia, despite her beautifully worded platitudes on mercy; for after all what mercy or justice either was shown to the Jew?

Of Shakespeare's characters there is none whom Professor Stalker more admires than Henry V, "his completest portrait of a man". "If any one wishes to know Shakespeare's conception of a man, here he is." He is certainly Shakespeare's conception of what a popular king should be—a man with all the craft and strength of his father, Bolingbroke, and in addition the inexplicable gift of popularity which no effort and study can achieve. There has always seemed to me a resemblance between Shakespeare's Henry V and Mr. Gladstone. They had the same complete command of the politician's craft, all the rules and the tricks of the game, combined with the power of concealing that side of the business from others and from themselves by the swelling nobility of their sentiments and a sincere but conventional piety. But Brutus is certainly a more lovable man than Henry, and his sense of honour, though it led him astray at a difficult juncture, was finer and purer. Of one or two of Shakespeare's more complex characters Professor Stalker's judgment is sound but hardly complete. "The whole play of 'Measure for Measure,'" he says, "is occupied with the unmasking of a hypocrite." Surely Angelo is a more complex and interesting character than a commonplace hypocrite. Shakespeare's intention is rather to show us a man of real elevation and austerity of character, but self-righteous and proud, suddenly plunged by a great temptation into sin. Massinger has described a similar incident with considerable power in "The City Madam," but spoiled the evolution of the play by the usual Elizabethan extravagance; and George Eliot's Mr. Bulstrode in "Middlemarch" is (if my memory serve), a somewhat similar type. Of Hamlet's conduct Dr. Stalker accepts the view that "he finds the deed abhorrent to both the habits of his past and the temper of his mind, which have been those of the scholar and the philosopher . . . as he waits his resolution cools". Perhaps; but Hamlet is not so squeamish as this suggests. He is very little troubled by the death of Polonius, and he sends Rosencrantz and Guildenstern to their fate with positive glee. We suspect that the root of Hamlet's paralysis lies deeper, and that the justest estimate of the situation is Sievers's, who finds in Hamlet's failure the result of the loss of faith in that moral order in the universe which is (as Dr. Stalker says) the background of all Shakespeare's tragedy.

Of that moral order Dr. Stalker speaks in eloquent language, but in a manner that is a little suggestive of the older conception of poetic justice. "The scene of the poet is a little mirage of the mighty world; and it terminates, as the great world will do, with a judgment day in which all are rewarded according to their deeds." Are Cordelia and Desdemona rewarded according to their deeds? Is it according to justice that Brutus and Cassius die while Antony and Octavius (authors of the proscription) triumph? To Darmesteter the tragedies of Shakespeare speak only of pessimism. "Le bien existe, mais c'est le mal qui triomphe: trois ivrognes maîtres du monde et Brutus mourant désespéré." We believe with Dr. Stalker that these tragedies postulate "a moral order of the universe which is inherent in the frame of things and slowly but inevitably overcomes and pulverizes everything that erects itself in opposition to it". But in Shakespeare as in the world there is mystery in its working. All we can say at the close of his greatest plays is that, come weal or woe, one would rather be Desdemona than Iago, Brutus than Octavius. To secure that every one should be "rewarded accorded to their deeds" Nahum Tate altered the close of "King Lear," rescuing Lear and Cordelia, and Dr. Johnson approved of the alteration.

It has been tempting to touch on those points which one would like to discuss with Dr. Stalker, but I should like in closing to say that I have read his book from beginning to end with interest, and that for its special purpose, of serving as an introduction to the study of Shakespeare, as an answer not so much to the question "How to read Shakespeare" as to "Why to read" him, it is altogether admirable. A schoolboy who had read Dr. Stalker's book with the chief historical plays, "Julius Cæsar" and perhaps "Macbeth," would have made an excellent beginning in the study and appreciation of Shakespeare. As it is (I know from my reading of examination papers) young brains are often muddled by attempts to comprehend Professor Bradley's analyses, and by staying too long at the same play. Shakespeare is likely soon to be as heartily detested as Horace. But older students, too, will enjoy Dr. Stalker's clear, definite, enthusiastic yet candid criticisms.

H. J. C. Grierson.

The Teaching of Paul in Terms of the Present Day. The Deems Lectures in New York University. By Sir W. M. Ramsay. London: Hodder and Stoughton. 1913. Pp. xi + 450. 12s.

Is Saul also among the prophets? There is no longer any doubt about it. Sir William Ramsay, it is true, drops his degree of Doctor of Divinity along with other distinctions of the kind from his title, and maintains stoutly on the first page and elsewhere in this notable volume that he is no theologian, and that his opinion of Paul is unprofessional. The earlier works upon the Apostle to the Gentiles and upon the scenes of his missionary labours which brought fame to our University as well as made our Professor of Humanity *facile princeps* among living contributors to Pauline studies, were certainly not theological in character, though they have given a powerful impulse to New Testament theology. But in "The Teaching of Paul in Terms of the Present Day" Sir William Ramsay has taken an irrevocable step. He has clinched his D.D. Whether he likes it or not he has ranged himself among the theologians definitely, and invited judgment as such. Thousands of his

readers have been wishing for such a book from his lucid and graphic pen. Detective journeys such as his could not have dogged the footsteps of the restless Apostle without yielding great store of fresh ideas upon the significance of the impassioned Epistles which bear his name. And now the hoped-for treatise has arrived. Does it fulfil our expectations? Is it the sequel we desired to "St. Paul the Traveller and the Roman Citizen," to "A Historical Commentary on St. Paul's Epistle to the Galatians," to "Pauline and other Studies," and to "The Cities of St. Paul"?

Let it be said at once that the well-tried right hand has not forgotten its cunning. The same literary ease and full tide of knowledge, the same grasp of history and instinct for the picturesque, the same felicity in using modern facts to illustrate antiquity, the same secure avoidance at once of pedantry and of popular superficiality, the same power of visualizing a historic scene and penetrating its forgotten significance, and, let me add, the same sub-acid flavour of polemic criticism, still appear. He would be a dull scholar whose mind would not be stirred and whose knowledge would not be enriched by these chapters. Like its forerunners, the book teems with suggestion. Even without the recommendation of their prestige it would at once take rank among the outstanding versions of the mind of Paul. It has the freshness and the untechnical freedom of a lay contribution to a difficult and very complex problem in theological interpretation. Amid all that has recently been written on the subject in Germany and France and America and Britain, both by technical theologians and by laymen of distinction, Sir William Ramsay's massive study will be given a unique place. One may regret that a work upon whose final valuation his repute as a Pauline scholar must so largely rest, should have been so largely "written far from books," and that its proofs "had to be revised in equally difficult situations," so that references had to be curtailed and revision was incomplete. But there is a certain fitness in the fact. "The exigencies of a wandering life" which enforced it form a right Pauline apology. Methinks I can see the familiar figure, who used to "read proofs" while he trod our pavements or occupied a seat on the upper deck of our tramway cars, conning the embryo pages of "The Teaching of Paul" as he paced the deck of an Atlantic liner or swung to and fro in the unstable repose of a cabin-berth. Set a thief to catch a thief. Set a traveller to divine a Traveller's mind and message. In Sir William Ramsay the Apostle has found an apostle of his own who has traversed sea and land, not without trials and hardships and buffetings and disappointments, patiently following in his steps. A peculiar value attaches to this type of scholarship. It is pursued by men who ride a rougher saddle than a study chair or the magic carpet of imagination. It is not to be judged by ordinary canons, however well it may sustain their test. One does not have to read far before one recognizes the truth of the sentence in the preface that "there is not a paragraph that has not been pondered over for years, and composed word by word in hard labour, before it was put on paper".

A glance at the section titles is sufficient to show the comprehensive nature of the work. Part I discusses as "Preparatory Questions," Had Paul a Philosophy? Is Paul's Philosophy convincing? Did Paul see Jesus? The Hellenism of Paul, The Childhood and Youth of Paul, St. Paul and St. John, The Confident Faith of Paul and John. Part II treats of "The Thought of Paul" in thirty-eight sections. Among its themes are the following: The Basis of Paul's Thought, The Contact with Greek Thought,

Comparison with the Confession of Islam, The Promise the Free Gift of God yet earned by Man, The Purpose of God, The New Birth, Life is Growth, Christ a Power in Man, The Righteousness of God, Is there a Limit to Salvation? Righteousness and Sin, The Pagan World of the Roman Empire, The Wrath of God, Sin as a Force and Power over Man, The First Adam and the Second Adam, The Saint as King, Faith as a Power, The Gift of Christ, Metaphor and Truth, The Beginning of Sin in the World, Influence of Contemporary Custom on Paul, The Happy Lot of Man, The Mystery of God, The Suffering of God, The Knowledge of God, Knowledge and Love, The Rights of Man, Did Paul teach a selfish end? The Family in the Teaching of Paul. Part III handles "Subsidiary Questions": The Relation of Paul to the Greek Mysteries, The Theory that Paul was an Epileptic, The Hymn of Heavenly Love, The Imprisonment and Supposed Trial of Paul in Rome, The Date of the Galatian Letter, The Use of the Word "Mystery" in the Letters, Dr. Deissmann on the Letters of Paul as Literature, Belief and Baptism.

A book which competently discusses a range of topics so comprehensive is assured of an immediate place in the outfit of the serious student of Paul's life-work and personality. Layman and theologian will profit exceedingly by its use. The manner of its teaching will approve it to many who dread technicality and are not scrupulous as to system and precision. It is anything but equal in its level of insight, in its grasp of detail, in its treatment of theological as distinguished from literary and antiquarian difficulties. At times the cobbler finds himself beyond reach of his last. Some of the polemical passages strike one as less than fair, or much less than generous, coming from a writer of such established reputation and pre-eminence. I venture to think that the author will not always be satisfied with the thesis and argument of Chapter IV, "Did Paul see Jesus?" It seems to me a singularly inadequate and one-sided discussion of a fascinating problem. I tremble to think what Sir William would have said of it had it come from the pen of, let us say, Professor Moffatt, or Professor Deissmann. What is one to think of a scholarship that accepts the narratives of Paul's conversion with unabashed literalism yet regards them as proving that Paul recognized Jesus physically when it is not only recorded that the men who journeyed with him beheld no man, but that Paul had to ask "Who art thou, Lord?"—a fact ignored in the argument? Many of his disciples and admirers, too, will wince when they read what he says in Chapter XVIII on Demoniac Possession, and in Chapter IV on second sight and second hearing, as coming from "one who looks at this subject solely as an historian and who has no pretension to be a theologian".

The volume is beautifully printed by our University Press, though errors are not lacking, but in a work of its size and importance it is provoking to find that there is no index, and that some five pages of matter which belongs to the close of Section XIX are printed bodily at the end of Section XLVI, with hardly a break to detach it from the section, and under the same page-title, for no better reason than delay in the post.

But it would be ungracious to multiply criticisms in detail, even when they are inspired by the Author's own exacting standard. The book is full of invaluable material, and is assured of instant success. As a whole it will maintain the reputation of a scholar of acknowledged greatness, and through him win fresh laurels for the University in which he learned and taught. No

one knows better than he that it is not the last word on the Teaching of Paul; but it will be long before a Pauline study of equal freshness and impressiveness and authority will see the light.

William A. Curtis.

A Bookman's Letters. By W. Robertson Nicoll. London: Hodder and Stoughton. Pp. xii + 438. 4s. 6d. net.

The weekly letter which Sir William Robertson Nicoll writes in the "British Weekly" under the name of "Claudius Clear" is one of the most distinctive things in contemporary journalism. The regularity with which the letter is maintained, the versatility that is displayed in the choice of subject, and the uniform level of readableness that is sustained, are all alike remarkable. The ordinary reader can hardly fail to recognize this, but the working journalist perhaps appreciates it more fully, for he knows the dreadful insistence with which the days of the calendar succeed each other and the weariness with which even the readiest writer sometimes takes up his pen. The fact that for years Sir William Robertson Nicoll has kept up this letter, not missing a week and always retaining the interest of his readers, constitutes no mean achievement. Sometimes he takes as his subject some maxim of conduct or point of every-day ethics, and moralizes upon it—pleasantly and not in any sententious or copybook manner. A selection of the essays of this type was published some time ago under the title of "Letters on Life". It has reached its forty-fourth thousand. The present volume is a selection of the letters dealing with literary subjects.

It is here that one sees Sir William Robertson Nicoll at his best. His knowledge of literature, and particularly nineteenth century literature, is unique in its range and in its intimacy. In one of the letters in this volume on the "Advantages of Re-reading" he speaks of memory-training. His father was a bookman and in the Free Church manse at Lumsden "Claudius Clear" was brought up in an atmosphere of books and reading which seems to have saturated his intellectual being. After all these years he is able to quote a verse from some stray poem in a magazine of the sixties, just as if he had read it yesterday. As a feat of memory it is extraordinary. One result is that, time and again, these pages are made interesting by references to less-known or even obscure writers with whom the essayist seems to be as familiar as he is with the great masters. And then there is the note of intimacy. Meredith, Thackeray, David Masson, Watts-Dunton, Besant, Swinburne, Frederick Greenwood, Lord Rosebery, Mr. Balfour, Mark Rutherford—these are the subjects of different letters in this volume, and in every case the criticism is informed not merely with knowledge of their work but with insight into their personalities and temperament. Many of them Sir William Robertson Nicoll has known personally, as, for instance, Meredith and Mark Rutherford, and he writes of them at considerable length, others he has met more or less frequently, but whether he knows an author outside his books or not, he has those qualities of sympathy and feeling which enable him to get at the man behind the writings, and it is this intimate note that makes each of these essays much more of a living study than a literary autopsy.

In addition to these letters dealing with particular authors there are a number of delightful general essays. One of them upon "Re-reading" has

been mentioned. Accompanying it there is a paper on "Learning to Read". One of Sir William's counsels is to make friends with a great writer when he is in his brightest mood—that is, we ought not to begin with the inferior work of a great author but with the most attractive. In Scott he would advise "The Heart of Midlothian" or "Ivanhoe," to begin with; in Dickens, "David Copperfield"; in Thackeray, "Vanity Fair"; in George Eliot, "Adam Bede". The essays on "Seven Ways of Reviewing" and on "Literary Gossip" will appeal particularly to journalists. They have both humour and point. And journalists also will appreciate the closing letter, in which "Claudius Clear" muses upon the ephemeral character of a journalist's work. It is doomed to be buried in the files of periodicals which no one will ever examine, and the swiftness of this daily oblivion does at times become a little depressing. We are glad to see Sir William put in a word even for the sneered-at Mr. Pott of Eatanswill. It is the irony of good journalism, like good political speaking, that the better it is, the more fugitive and ephemeral it must be. There are no political articles and few political speeches that bear reprinting. Literary and general articles are in a somewhat different category, and to that class belong these papers of Sir William Robertson Nicoll. Their date, in point of time, is not too distinctly marked, and one re-reads them now with as much pleasure as one read them when they first appeared in the pages of the "British Weekly".

HENRY ALEXANDER, Jun.

THE PRESS AND ITS STORY. By James D. Symon, M.A. London: Seeley, Service and Co., Limited. 1914. Pp. xii + 328. 5s. net.

MR. SYMON, in one of his chapter headings, terms the making of a great newspaper "the daily miracle," and a large portion of his work is devoted to showing how this "miracle," as it is commonly regarded by outsiders, is actually performed—and performed, too, with regularity and smoothness, and in a thoroughly business fashion, owing to a highly perfected organization. We are initiated into the mysteries of news collecting and the various processes of putting the news into shape; we are taken from the editorial and reporting departments to the composing room and shown how a newspaper is built up, column by column and page by page; and, finally, we are invited to see how the paper is actually printed and folded, and even how it is distributed for circulation and sale. We doubt, indeed, if the purely mechanical side of newspaper production has ever been so fully or so lucidly explained. Mr. Symon's instructive description, if not so elaborate in some details as that of Mr. Dibblee in the little volume on "The Newspaper" in the Home University Library, is certainly much more luminous in its general presentation. With equal effectiveness, Mr. Symon sets forth the other and really the most interesting part of the fascinating story of the press—its small beginnings, its gradual growth, its accretion of prestige and influence, and its remarkable development since the repeal of the newspaper stamp and paper duties. His work plainly is not intended to cope with the bigger histories of the newspaper press, such as those of Andrews and Fox-Bourne. Within its limited compass, however, it gives a succinct narrative of the evolution and progress of the press of the United Kingdom; and, brief and rapid as is the survey, Mr. Symon has managed, with remarkable skill, to sketch the career and the

characteristics of all the leading papers of to-day, provincial as well as metropolitan.

The most valuable as they are the most individual portions of the book, however, are those descriptive of the "new journalism" that has arisen of recent years. The sprightly halfpenny morning papers, with their budget of sensational news vivaciously presented, are pressing hard on the old and old-fashioned—or, as some are fond of terming them, the "stodgy"—papers of a former day; and the illustrated weeklies are seriously menaced by the cheap daily illustrated papers, whose competition is forcing a general recourse to pictures as a complement of the news supplied. With the new style have come new methods. The leading article is being abbreviated and shorn of its rhetoric and invective—signs, perhaps, that its influence is somewhat on the wane. The passing of the authoritative "we" is illustrated by Mr. Symon in an allusive passage which Aberdeen graduates will readily interpret—"A famous mathematical coach, celebrated for his wide outlook on life and his shrewd wisdom, once said to the writer in a public news-room, 'I find nowadays that those who read leading articles are either the very old or the very young'". Instead of directing public opinion, which was supposed formerly to be its primary function, the paper of to-day is becoming merely "a means of communicating information"; ever-increasing attention is paid to the collection and publication of news and the "display" of this news, both by flaring headlines and attractive writing. These and many other phases of present-day journalism are all dealt with by Mr. Symon, who comments on their commendable features and also on the unpleasant tendencies they exhibit, his remarks on the one and his criticisms of the other being characterized by great judiciousness and good sense. We are not quite sure that he is correct in saying that fewer University men are now taking to journalism—it is not the case in Aberdeen anyhow; but we agree with his general conclusion that to-day "your practical man," with a sound general education and a decent style "which has suffered nothing from refinement and preciosity," is the man fitted to be "most serviceable to an enterprising newspaper". But embryo journalists, whether from the University or elsewhere, had better consult the context.

We should like to add a word in conclusion in praise of the literary excellence of the book and the not infrequent display of "a pretty wit". Many examples of this latter might be cited, but we content ourselves with the highly felicitous commendation of the pictorial advertisement artist who creates personalities that become endeared to us as public characters—"He has given us the monkey, a creature of infinite variety, that happy child of Sun, known as James (or words to that effect), and more recently that genial buck of the Regency, who cannot grow old, for he knows the secret of the elixir of life, and offers it to us in the form of whisky".

Robert Anderson.

Genealogies of an Aberdeen Family, 1540-1913. By the Rev. James Smith, B.D. Aberdeen: John Avery & Co., Ltd. Pp. x + 148. 7s. 6d. net. [No. 63 of the Modern University Studies.]

This compendium of thirty genealogical tables, including local families of Anderson, Cassie, Chalmers, Donaldson, Elmslie, Ferguson, Gerard, Grant,

Green, Hay, Hill, Ironside, Ker, Kinnear, Lamb, Milne, Ross, Simpson, Smith, Spalding, Thomson, Tytler, and Walker, each forming a separate series of links in the lengthy chain of the author's descent, well justifies its plural title, covering as it does a field of exceptional width, while over 200 other surnames occur in its index pages, interesting to many persons who are now but distantly related to the main branches described. The work is manifestly the result of extensive, difficult, and careful research, and is constructed upon a plan easily understood. Its narratives are concise, and the cited evidences, mostly traced back to the seventeenth century from ecclesiastical registers, mortuary records, and other sources, occupy their proper positions, the whole forming a well-indexed book of reference upon which the author may justly be congratulated. Its value is increased by numerous illustrations—a reduction of Parson Gordon's plan of the city in 1661, views of notable public buildings as they stood a century ago, fifty-eight interesting portraits, and a plate of three aged tombstones with quaint and valuable testimony of departed lives.

Excluding living individuals, the most interesting personality in the book is the outstanding figure of Lewis Smith, 1804-1880, the compiler's paternal grandfather, whose fine personal qualities and successful civic and business career deserved a more extended notice than they have received. Our personal recollection of him begins about 1854, when he resided in one of the large houses in Belmont Street, whose gardens extended down the long steep slope of the Denburn Valley, terminating in a high wall separating them from the road which ran along that rapid stream. His appearance was notable—thin, straight, and tall, pale-complexioned, keen-eyed, with firm mouth, and movements alert and restless. Such was the founder of the most extensive publishing business then existing north of Forth and Clyde. But the reader will learn more of him in the gossip of the late George Walker's "Bookstall" and "Aberdeen Awa'" than in his grandson's family book. It is as a publisher that his name will endure, for he did much in his day to foster the literary life of Aberdeen, although substantial advantage was but seldom derivable from his efforts. One of his earliest publications was the student effort of John Longmuir, "The College and Other Poems," 1825, beginning a literary connexion between the two men which endured for forty years. The well-conducted "Aberdeen Magazine" of 1831-32, which ran for two years, was another venture, and in its pages we trace the origin of his most popular and successful publication. In March, 1832, Dr. Joseph Robertson contributed to the magazine a quizzical article on "Mr. James Fleming," founded, as he alleged, upon a very rare tract he had met with twenty years before, containing an account of that worthy's "Merry Jests and Diverting Exploits". The subject was resumed later by John Burnett Pratt in a series of articles interrupted by the discontinuance of the magazine. But their author shortly completed the little work, and our publisher issued it separately with a result which must have astonished both. The first edition is unknown to me, but I believe is dated 1835, the same year in which the third edition, the earliest I have seen, also appeared. Many thousands have been printed since then at comparatively short intervals, and the demand is still extensive, for "Jamie Fleeman, the Laird of Udny's Fool," the Buchan Samson, champion of peasant rights, and wisest of buffoons, has become in the rustic mind the most popular hero of North-East Scotland. Dr. Pratt's *magnum opus*, and the best local historical work of the period, followed in 1858, issued in sixpenny parts by

Lewis Smith under the simple title "Buchan". It was soon out of print; a second edition, revised and enlarged, had equal success; a third edition followed after the author's death, and then the book became extremely scarce, copies of the earliest issues realizing four or five times their published price in the auction-room. In those days, about twenty years ago, I could hardly believe my eyes when I saw an unblemished copy of the second edition upon a London street bookstall in a section prominently marked 2d. As he pocketed the pence, the vendor said—"We haven't many customers for Bewkan nowadays". Failing to comprehend him, I simply said "Oh!" when he added—"No, he's too old-fashioned, and everybody buys patent medicines now". Then it flashed upon me that he had never opened the book and imagined he had sold me a copy of Dr. William Buchan's "Domestic Medicine," for which 2d. was an ample market equivalent. To him the book was a mere unit in a large bundle which he had bought for a shilling, and it would have been cruel to enlighten him upon its subject or value. "Buchan" remained scarce until the publication of Mr. Robert Anderson's splendid edition; in the large paper copies, one of the most beautiful examples of the local printer's art. Among other notable local works published by Lewis Smith, and now scarce, is Dr. Joseph Robertson's uncompleted "Book of Bon-Accord," but some of his less notable publications are much more rare—e.g., "A Selection of favourite songs as sung at the Theatre Royal, Aberdeen, with a portrait of Mr. Sinclair as 'Orlando' in 'The Cabinet'. Aberdeen, Lewis Smith, 78 Broad Street, 1827"—of which only three copies are known to survive. A complete bibliography of Lewis Smith's numerous publications would form a book of many pages. His civic patriotism and labours earned him the highest honours which his fellow-citizens could bestow, and no other man of my early acquaintance did more than he to leave the city better than he found it.

Of the "Genealogies" only 200 copies have been printed, mostly for distribution among the author's friends, leaving but few for sale at the very modest price charged. As a useful addition both to local genealogy and to archæology, it takes high rank among the few already existing works of the kind.

JA. F. KELLAS JOHNSTONE.

A MANUAL OF AMBULANCE. By J. Scott Riddell, M.V.O., M.A., M.B., C.M., Senior Surgeon and Lecturer on Clinical Surgery, Aberdeen Royal Infirmary; Colonel, Army Medical Service (T.F.), etc. Sixth Edition. London: Charles Griffin & Co., Ltd. Pp. xvi + 254. 6s. net.

THE sixth edition of this reliable manual of first-aid work is now offered to the public, "in a much enlarged form and specially prepared for the use of Voluntary Aid Detachments". Owing to the greatly increased interest shown within recent years in Red Cross work through the call of the War Office for volunteer help in filling an awkward gap in the Territorial Medical Service, this book can now appeal to an even wider circle of readers than before. Amongst the many handbooks of the kind there is none which can be more cordially recommended as an up-to-date authority on the subject with which it deals. As the first A.M.O. of the Highland Division, T.F., Colonel Scott Riddell justly earned a foremost position amongst Territorial Medical Officers by the unwearied spade-work he did for the movement after the inception of

Lord Haldane's scheme, and his name will always carry authority in this special line. In Chapter XVII the whole work of the V.A.D.'s is clearly detailed, and the two plates, of the scheme of medical assistance to wounded of a Territorial Brigade, and of medical aid for wounded of the Highland Division of the Territorial Force mobilized to defend the shores of the Moray Firth against a raid, are of great help in impressing on us the necessity of such work.

Viewed merely from the Civilian First Aid point of view the manual is of equal value. It covers the whole ground fully and yet quite simply. There are chapters on Anatomy and Physiology, the Triangular Bandage, the Roller Bandage, Fractures, Dislocations and Sprains, Hæmorrhage, Wounds, Insensibility and Fits, Asphyxia and Drowning, Suffocation, Poisoning, Burns, Scalds, Frost-bite and Sunstroke, Accidents from Electricity, Foreign Bodies in Eye, Ear, Nose, Throat and Tissues, Ambulance Transport and Drill, and the After-treatment of Ambulance Cases. Numerous skiograms—for which the author acknowledges his indebtedness to Dr. Levack—illustrate the text on Fracture and Foreign Bodies. The manual is complete of its kind, and many medical men interested in ambulance work, who, like the writer of this notice, purchased the first edition, will be glad to have the latest one also on their bookshelves. Either for the beginner or for the senior First-Aid student the book is equally suitable, and, "on form," it should not be long before we see the seventh edition.

David Rorie.

The Bridge of Dee: Its History, Its Structural Features, and Its Sculptures. By G. M. Fraser. Aberdeen: William Smith & Sons. 1913. Pp. (10) + 144. 3s. 6d.

One of the aims of this book is to bring nearer, if possible, the time when a grounding in Local History will form part of the work in our ordinary day schools. With the writer's plea for the teaching of local history in schools we are in strong sympathy. It is good that the young should know the story of the town or district in which they live, not only because such knowledge is in itself desirable, but because it provides a natural starting-point for the study of general history. In Mr. Fraser's words, "the children will be more easily and pleasantly drawn from the things they actually see and know to the more abstract affairs of general history".

The subject of the book is one of unusual interest. The Bridge of Dee is not only a notable piece of architecture: it is also rich in historic associations. The work of Bishop William Elphinstone and Bishop Gavin Dunbar, its story takes us back to the first beginnings of Aberdeen University, when the activities of Churchmen were more varied than they are at present. Elphinstone, it appears, was the first to entertain the idea of a bridge across the Dee, but it was Dunbar who carried the idea into execution. Their object was not, according to Mr. Fraser, to convenience the town, but to provide themselves with a suitable means of entry to the diocese. Be that as it may, the "work of piety," which was begun probably about the year 1520, was completed in 1527.

The more striking characteristics of the new bridge form the subject of an illuminating chapter. The structure, we gather, is in some respects unique

among Scottish bridges. It is the oldest bridge that we know of in Scotland, for example, that has ribbed arches. A still more remarkable feature is the large number of inscriptions and coats of arms carved on its piers and buttresses. In this respect, says Mr. Fraser, the Bridge of Dee is "still quite exceptional among the historic bridges of the country". It is hardly credible that these sculptures are described here, as a whole, for the first time. Yet so it is. Fortunately, no great harm has resulted. The sculptures are still "fairly easily distinguishable," and certainly no one could have deciphered them with greater fidelity than the writer of this book. In the scrupulous care with which he has recorded every detail, using his own eyes always and never trusting to the reports of others, Mr. Fraser has shown the instinct of the true scholar. Several interesting problems are discussed in connection with the sculptures, one of which, curiously enough, bears on the character of Gavin Dunbar. The arms of the Bishop, it should be explained, are carved on the bridge at least eight times. How are we to account for this lavish display of heraldry? One hesitates to charge the distinguished Prelate with personal vanity and self-assertiveness, and yet it is difficult to suggest any other explanation. Mr. Fraser quotes in this context a piece of evidence which, if authentic, seems conclusive. "It is on record," we read, "that he [Dunbar] took offence in connection with the completion of King's College on being denied the opportunity of making a large display of personal memorials on that building."

Space, unfortunately, forbids us to touch upon the personal, literary, and historic associations of the Bridge of Dee. It must suffice to say that the subject is fully and adequately dealt with in these pages. Mr. Fraser has brought together a remarkable amount of interesting information, much of which will be quite new to readers. This book, in a word, is a very real contribution to our knowledge of local antiquities. It is written in an agreeable style and illustrated by some fine photographs of the bridge; while its excellent index will render it a useful work of reference.

JAMES GEORGESON.

THE ANTIQUITIES OF ABERDEEN AND NEIGHBOURHOOD. By G. M. Fraser. Pamphlet No. 4, Historical Association of Scotland. Pp. 22.

THIS is another of Mr. Fraser's serviceable contributions to local history. Designed primarily for the use of teachers, it does little more than indicate a certain number of antiquities of the town and its more immediate surroundings; but their leading features have been well, if succinctly, outlined.

No fewer than seven-and-twenty of these antiquities are mentioned, brief accounts of each being furnished—just sufficient to whet the appetite for fuller descriptions—while the principal works to be consulted are also specified. The bibliographical references might have been enlarged in some cases; Dr. John Milne's work on "Aberdeen" is not so much as mentioned, for instance, while one of the best accounts of the history of the Market Cross is that contributed by Mr. A. M. Munro to the Philosophical Society's Transactions. Objection might be taken also to the inclusion of the Fir Hill Well, the fountain in the Green, and the structures at Berryden among "antiquities".

Personalia.

Much satisfaction has been felt in University circles at the announcement that Rev. Thomas Nicol, D.D., Professor of Biblical Criticism, is to be nominated as Moderator of the next General Assembly of the Church of Scotland. It is over thirty years since an Aberdeen professor was selected as Moderator in the person of the late Dr. William Milligan, who presided over the Church's deliberations in 1882, and it is a somewhat remarkable coincidence that Dr. Milligan's successor in the professorial Chair should also become his successor in the Moderator's Chair. Additional interest attaches to the nomination from the fact that the Moderator-elect is also a graduate of Aberdeen University, having taken his M.A. degree in 1868, with first-class honours in Classics and Philosophy. Dr. Nicol—he received the D.D. degree from Edinburgh University in 1893—has been Croall Lecturer and Baird Lecturer, his Baird Lectures on "The Four Gospels in the Earlier Church History" having been published in 1908. He was for over twenty years Convener of the Jewish Mission Committee, and on three separate occasions he visited the Church's Jewish mission stations in the East.

A unique incident took place within a week after the announcement that Professor Nicol was to be next year's Moderator. A mass meeting of Church of Scotland men students was held in the Union Debating Hall to hear an Assembly deputation enforce the claims of the ministerial career. The "platform" included the Right Rev. Dr. A. Wallace Williamson, the present Moderator; the Very Rev. D. S. Marcus Dill, the past Moderator; and Dr. Nicol, the future Moderator.

By a very singular coincidence, the Moderators this year of the General Assemblies of the two sister Churches, the United Free Church of Scotland and the Presbyterian Church of England, will also be distinguished graduates of Aberdeen. Rev. Dr. George Reith, Glasgow, has been selected as the United Free Church Moderator. He is a son

of the late Mr. George Reith, who was secretary and general manager of the Scottish North-Eastern Railway Company, the headquarters of which were in Aberdeen, but who was afterwards more widely known as the manager of the Clyde Navigation Trust. Born in Aberdeen, the Moderator-elect took the Arts course at the University, graduating in 1861, and studied divinity at the New College, Edinburgh. He was minister of the Free (subsequently United Free) College Church, Glasgow, from 1866 till 1909. He received the degree of D.D. from his Alma Mater in 1892.

The two Moderators-designate of the Scottish Churches were the guests of the evening at the annual dinner of the Aberdeen University Edinburgh Association on 6 February, when Rev. Professor James Cooper, D.D., of Glasgow University, presided. Dr. Cooper said he remembered when there were three ex-Moderators alive in Aberdeen—Principal W. R. Pirie (the first Moderator who appeared with lace on his robes), Professor Samuel Trail, and Professor William Milligan.

The Moderator-elect of the English Presbyterian Church is Rev. Dr. John Skinner, Principal of Westminster College, Cambridge, and Professor of Old Testament Language, Literature, and Theology. Dr. Skinner, a native of Inverurie, graduated at Aberdeen in 1876, and received the D.D. degree in 1895. He was minister of the Free Church at St. Fergus, Aberdeenshire, from 1880 till 1886, and at Kelso from 1886 till 1890, when he became Professor in the old Theological College in Queen Square, London. The College was removed to Cambridge in 1899; and on the retirement of Dr. Oswald Dykes nine years later, Dr. Skinner was appointed Principal. He is the author of several well-known works on Biblical exposition.

The University has been hardly less honoured by recent selections of Gifford Lecturers. Professor John Arthur Thomson is to be Lecturer at St. Andrews during 1914-15 and 1915-16, and Sir William M. Ramsay is to succeed Professor Bergson as Gifford Lecturer at Edinburgh for the period 1915-17. The subject of Sir William's lectures will be "The Early Religion of the Ægean Lands and its Subsequent Modifications".

Another Aberdeen graduate has become a Professor—Dr. James Charles Philip, M.A., Ph.D., D.Sc., who has been appointed to the Chair of Physical Chemistry in the Imperial College of Science and Technology, South Kensington. Dr. Philip has been Assistant Professor of Chemistry there since 1907. Seven years earlier, he joined the staff of that institution (then the Royal College of Science) as

Demonstrator and Lecturer on Physical Chemistry. The new Professor, who is one of the distinguished sons of the late Rev. Dr. Philip of Fordoun, left Aberdeen Grammar School in 1889 as Town Council Gold Medallist, and entered King's College as fifteenth Bursar. He gave up Classics for Mathematics, and graduated M.A. in 1893 with first-class honours in Mathematics, dividing the Town Council Gold Medal with E. E. Anderson (Edinkillie). In 1895 he took the degree of B.Sc. with distinction, and won the Murray Scholarship. In his student days Dr. Philip took a warm interest in the College societies and was President of the S.R.C. After further study at Göttingen he graduated Ph.D. in 1897, and, having worked for six months in London under Professor Armstrong, was appointed Assistant in Teaching and Research to Mr. C. T. Heycock and Mr. F. H. Neville of King's and Sidney Sussex Colleges, Cambridge. In 1906 he proceeded to the degree of D.Sc. at Aberdeen. Dr. Philip is the author or joint-author of some dozen scientific memoirs, chiefly in the "Journal of the Chemical Society". He served on the Council and various Committees of that body from 1910, and, as we noted in our last issue, was appointed one of the Hon. Secretaries of the Society in 1913. He has also written several important and successful volumes on his subject, and collaborated in the preparation of the fifth edition of Roscoe's "Treatise on Chemistry," Vol. II. Dr. Philip has served as Examiner at the Institute of Chemistry and at the Universities of Aberdeen and Sheffield.

Many graduates will be gratified at the public recognition made of the devoted and unwearied services of Professor Terry to the University Choral and Orchestral Society during the fifteen years that he was its conductor, and particularly at the happy form which the recognition took. This was a portrait of the Professor, painted by Mr. Alan Sutherland, one of our local rising artists. It was presented at an interval during the concert of the Society in the Music Hall on 12th December. Mr. J. Alexander Innes, Chairman of the Choral and Orchestral Society, eulogized the Professor for carrying on his labour of love with ceaseless enthusiasm; Mrs. George Adam Smith unveiled the portrait (which represents the Professor in an exceedingly natural pose, seated in an arm-chair); the Principal endorsed the Chairman's remarks, and added that he and the Professors greatly appreciated all that Professor Terry had done to advance the musical culture of the students; and Professor Terry—received, of course, with enthusiasm—returned thanks.

Mr. James Bremner (M.A., Aberdeen, 1885), Headmaster of Burghead Public School, has been appointed Professor of Philosophy in the Hislop College, Nagpur, Central Provinces, India. He was formerly

(1885-92) Professor of Mathematics in the College. His successor at Burghead is Mr. Alexander George Campbell (M.A., Aberdeen, 1910).

Dr. Mitchell Bruce (M.A., Aberdeen, 1866; LL.D., Aberdeen, 1900) delivered the Harveian Oration at the College of Physicians, London, on 18 October, taking as his subject the history of the causes of fever.

Dr. James Chalmers (M.B., Ch.B., Aberdeen, 1912) has been appointed Senior Medical Officer in charge of the Aberdeen City Hospital.

Sir Robert John Collie (M.B., C.M., Aberdeen, 1882; M.D., 1885) is a member of the Royal Commission recently appointed to inquire into the subject of venereal diseases in the United Kingdom.

Mr. Alexander Allan Cormack (M.A., Aberdeen, 1913) is acting as assistant to Professor Feuillerat, Professor of English at the University of Rennes, Brittany, France.

Rev. James T. Cox (M.A., Aberdeen, 1886; B.D., 1889), minister of Dyce, celebrated the semi-jubilee of his ministry on 14 November, and he and Mrs. Cox were made the recipients of gifts from the congregation.

Rev. Robert Cruickshank (M.A., Aberdeen, 1879), rector of St. John's Episcopal Church, Aberdeen, has been designated by the Bishop of the diocese one of the Canons of St. Andrew's Cathedral, Aberdeen.

Rev. William Ironside Crichton (M.A., Aberdeen, 1907) has been appointed priest in charge of St. Mark's Episcopal Mission Church, Aberdeen.

Mr. George Cruickshank, Brechin, has been awarded the Fullerton Scholarship in Mathematics and Natural Philosophy—of the annual value of £100, tenable for two years.

Mr. William Dawson (M.A., B.Sc. Agr., Aberdeen), Reader in Forestry at Cambridge, has been appointed an additional Examiner in Forestry at Aberdeen University. At a recent Congregation at Cambridge the degree of M.A. (*honoris causa*) was conferred on Mr. Dawson.

James Hunter Diack (M.A., Aberdeen, 1912 ; B.Sc.) has received an appointment in the Wilson College, Bombay.

Dr. John Low Dickie (M.B., C.M., Aberdeen, 1895), a son of the late Professor George Dickie, is the author of a farce, "A Deal in Mayfair," recently produced at the Court Theatre, London.

Rev. Andrew Davidson Donaldson (M.A., Aberdeen, 1871) is about to retire from the active pastorate of St. Clement's United Free Church, Aberdeen, of which he has been minister since 1878—at first as colleague and successor to the late Rev. Dr. Alexander Spence.

Professor J. Wight Duff, D.Litt., was in January elected to represent the North-Eastern District of England on the Council of the Classical Association of England and Wales. Professor Duff is also a member of the Council of the North of England Glasgow University Club, with which Aberdeen graduates resident in the counties of Northumberland and Durham are affiliated. In February, the club entertained at its annual dinner various guests, including, as its Aberdonian visitor, Rev. Professor Cooper of Glasgow.

Mr. James Duguid (M.A., Aberdeen, 1867), advocate in Aberdeen and Lecturer on Conveyancing in the University, has been appointed a Deputy-Lieutenant of the county of the city of Aberdeen.

Rev. Alexander Dunn (M.A., Aberdeen, 1882) has received the degree of D.D. from the British Columbia College in Vancouver, in recognition of his pioneer labours for the spread of the Gospel in British Columbia.

Mr. George Duthie (M.A., Aberdeen, 1886 ; B.A., Cantab., 1890), Superintending Inspector of Schools in Rhodesia, is highly complimented for his work in the latest report of the Director of Education of the colony. The report says : "He has elicited by his sympathetic and judicious methods the cordial enthusiasm and co-operation of the

teaching staff and the genuine affection of the scholars—a state of things which augurs well for the future of education in Rhodesia".

Dr. James Galloway has resigned the presidency of the Aberdeen, Banff, and Kincardineshire Association, London, and has been succeeded by Dr. James Cantlie.

Mr. James Geddes (M.A., Aberdeen, 1880), Head Master of Rothiemay Public School for the past thirty-one years, has retired on account of ill-health. The School Board, accepting Mr. Geddes's resignation with much regret, put on record in its minutes its high appreciation of the many services he had rendered as head master of the school. Mr. Geddes is a Fellow of the Educational Institute of Scotland, and a member of the Provincial Committee for the Training of Teachers.

Dr. Peter Giles, Master of Emmanuel College, Cambridge (M.A., Aberdeen, 1882) has been appointed chairman of Examiners for the Classical Tripos.

Mr. William Hutcheon, who edited the volume on "Whigs and Whiggism: Political Writings by Benjamin Disraeli," recently published, was a private student in the Arts Class of 1884-8. He is now on the editorial staff of the "Morning Post".

Mr. John A. King (M.A., Aberdeen, 1909) has been appointed a Classical Master in the High School, Kirkcaldy.

Mr. Edward R. Lumsden (M.A., Aberdeen, 1889), member of the Society of Advocates in Aberdeen, has entered into partnership with a barrister and solicitor in Victoria, British Columbia.

Sir John Macdonell, as Quain Professor of Comparative Law, University College, London, has been delivering a course of lectures on "Some points of likeness and difference between Greek and Roman law and modern systems of law". Sir John is joint-editor with Mr. E. Manson of the "Great Jurists of the World," consisting of twenty-six articles, each devoted to a special name, reproduced for the most part from the "Journal of Comparative Legislation". The introduction is written by Sir John.

Mr. David James Mackenzie (an alumnus of Aberdeen University), Sheriff-Substitute of Ayrshire at Kilmarnock, has been appointed one of the Sheriffs-Substitute at Glasgow, in succession to the late Mr.

Arthur T. Glegg. Mr. Mackenzie, who joined the Scottish Bar in 1879, was Sheriff-Substitute at Lerwick, and then at Wick, before being appointed Sheriff-Substitute at Kilmarnock in 1902.

Dr. James M. M'Queen (M.A., Aberdeen, 1903; B.Sc., M.B.) has been awarded a Research Grant by the Carnegie Trustees. He is the joint-author with Dr. M'Intosh, of the London Hospital, of a paper on "The Immunity Reactions of an Inagglutinable Strain of the Bacillus Typhosus," in the January number of the "Journal of Hygiene". The February number of "Proceedings of the Royal Society of London" contains a paper on "The Resonance of the Tissues as a Factor in the Transmission of the Pulse and in Blood Pressure," by Dr. M'Queen, and Dr. Ingram of the Pathological Department of Aberdeen University, in collaboration with Dr. Leonard Hill, F.R.S., Professor of Physiology in the University of London, and Lecturer in Physiology at the London Hospital. It is interesting to note the collaboration in research work of two centres so far apart as Aberdeen and London.

Mr. Donald Kenneth Macrae (M.A., Aberdeen, 1909; B.Sc.), on the staff of the Falkirk High School, has been appointed Head Master of the Scottish High School, Bombay.

Mr. Robert Pearson Masson (M.A., Aberdeen, 1906; LL.B.), solicitor, Aberdeen, has been appointed to the Lectureship on Agricultural Law in the North of Scotland College of Agriculture, vacant through the retirement of Mr. George Duncan, advocate, Aberdeen.

Sir James Meston, Lieutenant-Governor of the United Provinces of Agra and Oudh, was in London recently, giving evidence on behalf of the Government of India before the Royal Commission on Indian Finance and Currency.

Dr. William Moir, Darwen, Lancashire (M.B., C.M., Aberdeen, 1892; M.D., 1897), has been called to the Bar at Gray's Inn.

Rev. Arthur Mursell (alumnus of Marischal College, 1852-3) has published "Memories of My Life," which contains references to the Gymnasium, Old Aberdeen, Professors Blackie and Maclure, etc.

Sir Alexander Ogston was the chief guest of the Aberdeen University Club, Manchester, on 5 December, when there was the largest gathering on record.

Mr. George Rae (B.Sc., Aberdeen, 1906), assistant to Professor Macdonald, contributed a valuable appendix to the third volume of the report on the twelfth Census of Scotland, "On the mean size of family predicted from the ages of parents at marriage, and from the duration of marriage, on the basis of multiple regression formulæ of the second degree".

A complimentary dinner was given by the Oxford Caledonian Society to Professor R. S. Rait (M.A., Aberdeen, 1894) on 1 January, in honour of his recent appointment to the newly-founded Chair of Scottish History and Literature at Glasgow University.

Sir William M. Ramsay recently visited Chicago to deliver a series of lectures at the Garrett Bible Institute and the Moody Institute. He was thus frankly depicted in a Chicago paper: "Sir William Mitchell Ramsay, of Edinburgh, renowned archæologist and scientist, has been addressing large crowds at the Central Y.M.C.A. this week. His topic has been the writings of St. Paul from the archæological viewpoint. Sir William is a diminutive Scotsman, with little or no gift of public speaking. But his subject-matter is meaty all the way through. In Moody Church Sunday morning he prefaced a very able sermon by asking those in the back rows to kindly 'wave their handkerchiefs' at him whenever his voice failed to reach them." Sir William was the guest of honour at a farewell luncheon given by the Clerical Conference of the New York Federation of Churches in the Hotel Savoy, New York, on 17 November. About thirty different denominations were represented by 200 members.

Mr. Alexander Riddel, schoolmaster, Oyne (M.A., Aberdeen, 1877), has been presented with a silver salver on retiring from the treasurership of the Garioch branch of the Educational Institute of Scotland after twenty-one years' service.

Dr. John Russell, Burslem (M.A., Aberdeen, 1883; M.B., 1886), President-elect of the Staffordshire branch of the British Medical Association, was entertained to dinner on 10 December by the members of the North Staffordshire Division, as a mark of appreciation of the valuable services he has rendered to the profession during the many years he has been resident in the district, and particularly during

the past three years whilst he has been President of the Division. Practically every medical man in the division, who was not prevented through ill-health or on account of the distance, was present. The chair was occupied by Mr. W. D. Stanton, F.R.C.S., who explained that he had come up specially from Hastings, where he now resides, to pay his personal tribute to Dr. Russell's worth. Dr. S. King Alcock, Senior Physician, North Staffordshire Infirmary, proposed the toast of the evening, and Colonel Wherlton Hind, Senior Surgeon, North Staffordshire Infirmary, on behalf of the profession, presented Dr. Russell with a handsome silver salver as a mark of their appreciation of his varied and valuable services on their behalf. Dr. Russell, on rising to respond, met with a great ovation, which must have been very gratifying to him personally, and was none the less so to the other Aberdeen men present who knew how well the honour was deserved.

The list of New Year Honours included Mr. John Shand, Professor of Natural Philosophy, University of Otago, Dunedin, New Zealand, who was made a C.M.G. Mr. Shand graduated in Arts at King's College, Aberdeen, in 1854, and received the degree of LL.D. from Aberdeen University in 1889. Among the recipients of the Kaisar-i-Hind Medal for Public Service in India, of the First Class, was Rev. James Shepherd, of the United Free Church of Scotland Mission, Udaipur, Rajputana (M.A., Aberdeen, 1868; M.B., C.M., 1871; M.D., 1873; D.D., 1898). He was previously the recipient of the second-class medal.

Rev. William Simmers (M.A., King's College, 1857), formerly minister of the East United Free Church, Portsoy, celebrated his ministerial jubilee on 26 November, when he was presented with gifts by the congregation. Mr. Simmers was ordained as minister of the United Presbyterian Church of Lumsden, Aberdeenshire, on 25 November, 1863, and was translated to Portsoy in 1868. He resigned his charge during the past year in order to further the union of the East and West U.F. congregations in Portsoy.

Mr. George A. Simpson (M.A., Aberdeen, 1884), advocate, Aberdeen, has been appointed Clerk to the City of Aberdeen Burgh Committee on Secondary Education, in place of Mr. George Cruden (M.A., Aberdeen, 1873), advocate, Aberdeen, resigned.

Mr. John A. Simpson, M.A., was awarded the Town Council Gold Medal for 1913, and also the Lyon Prize, which, by the terms of the foundation fell to be awarded last year to the most distinguished graduate in the Faculty of Arts.

Rev. Gavin Smith (M.A., Aberdeen, 1906), who has been a missionary of the London Missionary Society on the Island of Niue, in the South Pacific, has broken down in health and is on his way back to Britain.

Mr. Thomas H. M. Smith, Stonehaven (M.A., Aberdeen, 1904), has been appointed Head Master of Kilspindie Public School, Perthshire.

Professor William Robert Smith (M.B., C.M., Aberdeen, 1876; M.D., 1879), of King's College, London, has offered to the Council of the Royal Institute of Public Health to present annually a gold medal of the value of £20, for conspicuous services rendered by Public Health officers to the cause of preventive medicine within the British Empire.

Rev. William Souper (M.A., Aberdeen, 1887), of Battersea Rise Presbyterian Church, London (formerly of the Free Church, Crathie), has received and accepted an invitation to take part, along with Dr. Campbell Morgan, in a lecturing tour in the United States and Canada this spring, the special purpose being to address meetings of ministers and students.

Mr. John Stewart (M.A., Aberdeen, 1909), eldest son of Rev. James S. Stewart, North U.F. Church, Aberdeen, has been appointed by the Foreign Mission Committee of the U.F. Church as a missionary to Manchuria.

Rev. William S. Swanson, Paisley Road United Free Church, Glasgow (M.A., Aberdeen, 1882), has just celebrated the semi-jubilee of his entry into the ministry. He was ordained minister of the Free Church, Lochmaben, Dumfriesshire, in 1888, and was minister of Melville Free Church, Aberdeen, from 1894 till 1900.

Mr. J. A. K. Thomson (M.A., Aberdeen, 1900) has been appointed an additional Examiner in Classics at Aberdeen University.

Mr. P. H. Tough (M.A., 1911) has been appointed Editor of the "Montgomery County Times," Welshpool.

Dr. Alfred John Williamson (M.A., Aberdeen, 1905; M.D., Aberdeen; D.P.H., Cantab.), who has been Medical Officer at the Tuberculosis Dispensary at Woolwich for some time, has been appointed Tuberculosis Official for the County of Essex under the London County Council.

Rev. John Williamson (M.A., Aberdeen, 1861), for the last thirty years pastor of the principal Congregational Church in Cardiff, has retired from the ministry.

According to a paragraph in the "Fress Press" of 3 February, the "Daily Malta Chronicle" had extended congratulations to Rev. Dr. George Wisely, who had completed his eighty-eighth year, paying at the same time a tribute to the good work the reverend gentleman had done in the island. Dr. Wisely is a graduate of Marischal College, having taken his M.A. degree with honorary distinction in 1846. He was the Free Church minister in Malta and Presbyterian minister for the garrison troops from 1854 to 1896, but has been living in retirement for the past eighteen years. He received the degree of D.D. from Aberdeen University in 1894.

Dr. Joseph Wishart (M.B., Ch.B., Aberdeen, 1901; M.D., 1903; D.Sc.), Newcastle-on-Tyne, was, on 12 November, presented with an oak clock, suitably inscribed, as a mark of appreciation from the members of the Military Sanitation and Home Hygiene classes of the Newcastle-on-Tyne centre of the St. John Ambulance Association.

The "Calcutta Review" is now being edited by Rev. W. S. Urquhart (M.A., Aberdeen, 1897), who is on the staff of the Scottish Churches College, Calcutta. Mr. Urquhart is the youngest son of Rev. Robert Urquhart (M.A., Aberdeen, 1865), for many years Free Church minister at Oldmeldrum.

Miss Marion I. Lothian (M.A., Aberdeen, 1911; B.Sc.) has been appointed a Science Mistress in one of the Hutchison Girls' Schools, Glasgow.

Of the 489 women who are members of the General Council, sixty-three (or about 12 per cent.) are married.

At a meeting of the University Court on 13 January, the Principal was appointed to represent the University at the tercentenary celebrations to be held at Groningen, Holland, on 29 and 30 June and 1 July. Professor J. Arthur Thomson was selected as the University representative on the General Committee of the Biological Association for the West of Scotland. A copy of a miniature of Professor William

Ogilvie, Regent (1761-65) and Humanist (1765-1819) in King's College, was presented to the Court by Professor Cushny, London.

Among the presidents of sections at the Annual Meeting of the British Medical Association to be held in Aberdeen in July, and over which Sir Alexander Ogston is to preside, will be Professor Cash (Pharmacology), Professor Matthew Hay (State Medicine and Medical Jurisprudence), Professor Reid (Anatomy and Physiology), Dr. John Gordon (Medical Sociology), and Dr. Scott Riddell (Surgery).

Among books recently published are: the first volume of "The Greater Men and Women of the Bible," edited by Rev. James Hastings, D.D.; two other volumes of "The Great Texts of the Bible"—St. Luke and 2 Corinthians and Galatians, 19—and Vol. VI of the "Encyclopædia of Religion and Ethics," also edited by Dr. Hastings; "The Wealth of the Christian Life as set forth by St. Paul," by W. S. Bruce, D.D.; "The Bible in the Light of Antiquity: A Handbook of Biblical Archæology," by Rev. William Cruickshank, B.D., Kinneff—one of the Guild Text-Books; "Reliques of Ancient Scottish Devotion," by Professor James Cooper, D.D., Glasgow—one of the Booklets for the Scottish Church and Scottish Nation; "A Vision and a Voice: The Awakening of To-Day," by Rev. Robert G. Philip, M.A.; "The Christian Faith: A System of Dogmatics," by Theodore Haering, D.D., Professor of Theology in the University of Tübingen, translated by John Dickie, M.A., Professor of Systematic Theology in Knox College, Dunedin, and George Ferries, D.D.; "School Clinics at Home and Abroad," by Lewis D. Cruickshank, M.D., D.P.H.; and "The Highland Host of 1678," by John R. Elder, M.A.

"The World's Work," in a biographical sketch of Mr. William Moir Calder, the new Professor of Greek in Manchester University, says: "Professor Calder's appointment, coming close on the heels of the election of another Aberdeen man, Professor W. B. Anderson, to the Chair of Imperial Latin in Manchester University, obviously demonstrates the extraordinary strength of Aberdeen as a classical centre, while their arrival in the great commercial centre may possibly enable the students to think of Greek and Latin literature not as a closed book, but as a chapter in the history of humanity which is growing greater and more significant to the world with the widening knowledge of each successive generation".

Professor Arthur Keith, F.R.S., Conservator of the Museum and Hunterian Professor at the Royal College of Surgeons, presided at the

half-yearly dinner of the Aberdeen University Club, London, held at the Café Monico on 19 November. In the course of his speech in proposing the toast of the evening, "Aberdeen University and the University Club, London," Professor Keith said: "It is not only in our schools that personality counts; it is equally true of our Universities. I ask you to look back on your careers at King's and Marischal Colleges. You have forgotten much of what the professors taught you, but one thing you have not forgotten—a living factor which is still at work in you—and that is the personality of these men. Across the long series of intervening years comes as clearly as if it were yesterday the beaming, radiant face of Minto—a face reflecting a kind heart and a great soul, infectious to all who sat under him. No one who merely knows the books he wrote could guess the power which Minto exercised over a generation of Aberdeen students. My memory of Hamilton is equally clear—it was a personality which I admired and yet left me cold; on the other hand, it kindled all that is best in many of the most successful of Aberdeen graduates—St. Clair Symmers, William Bulloch, George Dean, Dr. Ledingham, Dr. Mackintosh and many more. Another personality which also stands clearly out is that of Sir John Struthers. His contributions to science were many and are lasting, but it is not as a scientist we shall remember him. We cherish his memory as a man who viewed the affairs of life through his own individual eyes, and without fear or favour courageously braved popular opinion in his frank expression of what, in his opinion, was the truth. It is not as a pioneer of antiseptic surgery that we recall Sir Alexander Ogston—a pioneer at a time when persecution was the immediate reward—but as a great man with the heart of a lion, the delicate touch of a woman, and the gentle art of enticing us to follow in his own steps. I mention these things because I can see signs of bringing our professoriate under a yoke as irksome and destructive of individuality as that which now binds our schoolmasters. I tell you that you cannot have real teachers unless you give them liberty; you cannot have personality and initiative unless you set your teachers free." [Other features of the speech and of the dinner are dealt with by Mr. J. M. Bulloch elsewhere in this number.]

The winter session of the Edinburgh Philosophical Institution was opened by the Marquis of Crewe, the Secretary of State for India, with an address on "Scotsmen and India". Referring to the class of soldier administrators or military "politicals," he instanced Samuel Charters Macpherson, the son of Dr. Hugh Macpherson, Professor of Greek at King's College, Aberdeen, who "immersed himself in sympathetic study of the most primitive peoples and their institutions". Among the Scottish soldiers who had been notable in India was Sir James Outram, Lord Crewe remarking that Sir Charles Napier's toast of

"The Bayard of India" would be remembered long after Outram's later controversy with its proposer over the affairs of Sind was altogether forgotten. "The saving of life at the risk of his own; the gift of his large share of the Sind prize-money to Indian charities; most of all, the waiving of his rank in favour of General Havelock at the first relief of Lucknow—all these, so long as history was read, would stir the blood of adventurous youth with their trumpet-call of unselfish chivalry." Mention was also made of Field-Marshal Sir Donald Stewart, who became Commander-in-Chief in India, and who "left behind him the delightful memory of a man who always spoke his own mind but never roused hostility in any other".

Many graduates all over the world will welcome with pleasure Miss Agnes Muriel Mackenzie's little volume of poems, entitled "Spilt Ink, being Carmina Togata," recently published by Messrs. W. & W. Lindsay, at the modest price of sixpence. Miss Mackenzie's college days do not lie far behind her, but her references to "the Aulton," "The Spital Brae," "King's," "The Hall of Mitchell," etc., etc., will appeal to all

> who have climbed the Brae
> Once on a time, in the scarlet gown,

while past members of the Honours English Class will find old memories recalled in the poems entitled "Ballade of an Honours Class," "Litany of the Mitchell Hall," "Rondel Appealing to the Back Row". The prevailing note underlying the book is that of loyalty to Alma Mater, and though a vein of sarcasm runs through many of the poems, it is of so kindly and so impersonal a nature that offence is absolutely impossible. The younger generation of graduates will have no difficulty in identifying the "A. R. B.—the best specimen I know of the best type of University woman" to whom the volume is dedicated.

Obituary.

Rev. JOHN HENDRY ANDERSON, Rector of Tooting, London, died at the Rectory on 11 November, aged fifty-nine. He graduated at Aberdeen University in 1874, and, after holding masterships at King Edward's School, Norwich, and Portsmouth Grammar School, he—having taken orders in the Church of England—became rector of Foulsham, Norfolk, in 1891, and six years later was appointed rector of Tooting. Interesting himself in municipal work, he became an Alderman of Wandsworth, and was Mayor of the borough in 1905-6. He was appointed Chairman of the Central Unemployed Board of London in October, 1910. Mr. Anderson was a prominent member of the Aberdeen University Club, London; had served as member of council, vice-president, and chairman; and invariably occupied a croupier's place at the dinners and said grace in Latin.

Dr. WILLIAM ANDERSON (M.A., Aberdeen, 1898; M.B., Ch.B., 1901), of 11 Upper Brook Street, London, died suddenly at Thornton Heath, near London, on 2 November, at the early age of thirty-six. He was the eldest son of Mr. William Anderson, of Messrs. Brebner and Grant, tea merchants, Aberdeen, and received his early education at Robert Gordon's College. During his Arts course, he had an attack of acute rheumatism, which left a permanent and serious heart affection. This gave ground for much anxiety to his friends and relations, and, on the advice of the family doctor, he gave up the intention of entering general practice and decided to turn his energies entirely to one special branch of medical science—ophthalmology—in which he had always taken a keen interest. His first appointment was house surgeon to the Wolverhampton Eye Infirmary. After leaving Wolverhampton, and after devoting some time to the study of his specialty in Berlin, he was senior house surgeon to the Royal London Ophthalmic Hospital. From there he got the appointment under the Metropolitan Asylums Board of Medical Officer to their Ophthalmic Schools at Swanley, but, after a short time, he resigned this appointment and commenced practice as a consulting ophthalmic surgeon in London. About this time he was appointed ophthalmic assistant, registrar and tutor in Guy's Hospital, a position he held for the next seven years. As a lecturer at the hospital he was most popular with the students and clinical assistants and never regarded it as too much trouble to assist the younger members of the profession. He was also much esteemed by his colleagues. He wrote several contributions on his special branch of medical science to "The Hospital," "Guy's Hospital Gazette," and the "Transactions of the Ophthalmological Society".

Mr. JAMES COLLIE, advocate, Aberdeen, of the firm of James and George Collie, died at his residence, Viewbank, Cults, on 19 November, aged ninety-four. He was the oldest member of the Society of Advocates in Aberdeen, the oldest alumnus of Aberdeen University (Marischal College, 1833-6) and the oldest lawyer in Scotland. Sir Robert John Collie (M.D., Aberdeen) is one of his sons, and two other sons, Mr. George D. Collie and Mr. James Younger Collie, members of the firm, are alumni of Aberdeen University.

Sir DAVID GILL, K.C.B., F.R.S., of Blairythan, Foveran, Aberdeenshire, died at his residence, 34 De Vere Gardens, Kensington, London, on 24 January, aged 70. He was an alumnus of Marischal College, 1858-60, and received the honorary degree of LL.D. from Aberdeen University in 1881. Sir David Gill was one of the most eminent of contemporary astronomers. He was Astronomer Royal at the Cape of Good Hope from 1879 till 1907; organized two expeditions for the observation of the transit of Venus, and a third to determine the solar parallax by observations of Mars; conducted geodetic surveys of Egypt, the Cape Colony, Natal, and Rhodesia; and was the author of several astronomical works and numerous papers and memoirs. He was President of the British Association at the Leicester meeting, 1907; had also been President of the Royal Astronomical Society, and was Foreign Secretary of that body. He was one of the seven British subjects who possessed the Order "Pour le Mérite," which was bestowed on him by the German Emperor in 1910. A biographical notice of Sir David Gill in the "Athenæum" of 31 January described him as "not only a leader in British astronomy, but also the trusted counsellor of the highest in the science in other lands".

Mr. ARTHUR THOMSON GLEGG (M.A., Aberdeen, 1880; LL.B., Edinburgh, 1884), advocate, Sheriff-Substitute of Lanarkshire at Glasgow, died at his residence, 17 Athole Gardens, Glasgow, on 4 January, aged fifty-four. He was called to the Scottish bar in 1883; was appointed Sheriff-Substitute of Renfrew and Bute at Greenock in 1901; Sheriff-Substitute of Lanarkshire at Airdrie in 1905; and one of the Sheriffs-Substitute at Glasgow in 1909. He was the author of a well-known and authoritative work on "The Law of Reparation" and of a standard manual on the Workmen's Compensation Act, and was a contributor to the "Encyclopædia of Scots Law".

Dr. CLEMENT GODSON (M.B., C.M., Aberdeen, 1872; M.D., 1874) died at Montagu Mansions, Portman Square, London, on 26 November, aged sixty-eight. Soon after receiving his degrees, Dr. Godson was appointed to the newly created office of assistant physician-accoucheur to St. Bartholomew's Hospital, a position which he held for over sixteen years, and which he resigned on the death of his senior colleague, Dr. Matthews Duncan. He was examiner in obstetrics in the Universities of Aberdeen and Durham, president of the British Gynæcological Society, and he was also consulting physician to the City of London Lying-in Hospital and other institutions, and formerly physician to the Samaritan Free Hospital for Women and Children. He was the author of articles on puerperal diseases and other subjects in Quain's "Dictionary of Medicine".

Dr. CHARLES WILLIAM FORBES GRAY (M.B., Aberdeen, 1903), Feira, North-Western Rhodesia, aged thirty-five (October).

Mr. WILLIAM R. M. KERR (M.A., Aberdeen, 1904), on the staff of the "Ottawa Citizen," died at Ottawa on 20 October. He was a son of the late Mr. James Kerr, of the Church of Scotland Training College, Aberdeen.

Rev. JOHN CHARLES MACGREGOR (M.A., Aberdeen, 1901), minister of the parish of Fordyce, Banffshire, died at his manse on 19 December, aged thirty-eight. He was a native of Gairloch, Ross-shire; and in his later years he used to recall with undisguised pride the fact that his upbringing had been hard, and that his hands were no strangers to manual labour. Receiving his early education at Croy public school, he passed on to the Inverness Royal Academy, where he had a brilliant career, holding the Clark bursary and scholarship. He graduated at Aberdeen University with honours in mental philosophy; and he completed his divinity course a year later, being licensed as a preacher in May, 1902. For a period of about six months he had discharged the ministerial duties of Newmachar parish church during the illness of Rev. Dr. Bruce and the vacancy following on his death. In July, 1902, he was ordained minister of Fordyce; and in addition to performing, with characteristic energy, the multifarious duties which fall to the lot of a parish minister, he was a member of the School Board and Parish Council, and a representative on the County of Banff Bursary Fund. In these capacities he came into great prominence by the stand he took on behalf of the retention of Fordyce Academy.

Mr. MacGregor was a typical example of the student who, by self-denial, perseverance, and the force of his ability, fought his way to distinction in the days antecedent to free education and the Carnegie Trust. A graphic account of his early struggles was given in a biographical sketch that appeared in the "Inverness Courier," from which we quote the following: "Mr. MacGregor's father was a member of the ancient family of the MacGregors of Delavorrar, but financial troubles brought him to the verge of ruin, and Mr. MacGregor, from his earliest days, knew what it meant to be in straitened circumstances. The story of his life is a tale of gallant struggle with adversity, leading at last to well-deserved triumph, and culminating in ten years of noble service in the cause of religion and humanity. Even as a schoolboy he kept body and soul together by tutoring and by manual labour of various kinds, and of these things he availed himself to a still greater degree during his earlier years at the University. He acted more than once, for weeks at a time, as a rural postman, walking many miles a day in all sorts of weather. He spent one summer vacation in a country sawmill, another clerking in a merchant's office, and yet another in aiding in the building of the railway from Gollanfield to Fort George. In the autumn he frequently hired himself out as a harvest hand, and more than one Christmas vacation he spent in lifting turnips. Yet with it all he kept a serene, joyous outlook upon life, and in after days looked back upon these experiences with a mingling of pride and affection."

The following appreciation of Mr. MacGregor appeared in the "Banffshire Journal" of 23 December, contributed by Dr. J. C. Galloway, Banff (M.A., Aberdeen, 1896):—

> "Shon Campbell went to College,
> Because he wanted to;
> He left the croft in Gairloch
> To dive in Bain and Drew.
>
> . . . .
>
> "Shon Campbell went to College,
> The pulpit was his aim;
> By day and night he ground, for he
> Was Hielan', dour, and game.
>
> . . . .

"It is a far cry from a humble home in a Highland valley to being parish minister of Fordyce, yet the Rev. J. C. MacGregor got there, and in many ways Shon Campbell was his prototype. The story of his early struggles and hard manual labour to enable him to complete his University curriculum is a romance. He was like many another student of our Alma Mater of bygone days who had to conquer almost insurmountable obstacles ere he heard the Principal pronounce him Magister Artium. It is to such men, with grit and the 'one unwavering aim' that success comes at last, but the tragedy is that so many fall out ere it seems that the day's work is done.

"From the morning that MacGregor first entered the quadrangle at King's College, resplendent in his scarlet gown and black trencher, he was a fighter. His warlike instinct might have been due to his fine old Highland ancestry, but doubtless the strength that is won from the hillward look of his boyhood's days was there too. His days in the Debating Society are well remembered, but whether at the University or in later life in the quiet parish of Fordyce there was the same dogged tenacity of purpose, because he firmly believed he was in the right. To such men opposition is the best tonic, and their convictions often involve them in hot controversy, but still 'Does not life go down with a better grace foaming in full body over a precipice than miserably straggling to an end in sandy deltas?'

"He was a fine preacher, using only notes. The Celtic fire burned strong. From one of his parishioners of whom I inquired what sort of preacher he was, came the reply: 'He was a graun' preacher, nae nane like mony ministers. I've seen him near greetin' in the poopit ower the sins o' the people.' This is surely a grand testimonial to his pulpit oratory. The 'cure of souls' was to him a very real thing. It is not for me to write of his innate thoughtfulness for others, or his great kindness and practical sympathy to the poor in their hours of gloom and distress, but in this he did his duty and more, and it is the more that counts most. His deeds will live long after his pulpit utterances are forgotten.

"The sun set early on his strenuous life, and as I write he is sleeping his last long sleep in the Manse with the Durn Hill and the stars watching over him.

> "What of the darkness?
> Is it very fair?
>
> . . . .
>
> "Say not 'Good-night,' but in some brighter clime
> Bid me 'Good-morning'.

"J. C. G."

Rev. DONALD TOLMIE MASSON (M.A., King's College, Aberdeen, 1848; M.D., St. Andrews) died on 9 November. He was ordained to the parish of Stoer, Sutherlandshire, in 1852, but was called to the Gaelic Church in Edinburgh a year later, and shortly afterwards took the degree of M.D., with the idea of helping his parishioners if he were translated to any remote Highland parish. He retired from the ministry in 1896. Dr. Masson was an enthusiastic Celtic scholar and author of several works including "The Gael in the Far West," "Celtic Folk Medicine," "The Church and Education in the Highlands," "Our Gaelic Paraphrases," and "Vestigia Celtica" (unfinished). He was a member of a notable family, three of whom (including the late minister of Culsalmond) were ministers of the Church of Scotland, one a parochial schoolmaster, and two bankers, the youngest of whom, Sir David Masson, C.I.E., was, before his retirement, a prominent figure in the North of India.

Rev. DUNCAN GEORGE MEARNS (M.A., Aberdeen, 1865; B.D., Edinburgh, 1869), of Disblair and South Kinmundy, Aberdeenshire, died on 22 October, aged sixty-seven. He was minister of the parish of Oyne, Aberdeenshire, from 1874 till 1896, when he retired. He was the only son of the late Rev. Dr. Mearns of Disblair, who for over forty years was minister of Kinneff, Kincardineshire; and a grandson of Rev. Dr. Duncan Mearns, Professor of Divinity, King's College, 1816-52.

Dr. JOHN STEWART MILNE (M.A., Aberdeen, 1892; M.B., Ch.B., 1897; M.D., 1905), West Hartlepool, died on 20 October, aged forty-two. He took a great interest in the history of medicine, especially in relation to instruments formerly used in surgery, and had written a book on the subject. He was a son of Mr. John Milne, LL.D., late schoolmaster, King Edward.

Rev. WILLIAM MILNE (M.A., King's College, 1851) died at Torquay on 8 July, aged eighty-four. A minister of the Free Church he was first settled at Braco, near Auchterarder, in Perthshire, and took a prominent part in the Revival movement of 1859 and the early sixties. In 1874, he went out to the Wellesley Square Church, Calcutta, and while there was also chairman of the Bengal Mission of the Free Church. Thereafter, he acted for several years as the minister of the Presbyterian Church at Montreux, Switzerland. He celebrated his ministerial jubilee at Montreux in 1908, and at the same time retired from active duty.

A correspondent of "The Missionary Record of the United Free Church" furnished a very interesting account of the hardships undergone by Mr. Milne in the struggle to educate himself for the ministry. Like the corresponding story of Rev. J. C. MacGregor's early days, it is typical of the struggle that many a Northern lad had to secure a University education, and so it may be fittingly quoted here.

"Mr. Milne's parents at Nether Leask, Aberdeenshire" (says the account), "being poor and having a large family to provide for, he was sent at an early age to tend the cattle of a small farmer in the neighbouring

parish of Cruden. He had never been to school, but his father and mother had taught him to read at home. One memorable day the wee herd surprised them by coming home and telling them that he wished to learn Latin and become a minister. As they had no means to help him to realize such an ambition, they did their utmost to drive what they considered the foolish notion out of his head. They only drove it deeper in. Like his younger brother after him, the Rev. Peter Milne, the well-known New Hebrides missionary, the boy stuck to his resolve.

"The story of how these two brothers fought their way, first to College and then through College, is as thrilling a one as any of which the annals of our Northern University can boast. In William Milne's case it was a stern fight from first to last with poverty, ill-health, and adverse circumstances generally. But he triumphed in the end, having paid his way throughout by his own earnings, eked out by a bursary of £14.

"It was more than a matter of natural pluck and perseverance. Up to his nineteenth year, the only way open to him to earn the money he needed for his education was farm service of one kind or another, and in farm service at that time he found that the worst thing he had to endure was not the physical hardship but the evil environment. Once, to gain enough to get to the Grammar School, he joined a squad of labourers engaged in cutting a deep ditch on the hill between Savoch and Peterhead. The first night he felt as if he had been bruised in a mortar. Next morning, however, though after a great sinking of heart, he was at it again, and worked on till the ditch was finished and his pockets replenished. But all the time he had to company with roughs, and saw much and heard more of the profane side of life.

"Next year he feed himself to a farmer as a binder during the harvest. He found the work nearly as hard as that in the clay-ditch; but the real hardship was having to con the Iliad and prepare for the coming College examination many an evening in the kitchen while foul talk and foul songs fell on his ear. That he kept steadfast to his early resolve in such evil surroundings was surely of God. Those were the years preceding and following the Disruption, and it was the spirit of revival abroad in the land which had touched this youth's soul and kept ever drawing him onward and upward."

Dr. PATRICK MITCHELL (M.A., Aberdeen, 1866; M.B., C.M., 1869; M.D., 1873), Old Rayne, Aberdeenshire, died on 30 January, aged 66. Succeeding to the practice of his father, he had been settled in Old Rayne for over forty years, and was a typical country doctor, often having to undertake long journeys in stormy weather. He is survived by three sons, all medical graduates of Aberdeen—Dr. Alexander Mitchell, Albyn Place, Aberdeen; Dr. George Mitchell, Insch; and Dr. John Mitchell, who is in South Africa.

Major JAMES MOIR (M.B., C.M., Aberdeen, 1883), died at Langleys, Walton, Felixstowe, aged fifty-three. He entered the Royal Army Medical Corps in 1886, and served in the South African War in 1900, receiving the Queen's medal with three clasps. He retired from the Army Medical Corps in 1906.

Mr. WILLIAM PATERSON (M.A., Aberdeen, 1887), advocate, Aberdeen, died on 11 December, aged forty-six. A son of the late Mr. James Paterson, wholesale druggist, Aberdeen, who was a very active member of the Town Council, he studied law, was admitted a member of the Society of Advocates in 1894, and for many years had been a partner of Mr. Harvey Hall in the firm of Marquis & Hall. He was greatly interested in all forms of sport, and was a keen player of lawn tennis and badminton. As honorary secretary of the Badminton Union, and also of the Scottish Championship Tournaments, he did a great deal for the game of badminton in the north.

Dr. JOHN PATTERSON (M.B., Marischal College, Aberdeen, 1855; M.D., 1860; L.R.C.S., Edinburgh), died at Pera, Constantinople, on 11 August, from the effects of pneumonia, aged seventy-nine. After graduating, he acted as medical officer to an expedition proceeding to the Arctic regions. He next became medical officer for the service of the transport administration of Egypt, and during a great cholera epidemic in Cairo he was able to keep the way to India open. From Egypt he went to Constantinople, where he was appointed head surgeon to the British Seamen's Hospital. In the latter capacity he served with great distinction for thirty-three years. He was often called Dr. Patterson Bey, and Queen Victoria gave him a signal permit to accept and wear the insignia of his Order. A warm appreciation of him in "Life and Work" for November says: "He was the oldest British medical practitioner in Constantinople, and one of the most sought after by a very numerous international clientele, who had a never-diminishing confidence in his ripe judgment, professional skill, and complete integrity of character".

Rev. PETER ROBERTSON (M.A., Aberdeen, 1864), minister of Kilbride parish, Lamlash, Arran, died suddenly from heart failure at Lamlash on 24 December, 1913, aged seventy-two. He was called from Kilmorack to Kilbride more than thirty years ago.

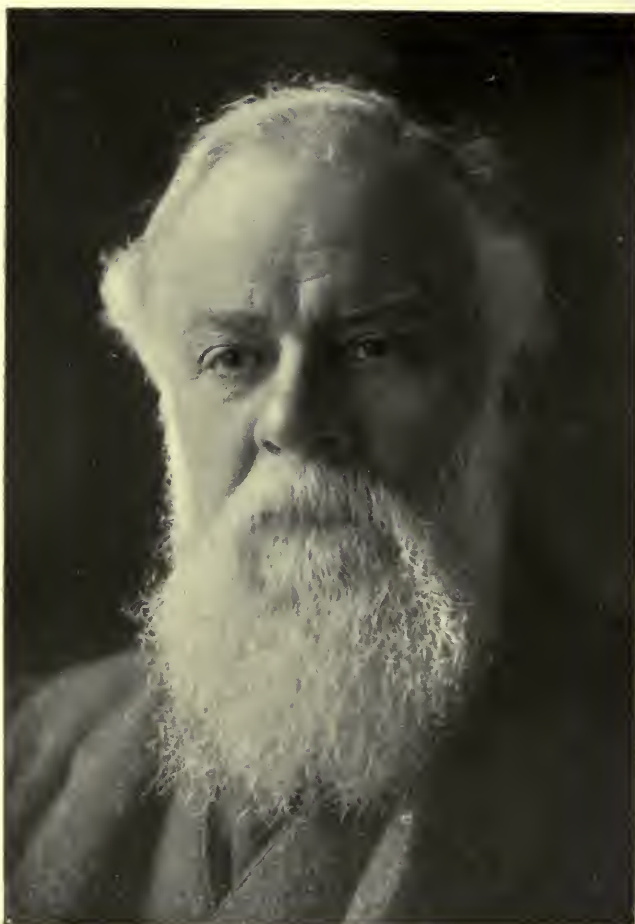
Mr. DAVID SIMPSON (M.A., Aberdeen, 1884; LL.B., Edinburgh) of 26 Talbot Road, Highgate, London, died at Rothesay on 6 October, aged forty-nine. He was for many years secretary to the Santa Fe Land Company, Limited, and was regarded as an expert in Argentine affairs. He had paid more than one visit to the vast tract of territory controlled by the company, and on a recent visit he contracted malaria, the effects of which formed a predisposing cause of his final illness. Mr. Simpson, who was a Laurencekirk man, was married to a daughter of the late Rev. James Cameron, M.A., Glenbervie Free Church.

Rev. DONALD STUART (M.A., Aberdeen, 1861) died at Colchester on 12 January, aged seventy-four. He was for thirty-five years minister of Kilmuir-Easter, Ross-shire.

Miss ALICIA KATHLEEN THOMPSON (M.A., Aberdeen, 1909) died of acute gastritis at her home, Mur Menai, Carnarvon, on 3 September. A student imbued with high ideals of life and of much promise for the teaching profession, her career has been cut short at the early age of twenty-four. After graduation, she spent a year at the Training Centre for Teachers, Aberdeen, and took post-graduate courses in Modern Languages at the University. Proceeding to the Continent, she continued her studies in France at the Universities of Dijon and Lille, and in Berlin at the Böttinger-Studienhaus. The diplomas and certificates obtained abroad bear high testimony to her work as a student and to her literary attainments. She had just returned home after spending a year in the district of the Harz mountains, and was preparing to continue her studies at Cambridge, when she succumbed to an illness of only five days' duration.

Mr. HARRY MELVILLE WILL (M.A., Aberdeen, 1898; B.Sc. Agr., Aberdeen, 1905), manager in London of the Potash Syndicate, died suddenly at 47 Clarendon Road, Holland Park, London, on 19 December, aged thirty-seven. After taking his B.Sc. (Agr.) degree, he was for some time assistant lecturer in Agricultural Chemistry in the North of Scotland College of Agriculture.

Several correspondents have directed attention to a slight error in our account of Rev. George McArthur, who died on 6 March, 1913 (see p. 109). Mr. McArthur was mathematical master at the Gymnasium, Old Aberdeen, from 1863 till 1867. He then became arithmetical and mathematical master at the Aberdeen Grammar School, holding that post till 1871, when he was succeeded by Mr. Charles Sleigh.



THE EARL OF ELGIN AND KINCARDINE, K.G.

CHANCELLOR OF THE UNIVERSITY

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The Chancellor of the University.

THE General Council of the University at its meeting in April unanimously elected the Earl of Elgin and Kincardine to the Chancellorship of the University in succession to Lord Strathcona and Mount Royal, whose loss the whole University so deeply mourns.

The three great offices of the University are the Chancellorship, the Rectorship, and the Principalship, and each presents in the mode of appointment or in the nature of the duties certain interesting peculiarities, the result largely of historic evolution. The Rector, who is, in virtue of his office, the president of the chief governing body of the University, the University Court, charged especially with the administration of all the property and funds, is elected by the students, many of whom have entered the University for the first time only a few days before being called upon to use their franchise, and scarcely any of whom at any time concern themselves with higher University administration. The students virtually also elect a second member of the Court, the Rector's assessor, who although appointed by the Rector is in recent times always nominated by the Students' Representative Council. It is true the typical Rector never, or very rarely, attends meetings of the Court, and hence the justification for the appointment of an assessor. But we have had in this University notable exceptions to the usual practice in the rectorships of Emeritus Professor Bain and the Marquis of Huntly.

Then the Principal who is president of the teaching and disciplinary body of the University, the Senatus, is appointed not by any body within the University but by the Crown.

And, finally, the Chancellor, whose mode of appointment is the only one on a truly democratic basis, in that he is chosen by the votes of the body, the General Council, of which he is president, has scarcely

ever been known, except at his inauguration, to preside at meetings of the Council, and is more usually associated—although in Aberdeen only on rare occasions—with the ceremonial conferring of degrees, which the Senatus has the sole power to give or withhold.

But who among us will venture to say that these anomalies prevent our attaining a wonderfully congruous whole, or that they have embarrassed the efficiency of University administration? Most of us, indeed, view sympathetically these chequered arrangements, as evidence of the ancient lineage of our Scottish Universities, just as we look with an interested and fascinated eye on the mixed architecture of an ancient cathedral.

In choosing Lord Elgin for Chancellor the Council has followed the unbroken custom of the University in electing to its highest office a peer of the realm, if we except the earlier Chancellors of King's College and University who were bishops, although the first of these were presumably spiritual peers. Most of the members of the Council have lived under three Chancellors, including Lord Elgin—and very few under more, as the late Duke of Richmond and Gordon held office for the long period of forty-two years. And it is a curious fact that all three, the Duke, Lord Strathcona, and Lord Elgin, are associated with the county of Elgin. The Scottish seat of the Duke is in the county, Lord Strathcona was born in it, and Lord Elgin derives his chief title from it.

As the association of the Elgin family, except in name, with the county is not well known in Aberdeen, and as the people of the North have a traditional liking for genealogical inquiries, it may be of interest to state that the Elgin family, who trace their descent back to Thomas de Bruys of Clackmannan, who died before 1348, and is believed to have been a kinsman of the Royal Bruces, were first brought into association with Elgin in 1583. In that year, Edward Bruce, second son of Edward Bruce of Blairhall and Easter Kennet in Clackmannan, and grandson of Sir David Bruce of Clackmannan, received from King James VI a grant of the temporalities of the dissolved Abbey of Kinloss, in the county of Elgin, with the position of Commendator of Kinloss, and the seat in Parliament previously held by the mitred Abbot. He was a distinguished lawyer, became a Lord of Session, accompanied his Sovereign to England, from whom he received numerous favours, was appointed Master of the Rolls, received the Hon. M.A. of Oxford, and is buried in the Rolls Chapel, Chancery Lane. Extensive grants of land in England were made to him by the King. In 1600-1 he was created Lord Kinloss, and subsequently, in 1604, Baron Bruce of Kinloss. The former title later on went through a female to the Dukes of Buckingham and Chandos, while the latter title, descending in the male line, is still held by the Earls of Elgin.

The first Lord Kinloss was succeeded in his estates and titles by his son Edward, who, dying unmarried, was succeeded by his brother

Thomas. Thomas was closely attached to the Royal family, and had bestowed on him in 1633 by Charles I the dignity of Earl of Elgin in the peerage of Scotland. He appears to have sold the Kinloss estates to Brodie of Lethen. The estates of Cothill and Collestoune in Aberdeenshire also belonged at this time to the Bruce family.

The Bruces warmly espoused the cause of the Stuarts, and shortly after the Restoration, Robert the second Earl of Elgin was granted, besides other dignities, the Earldom of Ailesbury, in the peerage of England. This Earldom later became extinct through failure of direct heirs, but was subsequently revived in favour of one of the Bruce family, and raised after a time to a Marquisate.

Charles, the fourth Earl of Elgin, died in 1747. Walpole says of him he was offered, but declined, a Dukedom shortly before his death. One of his daughters married the third Duke of Richmond ; and a grand-niece became the wife of Prince Charles Edward, the young Chevalier. As he left no son, the Earldom of Elgin and the Barony of Bruce of Kinloss devolved on Charles Bruce of Broomhall, ninth Earl of Kincardine, a descendant of Sir George Bruce of Carnock who was a younger brother of the first Lord Kinloss.

It is interesting to note that David Bruce of Green, a younger brother of the father of Lord Kinloss and Sir George, is an ancestor of the Bruces of Kennet, now represented by Lord Balfour of Burleigh, Chancellor of St. Andrews University, and that Sir George took for wife a daughter of Archibald Primrose of Burnbrae, an ancestor of Lord Rosebery, Chancellor of the University of Glasgow. Thus the ancestral blood streams of three of the present Scottish University Chancellors may be said to have mingled in the early part of the seventeenth century.

It is almost unnecessary to say that the Earldom of Kincardine has no association with the Kincardine that borders the Dee, although the suggestion of an association appears to be strengthened by the fact that the minor dignity of Baron Bruce of Torry was conferred along with the Earldom. Both titles relate to the Kincardine and Torry that lie by the Forth. The Earldom and the Barony were created by Charles I in 1647 in favour of Sir Edward Bruce of Carnock, a grandson of Sir George Bruce of Carnock. The Bruces of Carnock like the Bruces of Kinloss were strong supporters of the Stuarts. The second Earl held high office under Charles II. Burnet, in the "History of His Own Time," says of him that "he was the wisest and worthiest man of his country," but quaintly adds "and fit for governing any affairs but his own, which he by a wrong turn and by his love for the public neglected to his ruin". But the Earl had impoverished his estates in support of the Stuart king for whom the strongly Whiggish Bishop had no love.

On the death, in 1705, of the third Earl without issue, the Earldom passed to the Bruces of Broomhall, who, as already stated, were also descended from Sir George Bruce of Carnock. Thus, within a space

of about forty years, the Broomhall family succeeded to the two Earldoms of Kincardine and Elgin. The present Lord Elgin is the lineal descendant of this family; and Broomhall remains to this day the chief seat of the Earls of Elgin and Kincardine. The present Earl has for many years leased for his autumn quarters Dunphail in Upper Elginshire which came into possession of Lord Elgin's father through his first wife, the heiress of the Bruces of Dunphail, but which descended to a daughter—a half-sister of Lord Elgin—who married Lord Thurlow.

Several members of the Elgin and Kincardine families, as has already in part been indicated, were men of considerable note. Sir George Bruce of Carnock, whose name has repeatedly been mentioned, was a man of exceptional ability and enterprise. He was one of the first to undertake in Scotland the mining of coal on a large scale. It is of his mines, which were carried under the Forth, that the well-known story is told regarding the terror of King James VI, on momentarily suspecting treachery in his host, when on a visit to the mines he was brought up through a shaft in a small islet in the Forth, convenient for shipment of the coal. Sir George enjoyed the esteem of the King, by whom he was knighted and was made a Lord of the Privy Council and Exchequer. He was also appointed one of the Commissioners to treat of a Union with England.

Passing over a number of distinguished members of the families between the time of Sir George and the present Earl, I would wish only to recall briefly the great public services of the grandfather and father of our Chancellor.

Lord Elgin's grandfather, the seventh Earl of Elgin, was Ambassador successively to the Netherlands, to Prussia and to Turkey. It was while in Turkey that, as an intense lover of Greek Art, and anxious for the preservation of some of its finest remains from complete neglect and apparent gradual dissolution, he obtained leave of the Sultan first to sketch and measure and make casts of the world-famous marble sculptures of the Parthenon, and subsequently to remove a considerable proportion of these and other Greek sculptures to England. As if the gods of the ancient Greeks were incensed at the removal, the vessel in which the marbles had been shipped was wrecked, and sank off the island of Cerigo, and there the marbles lay for three years before the exact position of the wrecked ship was located and the marbles recovered and transhipped to this country. A somewhat similar fate, it will be remembered, befell the attempt, also eventually successful, on the part of Sir Erasmus Wilson, the founder of the Chair of Pathology in the University, to bring the obelisk, known as Cleopatra's Needle, from the plains of Egypt to the banks of the Thames. The Elgin marbles, now housed in the British Museum, constitute one of the greatest Art treasures of our nation, and are a perennial source of inspiration to all lovers of art. It is said that although the sculptures were purchased for the Museum at a cost of

about £35,000, this sum amounted to less than half the expenditure of Lord Elgin on his researches in Greece and on the collection and transport of the sculptures.

The eighth Earl, father of the Chancellor, had a distinguished Oxford career, winning a first class in classics, and became one of the most capable diplomatists and administrators of his time. He began his public career as Governor of Jamaica and ended it as Governor-General of India, where he died in 1863. He had also been Governor-General of Canada, in which country the Chancellor was born in 1849, and he was Envoy and Plenipotentiary to China and Japan at a critical time in the relations of the West with the Far East. He acquired great distinction in all the high offices that he filled, and rendered invaluable service to the commerce and prestige of the Empire in the treaty which he arranged with China and Japan and in the reciprocity treaty between Canada and the United States. He received several honours, including a peerage of the United Kingdom under the title of Baron Elgin of Elgin.

But great as have been the public services of many of the present Lord Elgin's forebears, none has had a more impressive record than Lord Elgin himself. There are few men in public life who have rendered larger or more useful service to his country than Lord Elgin has done in his characteristically unostentatious way. Following the traditions of his family on both sides of the house—for on the maternal side he is a grandson of the first Earl of Durham, one of the most sagacious and far-seeing of the earlier Governors of British North America—Lord Elgin has taken a prominent part in the government and administration of our dependencies and colonies as well as in the affairs of the mother country. And it seems not inappropriate that the University of Aberdeen—which, in proportion to its size, has perhaps sent more of its most gifted sons into the service of our outer Empire than any other Scottish University—should continue to have for its Chancellor, as it had in a very special manner in Lord Strathcona, one who has been so intimately identified with British administration beyond the seas.

Apart from local administrative work, in which he has always taken a leading part, Lord Elgin began his wider public service with his entry to the Ministry of Mr. Gladstone in 1886 as Treasurer of the Household and First Commissioner of Works. He exhibited in these offices, as in his own county of Fife, such conspicuous administrative capacity that in 1894 he was invited to occupy the highest governing post to which a subject of the Sovereign may aspire—the Viceroyalty of India. This invitation must have been particularly pleasing to Lord Elgin, as in accepting it he was entering a post which as already stated had previously been held by his father. This was a unique distinction, for, so far as I know, there is no other instance of father and son acting as Viceroy of India.

The five years of Lord Elgin's Viceroyalty covered a period of exceptional turmoil and distress in the affairs of our great Eastern

Empire. He had scarcely reached India when grave troubles arose among the restless tribes of the North-West Frontier which necessitated a brief but arduous campaign in almost pathless mountains for the relief of Chitral. A year later, the insurrection broke out afresh and involved the whole of the North-West Frontier. Before the insurgent tribes were finally subdued in 1898, it had been necessary to put into the field a larger army than had been mobilized at any time in India since the Mutiny. It was in these campaigns, and notably on the heights of Dargai, that the Gordon Highlanders brought fresh glory to the regiment in deeds that still thrill us with their recollection. Following the lead of General Wade in the final pacification of our own Highlands, Lord Elgin's Government was insistent on the construction of good roads. Properly constructed roads were made through the chief mountain passes and the principal valleys, so as to facilitate future military operations, should they unhappily ever become necessary. The campaigns during Lord Elgin's reign effected complete submission of the tribes, and have been amply justified by the period of practically unbroken peace with which they have been followed on the North-West Frontier.

But almost greater anxieties befell the Viceroy in the sudden outburst of plague in the Bombay Presidency in 1896—the first visitation of this dreaded disease in India for a long series of years. The deaths were in a short time numbered by hundreds of thousands, and within a few years amounted even to millions. The outbreak was tackled with great promptitude. The highest medical and sanitary skill was made available, and an important Scientific Commission was appointed. But although the most enlightened and strenuous precautions were taken, such were the difficulties of coping with a disease so insidious in its methods of spread that it was not until after some years that the epidemic showed signs of abating. The difficulties were enormously increased by the resistance of the natives to sanitary measures, due to the prejudices of custom and caste and religion. But in spite of these difficulties it may be said that it was under Lord Elgin's Viceroyalty that the Indian native learned his first extensive lesson on the character and virtues of Western sanitary measures.

But Lord Elgin had to cope not only with war and pestilence. He had also to face the third great traditional enemy of the human race —famine. A great drought in 1896 was followed by a widespread shortage of crops, and by a famine which in a few months affected more or less 65,000,000 persons. The enormous mortality that would in ordinary course have followed was largely prevented by the vigorous organization by Lord Elgin of relief operations, which mainly took the excellent form of wages for labour on public relief works, such as irrigation works. The relief was thus made to assist in providing a remedy against the causes of future famines.

These were not the whole of Lord Elgin's difficulties and services. It fell to him to undertake the anxious task of establishing the cur-

rency of India on a fixed gold basis. This he successfully accomplished. For purposes of revenue the question of certain very important and debatable tariff changes had also to be faced, amid great opposition, but was solved with such wisdom that the settlement Lord Elgin achieved has endured to this day.

Amid all the grave distractions to smooth government and the progress of public works, it redounds to the credit of Lord Elgin that no less than 5,000 miles of new railways were constructed in India during his tenure of office.

It is not surprising that at a great banquet in Calcutta given in his honour on the termination of his Viceroyalty, when, along with an almost extravagant praise of his services, the "tremendous trials and overwhelming anxieties" of his reign were recalled, Lord Elgin expressed doubts as to his having the courage to undertake the duties of his great office when it was offered to him, could he have foreseen the difficulties that were to beset him. But he modestly expressed the hope that he might have deserved the epitaph on the simple tombstone of Henry Lawrence at Lucknow that "he tried to do his duty". He did this, and more. Members of all parties bore, at the close of his tenure of office, generous testimony to the great value of his services. As one responsible writer put it, "he had justified the highest expectations, and had made a reputation as a wise administrator and an able statesman which had far surpassed the highest hopes". In spite of the succession of grave misfortunes which by the hand of Providence befell India during his Viceroyalty, Lord Elgin left India so improved in its finances and trade that Sir James Westland, the Financial Member of the Council of the Governor-General—one of the many distinguished alumni and graduates of this University who have held high posts in the Government of India—was able, in presenting the last budget of Lord Elgin's Government, to claim that with the exception of the United Kingdom no other country in the Old World could show an equally favourable result.

Lord Elgin's next period of service to our Over-seas Dominions was as Secretary of State for the Colonies in the Ministry of Sir Henry Campbell-Bannerman. He held this office from 1905 to 1908. Here also he had several difficult tasks to face. Important questions of government and of Asiatic labour in South Africa required solution. One of the earliest acts of his administration was the granting of a constitution and responsible government to the recently conquered Colonies of the Transvaal and the Orange River. This was severely criticised by the opposition in Parliament, but few now doubt its wisdom. It served to reconcile the Dutch population of these two Colonies to the incorporation of the territories in the British Empire and paved the way for the subsequent Union of the South African States.

It was during Lord Elgin's Secretaryship that the Colonial Conference of 1907 was held, at which several important resolutions re-

garding imperial defence and other matters of imperial interest were passed. Arrangements were also made for having an Imperial Conference every four years, and the foundations were thus laid for an Imperial Council in which all parts of the British Empire might ultimately be represented.

Lord Elgin also carried through Parliament important legislation regarding the Constitution of the Australian States, and the financial relations of the Dominion of Canada with the Provinces of Canada. Long-standing difficulties with the United States in relation to Newfoundland were likewise dealt with, and were finally and satisfactorily settled; and sources of friction between this country and France in regard to the New Hebrides were removed. Altogether Lord Elgin's services to the Colonies were not unlike those to India. They were required in matters of great delicacy and difficulty, and were rendered with courage and wisdom.

Lord Elgin, although a prominent member of the Liberal Party, is of too open and judicial a mind to have ever been a political partisan. It was a distinct tribute to this quality, and to his proved faculty for dealing with difficult questions, that he was appointed by a Conservative Government Chairman of the Royal Commission to inquire into grave allegations regarding certain of the officers of the South African Army in relation to war stores.

It was also a Conservative Government that invited Lord Elgin in 1904 to act as Chairman of the small but important Royal Commission that was charged with the difficult and invidious task of determining the extent to which the small remnant of the Free Church that refused to enter the Union of the Free and United Presbyterian Churches was in a position to carry out the trusts and make use of the property devolving on it under the momentous and much criticised decision of the House of Lords. The Commission performed its duties with great expedition and with marked impartiality. Parliament adopted its recommendations and appointed an Executive Commission, again with Lord Elgin as Chairman, to carry them into effect. The great battle over the Church property is now, for many of us, an almost forgotten tale—so rapidly does time dull the public memory of even stirring national events.

But it is mainly in connexion with his services to the Scottish Universities that some of us have had an opportunity of personal contact with Lord Elgin and his work.

He was one of the youngest members of the Commission appointed under the Universities (Scotland) Act, 1889, of which his friend, Lord Kinnear, who has been his colleague in several public bodies, was Chairman. Although the labours of the Commission were not completed until 1900, and extended therefore over the five years during which Lord Elgin was Viceroy of India, the more weighty part of the duties of the Commission had been carried through in the four years preceding his departure for the East. The principal graduation ordin-

ances had been issued, a preliminary examination had been made obligatory for all graduation curricula, women had been granted the right of graduation, and the finance ordinances had been settled. Lord Elgin bore his share in the epoch-making changes embraced in these ordinances, and obtained an insight into the constitution and workings of the Scottish Universities system that gave special point to his subsequent services to the Universities as Chairman of the Carnegie Trust and as Chairman of the recent Departmental Committee appointed by the Treasury to inquire into the need in the Scottish Universities for additional assistance from the Government.

It has been my privilege to represent the University of Aberdeen on the Carnegie Trust since its foundation in 1901, and I can say with some knowledge that next to giving the money, the best thing that Mr. Carnegie did was to obtain the consent of Lord Elgin to act as Chairman of the Trust and of its Executive Committee. Lord Elgin's chairmanship has been an unqualified success.

He came to the work with a highly cultured mind, but without noticeable prepossession in favour of one form of academic culture rather than another. He has held the balance evenly between all the various educational purposes to which the funds of the Trust are applicable. His extreme fairness and impartiality have been equally conspicuous in dealing with the claims of the different Universities. It is not possible to conceive of any one who could have more safely and justly guided the Committee in the delicate matter of adjudicating upon the various claims. Special pleadings by the representatives of special interests have never influenced him unless they were based on indisputable facts. Along with a readiness to listen to all sides, he has shown a quickness of judgment and a capacity for organization that proved of great practical value, especially at the commencement of the work of the Trust, when the administration of the income from Mr. Carnegie's unprecedented endowment of £2,000,000 had to be arranged and regulated within a brief time. The Trust has had in its Chairman the benefit of a mind not only naturally apt for administration but trained and whetted by large experience in the highest spheres of public work.

This is not the occasion to discuss the policy of the Carnegie Trust. The Trust has not found it possible in every matter to take its own views. It has necessarily been restrained by the terms of its foundation, wide and generous as those terms are, and were intended to be. There is, however, I think, agreement in all quarters that although some alterations in the method of dealing with the payments to students might possibly be made with advantage—the question is admittedly difficult—the administration of the Trust under Lord Elgin's leadership has, independently of the great pecuniary assistance rendered to students, been of the very greatest benefit to the four Scottish Universities, in enabling them to extend their teaching accommodation, to enrich greatly the equipment of their laboratories and libraries, and to make

many urgently needed additions to their teaching staff. The meetings and operations of the Trust have also served the entirely useful purpose of bringing the Universities into closer acquaintance with one another. Each has been given occasion and opportunity for a fuller knowledge and appreciation of the work being accomplished by the others, and has been provided with a fresh incentive to discover and make good its own deficiencies.

In a recent statement to the University Court in connexion with the submission of the Annual Accounts of the University, it was mentioned that, apart from the payment of students' fees and exclusive of a sum of about £12,500 devoted to Fellowships and Scholarships and Grants for Research, the University had received from the Carnegie Trust, during the eleven years of the existence of the Trust, no less than £96,277, and this without any inroad on the capital funds of the Trust.

The sympathetic spirit and the judicial mind shown in the work of the Carnegie Trust by Lord Elgin has been equally displayed in his Chairmanship of the Treasury Committee on University Grants. After a most careful inquiry into the requirements of each of the Universities, Lord Elgin's Committee, with the usual expedition and directness attaching to all Lord Elgin's work, generously recommended an addition of £40,000 to the annual government subsidies, already amounting to £72,000, to the Scottish Universities. The report was presented to the Treasury in 1910, and was accepted and at once acted upon by Parliament. The share of the new grant falling to the University of Aberdeen is £9000, and represents a somewhat larger proportion of the total grant to the four Universities than the allocation in the preceding grants.

Lord Elgin has already received at the hands of his Sovereign and from various Universities fitting recognition of his services to the State and to higher education. He received the Knighthood of the Garter on his return from India, and he is a G.C.S.I., a G.C.I.E., and a Privy Councillor. Oxford University has given him its honorary degree of D.C.L., and Cambridge its LL.D.—a degree which he has also received from each of the four Scottish Universities. And now the University of Aberdeen has elected him to its Chancellorship—the highest honour within its gift. In the history of the University and of the two ancient Universities merged in it there can be but few Chancellors that have come to the Chancellorship with a more solid and distinguished record of service to the Empire at large and to the Scottish Universities.

We all bid him a cordial welcome, and trust that he may long occupy the Chancellorship and that, forsaking the custom of absenteeism usually associated with the office in a Scottish University, he may come often among us to guide us in our deliberations and to honour us in our public ceremonies.

MATTHEW HAY.

2/8A

GEORGE KEITH, FIFTH EARL MARISCHAL

The Tomb and the Family of the Founder of Marischal College.

HE Restoration, now in progress, of the Tomb of the Founder of Marischal College, in Dunnottar Churchyard, is an appropriate expression of the deep interest taken by graduates and friends of the University, far and near, in the personality and family of the distinguished nobleman who erected the Mausoleum and was himself interred in its vault. The chief Memorial of the Fifth Earl Marischal is, of course, Marischal College itself. It is the abiding embodiment of his educational wisdom, zeal, and munificence; although of the original structure there now remains only one other stone besides that which contains the grand motto confronting the visitor as he enters the building, "They haif said. Quhat say they? Lat thame say." Yet the sentiment of loyal and grateful veneration towards the Founder of Marischal College and University cannot fail to be quickened as one bends over the vault which enshrines his bones.

The Mausoleum was erected by the Earl in 1582; and it received the remains of his grandfather and immediate predecessor, the Fourth Earl, who died in October, 1581. The Founder himself was interred in 1623; and the Mausoleum is also the burial-place of two (and perhaps more) of the Founder's successors in the Earldom and in the Chancellorship of the University; viz. the Sixth Earl who died at Dunnottar in 1636, and the Ninth, who died in London in 1712, but whose remains, as contemporary Presbytery records testify, were brought home to Dunnottar, and were buried in this tomb of his ancestors.

The Mausoleum is a rectangular edifice separate from but adjacent to the parish Church.[1] The building, 22½ feet long by 15 feet broad and 9 high, is entered by a simple doorway, over which is a square niche containing on the left the year of erection, and on the right a shield bearing the three pales distinctive of the Marischal family, and flanked by the initials of the Fifth Earl, "G. K."—George Keith. The actual burial-chamber lies below a floor of flagstones from which

[1] So it was originally: but towards the end of the seventeenth century, when a new church was erected, this was built so as to include the Mausoleum: hence the name, which still survives, of the Marischal *Aisle*. In 1782, however, when a new building again was deemed necessary, the Tomb became once more, as it still remains, separate from the Church.

access is obtained. The appearance of the structure was marred by the blocking up of a large window in the south gable. Owing to the removal of the roof towards the close of the eighteenth century, and the consequent exposure of the structure to storm and rain, the interior of the Mausoleum, which is of considerable architectural interest with arched recesses surmounted by deep mouldings, had become a ruin, discreditable to all concerned and particularly to the University whose obligations to the builder of the Mausoleum are so signal. Accordingly, last year, in order to accomplish the restoration of the ruined tomb, an influential Committee was formed under the Principal as Convener, consisting of the (late) Chancellor, the Rector, and representatives of the University Court, Senatus, and General Council, along with the Earl of Kintore, the Lord Provost of Aberdeen, the minister of Dunnottar, and a few other interested friends. After valuable professional advice had been received from various quarters, and substantial financial support had been secured, including £100 from Lord Strathcona, £50 from the Court, and £100 from the Senatus, the Committee felt that they were justified in proceeding with a well-considered scheme, under the guidance of Mr. G. P. K. Young, A.R.I.B.A., the highly qualified architect of the new Dunnottar Parish Church.

Every effort has been made to conserve, as closely as possible, the features of the building. The crow-stepped gables have been reconstructed and support a wagon-shaped roof of English oak which is covered externally with stone slabs. The broken mouldings of the arched recesses have been renewed; while a large three-light window in the south elevation and a smaller window in the north retain enough of the old work to indicate their original form and design. These windows have been filled with glass in lead lattice, and the central light in the larger window bears the Marischal Arms. About £250 remains to be raised; and the Committee are confident that many graduates and others, who have not yet responded to the appeal, will gladly take part in a restoration which has been far too long delayed—a restoration which at once academic self-respect and gratitude to the Founder of Marischal College have impelled the Committee to undertake.

The legendary story of the Keiths, contained in their family records,[1] traces their history back to the early period of the Roman Empire, when a brave Teutonic tribe, called the Chatti, inhabiting what is now Hesse-Cassel, were subdued, after protracted conflict, by Germanicus, grand-nephew of the Emperor Augustus, and submitted

[1] See Alexander Nisbet, "System of Heraldry," Edin., 1804, Vol. II, Appendix, pp. 1-10; and P. Buchan, "Historical and Authentic Account of the Ancient and Noble Family of Keith," Peterhead, 1820.

to the Roman yoke. Not all, however. A portion of the tribe, according to the legend, unable to resist, but unwilling to yield, preferred exile to servitude, and sought a safe retreat and a new home in what is now Holland. In course of time, a section of this population, driven or drawn into colonial enterprise, set out for the Island of Britain. The emigrants had not sailed far when a furious storm burst upon the voyagers and scattered their ships. Some of the colonists were borne by the tempest far north and were landed or stranded in the country which has ever since been called, after these incomers—so the story declares—Cathness, or Caithness, i.e. the promontory of the Chatti. At first the natives—Picts or Scandinavians—resenting the intrusion, ordered this "German band" to "move on"; but the region was thinly peopled; eventually the strangers received or took possession; and at length matrimony turned jealousy into brotherhood when the chief of the Chatti clan wedded the daughter of the Pictish King. In a later age, when the Scottish King, Kenneth MacAlpin, successfully claimed the Pictish crown and kingdom as his inheritance, the Chatti would naturally have been absorbed along with the Picts. But the Scots—so runs the story—recognizing the prowess of this Teutonic tribe as warriors, bestowed on them fresh possessions in Lochaber and elsewhere. In 1010, during the reign of Malcolm II, when a Danish host, sent by King Sweyn, the father of Canute, invaded what by that time was recognized as the Kingdom of Scotland, the Chatti signalized themselves by patriotic valour in a battle at Barry, in Forfarshire, and earned the grateful admiration of King Malcolm and the Scots. The chief of the clan, Robert Chattus, slew, in single combat, the Scandinavian general and giant Camus, whose death became the signal for the flight of his army. "Veritas vincit" exclaimed Malcolm, referring to the fact that the Chatti were Christians, while the Danes were mostly pagans; and these words were adopted as the motto of the clan whose name was thenceforth transformed into the more familiar Scottish Keth or Keith. Their brave leader received not only knighthood, but the most honourable office of Marischal of Scotland; and various "lands" were bestowed on him and his heirs to support a dignity which was to be hereditary; the chief of these lands being one which became thereafter known as Keith Marischal, in East Lothian.

So far legend and ancient family tradition. How much fact underlies the story it is impossible to tell. What alone we can rely upon, as attested by contemporary records, is that in or about the year 1176, in the reign of William the Lion, one Hervey of Keith is described in a legal document of the time as "Marischal of the King of Scotland".[1]

[1] Sir James Balfour Paul, "Scots Peerage," Vol. VI, p. 26, Edin., 1909. To the luminous article in this volume on Keith, Earl Marischal, with its carefully adduced evidence of each item recorded, the present writer expresses his grateful indebtedness.

He was then, and probably had been for some time previously, in possession of the north-west portion of the estate of Keith in what is now the parish of Humbie in East Lothian;[1] and the possessions of the family in that district were afterwards increased through the marriage of Hervey's grandson, Philip, with the heiress of Symon Fraser, who had owned the south-east part of the Keith estate. This Philip is also designated Marischal in various contemporary charters, but held that office conjointly with his brother David: thereafter, however, the dignity appears to have been vested solely in the heir to the estates.

Philip's grandson, John, who succeeded about the year 1250, is entitled Sir John de Keith, but whether he was the first holder of that title is uncertain. He strengthened his social position through marriage with Margaret Comyn, a kinswoman (perhaps a daughter) of the Earl of Buchan. Sir John's grandson, Sir Robert Keith, was captured by the English in 1300, during the conflict for Scottish Independence. After four years of confinement, he was liberated on condition of submission to English rule; and he was appointed soon after to the Sheriffdom of Aberdeen (Reg. Ep. Ab., I., 40)—the earliest recorded connexion of the Keiths with Aberdeenshire. He was also one of ten Scots nominated by Edward I as representatives of Scotland (which was then treated as a province of England) in the English Parliament, and he was appointed further one of four deputy-wardens of Scotland. In 1308, however, after the battle of Inverurie, this Sir Robert Keith joined Robert Bruce from whom he received the forest of Kintore and the lands of Aden and Auchtidonald in Buchan. Henceforward he remained faithful to the Scottish National party. He commanded the cavalry at Bannockburn, and John Barbour testifies in "The Brus" (CIII, 60; CIV, 1) that his successful attack on the flank of the English Archers caused that panic in the army of the Southerners which mainly decided the issue of the battle. Some years later, in recognition of this and of other services, he received territory in Strathbogie, and part of the forfeited lands of the disloyal Earl of Buchan: henceforth the family became territorially identified chiefly with the north-east of Scotland. Sir Robert took a prominent part, in the year 1316, in the conclusion of an alliance with France; aided the child-king David II's escape to that country in 1334; and was killed at the fatal battle of Neville's Cross near Durham, in 1346.

The connexion of the Keiths with Dunnottar originated in the time of Sir Robert's nephew and eventual heir, Sir William Keith. In 1392 Sir William, who had previously acquired the lands of Pittendreich in Stirlingshire, exchanged these for the barony and castle of Dunnottar, formerly in the possession of Sir William Lindsay of the Byres. Dunnottar Castle became thenceforth the chief family seat:

[1] Before the Reformation there was a separate parish called Keith; it was afterwards united with Humbie.

and the property of the Keiths in Kincardineshire was, some years later, augmented by the addition of lands in Cowie, Fetteresso and Strachan through the marriage of Sir William to the granddaughter and heiress of Sir Alexander Fraser, High Chamberlain of Scotland. An interesting episode in Sir William's life was his excommunication by the Bishop of St. Andrews for the sacrilegious (as it was held) erection of a tower on the rock of Dunnottar which had formerly been occupied by the Parish Church. Sir William, as a new proprietor, may have acted in ignorance of that fact: and at any rate the excommunication was graciously removed in 1395 by Pope Benedict XIII, one of the Avignon Popes, to whom the Scottish Church adhered during the papal schism.

This Sir William Keith's son, Sir Robert, is notable as one of the Commissioners who, in 1423-4, treated with the English Government for the liberation of James I; he was a hostage for the payment of the royal ransom. His son and heir, William, became, in 1450, a peer of the realm, and was raised, five years later, to the yet higher dignity of *Earl* Marischal. This Earl's grandson, William, the third who bore the title, espoused a daughter of the rival Earl of Huntly. He entertained King James IV at Dunnottar in 1504. He was humorously called "Hearken and take heed," owing to his frequent use of that sagacious motto. Two sons of this Earl fought at Flodden in 1513; one was slain, the other, Robert, survived; the Keith banner, carried to the battle, is preserved in the Advocates' Library, Edinburgh. Earl William outlived his son Robert and was succeeded by his grandson, the Fourth Earl, also William, in 1527. The marriage of this Earl to his relative, Margaret Keith, co-heiress of Ackergill in Caithness, and of Inverugie, near Peterhead, led to Inverugie Castle becoming the possession and frequently the abode of future Earls Marischal. The Fourth Earl embraced the Reformed Faith, and was a warm supporter of George Wishart, after the latter's return to Scotland in 1543 or 1544. None the less, like not a few other Scots who favoured the Reformation, he fought loyally along with Scottish Catholics at the battle of Pinkie in 1547, when, under Somerset's Protectorate, an English army sought to force on Scotland an English alliance and a marriage between Edward VI and Mary Stuart—a "strange way to woo and win a woman," as Mary of Guise is said to have declared. He was appointed one of the keepers of the young Queen's person prior to her being sent to France; and after her return to Scotland he was one of the Privy Councillors who in rotation personally attended Her Majesty. In later life, he lived at Dunnottar in such privacy that he became popularly known as William of the Tower; and he died there in 1581, having survived for a year his eldest son and heir. He was the first, as we have seen, to be buried in the Mausoleum.

For the University of Aberdeen, George, the Fifth Earl, is *the*

Keith, *the* Earl Marischal.[1] The future founder of Marischal College was born about 1553. He received a liberal education, first at King's College, where, according to Professor William Ogston's *Oratio Funebris*, he "made great progress" in "Latin, Greek, and Hebrew," as well as in "History, Antiquities, and Literature"; and afterwards in the College established by Calvin at Geneva and then under the guidance of Theodore Beza, who instructed young Keith in Divinity, History, and Public Speaking. Before returning to Scotland in 1580, he completed his preparation for public life by visiting many of the Courts of Europe, including that of the country (Hesse-Cassel) to which his ancestors were believed to belong. Shortly before George Keith's arrival at Geneva, Andrew Melville had been a member of the academic Teaching Staff, and had imbibed from Beza that keen Protestantism and thorough Presbyterianism which he himself afterwards imparted to the Scottish Church after Knox's death. Kindred to Beza's influence over the Scottish ecclesiastic was that which he exerted over the Scottish nobleman; and we are not surprised therefore to learn that on the latter's return from abroad he attached himself to Andrew Melville's party, and became a member of more than one Commission for "dealing" with Romanists or suspected Romanists in the North-East of Scotland. More agreeable must have been a different kind of Commission when, in the summer of 1589, he arrived at Copenhagen to arrange a marriage between his young Sovereign and the Princess Anne of Denmark. His proficiency as a linguist and experience as a traveller marked him out as eminently suitable for a foreign embassy; while his ample resources enabled him to bear the large expense of the matrimonial mission.

Most important of all, however, was this Earl Marischal's educational work. Under Andrew Melville's direction, he took a leading part in the attempt to impose on King's College the *Nova Fundatio* through which that institution was to be brought into line with Reformed ideas and improved academic methods, including the substitution of teachers of special subjects to all students for Regents undertaking to teach everything to a comparative few. Partly the proverbial difficulty of "putting new wine into old bottles," and partly a laudable ambition to be the maker and moulder of a new University, led eventually to the Earl giving up as impracticable the attempt to remodel King's College. In April, 1593, he founded a new "Gymnasium" in "New" Aberdeen, within the buildings formerly occupied by the Grey Friars, and with endowments derived from lands belonging to the Grey, Black and White Friars, as well as from those of the ancient monastery of Deer. Most of this ecclesiastical property had been previously transferred to the Earl by the Crown; partly in recompense for large

[1] The felicitous contribution of our distinguished graduate, Dr. J. M. Bulloch, to the Quatercentenary Studies on "The Maker of Marischal College," will be recalled by all readers of the UNIVERSITY REVIEW.

outlays in connexion with the royal marriage, and partly in anticipation, perhaps, of this great educational enterprise.

In our second Founder, as in our first, Bishop Elphinstone, educational enthusiasm was hallowed by religious principle. If the quaint domestic motto, which he shared with his College, repudiates all unworthy fear of man, the charter of the new University emphatically acknowledges the worthy fear of God. The Earl Marischal significantly addresses that charter "to all true Christians," and his professed aim is to secure a "godly and upright education," an "honourable, liberal, and Christian training". There are some things, doubtless, in the Charter which, from the modern standpoint of religious comprehension, may be regarded as narrow: but worthy of all commendation, surely, is the Founder's instruction that Principals and Rectors are to be "godly men," his provision that every Lord's Day a "lesson from the Greek Testament" is to be given to the students, his careful regulations for the maintenance of academic virtue and piety, and his devout prayer that "God would vouchsafe to favour his undertaking, and direct it to the glory of His Name".[1]

Looking back on this, the Fifth Earl's main life-work, one cannot but realize the gain which on the whole, amid obvious drawbacks, has accrued to the North-East of Scotland through the foundation of Marischal College and its organization as a University. Not only were education and culture placed at that time on a sounder basis, but the city of Aberdeen became keenly interested in a University which was peculiarly its own, within the heart of the town; and the practical fruit of this interest has been the fact that in no city of the empire, during more than two centuries, were so large a proportion of the citizens academic alumni. Amid occasional contentions, moreover, the presence of two Universities in the same field preserved both from educational dormancy. The large number of bursaries, further, in proportion to students (as compared with other Universities) was most probably due in part to an ardent loyalty towards *Alma Mater* which the neighbourhood of another *Alma Mater* quickened and fostered; and up to modern times, prior to the Carnegie Trust, these very numerous bursaries in Arts were of conspicuous use in rendering it possible for the poor man's gifted son to have equal opportunity of higher education with the well-to-do parent's promising boy. No one, however, we may feel assured, would have more sincerely rejoiced, amid altered circumstances, in the union of the two Universities than the Founder of Marischal College. The enormous extension, on the one hand, of the field of knowledge and of the opportunities of research, and the relative decline in value, on the other hand, of the endowments relating to teaching staff and to academic equipments, rendered the efficient maintenance of two Universities in Aberdeen at once educationally and financially impracticable. The union of 1860, involving the discontinuance of an Arts

[1] See, for details, Professor R. S. Rait, "Universities of Aberdeen," chap. xx.

Course in the New Town (where the neighbourhood of the Infirmary rendered the location of the Medical Classes imperative) was at the time, indeed, amid lack of the means of ready transit, a source of disappointment and even of resentment to many of the citizens ; but it has proved to be an inestimable benefit ; all the more, however, owing to those two centuries and a half of honourable rivalry which prepared both Colleges for their later work and power as a united University.

The Founder's son, William, who succeeded his father in 1623, as Sixth Earl, filled for several years the office of Commander of the Navy, and died in 1635. The Seventh Earl (a bajan at Marischal College in 1631) was the leader of the earlier Covenanters in the North-East of Scotland, and in that capacity imposed, in 1640, on the reluctant (as a whole) citizenship of Aberdeen a bond pledging their devotion to the National Covenant. King Charles's own Commissioner, the Earl of Traquair, had, in the King's name, ratified the Acts of the previous General Assembly of 1639, including an Act which enforced (or was meant to enforce) the subscription of the Covenant on the entire Scottish nation. When opposition, however, to royal despotism developed, under Cromwell, into republicanism, culminating in regicide, this Earl, like many other Covenanters of the time, became a fervent Royalist. He took part in the luckless expedition, led (so far as the Scots were concerned) by the Duke of Hamilton—the expedition which issued in the signal defeat at Preston in 1648. In 1650, the Earl Marischal entertained the future Charles II at Dunnottar; in 1651, he officiated at the coronation of Charles at Scone; and in his capacity as hereditary keeper of the Regalia, he transferred these for safety to Dunnottar Castle. Captured by some of the cavalry under General Monk's command, he contrived to send the key of the "safe" containing the "Honours" to his mother, and appointed his friend, the brave George Ogilvie of Barras, as Governor of Dunnottar and Guardian of the Regalia. The timely removal of the Honours to their secret resting-place below Kinneff Church under the faithful charge of Grainger the minister and of his wife, before the force besieging Dunnottar could constrain it to surrender ; the astute declaration of the Earl's younger brother, John Keith, that he had carried off the treasures to the Continent ; and his production of a pretended receipt for them, thus preventing a thorough search at home, saved the Regalia from what every Royalist would have regarded as outrageous desecration. The Cromwellian besiegers had to be content with the belated capture (after splendid resistance) of the fortress, without any clue whatever to the whereabouts of the longed-for spoil. At the Restoration the Earl Marischal received a Privy Councillorship with a pension of £400 a year ; his brother John, the Earldom of Kintore ; George Ogilvie, a Baronetcy ; and the Graingers 2000 merks.[1]

[1] The story of the Regalia at this period, and of the share of various persons in their preservation, is graphically and impartially related by the Rev. D. G. Barron, of Dunnottar, on the basis of original documents, in his *In Defence of the Regalia*, 1910.

The Eighth Earl was the brother of the Seventh, whom he succeeded in 1670. He fought for Charles I, like his elder brother, at Preston, and for the future Charles II at Worcester; and he united business capacity with soldierly prowess, for at his death in 1694 he left the ancestral estates reduced in size but redeemed from debt. His son William, the Ninth Earl, entered Marischal College in 1676, and founded the chair of Medicine in 1708. He is notable for his strenuous opposition to the Union of the Parliaments. After its consummation he reluctantly surrendered the Regalia to the British Government, which placed them, for combined security and convenience, in the Crown room of Edinburgh Castle, where they still are exhibited. The remains of this Earl, who died in 1712, are, as we have seen, in the Mausoleum.

When the Jacobite Rising took place in 1715, George, the Tenth Earl, who graduated at Marischal College in 1712, was one of the famous "hunting party" which assembled at Aboyne under the presidency of the Earl of Mar, prior to the raising of the standard of rebellion at Braemar. At Sheriffmuir, this Earl commanded the right wing of the Jacobite Army, and after the defeat escaped, like the Chevalier himself, to France. Three years later he commanded the abortive Jacobite enterprise which terminated with the conflict at Glenshiel. He lived afterwards in Spain and at Venice; and he took no part in the '45, having been repelled, it is believed, by the personality (to many so attractive) of Prince Charles Edward. Meanwhile his younger brother, James, also a graduate, who shared with the Earl the perils of the '15, had held for nine years a Spanish colonelcy, and then entered the Russian service, which in 1747 he exchanged for the Prussian, under Frederick the Great. King Frederick thoroughly trusted Keith, and, so far as his nature was capable of affection, loved him. He raised him at once to the rank of Field-Marshal, and after two years appointed him Governor of Berlin. "Frederick, the more he knows him, likes him the better," testifies Carlyle,[1] and during the varied fortunes of the Seven Years' War, the King relied, and not in vain, on his Scottish officer's military genius. When the Marshal fell at Hochkirch, in 1758, bravely leading a forlorn hope, Frederick wrote with unwonted emotion to his brother, the Earl, "If my head were a fountain of tears, it would not suffice for the grief I feel".[2] The Statue erected as the Marshal's Memorial in Berlin[3] commemorates the gratitude of King and of people.

Seven years before his death, the Marshal had persuaded his brother, the Earl, to enter like himself the service of Frederick, who appreciated the latter's diplomatic sagacity as much as he valued the younger brother's military brilliancy. The Earl was appointed Prussian Ambassador successively to France and to Spain, and held for

[1] "Frederick the Great," IV, 389. [2] Ibid., V, 386.

[3] A replica of this Statue was presented to Peterhead in 1868 by King William I of Prussia, afterwards German Emperor.

a number of years the important post of Governor of Neufchâtel, then under Prussian rule. He passed the eventide of his long life in a villa at Potsdam built for him by Frederick in 1764, and died there in 1778 at the age of eighty-two. "I am yours with heart and soul . . . Come to me," wrote the King in 1764 ;[1] and in another letter he signs himself "Your old friend till death".[2]

In 1759, the Earl had received a free pardon from George II ; and on the death, without issue, of William, Fourth Earl of Kintore, in 1761, he was allowed, as next of kin, to inherit both title and estates, receiving compensation for a portion which had been sold. He appears, however, never to have actually taken possession of his inheritance. Dunnottar he disposed of to his kinsman, Alexander Keith of Ravelston, a descendant of the Third Earl. The remnant of the estates and the title, Earl of Kintore, devolved, on the Earl Marischal's death in 1778, on the Eighth Lord Falconer of Halkerton, as nearest heir in line, being the great-grandson of William the Second Earl of Kintore. In this family, under the name Keith-Falconer, the title and estates still very worthily remain. The present Earl of Kintore, Algernon Hawkins Thomond Keith-Falconer, P.C., G.C.M.G., LL.D. (Cantab.), D.L., etc., was born in 1852, and succeeded, as Ninth Earl, to his inheritance on the death of his father in 1880. He has held numerous important appointments, including those of Lord-in-Waiting to H.M. Queen Victoria and to H.M. King Edward; Colonel of the 3rd Batt. Gordon Highlanders; Governor and Commander-in-Chief of South Australia (1889-95); and Chairman of various Parliamentary Commissions. He also holds several high foreign distinctions, viz., G.C. of the Crown of Italy, First Class Red Eagle of Prussia, G.C. Military Order of Christ of Portugal, and G.C. of the North Star of Sweden.

HENRY COWAN.

[1] Carlyle, "Frederick the Great," VI, 384.

[2] Ibid., V, 386.

Reminiscences of Glasgow College.

Y first experience of Glasgow University was in the latest fifties, when, as a boy of twelve or thirteen, I entered its sacred precincts as one of a deputation from the High School, which, according to an old custom, long since I suppose disused, was wont annually to resort thither to ask, in well-conned Latin phraseology, for the Candlemas Holiday. I can recall only a few of the first words of the allocution. "Doctissime Professor," we began, "nos discipuli Scholæ Summæ Glasguensis huc venimus ferias postulantes," etc., etc. Some six or seven of us were introduced by the Bedellus into the several class-rooms, to the amusement, no doubt, of their occupants, and to the hazard of class discipline, and each in turn repeated the special request to the professor whom he was deputed to address. The reply was concise, "Libenter conceditur," and we retired amidst laughter and cheers. It was a kindly custom, not altogether useless, in spite of its being a little ridiculous.

I had just completed my fourteenth year when, after no superfluous preliminary of an entrance examination, I became a full-fledged citizen of the University Republic. I remember well the long trudge, in the icy coldness of the dark winter mornings, which brought us to the delectable purlieus of the Old Vennel, through its strong and multifarious smells. Strict punctuality was essential. The bell rang until the clock marked four minutes after the hour: the door was then promptly closed, and even if we had reached within the last three or four steps of the stair which ended our two-mile journey through dark and slushy streets, we found it banged in our faces, and a grim janitor rejoiced over our discomfiture, with the sarcastic words, "Jist a bit late the dae, gentlemen!"

The Junior Latin Class—by far the largest in the University, being some 150 or 200 strong—then gathered in the Old Common Hall, a spacious and well-lighted apartment, but arranged with no thought of its convenience as a class-room. There were no "soft options" then: the curriculum was rigidly uniform for all, and through that Humanity Class, as its first portal, all must pass who desired to travel through the College course. (Be it noted that we were students of "The College" and the word University was one that we never used.)

It was in that class that a student had to make himself known to his fellows, and there that he had to "catch the strong contagion of the gown". It was in sharp contrast to all we had known at school. In the huge assembly were gathered students of all ages and of all classes: from city and from remote country glen: and from every part of the United Kingdom and the Colonies. All our little school coteries were engulfed in the larger and promiscuous crowd into which we were now thrown: and it was only by slow process that we discerned who were the most prompt, the most prepared, and the most apt to catch the passing opportunity. The professor might, and no doubt did, form his own conclusions, and perhaps encouraged what he discerned as promising material. But those who were ambitious knew that the impression had to be made upon us, as their fellow-students, and upon us, as voting the prizes at the end of the session, depended the entire responsibility of the verdict upon their work. I remember that at the end of my first session, the two highest prizes were decided by unanimity of votes, broken only in each case by the adverse vote of the recipients themselves. The votes were given viva voce, and I am inclined to think that unscientific as the method might now be deemed, it was not without its lesson of responsibility, as well as a rough justice of its own.

It must have been a marvellously difficult class to handle, were it only for its miscellaneousness of age and attainment: but it had a splendidly quickening effect upon character. I remember well my next neighbour on my bench. He was a journeyman baker, the father of a family, who had determined to raise himself in the world, and thought that a college training would give him the opportunity. Our paths in life lay apart, and I do not know what became of him. But I am certain that he deserved to succeed, and I recall now our rough and ready intimacy, from which I, at least, gained much. I respect, to this day, his toleration of the stripling at his side.

I am going to attempt no full appreciation of our professors, deep and sincere as is my enduring respect for them. But I must recall some of their outstanding characteristics. Professor William Ramsay—the uncle and predecessor of our own honoured contemporary, Professor George Gilbert Ramsay—was a man of contagious energy and indomitable vigour. His class discipline was perfect; and he would have been a hardy student who would have ventured to impinge upon the stern and yet stimulating rule which made the huge gathering as docile as a handful of young schoolboys. We learned to respect his clear and vivid accuracy: the happiness of his phraseology: the vigour with which he checked any suspicion of listlessness or vacuity: and we felt a certain pride of proprietorship in the stinging sarcasm with which he could point a rebuke—a sarcasm which had always a lining of geniality. We reverenced—as far as youth could learn its meaning—the force of energy which made him fight suc-

cessfully against long illness. We saw him entering the Common Hall, from the chillness of those dark winter mornings, wrapt up in many mufflers. Once these were cast aside, and the gown assumed, there was nothing of the invalid in his demeanour, in the emphasis of his tones or in the flash of his eye.

Of the other classes, each had its own marked characteristic. All no doubt were open to criticism from the modern scientific standpoint —might, no doubt, form pregnant texts for edifying sermons from our new "educationalists". I can only say that they left their impress and that I recall them with all the more affection for their faults. At least they brought us into some relation with men of outstanding character in our professors, and taught us to know one another in the free and easy welter of a promiscuous throng.

Of the Greek Class, I would speak with a strain of reverence that I think others still living, and many who are gone, would share. The Junior Class was a strange gathering. One half, I fancy, had never opened a Greek book before, and we began our labours with the Greek alphabet. On certain days we were taught by the assistant —a miracle of painstaking patience and conscientious accuracy. But for the rest, Professor Lushington—"bearing all that weight of learning lightly as a flower"—did not think it beneath him to guide our feeble footsteps: and his guidance was a very inspiration. A good proportion, no doubt, dropped into listless apathy—where nature, perhaps, intended that they should rest in peace. But at least we had the chance of learning, before six months were gone, something of the miracle of Homer's rhythm, and of the consummate art of Xenophon's prose. Before three years were over he had initiated us into the wonders of the Greek drama, the balanced perfection of Greek oratory, and the impetuous rush of Pindar's Odes. Aristophanes never seemed to reveal the secrets of his charm so fully as when rendered in Lushington's well-chosen phrase, nor could the subtle beauty of his choruses be conveyed better than in Lushington's rich and perfectly modulated tones.

If I touch on some quainter aspects of some others amongst our teachers, it is from no lack of reverence, but rather as a frank confession of my own defective industry, or insufficient capacity. I was a humble and I trust dutiful pupil of Professor Blackburn, whose mathematical reputation stands in no need of praise, and, on one occasion, I think, I was awarded a prize to which I am unconscious of having had the very slightest claim, and which was voted to me only because a rather turbulent class had rendered it impossible to distinguish merit, and the fact that I had won some classical prizes made some fellow-students think, quite unwarrantably, that possibly I might have some mathematical capacity, even though it had not shown itself. Blackburn could make and did make great mathematicians, but I fear that to some of us, who formed the common herd, his subtle dissertations upon the philosophy of mathematics were like pearls cast before swine

—and did not perhaps contribute to the consistent maintenance of class discipline.

In the region of mental philosophy we were divided by a deep gulf from anything that would pass muster at the present day ; and yet I am paradoxical enough to claim for our teachers a merit of their own. Hegel was a name unknown to us ; and even Mill was not familiar in our ears. Professor Robert Buchanan was a somewhat prim and reserved bachelor, nursed in the conventions of an older and it may be obsolete school, but who had still humanity enough to win from us the not unkindly *sobriquet* of "Logic Bob". We loved his demure ways, and his old-world courtesy, and he gained our respect sufficiently to maintain perfect discipline amongst ranks only too prone to disorder. He gave us the bread of the old deductive logic, pure and unadulterated, and *Barbara Celarent*, *Darii Ferioque Prioris* were familiar to us in his lectures. But he did not forget that he was Professor of Rhetoric as well as of Logic, and our essays frequently took the form of discussions on the current questions of the day. I well remember one in my time on the Schleswig-Holstein war—the prominent topic of the day—which lasted as a mimic debate, if I rightly recollect, over at least two lecture hours ; and gave birth to many fervid orations on each side. A freakish exercise, no doubt, in the judgment of latter-day purists in education ; but one, perhaps, not wholly without its uses. It made some of us think perhaps that we had oratorical capacity ; and that is the next best thing to having it.

Professor William Fleming—or "Moral Will" as he was familiarly called—had special and well-cherished characteristics of his own. He had supplied us with two compendious hand-books, the "Manual" and the "Vocabulary" of Moral Philosophy, which were constantly referred to, in the broadest vernacular, under their initial names, and with which we were expected to be perfectly familiar. Distinction in the class was largely obtained by a strictly verbal accuracy in reproducing phrases from these manuals ; but this somewhat jejune fare was varied by copious exercises in essay-writing in which a somewhat turgid phraseology was by no means discouraged. "Go on, my young friends," the Professor used to say, "go on! I like your flowers vera weel ; where there's nae flower, there'll be nae fruit." It cannot be said that order was always maintained with rigid perfection in the Moral Philosophy Class, and we sometimes found our conduct made the theme of forcible invective from the Professor's *rostrum*. But fortunately the series of lectures was faithfully transmitted from one generation of students to another : and we consoled ourselves by the knowledge that the concluding lecture would—as it duly did—make amends by assuring us "that after a long course of years of occupancy of this Chair, I can candidly avow that I have never met with a class more distinguished by diligent application, and by consistent gentlemanliness of demeanour".

It was my privilege to know, although never as a pupil, others whose names made us proud of "Glasgow College". I heard many a lecture by John Nichol, then just beginning his occupancy of the newly established Chair of English Literature—not yet a degree subject. I often visited at his observatory, Grant, the Professor of Astronomy, whose renown spread far beyond our borders. Above all we had William Thomson, whose fame was even then world-wide. Methods might be antiquated, and organization might be criticized by up-to-date educational specialists, but we had no need to hang our heads for the reputation of the Old College.

One is tempted to linger over the life of the class-room and the quadrangle, because there was really little else. Games were few and were entirely unorganized. There was scarcely any corporate social life. Such Debating or Literary Societies as existed touched only a minority of the students. It was perhaps the Rectorial Election which most called out the *esprit de corps*, and stirred us by the comradeship of a well-contested fight. In my time the fight lay between Lord Palmerston, the Whig champion, and Lord President Inglis, as the Tory nominee; and floods of tempestuous oratory made the quadrangles noisy in every hour that could be snatched from classes during the week or two that the contest occupied. Lord Palmerston came out at the top of the poll, and our boyish Toryism devoutly believed that with our defeat the last hopes of Constitutionalism had perished. How much more wisdom, I wonder, have we shown in our more mature political fights?

We lived, indeed, in pre-scientific, almost in mediaeval, days. The College lay in the midst of the foulest slums of Glasgow. The class-rooms were such as would not—in point of equipment, light and air—be tolerated in the humblest elementary school of the present day. We had no students' union: no place of common resort. The only means of obtaining refreshment was a small baker's shop in a basement where buns and scones were sold. The reading-room was scandalously small and still more scandalously unventilated. Of the luxuries and amenities of University life, we possessed absolutely none. No standard of education was demanded of the students, and no attempt was made to classify or distinguish those who had some attainment from those who were to all intents and purposes the rawest of raw material. The classes were so large that individual attention was impossible. The curriculum, sound as it was, permitted of scarcely any variation, and repeated the fashions of nearly two centuries of unaltered custom. The degree was not aimed at by more than a small proportion of the students. The reforms of the University Commission of 1858 were not very drastic, and they had as yet effected but little change in the University life, which had existed, almost unaltered, for something like two hundred years.

We entered a quadrangle built in the seventeenth century, in which

the bust of Zachary Boyd had looked down, from his niche, upon scores of generations of passing students. We strolled by the Molendinar, in the very fields, now redolent of smoke and chemical effluvia, where Rashleigh and Frank Osbaldistone fought and were parted by Rob Roy. We sat, at our Blackstone Medal Examination, in the chair to which student tradition assigned a mystic origin, and under a sand-glass which we firmly believed to be prehistoric. And the University helped us to extend our flight to the South by the aid of a benefaction founded by John Snell, the counsellor of Charles I.

The system was a venerable survival, set in an antiquated frame. But I fear that—inveterate Conservative that I am—I love its old abuses, and am even prepared to fight for their efficacy in practice, defective as they might be in the abstract, and condemned as they may be by the drastic criticism of modern educational reformers. We were at least as popular and as democratic, at least as free from any taint of privilege and of caste, as the most modern creation of the most up-to-date Educational Authority. In our professors we had a body of men, the fame of many of whom was world-wide, and all of whom were men of force and grit and character, even where their peculiarities lent themselves to not unkindly—not even disrespectful—caricature. Our curriculum might be narrow and rigid, but it was at least free from the dangers of a perplexing maze of miscellaneous choice. Our intellectual standards no doubt were kaleidoscopic in their variety, but the variety was an education in itself. We had not learned to worship the modern fetish of a degree, and a degree in honours was a thing unknown to us. But the rough contacts of the class-room and the college quadrangle supplied a touchstone of capability which was perhaps not less efficacious than that of the examination-room and of the Inspector's measuring rod.

Our very dress was different. In certain of the junior classes, the red gown was universal, and Professor Ramsay especially was sarcastic upon any failure to obey the time-honoured convention. But graduates' gowns were unknown, nor had we learned to clothe ourselves with hoods of every hue of the rainbow. Any such tendency would have been regarded then as a sign of incipient mental aberration. To the New Woman we would have been anathema, and reciprocally the swish of a skirt within our quadrangles would have caused amongst us the veriest consternation. The day of the "sweet girl graduate" was not yet!

The New Vennel in 1860, and Gilmorehill in 1914—could any transformation scene be more complete? Alike in spirit and in outward form, it is a very revolution. And it has happened within the span of little more than fifty years. Johnson and Boswell might have repeated their visit to Glasgow College, after 100 years, in 1860, and they would have known their way about the College courts, would have found again the old monastic life, unruffled by womankind, pursu-

ing the old curriculum, and framed in the same habits and the same trend of thought. What would they feel if they were to-day to visit the stately edifice that now crowns Gilmorehill; were to pass through quadrangles thronged with lady students, and were to visit class-rooms assigned to every form of applied science, and to every variety of technical instruction? Would the great Doctor be roused to such admiration of the vast development of the new University, as to be compelled to look back upon the College of 1860 and upon that of 1760, as being alike types fit only for primeval man? Or would his inveterate Toryism assert itself, and make him give to us of 1860 a contemptuous toleration, if only because we had not departed very far from the standard of his own day?

H. CRAIK.

SPRING.

Spring at last comes blawin' in,
 Sandy's rankin' oot his wan'.
Lowse the kye an' lat them rin!
Spring at last comes blawin' in,
See the yallow on the whin,
 Pu' yon raggit-robin, man!
Spring at last comes blawin' in,
 Sandy's rankin' oot his wan'.

CHARLES MURRAY.

Music in the University since 1898.

NLY those who remember the state of musical culture in the University before 1898—the year in which Professor Terry became a member of the University staff—can appreciate to the full the amount of work and of hard teaching that was necessary in his pursuit of that ideal of which the Aberdeen University Choral and Orchestral Society, as at present constituted, is the embodiment. It is difficult for one who knows the standard of work which is now accomplished by the Society at its concerts, to realize that there was ever a time when a few rows of "men" constituted the chorus, and when there was either no orchestra, or one consisting merely of a few players hurriedly got together for the occasion, with no more serious aim than that of helping the chorus in the provision of a musical entertainment of quite indifferent quality. The annual concert was a mere social function—an event at which the élite of town and gown met for the purpose of airing immaculate dresses and of indulging in much perfunctory conversation. The music rendered consisted of a number of time-honoured academic ditties, a few popular songs and some part songs, all rendered with lusty vigour by the youths who held the platform, and received with that exuberant enthusiasm and genial feeling which still distinguish the University concerts. But the desire to render in fitting fashion the music of the masters, to bring out all that was in the mind of him who wrote,—these were unknown things to the performers, while the very thought that a University could be a place of musical culture, and that a University Choral Society should be providing not entertainment but education, both for members and for hearers, had dawned on very few of the audience, who themselves would probably have rejected any idea of better things as impossible of achievement.

Professor Terry, however, had no sooner taken up the duties of honorary conductor than he began to make his personality felt. He set out upon the work of regeneration with his mind fixed upon a musical ideal, the realization of which must have seemed to him in those early days a very far-off event. Even the most optimistic of observers, seeing the conditions as they were, would have been inclined to smile indulgently at the enthusiast whose self-appointed task was none other than to transform this chorus and orchestra in o

such a body as would cause the University to have an influence of a very thorough nature on the musical culture, not only of the city of Aberdeen, but of the entire North of Scotland.

Immediately after the first University concert conducted by Professor Terry in February, 1899, he advocated the first great change in the composition of the Choral Society, by urging that progress was an impossibility unless membership were thrown open to women students. The proposed change was so much along the lines of common sense that it appears now almost incredible that it was not immediately carried out. Those "laudatores temporis acti" who then opposed the suggestion for the sake of tradition, and who have since been privileged to listen to the blending of the voices of male and female students in those delicate part songs in which the University chorus excels, must feel sorry to think that their resistance hindered the cause of music for some six years, for it was not till 1905 that the desired change was brought about. During those six years, however, Professor Terry performed wonders within the limited range of musical literature at his disposal. Such works as Mendelssohn's setting of the "Antigone" of Sophocles, and Gadsby's music for the "Alcestis" were studied, and were sung in a manner which made the singers themselves wonder at their conquest of difficulties which they had thought too great for them, and caused competent musical critics to realize that a new era had dawned for the Society with the advent of its new conductor.

Session 1904-5 marks an epoch in the history of music in the University. The long-advocated proposal that women should be admitted to membership of the choral section of the Society was carried. With the addition of female voices an entirely different class of work could be attacked; the chorus as now constituted was able to go forward to study music whose neglect would have been a sin against all the canons of culture and of taste. The achievements of the Choral Society from this date onwards can best be appreciated by a perusal of the list of works rendered at the concerts. The list of composers includes the names of most of the masters—men whose work and genius should be known to every University student. Among the real masterpieces, when one's mind lingers on the performances of such part songs as "Weary Wind of the West," "The Witch," "My Sweet Sweeting," "O Peaceful Night"—songs the exquisite rendering of which still lingers with many of those who heard them, and which are as dear to those who sang them as precious casket jewels—one realizes that the students who year by year formed the chorus have had a standard of taste set before them which they cannot lose, since "We needs must love the highest when we see it," and that the recollection of these classic compositions and those daintily interwoven blendings of harmony will render them eager to lead others to the same heights as they themselves have trodden. It

is thus that a University can have real influence on the artistic culture of a community.

In dealing with the Chorus, Professor Terry set himself the task of forming and of training a choir which should be capable of studying the works of the great musicians ; his aim was to give the student performers an education in good music and a standard of musical taste, and at the same time to submit to their audience not an entertainment but a serious performance of an educative type, thus making the University a real centre of musical culture. This ideal of the true place of the University in the life of the community has been carried still more into practice in the organization and training of the University Orchestra. It was in 1906 that the ranks of that orchestra were thrown open to all instrumentalists of such proficiency as to render them capable of taking part in its work. The invitation met with a very hearty response, and in a short time an orchestra of some eighty performers was enrolled. The result was entirely for the benefit of the University and of the cause of local music. The cream of the amateurs of Aberdeen were drawn together and soon proved themselves capable of rendering adequately standard musical works. The musical student hailed the change with delight. The rehearsals became real feasts of music where one now heard the various parts, too often wearily imagined before, since few students think of taking up any except solo instruments of the string group. The music studied was such as we had before merely been privileged to hear, and then only on such occasions as the periodical visits of the Scottish Orchestra. Now one had all the joy of being a sharer in the feast, and had the inner meaning and depth of great works revealed in a way that is an impossibility to the mere hearer, however appreciative he may be. To men ignorant of the capabilities and limitations of the various instruments of the modern orchestra, these rehearsals afforded a school of music of the most thorough type. The Orchestra as now constituted was also of great service to the students composing the Chorus, as it became possible to study concerted works of the highest kind. In a short time, indeed, it was recognized, both within and without the University, that a permanent body of a most useful character had been formed, and it fast became a factor of importance in the musical life of the city. It was at once shown that the altruistic standpoint was to be taken and that the new body was to be no selfish organization, occupied only with the attainment of a high standard of technical excellence. The wider view prevailed—that in this department of work, as in all others, the University should be a centre of knowledge and of culture for the entire community.

Almost from its beginnings, the Orchestra has exerted an educative influence by bringing before the public works not previously rendered in Aberdeen. When one considers the formidable list of works performed at the Society's concerts by the Orchestra, one realizes that,

without it, the musical life of Aberdeen would have been infinitely poorer. Great moderns like Tchaikowsky, Parry, Elgar, Dvorak, Grieg, Stanford and Wagner have been studied, but the works of the old masters have not been neglected. The energy of the conductor, his keen outlook upon every movement in the world of music, and his desire to take both performers and audience away from the beaten track, were nowhere better shown than in the rendering in December, 1912, of the recently discovered "Jena" symphony. To have trained an orchestra capable of giving an adequate rendering of such a work, and of thereby attracting the attention of the musical public of an entire district, is indeed no mean achievement.

In one other direction the Orchestra has been used as the medium of the University in the musical education of the North of Scotland. The existence of such a permanent body of instrumentalists has been an element of prime importance in the success of the recently inaugurated Musical Festival. It was in 1909 that Professor Terry established the first Music Competition Festival in Scotland, thereby taking the lead in a movement which has spread since to Glasgow, Perthshire, Fifeshire, Ayrshire, Banffshire, Lothian, and Buchan. At the inaugural Festival, which took place in Aberdeen in June, 1909, the most noteworthy event admittedly was the collaboration of the church choirs of the city in the elaborate music of the special Sunday afternoon service. The amateur members of the great Festival Orchestra, whose work was such an important and essential feature of that service, were almost entirely drawn from the Aberdeen University Society. But for the existence of the latter body, the formation of a Festival Orchestra would have been a practical impossibility.

Of all these movements which have placed the University in the forefront as a centre of musical culture in a way which not even the existence of a Chair of Music in the University could have rendered possible, Professor Terry has been at once the inspirer and the leader. He has not been merely the idealist, the dreamer; he has, in most practical fashion, made his dreams realities, working out himself the smallest details of organization until all marvelled at his amazing enthusiasm and energy. To be present at either an Orchestral or Choral practice under him was to understand the secret of his success, and to learn how he brought such singing and playing out of people many of whom were by no means in the front rank in the matter of technique. Few of his chorus had had any musical training other than that received in early days at school; many of the instrumentalists had learned their instruments for the sake of playing with the Orchestra and were quite unaccustomed to ensemble work. Every session saw a fresh contingent of raw recruits. Professor Terry never denied entrance to any one who was anxious to join the ranks of either Chorus or Orchestra; all that he asked was enthusiasm for the

work. He recognized from the beginning that what was wanting in technique could be made up for, to a great extent at any rate, by the fact that he had before him people who had already been taught to think, to feel, to appreciate. He took it that his business was to teach them in a new medium, and he devoted himself to bringing out the inner meaning and character of the literature he studied with them. The singing and the playing thus became what all singing and playing ought to be—not merely the vibrations of so many vocal chords, so many strings, but the translation of thought and feeling into sound, the voiced expression of the composer's thought. The conductor was no mere metronome, carefully marking the tempo; he was the inspired guide, alluring to brighter worlds and leading the way, the revealer of the inner soul of harmony.

Professor Terry's two most marked qualities were whole-hearted enthusiasm and optimism. He was so evidently convinced that the task before Chorus or Orchestra was worth while that the youngest recruit took away from his or her first practice an entirely new idea of the value and dignity of music as a branch of study. His enthusiasm rose to such heights, he spared himself so little—he has been known to conduct a practice with a couple of broken ribs, greatly to the wonder of his instrumentalists, who knew of the accident only at the conclusion of the rehearsal—that, from very shame to do otherwise, all felt that he must be supported. Even when one had something of the feeling of the member of a forlorn hope who fears that the breach cannot be stormed, and sank back exhausted after the first wild scramble through a difficult chorus or overture, one felt at the same time that, if the fortress could not be taken, all that remained was to go onward and fall with honour, alongside the leader, in the ditch. The leader himself never seemed to have any doubts; a boundless optimist, he never left a rehearsal without giving full credit for the gallantry of the attempt, as well as congratulation upon the success of the achievement. The result was that he gave his followers what makes most for the success of musical victory—confidence both in themselves and in him. The impression that one took away from a musical evening with him was that of having been in an atmosphere of immeasurable cheerfulness and of joy in life. The conductor himself was evidently determined to live fully every moment, to make each meeting see some new achievement. His native spontaneity and humour played upon and invigorated all, he let himself go as no Scotsman could have done, and yet had none of the verbosity and garrulity with which so many Southern conductors offend the sober, self-restrained mind of the Scot. With coat cast off and perspiration streaming down his cheeks—this sometimes in spite of the cold of a December night—he carried all with him, beaming genially on every one, smiling encouragingly upon the weaker singers or players, ejaculating congratulations: "Good!" "Excellent!"

"Glorious!" as some proud oboe, clarinet or trombone completed his little solo passage, successfully imitating the solo of an absent horn or bassoon, singing lustily in turn with the weaker parts of his chorus, throughout maintaining such boundless zest and vigour that all felt that they must give their very best. He very rarely found fault; his method was to seize upon all that deserved praise. His trust in the ultimate goodness of human nature was so great that he shamed even the most reckless of the semi-professional element that is found in every big amateur combination into behaving towards him as he showed them, by his own conduct towards them, how he desired to treat them. They could have understood bullying, distrust, driving—these, unfortunately, are still the common impelling forces of factory and of workshop: but here was treatment which they had never met before—kindliness, recognition no longer as paid bassoon or trombone, but as individuals worthy of a smile and cheery word. They found that it was taken for granted that they felt their responsibility, that if a man told a lie as to his reason for absence or late coming he was implicitly believed. Their whole opinion of their own value in society changed. Finding themselves respected, they came to respect themselves. Treated like gentlemen, they became such. They could not behave meanly or impose upon a man who confided so much in them. There is absolutely no exaggeration in saying that those years with the University Orchestra did more for the mental and moral elevation of these individuals than all the sermons in the world could have done.

Perhaps Professor Terry's method of teaching might have struck the professional conductor as lacking in thoroughness of detail, for a marked feature of his plan was the very rare occasions on which individual parts were taken over a particular passage. There is no doubt, however, that this was done of set purpose, and from knowledge of the materials being dealt with. Kindliness prevented him from holding up weak and nervous players or singers to the light of over-publicity. But the presence of the weakness was indicated, the manner of attacking and of overcoming the difficulty was shown, private practice was recommended. In other words, he showed his trust in his students, and threw the responsibility of achievement upon them. The finished product showed that he had gauged the situation correctly. Each individual devoted himself or herself to getting rid of the particular fault indicated; combined effort had an effect which surprised no persons so much as the performers themselves. They sang and played works which they had thought beyond them and which almost certainly would have been so, had the methods employed to give them technical skill, power of interpretation, and, above all, self-confidence, been different.

When it is realized how much Professor Terry's personality has counted as the driving force behind every effort on behalf of music in

the University, the full measure is felt of the loss sustained through his compulsory retirement, on account of ill-health, from the labour which he loved so much. Throughout his fifteen years of conductorship he was the very soul of the Society, pointing ever upward to the heights of musical achievement. He has his reward in the present state of musical culture and ideals in the University, and in the permanent musical bodies which are the result of his training. One can but hope that succeeding generations of students may feel something of the ideals that have been placed before them, and may understand that it would be an inestimable loss not only to themselves and their University, but to Aberdeen and its citizens, were any lowering to take place of the standard of musical taste thus set up by the genius and effort of one man.

JOHN R. ELDER.

ORCHESTRAL AND CONCERTED MUSIC

Performed at the Society's Concerts (exclusive of part songs and unaccompanied choral music). Items starred were performed for the first time in Aberdeen.

Year	Item	Composer
1899	Overture, "Rosamunde"	Schubert.
	* "Œdipus at Colonos"	Mendelssohn.
	Suite, "Henry VIII"	German.
	* Finale of the "Eumenides"	Stanford.
1900	Concerto No. 1 for Organ and Orchestra	Handel.
	* The "Alcestis" of Euripedes	C. Harford Lloyd.
	"To the Sons of Art"	Mendelssohn.
1901	* The "Antigone" of Sophocles	Mendelssohn.
	Suite, "Peer Gynt," No. I	Grieg.
	Overture, "Hebrides"	Mendelssohn.
1902	* "Huldigungs Marsch"	Wagner.
	* "The Luck of Edenhall"	Schumann.
1903	Overture, "Occasional"	Handel.
	Fest Gesang	Mendelssohn.
	* Characteristic Waltzes	Coleridge-Taylor.
1904	Symphony in B Minor	Schubert.
	* Scenes from "Alcestis"	Gadsby.
	* Ballet music "Faust"	Gounod.
1905	Andante, C Major Symphony	Schubert.
	* "Spring's Message"	Gade.
	* Sea Songs	Stanford.
	Symphony in A	Beethoven.
	* "Pomp and Circumstance," No. 1	Elgar.
1906	* Symphonic Poem, "Danse Macabre"	Saint-Saens.
	* "The Ninety-Fifth Psalm"	Mendelssohn.
	* Overture, "Alfonso and Estrella"	Schubert.
	* Overture, "Die Verkaufte Brant"	Smetana.

* Suite of Ancient Dances	Stanford.
* Schäferspiel from "Pique-Dame"	Tchaikowsky.
Overture, "Oberon"	Weber.
1907—"The Forty-Second Psalm"	Mendelssohn.
* Overture, "The Little Minister"	Mackenzie.
* Overture, "Fierrabas"	Schubert.
Symphony in G Minor (Allegro Molto)	Mozart.
* Adagio Solenne, "Sursum Corda"	Elgar.
* Slavische Tänze, No. 4	Dvorák.
1908—* "Phaudrig Crohoore"	Stanford.
* Overture to an Unwritten Tragedy	Parry.
* Suite, "Peer Gynt," No. II	Grieg.
* Overture, "Shamus O'Brien"	Stanford.
* Suite, "The Wand of Youth," No. II	Elgar.
1909—* Marche Solennelle	Tchaikowsky.
* The Ballad of the "Clampherdown"	J. F. Bridge.
Prelude to the Third Act of "Lohengrin"	Wagner.
Minuet, "Berenice"	Handel.
Overture, "Die Meistersinger"	Wagner.
1910—* Valse des Fleurs	Tchaikowsky.
Hear my Prayer	Mendelssohn.
* A Solemn Melody	H. Walford Davies.
Overture, "Magic Flute"	Mozart.
* Serenade	Elgar.
* Ballet Music, "Paris and Helen"	Gluck.
Largo in G	Handel.
* Holberg Suite	Grieg.
1911—* "A Song of Victory"	F. Hiller.
Entr' acte from "Mignon"	A. Thomas.
* Overture, "Hänsel und Gretel"	Humperdinck.
* "Pomp and Circumstance," No. 4	Elgar.
* Minuet (Divertimento in D)	Mozart.
Overture, "Ruy Blas"	Mendelssohn.
* Prelude in C Sharp Minor	Rachmanioff.
Preislied from "Die Meistersinger"	Wagner.
1912—"Orfeo" Act II	Gluck.
* Overture, "Orfeo"	Gluck.
* Symphony in C ("Jena" *)	Beethoven.
* Eighteenth Century Pieces	Fiocco—O'Neill.
* "L'Enfant Prodigue"	Wormser.
1913—* Overture, "Alceste"	Gluck.
* "Phoebus and Pan"	Bach.

In seven completed years, 1906-12, the Part Songs studied by the Society numbered forty-five, the composers including Elgar, Parry, Stanford, Cornelius, Brahms, Coleridge-Taylor, Granville Bantock, Henry Smart, John Benet, Charles Wood, Lee Williams, Vaughan Williams, Cowen, German, Eaton Faning, and Hamish MacCunn. All of them were picked examples of their composers' art and nearly all were heard for the first time in Aberdeen.

Sidelights on the Mediaeval Student.

I.—A "DEPOSITIO BEJAUNIAE".

N these days of change, when new forces and conditions are at work upon the student, we may expect the evolution of a type that must diverge very far from that which held good for at least six centuries. Some characteristics are possibly permanent, but it would seem, even to those who are not altogether bigoted in their praise of a time bygone, that the system under which we were brought up, that system which linked us inseparably with "Paris, our model," produced, amid frivolity enough, an attitude towards intellectual things and a literary expression more mature than that of which we have evidence at the present time. Those quotations, given in our first number, from the earlier undergraduate magazines proved the existence of an intellectual interest that had already passed beyond mere juvenility. And yet the men who wrote so well and even weightily were not prigs. They were of the age and company of Lockhart, Fender, and that merry band of madcaps who could "pin a cart" or steal a door-knocker as earnestly as they discussed a knotty point in metaphysics, or yielded to the spell of Homer, unheeding how the small hours crept on towards dawn. Their pleasures, it may be objected, were coarser than those now fashionable: the ram-reels of the Lobby may not be compared with the refinements of the Cinderella; but just as their gusto in pleasure was greater, so was their mentality a thing apart from flabbiness. They were, in fact, the lineal descendants of the mediaeval student, and carried on, with inevitable local and temporal differences, a type that was fully developed long before the Revival of Learning.

For it must be remembered that the student, *qua* student, had come into his own long before the New Learning had set men's pulses thrilling with the joy of new discoveries and a new attitude towards life. It is in the student of the twelfth and thirteenth centuries that we find a precursor of the Renaissance more significant even than the troubadour, who was at the best but a fleeting manifestation. Yet it is just in so far as the student partook of the troubadour spirit that he was enabled to evolve and to leave a literary record of what he was

and of his outlook upon the world. He is the great disproof that the influence of church and schoolman had been a wholly blighting thing. His classical knowledge was certainly limited, but it was by no means nugatory, and his Latin, if somewhat monkish, was yet a living word, which became the instrument of a poetry at once natural and passionate.

To the student then, the fourteenth century meant a technical extension of knowledge, but it brought to his spirit little he had not already realized. The unknown singers of the *Carmina Burana*, those sons of Golias with their arch-poet, were entirely ready for the Renaissance when it came. Nor could the Renaissance alter the type. Late in the history of the movement, when its force in Italy was well-nigh spent, Rabelais set down a portrait, burlesque yet true, of the Parisian student of his day, and in the lines of that likeness we can trace all the essential characteristics of the wandering scholar precisely as they are reflected for us in the songs of the pre-Renaissance period. It is of the more fashionable and well-to-do student that Rabelais writes, for even in the Middle Ages the lot of the university man was not all hardship. We are inclined to exaggerate the miseries of the vagabond scholar. These certainly existed, and the poorer students endured fierce privation for the sake of learning, but at the same time there was a more affluent class, amply supplied with means from home, who looked upon the University as a place of amusement and who went there quite in the modern way, determined "to have a good time". Rabelais' Parisian student, a native of Limoges, carries into a later time the type of those remittance men. He confesses in fact, that when the purse is empty by reason of over-free "cauponization" at the "meritory taberns of the Pineapple, the Castle, the Magdalene and the Mule," he and his fellows pawn their clothes and sell their books, while they await further supplies from home. They were hard and perhaps unedifying livers, but they brought to their work and to their play a strenuous mood that had little to say to puerility. They were subject in full and even regrettable measure to the faults of youth, but they were not triflers. The weaklings, no doubt, went to the wall, but the stronger spirits emerged as men full-grown, equipped for the battles of a ruder age, and ready to bear their part with a gay and manly humour. Even the horse-play of undergraduatedom, and it was horse-play with a vengeance, found its upholder in Luther, who had passed through the mill himself and stood for the continuance of practices which custom had dignified to the status of ritual.[1]

Mr. Rashdall, while disclaiming the arts of the "picturesque writer," has given a most complete and satisfying account of the works and days of the mediaeval student. Not much remains to be added, but some chance sidelights, which come home with peculiar force to us of

[1] See Dinkel, quoted by Rashdall ("Univ. of Eur. in the Middle Ages," Vol. II, 2, 631). The document in question is Judicium reverendi patris D. Doctoris Martini Lutheri, de Depositione.

northern training, who knew the tough combats of Bajan and Semi in the last days of the old class system, may be caught from a detailed examination of a curious document alluded to by the historian and briefly summarized in his "Universities of Europe in the Middle Ages". Mr. Rashdall's epitome of one lively scene tempted me to look into the original text of the "Manuale Scholarium," a *vade mecum* for freshmen originally published as an undated Black Letter book and reprinted by Friedrich Zarncke in his "Die Deutschen Universitäten im Mittelalter," 1857. The Manual is in dialogue form and was evidently "intended in part as a repertoire of the Latinity which a scholar would require for conversational purposes at the University". The book, a vivid human document, declares itself the work of a consummate humorist, and it brings us into the closest touch with the student life of the period. The date is approximately the fifteenth or early sixteenth century, which sets it somewhat beyond the limits of the Middle Age proper, but there can be little doubt, in fact internal evidence proves, that the customs referred to were traditional and had existed from a much earlier time.[1] Certain intimate and paternal instructions as to moral conduct are entirely in accordance with a state of things reflected in more than one poem in the *Carmina Burana*. Read together, as diagnostic and prophylactic, these verses and the section of the dialogue in question illuminate each other with surprising force, and we can detect a survival of a similar freedom of manners in certain songs of Bursary Night alluded to by Mr. Keith Leask in his notes to "Life at a Northern University". But with these "mere *tacenda*," as Abbot Jocelyn would say, we are not concerned. They are among things better forgotten, part of a past over which there is no need to waste one sigh of regret. The scenes which do most arride us in this enticing "Scholar's Manual" are the first and second. They prepare the freshman for what lies before him when, as our own J. M. B. sings,

He starts on a college career,

and we are the more drawn to him by the fact that our unknown but most delectable author uses the term "beanus" or "bejaunus," endeared to us in its familiar form of "Bajan".[2] I have ventured to reproduce the text of these two dialogues almost in full, using a somewhat free method of translation in order to avoid circumlocutions and pleonasms, which, in the Latin, do not rob the episodes of their native verve, but which, if strictly reproduced, destroy that conversational vivacity which is, as Tony Lumpkin remarked, "the cream of the correspondence". Happy was that old-time student whose University Calendar, or rather Hand-Book, came to him in so agreeable a form. The opening scene is devoted to serious and purely official matters;

[1] Similar practices were restricted by statute in Paris in 1314. See John Hill Burton, "The Scot Abroad," chap. v. p. 184, ed. 1900.

[2] Cf. the acrostic in the Epistolae Obscurorum, "Beanus Est Animal Nesciens Vitae Studiosorum".

from which the neophyte passes in the natural order of events, to a function not strictly sanctioned by the statutes, but hallowed by ancient usage and countenanced in a semi-official way by the presence of senior men. It is doubtful whether the freshman is the same in both dialogues. In the first he is poor and unattended; in the second he certainly does not pretend to riches, but he seems to have brought a humbler companion with him from home, in accordance with a custom sufficiently common. Other obvious discrepancies occur, in place and time. Possibly the two scenes are independent. But Mr. Rashdall regards the performance of Bartoldus and Camillus as a sort of dress rehearsal for the public deposition that is to follow. Meanwhile to the book. The source is German, and the application throughout is to the manners and customs of German universities.

Manuale Scholarium
qui
Studentium Universitates
Aggredi
ac postea in eis proficere instituunt.

CHAPTER I.

After what manner new students ought to address their masters, that they may be matriculated and also freed from their Bajanhood.

Scholar. Worshipful master, my respects to you. Let me crave your aid that I may be matriculated of this University and freed from my Bajanhood (*Beania* or *Bejaunia*): for I am but lately come; I'm quite unknown and can turn to nobody but you.

Master. Whence come you then, my boy?

S. Most excellent master, I am from Ulm, and before I left my native place I was advised to put myself under your care, Sir, for you are said to be one who favours the requests of honest characters.

M. Tell me, boy, why came you here?

S. To study.

M. Alone?

S. Yes, reverend master.

M. Are your parents well off?

S. Of moderate fortune. They earn their bread by handicraft, but they have promised that if I apply myself to my studies they will do their diligence to see that I am not oppressed by poverty.

M. Well, then, I'll take you to the Rector.[1] See that you keep up a good heart. Don't be too frightened, lest nervousness leave you dumb. And be careful to take the oath correctly. All the same don't hurry over it, or you'll come a cropper.

[1] A formal call on the Rector is still the rule at Göttingen, after matriculation.

S. I'll do my utmost, best of preceptors, but at first it's hard not to be a little timid, for I've never before called on such learned and distinguished people. I defer readily to your honour, for you are worthy of respect.

M. Oh, I'll keep you right. You just pay attention.

(*They evidently proceed to the Rector's, but the scene there is not given.*)

After the enrolment, the Master says to the student:—

Now you're entered on the matriculation roll! And where do you propose to hold your Deposition of Bajanhood?

S. Reverend master, I leave that to you, for your honour knows where it may most conveniently take place. Pray consider me, as I said before, entirely in your hands.

M. What about my lodging?[1] Will that do?

S. Admirably. I can't think of a more suitable place.

M. Shall I invite a few more masters to be present?

S. Oh, Sir, my means are small. The entertainment must not be too lavish. Pray keep down expense. Not that I wish to offend good feeling by overmuch meanness, but let us do the usual thing in the usual way.

M. I quite understand. Then I'll ask three masters, two bachelors, and a few of my own friends. With that number, no one can call you mean, and extravagance will be avoided.

S. My honoured master, that pleases me hugely.

M. Now keep cool, when they start teasing and bullying you. For it is an old custom at the initiation of Bajans to treat them to more bitterness than jollity just at first. But I'll see that nobody goes over the score.

S. Of your kindness, lend me a hand, so that no one attacks me or uses me roughly.

M. Don't be afraid. I'll look after you. Now after supper, make haste and come to my rooms.

S. With pleasure, most sweet master!

CHAPTER II.

Relates how two senior men, Camillus and Bartoldus, came in to "rag" (infestentes) a Bajan, and pretending not to be aware of his presence, proceeded to investigate an evil odour in his room.

Camillus. What awful smell is this, filling the whole place? Phew! Disgraceful! It's either some rotten carcase, or a goat, and no beast is beastlier than your goat! (*To the company*) Most excellent masters and gentlemen, how the deuce can you sit in this noisomeness? I can hardly hold my nose tight enough. No, I really must get out. There,

[1] "Lodging" is a necessary compromise.

if I stayed longer, I'd be so stifled that I'd fall down in a faint, and crack my crown. I'm off. Come, Bartol.

Bartoldus. Hold on a bit and let's see what can possibly be the cause.

C. Good idea. Look about in every corner of the place, and see if you can spot anything likely to cause it.

B. And you, cute chap that you are, don't be slack in the search.

C. —(*discovering the Bajan*) What have we here? What awful monster is this? Mind your eye, Bartol; if you look in this direction you'll lose both sight and life: for this beast has horns and ears like a bull, with teeth sticking out from both his jaws, as threatening as those of a biting wild-wood boar. He has a turned-up snout, fiery eyes, and lips madly minatory. Woe to the person he catches! I'm sure he'd rend him in little pieces. Not to make a long story, do you ever remember seeing the frightful shape of a demon: well, this brute is far uglier. Let's get out of his way; bunk, in fact, in case he attack us.

B. No, I'll see this thing through, at all costs. But whatever are you talking about, Camillus? Of course it's nothing but a Bajan!

C. Do you really think it's a Bajan?

B. Unless I'm daft, a Bajan it is.

C. I've never seen so cruel or monstrous looking a creature.

B. Keep quiet for a bit. I'll speak to him. Sir John, when did *you* come up? To be sure, you're from my part of the country. Out with your fist! Ugh, you rascal, would you scratch me? I wouldn't let you come near me, unless I were armed at all points. How dare you sit down, Claws? Don't you see there are masters here, worshipful gentlemen, in whose presence you ought to stand? Oh, good heavens, he actually stands as stiff as a tree-trunk and shows no fear, not even although everybody's staring at him. See all of you, how easily he gets tired. He's a tender-foot. It's only a moment since he stood up and here he is, drooping like a little old woman. See how his neck wobbles.

C. You're a graceless dog, Bart. What right have you to scare the fellow? I'll not put up with any more of this. He's my compatriot. Cheer up, John, I'll defend you. Here, take a swig of this, and pull yourself together after all this badgering. What, you block, aren't you afraid to touch the glass? Would you dip your venomous snout in the cup from which your masters, very learned gentlemen all, have just drunk? Oh, your nose is more poisonous and deadly than the glare of a basilisk. You've no taste for such fine wine, no, *your* best plan is to drink water, and that muddy, with the cattle at the river there, like the four-footed beasts. Come, stick in your crooked muzzle, cool your madness, and like a dog weary with his day's trot, suck up the water with your bulging lips.

B. Stop, that'll do. It's no joke to treat a delicately brought-up person as though he were an ox. What if his mother, whose only love

he is, were to know, wouldn't she shed tears; wouldn't her heart be heavy? *Rather!* Why, if he'd been in deadly peril, he couldn't have been more put about. There, look at his face! He's not crying, is he? His eyes are wet, at all events. When you reminded him of his mother, he was moved, and said to his comrade, whom he brought with him from home, to take back word of his doings here—

[Now follows a torrent of impossible gibberish, evidently intended by Bartoldus as a specimen of our Bajan's Latinity, which would not have gained him the first (or any) exhibition or bursary.]

B. (*continuing*) Oh, you Bajan, you ass, you goat, you toad, you cipher, you figure of naught, you utter nothing! What a sight the devil has made of you! What sort of answer are you making? But *you* don't *speak*, you merely gabble and belch forth something that is not Latin at all, but horse-talk. Perhaps, however, it's due to your being badly upset.

C. What are we to do with him?

B. I like that! There's a lot to do: for he came here, I imagine, to get rid, if possible, of his deformity, so that he could join the company of respectable students. For that the first thing, I think, is to call a doctor. Ha! What am I saying? Here we have you, Camillus, the very man, most distinguished and accomplished in medicine. His horns must be got rid of and his teeth drawn. . . . But that beard of his, so long and unkempt, will be a stiffer job. However, you have a fine sharp plough-scraper made of oak wood. With that you'll polish him off in style (*elaborate eum exornabis*). Then let him confess his crimes. And so at length he will be freed from his offence and added to our company.

C. Right you are! (*recte suades*) But such an important business means a lot of toil and danger. John, my boy, you must wait a little, while I go to fetch my instruments, and then I'll free you from this madness of yours as well. Meanwhile, Bartol, you keep on consoling the patient, for I'll just cut along and be back in a jiffy (*arripio jam, citoque revertar*).

B. Oh, I'll console him, willingly. John, be of good cheer (*falling into a canting parody of ecclesiastical style*), for the time of your salvation is at hand and you will be purged from all maladies of mind and body, and so become a partaker of all our privileges. Now, don't be disturbed because your physician is absent, he'll return at once, I'm sure. I fancy he has gone to the apothecary to buy some little pills of flower of hellebore and *albo graeco* so that if you faint under your cure, the remedy may be at hand. Ah, there's our Camillus! You've done it in record time! You went to the apothecary?

C. That's so (*sic est*).

B. What good thing did you buy?

C. Ointment, so that if our patient could not endure the strength of the physic, I might anoint his nose and mouth.

B. What sort of ointment, may I ask?

[Camillus gives a burlesque account of the composition, which need not be translated in detail, as it is a little too mediaeval.]

B. A most precious medicine for this man!

(*They proceed to the operation* depositio cornuum.)

C. First, then, let me remove his horns. Bartol, hand me the saw. (*To the Bajan*) What, you young ass, do you shrink from your physician?

B. Restrain his attack. Keep him in hand like an unbroken horse. None the less take care that he doesn't lacerate you with his cruel claws and gore you with his horned head.

C. (*sawing diligently*) How hard and stubborn are these horns! See, they've blunted my saw, and broken nearly all the teeth. There now, you fierce beast, behold your horns! Never have you been able to see them before, and yet you wouldn't trust us!

B. Good Heavens. No bull or wild beast could have supported such a weight!

C. What have I done with my instrument?

B. Here it is.

C. Show me your mouth, beast. Now, Bartol, take hold, there's one tusk, and here's the other.

B. I'll keep these teeth and show them off, for they're well worth. Like showmen who have caught a sea-monster, I'll get money out of sightseers.

C. Bring the basin and pour in water. Apply fragrant herbs, for the softening and shaving of the beard.

B. All is ready.

C. What sort of herbs are you using?

B. I don't exactly know, but they grew near a drain in the garden.

C. That's all right. Now you, hold your chin steady and don't move. The beard is softened enough. But where's my scraper?

B. Beside you on the stool. [*Camillus shaves John.*

C. Behold your beard! It's black as Judas's![1]

B. He's fainting, not being used to such strong medicine!

C. You're right. He's changed colour, which is a sign of debility. Now apply the ointment.

B. Haven't you brought the pillules?

C. I quite forgot them. Run to our byre and get some, for it's too far to the apothecary's.

B. I'm off.

C. Buck up, John. Come to, and get your wits again; for I know that the pillules that Bartol has gone to fetch will do you a world of good. See, he's back already!

B. Here's a handful.

[1] This is curious. Judas is usually represented as red-bearded.

C. He's little better of our physic. In case he should die, he'd better make his confession. Oh, just look at his face. Unless we're careful, he'll be gone. He's going; his knees are crumpling up. Oh, there'll be a horrid row about this, Bartol! my boy. . . . Confusion!

B. There's one chance yet.

C. Out with it! You see how awfully bad he's looking now.

B. I think if we were to hang him up for a little, yonder, beside the Bursary, the efficacious fumes of the place would cure him at once of all his trouble.

C. I should like him to be confessed first.

B. I'm in holy orders. Let that duty be mine. But where did I put the ointment?

C. There it is behind you.

B. (*affecting the pious drawl of a father-confessor*) Now begin, John, my good fellow. Confess all your sins and without doubt you will be saved. What's that I hear? Every day you steal ducks and chickens from the country-folk? Oh, a great sin that. But this is more serious. Tell me now—

[*The miserable John recounts certain gallant adventures of his before he came to college. The monologue is here most skilfully managed. Only the Confessor speaks, yet his one-sided "telephone" conversation gives a most vivid picture of John's iniquities and their several aggravations, suggested in a style of rollicking burlesque. B. continues.*]

Attend now carefully. When your sin came to light, you swore you never did such a thing. You're a perjurer as well. However, to him who truly confesses, it behoves us not to deny pardon, although a good confessor, such as I am, must impose some penance. This then is your penance. For these and other sins of yours and for your abominable lack of sweetness, you shall entertain your masters at a splendid banquet. By your masters I mean these gentlemen, whom henceforth you will hold in reverence and worship for the kindness and good-will they have shown towards you: not to mention your confessor, whose dearest care is your soul, and the physician of your body, who in this the hour of your utter distress, came so speedily to your aid with medicines the most precious. These then you will appease with a fat banquet and good drink. Be not mean, but generous this evening. Bid your man set out rather a good wine, so that its virtue may recuperate our enfeebled limbs.

My authority, however, is only to prescribe penance, not to absolve; wherefore I remit you to the Masters, whose honourable function is absolution. (*Here Bartol evidently turns to the senior member present and it is just possible that he parodies the formula of the "promoter" at graduations*) Reverend Master, here is a mighty sinner. He has committed crimes to be hereafter indicated (*the confession of course had been technically, though not actually*, sotto voce). Authority is given me to enjoin a

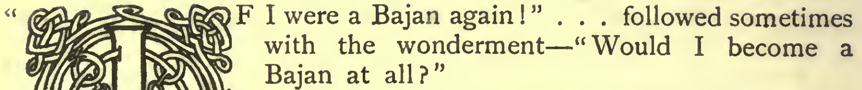
penance. I have done so and have ordained that he yield his goods to the spoiler (that is, to ourselves). He has undertaken to refresh us all with the best wine and to turn out to the last penny all that his father scraped up on the Tusculan field and his mother took from her husband and hid in her money-box. Now then, John, go to the Master and you will obtain his pardon.

[*After the deposition all will approach and say*—Here's luck, John.]

So ends the comedy. This *depositio Bajauniae* or *depositio cornuum* has consumed more space than I had foreseen. I must therefore reserve for another paper what I had intended to say about the connexion of these and similar episodes with the mediaeval student's songs. My apology for this lengthy translation must be the vividness with which the document suggests to us the character of the *clericus vagabundus* in his strictly academical and in his more sportive relations. We see him here in *propria persona*. He lives for us across the centuries. In the *Carmina Burana* we find him the same light-hearted creature and something more. For there he appears as a most delicate poet, as well as a genial and careless rascal, an Ishmael often, living coarsely amid surroundings of incredible rudeness, yet withal something lovable and akin to a type we knew. That type was possibly attenuated, in many ways to advantage, but its continuity was certain and recognizable. With the disappearance of the four years' class-system old characteristics were lost, and a new type began to evolve, for better or worse. As yet it is too early to decide which.

J. D. SYMON.

If I were a Bajan Again!



“IF I were a Bajan again!” . . . followed sometimes with the wonderment—“Would I become a Bajan at all?”

A University is such a happy hunting-ground of pleasant memories that the mere formulation of the query seems an act of disloyalty, of ingratitude. If not the thing one would rather not have said, it is certainly maladroit under certain circumstances. For example, I remember how the audience at a University dinner in London was once jarred as by some hateful dissonance when the chairman, a highly successful, hard-headed, unimaginative, elderly man of affairs, devoted the greater part of his speech to an evaluation of his old professors in terms of rueful contempt. The shock was in direct proportion to the speaker's evident sincerity. One felt that he was speaking the truth—that his undergraduateship, successful as it had been in the prizes captured, had largely been wasted for lack of inspiring direction; but one also felt that the expression of it was a sort of revenge at worst, an exceedingly ungracious act at best, on such an occasion as a dinner.

To raise the question in a magazine such as this is different; but even here I have been so conscious of the same sense of disloyalty that I have put off and put off asking and answering the query till the Editor reminded me that I had suggested such a series and that my own particular contribution to it was due.

Yet even if I were silent, I know full well that many of my contemporaries will not play the ostrich amid happy memories. The air of education is disturbed; the Universities, one and all, are sensible of the feeling of unrest, of doubt which marks most movements of our time. Citadels are being assailed. Some of them are putting up a good fight in the name of everything they consider sacred; but even they are conscious that their view is no longer a universal postulate. Besides which, the immense difference between Aberdeen Arts in 1884, when I entered, and 1914 is an obvious proof that the Bajanhood of my boyhood, the flicker of the old *Studium Generale* is no longer possible.

But the ostrich act, whether I admit it in print or not, is simply impossible, for this reason: that, though far removed from the whole world of doctrinaire educationists, I am confronted every now and again with the products of our Alma Mater, clamouring for admission to the work-a-day world, reiterating the Lord's Prayer in anything but a spirit of rote. At almost regular intervals, synchronizing with graduation ceremonies —of which most graduants might say, like the German Crown Prince

when he left Danzig, "My Youth is dead"—a letter of introduction from an old (or even a little known) friend in the North is brought to me by some brother alumnus. He wants to enter my precarious business; he has done a little writing, and has been one of the editors of "Alma Mater". Can I help? He is at least twenty: and it is hard to begin learning a business at that age. And my mind goes sympathetically back to 1888 when I too was in his shoes—workless—at the age of one and twenty; without a single academic honour except an Arts degree; with some skill in turning a jingle, a keen interest in local history, and a capacity for a good day's darg, which, as I did not want to begin studenting again with a view to becoming a lawyer, a doctor or a minister, I saw no prospect of satisfying for a day's hire. A year followed without adding scarcely a penny to my money-box. Then luck and a friendship got me a post which brought me to the age of nearly six and twenty at £65 a year. And a second friendship brought me, more or less on trial, to Town, on £150. When I look back on it all and think of others far more brilliantly equipped, I marvel at my luck; and, even though I may not be able to help new-comers, I feel acutely for all those young men who come up to me—and they must come to many others who are not in the well-defined "professions"—in search of a calling.

This autobiographical review is not a personal idiosyncrasy of a man conscious, like all North-Eastern Scots, of the sword of Damocles. It is shared equally by the alumni of those "arenas of the South" to which we were told to turn admiring eyes—"arenas," mark you, which are frequented by youths of a far better-off class than our own Alma Mater can ever hope to capture. The agony column of the "Times" often calls attention to the question. For instance, on January 17 of this year one read this advertisement—

> **YOUNG VARSITY and Public School man, with no other asset but good looks and average intelligence, wishes to hear of a POSITION that could be turned into a good financial one, with the limited ability he possesses. . . .**

This type of appeal has indeed become so frequent, and the statement that University men like "soft jobs," such as the Indian and Civil Service, is so common that a clamour has gone up for the establishment of a Faculty of Business! [1]

Small wonder, then, that men who are serious themselves, or who have got to be serious on behalf of progeny, ask themselves: "Why enter a University at all, if it is merely a blind alley, landing you at twenty-one where other men begin at sixteen?" I am quite conscious

[1] On the very day, February 2, 1914, when this article was actually on its way to Aberdeen, a letter, signed "F. C. Heath, M.A. Cantab.," appeared in the "Daily Mail":—

"So many boys go up in a haphazard sort of way 'to take a degree' and imagine that it is going to lead to something. There is no call for a 'business degree,' because the subjects are already there. The essential point is that a boy should know *before* he goes up what is going to be his calling, and choose his subjects to suit the business."

that the alumnus asking himself the question is not in a real position to answer it fairly; for, although he may not be conscious of having put to earning use anything he learned as a University student, it is impossible to divest himself of the general atmosphere created by a University curriculum, since experience (and Mr. Reginald Lucas in "The Cheerful Way") suggest that "the only education worth a damn is one that teaches one how to live"; and many of us can say with Goethe: "I hate everything that merely instructs me without increasing my activity". I shall therefore decide in this article to don the Scarlet Gown once more—although my old one is difficult, alas, to scramble into; and to take the Arts curriculum at the University—on my own conditions.

The whole note of my reincarnation would be dominated by the fact that I had to earn my daily bread. Superior persons may talk Fergusons, and Irelands, and other scholarships as much as they like; but they should also add that these are but a means to an end, and rarely, if ever, ends in themselves. I should also recognize this—that one must learn all alphabets for oneself, and leave the art of making use of them to the University; and there would be certain alphabets—which the University of my day did not know, but which the University of to-day recognizes—to be mastered at the age when mastering things is easy—the alphabets of at least two modern languages, French and German; of which more anon.

It used to be said that the old Scots curriculum meant a mouthful of everything and a bellyful of nothing. It was said that we were taught too many principles and too few particulars. Now, in point of fact, my complaint with the regime as I knew it, is precisely its pursuit of particulars. Much of the professors' work is nothing but dominie-ism, called into force by the whole system of examination which, I am delighted to see, is being widely assailed. I recall, with a shudder even to this day, the result of that system, in the way of the study of old examination papers which took place at the lunch hour at King's College. By a strange irony, it took place in the Library—which stands for principles, for culture, for the wide outside world, and not for the ABC of life. The "reading room" of those days was a dingy place, the walls of which were plastered with dingier-looking three-volume novels, secure behind wire doors. Books of reference and open shelves such as exist to-day were unknown. But the novels did not need to be caged; nobody would have thought of reading them. Instead, there was a rush for the bound copies of old examination papers (dirty, dreary folios), which the worldly wise lad of my time made a point of mastering. He got to know exactly what was likely to be asked, and he set to work to teach himself how to answer it. It was very much like an establishment where they stuff young turkeys by machinery for the Christmas market. I admit that the eident youths managed to get prizes easily; but I also know that many of them have turned out quite uninteresting human beings;

some of them, indeed, remain little boys—and not even good accumulators of a living wage. In short, they have had it neither way. If the mastication of those examination papers is still necessary for a degree, I should simply not trouble about a degree at all; for in the work-a-day world, except in the case of professions, and sometimes not even there, it is not an asset worth annexing at the risk of so much indigestion.

I (being I—and one cannot lay down any general law) would rely mainly on those departments where great principles were expounded, for these classes in which principles were demonstrated are the only ones that seem to have had any effect on me, and which, certainly, have any happy memories for me. To my mind, for instance, after all these thirty years, the most valuable experience was gained in Minto's English, and later on in his Logic, class. He had come out of the busy world; and he knew that all of us had to go into an even busier world. He taught his subjects not as ends in themselves, but as means to an end. For instance, he would refer to a modern piece of writing in the terms of literature generally; and, although he himself had not a superfluous flow of poetry and imagination in him, he had the knack of sending his listeners into those worlds for themselves, equipping them with an eye and an ear for all that was best. Well, I shall deliberately take the non-dominie subjects—history, literature, philosophy, political economy. Everything savouring of mere particulars—such as the teaching of Greek and Latin in the terms of a science of grammatical and syntactical tricks—I shall avoid like the plague, unless I am led on thereby to read Greek and Latin as readily as I can read English, and am shown (which the old regime most certainly did not show me) that Greek and Latin were once human tongues, spoken by real human beings, and still remain literatures. How many classical-scholarship winners we have all known who are no more literary than a Matebele!

Then I should spend all my vacations abroad, first in France and then in Germany, instead of attending the classes of local crammers, who stuff me with some horrible system of mnemonics for some more horrible examination. The value of such sojourns is obvious. In the first place, they enable you to pick up a language much more quickly and completely than in any class conducted locally—especially in a place like Aberdeen where the mimetic faculty is anything but strong; and, in the second place, they teach you the ways of the world, the ideas of other people. Nothing in my student days do I regret more bitterly than the complete absence of any such sojourns, for I have since noted their immense influence on others, even when these others went abroad for a specific purpose. For instance, I have seen a gauche youth go abroad to perfect himself in a particular science, anatomy, chemistry, or bacteriology; and I have seen him return after a few months, probably a better anatomist, chemist, or bacteriologist—as to that I cannot judge—but most certainly a more intelligent human being: a Boy turned into a Man, with a perception, say, that there once

was a musician named Mozart and a masterpiece called "The Mastersingers," where before there was merely "Maritana" or "The Mikado".

In this relation let me say I shall never forget the sense of ignorance, which sent me to the depths, the first time I met the future author of "The Path to Rome" many years ago. He was three years younger than I, but he knew thirty times more than any man of his age I had encountered—knowing things in a way which the mere possession of the extraordinary ability he possesses could never have done for him as travel had effected. He had made his mark at Oxford; he had served as a conscript in the French artillery; had travelled in America, and knew all about its trusts and politics, its railway systems, its manners; and most of these things he had set out to learn for himself, and most certainly did not imbibe at Oxford. No doubt much of this can be learned in the "arenas of the South"—though many northerners have quite failed to learn anything of the kind there; but even then, they cannot be learned as they are picked up abroad by the man who has eyes and ears. In my day at Aberdeen there was scarcely a touch of social life of this kind, except for the Friday evening societies, which were very small and dull affairs. The students were mostly industrious units, often coming out of quite uncultured families, and certainly living in more uncultured "digs"; no doubt managing to get through all their "exams" with various degrees of credit, but landing themselves at an age when the learning of the bigger and more necessary things began to be needlessly difficult. Personally I can say this—that all the things I learned for myself, notably a deep interest in certain forms of history, bibliography and biography, with a Gordon's College course of chemistry (in the evenings), have been of permanent and immense service to me, whereas most of the things I was forced to learn have been not only "useless," directly or indirectly, but, by crowding out other things, have been positively harmful, and nothing would persuade me to face them again.

It may be argued that my scheme would involve a greater expenditure of money than has hitherto been needed at a University like Aberdeen. I frankly admit it. But then the whole problem facing the Arts student is an economic one. Time was when the *Studium Generale* was a genuine economic asset. It is becoming far less so, for, while it still raises high hopes, it leads for the most part—nowhere. If the student recognize that he has to equip himself on the top of it, he will be all right. If, on the other hand, he looks to the Arts University as an Open Sesame to even plain bread and butter, he will be bitterly disappointed. It is only with a clear recognition of this fact that I should put on my Scarlet Gown again (or advise anybody else to don it) and tramp across to the Aulton on a grey October day. The old system, not only at Aberdeen, but in the arenas of the South, has too often turned out a little boy in a man's body. That is hermaphroditic, and hermaphrodites are absurd.

J. M. BULLOCH.

A Far-travelled Story.

FOR two generations at least it has been well known that many of the best legends of Chaucer, Boccaccio, and other storytellers go back to remote antiquity and have parallels in many lands and many literatures far beyond the bounds of Europe. Of these stories some have found a local habitation even in the north, the following in Aberdeen itself. In this paper its European history will be traced back nearly seven centuries. But it has parallels in the Turkish tale of the Forty Viziers and in other Oriental literatures including both Sanskrit and Pali, though Oriental life is so different from that of the West that the resemblance is necessarily confined to the nucleus of the tale.

Readers of Neil McLean's "Life at a Northern University" will remember the curious story of the Professor of Signs. According to the legend, James I of England in conversation with the Spanish Ambassador discovered that that nobleman was much interested in the language of signs, and the King, in order to make it quite clear that in such matters his subjects were no less enterprising than those of the King of Spain, remarked that in his native country of Scotland they had carried the pursuit of this study so far as to establish a professor of the art. The enthusiastic Spaniard at once expressed his willingness to travel any distance in order that he might converse by signs with a professor so accomplished. A lesser King might have "smiling put the question by," but James, knowing that it is the business of an ambassador to "lie abroad for the sake of his country," thought it no shame to lie at home for the sake of his. If he put the professor in a region sufficiently remote, the ambassador's ardour might cool. "In my University of Aberdeen," said the King boldly, "there is a Professor of Signs."

In James's time it took as long to reach Aberdeen from London as it now takes to travel from London to Peking. But the ambassador hurried home to make preparations for his long and perilous journey, while the King sent off a courier post-haste with orders to the authorities of Aberdeen that they should find some one who might fitly discharge the duties of a Professor of Signs when the ambassador arrived. Now in the Aberdeen of those days there was one Geordie, a butcher, who had but one eye, but was withal a fellow of infinite jest. He was duly instructed in the part he had to play, and when the Spanish Ambassador

arrived was found robed in the height of professorial fashion and seated in the chair of office. The two were left alone together to carry on their conversation in the language of signs. By and by the ambassador emerged highly delighted with the success of the interview. "I held up one finger," he said, "to signify that there is but one God. The Professor held up two, to signify that we must worship not only the Father but also the Son. I held up three fingers, for in the Trinity there are three Persons, Father, Son, and Holy Ghost. The Professor then closed his fingers, for these three are one. I showed him an orange, to signify the blessings wherewith God has endowed his creatures; he showed me a piece of oatcake, for bread is the staff of life."

The ambassador forthwith posted back to London and related to the King the success of his experiment. But King James was not the British Solomon for nothing. As is the way with Governments, he demanded from the professor a report upon the proceedings. A more authorized version says that Geordie's views were imparted only to the University Professors. In the report the facts agreed with the ambassador's narrative, the interpretation was different. "When the Spanish madman entered the room," said his report, "he held up one finger, to indicate that I had but one eye. I held up two to let the impudent blackguard know that my one eye was as good as his two. He then held up three, implying that there were only three eyes between us, whereupon I clenched my fist and shook it at him, and if he had not left the room in a hurry I would have knocked him down. He tried to crow over us poor Scots by showing me an orange, but I had a piece of oatcake in my pocket which I brought out to show him that that produced as pretty men as all his Spanish kickshaws."

McLean graduated at King's College in 1859, and where he obtained the story I am not aware. But that it was well known in the early fifties of last century is shown by the fact that it is related substantially in the same form by Colonel Mallery, in his great work on "Sign Language among the North American Indians," published by the Smithsonian Institution in the first volume of the publications of the Bureau of Ethnology. There it is given on the authority of Duncan Anderson, Principal of the Glasgow Institution for the Deaf and Dumb, who visited Washington in 1853, and there related the story. Whether this gentleman was in any way connected with the Duncan Anderson who took his degree from King's College in 1848, and was afterwards a minister at Quebec, I am unable to say. The story, however, is much older than James I and the Spanish Ambassador of his day who, if Gondomar be meant, was a fit peg whereon to hang such narratives. Readers of Rabelais will remember a similar controversy between Panurge and the "great scholar of England," Thaumast. Rabelais attaches his story to the College of Navarre in Paris, and thus gives it an academic setting like the Aberdeen legend, and the heroes converse by signs. "See in what manner," says Thaumast, "I mean we shall

dispute: I will not argue *pro et contra*, as do the sottish Sophisters of this town, and other places: likewise I will not dispute after the manner of the Academicks by declamation; nor yet by numbers, as Pythagoras was wont to do, and as Picus de la Mirandula did of late at Rome; but I will dispute by signes only without speaking, for the matters are so abstruse, hard and arduous, that words proceeding from the mouth of man will never be sufficient for unfolding of them to my liking. May it therefore please your Magnificence to be there, it shall be at the great Hall of Navarre at seven o'clock in the morning." Pantagruel readily accepts and is prepared "to conferre of these doubts and will seek out the resolution, even unto the bottom of that undrainable Well, where Heraclitus sayes the truth lies hidden: and I do highly commend the manner of arguing which thou hast proposed, to wit, by signes without speaking; for by this means thou and I shall understand one another well enough, and yet shall be free from this clapping of hands, which these blockish Sophisters make, when any of the Arguers hath gotten the better of the Argument". How Panurge took the place of his master and how he carried on his notable discussion does not concern us further, for it is spun out to tremendous length and bears no clear resemblance to the Aberdeen story. If it had, one might have expected good Sir Thomas Urquhart, the Tutor of Cromarty, whose version is given in the quotations above, to have been the intermediary, for was he not educated at King's College in that Aberdeen "which for honesty, good fashions, and learning, surpasseth as far all other towns and cities in Scotland as London doth for greatness, wealth and magnificence, the smallest hamlet or village of England"?

Though the greatest of Rabelais translators was an Aberdeen man, it is clear that the Aberdeen legend is not due to Rabelais. We must go farther back still for a parallel to our own legend. Stories closely resembling it were much in vogue in the fifteenth century, in days earlier even than Bishop Elphinstone and a University of Aberdeen, unless, indeed, evidence comes to light which will prove that there was really a *studium generale* in the Chanonry from John Barbour's time onwards, though without that papal sanction which alone in those days would have given it a place by the side of other Universities. The first of these was the work of a German, Rosenblüt of Nuremberg, who had some reputation in his day as a writer of *Fastnachtspiele*, farces which were produced during the Carnival preceding Lent. The scene is laid in a town of the Netherlands; the interlocutors (if persons who converse by signs can be called interlocutors) are a Jew and a wandering scholar—a Goliard. Like Geordie of Aberdeen, the wanderer is clothed in proper Academic robes, in default of any other champion of the Christians appearing. The point at issue has been whether the Jews or the Christians are to leave the town, since both will no longer live together. Three questions asked and answered by signs are to

settle it. The Goliard duly primed with true "Dutch courage" accepts the Jew's challenge. The Jew holds up one finger, the Goliard two; the Jew extends his open palm, the Goliard clenches his fist; the Jew puts his finger in his mouth, the Goliard complacently rubs his paunch with his hand. On each occasion the Jew owns himself vanquished. The Jew explains to his co-religionists that by the first sign he had meant that there was but one straight path; the Christian had proved there were two straight paths, one up to heaven, one down to hell. By the open palm he had meant that God's loving-kindness was open to all; the Christian's clenched fist showed that it was really exclusive. By putting his finger in his mouth he had meant that from the mouth proceeds every word of man; the Christian's gesture proved that out of the abundance of the heart the mouth speaketh. The Goliard, like Geordie of Aberdeen, was a plain man; the Jew had threatened to poke his eye out, he had let the Jew see he would poke out both of his. The Jew had threatened to slap his face, but with his fist he had warned him to beware. The Jew by sticking his finger in his mouth showed he was hungry, and he had retorted that he had himself dined both wisely and well.

Reinhold Köhler, the famous folklorist, who published this story in "Germania" in 1859, knew the Aberdeen story, which had been quoted by Regis, the German translator of Rabelais in his commentary on the gesture dialogue of Panurge and Thaumast. Regis had found it in the "Literarische Blätter der Hamburger Börsenhalle" of 1832, a series of papers apparently published by the wits of the Hamburg Exchange. Köhler remarks that he had himself read the story in some recent book, but cannot remember where. This carries the location of the story in Aberdeen farther back than any point we have yet reached. In the German version Geordie is spelt Geordy and the bread is not oatcake but barley bread. These two points will indicate the source from which the story had reached Hamburg. As Mr. P. J. Anderson, "the chief, the stoup and ornament" of Aberdeen antiquarian scholarship has shown in the notes to Mr. Leask's edition of "Life at a Northern University," the earliest recorded version of the story which connects it with Aberdeen is to be found in John McDiarmid's collection of passages in prose and verse published at Edinburgh in 1821 under the title of "The Scrapbook". I have had access only to the second edition "improved and enlarged," which appeared in 1822. In most cases McDiarmid gives the sources whence he took his extracts; in a few, amongst which is this story, he does not. It is, however, well told, the explanation of the local worthy being the best of it.

"The rascal," says Geordy. "What did he do first think ye? He held up one finger, as much as to say you have only one eye! Then I held up two, meaning that my own eye was perhaps as good as both his. Then the fellow held up three of his fingers, to say that there were but three eyes between us; and then I was as mad at the scoundrel that I *steeked my neive* and was to come

a whack on the side of his head, and would ha' done it too, but for your sakes. Then the rascal did not stop with his provocation here; but forsooth takes out an orange, as much as to say, Your poor beggarly cold country cannot produce that! I showed him a whang of a bear bannock, meaning that I didna' care a farthing for him nor his trash neither, as lang's I ha' this! But by a' that's guid (concluded Geordy), I'm angry yet that I didna' thrash the hide o' the scoundrel!"

Here we have the spelling of the name as Geordy and the "whang of a bear bannock" is the *stück Gerstenbrot* of the German version.

From a later edition of McDiarmid's book in 1834 the story was copied by Joseph Robertson into his "Deliciae Literariae" published anonymously in 1840. Robertson traced it to the "Elements of Civil Law" of John Taylor, the well-known editor of the Attic Orators. Taylor's book, first published in 1755, is said to have been compiled from notes which he had given to the grandsons of Lord Carteret, when they were his pupils. He tells us that he had taken the story from Robert Marant's "Speculum Aureum," a popular handbook of the sixteenth century, the proper title of which was "Tractatus de ordine Judiciorum," but he recognized that Marant had a source in a much earlier and more learned jurist.

Köhler also quotes a very similar story from another French writer —Beroalde de Verville, who died in 1612. Here the scene is laid at Geneva. A scholar arrives in the town and challenges all and sundry to a disputation by signs. The only person who will take up the challenge is a carpenter. There is similar play with the fingers, and as in the fullest version of the Aberdeen story, the scholar produces a fruit—in this case an apple, while the other draws from his pocket a piece of bread. The scholar retires charmed with the dialogue, the carpenter explains in the same way as in the other stories, though with sundry variations.

But we are not even now at the end of our journeys. Earlier than any of the occurrences in Germany and France is the appearance of the story in the "Book of Good Love" of Juan Ruiz, the Archpriest of Hita in Spain, which was written in 1343. It may be given as paraphrased by Mr. Fitzmaurice Kelly in his delightful "Chapters on Spanish Literature".

When the Romans besought the Greeks to grant them laws they were required to prove themselves worthy of the privilege, and as the difference of language made verbal discussion impossible, it was agreed that the debate should be carried on by signs. . . . The Greek champion was a master of all learning, while the Romans were represented by an illiterate ragamuffin, dressed in a doctor's gown. The sage held up one finger, the lout held up his thumb and two fingers; the sage stretched out his open hand, the lout shook his fist violently. This closed the argument, for the wise Greek hastily admitted that the Roman claims were justified. On being asked to interpret the gestures which had perplexed the multitude, the Greek replied: "I said that there was one God, the Roman answered that there were three persons in one God, and made the corresponding sign; I said that everything was governed by God's

will, the Roman answered that the whole world was in God's power, and he spoke truly: seeing that they understood and believed in the Trinity, I agreed that they were worthy to receive laws". The Roman's interpretation differed materially: "He held up one finger, meaning that he would poke my eye out; as this infuriated me, I answered by threatening to gouge both his eyes out with my two fingers, and smash his teeth with my thumb; he held out his open palm, meaning that he would deal me such a cuff as would make my ears tingle; I answered back that I would give him such a punch as he would never forget as long as he lived".

With the Archpriest of Hita we have carried the story far back in European literary history. In 1343 the Moors were still in Spain—only some dozen years before, the gallant Douglas in a fight against them had thrown the Bruce's heart amongst them and lost his life in the attempt to recover the casket. John Barbour and Geoffrey Chaucer were only boys in their teens. But even so our story goes farther back still. One of the greatest as one of the earliest exponents of Roman Law was Francis Accursius, the father of a son with the same Christian name who spent some time in England as a legal adviser to Edward I, and who is reputed to have introduced the sound study of the civil law into England. The elder Accursius died about 1260, and to him it is we owe the earliest form yet known in Europe of the dialogue by signs. His version, which is brief, is the story which has been borrowed and somewhat expanded by the Archpriest of Hita. It occurs in a gloss on Title II in the first book of Justinian's Digest, which treats of the origin of law. "It's a guid horse that never snappers," says the Scottish proverb, and the learned Accursius brought upon himself no little contumely for his attempt to lighten the tedium of students of Roman law by his little story. As the less learned were delighted to point out, the good Accursius had forgotten that when Greeks and Romans first came in contact, Christianity was still many centuries in the future and questions on the Trinity could not worry them. No doubt the less learned were right, but the story interested the student all the same. In the copy of the magnificent edition of 1505, which lies before me, a student has drawn—very ill—a picture of the Greek and the Roman, each garnished with a fool's cap, and duly indicated by the words *grecus* and *romanus*. Underneath he has written *lepida fabella*, "a jolly story". The writer was a law student, Edward Leedes, who in later days became himself a great civilian, a leading man in Cambridge and Master of Clare Hall in the first years of Elizabeth. If the reader has been able to follow the intricate story thus far, whatever he may think of its history, it may be hoped that with Edward Leedes he will agree that the tale which grew till it reached Aberdeen and included in itself Butcher Geordie, is a *lepida fabella* not unworthy of his attention, and perhaps some other reader of this Review may be able to carry its connexion with Aberdeen farther back than has been possible for the present writer.

P. GILES.

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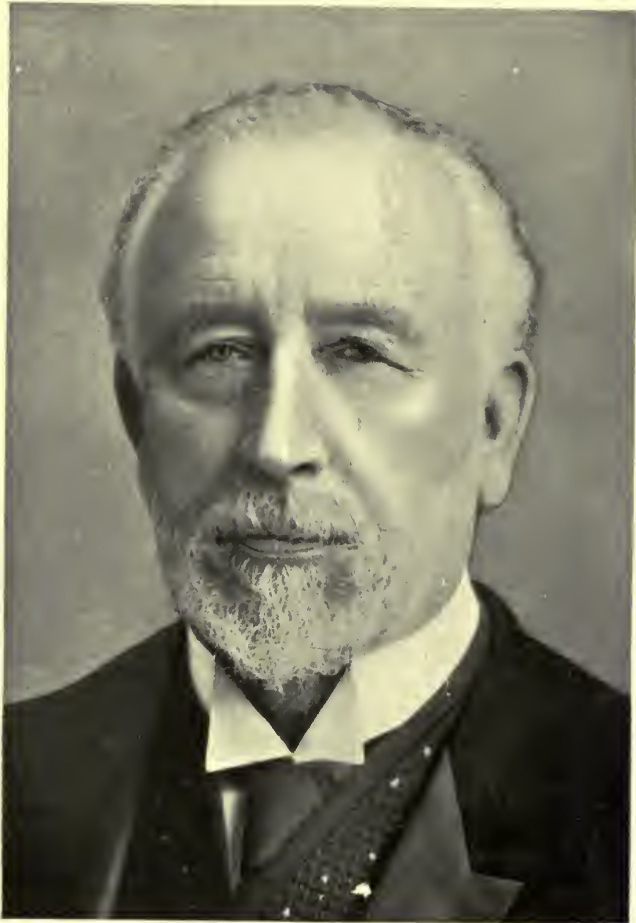

SIR DAVID GILL, K.C.B.

Sir David Gill, K.C.B.

AS supplementary to the short obituary notice, in our second number, of Sir David Gill, who died on 24 January last, we think it fitting to quote part of his Autobiography as contained in his recently issued "History and Description of the Royal Observatory, Cape of Good Hope". Our extract relates more especially to his early years.

"The eldest surviving son of David Gill of Blairythan, Aberdeenshire, I was born at Aberdeen on the 12th of June, 1843, and attended the Bellevue Academy in that city till about the age of fourteen, when I went to Dollar Academy and came under the inspiring influence of Dr. Lindsay, at whose house I boarded. His teaching filled me with the love of mathematics, physics, and chemistry.

"From Dollar I proceeded to Marischal College and University, Aberdeen, where I was a student under the celebrated Clerk Maxwell, and his teaching influenced the whole of my future life. My father had married late in life, for at the time I was twenty years of age he was seventy-four years old. He was a successful merchant in Aberdeen, as had been his father before him, and he not unnaturally wished me to succeed him in business. I very unwillingly yielded, and, after some years, my father retired, leaving his business in my hands. My heart and my thoughts, however, had always been set upon things scientific. From the time that I entered college I had a little laboratory in my father's house where I made chemical experiments, and, later, under Clerk Maxwell's influence, carried out preliminary essays on the determination of physical constants.

"In those days there was no working physical laboratory in Aberdeen accessible to students, but simply an apparatus-room containing the old-fashioned lecture models of levers, pulleys, pumps, windmills, steam-engines, etc., with some balances, air-pumps, tuning forks, an Atwood's machine, electric machines, a few galvanic batteries, etc., in glass cases; but access to this room was forbidden to students. After the lectures, however, Clerk Maxwell used to remain in the lecture-room for hours, with some three or four of us who desired to ask questions or discuss any points suggested by himself or by ourselves, and would show us models of apparatus he had contrived and was

experimenting with at the time, such as his precessional top, colour box, etc. These were hours of purest delight to me. Maxwell's lectures were, as a rule, most carefully arranged and written out—practically in a form fit for printing—and we were allowed to copy them. In lecturing he would begin reading his manuscript, but at the end of five minutes or so he would stop, remarking, "Perhaps I might explain this," and then he would run off after some idea which had just flashed upon his mind, thinking aloud as he covered the blackboard with figures and symbols, and generally outrunning the comprehension of the best of us. Then he would return to his manuscript, but by this time the lecture hour was nearly over and the remainder of the subject was dropped or carried over to another day. Perhaps there were a few experimental illustrations—and they very often failed—and to many it seemed that Clerk Maxwell was not a very good professor. But to those who could catch a few of the sparks that flashed as he thought aloud at the blackboard in lecture, or when he twinkled with wit and suggestion in after-lecture conversation, Maxwell was supreme as an inspiration. The less imaginative side of instruction in mathematics and physics was admirably supplied by the extra-mural teaching of Dr. David Rennet.

"In the year 1863 it occurred to me that Aberdeen was very much in need of a standard of accurate time. Some years before that date Piazzi Smyth had instituted a time-gun at Edinburgh, and the signal was found to be a very useful one. Professor David Thomson, then, and till his death, Professor of Natural Philosophy at King's College, Aberdeen, kindly gave me a letter of introduction to Professor Piazzi Smyth, and I went to Edinburgh to make inquiry as to the methods employed for firing the gun there. This was my first introduction to an astronomer and an observatory. I was received with every possible kindness, and shown every detail, not only of the time-gun and time-ball arrangements, but of all the instruments at the observatory.

"Clerk Maxwell had given us a few lectures on practical astronomy, in one of which he exhibited a model of a transit instrument (made out of tin-plate and mounted on wooden piers). But he had given us such a clear and interesting account of its purposes, adjustment, and methods of use, that although I had never before seen a real astronomical instrument, I had no difficulty in recognizing the functions of every detail of the transit instrument and mural circle, then mounted in the old Royal Observatory on the Calton Hill. From that moment I took a new interest in astronomy, and, on my return to Aberdeen, told Professor Thomson that I thought we ought to determine our own time in Aberdeen. Professor Thomson said, "Why not?" There had long been what was called "an observatory" at King's College, Old Aberdeen, and there were strong solid masonry piers. On one of these piers, under one of the two small domes, a portable transit instrument had been at one time mounted, but it had

for many years been dismounted and kept in its cases. This we unearthed, mounted and adjusted. My acquaintance with Professor Thomson, which had begun shortly before he introduced me to Piazzi Smyth, soon ripened into close friendship. Every clear evening I used to find my way to his house in Old Aberdeen, whence we adjourned to the observatory and worked with the transit instrument. There was a good sidereal clock, and we added a mean-time clock fitted with arrangements for changing its rate by known considerable amounts, or by small known quantities, so that it could without difficulty be set or kept within a small portion of a second of true Greenwich time. This clock I also fitted with contact-springs, so that it could send electric currents, reversed at each alternate second, to control other clocks in sympathy with the observatory standard. A Bain's pendulum was procured from Messrs. James Ritchie & Son of Edinburgh, and applied to the turret clock of the College, which was thus controlled to show Greenwich mean time, and at least one other clock in Aberdeen was afterwards similarly controlled."

He then goes on to tell how he acquired an equatorial telescope, how he made the acquaintance of Lord Lindsay (now the Earl of Crawford) and was offered charge of the observatory at Dunecht.

"I had married in July, 1870, and settled down in Aberdeen near the site of my observatory, working at business all day, and devoting all my spare time at night to astronomy. To accept Lord Crawford's kind and generous offer was a heavy pecuniary loss, but a gain so great in the prospective interest of my life that I had no hesitation in accepting it gratefully—a decision in which my wife (who shares my every thought) most fully and cordially concurred.

"So soon as I could wind up my business affairs, we went to Dunecht, living at first, in the absence of Lord Crawford's family, in the Mansion House, and afterwards in a small house about two miles from the observatory until the dwelling-house of the observatory could be erected."

In 1879 Sir David was appointed H.M. Astronomer at the Cape of Good Hope, a post which he held till 1907. In that year he was President of the British Association, an honour which has seldom fallen to an alumnus of Aberdeen.

The Twa Cummers.

(From the Doric of Theocritus, Id. XV. Snow's text.)

Mrs. Dinnie and Mrs. Armstrong agree on a jaunt to see the sights of "Embro" when visited by the King.

Mrs. D. Is Mistress Airmstrang ben the hoose?
Mrs. A. Is't ye at last, ma frien'?
The wonner o't's ye're here ava: but haste ye an' come ben.
Here, lassie, set a chair, an' pit the cushie til her heid:
The wumman's clean forfochten faint, a'mast as guid as deid!
D. Hech, sirs! that's no sae far amiss.
A. Puir bodie! set ye doon:
Ye's taste a wee bit dram the noo? the tea's be maskit sune.
D. To think o' a' the trachle I hae warsled thro' the day,
In sic a thrang o' fowk an' feet, a' jostlin' i' the way:
Ne'er hae I seen me a' my days sae near ma latter en',
Wi' sodjers tramplin' everywhaur, an' horses clatterin',
An' whiles a whirl o' smoor an' stink, frae nesty motor-car.
But O, the wearie gate tae gang! In troth ye bide owre far.
A. 'Deed aye, an' sae I tauld ma man, the day he tuk the tack
O' sic a place, forbye the hoose!—back o' beyont!—an ac'
O' doonricht madness; a' for spite, to separate her frien'
Frae's ain guidwife, the cankert carle! that's aye the wy wi' men.
D. Wheesht, wheesht, guid wumman, an' dinna misca' your man: see til the wean!
Kens fine wha is't you're mintin' at, glowerin' wi' a' his een;
Na, na, ma bonnie trootie, noo, there, there, ma hinney laddie!
Thy minnie disna mean't ava, it's no thy dookie daddie!
A. Aye, an' that 'dookie daddie' 's him, wi' the siller in his loof,
For dye an' Sunlicht Sape cam hame wi' saut! the muckle coof!
D. Mine's juist the marrow o' your man: siller! yestreen he'd gotten
For guid hard cash a pock o' 'oo sae auld an' unco' rotten,
Dae what I micht, I cudna spin't. But fy, it's time to gae!
Pit on yer mutch an' Paisley shawl; we'll see braw sichts the day:
King George wi's croon an' meetin' braws they say maun sure be there,
An', bless her bonnie face! Queen May, a sicht for een that's sair.
A. Mmph! fine for them as hae the gear!

D. 'Deed aye, an' that's a fac',
Ye'll see eneuch tae keep ye gaun in mony a couthie crack
Wi' them as winna hae your luck. But's time we're settin' oot!
A. For them as needna fash wi' wark, aye time eneuch, nae doot!
Lassie, lay by your rock—ye jaud, I daur ye set it richt
I' the mids! but sleekit cats maun snooze frae craw o' cock to nicht:
Besteer yersel' then, lazy-banes! rax me thon joug o' watter:
The skelpie-limmer's brocht me sape! but gie it here, nae matter;
Noo teem it oot—nae sic a splosh! ma coatie's drookit weet!
Hech, that'll dae; guid kens awat a'm clean frae heid tae feet.
Noo whaur in a' the 'varsal warl' 's the key o' the muckle kist?
There! gie it here. (*Proceeds to dress.*)
D. Ma certies, but yon mantie's sweet! an' is't
Frae the mairchant's? what micht be the cost by the piece, gin ane daur ask?
A. Dinna speak o't! twa pund an' mair: I set ma saul tae th' task.
D. Aweel, 'twas worth't, an' sets ye fine, a' body maun say that.
A. Aye tho' I say't masel': but there, gie me ma shawl an' hat:
Is't straucht?
(*To her child.*) Na, na, ma mannikie, ye canna gang the day,
For horsie bites an' laithly ghaists are girnin' a' the way!
I canna hae thee lamed for life amang the horses' feet.
Nae then, ye limb, juist greet awa, gin't please thee mair to greet.
But let's be aff! Here, Jessie, tak the bairn, an' play wi' him:
Ca' the dug in, an' steek the door. (*They pass out into the highway, followed by their maids.*) Na, sirs, ma conscience! mem,
The thrang cows a'! hooiver sall a bodie warsle thro't?
An' a' like Maggie-monyfeet stravaigin' in an' oot!
It's guid thae pollis guide the gate; for, michtie me, I min'
Ye cudna ca' your nose yer ain, it's no sae lang sinsyne,
In sic a fearsome hobbleshew, an' a' as thick as thieves,
Ruggin' your claes awa', rooch chiels, owre heftie wi' their neives!
Whativer is to come o' us? (*A team of caparisoned horses led past by grooms.*) But see the horses' claes!
I'se warrant they're the King's.
(*To a man in the crowd.*) Guid sir, ye're strampin' on ma taes.
Yon roan's an unco' reestie beast!—an' whaur's that lichtsome tyke
Jeanie? tak tent! 'twill be your deith, ye cutty loup-the-dyke!
A blessin' that he bides at hame, yon wee bit bairn o' mine!
D. Dinna be fleyt, we're weel ahint; they hae them noo in line.
A. A'm something better noo; but frae a bairn I cudna bide
Horses, an' clammie wrigglin' things. But haste! frae faur an' wide
A' Scotlan's thrangin' here in-owre, like Hielan' fludes in spate.
D. (*To an old wife in the crowd.*)
Ye'll no be frae the palace, mem? Is yon the entrance gate?
Old Wife. That's so, ma dawtie.

D. Thank ye, mem. Is't easy to win by?
O. W. Rome wasna biggit in ae day: push on, guid wives, an' try.
D. She'd spae your fortun' for a groat; her, wi' her Rome an' haivers!
A. Aye, trust a wumman ay to ken the latest clishmaclaivers!
But see the croods, a' cheek by jow', jostlin' aroon' the clos'!
D. Lassies, haud on, nae gapin' noo, for gin ye vaig, ye're lost.
It juist dings a'! rax me your han', we'se haud by ane anither;
Jeanie and Eppie, grup us fast; we'se dae or dee thegither!
O wae is me! ma braw new cloke frae tap to tae is riven:
O sirs-a-day, man, min' ma dress, as ye wad houp for heaven!
First Man. I canna help't, but nae the less, I'll dae ma verra best.
A. An' what can man dae mair, wi' fowk like pigs thegither press'd!
F. M. Cheer up, guid wife, the warst is by.
A. Hie time it wes. I wuss
Your days may aye be spent in peace for takin' care o' us.
A douce an' maist conseed'rat chiel. But sakes alive! whaur's Jean?
She's gettin' scrushed to deith, puir taed! squeeze in, ye lazy quean!
Ouch, what a sair stramash! (*They get through at long last.*)
"That's fine," said the guidman til his bride,
"A' body's in," an' slamm'd the door, wi's wifiekin ootside.[1]
D. My! Maggie Airmstrang, look at yon! taipstrie, they ca' 't? sae graun',
Sic daintie fashious needlewark wes niver wrocht by han'.
A. 'Deed aye, ye weel may say that same; it's wunnerfu' hoo fine
Thae leddies' dainty fingers wrocht, forbye the graun' design:
Thae knights an' dames staund oot like life, an' a'maist walk as weel;
A'm clean upliftit wi' the thocht o' siccan human skeel.
An' yon's a stature, weel awat, carven in days o' auld:
See til his curly pow—but claes! I'm feart he'll catch the cauld.
Sec. Man. O haud your blethers, chitterin' pies! the braidest dialec',
An' gabbie tongues as lang's ma airm! a'm deaved wi' a' your cleck.
D. My, did ye iver! braid yersel'! An' whatna tongue's your ain?
An' gin we hae oor twa-haun' crack, it's no for you to grane;
Order your ain fowk but an' ben, gin ye hae fowk to order!
Twa leddies we, o' guid degree, that comes frae oot the Border!
Sure, we may please oorsels, the wy we chuse o' conversation,
Tho't aiblins wants the polish o' your Coogate eddication![2]
A. He isna born hes ony richt to learn us hoo to speak
The King's hie English—pit that in your cuttie pipe to smeek!
D. Toots, wumman, wheest, for ony sake! yon leddie's gaun to sing—
A primie donnie tae, nae less, by order o' the King;
An' sic a bonnie leddie, tae, wi' a' thae airs an' graces,

[1] The whole point of the *παρὰ προσδοκίαν* in *ἀποκλᾴξας* is missed by those who make it the bride's attendants only who are shut out, whereas the fule man shuts out his bride; not unlike the Aberdonian who, for reasons of economy, went on his honeymoon—alone.

[2] As was said of a certain Professor, who "got his eddication in Aiberdeen, but his pôlish in Peterheid".

Preenin' like ony doo—weel worth a saxpence for oor places.

(*The* "*Prima Donna*" *sings an Italian Aria, and, for encore,* "*Annie Laurie*".)

My! wisna that a bonnie sang? she's airn'd her fee fu' weel:
Ye cudna wale a better sang—I used to sing't masel'.
But, losh, it's time we're up an' aff: ma man ay maks a mane,
An' 's unco thrawn an' ill tae please, when grumphin' a' his lane,
Wi' neither bite nor sup to steek his chafts. But, ony way,
A'm no complainin' o' the jaunt; a rael cantie day!

H. F. MORLAND SIMPSON.

University Topics.

THE FINANCES OF THE UNIVERSITY.

HE abstract of the University accounts for the year 1912-13 was submitted by Professor Matthew Hay to a meeting of the Court on 10 March, and adopted. Owing mainly to a larger revenue from students' fees, the surplus revenue of the general fund of the University rose during the year to £2496, as compared with £2044 in the preceding year, and £804 (excluding an exceptional payment) in 1910-11. For some years past there has been a growing excess of revenue from students' fees. Last year the excess thus contributed to the revenues of the general fund amounted to £4213, as against £3630 in the preceding year, 1911-12, and £3001 in 1910-11. This contribution is the principal source of the increasing financial prosperity of the general fund in recent years; and, pursuing a cautious policy, the Finance Committee endeavours to transfer a considerable part of the surpluses in good times into the capital of the Accumulations Account. With these accumulations the University is able from time to time to carry out certain undertakings more quickly and with an easier mind than would otherwise be possible; and it was mainly because of these accumulations that, within the past two years, a beginning was made with the much-needed extension of class-room accommodation at King's College, although actual building operations were not commenced without a promise of help from the Carnegie Trust.

Dealing with what he termed the wants that had immediately to be met, Professor Hay said—"The University has in hand a further large extension of the buildings at King's College, which will probably cost not less than £20,000, although for this a large grant has recently been promised by the Carnegie Trust. Then there is facing us the question of a scheme of pensions for lecturers which, as much in the interests of the University as in those of the lecturers themselves, will have to be dealt with very soon. It is even doubtful if the funds at present available for the pensions of professors—pensions which we are obliged by ordinance to meet—are adequate against all likely claims. Their sufficiency is at present being inquired into by an actuary. We are pledged to the institution of an adequate curriculum

of instruction in forestry, and to the provision of all the necessary means of instruction. A scheme for a new botanical department at the Botanic Gardens has frequently been advocated, partly on its own merits, and partly to ease the accommodation at Marischal College. For these and other important purposes that might be named our own resources are by themselves insignificant and quite inadequate. After discharging obligations already definitely incurred, and after adding the whole surplus revenue for the year, our general fund reserve will not exceed £5000. But we live, as we have done in the past, in the hope—and our hope has never yet been ultimately belied—that our needs, if real and urgent, will be met from one source or another."

UNIVERSITY STATISTICS.

The annual statistical report of the University Court for the year 1912-13 shows that the total number of students who matriculated in each Faculty in the winter session was as follows:—

	Male.	Female.	Total.
Arts	297	272	569
Science	119	22	141
Divinity	26	—	26
Law	16	—	16
Medicine	237	15	252
	695	309	1004
Summer Matric.	30	9	39
Total	725	318	1043

These numbers include 17 students combining arts and science, 16 arts and medicine, 1 arts and law, and 1 arts and divinity. The non-matriculated students were—candidates for degree examinations, 50; attending certain special courses, 170; total, 220.

The total number of degrees granted was 248—ordinary, 179; with honours, 58; honorary, 11. The students who graduated M.A. during the year were 149—74 male and 75 female.

There were no additions to the teaching staff during the year.

For the library, 3468 books and pamphlets were purchased, and 748 were presented.

The number of members of the General Council is 4795.

INCREASE IN THE NUMBER OF STUDENTS.

Principal George Adam Smith, in the course of his address at the graduation ceremony in March, said—

"Last year I had to report a larger number of matriculated students

than for any previous winter—1004—being an increase of 56 upon that immediately preceding. But this winter the number has risen to 1023, of whom 695 are men—exactly the same as last year, and 328 are women—an increase of 19, composed of 8 more in science and 11 more in medicine. As a whole, the students in arts have diminished by 8, and in divinity by 1. Those in medicine have risen from 252 to 270, those in science from 141 to 147, and those in law from 16 to 20, to which latter figures have to be added the students in arts who take law subjects for their degree as Masters. Thus the slow but steady increase is still maintained, the figures for the last four years being 930, 988, 1004, and 1023. If we receive the average number of summer matriculations, we shall exceed last year's total of 1043, the highest in the history of the University.

"A wider comparison, however, is more interesting. In 1902-3, soon after the Carnegie Trust began to pay the fees of students, 723 men matriculated and 141 women, and for the decade 1900-10 the average was 707 (a great fall from 799 during the previous decade); while last year we had 725 men and 318 women. The number of men, though tending to increase during the last year, is thus just what it was eleven years ago, while the number of women has more than doubled. By taking separately the faculties in which both sexes study, we find that in arts 1902-3 there were 276 men and 120 women, that the average for 1900-10 was 278 and 171, and that in 1912-13 there were 304 men and 275 women. In science in 1902-3 there were 58 men and 1 woman; the average for 1900-10 was 72 and 6, and last year there were 122 men and 25 women. In medicine in 1902-3 there were 333 men and 20 women; the average for 1900-10 was 307 and 12, but last year there were 257 men and 18 women. In both arts and science, therefore, the number of men has considerably increased, but in medicine it has fallen, the gain in the two former balancing the loss in the last. In medicine the number of women is practically what it was eleven years ago; it is in arts and science that they have more than doubled their numbers."

NEW LECTURESHIPS.

The Court, with the approval of the Senatus, has instituted three new Lectureships. Two of them are in the Faculty of Medicine—a separate Lectureship in Public Health, the arrangements for which are not yet completed; and the revived Lectureship in Tropical Medicine, to which Dr. George A. Williamson (M.A., Aberdeen, 1889; M.D.), Lecturer in Hygiene and medical officer to the students of the Training Centre, has been appointed. The third Lectureship is on Icelandic or Old Norse, in connexion with the curriculum for the honours degree in German-English. The lecturer appointed is Dr. Jacobsen of Copenhagen University, a distinguished authority on the subject, who is preparing a large work on Scandinavian place-names in Scotland.

Additional examiners have been appointed for theses for the degrees of D.Litt. and D.Sc., and in Chinese, Gaelic, and Gujerati for the preliminary examination.

PROCEEDINGS OF THE COUNCIL.

The half-yearly meeting of the General Council of the University was held on 20 April. The Earl of Elgin and Kincardine was unanimously elected Chancellor of the University. The Court communicated a draft ordinance, the object of which was to revoke a provision of Ordinance No. 13 of the 1889 Commissioners which disqualified professors, lecturers, or assistants in any of the other three Scottish Universities from being appointed additional examiners in Aberdeen University. Approval of the proposed ordinance was moved by Mr. Macgregor Skene and seconded by Professor Grierson. Dr. Westland moved that any modification of the provision in Ordinance No. 13 would be prejudicial to the interests of the University, and this was seconded by Dr. Dey. Mr. Skene's motion was carried against Dr. Westland's by 23 votes to 12, and was adopted over the report of the Business Committee (which was not prepared to express approval) by 23 votes to 19. The question of a degree in Education was again discussed. Mr. Charles MacGregor moved that the Council represent to the Court that it is desirable to establish in the University a post-graduate degree in education. Professor Davidson moved that it is desirable to establish a higher degree in education. The former motion was carried by 21 votes to 8. A report on the degree of Doctor was submitted, suggesting that the degrees of D.Litt., D.Phil., and D.Sc., be open to all graduates after a reasonable interval and suitable tests, and that in all the Faculties other than Arts Bachelors have an opportunity of proceeding to a Doctorate on similar conditions; but discussion was postponed.

THE CARNEGIE TRUST.

The annual meeting of the Carnegie Trustees was held on 25 February, when the twelfth annual report of the Executive Committee, for the year 1912-13, was adopted. This year closed the second quinquennial distribution of grants, and the report stated that the total grants made to the four Universities for the eleven years that the trust has been in operation have amounted to £454,099, of which there was allocated to buildings and permanent equipment, £203,355; to teaching, £207,244; and to libraries, £43,500. The assistance which the trust has been able to render has resulted in the case of Aberdeen University in the partial or complete endowment of the Chair of History and of six lectureships—French, German, Geology, Education, Political Economy, and Constitutional Law and History. For the third quinquennial period, 1913-18, it is proposed to allocate £198,250 to the four Universities—£160,250 for buildings and permanent equipment; £16,750 for teaching; and £21,250 to libraries. The proposed distribution for Aberdeen University is as follows—

Library, payable quarterly	£5000
Equipment of laboratories	5000
For new buildings at King's College and towards extension of library and erection of an Examination Hall at King's College	24,750
Completion of endowment of the following Lectureships:—	
German	2250
Education	1000
Constitutional Law and History	2000
	£40,000

During the period of twelve academic years in which the payment of class fees has been in operation, the number of individual students who have obtained assistance from the trust is 13,382, the total of the fees paid being £534,009. The figures for Aberdeen University are—Men, 1634; women, 766; total, 2400; total payments, £108,936 2s. 6d. The following table gives the number of students in Aberdeen whose fees were paid, and the total paid and the average fees paid per student, in 1912-13:—

	No.	Total.	Average.
Arts	498	£5273 15 0	£10 11 9
Science	62	963 0 0	15 10 8
Medicine	144	2304 0 0	16 0 0
Law	4	28 13 0	7 3 3
Divinity	46	332 17 0	7 4 9
Totals	754	£8902 5 0	£11 16 2

Voluntary repayment of fees amounting to £2813 3 10 had been made by 117 beneficiaries (these figures relate to the four Universities combined).

Under the scheme for the endowment of research, the expenditure during the past quinquennium, including fellowships, scholarships, and grants, had amounted to £35,698, as compared with £27,754 during the previous five years—a total of £63,452. Dr. James J. Dobbie, reporting on the research work prosecuted in the physical and chemical sciences, says:—

"Of the fellows who have resigned or whose awards have expired in the course of the quinquennial period, twelve now fill posts as professors, lecturers, or demonstrators in Universities or institutions of University rank at home, in India, or in the Colonies; one has been appointed an inspector of factories in this country; and one occupies the post of research chemist in an explosives factory. Five of the scholars have obtained appointments in colleges or institutions of similar standing, and six in schools. Nine have been appointed to techni-

cal and industrial posts of various kinds, showing that the training in research which the Carnegie fellows and scholars receive is recognized as a qualification for industrial as well as for academic appointments."

On the recommendation of Professor Hume Brown, the trustees, in order further to encourage post-graduate study and research in history, economics, and modern languages and literature, offer a prize of £100 for annual award, for the best essay or thesis on a subject within the departments named, the prize to be open each year for competition among graduates of the four Universities who had not been fellows or scholars under the trust. The essays must be judged worthy of publication as original contributions to learning.

THE TRUST AND THE PAYMENT OF FEES.

The Council, at its half-yearly meeting, resolved to invite a Conference of representatives of the four General Councils to discuss the propriety of the Carnegie Trust paying part fees to all applicants irrespective of their necessities. The Glasgow and Edinburgh Councils have accepted the invitation. The Aberdeen representatives at the Conference will be—Mr. D. M. M. Milligan, Rev. Dr. Gordon J. Murray, Rev. J. T. Cox, Dr. Mackenzie Booth, Dr. Westland, Messrs. P. J. Anderson, W. B. Morren, William Rae, and Miss Dunn.

OFFICERS' TRAINING CORPS CADETS.

At the meeting of the Court on 10 March, Principal George Adam Smith, referring to the interim report by the Military Education Committee on the Officers' Training Corps, Aberdeen University Contingent (Medical Unit), said the February list of cadets who had gained certificates in connexion with the Officers' Training Corps throughout the kingdom had just been issued. That list was issued thrice a year; and he was very glad to find from it that their still small and modest medical unit in connexion with the Officers' Training Corps had obtained 21 of the A certificates and 6 of the B certificates. He wanted to lay emphasis upon those figures, because, as compared with the medical units in other Universities, they reflected great credit upon their cadets themselves, and especially upon Lieutenant Williamson and Major McLennan, who had prepared the students for that examination. While in Aberdeen with a membership of only 66, 21 took A certificates and 6 B certificates, in the University of London, with its very much larger corps of 226 members, only 8 took the A certificate and 13 the B certificate. In Dublin, with a larger corps, only 3 took B certificates and 1 an A certificate. In Edinburgh, with a larger corps, only 9 took B certificates and 5 A certificates. He thought those figures were extremely gratifying. They would be still more so if he had been able to lay before them fully—time did not permit him to give the figures—the interesting fact that the proportion of passes to failures was very much greater in Aberdeen than in any other University the figures of which he had been able to receive.

Correspondence.

GRADUATES' ACADEMIC DRESS.

The Editor, Aberdeen University Review.

SIR,

So many queries as to correct academic dress come to me from graduates, that I am led to suppose that some notes on the subject may be acceptable.

A good many years ago, when university millinery began to attract attention here, I went very fully into the matter, both historically and with reference to present-day usage elsewhere. The representations I then made had perhaps some effect in guiding the Aberdeen "authorities" to the reasonable and consistent plan which is now followed here both at the conferring of degrees and in ordinary academic custom. I have not infrequently heard sarcastic reference made to the curious Edinburgh practice, which not merely clothes her honorary *graduands* in the significant full dress to which they are not yet entitled, but signalizes the act of graduation by superadding a symbol (the hood) to the garb which it symbolizes.

Two points have to be made clear :—

1. *Full dress with or without hood.*—The rule as laid down in our *Calendar* is : "For full dress, doctors wear gowns of scarlet cloth with silk facings of the colour peculiar to their degree. . . . With these no hoods are required." The detachable hood is a comparatively modern item of academic dress, and whatever was its origin, is nowadays merely a convenient symbol of university rank, adapted to be worn with the ordinary undress black gown. There is a close analogy to be found in the costume of certain Knightly Orders (such as K.C.B.). A small piece of ribbon or a miniature jewel may be worn on ordinary evening dress, but no one in his senses would dream of pinning the piece of ribbon or the jewel on the gorgeous full dress of the Order. Another good illustration may be got from titles. How would one like to be designated "The Rev. Professor Jones, *Doctor of Divinity, D.D.*"? Surely that would be a "shocking solecism".

Some confusion is apt to creep in from failure to recognize the difference between degree robes and official robes. If a Chancellor, or a Vice-Chancellor, or a Principal, has a special gown not indicating

any degree, there can be no impropriety—indeed if he is actually engaged in "capping" there is an obvious propriety—in his adding the symbol of any degree to which he is entitled. But surely the graduand should approach in a comparatively humble garb, and certainly not flaunting the colours to which he has not yet acquired any right. Of course, if he is an M.A. coming to receive a higher degree, he should wear his M.A. hood on his black gown, and would then, for this occasion only, have two hoods on his shoulders.

This brings me to the second point:—

2. *Wearing of more than one hood.*—Should more than one hood be worn on a black gown, or should, say, an LL.D. hood be worn on a full dress M.D. gown? The question here is not so much one of academic rule as of good taste. The transgressor is not committing a solecism (like the man who adds the LL.D. hood to the LL.D. gown); he is simply advertising himself rather freely. (The M.A., referred to above, going forward to receive another degree, will modestly denude himself of one hood as soon as he conveniently can.)

The possessor of several degrees can always make an appropriate selection. I observe that our present Principal understands this. When he is capping our own graduates he wears his Aberdeen hood; if he is introducing say an Irish lecturer, he wears his Dublin hood. I have no doubt that when he is present at some Edinburgh function, he wears his Edinburgh hood, as the King wears a German uniform when he visits the Kaiser.

I am, etc.,
P. J. ANDERSON.

Reviews.

THE ACHARNIANS OF ARISTOPHANES WITH A TRANSLATION INTO ENGLISH VERSE. By Robert Yelverton Tyrrel, M.A., D.Lit., etc. Oxford University Press. Pp. 83. 1s. net.

THIS is a reprint of the well-known translation of the Acharnians by Emeritus-Professor Tyrrel of Trinity College, Dublin. It was issued in February by the Greek Play Committee of the Oxford University Dramatic Society, along with a Greek text, based on that of Messrs. Hall and Geldart, for the use of those lucky enough to witness the recent representation of the Acharnians at Oxford. Though thirty years have elapsed since its first appearance, the rendering cannot be said to have been surpassed in cleverness, in closeness to the original, or in scholarly quality generally by anything of the kind that has appeared in the interval. But clever and scholarly as it is, it seems but to accentuate the soundness of the dictum of Moritz Haupt, "Never translate: translation is the death of understanding". For this is not Aristophanes. In Comedy more than in any other form of Greek literature, the limits of translation are painfully manifest. Pathos, dignity, charm of phrase and grace of form, may sometimes receive a kind of equivalent in renderings from the Tragedians and Orators, but Comedy subjects the translator to a test far more severe. At the best his work is but a good story spoilt in the telling, most of the fun evaporating in the process of transfer. Who finds himself laughing over the pages of Starkie or Bickley Rogers? Who would not choose even a humorist of the present day to beguile the tedium of a railway journey, before the best translation of Aristophanes ever made?

The example set by Walsh of turning the Doric of the Megarian farmer into Scots has proved something of a snare to his successors, none of whom have much command either of vocabulary or idiom or characteristic rhythm. The general effect is suggestive of the "Hech, mon" variety, or of that fearful and wonderful compound familiar to the readers of "Punch". "For Scots of Buchan is to them unknowe." Neither Tyrrel nor Bickley Rogers is an exception to the rule. "Chepe" in the sense of "market," "pit on thae petitoes," "scauld," "bonnifs," "ma wee boneens" and the like are unknown to Jamieson, and we doubt if any Scot ever spoke of himself as "clemmed" when he was hungry or called "the Gods" "the Gudes" with Bickley Rogers. It is a pity that this scene has not been revised by some competent hand, but it seems impossible to get the outsider to understand that the writing of good or even passable Scots is an accomplishment denied to all but a very few.

J. HARROWER.

Songs of Aphrodite. By Margaret Sackville. London: Elkin Mathews. Pp. 116. 4s. 6d. net.

Lady Margaret Sackville has many of the gifts that go to the making of a poet—a sensitive soul, a gift of poetical phrase and even more of rhythm. Her verses move with a supple, darting flight that makes one willing to overlook or even accept as right, lines that technically are not so, lines in which experiments in substitution, as of monosyllabic feet, are not brought off with the extraordinary skill of the late Christina Rossetti in such irregular movements.

But Lady Margaret's chief defect as a poet seems to the present writer her want of passionate distinctness of conception. Where her thought is quite clear it is a little commonplace, at least not very striking or moving. The poem "An Ode," 1913, on the woman's movement, opens well but ends in a rather conventional appeal against militancy. Instead of gaining, the poem loses in ardour as it develops, and Lady Margaret's handling of the irregular ode is less felicitous than of more regularly recurring rhythms. The imagery too is occasionally confused as in lines like:—

> What profit then to complicate his way
> With the torch rekindled of dead yesterday,

or those which describe woman "sitting aloft on the full crest of the wave" yet busy weaving "rash webs of wrong". Simpler and more effective are the lines on the unhappy prisoners under the obscene tyranny which calls itself a Government in Portugal, yet here too there are prosaic lapses:—

> What have ye dared for Liberty
> Save to exploit her?

On the other hand where Lady Margaret gives herself most freely to the inspiration of imagination and feeling and music, we are often baffled of our full enjoyment of these qualities by the indistinctness of the central image or conception. The opening lyrics "The Ship of Dreams" are full of the suggestion, the imagery, and the music of poetry, but again and again the significance of a poem eludes us and we are left feeling that the singer was not herself quite sure of the import of her evanescent moods. We feel that we are listening to some one who is deeply moved, but we cannot quite apprehend why. Here is one of the most distinct and beautiful:—

> This drowsy pool,
> Caught in a woven mesh of sun and shade,
> With rustling reeds upon the brink,
> Seems in its loveliness remote and cool,
> Of some white, fallen moonlight made
> Where thirsty dreams may drink.
>
> It waits, I know,
> The coming of divinity,
> Waits, whispers, sighs,
> Till hither with gold hair ablow,
> Artemis, wading to the knee,
> Shall come, and smile upon it with kind eyes.

The wistful sweep
    Of its long, soundless ripples brood
    Upon the god who comes not yet,
Not yet,—but homing sheep,
With plaintive cries disturb its solitude
    Each evening at sunset.

Unknown, unsought,
    Whose waves no white-limbed goddess cleaves apart
    Yet made for some diviner state,
This pool of fuller moonbeams wrought,
Is desolate, I know.—O heart!
    Dost thou not also wait?

The same suggestion of something highly charged with emotion that yet does not deeply move us hangs about the dramatic scenes—"The Coming of Hippolytus," "Orpheus among the Shades," "The Wind"—in all of which the influence of M. Maeterlinck's suggestive method is obvious. Our modern poets, like the minor Elizabethans, are better at single scenes than whole plays, and, as they have not got to produce plays in order to live, they are content with the scenes. But after all the real power of a scene depends upon its place in the play, the logic of emotion by which the poet has conducted his readers to *this* development.

Yet in *Syrinx* Lady Margaret Sackville has written a dramatic study which is as clearly and passionately conceived as it is beautifully and musically worded.

H. J. C. Grierson.

Shakespeare Personally. By David Masson. Edited and arranged by Rosaline Masson. London: Smith, Elder & Co. Pp. viii + 243. 6s. net.

It will interest those who were not students of the late Professor Masson to see the kind of lectures which he gave to his English class from 1865 till 1895. The volume contains what he thought necessary to tell his students by way of introduction to Shakespeare. The lectures were constantly revised and supplemented, and in their final form are now edited by his daughter. In judging them one must not forget that they were originally directed to undergraduates whose knowledge of Shakespeare was necessarily limited. A student of to-day would criticize them as in great part elementary and containing information now taught in the secondary schools, but viewed from the proper standpoint they form an admirable introduction of a general kind to Shakespearean study.

Their chief feature is indicated in the title. Professor Masson did not share the view that Shakespeare has not revealed himself in his dramas. No doubt much fuller knowledge of the man and his work would be acceptable, but Mr. Masson held that we possess enough to point us to very definite conclusions as to the manner of man Shakespeare was and to enable us to infer his likes and dislikes, and his philosophy of life. Accordingly the lectures dwell on the dramatist's worldly prudence, his non-obtrusiveness, his shyness of publicity, his aloofness from the controversies and contentions of his time. His varying moods, his ethics and philosophy, more particularly his "Recur-

rences and Fervours," are fully illustrated. So too with the prevailing ideas of Death, Time and Mortality so prominent in the plays. The general result is to leave the reader with a very compact and well-rounded notion of Shakespeare as man. One Recurrence which is not mentioned is the sense of Destiny, Fate, Chance as a force regulating the world.

Professor Masson was not enamoured of some of the more modern developments of Shakespearean study; such as the tests of Rhyme and weak-endings made so much of by Mr. Furnivall and Mr. Fleay. Moreover he refuses to be drawn into the net of mystery that surrounds the sonnets. In other words, he adjusted himself to his audience with excellent good sense and a broad and liberal sanity, which cannot have failed of its effect. Above all, he is constantly urging his audience to read Shakespeare's plays for themselves and form their own judgments without too much dependence on critics or commentators. "Read them, enjoy them, let them play into you; let each of them, and every part of each of them, produce its own natural and proper effect—the tragic, the comic, or the historic; dash the Falstaff in them duly into the Hamlet; mark the passages that affect you most, get them by heart, revert to them again and again. To read Shakespeare so, to read him almost anyhow, is a liberal education. Best, in the main, I should say, to read him with nothing intervening between one's own intelligence and the plain, clear printed text."

A. Mackie.

The Influence of English Poetry upon the Romantic Revival on the Continent. By C. Vaughan, late Professor of English Literature in the University of Leeds. (Warton Lecture on English Poetry, IV.) Published for the British Academy by Humphrey Milford, Oxford University Press. Pp. 18. 1s. net.

In this erudite lecture Professor Vaughan calls attention to the fact that in all other periods England was content to receive. In the middle ages; in the Elizabethan age; in the Restoration period; even in the Augustan age this was true. But from 1750 to 1780 the process was reversed. It was in England that the movement started which gave fresh life to the literature of Europe. It was in England the seed was sown, the harvest of which was reaped during the next half century by all the nations of Europe, and the last fruits of which have even yet perhaps not been fully gathered in.

The author confines himself almost entirely to the literatures of France and Germany, and shows how far these literatures were influenced (1) in Poetry, (2) in Novel Writing, (3) in Tragedy. In the first he points to the magic effects which followed the publication of Macpherson's "Ossian," Percy's "Reliques," and the poetry of Gray. Under (2) the English novelists of greatest potency were Richardson and Sterne. Under (3) he shows how the supremacy of the classical model in Tragedy, so long unchallenged, was at last definitely sapped, and it was from England that the weapons of assault were avowedly drawn. Two plays, "George Barnwell" by Lillo (1735), and "The Gamester" by Moore (1753), began the revolt, and became the models of many continental tragedies. Then translations and adaptations of Shakespeare began to find place, and in spite of Voltaire's uncompromising opposition, finally triumphed.

A. Mackie.

THE HARVEIAN ORATION, 1913; on The Influence of Harvey's Work in the Development of the Doctrine of Infection and Immunity. By J. Mitchell Bruce, M.A., M.D., LL.D. Aberd. (Hon.), F.R.C.P.L. (Hon.).

DR. J. MITCHELL BRUCE has been fortunate in his choice of an aspect which enables him to look at the genius of Harvey in the light of the advance made in the prevention of disease.

It is fitting that the pioneers of science should have their Commemoration days whereto we can bring reverence and gratitude. To turn yet another facet of the diamond-like mind of Harvey to the world seems to the ordinary man no easy task.

These yearly orations offer, at first sight, little new ground to search, yet Dr. Mitchell Bruce has found valuable ore. The orator claims that the scientific ideas of Harvey were links which connected him with Darwin, Pasteur, Lister, Koch, Metchnikoff and Behring.

Harvey lays down two wide statements as to his beliefs, namely: "diligent observation leads to success, whilst empty assertions, mere suppositions, and false, sophisticated reasonings end only in error, confusion and delay"; and, secondly, that "our first duty is to inquire whether the thing be or not before asking wherefore it is".

The orator, holding fast to these observations of the Master, proceeds to examine how it was that Harvey's successors, many of whom had doubtless been his pupils, ceased to employ "diligent observation" and betook themselves to "false sophisticated reasonings". So far as is known they neglected to develop Harvey's experiment of pricking his hand with a clean needle, and also with the same needle rubbed on the teeth of a spider. Harvey found that there was, as he says, "a capacity in the skin to distinguish the one from the other, for the part pricked with the envenomed needle immediately contracted into a tubercle, became red, hot and inflamed as if it collected and girded itself up for a contest with the poison for its overthrow". How perfect the experiment! How near to a window of light, and yet how long it was before scientific light was reached!

Selecting the history of the causes of fever from Harvey's time to the present day, Dr. Mitchell Bruce gives a rapid but penetrating glance at the welter of thought which was more or less present till the advent of Jenner and Pasteur. As we read the story of the devastation caused by fever and allied diseases from the time of the death of Harvey in 1657 down to 1848, or even to a later date, we cease to venerate "the brave days of old". As the years sped, glimmerings of light were seen here and there in the darkness. Jenner's work was recognized, and its wondrous control of small-pox acknowledged. Typhus was distinguished from Typhoid and relapsing fevers; and dirt-infected houses and overcrowded dwellings were acknowledged to be media where disease was hatched.

The period between 1859 and 1880 will ever be remembered as the revolution era in medicine. Pasteur, Lister and Koch proved that the contagion of certain febrile diseases was living vegetable organisms, and a host of other capable workers widened these observations by demonstrating that other febrile diseases were caused by living animal parasites. What before was surmise was now proved to be fact, and the science of Preventative Medicine marched forward secure in its knowledge and hopeful that its remedies would sweep away many plague spots.

The gifts which have been given to us by the labours of men like Harvey, Pasteur, Koch and many others, have not yet ceased to benefit. Daily there flows from their labours a stimulus which makes for the prevention or abolition of many diseases, and which generates hopes that we are yet on the edge of a greater time. The orator has published his thoughts in book form and he will now have a wider audience. We cordially recommend the oration to medical and non-medical readers, convinced that it will stimulate thought and urge to action.

JOHN GORDON.

THE EXPLORATION OF EGYPT AND THE OLD TESTAMENT. By Rev. J. Garrow Duncan, B.D. Edinburgh and London: Oliphant, Anderson, and Ferrier. Pp. 248. 5s. net.

WE have read this book with much interest and pleasure. The author is from every point of view well equipped for the task he has set himself of presenting a summary of the results obtained by exploration in Egypt up to the present time, with a fuller account of those bearing on the Old Testament. He has the gift of clear exposition, and many of the more recent results have been obtained by him at first hand by means of excavations carried on either in conjunction with Dr. Flinders Petrie or alone.

The opening chapter gives a very readable account of the methods of the explorer and of the experiences that may be looked for in a country like Egypt. This is followed by a careful statement of the data relating to the conditions that prevailed in Syria and Palestine before the Exodus. In this connexion the evidence of the Tell el-Amarna letters is exhaustively dealt with—evidence which proves what to many readers of the Old Testament is somewhat surprising, that the "Canaanites," however debased they may have been morally, had attained to a high level of civilization. The historicity of the Joseph narratives is examined, and a satisfactory account is given of the silence of the Egyptian monuments as to a sojourn of Israel in the land of Goshen. The difficult question of the route of the Exodus is discussed with full knowledge of the arguments that may be adduced in favour of each of the two leading theories. Mr. Duncan concludes in favour of the traditional Sinai (either Jebel Serbal or Jebel Musa), although he presents quite fairly the arguments of Sayce and others in support of the contention—which personally we are disposed to favour—that Israel did not strike south but straight across the northern part of the peninsula. Our author's conclusion that at the Exodus the Israelites numbered some 5000 will command wide assent; and there appears to us to be much in favour of his suggestion that for some time prior to the Exodus a steady efflux had been going on from Goshen to Palestine. This would account for the puzzling mention of Israelites as subdued in Palestine by Merenptah before the Exodus under Moses. We think also that Mr. Duncan is right in fixing the Exodus at about 1215 B.C., and in reducing the duration of the period of the Judges from the traditional 430 years to little more than a century. We were all the more interested in these questions because we had occasion recently to go into the subject independently and arrived at practically the same figures.

The closing chapters of the book will be found to possess special interest and value for their description of the modern inhabitants of Goshen; and the account of the finds at *Tell Yahud* ("Mound of the Jew"), *Tell el-Yahudiyeh*

("Mound of the Jewish Lady"), and *Burru Yusef* ("Pits of Joseph"). The final chapter, dealing with the antiquity of writing, is of course quite successful in showing that not only Moses but probably some at least of the heads of the people may have been acquainted with the art of writing. In fact it may be said that no one nowadays would seriously dispute that Moses could have *written* the Pentateuch. But no discovery as to the early date of the art affects the answer to the question, Could Moses have written *the Pentateuch*? That he left in writing a code of laws of greater or less extent is probable enough, but it is equally certain that he could not have written the Pentateuch in its present form. In fact all that we understand Mr. Duncan to contend for is that Moses may have written "the kernel" of it. And there is no serious difficulty in granting that.

J. A. Selbie.

The Change in the Climate. By Major R. A. Marriott, D.S.O. London: E. Marlborough & Co., 1904. 94 pp., paper. 1s. 6d.

We instinctively read the title of this booklet as meaning a change to a *better* climate, and this is what the author also contemplates. If he could establish his argument, he would be sure of a wide and sympathetic audience. Judged by the character of recent years, the outlook is hopeful; and the evidence of milder conditions that the writer adduces is no doubt all true. But records do not carry us far back; and experience warns us that it is safer to wait and see.

But the author's real concern is not with the immediate present. The book is an effort—although the title does not suggest it—to gain a hearing for Drayson's theory of the "second rotation of the earth". Major-General Drayson first put forward the theory referred to in 1859, and subsequently elaborated it in a book called "The Earth's Past History" (1888) and in other publications. Drayson is not satisfied with the astronomical theory of precession. The path of the pole of the heavens as calculated by astronomers is absolutely wrong. He believes he has found a method of computing the true path, and is able to make many accurate reckonings of events dependent on this, such, for example, as the date of the Ice Age. Hence the connexion with problems of Climate.

But astronomers were not convinced by Drayson's reasoning and are obdurate still. The present author vigorously resents the "contemptuous neglect" that Drayson's theory met at the hands of experts and he appeals for a fresh hearing. He draws attention to the accuracy with which Drayson's theory fits known astronomical phenomena, and he seeks in particular to show that Drayson's calculated dates for the Ice Age are in close agreement with the most recent conclusions of geologists.

We must leave astronomers and Draysonians to settle their differences amongst themselves—which they seem not at all disposed to do. As far as the Geology is concerned, the present author's ideas of geological periods appear to us somewhat vague. But with his main geological position we are quite willing to agree, namely that the Glacial Period was much less remote from our own day than was at one time commonly believed. When it comes to stating the actual date in years we prefer not to commit ourselves until the evidence is better sifted and the times are ripe.

The booklet is, we gather, a collection of pamphlets written at different times, and it suffers from raggedness and discontinuity of subject-matter. But no doubt the author will be content if it fans anew the flames of smouldering controversies.

A. W. Gibb.

Life at a Northern University. By Neil N. Maclean, M.A. Third edition with notes and illustrations. Aberdeen: The Rosemount Press. Pp. xiv + 352. 3s. 6d. net.

This work is a historical document of great value, giving a faithful and accurate picture of King's College life in the 'fifties of last century. In the main it is a record of the actual doings of the students of that time, and never has student life in the North been more racily and realistically portrayed. In a flowing and pithy style incident after incident is related, the author entering completely into the spirit of that life in which he had shared and revelled, and which he ever afterwards looked back upon with undiminished zest. There is a capital picture of the parish dominie preparing his favourite pupils for the Bursary Competition in October; of the tramp of such boys to Aberdeen from the country districts for the great event, and the trepidation with which the raw youths entered the examination hall. Among the many scenes and incidents described are the hilarious gatherings for the celebration of Bursary Night and other college events, the "Lobby" where from time immemorial the students met once a week for the "healthful and pleasant recreation of dancing," an uproarious meeting of the Debating Society for the settlement of the great question of the day, "Whether the fusion of the two colleges would be advisable and beneficial?" the annual Bajan and Semi conflicts, the snow fights, the knocker raids and the practical jokes. These are samples of the lighter side of the book, but serious reflection on the work and life of the students is an equally strong feature. No work of the kind relating to King's College would be complete without containing the tragic tale of "Downie's Slauchter," and this is related with due solemnity. The story as a whole embodies the spirit of Aberdeen University life down to a very recent period, and appeals equally to the graduates who participated in that life, to the students who are the inheritors of its traditions, and to the great public of which both past and present students are members.

David Livingstone, The Great Heart of Africa. By Rev. G. Watt Smith, M.A. London: Arthur H. Stockwell. Pp. 272. 1s.

There are some men about whom we seem never to be weary of hearing or reading; and the more we hear or read about them the more we are impressed by their outstanding character and greatness. David Livingstone is one of such, and the more we read about him the more the almost superhuman individuality and nobility of the man impress us. He held his patent of Nobility from his Creator, and was one of "God Almighty's gentlemen".

It was said of Samuel Wilberforce, the Bishop of Oxford, afterwards Bishop of Winchester, that "he was not one man, he was six men rolled in one". Such might be said of David Livingstone; he had faith and consecration enough for six men; courage and determination enough; perseverance and endurance enough; gentleness and forbearance enough. The centenary of

his birth last year brought Livingstone's life and labours before the present generation, which was almost in danger of forgetting that there ever had been such a man; and the many "Lives" which that occasion brought forth will help to keep his memory green for many a year to come. This Life of David Livingstone, by the Rev. G. Watt Smith, M.A., will help very much in the same direction; for it has been written by one who is himself a missionary enthusiast, having the profoundest and most heartfelt sympathy with all for which Livingstone's life and labours stood, and hence the book is fused and saturated with a sublime enthusiasm that is catching, and one can hardly read it without having one's admiration for the subject of it stirred afresh, and being very much the better for so doing.

Mr. Watt Smith's "David Livingstone" will bear favourable comparison with the best of the narratives already published, and is decidedly better than some of them. The fresh facts given are interwoven with the old ones, and all are put in a concise and most interesting, almost a captivating, way, so much so, that if you begin reading the book, it is difficult to leave off until you have finished it. For it is really an absorbing Life of the great man, written with verve, spirit, and power, and we have read it with interest and delight, and it has revived in us early memories, early enthusiasm, and early admiration. We have the greatest pleasure in commending the book to all who wish to possess a true, concise, and sympathetic account of the man and his extraordinary labours as they really were.

T. T. MATTHEWS.

Personalia.

Two important changes in the professorial staff of the University are understood to be impending. Professor Japp is to retire from the Chair of Chemistry, which he has held since 1890; and Professor Dean, owing to serious illness, is relinquishing the Chair of Pathology, to which he was appointed in 1909. The University will thus lose the services of two very able teachers. Dr. Japp occupies a distinguished position in his department of science, having been Vice-President of the Chemical Society for four years, and President of the Chemical Section of the British Association in 1898. Dr. Dean is a distinguished graduate of the University in Arts and Medicine, and has proved a worthy successor of Dr. Hamilton in the Pathological Chair, which he has filled for only five years.

It was reported some time ago that Professor Matthew Hay, who is a member of the Medical Research Committee appointed last year to deal with the money available for research work under the Insurance Act, had been invited to become Secretary to the Committee. At a meeting of the University Court on 10 March, however, Principal George Adam Smith said they would be relieved and gratified to know that the rumours of Professor Hay's translation to a scientific post of great honour and responsibility under the Government were likely to prove unfounded, and that by his own decision he was to remain in Aberdeen. He was sure that not only among themselves but throughout the University and city that fact would be received with unanimous satisfaction. They certainly could not afford to lose Dr. Hay, and in their name he would wish for him many years of health and strength in his present positions.

Professor R. W. Reid has been appointed Examiner in Anatomy and Physiology for the Indian Medical Service.

Professor Curtis is to receive the honorary degree of D.D. from Edinburgh University, his *Alma Mater*. He graduated M.A. with first class honours in Classics in 1897, and took his B.D. degree in 1901. Two years later, he was appointed to the Chair of Systematic Theology in Aberdeen University, in succession to Professor W. P. Paterson.

Professors Davidson and Baillie have been appointed delegates from the Senatus to the International Congress of Philosophy to be held in London in the autumn.

Professor W. R. Sorley, Litt.D., LL.D., F.B.A., Knightbridge Professor of Moral Philosophy in the University of Cambridge, Gifford Lecturer at Aberdeen, delivered his first course of lectures during May. The subject of the lectures is "Ethics and Theism," the first part (that just dealt with) being devoted to "Ethical Idealism".

At the spring graduation in March the honorary degree of D.D. was conferred on—Rev. J. B. Davidson (M.A., Aberdeen, 1869), minister of the East Church, Peterhead, and ex-Chairman of the Peterhead School Board; Mr. Henry Stephen (M.A., Aberdeen, 1870), lately Professor of Philosophy in the Scottish Churches College, Calcutta; and Rev. Herbert Brook Workman (M.A., London; D.Litt.), formerly Minister of the Wesleyan Methodist Church in Aberdeen, and now Principal of the Westminster Training College, London, and author of several valuable works, chiefly in the department of Church history.

The honorary degree of LL.D. was conferred on the following—Mr. John Cook (M.A., Aberdeen, 1869), Principal of the Doveton Protestant College, Madras, 1877-82, and Principal of the Government Central College, Bangalore, 1882-1908; Mr. William Mackay, solicitor, Inverness, who edited the "Chronicles of the Frasers" from the Wardlaw Manuscript for the Scottish History Society, and the "Records of Inverness" for the New Spalding Club; Dr. Peter Chalmers Mitchell (M.A., Aberdeen, 1884; M.A., Oxon., 1893; D.Sc., 1901; F.R.S., 1906), Secretary of the Zoological Society of London, and author of a "Life of Huxley" and other works; Mr. Walter Hines Page, the American Ambassador to Great Britain, editor at various dates of the "Forum," the "Atlantic Monthly," and the "World's Work"; and, *in absentia*, on Dr. Alexander Reid Urquhart (M.B., C.M., Aberdeen, 1873; M.D., 1877), for many years Physician-Superintendent of James Murray's Royal Asylum, Perth.

The Senatus had also agreed to confer the LL.D. degree on Mr. Karl Pearson (M.A., Cantab.; F.R.S.), Galton Professor of Eugenics in London University, and editor of "Biometrika"; and on Sir Benjamin Robinson, K.C.S.I., C.I.E. (*alumnus*, Aberdeen University, 1880-3), Chief Commissioner of the Central Provinces, India; but their formal capping was postponed.

The conferment of the LL.D. degree on the American Ambassador, as the Principal said, invested the graduation with a peculiar interest. "The Association of the University of Aberdeen with the people of America and their Colleges," he added, "have not been few, and have always been happy; since 1747, when William Smith, Master of Arts of King's College, and afterwards a Doctor of Divinity of his *Alma Mater*, became the first Provost of the College and Academy of Philadelphia, the forerunner of the great University of Pennsylvania, down to 1898, when Professor Royce, of Harvard University, was appointed our Gifford Lecturer, and to the present year, when Mr. Andrew Carnegie is our Rector."

Dr. Page made a brief speech at the customary reception in the Mitchell Hall on the evening of the graduation, in the course of which he said he had just been informed that Dr. John Witherspoon, the first President of Princeton University in the United States, was a D.D. of Aberdeen University. This degree is variously stated to have been conferred in 1764 and 1769, but no record of it is extant. Dr. Witherspoon was minister at Paisley before going to Princeton. The Ambassador was entertained at a complimentary luncheon by the Aberdeen Town Council on the day after the graduation.

Mr. William Mackay, who is a distinguished Celtic scholar and a past Chief of the Gaelic Society of Inverness, of which he was one of the originators, was—in recognition of the honour conferred upon him by the University—entertained at a complimentary dinner in Inverness on 6 May, and presented with an illuminated address.

Rev. William Beveridge (M.A., Aberdeen, 1884) recently celebrated his semi-jubilee as minister of the United Free Church, New Deer, and was presented with pulpit robes and a roll-top writing-table, Mrs. Beveridge receiving a silver tea and coffee service.

Dr. William Bruce (M.A., King's College, 1855; M.D., 1858; LL.D., Aberdeen, 1891), Medical Officer of Health for the counties of Ross and Cromarty, has resigned the Medical Superintendentship of the Ross

Memorial Hospital, Dingwall, with which he has been connected for nearly forty years, and the establishment of which was largely due to his initiative. At the annual meeting of subscribers, Dr. Bruce was specially thanked for the great and useful work he did for the hospital during the many years he was connected with it.

Rev. Alexander Bain Connon (M.A., Aberdeen, 1892; B.D.) has been appointed colleague and successor to Rev. J. W. Dunbar in St. James's Place United Free Church, Edinburgh.

Mr. George Alston Cowie (M.A., Aberdeen, 1904; B.Sc.) has been promoted to the post of manager for England and Wales of the Potash Syndicate, in room of the late Mr. Harry Will, M.A., B.Sc. Mr. Cowie acted for a short time as laboratory assistant to Professor Hendrick, and thereafter became associated with the Potash Syndicate, and proceeded to Germany, where he spent two years in acquiring practical knowledge of the Syndicate's business. For the past four years he had been the Syndicate's propagandist for the South and West of England, with his headquarters in London. Mr. Cowie belongs to Stonehaven.

Mr. George Frederick Cox (M.A., Aberdeen, 1910; B.D., St. Andrews, 1914) has been awarded the Berry Scholarship of £80 (for one year) in the Department of Biblical Criticism and Hebrew in St. Andrews University.

Colonel George Cruden (M.A., Aberdeen, 1873), advocate, Aberdeen, was entertained to a cake and wine banquet at Mintlaw, Aberdeenshire, on 8 April, and presented with an illuminated address by the tenantry on the Auchmacoy, Auchleuchries, Blackhall, Dorlaithers, Greens, Knock, and Tillymauld estates, on the occasion of his retirement, on account of ill-health, from the factorship of these estates, with which he has been connected for many years.

Mr. G. A. T. Davies, M.A., Lecturer in Roman History at Aberdeen University, read a paper on "The Dacian Campaign of Trajan in A.D. 102," before the Roman Society at Burlington House, London, on 3 March. It consisted in large part of an attempt to reconstruct the course of Trajan's invasion of Rumania and South-east Hungary from the evidence afforded by the reliefs on the Trajan Column at Rome; and the crucial points of the topography were discussed by the lecturer in the light of his examination of the ground in the summer of 1913, as a research grantee of the Carnegie Trust.

Miss Elizabeth H. Duff (M.A., Aberdeen, 1913) has received an appointment in the Girls' High School, Macclesfield.

Mr. George Duthie (M.A., Aberdeen, 1886; B.A., Cantab., 1890) has been appointed by the British South Africa Company, with the approval of the Colonial Secretary, one of the official members of the new and enlarged Legislative Council of Southern Rhodesia. Mr. Duthie joined the service of the Company in 1901, and two years later was appointed to his present responsible post of Director of Education. (See p. 191.) He will now be titled "Hon.".

Sir David Ferrier (M.A., Aberdeen, 1863; LL.D., 1881), Emeritus Professor of Neuropathology in King's College, London, has had the degree of D.Sc. conferred upon him by the University of Cambridge.

Professor R. J. Harvey Gibson (M.A., Aberdeen, 1880; F.L.S.), Professor of Botany, Liverpool University, lectured to the Aberdeen branch of the Royal Scottish Geographical Society on "The Flora of South Africa," on 3 March.

Mr. T. H. Gibson, who has been lecturer on Engineering Field Work at the North of Scotland College of Agriculture for a considerable number of years, has resigned. Mr. Gibson, who was formerly tenant of the farm of Cultercullen, Foveran, is now tenant of the farm of Balmain, in Kincardineshire. He has been selected by the Scottish Board of Agriculture as an assessor in connexion with the Land Court.

Mr. W. G. L. Gilbert (M.A., Aberdeen, 1913) has been appointed by the India Office to an assistant traffic superintendentship on the Eastern Bengal State Railway.

Dr. Peter Giles, Master of Emmanuel College, Cambridge (M.A., Aberdeen, 1882), was the delegate of the University of Cambridge at the four days' festivities held at Zurich in April in connexion with the opening of the new University buildings.

Professor Arthur Keith, F.R.S. (M.B., Aberdeen, 1888), has been elected a member of the Athenæum Club under the rule which empowers the annual election by the Council of a certain number of persons "of distinguished eminence in Science, Literature, the Arts, or for public services".

Mr. George Alfred Leask (M.A., Aberdeen, 1900), journalist, London, is the subject of "Our Portrait Gallery" in a recent issue of "Pitman's Journal". Mr. Leask, it appears, learned phonography as part of the curriculum of a London school, and when he was studying at Aberdeen University "he utilized his shorthand on every possible occasion, relying on lectures, etc., for speed practice". Mr. Leask, in addition to his journalistic and lecturing work, has devoted much attention to hymnology, and is the author of "The Story of Our Hymns," and "Hymn-Writers of the Nineteenth Century".

Dr. Angus Forsyth Legge (M.B., Aberdeen, 1912), Elmhill Asylum, Aberdeen, has received an appointment in the Hospital for Infectious Diseases, Singapore.

Dr. Alexander Low (M.A., Aberdeen, 1891; M.B., C.M., 1894; M.D.), Lecturer on Embryology, has been awarded the Blackwell Prize for the best essay on "Prehistoric Man in Aberdeenshire". This prize was founded in 1793 by Mrs. Blackwell, widow of Dr. Thomas Blackwell, Principal of Marischal College, 1717-28.

Dr. W. Leslie Mackenzie (M.A., Aberdeen, 1883; M.D., 1895; LL.D.), medical member of the Scottish Local Government Board; and Dr. W. St. Clair Symmers (M.B., C.M., Aberdeen, 1887), Professor of Pathology, Queen's College, Belfast, are among the members of the Advisory Council of Research recently constituted in connexion with the Medical Research Committee appointed under the Insurance Act.

Dr. Francis W. Moir (M.B., C.M., Aberdeen, 1900) telegraphed to the "Aberdeen Daily Journal" from Ahwaz, Persia, on 14 April, announcing his readiness to contest East Aberdeenshire in the Unionist interest at the next general election. Dr. Moir is in the Government medical service in West Africa, and has been a generous donor to the University Museum, having presented many articles illustrative of Africa and African life.

Mr. William Murray (M.A., Aberdeen, 1909), who has been mathematical master in the Dingwall Academy for the past two years and a half, has been appointed to a similar post in the Tranent Higher Grade School, near Edinburgh. On leaving Dingwall, he was presented with a gold watch and chain on behalf of the inhabitants, and with a silver cigarette-case, match-box, and a dressing-case on behalf of the pupils of the Academy.

Rev. George Pittendrigh (M.A., Aberdeen, 1880), who has been for many years Professor of English Literature in the Madras Christian College, has been elected by the Senate and Honorary Fellows of the University of Madras as their representative in the Madras Legislative Council. The appointment carries with it the title of "Hon.".

Rev. Alexander Reaper (M.A., Aberdeen, 1909; B.D.), assistant in the East Parish Church, Aberdeen, has been elected minister of the parish of Rayne, Aberdeenshire.

Rev. William Rollo (M.A., Aberdeen, 1881) has been appointed Lecturer of Hebrew in Trinity College, Toronto. After graduating at Aberdeen with second class honours in mathematics and natural philosophy, Mr. Rollo entered the Theological College of the Scottish Episcopal Church in Edinburgh in 1885, and carried off the "blue ribbons" of the institution—the Jamieson bursary and the Luscombe scholarship. In 1887 he won the gold medal in Senior Hebrew at Edinburgh University, and in the same year was ordained by the Bishop of Edinburgh. The Bishops of the Scottish Episcopal Church, recognizing his linguistic capabilities, appointed him Hebrew Lecturer of the College in Edinburgh, and he has acted in that capacity for the past twenty-six years with much success. In 1889 he accepted the charge of St. James's Episcopal Church, Springburn, Glasgow, and in time became Rector, but his parochial duties, faithfully discharged, did not deter him from pursuing his Semitic studies, for in 1902 he was Arabic and Syriac prizeman at Glasgow University. He is the author of "An Appeal for a Christian Education in the National Schools".

Mr. David George Ross (M.A., Aberdeen, 1908), Blackness Public School, Dundee, has been selected for the headmastership of the Scottish Orphanage, Bombay.

Rev. George Alexander Selbie (M.A., Aberdeen, 1880), formerly minister of the parish of Clatt, Aberdeenshire, who resigned his charge owing to his being seriously ill and not expected to survive many months, made a surprising recovery and is now minister of the church at New Brompton, Chatham, one of the twelve churches in England still connected with the Church of Scotland. He is also Chaplain to the Presbyterian troops in the garrison.

Mr. George Findlay Shirras (M.A., Aberdeen, 1907), Professor of Economics at Calcutta, has been appointed Director of the newly-

created Department of Statistics in the Indian Government. Mr. Shirras was appointed to the Finance Department at Simla in 1910, and was a member of the Prices Inquiry Committee from 1910 to 1913. In the latter year, he secured the post of Reader in Indian Finance to the University of Calcutta, and he was attached to the Board of Trade, Whitehall, at the request of the Indian Government, when on leave that year. In October, 1913, he was appointed to the Minto Chair of Economics in the University. (See p. 98.)

Rev. Principal Skinner, D.D., of Cambridge, was prevented by the state of his health from accepting the Moderatorship of the English Presbyterian Synod, to which he had been nominated. (See p. 188.)

Rev. William S. Swanson, Paisley Road United Free Church, Glasgow (M.A., Aberdeen, 1882), on his return from a visit to the Nile and the Holy Land, was entertained at a social meeting of his congregation, held in celebration of the semi-jubilee of his entry into the ministry, and was presented with several pieces of silver plate. The congregation of Melville United Free Church, Aberdeen, where he ministered from 1894 till 1900, sent him an address of congratulation and several volumes of books.

Mr. Alexander Thomson (M.A., Aberdeen, 1881), Professor in the Scottish Churches College, Calcutta, has just retired. For many years he was Professor in the Duff College, and latterly in the combined College of the Established and Free Churches. Sir A. Mukerjee, in an address to Calcutta University, said—"By the retirement of Mr. Alexander Thomson we have lost a veteran educationist, who conscientiously devoted himself for more than a quarter of a century to the task of the instruction of our youths in mathematics in one of the foremost colleges of this city".

Rev. James Thomson (M.A., Aberdeen, 1875), minister of St. Andrew's Church, Glasgow, has received the honorary degree of D.D. from Glasgow University. He was Missionary Professor in the General Assembly's College, Calcutta, from 1878 till 1882, and was minister of St. Aidan's, Edinburgh, from 1884 till 1894, when he was translated to his present charge.

Mr. James Oliver Thomson (M.A., Aberdeen, 1911), at present a scholar of Trinity College, Cambridge, was awarded honourable mention (*proxime accessit*) in the recent competition for the Porson Prize in Greek Iambics. He won both the Ferguson and the Fullerton

Scholarships in Classics, and was appointed to the Croom Robertson Fellowship at Aberdeen in 1912.

A Memorial Hostel has been erected at Calcutta to commemorate the life and work of Rev. Alexander Tomory (M.A., Aberdeen, 1883), who, at the time of his death in Scotland, in April, 1910, was Principal-designate of the Scottish Churches College, Calcutta.

Rev. George Walker (M.A., Aberdeen, 1861; B.D., 1867), who has been minister of Castle-Douglas, Kirkcudbrightshire, since 1874, has intimated his intention to retire from the ministry at the close of the year.

Mr. James S. Warrack (M.A., Aberdeen, 1892; M.D., 1898; D.P.H., Cantab.) was called to the English Bar in June of last year by the Benchers of Gray's Inn. Dr. Warrack was a prizeman twice in the Council of Legal Education examinations, on the subjects of Evidence and Civil Procedure; gained a first class in the subjects of Roman Law, Criminal Law, Real Property and Conveyancing; a second class in the subject of Constitutional Law and Legal History; and in the Final Examination for call to the Bar passed in the first class, obtaining a Certificate of Honour, and a dispensation of two terms.

The following divinity students have been licensed by the Presbytery of Aberdeen—Mr. William Murdoch, M.A.; Mr. George Alexander M'Keggie, B.D.; Mr. Hugh P. Skakle, B.D.; and Mr. T. B. Stewart Thomson, B.D. They have been appointed assistants in the following charges respectively—Mr. Murdoch, East Church, Aberdeen; Mr. M'Keggie, St. George's-in-the-West, Aberdeen; Mr. Skakle, Dumfries; and Mr. Thomson, Glasgow Cathedral.

Among recently published books are: "The Wonder of Life," by Professor J. Arthur Thomson, LL.D.; "Spiritualism: a Review," by Rev. James Stark, D.D.; "The Old Scots' Navy from 1689 to 1710," edited by James Grant, LL.B., County Clerk of Banffshire, published by the Navy Record Society; "English Literature: A Survey from Chaucer to the Present Day," by G. H. Mair, M.A.; "Wild Flowers," by Macgregor Skene (B.Sc., Aberdeen, 1909), in T. C. and E. C. Jack's "People's Books"; "The Mystics of Islam," by Reynold A. Nicholson, in "The Quest Series"; "The Great Texts of the Bible —Psalms 24-119," and "The Greater Men and Women of the Bible—Moses, Samson," both edited by Dr. Hastings. Professor

Hendrick has had reprinted in pamphlet form a paper read by him at a recent meeting of the Scottish section of the Society of Chemical Industry. This paper dealt with investigations which he has conducted into the composition and agricultural value of the carbonate of lime discharged from the causticizing plant at paper works, hitherto regarded as a waste product. Professor Hendrick has made experiments which show that upon certain soils this waste carbonate of lime is as effective as the other forms of lime in ordinary use. Dr. W. Leslie Mackenzie contributed an introduction to an English translation of Professor Freud's work, "On Dreams".

At the spring graduation in March, the degree of D.Litt. was awarded to Mr. John R. Elder (M.A., Aberdeen, 1902) in respect of his works on "The Royal Fisher Companies of the Seventeenth Century" and "The Highland Host of 1678"; Miss Doris Livingston Mackinnon (B.Sc., Aberdeen, 1906) took the D.Sc. degree; and the following medical graduates took the M.D. degree—Charles Claud Twort (M.B., 1909), with highest honours; George Ernest Shand (M.B., 1909), with commendation for thesis; William Beedie (M.B., 1904), Douglas Gordon Cheyne (M.B., 1910), Donald Munro Maciver (M.B., 1898), and Arthur George Troup (M.B., 1906).

The popular lecture in connexion with the forthcoming annual meeting of the British Medical Association in Aberdeen, at which Sir Alexander Ogston, K.C.V.O., is to preside, is, it is announced, to be delivered by Professor J. Arthur Thomson, the subject being "Vis Medicatrix Naturæ". Professor Thomson, it is said, will discuss the value to man of the beauty of Nature, the dramatic interest of Nature, and the consolations of Nature as seen in the light of evolutionist philosophy.

Sir Henry Craik, M.P., and Professor Arthur Keith were present as representatives of Aberdeen University at a Conference on the extension of the teaching of anthropology in the Universities, held in London, on 19 February. Sir Henry said the Universities he represented (Glasgow and Aberdeen) sent out more than their share of men to carry on the white man's burden in distant parts of the empire.

Four graduates of Aberdeen University who are now students at the Aberdeen Free Church College volunteered for mission work in Canada during the summer vacation, and received appointments under the Presbyterian Church of Canada. Their names are—John William Downie, Andrew Fraser, Simon Fraser Ross, and John M'Lean Thomson.

It was an alumnus of Aberdeen University as well as a British subject who was the victim of the atrocious murder committed by General Villa, the Mexican revolutionary leader, or some of his myrmidons, on 17 or 18 February, which caused so much excitement in this country and in the United States. The unfortunate ranch-owner, William Smith Benton, was a son of the late Mr. James Benton, farmer, Airlie, Keig, and was born there in 1859. Educated at the Aberdeen Grammar School, he proceeded to the University, and was a student during the sessions 1875-77. He went out to Texas—somewhere about 1879—to join his elder brother, James Hay Benton, who also had been at the University—in the sessions 1870-71 and 1871-72. The two brothers engaged in mining; and, when the elder brother died, William S. Benton entered into partnership with a cousin, William Benton, in the joint ownership of a ranch in the neighbourhood of the Mexican town of El Paso. William S. Benton, who married a Mexican lady, is understood to have acquired a considerable fortune.

There were at one time several families of the name of Benton, all occupying farms in the parish of Keig—the Bentons of Airlie, the Bentons of Crookmore, the Bentons of Harthill, and the Bentons of Cattie. Mr. John Benton, an elder brother of Mr. James Benton, of Airlie, removed to Boharm, Banffshire, and finally occupied the farm of Sheriffhaugh, Rothes. He had four sons who were all educated at the University—Alexander Hay Benton (M.A., King's College, 1860), who entered the Indian Civil Service, became a judge, and is now retired; William (M.A., 1863), who went to Texas, became a ranch-owner, and ultimately joined his cousin, William S. Benton, as just mentioned; Sir John Benton, K.C.I.E. (alumnus, 1867-69), late of the India Public Works Department, and Inspector-General of Irrigation, 1905-12; and James Thompson Benton (alumnus, 1868-69), who also went out to Texas, and was murdered there in 1875.

The Bishop of Winchester, who delivered the Murtle Lecture on 1 March, is the Right Rev. Edward Stuart Talbot, D.D. He was Warden of Keble College from 1870 to 1888, when he was appointed Vicar of Leeds. He became Bishop of Rochester in 1895, and when the Bishopric of Southwark was created ten years later, he was appointed to the see. In 1911 he succeeded Dr. Ryle as Bishop of Winchester. He was one of the contributors to "Lux Mundi". He is a younger brother of Mr. John G. Talbot, M.P. for Oxford University, and is married to a daughter of the late Lord Lyttelton (sister of Mr. Alfred Lyttelton, Colonial Secretary in the last Government, who died last year).

The London Correspondent of the "Aberdeen Free Press," in announcing (21 March) that the position of Examiner in Anatomy and Physiology for the Indian Medical Service had been offered to Professor Reid, of Aberdeen, said—"There has always been a close connexion between the Aberdeen Medical School and the I.M.S. Many of the most distinguished men in the service have come from Aberdeen, and it will not be surprising if this has suggested the present appointment to the authorities at the India Office. A former Principal of the Medical College at Bombay, Sir William Guyer Hunter, was an Aberdeen graduate, and he was succeeded by another Aberdonian, the late Lieutenant-Colonel Maconachie. The Botanic Gardens at Calcutta have been staffed, one might almost say, by a succession of Aberdeen graduates, all I.M.S. men, first Sir George King, then Sir David Prain, and now Major Gage. Lieutenant-Colonel Alcock, the former Curator of the Calcutta Museum; Lieutenant-Colonel Alexander Milne, the late head of the Bombay Mint; Lieutenant-Colonel Keith Hatch, late Professor of Anatomy at Calcutta; and Deputy Surgeon-General Williamson, who rose to a high position in India, are some of the Aberdeen graduates whose names occur to one in connexion with the Indian Medical Service."

The distinction of being senior graduate of King's College passed, on the death of Mr. Robert Wilson (M.A., 1840) on 22 May (p. 304), to Emeritus-Professor Norman Macpherson, who graduated in 1842. Professor Macpherson is also in a sense the senior officer of King's College, having been appointed in 1847 Substitute-Professor of Greek to act for his father, Dr. Hugh Macpherson, who was laid aside by illness. He was called to the Scottish bar in 1851, and was Professor of Scots Law in Edinburgh University from 1865 to 1887. He received the honorary degree of LL.D. of Aberdeen University in 1865. He will shortly enter on the 90th year of his age. The senior graduate of Marischal College is Rev. John Souter, Inverkeithny (M.A., 1839). The senior officer of the University, still in active service, is the Registrar, Dr. Robert Walker, who became Assistant-Professor of Mathematics in 1866.

Obituary.

Mr. JOHN ADAM (M.A., Aberdeen, 1868; M.A., Cantab.; Ph.D.), barrister-at-law and public prosecutor, died at Madras on 15 March, aged sixty-four. He was a son of the late Rev. Dr. John Adam, of the Free South Church, Aberdeen. The most distinguished mathematician of the graduates of his year, he proceeded to Pembroke College, Cambridge, and was twenty-third wrangler in the Mathematical Tripos, 1872. While still a student he served as a war correspondent in the Franco-Prussian War, being present at the battle of Sedan, and he was decorated with the cross of a Bavarian order of knighthood for saving life under fire. He went out to Madras in 1884, and was Principal of Pachaiyappa's College there from that year till 1894, becoming a Fellow of the University of Madras in 1886. He earned a high reputation as an educationist, and wrote or compiled a number of text-books. Determining on a change of career, he studied law, was called to the Bar at the Middle Temple in 1895, and then returned to Madras, where he became an advocate before the High Court. He built up a considerable practice, and finally succeeded to the post of Crown Prosecutor. Possessing strong historical leanings, he edited a series of works titled "Epochs of Indian History".

Dr. WILLIAM COCKBURN (M.A., Aberdeen, 1891; M.B., C.M., 1895) died at Oldmeldrum on 28 February, aged forty-four. He had been in practice in Oldmeldrum for the past fourteen years, and was recently elected a member of the Town Council and appointed a bailie.

Rev. JOHN COUTTS (M.A., Aberdeen, 1862) died at his residence, 35 Elgin Terrace, Dowanhill, Glasgow, on 21 March, aged seventy-two. He was minister of the Free Church, Kennethmont, Aberdeenshire, from 1867 till 1881, when he was translated to the Free (now United Free) Church at Whiteinch, Glasgow. He practically retired in 1909, when a colleague and successor was appointed.

Rev. SAMUEL ROLLES DRIVER (Hon. D.D., Aberdeen, 1906), Regius Professor of Hebrew and Canon of Christ Church, Oxford, died at Oxford on 26 February, aged sixty-eight. He was a very distinguished authority on Hebrew language and literature, and had published many translations and commentaries on various books of the Old Testament. He was one of the Old Testament revisers, 1876-84. He has been described as the greatest Hebraist of the day, a scholar of singularly balanced judgment and personal attractiveness.

Mr. GEORGE FALCONER, advocate, Aberdeen (M.A., Aberdeen, 1868), died at 24 Rubislaw Den South, on 22 April, aged sixty-five. He became a member of the Society of Advocates in Aberdeen in 1876, and was clerk to the Aberdeen Shipmaster Society from 1894 to 1900. He was also hon. secretary and treasurer of the Aberdeen Sailors' Institute. He was a member of the old St. Nicholas Parochial Board, and was a Justice of Peace for the county of the city of Aberdeen.

Rev. Dr. JAMES FORREST (M.A., Aberdeen, 1865; D.D., 1907) died at 55 Westburn Road, Aberdeen, on 21 February, aged seventy. He was minister at Barthol Chapel, Tarves, Aberdeenshire, from 1874 till 1878, in which year he was elected minister of the parish of Lonmay; he retired only a few months before his death. An original member of the Buchan Field Club, he was its president in 1890, and contributed frequently to its "Transactions," being the author of papers on "The Buchan Dialect" and "Buchan Scots Words". He was devoted to Semitic study and assisted the late Professor Forbes in the preparation of his later writings for the press.

Rev. JOSEPH FORREST (M.A., Aberdeen, 1871) died at his residence, The Manse, Victoria Street, Fraserburgh, on 25 March, aged sixty-nine. He was successively minister of the Free Church, Stevenston, Ayrshire, from 1876 till 1885; English Presbyterian Church, Douglas, Isle of Man, 1885-90; and the Free (afterwards United Free) Church, Fraserburgh, 1890-1906, when he resigned.

The Right Rev. Mgr. ROBERT FRASER, D.D., LL.D., Roman Catholic Bishop of Dunkeld, died at his residence, Dundee, on 28 March, aged fifty-six. He was Professor of Humanity in Blairs College from 1882 till 1897, when the Pope appointed him Rector of the Scots College in Rome; and in May of last year he succeeded the late Mgr. Angus Campbell as Bishop of Dunkeld. He was the Papal delegate at the quatercentenary celebration of Aberdeen University in 1906, presenting a medal from Pope Pius X, and receiving the honorary degree of LL.D. Mgr. Fraser furnished a transcript of the register of the Scots College at Rome which appears in the Spalding Club's volume of "Records of the Scots Colleges".

Mr. JAMES GEDDES (M.A., Aberdeen, 1880), late Headmaster of Rothiemay Public School, died at the Schoolhouse, Rothiemay, on 7 April, aged fifty-four. Mr. Geddes, who had been the schoolmaster of Rothiemay for the past thirty-one years, recently retired on account of ill-health (see p. 192). He was a Fellow of the Educational Institute of Scotland, and had been a member of the Provincial Committee for the Training of Teachers since its formation, representing the primary schools of his district.

Rev. JAMES HENRY (alumnus, Marischal College, 1849-53) died at Melbourne, on 10 February, aged eighty-nine. He was for seventeen years minister of the U.P. Church at Stuartfield, Old Deer.

Mr. William Johnston (M.A., Aberdeen, 1866), schoolmaster at Daviot, Aberdeenshire, 1869-96, died at his residence, 33 Salisbury Terrace, Aberdeen, on 7 March, aged 69.

Mr. David Lumsden, accountant, Port Elizabeth, South Africa (M.A., King's College, 1860), died at Aboyne Lodge, Port Elizabeth, on 16 March, aged seventy-two. He was a native of Aboyne, and emigrated to South Africa in 1861, securing a responsible position as an accountant and being ultimately taken into partnership by Messrs. Blaine & Co. of Port Elizabeth. He was for twelve years a member of the Town Council, and was also on the Harbour Commission for many years. He was one of the few remaining founders of the Port Elizabeth Agricultural Society, and in many other ways took what was described at his death as "an active and highly acceptable part in public affairs".

Mr. James M'Kay (M.B., Ch.B., Aberdeen, 1898) died of pneumonia at 1 Buckingham Road, Chorlton, Manchester, on 4 May, aged forty. He was in practice at Towie, Aberdeenshire, for several years, and also at Ilford, Essex, before taking up residence in Manchester.

Dr. George Marr (M.B., C.M., Aberdeen, 1893), district surgeon of Knysna, Cape Province, South Africa, died at Knysna on 6 February, aged forty-three. He was the eldest son of Mr. John Marr, the well-known breeder of shorthorn cattle, Uppermill, Tarves.

Dr. Robert Hay Marshall (M.B., C.M., Aberdeen, 1893) died at Birkenhead on 13 March, aged fifty-one. He had been in practice at Halifax, Aberdeen, Willesden, and Birkenhead.

Dr. Forbes Robertson Mutch (M.B., C.M., Aberdeen, 1879; M.D., 1886) died at Nottingham, where he was a medical practitioner, on 21 February, aged fifty-eight. He enjoyed a large practice, said by some of his professional brethren to be the largest in Nottingham. He took an active interest in civic affairs; was a member of the Town Council and later an Alderman, served as High Sheriff, and was for many years Chairman of the Health Committee. The "British Medical Journal" of 14 March described him as one of the busiest, hardest-working, and most conscientious medical practitioners in the city, and added—"For nine years he was Chairman of the Health Committee, and on his resignation was presented with an illuminated memorial by the Nottingham Medico-Chirurgical Society, whose President he was during the session 1898-99. In the same year he was appointed surgeon to the Nottingham Samaritan Hospital for Women, a post he held till the time of his death. He took a keen and active interest in the hospital and his work there, where his loss is sincerely felt by his colleagues and by all with whom he came in contact."

Rev. James Beattie Sturrock (M.A., Marischal College, 1860) died at his residence, Montgreenan, Whitehaugh Drive, Paisley, on 7 April, aged seventy-six. He became a minister of the Free Church, and for some years was minister at Kemnay, Aberdeenshire. He was translated to the High Church, Paisley, in April, 1869, and at the time of his death was minister-emeritus, a colleague and successor having been appointed in 1903. The obituary notice of Mr. Sturrock in the "Aberdeen Free Press" said—"Mr. Sturrock was an able speaker, and took a prominent part in the work of the Church courts. He also engaged in literary work, and articles from his pen not infrequently appeared in the 'Free Press'. Among these papers were several interesting sketches and recollections of his teachers at Marischal College."

Rev. John M'Kesser Webster (M.A., Aberdeen, 1869; B.D.), parish minister of Row, Dumbartonshire, died in a nursing home in Glasgow on 2 April, aged sixty-six. He graduated at Aberdeen with honours in mental philosophy. In 1874 he was appointed assistant in Sandyford Church, Glasgow, and two years later became assistant to the minister of Row. He was elected colleague and successor in 1877, and succeeded to the sole charge in 1882.

Colonel James Will, of the Royal Army Medical Corps (M.B., C.M., Aberdeen, 1884), died at Dunton Green, Kent, on 9 March, aged fifty-five. After graduating, he entered the Army Medical Service, taking at the entrance examination the second highest place in the United Kingdom, and being only 10 marks behind the holder of the premier position. In the course of his career he was stationed at Hong-Kong, Barbadoes, St. Lucia, and Nairobi, British East Africa; and on the occasion of the great disaster at St. Vincent in 1902, consequent on the eruption of Mont Pelée, he volunteered for service and performed commendable work. In 1898 Colonel (then Surgeon-Captain) Will had a rare honour conferred upon him, the Adjutant-General having requested the republication of a paper on "The Recruit and his Physical Training," contributed by him to "The United Service Magazine" for September of that year.

Mr. Robert Wilson (M.A., King's College, 1840) died at the residence of his eldest son, Dr. Robert M. Wilson, Tarty, Ellon, on 22 May, aged 95. He was the senior graduate of King's College. He was schoolmaster of Dyce from 1845 to 1850, in which year he was appointed schoolmaster of Old Deer—a post he filled with credit and distinction for the long period of forty years, retiring in 1889. Among his pupils was the celebrated Thomas Davidson, the "Wandering Scholar". Mr. Wilson contributed the chapter on "Education and Relief of the Poor" to the "Book of the Parish of Deir" (Aberdeen, 1896), and was the author of a little volume on "George Mathieson, M.A., schoolmaster of Inverallochy," published in 1911. Two interesting articles of "Reminiscences" by him appeared in the "Aberdeen Daily Journal," 12 and 14 March, 1902.

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