

## The Scottish Ancestors of President Roosevelt

**P**RESIDENT ROOSEVELT, whose name is unmistakably of Dutch origin, has nevertheless a more decided ancestral connection with Scotland than with Holland. While on the paternal side the President is directly descended from Claes (Nicolas) van Roosevelt, who settled in America in 1649, with no admixture of other nationalities save in his grandmother, Margaret Barnhill, of Anglo-American origin; on the maternal side he can claim kinship with the purely Scottish families of Stobo, Bulloch of Baldernock, Irvine of Cults, Douglass of Tilquhillie, and Stewart. His mother, Martha Bulloch, was the direct descendant of the Rev. Archibald Stobo, who accompanied the Darien Expedition from Scotland in 1699, was wrecked at Charleston, and remained there, becoming one of the pioneers of Presbyterianism in America. Stobo's romantic career may be briefly outlined.

The first idea of the promoters of the Darien Expedition in founding a Scottish colony, to be called New Caledonia, probably was to make an over-sea market for the surplus produce and manufactures of Scotland, which were excluded from England by heavy tariffs; and there was also, no doubt, a national desire to show that Scotland might be made a formidable commercial rival to the southern part of the kingdom in foreign trade. On 17th July, 1698, five large vessels with 1200 emigrants set sail from Leith, and arrived safely at the Isthmus of Darien on 3rd November. Preparations were made for a settlement; a fort was erected, and the pioneers began their work hopefully. But disaster soon overtook them. The climate and the scarcity of food made them the easy prey of disease. Many of them perished, and on 23rd June, 1699, the survivors embarked on their four vessels, intending to return home. One of the vessels was abandoned at sea. The *St. Andrew* reached Jamaica, having lost her captain and one hundred men; the *Caledonia* and the *Unicorn* reached New York, having lost three hundred men.

Meanwhile the managers of the Darien Expedition, having received no intelligence of these disasters, were busily organising a second relay of emigrants, consisting of fifteen hundred men. They sent off two ships in advance, from Leith, with three hundred men and provisions; but these only reached Darien two months after the colony had been abandoned. To increase their misfortunes, one of the provision ships took fire in the harbour, and was destroyed; and the despairing colonists embarked on their other vessel and left this scene of desolation long before news of this second misfortune had reached Scotland. The remaining portion of the second expedition left Bute on 24th September, 1699, in four vessels, containing about thirteen hundred men. They were to experience even more severe trials.

When the Darien Expedition was first proposed, the spiritual welfare of the colonists had not been neglected. Two ministers had been sent with the first expedition—Thomas James, from Cleish parish, and Adam Scott, from Jedburgh Presbytery. Both of them died on the outward passage. For the second expedition four ministers were appointed by the General Assembly, and it is with one of these that we have special concern. These four ministers were Alexander Shields, of the Second Charge in St. Andrews; Francis Borland of Glasford; and two probationers, Alexander Dalgleish and Archibald Stobo. They reached their destination on 30th November, and landed amid much discouragement. Nevertheless they set to work bravely, and there were some hopes of prosperity when another band of emigrants arrived at Darien. Three months after the settlement of the second expedition (March, 1700), Captain Campbell of Finab reached Darien in one of his own vessels, bringing with him a large number of his clansmen who had fought under his command in Flanders. He had entered enthusiastically into the Darien Scheme, and he soon found occasion to prove his sincerity. Shortly after he landed a party of Spaniards, sixteen hundred strong, marched against the Scottish settlers, and encamped at Tubucantee, awaiting the arrival of eleven Spanish war vessels that had been ordered to Darien to expel the intruders. Captain Campbell was chosen as leader of the Scots, and with two hundred men he put the Spaniards to flight. Five days after the return of this troop to Darien the Spanish fleet arrived, and landed troops to besiege the fort. For six weeks the Scotsmen remained in their beleaguered fortress, resisting the enemy; but when their ammunition was exhausted, most of their officers



killed, and their water supply cut off, they capitulated with the honours of war, and agreed to abandon the isthmus. In the seven ships which remained the Scottish settlers embarked for home, intending to make first for the nearest British colonies. Only two of these vessels reached Scotland. Many of the emigrants died on the homeward passage, and it is stated that 'of the entire colony not more than thirty, saved from pestilence, war, shipwreck, and famine, ever saw their native land again.' (Hanna's *The Scotch-Irish in America*, vol. ii. p. 13.)

The fate of the four ministers who accompanied the second expedition was peculiarly sad. Alexander Dalgleish, like the two ministers first sent out, died in November, 1699, on the passage to Darien after the ship had left Montserrat. Alexander Shields, of St. Andrews, after enduring all the tribulation of the siege and the expulsion from Darien, made his way in one of the homeward-bound ships to Jamaica, and died there of malignant fever, at Port Royal, on 14th June, 1700. Francis Borland, who had left his charge at Glasford, in Hamilton Presbytery, to take up duty in Darien, and who witnessed the removal by disease and death of over two thousand of his associates, alone survived among the four ministers to return to Scotland, and took up his former parish work, arriving there on 27th July, 1701. He wrote the *Memoirs of Darien*, published at Glasgow in 1715 (reprinted at Glasgow as *The History of Darien* in 1779), which is the only account of the expedition written by an eye-witness. He died on 24th December, 1722, having, as he expressed it, 'experienced a great variety of Providence, and many tossings, both by sea and land, and seen much of the wonderful goodness of God in all of them.'

The name of Archibald Stobo, the fourth of these ministers, appears in Laing's *Catalogue of Edinburgh Graduates* as having taken his degree of M.A. at the University on 25th June, 1697. There is no record of his having been licensed as a preacher before his appointment by the General Assembly as one of the Darien ministers; but probably his selection for this office would be tantamount to licensing. The date of his birth has not been ascertained. As he and his wife, Elizabeth Stobo, sailed together for Darien in September, 1699, it is likely that he would then be about 25 years of age. When the final disaster overtook the colony, Stobo and his wife and daughter, Jean, went on board the *Rising Sun*, the largest of the four vessels that had sailed from Bute. The course of the vessel was shaped for Jamaica, but

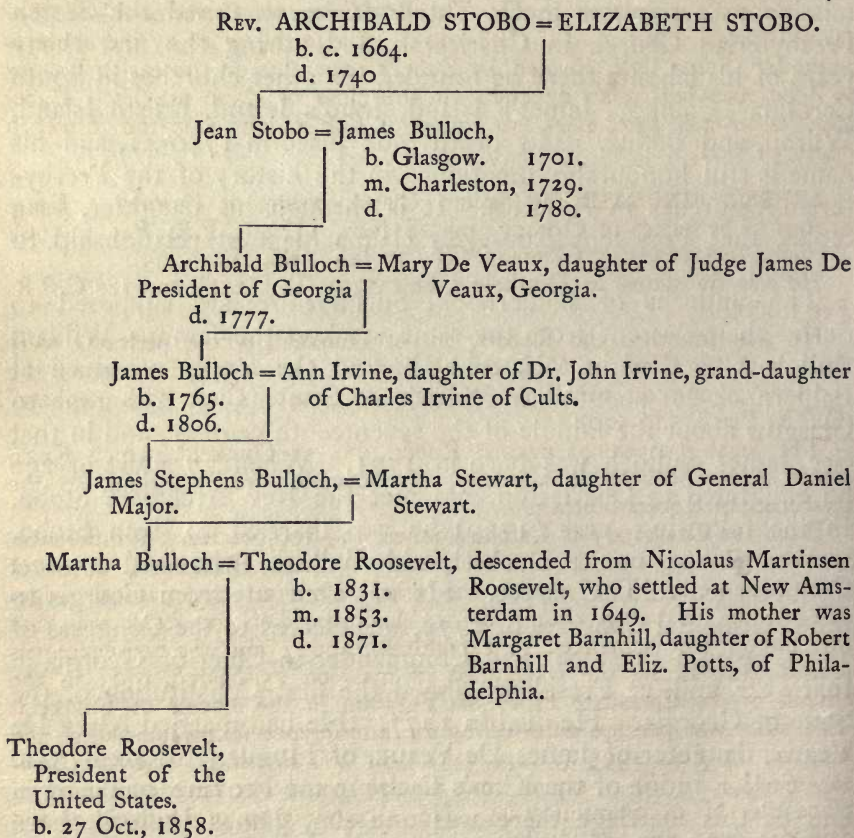
malignant fever prevailed among the passengers, and many died shortly after leaving Darien. When off the coast of Florida a terrible storm arose, which carried away the masts, and with great difficulty the labouring craft made its way to Charleston Harbour with temporary spars and rigging. While the *Rising Sun* was lying at Charleston for repairs and supplies, a deputation from some of the Scottish residents invited Stobo to preach to them. He consented, and went ashore with his daughter, leaving his wife and twelve other persons on board the vessel, which then lay off Charleston bar, waiting to be lightened that she might be brought into the harbour. During the night a fearful hurricane arose, and the disabled *Rising Sun* went to pieces, and all on board were drowned. Thus bereft of the only inducement to return to Scotland, and left in a strange land with his motherless child, Archibald Stobo decided to remain in Charleston, and to fulfil his mission as a minister there. In 1700 he organised the Scotch Presbyterian Church in Charleston, and during the first thirty years of his labours there he founded six other churches in South Carolina—Cainhoy, James's Island, John's Island, Edisto Island, Wilton, and Bethel. His death took place in 1740-41, and his name is still honourably mentioned in the history of the Presbyterian Churches in America. It is through his daughter, Jean Stobo, that President Roosevelt claims his first relationship to Scotland.

The Bullocks of Baldernock, Stirlingshire, are supposed to derive their descent from the same stock as the famous William Bullok, Chamberlain to David II., and the family remained at Baldernock for about four centuries. One branch had gone to Glasgow about the middle of the seventeenth century, and in that city James Bulloch was born in 1701. When 27 years of age he emigrated to Charleston, and met the Rev. Archibald Stobo. In the following year (1729) he was married to Jean Stobo, and they had one son, Archibald Bulloch, who had a most distinguished colonial career. He was Delegate from Georgia to the Continental Congress of 1775, was elected to the Congress of 1776, became President and Commander-in-Chief of Georgia in that year, and, as President, signed the first Constitution of the State of Georgia. He died in 1777. He had married Mary De Veaux, daughter of James De Veaux, of Huguenot descent, who was Senior Judge of the King's Court in the Province of Georgia, and of this marriage there was one son, James Bulloch, born 1765. This James Bulloch was married to Anne Irvine,



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daughter of Dr. John Irvine, and she represented the Deeside families of Irvine of Cults, Douglass of Tilquhillie and Inchmarlo, and Horn of West Hall. James Bulloch died in 1806, leaving a son, James Stephens Bulloch, who rose to the rank of Major in the U.S. Army. Major Bulloch married Martha Stewart, daughter of General Daniel Stewart, a distinguished officer in the Revolution, whose grandfather, John Stewart, was one of the early Scottish colonists in America. Martha Bulloch, daughter of Major Stephens Bulloch, was married to Theodore Roosevelt on 22nd December, 1853, and was the mother of the present President of the United States, who was born in New York City on 27th October, 1858. The strain of blood in Theodore Roosevelt's veins may thus be equally claimed by Scotland and Holland. The following table, principally founded upon Hanna's *The Scotch-Irish in America*, shows the President's double ancestry:



A. H. MILLAR.

## The Bishops of Dunkeld

### Notes on their Succession from the time of Alexander I. to the Reformation

*Continued*

**I**N the present and following numbers of the *Scottish Historical Review* I am able to add to other sources information derived from the Papal Records, as entered in Dr. Eubel's *Hierarchia Catholica Medii Ævi* (4to, Monasterium: 2 vols. 1898-1901). I cite this work by the abbreviation E. Some light thrown by Eubel's researches on the earlier bishops will be recorded in an appendix at the close of these articles. Eubel supplies several particulars not found in C.P.R. nor (for the fifteenth century) in B.

**ROBERT SINCLAIR** (de Sancto Claro), bishop of Orkney. He is spoken of as 'elect of Orkney' on 28 Nov. 1383 (C.P.R. *Pet.* i. 566). Provided to Orkney by Clement VII., 27 Jan. 1384 (E. i. 395).

He was translated to Dunkeld 1 Feb. 1391 (E. i. 241), and see C.P.R. *Pet.* i. 575.

He was doubtless the Robert, bp. of Dunkeld, whose petitions were dealt with by Clement VII. on 25 and 26 Oct. 1394, for among the petitions is one on behalf of William de Sancto Claro 'his nephew' (C.P.R. *Pet.* i. 589-590).

The legal proceedings against Robert, bp. of Dunkeld, which Keith places under Robert de Cardeny, his successor, really belong to the episcopate of Robert Sinclair.

From the Chartulary of Cambuskenneth (95-106) we learn of differences between Robert, bp. of Dunkeld, and William Blackburn, abbot of Cambuskenneth. The matter was tried before an ecclesiastical judge-delegate in the parish church of St. Andrews, and the result was that the bishop was sentenced to excommunication; and the sentence was promulgated during the celebration of mass on 25 March, 1393, in the church of the Carmelite Friars of Tullylum in the diocese of Dunkeld. The affair was perhaps adjusted by the interference (extra-judicial) of the king on 11 Feb. 1395 (*Ib.* p. 317). Sir W. Fraser is in error (*Cambuskenneth*, p. lviii) in saying that Sinclair could not have continued in office after his excommunication. He is certainly bp. of Dunkeld at the date just given, and had, doubtless, been absolved.



Sinclair is unknown to Myln and to Keith, and by the latter he is confounded with Robert de Cardeny.

As to the earlier history of this prelate, we find a Robert de Sancto Claro, dean of Moray, 18 July, 1378, and 11 Oct. 1380 (R.M. 183, 187).

We do not know when Robert Sinclair died, but see next entry.

**ROBERT DE CARDENY** (Cardany, Cardine, Carden, Cardny, Cairney), son of John Cardeny of Cardeny and afterwards, by marriage, of Foss (*Extr.* 204). Dean of Dunkeld (E. i. 241).

The succession of two bishops of the same Christian name commonly makes charter evidence uncertain. He was provided by Benedict XIII. 24 Nov. 1398 (E.). He is said by Myln to have been raised to the episcopate by Robert III. out of the affection which the king entertained for the bishop's sister, who presumably was Mariota de Cairdney 'dilecta regis' (Robert II.), mother of the king's half-brother, Sir James Stewart of Cairdney.<sup>1</sup>

Myln's statement (followed by Spottiswoode) that he ruled the diocese for 40 years is not to be taken as strictly accurate.

We find a bishop of Dunkeld (unnamed) in Parliament in 1429 (A.P. ii. 28). He had been an Auditor, 1424 (*Ib.* 5).

In 1431 the abbot of Iona promises obedience to his ordinary Robert de Cardeny, bp. of Dunkeld (*Extr.* 233).

Robert died suddenly at a great age at Dunkeld on 17 Jan. 1436 (Sc. xvi. 26); on 16 Jan. 1436 (Myln 17).

The context relating to the death of the king (James I.) shows that Jan. 1436-37 is meant by Sc.

He had built the nave of Dunkeld from the foundations almost to the roof, and he was buried in a chapel (according to Myln, the chapel of St. Ninian) in the south of the nave.

**DONALD MACNACHTANE**, Dean of Dunkeld, doctor in decretals, elected by chapter in 1437. Died while on a journey to the Apostolic See for confirmation (Myln, 17, 18). He was a nephew of his predecessor *ex sorore*, and in the time of his uncle was 'procurator et pugil ecclesiae [Dunkeldensis] in singulis litibus' (*Ib.*).

He, then Dean of Dunkeld, was one of the commissioners of the King of Scotland at the Council of Basle, 1433. (The commission is printed, from a contemporary MS. in the Advocates' Library, by Joseph Robertson in *Statuta Eccl. Scot.* ii. 248.)

**JAMES KENNEDY**, son of Mary, second daughter of King Robert III. by her second husband, Sir James Kennedy. Bower (Sc. xvi. 26) speaks

<sup>1</sup> In 1380 the king of Scotland (Robert II.) petitioned the pope on behalf of a member of his household, Robert de Cardun (*sic*), student in arts at Paris, for a canonry in Moray, notwithstanding that he has canonries and prebends in Dunkeld and Dunblane (C.P.R. *Pet.* i. 553). Could this be our Robert? Note the variant 'Carden' among the ways of spelling his name. In 1394 a payment was made to Master Robert de Cardney for the expenses of John Stewart, brother of the king, studying at Paris (*Excheq. Rolls*, iii. 347).

of his mother as 'Countess of Angus,' her first husband being George Douglas, earl of Angus. He is described as Canon of Dunkeld, elect, provided 1 July, 1437 (E. ii. 163). His consecration may be inferred as being after 16 May, 1438; for 16 May, 1448, is in the tenth year of his consecration (R.B. 118). But this does not agree with Scone (187) where 10 April, 1456, is in the nineteenth year of his consecration. The error is, I think, in the Scone charter, for Keith refers to the Clackmannan Writs for 7 July, 1458, being in the twenty-first year of his consecration. I would place his consecration between 16 May and 7 July, 1438.

Kennedy was postulated to St. Andrews, 22 April, 1440, and was translated 28 May, 1440 (E. ii. 99), and made payment at the Roman court, 8 June, 1440 (B. i. 123). Myln (18) and Sc. (xvi. 26) concur in making him two years at Dunkeld. Myln's language, 'confirmatus stetit episcopus ad duos annos,' might lead one to suppose that he was not consecrated while at Dunkeld, but we have seen that he had been consecrated while in possession of that see.

As bishop of Dunkeld he was attending the Council of Florence when he was translated.<sup>1</sup>

It is doubtful whether the next entry should not be removed to the Appendix, where 'Papal' bishops during the Schism are noticed.

**THOMAS (DE LEVINGSTON**, see T. No. 789), abbot of Dundrennan. This remarkable man had taken an active and leading part at the Council of Basle in effecting the, *de facto*, deposition of Eugenius IV. and the election of the Anti-Pope Felix V. By the latter, as I take it, he was appointed Bishop of Dunkeld on the elevation of Kennedy to St. Andrews.<sup>2</sup>

Pope Nicholas V. succeeded Eugenius in 1447, and his policy was one of conciliation towards the former followers of the Anti-Pope. He certainly granted to Thomas de Levingston, 'in universali ecclesia Dunkeldensi episcopo,' the parish church of Corinsinule (Cairnsmull), or Kyrkynner, in the diocese of Galloway, which Dr. Joseph Robertson describes as the richest parish church in the diocese (*Stat. Eccl. Scot.* i. p. xcix). See T. No. 789. For his other numerous preferments at home and abroad see Robertson (*l.c.*). He died some time before July, 1460 (T. No. 802). More particulars, with the authorities, will be found in Joseph Robertson (*l.c.*).

<sup>1</sup> For notices of Kennedy as bp. of St. Andrews see *Journal of Theological Studies*, vol. v. p. 254.

<sup>2</sup> Joseph Robertson considers that he abandoned the cause of Felix at an early date, and was promoted by Eugenius (*Stat. Eccl. Scot.* i. p. xcix); but see the question discussed by Dr. Rogers (*Rental-Book of the Cistercian Abbey of Coupar-Angus*, i. 60). The Anti-Pope at this time was not recognised by the kings of either Scotland or England. And in immediate succession to Kennedy we find Alexander de Lawerdre (see next entry) appointed by papal provision at the request of the King of Scotland (Sc. xvi. 26). For further reasons for believing that Thomas was appointed by the Anti-Pope see below, Appendix to Dunkeld. Levingston never obtained possession of the see; but there is no question but that he was consecrated for it, presumably by authority of Felix V.



**ALEXANDER DE LAWEDRE** (Laudyr, Lauder), Rector of Ratho, in the diocese of St. Andrews, uterine brother of William de Lawedre, Bishop of Glasgow, was elected in May, 1440 (*Extr.* 239), but appointed by Papal provision at request of the King (Sc. xvi. 26). Provided 6 June, 1440 (E. ii. 163). He is designated archdeacon of Dunkeld. (*ib.*). He died, unconsecrated, at Edinburgh, on 11th October, 1440, and was buried in the church of Lawder with his forefathers (Sc. *ib.* : Myln, 19).

**JAMES BRUCE** (Brewhous, *Extracta ex Cron.* 239), rector of Kilmany (in Fife). Jacobus de Brois, archdeacon of Dunkeld, provided 6 Feb. 1441 (E. ii. 163).

He is said to have been the son of a younger son of Sir Robert Bruce of Clackmannan (see Crawford's *Officers of State*, xxxiii.).

On the death of Lawedre (see above) he was elected and consecrated at Dunfermline on the 4th day of February, the first Sunday in Lent, 1441, according to Bower (Sc. xvi. 26). Bower means 1441-2, in which year the 4th of February fell on Sunday; but he is in error in making it the first Sunday in Lent, it being really Sexagesima in that year. Myln is also astray in saying that he was consecrated on Septuagesima. We find James, bp. of Dunkeld, attesting on 21st January, 1442-3 (*Histor. MSS. Commission*, 1885; Sir John Stirling-Maxwell's *Muniments*, p. 63).

He celebrated his first mass *festive* at Dunkeld on the feast of St. Adaman (23 Sept.), 'anno sequenti,' *i.e.* 1442 (Sc. *ib.*). He was in Parliament in 1445 (A.P. ii. 59).

He died at Edinburgh in 1447, chancellor of the kingdom (Sc. *ib.*).

According to Myln he had been translated to Glasgow. This statement is borne out by the Papal Records, where we find him provided to Glasgow, 3 Feb. 1447 (E. ii. 177). He must have died soon after, for Turnbull is provided to Glasgow 27 Oct. in the same year (*ib.*).<sup>1</sup>

His benefactions to Dunkeld Cathedral will be found noticed in Myln.

**WILLIAM TURNBULL (TRUMBULL)**, Archdeacon of Lothian, Doctor of Decrees, Keeper of the Privy Seal. Provided 10 Feb. 1447 (E. ii. 163).

On 27 March, 1447, he is elect of Dunkeld, and offers by his proctor, Simon de Dalglesch, of Scotland, 450 gold florins. *Obligaz.* (B. 128).

He was translated to Glasgow before the close of the year, on the death of Bruce (see above). Glasgow was vacant 4 Oct. 1447 (R.G. 366). He was 'elect of Glasgow' 13 Nov. 1447 (B. 154), and was consecrated after 1 Dec. 1447, for 1 Dec. 1453, is in '*anno sexto consecrationis nostrae*' (R.G. 399). Keith (without giving his authority) says he was consecrated in 1448 (p. 251). His consecration was before 16 June, 1448, for 16 June, 1450, is in the third year of his consecration (R.G. 379).

**JOHN RAULSTON (RALISTON)**, Secretary of the king (Sc. xvi. 26), Dean of Dunkeld, Licentiate of Decrees of the University of St. Andrews. Appointed at request of the king. Provided 27 Oct. 1447, the same day on which Turnbull was translated to Glasgow (E. ii. 163).

<sup>1</sup> Of record evidence we may notice for 1444, *Dunfermline*, 365; for 1445 (3 July), *Act. Parl.* ii. 59.

On 13 Nov. 1447, Robert, bp. of Dunblane, proctor of John, elect of Dunkeld, offers 450 gold florins. *Obligaz* (B. 129). This is the same day on which Turnbull made his payment for Glasgow.

According to a charter in possession of the Earl of Wemyss, seen by Crawford (*Officers of State*, p. 359), he was consecrated on April 4, 1448. The day fell on Thursday, and as Sunday was the canonical day for the consecration of bishops the statement needs examination. There is a letter of Nicholas V., dated 6 Aug. 1448, stating that John, Bishop of Dunkeld, had represented to him, the Pope, that while, in the letters of papal provision and the concurrent letters, he had been styled Doctor of Decrees, he was in reality at the time only a Licentiate in Decrees. The Pope confirms all the contents of the letters as though the error had not occurred, and confers on John all the dignities and *insignia* which he would have had if he were a Doctor of the University of St. Andrews. (T. No. 753.)

On. 13 Aug. Pope Nicholas V. confirms the erection of four chaplaincies in the cathedral of Dunkeld made by his predecessor, James, Bishop of Dunkeld 'of good memory,' that is James Bruce. (T. No. 754.)

Myln must be wrong when he places his death in 1450, for he received a safe conduct from Henry VI. on July 5, 1451 (*Rymer*, xi. 286). He either died or resigned at latest early in 1452. (See next entry.) He was buried in his cathedral, north of the great altar.<sup>1</sup>

**THOMAS LAWDER** (Lauder, Lawdre), Master of the Hospital of Soltre, and Preceptor of King James II.<sup>2</sup> Provided 28 April, 1452. He is described in the Papal Records as suffering from defect of birth (E. ii. 163) which falls in with his legitimation in 1473 (see below).

On 5 May, 1452, Thomas, elect of Dunkeld, offered by the hand of his proctor, Ninian Spot, priest of the diocese of St. Andrews, 450 gold florins. *Obligaz.* (B. 129). On 22 June, 1452, Master Thomas Lawdre, elect to the bishopric, having obtained confirmation from the Apostolic See, and having been admitted to the Spirituality, is admitted by K. James II. to the Temporality (R.M.S. ii. No. 578). Thomas was bp. of Dunkeld, 16 Oct. 1455 (R.M. 229), and 7 March, 1460-61 (*Collections for Aberdeen and Banff*, Spalding Club, 284), and 25 March, 1462 (*Collegiate Churches of Midlothian*, pp. 63-71).

Myln (p. 21) says he was a 'sexagenarian' when the King urged his appointment on the Chapter of Dunkeld, and that on account of his age the Chapter at first refused him. Twenty-two years after his succession to the See he sought assistance, and resigned in favour of James Levington, on the conditions that he was to retain episcopal dignity, and to enjoy the revenues of that part of the diocese of Dunkeld which lay south of the

<sup>1</sup> I can find no ecclesiastical notice of 'Henry Douglas, bishop of Dunkeld,' who Father Hay, in his *Genealogy of the Sinclairs of Roslin* (p. 69), says was a son of the 7th Earl of Douglas by Beatrix Sinclair. There must, I think, be an error here.

<sup>2</sup> In 1449 Master Thomas de Lawdre, Canon of Aberdeen and Master of the Hospital of Soltre founded a chaplainry in St. Giles', Edinburgh. D. Laing's *Reg. Cart. Eccl. S. Ægidii*, pp. 88-9. See also another charter of Thomas, bp. of Dunkeld, not long before his death, on the same subject, p. 141.



Forth. He survived the appointment of his successor, and was one of his consecrators (see next entry).

There is a confirmation of a charter of Thomas, formerly bishop of Dunkeld, and now bishop in the universal church, made 13 March, 1480-1 (R.M.S. ii. No. 1469). He obtained a letter of legitimation, Feb. 1472-3 (R.M.S. ii. No. 1107).

He died 4 Nov. 1481 (Myln, p. 25).<sup>1</sup>

Myln may probably be trusted about this bishop, 'cujus tempore vivebat Alexander Millus, canonicus, qui illius ecclesie acta luculento et erudito stylo conscripsit.' (Dempster, *Hist. Eccl.* ii. 441).

**JAMES LEVINGSTON** (Levingston, Levington), dean of Dunkeld, Rector of the churches of Forteviot and Weme (K.).

According to K. he was son 'of the lord of Salcotes' (Saltcoats in East Lothian). Provided 2 Oct. 1475 (E. ii. 163).

According to Myln (24) his appointment was opposed at Rome by Thomas Spens, bp. of Aberdeen, who desired to be translated to Dunkeld, but on David Meldrum, canon and official of Dunkeld, and David Colden, succentor of Dunkeld, resorting to the Roman Court, the matter was arranged, and Levingston provided to the see.

He was consecrated in Dunkeld Cathedral by James Hepburn, bp. of Dunblane, John Balfour, bp. of Brechin, and Thomas Lawder [late of Dunkeld], 'bishop of the universal church' (Myln, 26). On the Sunday next after the Nativity of St. John the Baptist (Myln, 26). That Sunday in 1476 fell on 30th June.<sup>2</sup>

We find 'James, bp. of Dunkeld,' witnessing a royal charter at Edinburgh, 15th July, 1476 (R.G. ii. 432). In B. (129) we find that *William*, bishop of Dunkeld, paid 4821 (*sic*) gold florins, 21 shillings and 2 pence, on 17 Aug. 1476 (*Quietanze*). I can only suppose *William* is an error for *James*. There may be an error also in the amount paid, which seems quite inordinately large. He is a witness 26 Oct. 1481 (Laing

<sup>1</sup> Much that is interesting as to the Lawdre's episcopate will be found in Myln. The state of the Highlands in the neighbourhood of his cathedral was so disturbed that at first he was compelled (*propter roboriam Catheranorum contra ecclesiasticos factam*) to hold his synods at Tullilum (an insulated part of his diocese, which had many such insulated spots both north and south of the Forth) a short distance to the south of Perth. And, indeed, it would seem from the language of Myln that this practice had existed before Lawder's time. But things soon became better, and he appears to have transferred his synods to the chapter-house which he had built at Dunkeld. He obtained from James II. the incorporation of all his church-lands north of the Forth into one barony, called the barony of Dunkeld, bound to give one suit at the King's court at Perth. Similarly the lands of Cramond, Abercorn, Preston, Aberlady, and Bonkill, south of the Forth, were formed into the barony of Aberlady, bound to render one suit at the King's court at Edinburgh. His gifts of valuable copes, vestments, and silver *ornamenta* to the cathedral are also recounted. And notices will be found of his church-building and bridge-building.

<sup>2</sup> One is disposed to inquire why Myln did not say the morrow of St. Peter.

Charters, No. 184), 4 Aug. and 16 Nov. 1482 (Charters of the City of Edinburgh, 147, 171).

He died at Edinburgh on the feast of St. Augustine of Hippo (28 Aug.), 1483, and was buried in Inchcolm in the Forth (Myln, 26).

*ALEXANDER INGLIS* (YNGLIS, ENGLISH).

Dean of Dunkeld, and Archdeacon of St. Andrews, Licentiate in Decrees, Clerk of the Rolls, the Register, and the King's Council.<sup>1</sup>

Elected, probably almost immediately after the death of Levington, by the Chapter, on the nomination of James III. But the election failed to secure the confirmation of the Pope for the reasons assigned in the next entry.

'Alexander English, electus Dunkeld,' obtained a safe-conduct from Richard III. of England in 1483 (*Rymer*, v. 139, edit. 1741), and another safe-conduct in November, 1484 (*Ib.* v. 136). It was, no doubt, Inglis who sat in Parliament as 'the elect of Dunkeld' on 25 Feb. 1483-84, on 22 March, 1484, and on 10 May, 1485 (A.P. ii. 166, 167, 168), the King, not as yet recognising Browne, provided against his wish. Similarly 'the elect of Dunkeld' is one of the Lords Auditors in Feb. 1483 (*Act. Dom. Audit.* 127\* 136\*). And he is named 'Alexander, elect of Dunkeld and archdeacon of St. Andrews,' 22 May, 1483 (*Ib.* 141\*). Indeed, on 26 May, 1485, commissioners were appointed by Parliament to inform the Holy Father that the King will not suffer Master George Brown, who has presumed to be promovit to the bishopric of Dunkeld to have any possession of the same (A.P. ii. 171).<sup>2</sup>

**GEORGE BROWNE**, chancellor of the cathedral of Aberdeen and Rector of Tynningham (in the county of Haddington). Browne had been sent to Rome as 'orator Regis' to press the claims of George Carmichael to the see of Glasgow. At Rome he became well acquainted with some of the Cardinals, and particularly intimate with Roderick Borgia, Bishop of Porto, and Vice-chancellor, who afterwards became Pope under the title of Alexander VI. To the influence of Borgia, according to Myln (p. 28), the election of Inglis, though warmly supported by the King, was rejected, and Browne appointed to the vacant see.

Provided 22 Oct., 1483 (E. ii. 163).

Myln says he was consecrated in 1484 in the church of St. James of the Spaniards at Rome by Alfontius, episc. Civitaten., Sanctus, Oloren., and Peter, Mastaurien. Brady (p. xxii), from *Formatari in Archivio de Stato Romano*, gives as follows: 'G. elect of Dunkeld consecrated on Sunday 13 June, 1484,<sup>3</sup> on the mandate of Sixtus IV. by Alesius "episcopus

<sup>1</sup> A reference to B.C. iv. shows how very frequently he had been employed in affairs of State from 1473 to the time of his election, and then onward to 1493.

<sup>2</sup> There is mentioned by Keith a Robert, Bishop of Dunkeld, witnessing a charter on May 19, 1485. He refers to the Mar charters. All that can be said is that this must be an error on someone's part.

<sup>3</sup> The 13th June, 1484, did fall on Sunday.



Civitatē," assisted by Sancius "episcopus Oleren," and Peter "episcopus Nassarien."<sup>1</sup>

The king expostulated with the Pope and the college of cardinals, pointed out that according to the constitutions of the Scottish Parliament one promoted in this way was reckoned a rebel and traitor, and repeatedly pressed the pope to withdraw the promotion of Browne. On 26 May, 1485, Parliament supplicated the pope on behalf of Alexander Inglis, dean and elect of Dunkeld, and begged that he would 'retrete and reduce the pretendit promotion of Master George Broun' (A.P. ii. 171). But through the influence of Borgia the pope remained firm. In the meantime in Scotland Robert Lawder, lord of the Bass, commonly called 'Robert with the borit quhyngar,' exerted himself with the king on behalf of Browne, and by threats and persuasions, and a payment of money (about which Myln relates an amusing story) induced the king to condone the offence of Browne, and to receive him. Browne, evidently fearing the wrath of the king, had, on his return, first landed at Inchcolm, the monastery in the island in the Forth, which was part of his own diocese, and in which so many of his predecessors had been interred. He was in Parliament 13 Oct. 1487 (A.P. ii. 175).

Browne's episcopate is remarkable from the ecclesiastical side for his having appointed first one, and afterwards four rural deans, functionaries who had been apparently hitherto unknown in the diocese of Dunkeld. Of the districts assigned to these an account will be found in Myln, who was himself appointed rural dean of Angus, and who is naturally very full of the events of this bishop's episcopate.

We find George bp. of Dunkeld, 22 May, 1506 (Laing Chart, 260): 5 Sept. 1510 (*Ib.* 277): 5 Sept. 1512 (*Ib.* 287).<sup>2</sup> He was afflicted with the stone, and the defeat at Flodden told upon his spirits. He died 14 Jan. 1514, *i.e.* 1514-15, in his 76th year (Myln 54).

Three days after Browne's death, James V. and Queen Margaret on 17 Jan. 1515 write to the Pope nominating Gawin Douglas to the see of Dunkeld vacant by the death of Browne (*Letters and Papers Foreign and Domestic: Henry VIII.*, vol. ii. part i. No. 31).

<sup>1</sup> I venture to identify the principal consecrator of Browne, as Alphonsus de Paradnes, 'episc. Civitaten,' (*i.e.* bishop of Ciudad Rodrigo), who was 'provisor' of the Hospital of Spaniards at Rome, and died at Rome, aged ninety, 15 Oct. 1485: and the second as Sancius de Casanova, bishop of Oleron in France. The third at present baffles me. There is a Peter, bishop of Nazareth (*in partibus*), a suffragan of Cæsarea, but his provision is not till 1486 (E. ii. 221).

<sup>2</sup> Beside the references in K. we find him bishop of Dunkeld in 1488 (Paisley, 85,264): in 1489-90 (R.G. ii. 469).

J. DOWDEN.

(To be continued.)

## Reviews of Books

THE DIARY OF SIR JOHN MOORE. Edited by Sir F. J. Maurice, K.C.B. Vol. I., pp. xxxii, 402; Vol. II., pp. xx, 437, with Portrait and 7 Maps. 2 vols., demy 8vo. London: Edward Arnold, 1904. 30s. nett.

THERE are few cases in which a Life, presented practically by a diary, and therefore being an unexpurgated autobiography, can be either trustworthy or capable of sustaining interest; especially if the diary be so copious as to fill two large-sized tomes. This is not the case with Moore's diary. It is a wonderfully complete record, and written in a straight-forward style, with nothing of the 'written-for-the-reader' failing about it. It is not a book which can have much interest for the too common reader, who takes little interest in history and less in military affairs of the past; but to those who wish to know an important part of the history of the most eventful time in European affairs, and especially in the assertion of national life and national liberties against a conqueror, ambitious enough to seek to master the civilized world, Moore's diary must be full of value. And every man who is not a slumberer in patriotism will re-echo Sir Frederick Maurice's words: 'Let us hope that it will not be with us the case, as it has been often before, that we refuse to profit by our experiences, and that others to our deadly disadvantage learn from them.'

It is the purpose of the Editor in his remarks to show that the earlier historians of the Napoleonic period have done scant justice to Moore, who, being a strong man, had his own views of his contemporaries, and who therefore has been put in the worst light by their partisans. Doubtless no one has been in a position to do greater justice to Moore than the Editor of his diary, for he has had the advantage of many manuscripts to which others had no access.

One thing shines out conspicuously in all the diary, that Moore was a soldier in the true sense, and not what so many of his contemporaries were, soldiers of tradition—men who, in a profession where such a course is most foolish and most cruel, 'learn nothing, and forget nothing.' Tradition of national morale and bravery is a noble and precious heritage; tradition of modes of warfare is absolutely dangerous in military affairs, and leads to much unnecessary loss in battle. Witness the horrors of St. Privat. It was Napoleon who spoke in praise of the Romans, that they



were always ready to discard their tactical details 'so soon as they had found better ones.'

Moore was from the first an enlightened and learning soldier. It is interesting to find his diary teeming with instances of his foresight in adopting principles of training for war which were not thought of by many of his contemporaries. We have seen in our own time how the men who desired to adapt our war training to modern fighting conditions, and to make our officers true leaders of their men, and developers of their intelligence, have had to cut their way through dense thickets of prejudice. This was what Moore was engaged in all his life. A great part of the ill-will he has attracted to himself was the result of his outspoken objection to the dilatory and wasteful mode of conducting war operations, in which, as he says, speaking of the advantages of 'daring enterprises,' 'The loss on these occasions seems great because it all occurs on one day. It is in reality less than that which is suffered by regular approaches, consequent sickness, etc.'

Such words were prophetic of our own doings fifty years later in the Crimea, when with bold commanders we could have walked into Sebastopol at a fifth of the loss afterwards suffered in the horrors of that long siege.

Indeed, this book is surprising in its almost exact anticipation of things being done in war, which generals in those days pronounced impracticable. For we read of a Captain Cook, of the Navy, getting guns up a hill, of which the general (Dundas) had said, 'it was childish stuff to talk of getting cannon there.' It brings up Ladysmith to the mind, where both Boer and Briton brought up much heavier guns over as difficult ground. It is a painful fact, that too often a British general is a man who thinks nothing can be done that has not been done before. This is the very opposite of what should be found in the true soldier, and is the cause of so many of our battles in the past being 'soldiers' battles,' where the subordinate with set teeth has done what the general could not think of without a chattering of his professional jaws. This diary also brings out a truth which is not often realized. We look back upon our past great campaigns, and admire the splendid valour of our troops, and look upon them as heroes worthy of all honour, while we treat our present 'Tommy Atkins' as if he was the scum of the earth, although he is far above the soldiers of past days in respectability and good feeling, as was shown by his good conduct in the recent long and trying campaign. Here is the candid utterance of Moore, not writing for publication, but as a diarist :

'The troops are so infamous . . . the composition of the officers is horrid. However flattering command may be to a military man, I would give the world to get quit of mine. . . .'

One thing which has caused much enmity to Moore is the outspoken way in which he expressed his opinions. It is true that he did so, but it is plain from his diary that he was no partisan. What he thought he said, and he is as kindly in his praise of efficiency and genuine patriotism as he is severe upon ignorance, conceit, and that greatest curse

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in all military affairs, jealousy between commanders, which prevents their working together for the best, leaving their reputations to posterity to judge of.

Altogether the book is most interesting and instructive, and can be commended to all who care for knowledge of our national military history.

J. H. A. MACDONALD.

LECTURES ON EUROPEAN HISTORY. By William Stubbs, D.D., formerly Bishop of Oxford and Regius Professor of Modern History in the University of Oxford. Edited by Arthur Hassall, M.A. Pp. viii, 424. London: Longmans, Green & Co. 12s. 6d. nett.

THESE lectures were, we are told by the editor, delivered by the late Bishop when Professor of Modern History at Oxford, between 1860 and 1870. He was appointed to that chair in 1866. So great has been the historical research of recent years and the development of higher criticism in matters of history, that it may perhaps seem hardly fair to the reputation of a deceased author to publish work which he does not appear to have intended for publication, and which has not had the benefit of his revision. The editor takes the entire responsibility, and we agree with him that the world would be the loser if these lectures had remained unprinted. Bishop Stubbs was well known as a constitutional historian, and this volume proves beyond all question his immense knowledge of European history.

The periods dealt with are of vast political importance and interest. The first eleven lectures are devoted to the history of Charles V., while, in what follows, we have the political events subsequent to his resignation, and down to the end of the Thirty Years' War. Apart from the interest which attaches to Charles himself, this period includes the Reformation, with that remaking of Europe involved in this great religious revolution. It is in fact the story of the close of medieval and the opening of modern history.

Owing doubtless to the purpose for which this work was composed, the author's authorities are not given in the shape of notes. But there is at least one authority, of interest to Scotsmen, to whom reference is made in the text. That Principal Robertson should still be quoted says much for his merits, for he laboured under various disadvantages. It seems to have been a toss up whether he should select Greece or Charles V. for his subject—he resided remote from the direct sources of information, and had no personal knowledge of the scenes in which his drama was laid. Moreover, he lived in a superficial age and wrote for a public knowing nothing of the modern methods of research and criticism. Yet Robertson was quoted by the German writers of his own day as a great authority, and Bishop Stubbs a century later, while complaining of his want of unity and distinctness and weakness in the matter of dates, is of the opinion that very little really can be said against his accuracy. Our author differs from him in his views, for



Robertson, 'arguing like a Scot, Protestant in religion, French in political affinity, takes a view of Charles which is too one-sided, too consistently one-sided, to impose on any one as true.'

We do not observe any reference to Sir William Stirling Maxwell's work upon the Emperor, which was published prior to the delivery of these lectures. But Sir William deals with the period of Charles's life subsequent to his resignation.

The Bishop is too sound a modern Anglican to wax enthusiastic over the Reformation. He thinks 'there is much in German Protestantism which is painful to an historically inclined mind.' One of the causes which led to the movement was, in his opinion, the great size of dioceses. 'In Germany, Switzerland, Scotland, England, and Scandinavia, where the bishops were few and secular in their ideas, the Reformation made great way.' Another view he advances is that the Reformation never triumphed in any nation independent of political support: where merely 'a matter of religion, learning, and cultivation' it failed. England was certainly a country in which politics had much more to do with the Reformation than had any desire of the people to be reformed. Accordingly England has a unique Church, but in other lands may it not be said that the political support was the result of the popularity of the movement? Where the movement was weak, it did not pay any political party to take it up.

We cannot say much for the literary style of this volume. It is somewhat heavy, and the book suffers from the amount of material compressed into a comparatively small space. There is no room for picturesque or brilliant passages. It must, however, be kept in mind that it was not written for the general public. The matter is truly excellent, and could only have been produced by one who was master of his subject, and possessed of a well-balanced and judicial mind.

W. G. SCOTT-MONCRIEFF.

ECONOMIC INQUIRIES AND STUDIES. By Sir Robert Giffen, K.C.B.  
Vol. I., pp. xii, 455; Vol. II., pp. vi, 461. 2 vols., demy 8vo.  
London: George Bell & Sons. 21s. nett.

THE lot of the student of statistics is often a hard one. As a rule his subject is supposed to be synonymous with all that is dry and uninteresting, and the general public avoids figures as it would the plague. It may indeed be said that at certain distant periods, as for instance in the existing fiscal discussion, people become seized with what might almost be called a passion for statistics, and still at such a time the plight of the statistician is almost worse, for, as has been abundantly proved of late, the general tendency is for those who wish 'to be up in questions of hour' to seek from figures only a confirmation of pre-conceived opinions. It is a high compliment—perhaps, indeed, the highest—to these studies of Sir Robert Giffen's, extending over the last thirty years, to say that they will not be very helpful to those who consult them in the spirit indicated. For the work in these volumes is thoroughly scientific, and

that is only another way of stating that it demands as a *sine qua non* an impartial investigation. To characterize in one word the impression produced by these inquiries would be to describe them as evincing 'broad-mindedness.' Beneath the category of quantity with which Sir Robert Giffen starts, one cannot but recognize the pulsing of a varied life, industrial and political. Closely related to this, and in part a consequence of it, the subject dealt with is exhibited in a manner that holds the attention, and, more remarkable still, the interest. Finally, one other feature of the work should be mentioned, namely, the caution with which the conclusions in it are drawn. Where estimates must be made these are invariably framed with careful moderation.

These volumes are worthy of the attention of those who are prepared to make a serious study of the industrial condition of this and other countries during the last quarter of a century. These studies deal with topics connected with the fiscal dispute, with the bimetallic controversy, the taxation of land values, the cost of the Franco-German War, the progress of the working classes in the last half century, and the economic relations of Ireland to Great Britain.

Interesting as these discussions are, many readers will be inclined to turn at first to the articles relating to the question of fiscal policy. The partisan on either side, after a cursory inspection, will be inclined to close the book at once, when he finds that nine-tenths of the articles were written before 1902. Yet though this is so, Sir Robert Giffen's inquiries have a very real bearing on the present issue. It has been assumed (for it is only an assumption, and a baseless one) that the Birmingham propaganda is an entirely new departure. As a matter of fact, if Adam Smith were read at present, instead of being mutilated by brief quotations, it would have been remembered that when he wrote, predictions of the approaching ruin of the country were frequent, and they have recurred with some approach to a cyclic regularity almost ever since. More particularly, given certain economic conditions, there have been the same gloomy predictions with the threat of greater misfortunes, unless a protective policy is re-established. For instance, as early as 1877, Sir R. Giffen found it necessary to show the 'essential fallacy' in the statement that 'some nations which were formerly our customers are manufacturing for themselves, and other nations are going to the shops of our rivals, like the United States, France, and Germany, who are gaining upon us every day in the race' (i., p. 423). Again, in 1882, he refuted arguments for protection, such as the following: 'that our foreign trade is falling off enormously,' 'imports of manufactured articles into the United Kingdom are increasing, leading to the decay of manufacturing at home,' 'that excess of imports is a proof that the country is running into debt' (i. 374); and finally, most remarkable of all, 'our trade with the Colonies is specially beneficial and tends to increase more than our trade with foreign countries' (i. 377). All this had been advanced before 1883. One thing is certain, that the current arguments in favour of protection are far from new, and the reply that was regarded as conclusive before is at least worthy of consideration. All that is fresh in the present campaign is the artistic



setting of the medley of fallacy. In the early eighties the rhetorician appealed to the idea of an imagined ethic of trade (as is shown by the cry of Fair-Trade *v.* Free-Trade), now the framework is the idea of patriotism (*i.e.* no Preference no Empire). In time it is to be hoped that people will come to recognize that crude ethics mixed with still more crude economics do not and cannot produce a system of 'scientific taxation.'

W. R. SCOTT.

THE AMERICAN REVOLUTION (Part II.). By the Right Hon. Sir George Otto Trevelyan, Bart. Vol. I., pp. x, 384; Vol. II., pp. viii, 374, with Maps. 2 vols., demy 8vo. London: Longmans, Green & Co., 1903. 21s. nett.

IN these two volumes on the American Revolution, Sir George Trevelyan continues the historical work begun in *The Early Life of Charles James Fox*; but those who admired that brilliant essay in eighteenth-century manners and politics cannot now but have fears for the ultimate form of the *magnum opus*. Sir George Trevelyan possesses all the qualities essential to a great historian of English society and politics—a traditional connection with one of the great English parties, a knowledge of the atmosphere, moral and intellectual, of the Houses of Parliament, without which no writer dare hope to deal with our greatest century in politics, a love of picturesque and quaint detail. In his earlier work all these had free scope, and the result was a volume not unworthy of the best English historical traditions.

It seems to us, however, that the development from this initial standpoint has placed Sir George in a difficult position. Beginning as social historian, he has now advanced to attempt what may easily become a general history of the nation, similar in scheme to Mr. Lecky's great work. Now, apart from the fact that Mr. Lecky has already covered the ground, Sir George Trevelyan is handicapped both by the scheme suggested in his first volume and by his method of discussing individual subjects. His strength lies in his undoubted mastery of interesting personal and social details; his methods gain by their discursiveness. In his *Life of Fox* the scope of the subject enabled him to use these qualities to great advantage; but now, when there is no longer unity of subject, when Westminster and Canada, Boston and Hesse demand our attention, the old love of small facts brings disconnectedness with it, and occasionally suggests triviality. It is only too easy to lose sight of the wood in the trees. In addition, one must own that the discursive habit of the author is no longer kept within due bounds. Anecdote, recollection, and comparison are the virtues of the social historian; but Sir George is fast developing them into vices through excess. Apart altogether from the fact that the military subject lends itself less to the social habit in writing than did Fox's biography, kindly garrulity and interesting digression too often run away with the historian. On its more charming side, the vice may be studied in the digression on the

statesmen who drew up the Declaration and their subsequent history, or in the details connected with the embassy to Howe in 1776, in which Franklin's views on the 'open-air' treatment incidentally found expression. But we contend that in his parallels from general history, as, for example, when he passes from the fight on Haerlem Heights to dilate on the European Haarlem, and in such expansions as those dealing with the antipathy to Scotland cherished by eighteenth-century Englishmen or with the political opinions of contemporary historians, Sir George Trevelyan sins against proportion and fitness. He too often suggests the amiability of the memoir-writer rather than the strenuous directness of the historian.

Our main criticism, however, must deal more with the subject than with the manner of the book. Sir George began with a subject, English and purely domestic, and he would have been well advised had he confined himself to this more restricted field. Surely the last thirty years of eighteenth-century England present a theme worthy of even the highest powers; and the author of Fox's early life might have earned new laurels from descriptions of the Fox of coalition and revolutionary times, or of Pitt's youthful triumphs, or Burke's final frenzies. But England has been subordinated to America. Such details as we have, all relate somehow or other to the great revolt, and Sir George Trevelyan holds out no promise of reverting to his former subject. In changing thus his plan, the author seems to us to be not merely an offender against artistic unity, but otherwise ill-advised. He admits that he is no scientific military historian, and even if he were, the subject chosen lacks distinction. His studies of Howe's Long Island campaign, and of Washington's dashing energy at Trenton and Princeton are admirable (for Sir George is never dull or perfunctory), but neither in subject nor in treatment may they compare with masterpieces in military history like Carlyle's battle scenes or the late Colonel Henderson's work on Stonewall Jackson. And this is what we have in exchange, say, for a portrait of Pitt's struggle with the coalition or some chapters on late eighteenth-century political satire. These we may have in subsequent volumes, but only as etceteras to American battle scenes which other and lesser men might have done with greater success than Sir George Trevelyan.

Criticism of one so illustrious in history is at all times unpleasant; more particularly when the faults arraigned are combined with excellences sufficient to furnish a smaller man with a respectable reputation. But we think that if Sir George intends to continue this work, he ought to be warned of the faults in both his subject and his manner. It may be too late to change; but it is hard to watch so great a master of the social style diverge from the true path. Eighteenth-century England, its cliques, its political intrigues, its war of pamphlets, its satire, its high social spirit, these await the historian, and at present we know of only one man with all the necessary qualities for the task—the author of these rather ill-proportioned but always interesting volumes.

JOHN L. MORISON.



LAUDER AND LAUDERDALE. By A. Thomson, F.S.A.Scot. With 62 Illustrations. Pp. xv, 395. Galashiels: Craighead Bros. 8s. 6d.

IT is desirable that a reviewer should specify the standard by which he intends to judge a book. Judged, then, by any purely literary or expert tests, I fear that the claims of this book must be immediately disallowed. Scholarly the book certainly is not; it is not even very well-informed. It is obviously not the work of a trained historian, for the authorities consulted by the author are scanty and the most obvious; nor again is it the work of an active searcher after unrecorded information, for in this respect a great opportunity is let slip; nor is it the work of a practised penman. Still, let us remember that this is the twentieth not the eighteenth century; that nowadays all men are readers, and that there are readers (the majority) to whom mere scholarship and literary style are veriest caviare. It will be to these that Mr. Thomson's book will appeal, and to such I can cordially recommend it. The information it contains is neither rare nor carefully sifted, but, at least, there is plenty of it. And amid the vast diversity of tastes there are those—plenty of them—which prefer the ordinary and the commonplace. In the Commercial Chamber of a local inn—the haunt of busy men, intent on practical rather than on mental matters—this book would be in its place. There it would not be allowed to lie idle.

Now, to pass from generalities to the more particular. Among the more highly civilized of Scottish counties, Berwickshire is unfortunate in having no County History. Within recent years two writers, the one distinguished, the other truly admirable—Sir John Skelton and Mr. Francis Hindes Groome—have in succession set hand to a joint history of this county and Haddingtonshire: it is a singular and melancholy fact that each died before his work was well begun. Berwickshire, then, is in great need of having its history written. And it is as a partial stop-gap in the meantime, as a hod of material for the future historian, that this book may hope to be of use. I will now touch on one or two of its shortcomings.

Just four years ago last March there died in Lauderdale, aged 89, a lady of whom one may speak without exaggeration as the presiding genius and most representative figure of that wild and fascinating region. She had been throughout her long life the eager gatherer of Lauderdale lore, the repository of Lauderdale songs and traditions, the pious upholder of ancient local customs; forby, a great Scottish worthy and a delightful poetess. Now, would not one naturally conclude that, in this most picturesque and lovable of local figures, a writer upon Lauderdale at this moment would see his opportunity? He might not have had the privilege of the old lady's acquaintance, but there are naturally many persons still in life who preserve recollections, traits of her character. To profit by these Mr. Thomson has made no attempt; whilst to Lady John Scott herself he assigns one page of the 380 of his book. That page contains mainly facts which might have been gleaned from any newspaper obituary. Yet even there he contrives to commit the solecism of

speaking of her '*Annie Laurie* and other quaint love-songs' (p. 234). All the world knows that it is the older version of the song, not that by Lady John, which is the quaint one. Her version is a pure and lovely lyric. But Mr. Thomson's chapter on local poets and poetry is indeed strangely defective. Has he ever heard, I wonder, of the poet Mennon; or of the local ballad on the Twin Law Cairns' tragedy—a ballad, by the way, which was recited for the present writer's benefit by an octogenarian reciter in a cottage at Westruther not two years ago? And whilst on this subject I recommend to his attention, as one of the many local books he has overlooked, the *History of the Scottish House of Edgar* published by the Grampian Club, 1873.

A second lost opportunity—though one for which I do not wish to blame Mr. Thomson. Seven years ago there was presented to the Society of Scottish Antiquaries the remarkable piece of silversmith's work known as *Midside Maggie's Girdle*. Since then it has been the object of persons interested in Lauderdale to discover historical authority for the well-known and picturesque legend attaching to the girdle. Mr. Thomson,—if, indeed, he has thought it worth while to make any investigation,—has been no more fortunate than the rest of us, and for that, as I have said, we cannot blame him. It is his misfortune rather than his fault. Still, in telling the story, the least he should have done (if he pretends to write history) was to mention the fact that, though belonging ostensibly to the year 1658 or thereabout, the story is not found in writing until some 170 years later. Moreover, it is evident that while telling the story Mr. Thomson misunderstands it. For Lauderdale's gibing proposal to his tenant's wife was no token of relenting, as he suggests, but quite the reverse. *Apropos* to the Duke of Lauderdale, the author might have found some interesting and out of the way particulars in *Lawe's Memorials*, edited by Kirkpatrick Sharpe.

The task of pointing out defects becomes, however, quickly wearisome. Let me, then, conclude by giving what praise I can to the book as a laborious and doubtless painstaking *omnium gatherum* of local information. For to this category, rather than to that of the local histories proper, does Mr. Thomson's compilation belong.

GEORGE DOUGLAS.

LEDGER AND SWORD, OR THE HONORABLE COMPANY OF MERCHANTS OF ENGLAND TRADING TO THE EAST INDIES (1599-1874). By Beckles Willson. Vol. I., pp. x, 452; Vol. II., pp. 437. 2 vols., demy 8vo. Illustrated. London: Longmans, Green & Co., 1903. 21s. nett.

In the latter days of 'good Queen Bess' the merchants of England were much exercised as to how to commence and secure a trade with the East on their own account. The problem was indeed beset with difficulties. The Portugese were already in the field. The gigantic power of Spain, England's hereditary enemy, though discredited and to some extent crippled by the fiasco of the Armada, was still formidable. The journey was long and dangerous; its issue was doubtful. The



idea, if not the conviction, that there was somewhere a north-west passage which they could keep to themselves, if they could only find it, was still prevalent. But over these and other difficulties the spirit of adventure and, it may be added, the spirit of commerce triumphed; and on the 22nd September, 1599, a number of merchants met in London and inaugurated what will for ever be known in history as the East India Company, 'the richest, the most romantic, the most colossal private, commercial, military, and governing body that ever flourished, or now ever can flourish, on earth.' It is the story of the rise and fall of this famous Company of merchants which Mr. Beckles Willson has sketched for us in two interesting and brilliantly written volumes with the appropriate title of 'Ledger and Sword.' The story of the Company during the two and a half centuries of its existence is indeed a chequered one, but this was inevitable under the circumstances. Let it suffice to say that one after another, the Portugese, Dutch, and French, measured their strength against the London merchants, and had to retire vanquished from the struggle. But these foreign enemies, formidable as they often were, were not those from whom the Company had most to fear. Their worst and bitterest enemies were unscrupulous opponents and envious rivals in England, who were not only willing but able to place difficulties in the way of the Company, difficulties not to be met by shot and cold steel, but which could be overcome only by unwearied patience, intrepid courage, and consummate diplomacy. Happily for itself, at every crisis in its history, and there were many, the Company found among its own members the man who was equal to the occasion; and at times, when the very word Monopoly stank in the nostrils of England, they were able to vindicate their position, and maintain it in the teeth of unceasing and unscrupulous opposition. It is true that now and again they did condescend to the methods of their opponents, and had recourse to measures, *e.g.* bribery and chicanery, which are indefensible when judged by the standards of the present day; but to apply such standards to the commercial and political transactions of the age of Walpole and Suraj-ud-Dowlah would be futile and unjust.

It is not generally remembered now that the countries with which the East India Company had large transactions, were much more extensive than those we refer to now as India. They included St. Helena on the west coast of Africa, the Persian Gulf, Sumatra, Java, Borneo, the Celebes Islands, China and Japan; and, indeed, the tea trade with China was for years the sheet anchor of its finance. The mere mention of these places indicates an extent and variety of interests and fortunes such as are not to be found in the history of any other trading company that the world has ever known. The change in the scope and prestige of the Company, gradual and, indeed, forced on it often very much against its will, and accepted with much reluctance and many misgivings, can be estimated by a contrast between the ordinary duties of its servants during the first century of its existence and their duties a century afterwards. During the first century their servants were appropriately and accurately described as 'writers, factors, and merchants.' At the end of

another century the Marquis of Wellesley, a competent judge, gives a very different description of their work, 'to dispense justice to millions of people of various languages, manners, usages, and religions; to administer a vast and complicated system of revenue through districts equal in extent to some of the most considerable kingdoms in Europe; to maintain civil order in one of the most populous and litigious regions in the world; these are now the duties of the larger portion of the civil servants of the Company.' Much obloquy—some of it unfortunately only too deserved—had been cast on the Company's servants for their rapacity and greed, for their want of consideration of and even injustice to those over whom they ruled. The name of Nabob at one time had come to mean in England a man who had enriched himself with untold wealth by the most barbarous and unscrupulous spoliation of ignorant, innocent, and helpless Easterns. Yet the Duke of Wellington, after much experience, said 'he believed that the government of India was one of the best and most purely administered governments that ever existed, and one which had provided most effectually for the happiness of the people over which it was placed.'

In Mr. Beckles Willson the Company has found an eloquent and enthusiastic advocate. The readers of his former work on the Hudson Bay Company will be prepared to find in these volumes literary merit of a high order. He is gifted with an ornate and perspicuous style and a judicious sense of proportion. In writing the history of the Company, the temptations to dilate on and to magnify the results of the Sword must have been very captivating, but they have been successfully resisted, and the story of the Ledger, which was the *fons et origo* of the Company, receives ample attention and justice. These volumes should have the happy result of re-awakening interest in a story which, although shaded here and there by incidents which we may regret to-day, nevertheless is, and ever will be, one of the most brilliant episodes in the history of England, and, indeed, we may say in the history of the world.

H. B. FINLAY.

THE HISTORY OF TWENTY-FIVE YEARS. By Sir Spencer Walpole, K.C.B., Author of *A History of England from the Conclusion of the Great War in 1815*. Vol. I., 1856-1865, pp. xviii, 529; Vol. II., 1865-1870, pp. xiv, 525. 2 vols., demy 8vo. London: Longmans, Green & Co., 1904. 24s. nett.

WHEN Sir Spencer Walpole published the last volumes of his previous history of this country some twenty years ago, he felt himself debarred from continuing the narrative beyond the end of the Indian Mutiny. Time, however, has removed the objections to a continuation of his design. The chief actors in the drama of the succeeding years have now passed from the stage, and the events in which they played a part are now sufficiently distant to find their true place and value in the perspective of history. At the same time, it may be pointed out, the historian has made the very earliest possible use of some of his material. *The Life*



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of Gladstone, by Mr. John Morley, for instance, was not published till nearly all Sir Spencer Walpole's *History* was written, and it was only by the courtesy of Mr. Morley in allowing him to read beforehand the chapters with which he was concerned that he was able to avail himself of the freshest light upon the career of the great Liberal leader. It will thus be seen that the new book is sufficiently 'up-to-date.' At the same time, by reason of the speed with which at the present day the materials of history find their way to publication, it is probable that nothing of vital importance regarding the period dealt with remains unrevealed. These volumes, therefore, possess the value of contemporary writing, while they are also enabled to show the philosophical grouping and treatment which distinguish history from mere chronicle.

Sir Spencer Walpole calls his work advisedly, *The History of Twenty-Five Years*, rather than a 'History of the United Kingdom,' in consequence of the necessity which he has found for taking wide views, and devoting considerable space to the correlative affairs of other nations. In this respect also he shows his modernity, for it must be recognized to be with history as it is with language—he who only knows that of his own country does not really know it at all. The work opens with a vivid picture of the state of affairs, the conditions of government, and the attitude of the public mind in this country and its nearest neighbours at the end of the Crimean War, and it closes with a masterly weaving together of the events and circumstances in Europe which led to the downfall of Napoleon III. in 1870. Between these two events the narrative marches with authority and with singular charm. The author concerns himself only to a limited extent with purely domestic legislation, though he treats in detail the various budgets and reform bills of the period with which he deals, and recounts at length the great Irish question and Mr. Gladstone's earlier attempts to solve it. He is more concerned with the foreign politics and higher diplomacy of the country. These especially he unrolls in a manner at once brilliant and fascinating. It may be, indeed, that the last word has not yet been said upon many of the questions dealt with in these pages, but Sir Spencer Walpole has provided what is probably the most readable and succinct account yet possible, from the British point of view, of the European history of our own time.

GEORGE EYRE-TODD.

THE DEVILS AND EVIL SPIRITS OF BABYLONIA. By R. Campbell Thompson, M.A., Assistant in the Department of Egyptian and Assyrian Antiquities, British Museum. Vol. I. Pp. lxxviii, 211, and two plates. London: Luzac & Co., 1903. 15s.

THE Trustees of the British Museum have recently published the cuneiform texts which deal with Babylonian magic. These Mr. Thompson has transliterated and rendered into English with brief notes and an excellent introduction. The texts, among which considerable portions of three ancient collections, 'Evil Spirits,' 'Fever-sickness,' 'Head-ache,' have been identified, are remarkably interesting for several reasons. Written in

Sumerian, with an Assyrian translation below, they are undoubtedly copies of primitive documents, and may be said to represent the spells and incantations used first by the Sumerians and then by the Babylonians some six or seven thousand years ago. Much valuable evidence for early religious ideas and customs may be gleaned from these tablets. They tell us, for instance, of the departed spirit which for some reason cannot rest and wanders as a spectre over the earth, demanding the attention due to it from the living; to lay this terror, offerings of food and drink must be paid to the dead. As Mr. Thompson points out, here we come upon the idea which lies at the base of ancestor-worship, and accounts for the desire, so strongly felt by the Semites, to have children, *i.e.* descendants who will do their duty by their parents' shades. We notice also a custom which still exists among certain classes of Jews—branches and flowers are hung on the lintel of the door to ward off evil spirits (p. 137). Babylonia was the home of sorcery; and from Babylonia many magic arts and superstitions were borrowed by the neighbouring nations—Hebrews, Syrians, Persians. Accordingly we are not surprised to find that Hebrew and Aramaic lexicography receives illumination from these texts, *e.g.* the Hebrew *shédim*, 'demons,' is the Babylonian *shédu*; *lilith* (Is. xxxiv. 14, 'the night-monster,' R.V., wrongly connecting the word with *lailah*, 'night') is the Babylonian *lilitu*, fem. of *lilú*; in Rabbinic legend *lilith* is the fairy wife of Adam, and bore to him devils and *lilin*, plural of the Assyrian *lilú*. Though Mr. Thompson does not mention it, the striking expression in Gen. iv. 7, 'if thou doest not well, sin is a lurker' (*rôbēs*), may well be influenced by the name of the Babylonian 'lurking demon,' *rabisu*. The Biblical student will note the connection between 'The Seven' (evil spirits, p. 77), and St. Luke xi. 26; in the New Testament, as in these texts, the wilderness is the special haunt of malignant powers (cf. p. 139 and St. Mark i. 3), and magical value is attached to the spittle (cf. p. 13 and St. John ix. 6). Mr. Thompson entirely demolishes the view, for which Professor Sayce is primarily responsible, that the well-known text beginning, 'In Eridu a vine grew overshadowing, in a holy place was it brought forth' etc., refers to the Garden of Eden and the tree of life. The tablet contains a prescription, in the form of an incantation, for the use of a medicinal plant, probably a variety of the astragalus, which yields gum tragacanth; it has nothing whatever to do with the Babylonian Paradise. Mr. Thompson has produced a valuable work, and we await his second volume with interest.

G. A. COOKE.

JOURNEY TO EDENBOROUGH IN SCOTLAND. By Joseph Taylor, late of the Inner Temple, Esq. Pp. 182. 8vo. Edinburgh: William Brown, 1903. 6s. nett.

THIS work, now first printed from the original manuscript, describes a journey by Taylor and two friends from London to Edinburgh by way of Northampton and Derby to Buxton, and thence by Nottingham, York, Newcastle, and Berwick, and their return by Moffat, Ecclefechan, Carlisle, Penrith, Kendal, Lancaster, Preston, Liverpool, Chester, Harden,



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Nantwich, Litchfield, Coventry, Warwick, Daintree, Dunstable, and St. Albans. The observations by the travellers on the various places through which they passed are dull, save on two or three occasions when they met in England ladies who seem to have inspired their enthusiasm. The book has interest, however, in that it describes the impressions which the travellers formed of so much of Scotland as they saw, and specially of Edinburgh, which they reached on 31 August, 1707. In his interesting reproductions of the accounts given by 'Early Travellers in Scotland,' and the sequels to that volume, Dr. Hume Brown has familiarised us with the by no means satisfactory condition either of the town or country life, and of the habits of all classes of the people of Scotland in the seventeenth century. This work, however, written eighteen years after Thomas Morers' account—the last given by Professor Brown—shows that the condition of matters in Edinburgh, as observed by Taylor and his friends, had in no degree improved. 'The country round about [Edinburgh], next to that of Glasgow, says Taylor, is the most pleasant and fruitful in Scotland.' But he adopts the opinion of an English captain, who, when asked how he liked the country answered, 'Not at all,' adding that the Scotch 'had only eight commandments instead of ten,' and being desired to explain said that 'they had nothing to covet nor nothing to steal.' Describing the general features of the city and its public buildings, he states that during his visit the Scottish parliament discussed and passed the treaty of Union. By favour of the Lord High Commissioner (the Duke of Argyle) Taylor and his friends were permitted 'to stand upon the throne by his right hand.' 'The grand debate this day,' he proceeds, 'being about the act for a treaty with England, many learned speeches were made on the occasion,' the substance of which he quotes. But, he adds, after many 'debates and hard reflections on the English, it was at last put to the vote, whether there should be added a clause to the Act of treaty, which should prohibit any treaty with England till England had rescinded the claim of Aliens, or whether it should be in a separate way. Separate way was carried by two voices.' This being done, 'the Lord Commissioner did us the honour to turn to us and say that it was deciding whether England and Scotland would goe together by the eares.' Various details having been decided, the vote was taken as to whether the Act should be approved or not, and it was carried 'approved' by 34 voices. This momentous decision was come to on 16 January, 1707. A short reference to Leith, described as an 'indifferent place, something resembling Billingsgate,' introduces a reference to the failure of the Darien scheme, and to the trial and execution of Capt. Green, with all the irritation between the Scottish and English people which these events produced. The author then condemns in the strongest terms the filthiness of the City and the prevalence of Itch, and says, 'As the Scotch are nasty, so I found them as prophane and vitious as other people, notwithstanding all the pretended sanctity of their Kirk.' As regards the women he says they were 'most vail'd with plods, which gave us but little opportunity of passing our judgment on the Scotch beautyes, but those we saw were very indifferent. There is no other place but the church to take a view of them at, for in Edenborough the Kirk allows

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of no plays, or public entertainments, neither are there any walks for the ladies.' On 8 September the travellers left Edinburgh on their return journey, and Taylor's account of the country through which they passed, and the people they met, previous to their arrival at Carlisle is altogether unfavourable.

JAMES D. MARWICK.

A COURT IN EXILE. Charles Edward Stuart and the romance of the Countess d'Albanie. By the Marchesa Vitelleschi. Pp., Vol. I., xiii, 300; Vol. II., x, 359, with 26 full-page plates. London: Hutchinson & Co., 1903. 24s. nett.

THE writer has had access to many documents in Italy—the mss. of Mgr. Mercanti at Frascati, and of Signor Angelini, and the Marefoschi and Piombino Archives, and has used them in compiling a pleasantly written popular account of the Stuarts after their fall. The first 150 pages of the first volume deals with the history of the exiled Court of James II. at St. Germain, and that of his son the titular 'James III.' at Rome and Avignon, and only when the year 1745 is reached does it become a sketch of the life of Prince Charles Edward.

The writer recounts few new facts, and of these the most interesting bear upon slight incidents in the lives of two titular Queens, Clementina Sobieska and Louise of Stolberg. She notes the curious link between the marriage of James II. and his son, for the Princess Elizabeth of Pfalz-Neubourg, whom James II. rejected for Marie Beatrice of Modena, became the mother of Clementina Sobieska. The writer, however, calls the latter's father John, when he was Prince James Sobieski. Much is said about the nuns of Sta. Cecilia in Trastevere and the Benedictines of San Clemente, and there are interesting extracts from the *Cracas* about the exiled Court, and many evidences of the constant friendship of the Corsini family towards the dethroned Stuarts.

In the account of the '45, the writer has apparently accepted the older account uncritically, without referring to the later authorities like Mr. Lang. Owing to the lack of authorities the book cannot be in any way regarded as a work of reference, although it is a pleasant book to read.

In the second volume, which treats of the Countess of Albany, her marriage and Alfieri's devotion, the writer is on firmer ground. Her sister, however, married a son of the Duc de Berwick, not of the Duc de Fitz James, she had no sister 'Louise,' and her grandfather was Prince (not Count) de Hornes. The most pleasing part of the book is the narrative of the Countess's later life, where full justice is done to her (though Fabre and the Duchess of Albany are rather severely handled), and there is considerable appreciation of her literary influence, natural dignity, and wide cultivation. There is also a satisfactory account of the Countess's influence over Alfieri, whose centenary the writer mentions in the preface, and she as the source of his inspiration deserves commemoration also.

A. FRANCIS STEUART.



NAPOLÉON'S CAPTIVITY IN RELATION TO SIR HUDSON LOWE. By R. C. Seaton, M.A., Late Fellow of Jesus College, Cambridge; Author of 'Sir Hudson Lowe and Napoleon.' Pp. viii, 282, with 2 illustrations and a map. 8vo. London: George Bell & Sons, 1903. 5s. nett.

THE last ten or twelve years have witnessed, alike in Europe and in America, a remarkable revival of interest in the First Emperor of the French. Professor Sloane and Mr. T. E. Watson on the other side of the Atlantic, and in this country the versatile President of the Scottish History Society, and Dr. J. H. Rose illustrate this fact. Napoleon in St. Helena, finding his custodian unimpressionable and impassive, retaliated by a deliberate and systematic misrepresentation of Sir Hudson Lowe's character and conduct towards himself. The pathetic tale of the fallen Emperor's martyrdom at the hands of his inhuman jailor presented, as intended, a welcome weapon to unscrupulous politicians on both sides of the Channel, wherewith to discomfit Lord Liverpool and to dispossess Louis XVIII. Mr. Seaton, in exploding this legend, not only vindicates the Governor's unjustly sullied reputation, but proves that Britain need not be ashamed of the conduct of her scrupulous delegate, and also incidentally exposes the unfair bias of the latest history of Napoleon's Captivity.

He has, in this well-appointed volume, recast and expanded under a new title his earlier work (now out of print) on the same subject.

P. HENDERSON AITKEN.

AUGUSTUS CÆSAR AND THE ORGANISATION OF THE EMPIRE OF ROME. Illustrated. By John B. Firth, B.A. Pp. xvi, 371. London: G. P. Putnam's Sons. 1903. 5s.

THIS is an accurate and readable sketch of the period of history which it covers. Mr. Firth writes brightly and does not allow the interest of his narrative to flag seriously at any point. The view taken of Augustus and his policy is the conventional one. In other words, his real character remains as great an enigma as ever. The comparison with Kaiser Wilhelm I. (p. 236) is not altogether happy. For, whatever else Augustus may have been, he was certainly a statesman and a man of genius. The account of the development of the principate is good, although a little more might with advantage have been said about the significance of the *imperium*. Mr. Firth is unduly hard on Horace (p. 292), and perhaps also on the Monumentum Ancyranum (p. 345). These, however, are small points. The book as a whole can be heartily recommended as well fitted to serve the purpose for which it was written. It will probably be reprinted. If so, the following slips should be corrected. The sentence which begins on line 7 of page 3 is ungrammatical; 'Zanthus' on page 85 ought to be 'Xanthus'; the form 'Liparic' (p. 118) is surely very questionable; in line 22 of page 175 a misplaced comma makes nonsense of a sentence; in the description of the army of Varus (p. 300), 'regiments of auxiliaries' is misleading as an equivalent for '*alae*.' Advantage should also be taken of any re-issue to amplify the index. The book is copiously illustrated, and some of the illustrations are good. The coins for reproduction have been selected rather at haphazard, and the explanations that accompany them are not very illuminating.

GEO. MACDONALD.



DALMENY KIRK: ITS HISTORY AND ARCHITECTURE. By P. Macgregor Chalmers. Pp. 32, with 13 Illustrations. Demy 8vo. Glasgow: Carter & Pratt. 10s. 6d. nett.

THE author of this dainty little monograph, of which only 120 copies have been printed, evidently possesses a wide knowledge of ecclesiastical architecture, and understands how to use it. Seldom have we met with an



The Interior of Dalmeny Church.

account of 'a temple shadowy with the remembrances of the majestic past' so free from blemishes. After sketching the history of the ownership of Dalmeny, Mr. Macgregor Chalmers advances the opinion that the church was founded by Gospatric, brother of Dolfin, at an early date in the twelfth century. He thinks that, as the architectural details of the church correspond very closely with those of Dunfermline Abbey and Durham



Cathedral, there can be little doubt of the source of the designer's inspiration. The interior, said to be 'unrivalled in Scotland,' of which a good illustration is given, has called forth an eloquent tribute. 'The two great arches with their wealth of carving, and the vaulted roof with its decoration combine with the length of the church, which is apparently increased by the converging lines of the choir and apse, to form a picture of great beauty, instinct with the medieval spirit which found in architecture the medium for the expression of its longing for mystic communion with the Infinite God.' The comparative study of early Scots church-towers, which forms a valuable section of the work, is made quite intelligible to non-professional readers by several excellent drawings. Though the historical statements in the narrative are for the most part fortified by trustworthy references, one cannot too often insist on the need of appeal to original authorities. In matters of family and territorial history, it is a wise rule never to put faith in official peerages or other second-hand evidence. Experience teaches.

JAMES WILSON.

THE LAY OF HAVELOK THE DANE. Re-edited by the Rev. Walter W. Skeat, Litt.D., D.C.L., Ph.D. With two facsimiles. 8vo. Oxford: Clarendon Press, 1902. 4s. 6d.

BELIEVED to have been written about 1300 from Anglo-French sources, possibly founded on a Welsh original, this Lay has at various times received close critical attention. Now re-edited with the customary equipment and all the aids that come from a great English scholar's philological and literary lore, it appeals with added force to the student of early verse, especially as a vehicle for historical legend. The romance has a sort of basis of reality. Havelok is by his surname Cuaran in the French version clearly identified with Anlaf Curan, son of a viking conqueror, and was the King of Ireland, ally of the Scottish King Constantine in the famous battle of Brunanburh in 937. He is said to have closed an adventurous career in 981 as a monk in Iona. By its nature romance is libertine, and the Havelok of this old poem becomes both a Danish and an English hero and king, borrowing only minor things from biography, and being essentially a romantic or legendary creation. Editorially, the stress is laid on philological considerations. Many suggested insertions for improvements of scansion seem superfluous. Not only the quasi-historical elements, but also the folklore side of the poem would well bear further annotation, such for example as the miraculous flame from Havelok's mouth whereby his royal birth was disclosed. This feature is found in other old French romances, and would have repaid discussion by an editor who on such subjects can speak from the chair.

ALCUIN CLUB TRACTS. NO. IV. THE PARISH CLERK AND HIS RIGHT TO READ THE LITURGICAL EPISTLE. By Cuthbert Atchley, L.R.C.P. Pp. 33. Demy 8vo. London: Longmans, Green & Co., 1903. 1s. 6d.

THIS careful little work affords convincing proof of the contention of the writer that there is no reason why a competent Parish Clerk should not

read the Liturgical Epistle, as well as the ordinary lessons, during divine worship in the Church of England. The author seeks to establish that the Parish Clerk is not a layman in the canonical sense, and that therefore he has the right, which Laud assailed in 1635, by ordaining that none of 'the quire men of Winchester should presume to read the Epistles or the Gospel, unless they had been previously promoted to Holy Orders, and that henceforward the said Epistles and Gospel should be read at the Holy Eucharistic Table.' Mr. Atchley insists that the orders of the Parish Clerk, though 'not ordained with the more elaborate ceremonial of the middle ages,' are equally valid with the other orders of the Church of England.

COLIN CAMPBELL.

Several educational works have reached us. *A History of England*, Period V. Imperial Reaction—Victoria 1880-1901 (Longmans, 1904), by the Rev. J. Franck Bright, D.D., brings the annals of the kingdom down very nearly to date. Summing up the characteristics of our time Dr. Bright notes a general reactionary tendency towards aristocracy and war, and marks the love of excitement and the growth of town life as momentous and anxious features of current civilisation. *Geography of South and East Africa*, by C. P. Lucas, C.B. (Clarendon Press, 1904), containing several maps, is also a continuation, with added chapters by H. E. Egerton, M.A., on the Transvaal and Orange River Colony. It is a compact and instructive commentary on recent colonial enterprise.

Mrs. Armitage opens the *English Historical Review* (April) with the first instalment of a survey of the 'Early Norman Castles of England,' in which she develops with much research and topographical fact a compendious account of the fortresses from the standpoint of tracing their evolution from the original earthen *mottes* into the later keeps of stone. A proposition first suggested with great reserve as regards certain English castles, afterwards applied as a general proposition for England, Wales, Ireland, and Scotland, the doctrine of Mrs. Armitage which makes the *motte* the machinery of Norman conquest has gained wide acceptance since it began in embryo in Mr. Round's great study of *Geoffrey de Mandeville*. Details confirmatory of the view are steadily accumulating, and though the point seems small it is full of historical light. Miss Kate Norgate tackles with a certain measure of success the date of William of Newburgh's history. Mr. Firth displays his large critical grasp as well as his special knowledge of the period in his examination of Clarendon's 'Life' of himself.

From a British standpoint the most interesting item of the *American Historical Review* (April) is Mr. Woodbury Lowery's short paper on 'Jean Ribaut and Queen Elizabeth.' A Huguenot French colonist in Carolina, he placed his services at the command of Elizabeth in 1563, and undertook an enterprise upon the French settlement in Florida, which had a sudden interruption when it was discovered that he was playing false by his English colleagues, and playing into the hands of France.



He was imprisoned, and threatened with hanging, but survived that danger to sail to Florida, not as an English but as a French commander, in 1565, only, however, to fall a victim in the task of attempting the relief of the French colony. Weighty studies of wider bearing concern the relations of Frederick the Great with the American Revolution, and the Spanish conspiracy for the possession of the Mississippi basin in 1787.

There has been established at Washington in connection with the Carnegie Institution a Bureau of Historical Research. An interesting notice of its methods appears in the *Iowa Journal of History and Politics* (April). Government archives are being reported upon, and a large scheme for editing them is in hand. Parallel investigations in Britain for American matters are prospective, including the preparation for early publication of a list of the printed papers found in British archives. The bureau is established with the purpose of being of use to scholars, and its foundations seem to be wisely laid.

Very interesting contemporary letters on the trial and death of Louis XVI. are edited in the *Revue des Études Historiques* (March-April). They were written by C. J. Bernard, a commissary of the King's court of Grenoble, who was a partisan of the Revolution with royalist sympathies. Two days after the execution, which he describes with many touching details, he writes to his mother, 'Je vous envoie l'âme du malheureux Louis XVI.'

The only 'matter of Britain' in the *Revue d'Histoire Ecclésiastique* of Louvain (April), is a discussion by G. Morin, O.S.B., of a textual dilemma arising out of the discovery that in a work known as the *De vita Christiana* attributed by Gennadius to Fastidius, a Pelagian fifth century British bishop, there occurs the very prayer which Jerome and Augustine say was composed by Pelagius himself. Hence comes the argument that the work is not by Fastidius but by Pelagius. It is a fine question, which may be safely left to Prof. Dr. Hugh Williams to thrash out with Dr. Zimmer. Noticeable among the criticisms in this Roman Catholic quarterly is a large review by A. Logghe of Prof. Hume Brown's *History of Scotland*. The Protestant standpoint of that work we are glad to observe has not at all intervened to prejudice a most appreciative reception by the continental critic.

Several English subjects occupy attention in the *Archiv für das Studium der neueren Sprachen und Literaturen* (March), besides Dr. Rudolf Fischer's final instalment of the middle-English text of the *Vindicta Salvatoris*, and Dr. Koch's collation of MSS. of Chaucer's *Parlement of Foules*. Helene Richter debates the question Who was Byron's Thyrza? She discusses, not without sympathy, an identification with Mary Chaworth which she is constrained at last to discard. In another contribution she reprints Byron's 'To Mary,' published in 1806, and suppressed—on grounds sufficiently evident.

## Record Room

LETTER, WALTER JOHNSTONE of the Duke of Cumberland's  
Army to SIR JAMES JOHNSTONE of Westerhall. Inverness,  
May 8th, 1746.

This letter, which relates to the imprisonment of Margaret Johnstone, Lady Ogilvy (born 1724, died 1757), is printed with the kind permission of Mrs. Newall, of Glenlochar, in whose possession it now is. Lady Ogilvy was the wife of David Lord Ogilvy, with whom she had made a run-away match. Her husband was the elder son of John, Earl of Airlie, and on the outbreak of the Jacobite Rising joined Prince Charles Edward at Edinburgh at the head of 800 men of his own name. His wife also joined the Jacobite army at Glasgow and shared in its dangers and vicissitudes until she was taken prisoner by the Duke of Cumberland just before Culloden. In spite of the efforts of her family, she was imprisoned on June 15th in Edinburgh Castle, but managed in November 1746 to escape to France, where she was joined by her husband. The letter casts a pleasant light upon the Duke of Cumberland, of whose 'known goodness, affability, and great humanity' we are seldom, in Scotland at least, accustomed to hear.

A. FRANCIS STEUART.

DEAR SIR,

I send you this by express, at your daughter Lady Ogilvy's desire and the desire of several people here, who have it very much at heart tho' not in their power at present to serve her out of regard to you and your family.

When Lady Ogilvy was first confined here I wrote Mr. Fergusson an account of it and what I had done and desired my letter might be communicated to you in order to alleviate as much as possible the grief I knew you would be under. Since that time her confinement has been made closer, owing to a silly accident which it was not in mine nor your other friend's power to prevent, and we have reason to believe she will be sent along with Lady M'Intosh to Edinr. Castle. Now as it is impossible with all the interest we can make to procure her liberty or change the Duke's resolution concerning her, and H.R.H. has been heard to say to the people (who) spoke for her that he heard a very good character of you and was acquainted with the Loyalty of your family, nay to ask where you was, as if it had been expected you should have been to wait of him. We have thought it best to acquaint you of it and that we believe if you thought proper to come to Edinr. and wait upon the Duke your known loyalty and Character might weigh with him so



as to deliver Lady Ogilvy into your hands, which would undoubtedly be more agreeable to you than having her confined in the Castle of Edinr. or sent to London. The Duke's known goodness, affability, and great humanity encourage me to think that this cannot fail altho' he were not so perfectly acquainted as he is with your father's Loyalty and yours, and that many branches of the family have faithfully served his father and grandfather. There are besides this other reasons which you will forgive me to mention to you who undoubtedly consider things with more justness than I am capable of, which must have their weight. Such as your being a representative for your County in Parliament, Lady Ogilvy's extreme youth, her having been obliged to follow her unhappy Lord wherever he went at his desire, add to this her marriage being entirely a marriage between two young people (who) liked one another without the knowledge or consent of parents. This is the light she has been represented to the Duke in, and indeed the truth, and I flatter myself that when they are by you laid before the Duke *viva voce* they will not only have the good effect to procure Lady Ogilvy's Liberty, but prevent any slur upon your other children actually in the service on her account. I don't think or say any blame materially falls upon them because their sister was unhappily married to Lord Ogilvy, and consequently obliged to obey him as a husband, but you are sensible it is best to be guarded against the idleness of tongues and the malice of the world. You will be so good I hope to excuse the freedom I have taken to lay before you this affair so tediously as I have done, as it must be disagreeable to you to read it and more to think of it, but my concern about this affair and the pain I am sensible it must have given you is so great that tho' I designed to be very short I could not contract my Letter.

Mr. Lawrence Dundass, who is Commissary to our Army here, helps me to forward this to Edinr. He has been of the utmost service to Lady Ogilvy in this affair, acted the part of a benevolent, humane, and good man. My Lord President, to whom I shall take care to be introduced, has been very active, and showed the greatest regard and esteem for his friend Sir James, but times and unlucky circumstances have as yet rendered all their pains ineffectual. We believe we shall march from this to Fort William, on Monday next, and it is thought the army will be nearer Edinr. in about three weeks. You will hear of its motions and the Duke's, so as to judge when to set out to wait upon him.

If you think any answer to this necessary inclose it in a cover to Lawrence Dundass, Esq., Commissary to H.R.H. the Duke's Army, and return it by the Express to his Brother the Merchant, it will come safe, and I shall have it from Mr. Dundass here or where we are. The Express (which) comes to you is paid. I am with the greatest Affection and Esteem, Dear Sir,

Your most obt. humble Servt.,

WALTER JOHNSTONE.

INVERNESS, May 8th, 1746.

Since writing the above I have got access to Poor Meggy, who begs you not to fail coming to Edinr. least the Duke should make no stay there. I have also heard another circumstance which makes me believe for certain she will have her Liberty upon your asking it. Please favour me with a line, it will make us all easy. W. J.

## SUMMONS TO SAUCHIE CASTLE IN 1583.

AMONG some papers committed to me temporarily for historical purposes, the following is of sufficient note to print :

James be the grace of God King of Scottis To our lovittis  
 \_\_\_\_\_ Messingeris our Shereffis in  
 that part conjunctlie and severalie specialie constitute greting. Oure Will  
 is and for certane caussis and considerationis moving ws we charge you  
 straitlie and commandis that incontinent thir our lettres sene ye pas and in  
 our name and auctoritie command and charge James Schaw of Sauchy, and  
 all utheris keeparis and detineris of the place and fortlice of Sauchy, to  
 rander and deliver the samin to you our officiar executour of thir our  
 lettres within [*blank*] houris nixteftir they be chargit be you thairto under  
 the paine of treasoun, with certificatioun to thame and thai faillye they  
 salbe repute haldin estemit persewit and denuncit as traitouris and the proces  
 and dome of forfaltour salbe ordourlie led and deducit aganis thame con-  
 forme to the lawis of our realme : As ye will ansuer to Us thairupoun :  
 The quhilk to do we commit to you conjunctlie and severalie our ful  
 power be thir our lettres delivering the samyn be you dewlie execut and  
 indorsit agane to the berar. Gevin under our signett and subscrivit with  
 our hand at our burgh of Perth [*faded*] Julij, and of our regne the  
 xvth yeir 1583.

JAMES R̃.  
 LENOX CRAUFURD.



The place of signature and day of the month are badly faded, the former doubtful and the latter illegible. King James was at Perth on 29th July, 1583. So far as I am aware, the particular circumstances out of which this summons arose are not matters of public record. Perhaps some Stirlingshire antiquary can explain.

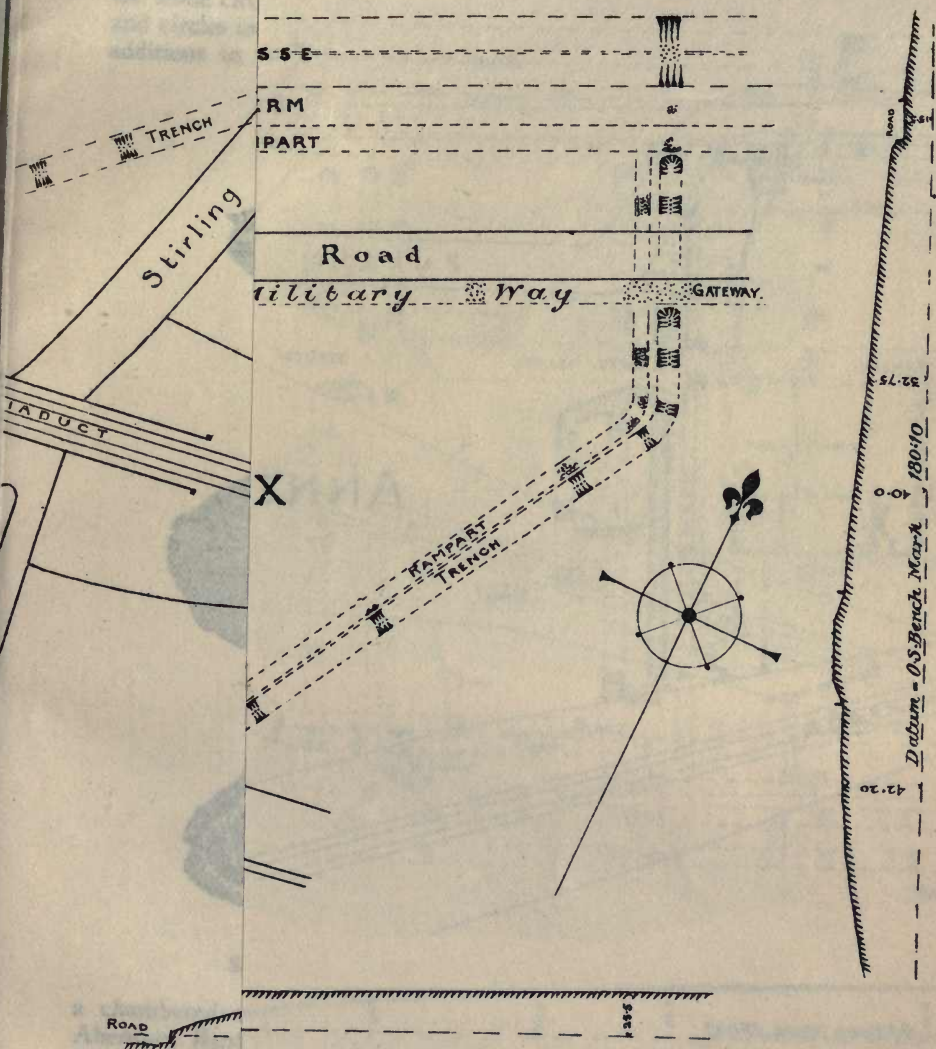
G. N.



## Reports and Transactions

MR. A. H. MILLAR, communicated (May 9) a notice of a number of sheets of ecclesiastical music found in the burgh charter-room of Dundee, and exhibited the recovered leaves of the missal to which the music had belonged. In 1888 he had submitted to the Society several sheets found pasted as stiffening into the covers of a protocol book of Robert Wedderburne, dated 1580-85, and the sheets now found were similarly obtained from another of Wedderburne's protocol books, dated 1575-76. All the sheets form part of the same volume of a Roman Missal, the text being in black letter with red uncials, the staff lines and rubrics being also in red, and the large initial letters decorated with grotesque faces and floral scroll work. Mr. J. Graham Callander described a stone mould for casting flat bronze axes and bars, found two years ago in the parish of Inch, Aberdeenshire, with notes on the occurrence of similar moulds in Europe. The mould has on its different surfaces matrices for four flat bronze axes of different sizes, three for tools of smaller size than the axes, and two for bars or ingots. Such stone moulds are by no means common in the British Isles, and are less common on the Continent. Mr. Ludovic M'Lellan Mann, gave an account of some composite stone implements, with special reference to the primitive flint-toothed threshing machine, called tribulum by the Romans, two modern specimens of which he had recently obtained in Turkey. The Rev. A. Mackay, Westerdale Manse, Halkirk, gave an account of the Aberach-Mackay banner, now exhibited in the National Museum, traditionally believed to have been the battle-flag of John Aberach, who led the Mackays at the battle of Druim-nan-coup in 1432. The charges appear to be a lion rampant, on a shield with a double tressure. Above the shield is a crest of a hand erased, with the fingers extended, round which is the legend, 'Verk visly and tent to ye end.' Dr. Joseph Anderson described and exhibited photographs of a sculptured stone, with an Ogham inscription, at Keiss Castle, Caithness, and two fragments of sculptured stones, recently discovered by Rev. D. Macrae, B.D., at Edderton, Ross-shire. Matters dealt with in other papers at this final meeting for the session included earth-houses at Barnhill, Perth, a stone mould for two flat bronze axes from New Deer, Aberdeen, and burial mounds in Orkney.

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PROFILE OF SURFACE, THROUGH NORTH & SOUTH GATES.

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of these fil...  
Society's expl...  
and...





THE record of the Society of Antiquaries of Scotland contained in the volume of *Proceedings* for session 1902-1903, does much credit to its energy and capacity. Chiefly the prehistoric and early things evoke effort. Dr. Thomas H. Bryce's description of his excavations in Arran, and Mr. Fred R. Coles's account of the stone circles of north-eastern Scotland, and notices of camps and circles in Kincardineshire, Peebles, Midlothian, and Fife are admirable additions to the tabulation of data. A chambered cairn in Rousay, and

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Shoes and Sandal of Leather found at Castlecary.

a chambered mound at Stromness, both in Orkney, a group of cairns at Aberlour, Banffshire, cairns in Tyrie, Aberdeenshire, pile structures in Wigtownshire, perforated stone objects from the Garioch, Aberdeenshire, cists from Lauderdale, and from Craigie near Dundee—the classification of these fills up the bulk of the volume. A detailed report of the Society's exploratory work on the Roman station of Castlecary supplements and corrects at many points our knowledge of the Roman occupation,



although it presents little or nothing decisively new for the history of the Antonine Vallum and the period during which its forts were garrisoned. Dr. Christison notes the exceptional character of Castlecary as compared with other eight forts already excavated which are all of earthwork, while here the ramparts as well as the inner buildings are of powerful masonry. From the manner of junction of the station with the Antonine Vallum it is concluded that circa 142, the date of the Vallum, may be taken as the date of this camp also. No evidence of an antecedent occupation (such as has more recently been found at Barrhill, *ante*, p. 346) could be traced. Mr. Mungo Buchanan's plans and sections, and the photographs and engravings of stone work, such as the massively based latrine, and relics such as samples of the sandals from the refuse pit and ditch, greatly enhance the value of this very careful record of the enterprise of excavation which a (second) generous donation of £150 by the Hon. John Abercromby enabled the Society to undertake. Other contents embrace notes on 'forestalling and regrating,' on seals of Crail and Coupar, on Eileach-an-Naoimh identified with Columba's island of Hinba, on the round church of Orphir, Orkney, on various tombs, and on a hoard of coins from James III. to Mary. By the courtesy of the Society of Antiquaries we are enabled to reproduce from their *Proceedings* Mr. Buchanan's general plan of the Castlecary fort. The course of the fosse berm and cespiticious rampart of the Antonine Vallum will be observed at the north-east corner of the fort. The plan is in itself a record of the excavations, as clear as it is succinct. Roman footgear, as represented in numerous examples disclosed in recent excavations, was as varied as our own. Capital types from Castlecary are shown in the two shoes and the sandal figured on preceding page and also in the Society's *Transactions*. To classify the specimens found at Castlecary and Barrhill is a task worthy of the skill of a specialist.

MR. JAMES SINTON has done well in reprinting for private circulation a few copies of a paper contributed by him to the *Transactions* of the Hawick Archaeological Society. It is the *Journal of a Border Tour in a Tour in the Scottish Border in 1816*, by Alexander Campbell, 1816. author of Albyn's *Anthology*, etc., prefaced by a short sketch of Campbell's life. Born in 1764 he wrote in 1798 an *Introduction to the History of Poetry in Scotland*, and his literary tastes are manifested in his notes, now edited, of his third journey to the Borders. He was accompanied by James Hogg; breakfasted with Scott at Abbotsford; saw Peebles and Traquair, St. Mary's Loch, Melrose, and Jedburgh; made very careful jottings about the Border bagpipers alive and dead; had a letter of introduction to 'Robert Shortread, Esq.,' which was delivered to his wife in his absence; and after reaching Cavers, and setting out for Liddesdale, was turned from his purpose by an attack of gout. The diary is pleasant reading; it reflects a time when the genial personality of Sir Walter sweetened the border air.

## Queries

CAMPBELLS OF ARDKINGGLASS. (1) Who was the third laird of Ardkinglass? The last mention I find of John Campbell, second of Ardkinglass, is August 4, 1442 (*Reg. Mag. Sig.*, 1424-1513, No. 346), and I find another John Campbell of Ardkinglass, February 26, 1480-1 (*Ibid.*, No. 1464), but he was not probably immediate successor of the former.

(2) Alexander Campbell of the Ardkinglass family, while still a boy, was appointed Bishop of Brechin in 1566. In Scott's *Fasti* he is called son of John Campbell of Ardkinglass, but this must be an error. Was he son of Sir James Campbell of Ardkinglass who succeeded his uncle Colin Campbell of Ardkinglass about 1564, and when was he born? About 1555? What other ecclesiastical preferment had he in childhood?

(3) Is the Baronetcy extinct or only dormant? Foster states (*M.P.'s Scot.*, p. 55) that it became extinct in 1752, but according to Scott's *Fasti* William, a younger son of the first baronet, was represented in the direct male line as late at any rate as 1823.

A. W. G. B.

CAMPBELLS OF ARDKINGGLASS. I should be obliged if any reader could identify these marriages referred to in an old MS. Pedigree of the Campbells of Ardkinglass written *circa* 1695. In speaking of the daughters of Colin, 3rd Laird of Ardkinglass (succ. *circa* 1460 and *ob. ante* 1486), it says that one was 'Lady Spenzie,' another 'Lady Lyndsey,' another 'Countess of Crawford, that family now extinct,' *sic*. This last daughter's marriage is well known, and her name was Margaret, wife of Alex., 6th Earl. But who was Spenzie? Can it be meant for Spynie or Spence? Was not Spynie at one time held by the Lindsays?

NIALL D. CAMPBELL.

Coombe Hill Farm, Kingston on Thames.

CHIEFSHIP OF THE MURRAYS. Some years ago an interesting article in the *Scottish Antiquary* upon the 'Chiefship of the Murrays' laid stress upon the similarity of the arms borne by the houses of Cockpool and Polmaise, between the years 1450-77, to the older coat of the Murray of Bothwell. The first volume of the *Scots Peerage*, wherein articles appear upon Murray, Duke of Atholl and Murray, Earl of Annandale, advances the matter a little further. In the Atholl pedigree



reference is made to two sets of Murray arms which are to be seen in Tullibardine Church quartered and impaled with Stewart and Colquhoun respectively. This church is said to have been built in 1446. Can any of your readers say whether either of the coats in question are contemporaneous with the building? Should it be so, then Tullibardine would appear to be able to record a claim to the arms associated with the house of Bothwell at an even earlier date than either Cockpool or Polmaise.

WILLIAM MURRAY.

THE LEIGHTONS OF USAN AND THE OGILVYS. Andrew of Wyntown, in his account of the feud of Glaskune (*Cron.*, vol. ii., p. 369), records the deaths in 1391 of Sir Walter de Ogilvy of Auchterhouse, Sheriff of Angus, and of his half-brother Walter de Lichtoun,

‘Of sundry Fadirs was thai twa,  
of lauchful bed ilkane of tha.’

Various writers state that Sir Walter Ogilvy was the son of Patrick Ogilvy of West Powrie, and Walter Lichtoun seems to have been a son of Henry de Lichtoun of Inverdovat in Fife. Is there any record of the name of their common mother?

According to the *Dictionary of National Biography*, Henry de Lychtoun, the distinguished Bishop, first of Moray and then of Aberdeen, was a son of Henry de Lichtoun and Jonete. . . . Was the Christian name of West Powrie's wife Jonete?

The Leightons of Usan appear to have been closely connected with the Ogilvys for many generations. After the death of Sir Walter de Ogilvy in 1391 Duncan de Lychtoun became Sheriff *locum tenens* of Angus. A century later Walter Lychtoun de Ulishaven, whose sasine is dated 6th March, 1501, married Janet, second daughter of John, second Lord Ogilvy of Airlie.

On the 18th of October, 1591, John Lichtane of Usane headed an Ogilvy raid against the Campbells, with him being Archibald and Alexander Ogilvy, his servants; David Ogilvy in Kamen; George Ogilvy, son to Alexander Ogilvy of Drummis, then servant to James, Lord Ogilvy of Airlie; William and . . . Ogilvy, sons to John Ogilvy of Quheich; . . . Ogilvy, brother to Innerquharritie; John Ogilvy, servant to the laird of Teiling; James Ogilvy; and others, to the number of three score, ‘hounded out and resetted by James, Lord Ogilvy of Airlie’ (see Pitcairn, *Criminal Trials*, vol. i., p. 264).

The *Register of the Privy Council of Scotland* (vol. xiv., pp. 386-7) contains lists of the names of ‘the landit men off the names of Lyndesay and Ogillway with their dependeris within Angowsse,’ and under the head of Ogilvys I find Johne Lychtoun off Wlissen, Robert Lychtoun fier of Ullissen, and Robert Lychtoun his sone. This list is dated 1600.

The Leightons of Usan held that barony—which, besides Usan itself, included the lands of Campsy, Kinnaird and Brigend, in the parish of

Lintrathen, and Dalladies, Capo, and Steilstrath in Kincardineshire—direct from the King, so that in that sense they can hardly have been dependents of the Ogilvys.

The arms of the Usan family were: argent, a lion rampant—which Nisbet says was sometimes blazoned salient and sometimes passant—gules. It is curious that Guillim's heraldic remarks seem to connect the Leightons with the Ogilvys. He says:—'Argent, a Lyon passant, Gules. This pertains to Leichstein of Uzzan. He beareth Pearl, a Lyon passant, guardant, Ruby, gorged with a Ducal-crown, Topaz, and charged on the shoulder with a Mullet of the first, and is born by the name of Ogilvy, and honourable and spreading Family in Scotland, the chief of which are the right Hon. James Earl of Airly, Elight and Glentrahen, a person ever Loyal to the Crown, and was always concerned with the Earl of Montross in his loyal undertakings,' etc., etc.

The lion in the arms of the house of Airlie is crowned with an imperial crown and is not charged with a Mullet, but there is no other difference.

Did the Leightons constitute a sept of the Ogilvy clan?

ARTHUR GREEN.

#### PRINTERS TO THE UNIVERSITY OF GLASGOW.

Glasgow University, although standing second in point of antiquity among the Scottish Universities, was the last of the four to call a printer to practise his craft under academical patronage. Edward Raban, an Englishman, was able in 1620 to describe himself as printer to the University of Sanct Andrewes; on the title page of Alexander Lunan's *Theses Philosophicæ*, published in 1622, he appears as Universitatis Typographus of Aberdeen. GEORGE ANDERSON, who in 1638 came to Glasgow on (as I believe) the joint invitation of the Town Council and the University authorities, issued his last piece of printing in Edinburgh from King James his Colledge. We know from the Town Council accounts that George Anderson received financial encouragement to come to Glasgow; the accounts of the university, viewed in relation to the selection of type founts which he brought with him, are strong evidence of an understanding with the College authorities. For he had in his stock a sufficient quantity of Hebrew type to print, in 1644, a Grammar and a Dictionary compiled by John Row, the Principal of King's College, Aberdeen, the two works forming a little volume which has the distinction of being the first Hebrew book printed in Scotland. His pension was in 1647 granted by the Town Council to his relict and bairnes, and his business was continued by his son ANDREW ANDERSON, who, however, soon removed to Edinburgh, whence he was re-called in 1657, and whither he returned in 1661. He was succeeded, or perhaps supplanted, by ROBERT SANDERS, a bookseller and the son of a bookseller in the city, who began by describing himself as town's printer, but in 1672 entitled himself printer to city and university, and this form he continued till about 1684, when these titles were merged in the more imposing formula, 'One of his Majesties Printers.' He may have exercised his other offices till his death in 1696 or 1697; but it



is not probable that they were exercised by his son and successor, ROBERT SANDERS, usually designated 'of Auldhouse.'

We hear, indeed, nothing of a Printer to the University from 1684 until 1713, when proposals were drafted for erecting a bookseller's shop and a Printing Press within the University of Glasgow. In a preamble setting forth 'how necessary and advantageous a well furnished shop with books, paper, pens, ink, etc., or a printing press within the University will be,' we are told that 'as to a printing press, the simple consideration of our being obliged to go to Ed<sup>t</sup> in order to gett one sheet right printed makes out the absolut necessity of one.' So great was the zeal of the Faculty to supply the deficiency that they seem to have made the college almost an asylum for printers. JAMES HART printed there in 1714 An account of a conference between a minister of the Gospel and 'a disorderly preacher'; and HUGH BROWN, whose name appears on several books published about this time, unwarrantably assumed the title of 'Printer to the University' in a book entitled *The Jacobite Curse*, aggravating his offence by allowing his Christian name to appear as Huhg. Of course the faculty disowned him, and published an advertisement 'shewing that the said Hew Brown never was printer to the university, but only employed by Donald Govan, who some months past was allowed to print within the college, and with whom the Faculty is yet [Dec., 1714] under communing about his being constituted Printer to the University.' The outcome of these communings was the appointment of DONALD GOVANE, younger, merchant in Glasgow and printer, to be 'printer to the said universitie, and that for all the years and space of seven years and sua long thereafter as the said Universitie shall please.' Among other things it was stipulated that he should provide all necessary materials for printing Latin, Greek, Hebrew, and Chaldee; but the only known pieces from his press are an edition of *The Merchant's Companion*, 1715; an edition of one of Puffendorf's books; and the first Glasgow newspaper. It would appear that Govan was succeeded by ALEXANDER CARMICHAEL, the son of Professor Gerschom Carmichael, and bookseller as well as printer, whose name appears with those of other booksellers on the title page of the first edition of *The Gentle Shepherd*, issued in 1725. Carmichael had various partners; the one who continued longest in the business was ALEXANDER MILLER, who was printing in the College so late as 1741.

There may have been a brief interval when the College was without a printer, before, in 1743, the University authorities honoured themselves by granting the petition of the erstwhile barber's apprentice, ROBERT FOULIS, 'desiring he may be made University Printer.' The connection of the brothers Robert and Andrew with the college lasted till the death of Andrew in 1776, and during the thirty odd years of its existence their press sent forth over 500 examples of workmanship unexcelled in the Europe of the day, not even by the productions of Baskerville's house. The types, too, it should be remembered, with which these beautiful books were printed, were the product of the Wilson foundry at Camlachie; and the combination of scholarly printers and tasteful typefounders raised

the printing reputation of Glasgow to its highest point, for, like Aldus Manutius, the Foulises set great store by the correctness of their texts. But the devotion of the brothers Foulis to literature and to art, to painting and to printing, was unfortunately not accompanied by a real capacity for business; and the end of their lives found their affairs in a state of bankruptcy. Their stock was sold, but the printing business was carried on till nearly the end of the century by ANDREW, the son of Robert.

The estate of the Foulis firm was wound up by Robert Chapman and James Duncan, the latter the possessor of a name continuously met with in the annals of Glasgow printing for over a century, and appearing again among the 'Printers to the University' in the nineteenth century, JOHN and ANDREW DUNCAN holding the appointment in the 'twenties.' EDWARD KHUL was university printer in the 'thirties' of last century; and a later *typographus academicus* was GEORGE RICHARDSON, whose business was bought in 1872 by ROBERT MACLEHOSE, who was succeeded in 1895 by his nephews, the present University printers.

An exhaustive account of the relations between the University authorities and their printers has not been aimed at here, but it is hoped that the information given may draw forth replies which will help towards the compilation of a complete list of the University Printers.

W. STEWART.

West Princes Street, Glasgow.

**BARON OF ARGENTINE.** Who was the Baron of Argentine mentioned by Hollinshed as slain at the Battle of the Buttes fought near Glasgow in 1543? Hollinshed was translating Bishop Leslie's Latin *Argenteae villae Baronem*. The laird of Silvertonhill was Andrew Hamilton, who succeeded about 1535, and lived until 1592. Pitscottie states (*Historie*, S.T.S., vol. ii., p. 27) that it was the Laird of Comskeith who was killed, and Bishop Leslie (*Historie*, Dalrymple's translation, S.T.S., vol. ii., p. 272) that 'ane of the house of Cambuskeith and the Barroune of Syluertoune' were missing. John Hamilton, who was of Cambuskeith in 1530 did not die till September 12, 1547 (*House of Hamilton*, p. 255).

A. W. G. B.

**SIR ANTHONY BUCHANAN.** May 15, 1780, 'At his seat near Hampstead, in Hertfordshire, Sir Anthony Buchanan, aged 96' (*Scots Magazine*, vol. 42, p. 280). I will be glad of any information about the above. The *Gentleman's Magazine* styles him Baronet, but this must be an error, or else the name is given incorrectly.

A. W. G. B.

**BLAIR OF GARTLECHANE, BARRASTOUN, AND LUM-LOCHT.** On the 30th of December, 1544, William, Earl of Montrose, granted 'to Alan Blayr, heir of the late David Blayr of Gartlechane, alias Barrestoun and his heirs, in fee and heritage the land called Gartlechane



(or Gartlachan), alias Barrestoun, lying in the Carietam (Carucate?) of the granter's land of Balgroquhan, with twenty-four acres lying in the south portion of the Drumlochtherhill, with the loning going from and to the mansion of Barrestoun to the lands called Akynhornfauld and Murhouse, with the privilege of cutting peats, etc., in the moors and mosses of Balgroquhan. To be holden of the granter blench for one penny. Signed and sealed at Kincardine, 30th December, 1544. Witnesses, Robert, Master of Montros, Patrick Moncur, Mr. Umfrid Dowglas, and Mr. James Sutherland, rector of Killern.'

In the Laing collection of charters and in the Diocesan Records of Glasgow I find three more references:

'Decimo septimo Marcii, Katrine Blair, dothyr to Alaine Blair of Barestoun, and oo (grandchild) to Wylzem Lothean in Lumlocht is rentailit in plaice of umquhil Ezabel Lothean, dothyer to wmquhil Alexander Lothean in Lumlocht, wyth Wylzem Lothean, son to Wylzem Lothean burges of Glasgo, in xxxiijs, iij penny land lynd in Lumlocht, according to the tenour of ane contract maid betwix the said wmquhil Alexander on the ane pairt and Wylzem Lothean, burges of Glasgo, on the vthyr pairt vnder the sign and subscription manvel of Schir Daud McKewyne, notar public of the dait at lumlocht, the xxvij day of Maii 1546, zeir.'

'Eodem day (viii Apprylis 1557) is rentalit Walter Blar, son to Allaine Blar in Barastoun, in the xvjd land of Lumlocht, be consent and ourgevine of Katrine Blar, his sistyr, last rentalae thairof, wyth licence.'

'1564. The xxiiij day of Februer, Issobell Lotheane and Wylzeme Blair, hir son, ar rentailit in xxlljs land four d land in lumlocht, be decis of Wylzeme Lotheane hir fadir, last renteller thairof, margaret Colquhone bruklad it induring hir Wedoheid.'

From what family of Blairs did they spring? and how long were they identified with the places mentioned? What are their arms?

ROBERT STERLING BLAIR.

15 Sacramento Street, Cambridge, U.S.A.

## Replies

DENHOLM OF CRANSHAW (i. 351). David Denholm (or Denham), writer in Edinburgh, acquired in 1702 the lands and barony of Cranshaws, Berwickshire, from Sir John Swinton of that Ilk, and had a charter under the Great Seal of the same in 1704 (*Swintons of that Ilk and their cadets*, pp. 84, ccxxiv). He married Katherine Lundie, sister of James Lundie of Spittle, by whom he had three sons and two daughters: James, who succeeded him (*Services of Heirs*), David, Walter, Margaret, and Jean, who died before her father (*Morison's Decisions*, vol. viii, p. 6346). He died April 1, 1717, testaments dative being recorded December 13, 1717, and August 8, 1740 (*Commissariat of Edinburgh*,

*Testaments*, vols. 86 and 103) His relict, Katherine Lundie, died in 1748, her will, dated February 22, being recorded June 14, 1748. She nominated as her executrix and legatee her grand-daughter, Margaret Denholm, daughter of David Denholm, formerly of Broadmeadows, now shipmaster at Hull, and wife of George Graeme, merchant in Eyemouth. She left £1 to James Denholm of Cranshaws, and 10s. to David Denholm of Broadmeadows in full of any claim they might have (*Commissariat of Lauder, Testaments*, vol. 7). She had the life-rent of the lands of Howboig.

James Denholm of Cranshaws was served heir special to his father in the lands of Crainsaws, Jormburne (Thorneburne), Howboig, and Doighouses, April 17, 1718. He sold the lands in 1739 to James Watson of Saughton (*Swintons of that Ilk*, p. 84 n). He appears to have been married twice, and died at Edinburgh in 1767. By his will, dated January 22, recorded October 15, 1767, he nominated as his executor James Denholm, surgeon in Haddington, his eldest lawful son. He refers to a claim he had on the estate of his late uncle, James Lundie of Spittle, as nearest heir and representative, also to 'aliment due to me by Catherine Allan, daughter of deceased Archibald Allan, merchant in Annan, and James Gilkie, writer in Edinburgh, conform to agreement between them and Sophia Cockburn my spouse, dated 20th January, 1761' (*Commissariat of Edinburgh, Testaments*, vol. 120). I find no mention of him as Sir James Denholm.

Cranshaws, not Craushaws, is a parish in the Lammermoors.

A. W. G. B.

'GRAHAM' AS A NORTHUMBRIAN TABOO. The note in your January issue (i. 244) raises another question beyond folk-lore. Apparently in the north-east corner of Northumberland the name of Graham is of evil omen. Your correspondent puts this down to its likeness to 'grim,' and we are once more face to face with the old tale of Grim's Dyke.

But the first known man of the Graham name was not William Grim or Graym. He witnesses the foundation charter of Holyrood, c. 1128, as Will de G<sup>h</sup>am,<sup>1</sup> and at Roxburgh he appears as witness to a grant of Berwickshire lands, in 1139, as William de Grahā.<sup>2</sup> Where was this Gra-ham whence he hailed? It has somehow come to be assumed that it was in Lincolnshire. If it cannot be with certainty located there, I should like to put it before Northumbrian antiquaries that they should search for it among the lost names of the coast round Holy Island. There, there have been many changes. Warndham has become Warrenton.<sup>3</sup> In that county for six hundred years the surname Grey or Gray has been as common as from even earlier days was the affix 'ham.' Also, not only do we find David de Graham witnessing, c. 1195, a charter concerning Ellingham,<sup>4</sup> but, in 1295, John de Graystones owning

<sup>1</sup> Bannatyne Club, *Liber de Sancte Crucis*.

<sup>2</sup> Raine's, *North Durham*, Appendix, charter xx.

<sup>3</sup> *Northumberland History*, vol. 1., p. 213.

<sup>4</sup> *Ibid.*, vol. 11., p. 273.



property in Bamburgh, and representing the Burgh in Parliament,<sup>1</sup> and in 1281 John de Greynh<sup>m</sup>, then constable of Bamburgh, witnessing a charter of Detchon.<sup>2</sup> When, moreover, the Montrose family were granted an English peerage, in 1722, they took for their title 'Earl Graham of Belford in the county of Northumberland.' Why? Was there any family tradition? In 1293 Nicolas de Graham, when asked to show by what warrant he claimed to have the fines from breaches of the assize of ale at Belford, said that he claimed the liberties from time immemorial, for he and all his ancestors had enjoyed them without interruption.<sup>3</sup> I know that he would appear to have got these fines by his marriage with Marjory, co-heiress of the Muscamps, but if the statement is correctly transcribed he speaks of *his* ancestors. Anyway the Montrose family do not represent the issue of this Muscamp marriage, for they come off the main Graham line three generations before it.

Lastly, to look at their arms. The single scallop shell borne by Henry, c. 1230, growing into the three shells on a chief, which they have borne since c. 1260,<sup>4</sup> would seem to 'call cousins' with the 'on a bend three escallops' which was carried by the owners of the lands of Goswick;<sup>5</sup> while in the latter half of the 13th century the elder branch placed, above and around their Graham coat, the three boars' heads so common within 20 miles of the old town of Berwick.<sup>6</sup> Bamburgh, Ellingham, Detchon, Belford, and Goswick are all within a short ride of Beadnell, where the fishermen still shy at the name of Graham. May it not be that the 'taboo' is a definite hereditary fear of the Grahams, handed down for some 800 years; and nothing to do with the Devil?

GEORGE S. C. SWINTON.

ACONEUZ (iii. 351). Is this not two words—the preposition *a*, *ab*, and *conuez*, contracted *cuez*, which is a variant of *conveth*=*convivium*? *Convivium* is defined by Ducange as *pastus, droit de past, cum tenens aut vasallus tenetur ex conditione feudi aut tenementi domino convivium semel aut pluries quotannis exhibere*. The service is well known to Scottish Legal Antiquaries. Professor Innes [*Scotch Legal Antiquities*, p. 205], quotes a Charter by Malcolm IV. to the Canons of Scone granting them from every plough belonging to the Church of Scone for their *conveth* at the Feast of All Saints a cow and two swine and certain other victuals which are mentioned. 'The same charter granted the Canons this privilege, that no one should take *conveth* from their men and lands except with their consent.' He gives another example early in the thirteenth century which considerations of space prevent me from quoting.

JOHN EDWARDS.

<sup>1</sup> *Northumberland History*, vol. 1., p. 120.

<sup>2</sup> Raine's *North Durham*, Appendix, ch. dccviii.

<sup>3</sup> *Northumberland History* vol. 1., p. 378.

<sup>4</sup> *Scottish Armorial Seals*. W. R. Macdonald, p. 140.

<sup>5</sup> Raine's *North Durham*, p. 182.

<sup>6</sup> *Scottish Armorial Seals*, p. 140.

JOHN DE PEBLIS (i. 321). Previous to his obtaining the bishopric of Dunkeld, John of Peblis held various appointments and benefices, most of which have been referred to by Bishop Dowden (*ante*, p. 321). Supplementing the particulars already given, it may be noted that in 1362 'John de Peblis' was treasurer of Glasgow (*Reg. Glas.*, p. 271), and collector in the deaneries of Lanark, Peebles, and Eskdale of the tenth penny levied for the ransom of King David (*Exchequer Rolls*, ii. p. 110); in 1369, by which time he had the M.A. degree, he acted as envoy to the Roman Court (*Ib.* p. 344); and three years later he was in receipt of a yearly pension of £20, payable out of Crown revenues (*Ib.* p. 395). Then, unless there were in Glasgow diocese two contemporary clerics bearing the same designation, the bishop had at one time intimate official connection with the town from which his name was derived. By Letters dated 8th March, 1362, King David II. desired the bailies and burgesses of Peebles to assign to 'John de Peblis, master of the hospital thereof,' a site for a chapel to be built and dedicated in honour of the glorious Virgin Mary.<sup>1</sup> The hospital here referred to was that of St. Leonard, near Peebles. It was under royal patronage, and on another occasion was possessed by a prospective prelate, George of Lawedre having vacated the mastership on his promotion to the bishopric of Argyle, about the year 1427. There is a charter, undated, but on good grounds believed to belong to about 1362-3, whereby John of Moravia granted certain lands to 'Sir John of Peblis' on behalf of the chapel; and by another undated document, ascribed to *circa* 1365-6, 'John of Peblis, perpetual vicar thereof,' with consent of the Bishop of Glasgow, conceded to the chapel certain oblations pertaining to the vicarage (*Historical Notes on Peeblesshire Localities*, pp. 65-75). On 13th January, 1368-9, 'John de Peblis' was a witness to proceedings in Glasgow Cathedral, and he was then designated a canon of Glasgow (*Reg. de Passelet*, p. 329).

R. R.

<sup>1</sup> *Peebles Rec.*, p. 8. The word 'fratri,' printed within square brackets and prefixed to 'Johanni,' seems to have been inserted under misapprehension. No trace of the word has been detected after a careful inspection of the original parchment, and so far as is known John of Peblis is not so designated elsewhere. Besides the 'Letters' there is also still preserved a charter dated 20th September, 1367, whereby King David endowed the chapel with the mills of Innerleithen. This charter having been produced to the Parliamentary Committee on Royal Burghs in 1793, and noticed in their Report, the author of *Caledonia* hastily concluded that Peebles was by it made a royal burgh, and his statement to that effect has often since misled the unwary. Peebles was a royal burgh in the time of the first King David, who bestowed part of its yearly ferm on Kelso Abbey (*Peebles in Early History*, pp. 33, 34, and authorities cited).



## Notes and Comments

IN view of the growing importance attaching to early earthworks as pieces of national history, and the service to archaeology accomplished even by preliminary classifications, Scottish antiquaries must regard with interest and sympathy the 'Scheme for recording ancient defensive earthworks and fortified enclosures' resulting from the Congress of Archaeological Societies in union with the Society of Antiquaries of London. It is embodied in a pamphlet prepared by an influential Committee numbering among its members Lord Balcarres as chairman, Sir John Evans, Mr. Haverfield, Mr. St. John Hope, and Mr. Round, and having Mr. I. Chalkley Gould, who has made this subject a specialty, as hon. secretary. The scheme invites archaeologists to prepare schedules of the earthworks in their districts with a view to ultimate publication of the lists. Although its scope does not seem to extend beyond England the central idea of the scheme is equally applicable to Scotland. The Committee suggest that the lists should be confined to defensive works, omitting barrows and boundary banks; also that careful record should be made of all finds or other data tending to determine the period of the structures or the races by whom they were raised.

It is proposed, say the Committee, that defensive works be classified as far as may be under the following heads:

- A*, Fortresses partly inaccessible.
- B*, Fortresses on hill-tops, with artificial defences.
- C*, Rectangular or other simple enclosures, including forts and towns of the Roman and British period.
- D*, Forts consisting only of a mount with encircling fosse.
- E*, Fortified mounts with traces of courts or baileys.
- F*, Homestead moats, such as abound in some lowland districts.
- G*, Works which fall under none of these headings.

Category *F*, we believe, would find really no examples in Scotland. For the other classes there is a sufficiency of Scottish instances. Indeed the work of classification by lists, and rough general sketches and descriptions, has been well set agoing by Dr. Christison and Mr. Coles in papers contributed to the Society of Antiquaries and Dr. Christison's *Early Fortifications in Scotland*. No one will dispute the advantage likely to result from such a classification completely carried out, and we heartily commend the scheme for particular consideration by district

antiquarian societies, which could render immense service by recording in this manner their topographical antiquities.

IT is gratifying to know that a Memorial Volume, containing a reprint of a number of articles by the late Mr. Thomas Graves *The late T. G. Law.* Law, LL.D., is to be published under the sympathetic editorship of Prof. Hume Brown. Mr. W. B. Blaikie's little obituary notice, privately reprinted (with a good portrait) from the *Scots Law Times*, is an admirable tribute to Dr. Law's character both as a man and as an author, but it is well that we can now anticipate a more extended memoir of him, and a collection of representative essays from his pen. The Memorial Volume is to be issued at a guinea to subscribers whose names will be welcomed by Mr. John Ayling, 11 Thistle Street, Edinburgh.

MEMORIES of history cluster so thickly round the old fortifications of Berwick-on-Tweed that recent proposals to demolish a portion *Berwick-on-Tweed.* of the Edwardian walls have naturally evoked widespread and influential protest. The object of the vandal design being merely to furnish a site for a house, offers no cogency whatever for a step so destructive and irreparable. Not only residents of Berwick, but visitors from far and near take pleasure in her stones, and have long found in these old walls a chief attraction of its surviving antiquities. The Town Council was surely ill-advised to countenance a precedent, however restricted, for the obliteration of so outstanding a historic memorial of the March battles of long ago. We notice with satisfaction a report that H. M. Board of Works has intervened to procure adequate information on the state of the ancient structures.

Berwick was a fortress under what may be called the modern, as well as under the medieval regime. We learn that the Board of Works' report bears that the Elizabethan walls, under the superintendence of the War Department, are in excellent condition, whereas the Edwardian masonry, under the care of the town, is utterly neglected, and the fosse in places strewn with broken pitchers and refuse. This is not as it should be, considering the wonderful part which the old town played for so long as a walled city and frontier bulwark, sometimes Scottish and sometimes English, according to the fortune of war. Its modern townsmen ought by their public spirit to rebut all reproach of disrespect to their historical inheritance. No great expense would be required, and it would be money well bestowed to trim and preserve the ditches and remains of the walls, as the traditions of Berwick demand.

THE *Saga Book of the Viking Club* proves that the Club deserves well of all who love the North with its memories of sea kings and their part in the making of Britain. The issue for January, 1903, *The Viking Club.* has a contribution by Mr. A. W. Johnston in which he identifies Earl Harald's *bú* at Orfiara, mentioned in the *Orkneynga Saga* under



the year 1136, with the Bu of Orphir in Orkney associating it by a persuasive series of data with the 'splendid church' which the Saga puts beside it. At Orphir there was a remarkable round church of which only the apse and a small part of the wall of the nave now remains, and which is deemed to be the sole example in Scotland of a twelfth century church built in imitation of the church of the holy sepulchre. There is some discussion of the terms Bu and Borland. The reference in Bracton's *Tractatus* (ed. 1640 fo. 263) might be added 'Est autem dominicum quod quis habet ad mensam suam et propriè, sicut sunt Bordlandes Anglicè.'

AMONG the legends of the Reformation few have more romantic colour than that which tells of the determination of the magistrates of Glasgow, instigated by Andrew Melville and others, to demolish the Cathedral. Workmen were, according to the story, actually convened for the operations when the crafts of the city rose in arms for the defence of the sacred edifice 'swearing with many oaths that he who did cast down the first stone should be buried under it,' and thus the rage of reforming zeal was stayed. Unheard of in the records of public proceedings at the time or in contemporary annals, and first set down half a century later in Spotswood's *History*, this episode has of late been regarded with suspicion, and was almost relegated to the region of myth. But myths so circumstantial have usually some rational basis; and recent studies of Mr. Robert Renwick in the Kirk Session records have evoked an important opinion confirmatory of the late Dr. M'Crie's suggestion on the origin of the popular tradition—for such it must be assumed to have been, when the not very exact Archbishop Spotswood took it for history. Myth much oftener comes from misconception than from fraud, and misconception appears to Mr. Renwick as the likeliest source of a picturesque, if transitory, error, whereby the crafts of Glasgow are glorified at the expense of the magistrates, and are made to appear as the saviours of the Cathedral. In 1574 the Town Council had imposed a tax for repairing 'the greit deokaye and ruyne that the hie kirk of Glasgow is cum to, throuch taking awaye of the leid, sclait, and uther graith thairof, in this trublus tyme bygane.' In 1586 the Kirk-Session were in communication with the Town Council regarding repairs. In March, 1588, 'the commissioneris and haill brethreine of the kirk and sessioun' resolved that the 'lache stepill' should 'be tane down to repair the masoun work of the kirk, and the bell and knock be sett on the hiche stepill.' The 'laiche stepill' was the north-west tower, which through a change of plan—possibly brought about by popular clamour—was saved at the time, and reserved for demolition by the renovators of the nineteenth century. Particulars regarding the abandonment of the scheme have not been recorded, but the retention of the tower had been resolved upon by 16th May, on which date 2s. was given 'for the mending of the lache stepill locke.' On 20th March, 1588-9 the treasurer was instructed to 'big the window underneth the lache stepill,' and on 17th July, 1589, some money was expended in repairing 'the knock in the laiche stepill.' It had been intended that the material of the tower should be used in making alterations on the

Cathedral, perhaps the construction of a midwall and the transformation of choir and nave into two churches—which were ultimately effected half a century later—but the work actually carried out consisted of repairs on the choir, the requisite funds being raised by taxation. After due allowance for the exaggerative power of traditionary gossip, the proceedings of 1588 as detailed in the session records seem to afford the requisite foundation for the Archbishop's uncritical narrative. The group of known facts harmonises fairly well with the picturesque account of the doomed Cathedral saved by the patriotic crafts.

'WHEN was John Knox born?' It is Dr. Hay Fleming who raises the question at a rather uncomfortable juncture, just as the ecclesiastical authorities have arranged to celebrate Knox's quarter-century in 1905 on the footing, accepted by all the biographers, from Dr. M'Crie to Prof. Hume Brown, that he was born in 1505. There is conflict of testimony. Spotiswood, writing before 1639, says that Knox at his death in 1572 was in his 67th year. David Buchanan, editing Knox's history in 1644 (when Spotiswood's *History* was still unpublished), states independently, not only that he was 67 at death but that he was born in 1505. *Per contra* in Beza's *Icones*, published in 1580, the age is given as 57, and a letter to Beza by Sir Peter Young in 1579 gives it as 59. Discussion will hardly end with Dr. Hay Fleming's letter to *The Scotsman* (May 27), where the preferability of Beza's figure as much the earlier evidence is advanced with clearness and force.

*Date of  
John Knox's  
Birth.*

When an analogous difficulty and dispute arose between three parishes contending for the honour of burying Saint Baldred, the dead saint was able to adjust everything on an amicable, if miraculous, footing by presenting his body for interment intact in triplicate. It is a pity we cannot settle a disquieting query by allowing Knox an excess over the orthodox single and indivisible birth.

THE Lord Advocate, Mr. Scott Dickson, found an entertaining subject for his address to the Glasgow Juridical Society last year on 'Scotland in the fifteenth century as represented in the Laws and Acts of Parliament.' His survey of the statute-book of the period glanced over many curious matters illustrative of earlier ways of life, thought, legislation and litigation, and the Juridical Society is to be congratulated on adding it to the number of the Addresses published by them. A reference at the close to the demands of law reform and law revision suggested clearly enough that the lord advocate's attention to the subject was in part professional, and that his lordship's official share in the Statute Law Revision (Scotland) Bill, 1892, had something to do with what proved a happy selection. That Bill proposed to clear the statute-book, prior to the union of the kingdoms, of such Scottish statutes as are clearly obsolete or useless, or repealed by later acts, and it has been carried over into the present session. Naturally the legal profession has looked very critically at a measure which, while intended

*Statute Law  
Revision.*



only to eliminate unnecessary statutes long fallen into desuetude or expressly repealed, yet designs to remove many antique provisions which were the basis or the authoritative expression of many doctrines since adopted and embodied as principles of the constitution or the common law. Hence, therefore, a certain jealousy and a well-defined anxiety lest revision should unwittingly go beyond its purpose and involve a sacrifice of any substantial right conferred or conserved by some old and seemingly superfluous enactment. A special committee of the Incorporated Society of Law Agents has reported somewhat adversely, pointing out evidences of haste and inaccuracy, finding many faults with the execution of the revision, and demanding very careful reconsideration of the whole Bill. The report recommends that a set of experts in statute law should take up separate periods of half a century each. 'These old Acts,' conclude the reporters, 'have stood so long on the statute-book that undue haste in parting with them should be avoided. They have stood on the parliamentary rolls for several centuries, and very little is gained by hastening their repeal.'

Two members of committee dissent from the report only for the purpose of making emphatic protest against the whole object of the Bill. The one objector urges that the body of acts as revised for future currency would omit much of what is of deep historic interest: the other argues that the fragments which are allowed to stand will obtain additional prominence by being separated from a setting plainly not applicable to modern conditions. No serious disadvantage, he maintains, has arisen from the old statutes being left to the abrogation by desuetude 'while by cutting and carving upon their terms in the crude manner suggested, we should impair, and in great measure destroy, many interesting and valuable historical records.'

To take an illustration—a Reformation statute 'anent the abolissing of the Pape and his usurpit authoritie' in 1567: the deletion of that, sweeping though it is in its violent denunciation of papal authority as 'contumelious to the eternall God' and 'prejudiciall to our Soveranis authoritie and commonn weill of this Realme,' would be high treason to the national history. Every antiquary will think that the objectors have made out a strong case against the Bill.

THIS part completes the first volume of the *Scottish Historical Review*: the Index is being prepared, and will be issued, with the Titles and List of Contents, with the October part. In closing this volume the Editor very cordially thanks all those who have made this enterprise possible. Any communications for him should be addressed to The Editor, *Scottish Historical Review*, 61 St. Vincent Street, Glasgow.