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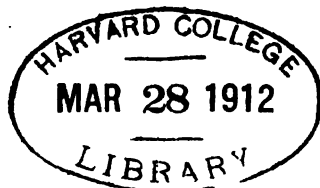
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NOTES
ON THE
CHAPEL, CROWN,
AND
OTHER ANCIENT BUILDINGS
OF
KING'S COLLEGE, ABERDEEN.



BY
NORMAN MACPHERSON, LL.D. ABD. ET EDIN., F.S.A.

WITH SEVENTEEN PLATES

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ABERDEEN, JUNE, 1889.

THE BATTLE OF THE GRAMPIANS.

THE precise locality of the test-battles of the world has always been an interesting study to students of history, and regarding none of them has it been more strongly felt in Scotland than with reference to the site of the Battle of the Grampians. It is not to be wondered at that Scotchmen should so feel, and that the subject should be eagerly discussed, even to this day; for it is their proud boast that Scotland has never been vanquished by any foreign foe, and that she has successfully resisted alike the proud flight of the Roman eagles, and the warlike standards of the Saxons and of the Danes. It is true that much of her territory has at different times been overrun by hostile armies, but the

indomitable spirit of the nation has never been broken, or the national independence surrendered. But most important of all the test-battles fought upon her soil, during a long and eventful history, is the Battle of the Grampians. It is because there has been much disputation regarding that battle that I will try to place my views upon it in as clear a light as possible before your readers.

Modern historians seem to have taken their clue as to the progress of the Roman arms in Scotland from the traces of permanent roads then existing in different parts of the country visited by the Romans, forgetting that these roads were evidently made during the subsequent occupation of Scotland, and are not such as would have been hastily constructed by an advancing army. That view led the earlier writers to adopt Ardoch, in Perthshire, as the site of the famous battle, in which conclusion they were readily followed by later historians. But many considerations militate against that contention, and point to a site much farther north. When studying the advance of an invading army into a hostile and unknown country we naturally look to the configuration of the locality through which the contending armies have to pass before they come into collision, as affording the best means of ascertaining where the pitched battle was likely to have been fought. I think it is conclusively established by reliable history that the Roman armies under the command of Agricola were encamped at Lochore, near to Loch Leven, A.D. 84, in the third year of the reign of the Emperor Domitian, when he started upon his seventh and last campaign in Scotland, preparatory to the attempted subjugation of the northern parts of the island.

There can be no question that he had already crossed the Forth at Queensferry, and that he did not fear any serious opposition to his advance while south of the Tay, having previously become aware that the Caledonian line of resistance lay further northward. That circumstance ought to be steadily kept in mind while endeavouring to ascertain the precise direction of his advance, always remembering that his object was to proceed northward, not westward. The *Narrative* of Tacitus—who was the son-in-law of Agricola—leaves no doubt as to what followed upon the forward march of the

Roman armies; and recent investigation has proved that great reliance can be placed upon Hollinshed's *Scottish Chronicle*, which was compiled in 1570 from all the previous histories, as well as from certain special sources of information then open to him. Adopting, therefore, those two authorities as our guides, we will proceed to consider the question of the probable site of one of the most famous battles of history.

It will be readily admitted by all those who have studied histories of warfare that Agricola was too skilful a general to penetrate far from his base without securing his line of communication, which, in this case, was too extended to admit of being held by detached posts. We know that during the previous summer the Roman fleet had surveyed the entire east coast-line of Scotland, having rounded the Pentland Firth, and that, consequently, the configuration of the coast was well known to Agricola. He would therefore so direct his advance as always to keep in touch with the fleet, then hovering around in the German Ocean. Tacitus informs us in his Narrative that the camp of Agricola often contained at the same time horse and foot soldiers and mariners, which proves that his route did not lie far inland, and that he could always communicate with the fleet. So much then for the Roman position anterior to the battle.

We will now proceed to consider the circumstances of the Caledonians, and the attitude maintained by them; and for that purpose will chiefly depend upon the Chronicle of Hollinshed. They had for some time been aware of Agricola's determination to reduce the entire country to the Roman power, and had made their preparations accordingly. The imminent danger with which they were assailed had led the different sections of the populations to combine for the national defence, and they invested Gald (Latinized by the Romans Galgacus), with the supreme command of the united armies. In furtherance of subsequent proceedings, a conference was held in the castle of Forfar, when the plan of defence was adopted by the confederated generals. There can be no doubt that it was to stop the entrances of the mountain passes by a strategic line extending from Catterthun on the east to Blair Athol on the west; and a better one could not possibly have been chosen. Galgacus thereupon withdrew his forces into Athol, leaving Garnard and Gildo to watch Angus and the passages of the Tay. I take it as certain that the base of the Caledonian army was the great pre-historic fort on the hill of Catterthun, near Brechin, the most perfect example of the kind in Britain. Its natural position was so strong that it could not have been carried by assault by any force that could have been brought

against it. That point has been quite overlooked by modern historians, who have taken no account of the previous preparations of the Caledonians, and their need of a common base. Fortunately for posterity that great camp is now secured against destruction by the Ancient Monuments Act. We know sufficient from the Narrative of Tacitus to assure us that Galgacus was both a profound strategist, and an able commander. It will therefore be seen that with such a base on the east, and the Pass of Killiecrankie on the west, the Caledonians, strong in their position, could calmly await the advance of the Roman armies. Their line was completely hid from observation by the lower range of the Grampian Hills, and they were free to move in it during its whole length without hindrance from any quarter. Such I deem to have been the case when the Roman general began his advance from Lochore.

I am convinced, from a careful study of the locality, with which I am pretty well acquainted, that Agricola proceeded northward through the Pass of Glenfarg, and along by the Bridge of Earn, crossing the west shoulder of Moncrieffe Hill, and debouching upon the South Inch of Perth. There the Roman soldiers, first sighting the river, exclaimed *Ecce Tiber!* *Ecce Campus Martius!* as they beheld the noble River Tay, and the beautiful plain through which it flows. Whether the object of Agricola was to penetrate by the Pass of Killiecrankie, the Spital o' Glenshee, or over the Cairn-o'-Month, he would proceed up the right bank of the River Tay as far as Stanley Junction. Possibly a halt was made there, and a temporary camp constructed. Having become aware of the formidable nature of the Highland Pass, and that it was strongly guarded by Galgacus, he concluded to proceed by the Howe of Strathmore, following very closely the line of the Caledonian Railway. Agricola could safely do that, as he had no reason to apprehend an attack during his advance to Forfar, while he could still maintain his communications with the fleet, riding in Lunan Bay. Galgacus would also ascertain by means of his scouts the direction taken by the Roman armies, when they had crossed the Tay, and would then proceed eastward with all speed. Protected by the hill-country he could easily, unobserved by the Romans, effect a junction with Garnard and Gildo at Catterthun. No doubt the eastward movement of Galgacus soon became known to Agricola, who would then advance cautiously until he came to Battle-Dykes, and there, protected by the South Esk River, he made a stand and threw up intrenchments. The position at that place was exactly such

as the Romans always chose to fortify before risking a pitched battle. He knew that the Caledonians could not long remain inactive on Catterthun, awaiting attack, but must descend into the plain, where he was prepared to accept battle. The armies were thus within striking distance, and a conflict could not be long delayed. The positions occupied by both generals previous to the battle were such as might have been expected from so skilful commanders. Tacitus says that the Caledonians commenced the attack by advancing upon the Roman army, which expected such a movement, and had taken every precaution to meet it. The description given by the Roman historian of the different incidents in the details of the battle exactly correspond with what would arise from the configuration of the country; and the name of Battle-Dykes, by which the Roman camp near the South Esk River has always been known, gives colour to the supposition that at that place was fought the famous Battle of the Grampians, betwixt the Roman and the Caledonian forces—there, and not westward in Perthshire, or eastward in the Mearns, or still further north. The pre-historic fort on the Hill of Catterthun, and the Roman camp at Battle-Dykes, are standing witnesses to this day of the skilful strategy that preceded the wager of battle upon which so much depended for the future of Caledonia and for Rome.

Carnoustie.

JOHN CARRIE.

 PROFESSOR WILLIAM OGILVIE.¹

THE letters given below are of interest as illustrating the career of one of the most accomplished of Aberdeen Professors, whose remarkable work on Land Tenure is now being reprinted at the University Press, under the sympathetic editorship of Mr. D. C. Macdonald. They also throw some light on the method of election to Chairs that prevailed in King's College during last century. In Marischal College, from 1717 to 1860, the Principal and Regents were appointed by the Crown.

I.

*Lord Deskfoord, Chancellor of King's College, to Principal Chalmers.*²

SIR,—I have just now the Favour of yours of October 24th, intimating to me that the Sub-principal's state of health makes it necessary for him to employ an Assistant in teaching his Class, and that he as well as you, and his other friends in the College have agreed to refer the choice to me, and that Mr. Burnet agrees that his Assistant shall have the Profits of his

class, and what other encouragement shall be thought reasonable.

I am extremely sensible of this Mark of your Confidence in me, but at the same time, I doubt extremely, if any proper person would be willing to undertake that charge, except he was assured of succeeding Mr. Burnet as Regent.

William Ogilvy of Pittenscer having merited the approbation of all the members of the College would naturally have occurred to my thoughts, if I had not known that he was so engaged, that he cannot possibly leave his pupil this winter, and besides, he is so agreeable to the people he is with, that it would be very injudicious in him to leave his present Charge, even next year, upon any other terms than being actually chosen Professor. I think therefore, till that point is settled by a Majority of the University, that it would be in vain for me to take any steps in the matter you propose. I must therefore beg the favour of you to have a meeting with Mr. Reid, the Rector, and other Members of the University, and fix the thing in such a footing, as may enable me to make the proposal to William Ogilvy or some other person of merit, capable of exercising the office properly.

I am with very sincere respect, Sir,

Your most obed^t & humble Servant,

[Signed] DESKFOORD.

Cullen House, 27th Octr. 1761.

II.

The Chancellor to the Principal.

SIR,—I received by last post your letter inclosing the minute of the College proceedings of Nov. the 2nd.

Allow me to return my thanks to you, and the other Members of the University for the Confidence you repose in me, in allowing me to find out a proper person to assist Mr. Burnet, and in assuring me that the Masters will give all the security they can to Mr. Ogilvy, or any other person I may name, that they shall succeed to any vacancy that may happen in a Regent's place. I have by this post communicated your resolution to Mr. Ogilvy, and will not fail to acquaint you of his answer, though he being engaged for this winter, I am afraid in honour he will not think himself at liberty to come North before next harvest.

I am perfectly acquainted with Mr. Burnet's great Merit as a Teacher, and heartily wish him health and happiness in his retreat, which he so reasonably desires. I beg leave to trouble you likewise with my respectful compliments to the other Masters, and with the most perfect esteem, I am, Sir,

Your most obedient & most humble Servant

[Signed] DESKFOORD.

Cullen House, 6th Nov. 1761.

III.

The Chancellor to the Principal.

Castle of Banff, 21st Nov. 1761.

SIR,—In return to my letter to Mr. Ogilvy, I understand from him that he with thankfulness accepts the proposal made to him to be Assistant to Mr. Burnet, with the Assurance the Members of the University think proper to give him of his being to succeed

¹ See *S. N. & Q.*, Vol. II., pp. 76, 95, 109.

² John Chalmers, Assistant to Mr. Alexander Fraser, Sub-principal, 1740, Regent, 1742, Principal, 1746, died 1800.

to the first vacant Regency. But he informs me at the same time that his engagements to Mr. Graeme are such as make it impossible for him to come North this winter; and further that he apprehends, that his attending the most eminent Professors at Edin^r for this Session may qualify him better than he is at present for teaching afterwards in the College of Aberdeen. He therefore desires that I would interpose with Mr. Burnet and with the other members of the University that Mr. Temple tutor to Mr. Pattoun of Grandhome may be permitted to act in his place as assistant to Mr. Burnet for the Session, if Mr. Temple appears to Mr. Burnet a proper person. I would be extremely obliged to the members of the University for this indulgence to Mr. Ogilvy.

Mr. Ogilvy very properly leaves the Security for his Succession to the Regency to the University and to me. And I should apprehend that, as he has accepted of being assistant to Mr. Burnet upon a minute of the University promising this, no other form will be useful but a Letter to him signed by you and the other members of the University, narrating the fact, that he had quitted his present employment upon an Assurance from the College that he should be chosen into the first vacant professorship and promising that each of you will vote for him when such vacancy happens.

I enclose a Letter to you from Mr. Ogilvy which I conceive he means to be a publick Letter to the University, & I consider the letter I now write in the same light. I beg therefore that you would be pleased to communicate it to a meeting of the University, and assure Mr. Burnet & the other gentlemen of the sense I have of their Attention to me upon this Occasion. If I had not been sure that Mr. Ogilvy's qualifications were well known to you all I would not have thought of suggesting him as a proper person to be a Member of the University.

I am with very sincere esteem & regard, Sir,
Your most Obed^t & most humble Serv^t
[Signed] DESKFOORD.

IV.

Mr. Ogilvie to the Principall.

SIR,—Lord Deskfoord has been so good as to acquaint me with a resolution of a meeting of the University, which does me much honour, & lays me under the greatest obligations. I accept with thankfulness of the offer which is made, & shall endeavour to show myself in every respect not undeserving of it. As to any security I am to have of succeeding to any Vacancy that may happen, I leave that entirely to Lord Deskfoord and the members of the University, in whose friendship & goodwill I place all Confidence.

I beg you will make offer of my most respectful compliments to Mr. Burnet, & I am with great regard, & a grateful Sense of your favours, Sir,

Your most Obed^t & most humble Serv^t
[Signed] WILLIAM OGILVIE.

V.

The Masters to Mr. Ogilvie.

King's College, 25th Nov., 1761.

SIR,—The Masters of the College have this day before them a Letter from Lord Deskfoord, & another from you signifying your willingness to accept of be-

coming Mr. Burnet's assistant for teaching his Class.

We are sorry that your engagements with Mr. Graeme will not permit your being with us this winter. Since that is the case, Mr. Burnet will employ Mr. Temple in your place in case he shall find it necessary.

As you have quitted your present employment upon the Assurance which the Members gave Lord Deskfoord that you should be chosen into the first vacant Office, that might happen of a Regent's place, we judge it proper to renew the same assurance to yourself, promising that each of us will vote for you to succeed to the first vacancy that shall happen of a Regent's place, & we are, Sir,

Your most Obed^t humble Servants,
[Signed] JO. CHALMERS [Principall.]
JO. LUMSDEN [Prof. of Divinity.]
JO. GREGORY [Mediciner.]
AL. BURNET [Sub-Principall.]
THO. GORDON [Humanist.]
RODR. MACLEOD [Regent.]
THO. REID [Regent.]
JOHN LESLIE [Regent.]¹

The promise made in this letter was honourably fulfilled, for on 5th November, 1764, the Masters "considering the vacancy that has happened of a Regent's place, by the election of Mr. Macleod to be Sub-Principall,² and his demission of his office of Regent, upon his acceptance thereof, agreed to proceed immediately to elect a Regent in his Room; and being fully satisfied of the Character, Literature, and Qualifications of Mr. William Ogilvie, they unanimously elected him to be Regent in the Room of Mr. Macleod³ and signed a presentation directed to Principall in favours of the said Mr. Ogilvie, and admission thereupon being signed by the Principall and delivered to Mr. Ogilvie, and the said Mr. Ogilvie having taken the foundation oath and promised to qualify himself in terms of Law to Church and State, he was admitted to his Office and received as a member of the College."—(*College Minutes.*)

But the Chancellor's interest in his protégé was not yet exhausted.

VI.

The Chancellor to the Principall.

Cullen House, Sept^r 16, 1765.

SIR,—Some time ago in a correspondence w^t you I suggested that I thought the Humanist's Profession might be made of more use & ornament to the Society, if, besides the merely teaching the Elements of the Language, he threw in a set of Lectures upon Antiquities & History, both Political & Natural, & likewise upon Criticism & Rhetorick. Seeing the great resort there is to Dr. Blair's Class at Edin^r confirms me in

¹ The Masters not pledging themselves were David Dalrymple, Civilist, and George Gordon, Professor of Oriental Languages.

² On resignation of Mr. Alex. Burnet, Regent 1712, Sub-Principall 1742, died 1766.

³ Roderick Macleod, Regent, 1749, Sub-Principall, 1764, Principall, 1800, died 1815.

this opinion; & as the Humanist gives Lectures to two different sets of People at the College, I should think these things might easily be included in the course of the four years. I mentioned this to Mr. Ogilvie when he was here & I find in consequence of my doing so that he & the Humanist have had some conversation about an exchange. But before mentioning it publicly they want to know my opinion about it.

I am apt to think that it will be easier for Mr. Ogilvie to enter upon a new manner of teaching the Humanity Class than it would be for Mr. Gordon¹ to leave the tract he has been used to, & that these additional Branches being taught in your College would put it more on a level w^t some other Universities than it is at present. If you are of the same opinion, I should be glad that you would propose the Exchange to the other members of the College & promote it. I enclose this Letter open for Mr. Ogilvie to deliver, & have likewise written a short Letter to Mr. Middleton² on the same subject. I beg that Mr. Burnet, Mr. M'Leod, & all our friends in your College may be assured of my best wishes, & am, w^t very much regard,

Sir,
Your most obedient & most humble Servant,
[Signed] FINDLATER & SEAFIELD.

On 23rd September the Masters approved of the suggested exchange, and, Messrs. Gordon and Ogilvie having demitted their offices (the former "with reservation of regress on death or demission of Mr. Ogilvie), they elected Mr. Gordon a Regent, and (having, in accordance with the terms of the Foundation, conjoined with themselves four Procuratores Nationum)³ they appointed Mr. Ogilvie Humanist.

For upwards of half-a-century Prof. Ogilvie was perhaps the most energetic member of Senatus, his decidedly progressive views bringing him not unfrequently into conflict with his more conservative colleagues. The pages of the College Minutes during his incumbency bristle with protests against, and reasons of dissent from, the decisions of the majority. In the Union controversy of 1786-87 he sided with the Professors of the rival Marischal College.

Letters VI. and VII. illustrate the last act of his Academic life.

VI.

*Professor Ogilvie to Principal Jack.*⁴

Aberdeen, Feb. 26, 1817.

DEAR SIR,—Finding my health declining very fast, I have for some time employed Mr. Patrick Forbes as an Assistant, and in the hopes that the meeting will

be so good as to elect him Conjoint Professor with myself I hereby demit my Office of Professor of Humanity into the hands of the Principal & Masters with all Emoluments from this date, & on account of the present state of my health, I wish the meeting to proceed without delay.

I remain, Dear Sir,
Your most obedient Servant,
[Signed] WILLIAM OGILVIE.

On 26th May the Masters approve generally of this proposal, on the understanding that Mr. Forbes shall also teach a class of Chemistry.

VII.

Professor Ogilvie to Principal Jack.

June 30, 1817.

DEAR SIR,—In order to give immediate effect to that article of the general agreement which refers to Mr. Forbes and me, we have agreed to propose that he be elected, without delay, Assistant and Successor to me as Professor of Humanity. Will you then be so good as to call a College Meeting as soon as may be, and lay this our request before them?

I am, &c.,
[Signed] WILLIAM OGILVIE.

On 18th July the Masters, with Procurators as usual, elected the Rev. Patrick Forbes, Minister of the second charge of Old Machar, Assistant and Successor to Prof. Ogilvie, with a special appointment to teach a class of Chemistry and *Natural History*.

Professor Ogilvie died 14th February, 1819, when Mr. Forbes succeeded to the Professorship.

It is interesting to note the length of period of office of the different Masters mentioned above: Alexander Burnet, 54 years; William Ogilvie, 58 years; John Chalmers, 60 years; William Jack, 61 years; Thomas Gordon, 64 years; Roderick Macleod, 66 years!

P. J. ANDERSON.

BIBLIOGRAPHY OF MONTROSE PERIODICAL LITERATURE.

MONTROSE, although noted for its schools and learning from earliest times, has been rather deficient in the production of works of the periodical and newspaper type. This may be accounted for in two ways—the establishment of two good libraries, one of which, the Grammar School Library, dating as far back as 1686, satisfied the literary tastes of the burghers, while the palates of the Municipal dignitaries were satiated with the "Newes Lettres" and the "Schedules" from Edinburgh, the cost of which was generally defrayed out of the "Common Gude."

The "Newes Lettres" were supplied to the Town Council as early as 1694. The agent in Edinburgh was a Mr. David Hendry, the annual visit of the Provost to the Convention of Burghs

¹ Thomas Gordon, Assistant to Mr. Alex. Fraser, Sub-Principal 1734, Humanist 1739, Regent 1765, Professor of Greek 1796, died 1798.

² George Middleton of Seaton, then Rector of King's College.

³ Dr. Alex. Gerard, Prof. of Divinity in Marischal College for Lothian; Patrick Wilson, Esq., for Murray; Lieut. Robert Hay for Mar; Hugh Maclean, Esq. of Coll for Angus.

⁴ William Jack, Regent, 1794, Sub-Principal and Professor of Mathematics, 1800, Professor of Moral Philosophy, 1811, Principal, 1815, died 1855.

being taken advantage of to settle with him in regard to his "fies."

Hendry carried on the correspondence with the town until the year 1700; but in that year he gave it up, and amongst the many matters that Baillie Milne, the Town's Commissioner for Parliament, had to enquire into was "the making of Hearings," and to "converse with some knowing persons for settling a correspondence anent the Newes letters." Whether the Baillie was successful or not in the making of herrings has not transpired, but the Provost, who also accompanied him, on his return in June of the same year, reported that he found a person willing to keep the Council informed in regard to matters at home and abroad.

The new Agent was a "John Ritchie, Under Clerk of the Post-office, Edinboro." After further communing on the matter, it was arranged with Ritchie, that for "the sum of £6 sterling yearly" he would forward "weiklie to the burgh, 2 Edinburgh Gazettes, 2 London Gazettes, and 3 Flying Posts, and 3 Postscripts with extraordinary occurrences."

Ritchie carried on the duties of News Agent until 1719, when he was superseded in 1721 by Wm. Reid, also a clerk in the Post-office. These papers, with a few exceptions and the addition of the *Star of London*, were read by the Council until 1816. An old tradition of the Burgh runs, that the "burghers o' Montrose were aye nineteen weeks ahint time." Each member of Council was allowed to keep the paper for a week, the consequence being that it was nineteen weeks ere the last member received his budget. Be this as it may, the advisability of continuing the *Star* was the cause of much debate in the Guildry and Council Chambers in the early part of this century, the result being that the Reform party carried the day, and the London luminary was put out.

A London paper was about this period transmitted weekly, by the Member of Parliament for the Burghs, for the use of the Town Council, but one of the complaints regarding its distribution was, "that the Chief Magistrate took upon him to keep the paper exclusively to himself."

With the advent of the *Review* and the *Courier* the distribution of newspaper literature became more general, but the prices were still exorbitant. As late as 1850 members of the working classes clubbed together for the purchase of a paper, and in the heckling shop, the more intelligent heckler read aloud the news, while his fellow-workmen took turn about at his work, thus making up for the lost time and paying for their education.

The introduction of the Printing Press in Montrose dates from 1776, in which year David

Buchanan began to issue works, many of which are rare. From his press issued Morrison's *Poems*, Hume's *England*, Burke *On the Sublime*. Two editions of the *Pilgrim's Progress* and a volume of *Burns' Poems* amongst others.

Many works have been issued from the *Review* office. The firms of Smith & Hill, and Watt & Co., and, in later times, the firms of Nichol, Walker, Strachan, and Davidson, have each done good service, especially in local publications. Many of these works have been of a poetical vein, for poets have been as plentiful as blackberries in the Burgh from 1617 to the present day. "Johannes Leochæus," a writer of Latin poetry, appears to have been a native of Montrose, according to the title of one of his poems. He was educated at the Old Grammar School, under David Lindsay, who afterwards became Bishop of Brechin, and latterly the Dean in the Jenny Geddes incident. In 1749 was born Dr. George Keith, author of the *Farmer's Hd'*, while in 1790, David Morrison, also a native, issued his volume of poems. To these ought to be added Wm. Marr, author of *Alexander III., a national tragedy*, and other pieces; William Jamie, author of *Stray Effusions*; and Honest George Beattie, whose tragic end was lamented far and wide. The poems of Alexander Smart have gone through three editions, his *Rambling Rhymes*, in which are preserved many reminiscences of his native burgh, mark him as one of the most meritorious of our Scottish poets. We may also include J. E. Watt, whose poetical sketches of Scottish life and character Professor Blackie calls "unquestionably good, and will be read by all persons of healthy natural taste, who have time to look at such things." John Ewen, author of the "Boatie Rows," and at one time a successful merchant in Aberdeen. The late John Lee, who, in the second edition of his poems, invites his "numerous friends to stray amongst his wild flowers of solitude," but with "calm solicitude and philosophic patience," was compelled to end his days in Dorward's House of Refuge, a haven of rest for many of the ill-fated sons and daughters of "Gableopolis."

Many other poets of minor importance have sung in the town "the sea enriches and the rose adorns," but want of space compels us to bring this portion to a close, and we will now proceed to chronicle the periodicals in the order of their publication:—

1793—1815. *The Literary Mirror*. Alex. Balfour of Monikie, poet and novelist, was a contributor to the above magazine, but beyond the statement in *Balfour's Memoirs*, that it was published by Murray, Montrose, little more can be gleaned of its history. Morrison's *Poems*, published and printed by David Buchanan in 1790, are dedicated to the gentlemen of

the "Montrose Monthly Club," a literary society in existence in Montrose during the end of last century. Possibly the *Mirror* was a reflex of their literary tastes and pursuits.

1803. *The Angus and Mearns Register*, containing accurate lists of the nobility, [etc.] with a variety of other useful information connected with both the counties. To be continued annually. Montrose, printed and published by John Smith, bookseller, and sold by P. Hill, A. Black, and J. Anderson, Edinburgh; G. Clark, Aberdeen. J. Beattie, Stonehaven; G. Leslie and the other booksellers, Dundee; W. Mudie, Arbreath; J. Morris, Brechin; and J. Fenton, Forfar. 1812. Almanacks with this list, 5s.; the list separate, 1s. No. V., post 8vo, 84 pages, is dated 1st January, 1812, and in an advertisement the publisher states that "the compilation of the work is a task of considerable difficulty, notwithstanding the facilities that have been afforded it. If the printing be commenced at an early period, casualties and alterations occur so as to render it incorrect—if deferred to the eve of publication, the returns have to come from so many hands, that, if misunderstood, it is often impossible to stop the press to renew enquiry, or correct misapprehension. The publisher, however, flatters himself, that in "the *Register* of this year the errors are few and venial," and returns thanks to those who have assisted him, and mentions "that only in one instance has a fee of such magnitude been exacted (for information) that, had the practice been general, would have totally precluded the possibility of publication." "Copies may be had in sheets for the convenience of transmitting by post." Such are the facilities of the postal system nowadays, that the whole volume could be sent for a halfpenny. Smith's premises were on the west side of the High Street, in the buildings lately demolished, the space being now occupied by Hume Street. The stationery and book-selling business was latterly carried on by the eccentric John Dow, "vendor of chap books," and who was never known to take a holiday but once, and on being discovered reclining at his ease on the banks of the Caledonian Canal, implored a tourist from Montrose not to tell a living soul, or the consequences might be serious.

Query. Did the *Register* become merged in the *Remembrancer*, published by John Mitchell?

JAMES G. LOW.
WILLIAM LOW.

(To be continued.)

BIBLIOGRAPHY OF
ABERDEEN PERIODICAL LITERATURE.
CHRONOLOGICAL LIST.

SOME of our readers have suggested the desirability of getting the bibliographies of periodical literature in some compact form. It is found troublesome to have to consult a series of numbers of *S. N. & Q.* to find any particular newspaper or magazine. One contributor suggested including each newspaper in the general index, but we think the plan we have adopted, at once

a chronological list and an index, is better. The Roman numerals at the side refer to the volume and the Arabic to the page of *S. N. & Q.* on which the paper is referred to. We shall overtake every bibliography that has appeared in our pages, beginning with that of Aberdeen, and in future finish up each fresh bibliography with a similar list.—ED.

146 PERIODICALS MENTIONED.

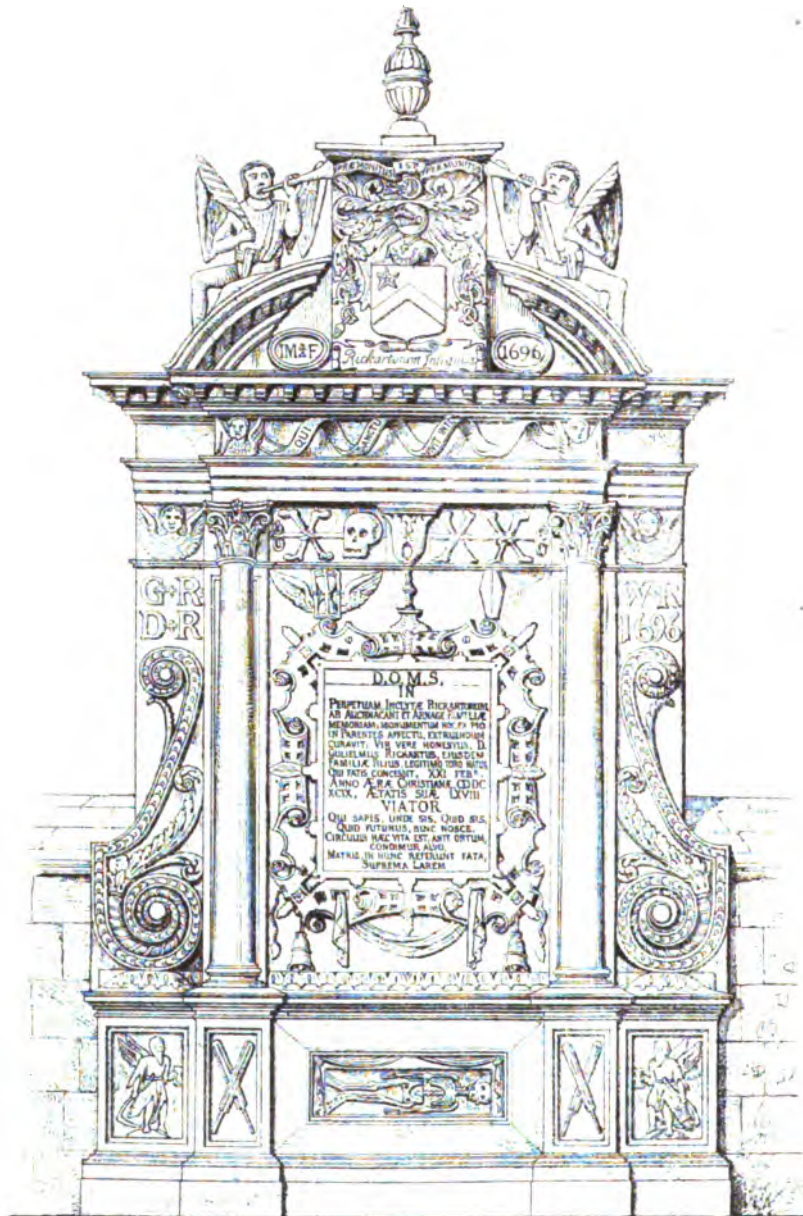
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1825. *North Briton*, I., 20.
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 1843. *Aberdeen Review*, I., 72, 132.
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 1845. *North of Scotland Gazette*, I., 73, 132.
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 1846. *Phonographic Bagatelle*, I., 72.
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EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTION D.

THE next monument on the west wall is known as the Rickart tomb, and it is, in its way, the most elaborate in the churchyard. It is built of freestone, rising high above the enclosing wall of the churchyard, and, thanks to an ample endowment, in an excellent state of preservation. At the very top of the monument there are two angels blowing trumpets, and between them the arms of Rickart—a chevron with a cinquefoil in the dexter chief—while on a ribbon above there is the motto, Præmonitus est Præmunitus [Forewarned is forearmed], and below, the initials I. M. F. and "Richardorum Insignia." On the sides there are cut the following initials and date:—G. R. : D. R. : W. R. : 1696. On a raised ribbon running along the length of the monument, between the arms and the inscription, there is—Qui sanctu vivit inte [Who lived a holy life]. The tomb, as will be seen from the illustration this month, is likewise adorned with the usual emblems of mortality, and at the base



RICKART'S TOMB.

on each side there is sculptured the figure of Time. The inscription on the tomb is as follows:—

D. O. M. S. | IN | PERPETUAM, INCLYTÆ RICK-
ARTORUM | AB AUCHNACANT ET ARNAGE FAMILIÆ
| MEMORIAM; MONUMENTUM HOC, EX PIO | IN PA-
RENTES AFFECTU, EXTRUENDUM | CURAVIT: VIR
VERE HONESTUS. D. | GUILIELMUS RICKARTUS,
EJUSDEM | FAMILIÆ FILIUS, LEGITIMO IORO NATUS,
| QUI FATIS CONCESSIT, XXI FEBR. | ANNO ÆRÆ
CHRISTIANÆ CIODC | XCIX. ÆTATIS SUÆ LXVIII. |
VIATOR | QUI SAPIS, UNDE SIS, QUID SIS, | QUID
FUTURUS, HUIC NOSCE, | CIRCULUS HÆC VITA EST,
ANTE ORTUM | CONDIMUR ALVO | MATRIS, IN HUNC
REFERUNT FATA | SUPREMA LAREM.

[Sacred to Almighty God and to the perpetual memory of the famous family of Rickarts of Auchnacant and Arnage, William Rickart, a truly honest man, son of the same family, of a lawful marriage, from his pious affection towards his parents, caused this monument to be erected. He died 21 February, 1699. His age 68. Passenger, who art wise, learn hence whence thou art, what thou art, and what thou art to be.

This life's a circle; and ere we see the light,
We're hidden in our mother's womb as night;
And, at the end, the same's our fate: for we
Unto our mother's womb returned be.]

On the ground in front of the monument there is a flat lair stone bearing the following:—

Here lyes under the hope of a blessed resurrection George Rickart of Auchnacant merchant in Abd. who departed this life the 28 of July 1650 | as also Helen Turnor | his spouse who dep^t this life the 4 of | September 1651 | As also David Rickart | of Auchnacant | merchant in Abd. who dep^t this life | the 18 of Feb. 1668 | As also Isobel | Gordon his spouse | who dep^t this life | the 2 of Feb^r 1685 | As also William | Rickart merchant in Abd. who departed | this life the 21 of | Feb^r and of his age | the 68 year A 1699 | Also David Rickart of | Rickartoun who died | 29 July 1718 aged 51 year | and Janet Rickart his daughter | who died 16 May 1745 ¹(aged 44 years. Also the Honourable Katharine Arbutnot his spouse who died 19 August 1746 aged 75. Also Margaret Rickart (Mrs. Mercer) who died 24th of April 1771 aged 66 years).

The burgess family of Rickart² were for many generations merchants in Aberdeen, and as county gentlemen known as lairds of Auchnacant, Arnage and Rickartoun. George Rickart, the first of whom we have received any information, married Helen Turnor and had issue. In 1609 he gave his eldest daughter Christian in marriage to Thomas Cullen, the youngest son of Alexander Cullen, late provost. The marriage contract is dated Dec. 30 of that year.³ In Sept.,

1624, his son David, on his admission as a burgess of guild, is designed as only son in life of George Rickard, and in 1639, George is found designed of Auchnacant. He died 28th July, 1650, and his wife in September, 1651. At his death he left the sum of £100 Scots to the Kirk Session of Aberdeen for behoof of the poor, which his son David duly handed over to the Session, 20th December, 1652.¹ David Rickart who succeeded, had (June 15, 1651) himself served heir of George Rickart, burgess, his father, in the lands of Auchnacant, with the Smiddyocroft and Milne of Auchnacant, within the barony of Fiddes and parish of Foveran. He married Isobel Gordon and had two sons, George, who succeeded him, and William, who was admitted a burgess of Guild, 15th October, 1651.² David Rickart died 18th February, 1668, and his spouse on 2nd February, 1685. The elder son, Mr. George Rickart, or, as the name is sometimes spelt, Riccard, had in 1669 a disposition of the lands of Arnage in Buchan to himself, and David his second son, from John Sibbald of Arnage. During the same year a charter was expedite under the Great Seal in favour of himself and George his eldest son, whom failing to his second son David. He married Janet, a daughter of Sir William Forbes of Monymusk, by his wife Jean Burnett, of the Leys family, and had issue four sons, namely, George, David, John and William. George, the eldest son, succeeded his father, but died without issue in 1692, being succeeded by his next brother, David. On the 20th December, 1693, David Rickart of Arnage, and John Rickart, designed as eldest and second sons (in life) of the deceased Mr. George Rickart of Arnage, were admitted to the freedom of the Guild. William, the youngest of the brothers, followed the calling of merchant, and appears to have been unmarried. In 1696, he erected the present tomb at the west wall of the churchyard, as he himself says, "from his pious affection towards his parents." He died on 21st February, 1699. David Rickart, who was served heir to his brother George in Arnage, became in 1693 also proprietor of Rickartoun, but sold Arnage in 1702 to John Ross, then Baillie, and afterwards Provost of Aberdeen. He married the Honble. Catherine Arbutnot, daughter of the second Viscount, by whom he had issue one son, who succeeded him, and two daughters. His death occurred on the 29th July, 1718, in the 51st year of his age. His son John, of Rickartoun and Auchnacant, married Marjory, daughter of John Gordon of Fechil, but had no issue. He died at Aberdeen, 6th July, 1749, aged 78. The

¹ Foydce MS.

² The completeness of the notice on the Rickart family is due to the kindness of C. Elphinstone-Dalrymple, Esq. of Kinellar Lodge, who placed his notes at my disposal.

³ Registry of Contracts.

¹ Session Records, Vol. V.

² Burgess Register.

Aberdeen Journal, in recording his death, remarks that "he was a gentleman very charitably disposed, and has left upwards of Three Thousand Pounds Sterl. to the Work House and Infirmary of Aberdeen, Five hundred Pounds to St. Paul's Chapel, besides several other legacies to his relatives. He is to be interred this day, (11th July,) with all decent solemnity, at the Burial place of his Ancestors in the Churchyard of Aberdeen." In his deed of Mortification, dated 20th October, 1740, he directs that the interest of £500 "is to be applied yearly toward the payment of a Stipend to the Minister of" St. Paul's Chapel, "and that only so long as there continues a legal and qualified Minister of the Church of England to preach the Gospel in the said Chappel." The Deed then goes on to narrate as follows:—"Whereas the deceast William Rickart, Merchant in Aberdeen, my Unkle, having built a Tomb at his Burial Place upon the west side of the Kirkyard of Aberdeen, and I being desirous that the said Tomb should be maintained and decently upheld in all time coming, . . . Therefore I hereby appoint my said Executors, out of the first and readiest of my Executry, to satisfie and pay, immediately after my Death, to the Master of Kirkwork of Aberdeen, for the time, the sum of Twelve pounds Sterling Money, to be by him and his successors in office, stocked and lent out upon Interest, and to be a perpetual Fund for maintaining and upholding in sufficient repair, in all time coming the foresaid tomb, called the Rickarts Tomb." In the last published Accounts of the City for 1887-8 the annual revenue of this fund is now over £14, while the stock amounts to £491, and this after having spent large sums at various times in the repair of the Tomb.

Several other legacies are then specified, and the residue of his estate he bequeathed to the Infirmary and Workhouse. John Rickart was succeeded in the estates by his two sisters—Catherine, the elder sister, getting Rickartoun, and Margaret, Auchnacant. The elder sister married James Congalton Hepburn of Congalton and Keith, Co. Haddington, and had issue. Her heir of line and representative is Miss Helen Rickart-Hepburn, now residing at Camphill; her male heir is Mr. William Ker Rickart-Hepburn, now settled in Canada. Margaret, the younger sister, married Thomas Mercer, by whom she had issue, two sons, David, who died without issue, and Major James Mercer, 49th Regiment, who succeeded to Auchnacant on his brother's death. Major Mercer married Katherine Douglas, daughter of John Douglas of Fechel, by whom he had two daughters, Mrs. Gordon of Wardhouse and Mrs. West. The granddaughters of the former, daughters of the late Admiral

Sir James Gordon, G.C.B., are the representatives of the Mercer family and of David Rickart's younger daughter. In Aberdeenshire, the Dalrymple-Elphinstones of Logie Elphinstone are also descendants of the Rickart family, through a daughter of Colonel David Hepburn.

The only other Rickarts I have come across, who have apparently a connection with those already mentioned, are (1) Isobel Rickart, who in 1637 married George Moir¹; (2) John Riccard, lax-fisher, who on 1st August, 1655, was admitted a Burgess of Guild,² and found for his cautioner David Riccard, and (3) William Riccard, eldest son in life of the late John Riccard, admitted burges 7th March, 1675, and in all probability son to John immediately preceding.

ALEX. M. MUNRO.

NOW, AND THEN.

IN last month's *Scottish Notes and Queries* I printed an Aberdeen Tavern Bill of 1795. Your readers will recollect that it was the "lawin" incurred by a party of forty-two, all prominent citizens of Aberdeen. The points of contrast and comparison between the items of the bill I then gave, and the one I am now to give, are many. Each party had their dinner from the best inn of the day, and in its best style. Here is the items of the bill of 1888:—

To		
24 Dinners, at 8s. 6d.,	.....	£10 4 0
5 Bottles Sherry, at 5s.,	.....	1 5 0
3 ,, Claret, at 5s.,	.....	0 15 0
11 ,, Champagne, at 9s.,	.....	4 19 0
10 ,, Whisky, at 5s.,	.....	2 10 0
3 ,, Brandy, at 10s.,	.....	1 10 0
75 ,, Aerated Waters, at 4d.,	.....	1 5 0
Allowance for outlay,	.....	6 0 0
7 Cabmen's Dinners, at 1s. 6d.,	.....	0 10 6
14 Bottles Ale, at 4d.,	.....	0 4 8

£29 3 2

Now, it seems that mine host needs to be paid nearly three times as much for the "entertainment" of your Common Councilmen in 1888, as it cost on the anniversary of Gunpowder Plot Day, in 1795, to dine forty-two gentlemen, "who wore purple and fine linen and dined sumptuously every day." One would not have thought so. Then, with a stiffer wine duty mine host charged a greatly less price. Our forefathers had not then lost the taste for claret which this bill of 1888 shews is now lost to the aerated water drinking Town Councillor, who with a taste for it hath acquired a liking for aquafortis, to counteract, forsooth, the overdoses of aqua pura.

¹ *Houses of Moir and Byres*, p. 86.
² Burgess Register.

Little needs to be said about two bottles of ale to each cabman, if it were not that he is credited with, at any rate, helping to empty the whisky bottles. This comparison has not been made for any other purpose than to attempt to gauge capacity, and rapacity, as shewn by the men, and the innkeepers, of two periods. Almost every article of table consumpt costs less to-day than it did in 1795. Why, then, should the costs of the "Entertainment" be so very much higher? Are the heads and the stomachs of the men of to-day less strong than were those of the men of 1795? They must be so, or else that forenoon lunch, the salmon, the oysters, or the aerated water is to blame.

A. W.

A PHYSICAL PHENOMENON AT ELLON—1784.

THE following account of a curious physical phenomenon at Ellon appears in the *Aberdeen Journal* as having occurred on May 6, 1784:—

"About eleven o'clock there was observed to the eastward something like the smoke that arises from a whin bush or wet straw when set on fire, and seemed to issue from a black thick cloud, one side of which, a column of seeming smoke appeared as if it ascended, and the other side of it, as if it descended, and sometimes the whole column seemed to move round; soon after there was seen, a little below the town of Ellon, upon the river and some of the grounds adjacent, a greyish coloured vapour, which moved up the river, the water of which, at the surface, was whirled about, and is said to have been raised sometimes to a considerable height; at which time there was heard an uncommon noise, which at first was thought to be thunder, but it seems plain it was not, for the sound was quite different from the sound of thunder, and it did not intermit but continued equally the same, till it ceased altogether, which happened two or three minutes after it was first heard. Whether this noise was occasioned by the vapour or by the approach of a very heavy shower of uncommonly large hail seems to be uncertain. The greyish coloured vapour moved up the river, whirling or at least ruffling the surface of the water. When it came a little below the place where the ferry-boat passes it appeared on the south bank in the form of a cone, and was seen to move rapidly for a little; and about the same time one of the ferry-boats, it is said, was whirled about again and again; and in a little after it disappeared and was not seen any more by the people about Ellon. No hurt was done to trees nor anything else. Some say that while

the vapour was moving up the river and its banks they felt the smell of sulphur; but others who were equally near say that they felt no such smell."

Many readers may remember the showers of black rain which fell in Slains and Newmachar in the years 1862, '63, and '74, and on which the late Rev. Mr. Rust of Slains wrote a curious little pamphlet. It is strange that the phenomenon above quoted, apparently much the same as the black rain showers, should have occurred in the very neighbourhood of these showers. The question comes to be, was it a case of black rain also? What is the explanation of such phenomena occurring in the same part of the country at these different times?

J. MALCOLM BULLOCH.

THE WILL OF OLD LAIRD BARCLAY OF MATHERS.—For the benefit of readers who may not have seen the following, we repeat it from the *Aberdeen Evening Gazette* of 26th April:—

"There has been on view during the week in the window of Mr. Mitchell, bookseller, Keith, a beautifully illuminated copy of the following quaint, yet sensible, 'Last Will and Testament of Old Laird Barclay of Mathers,' kindly lent by Mr. William Barclay, of the Royal Hotel, Keith (formerly of Aboyne and Dorsencilly, Ballater):—

THE LAST TESTAMENT OF OLD LAIRD BARCLAY OF MATHERS, DATED 1351.

Gif thou desine thy house lang stand,
And thy successors bruik thy land;
Above all things hef God in fear,
Intromit nocht with wrangeous gear;
Nor conquest nothing wrangeously;
With thy neighbour keep charity;
See that thou pass not thy Estate;
Obey duly thy Magistrate;
Oppress not, but support the Puire;
To help the Commonweill take cuire;
Use no deceit, mell not with Treason,
And to all men do Rycht and Reason.
Both unto word and deid be true;
All kinds of wickedness eschew;
Slay no man nor thereto consent;
Be nocht cruel, but patient;
Ally aye in some guid place
With noble, honest, Godly race;
Hate Whoredom and all vices flee;
Be Humble; haunt good compaigne;
Help thy friend, and do nae wrang,
And God will make thy stand lang.

To the foregoing Mr. Barclay has appended the following footnote:—"Respect for its antiquity, and admiration of the sensible, all-time advice conveyed in Laird Barclay's testament, has induced me to get this transcription executed.—WILLIAM BARCLAY, Logie Muir, Aug., 1888."

PROCLAMATION ANENT THE SCARCITY OF MEAL.—The following proclamation shows the steps that were taken by the authorities about a hundred years ago to prevent meal mobs :—

Whereas it appears that several of the inhabitants of this place are apprehensive that there will be a scarcity of meal here this summer, owing to the greatest part of the farm meal in the neighbourhood being sold for exportation, and also owing to the great quantities of meal which have been monopolized and bought up by meal dealers, and whereas it further appears from an advertisement or hand-bill put up on the warehouse, that some of the inhabitants are disposed to mob and prevent by force any meal from being shipped from this Port, which might be attended with very serious and alarming consequences, not only to themselves, but to the publick at large. Therefore, in order to quiet the minds of the people and to prevent their having recourse to any improper measures, it is requested that all the inhabitants who are not already supplied, or who have not a sufficient stock of meal on hand, will give in a note of the quantities required by them for the support of themselves and families for six months, to William Jack, meal seller in Peterhead, betwixt and Tuesday next, the seventh current, that it may be known what quantity will be necessary for the supply of the town, till the new crop can be ready, and that proper steps may be taken to purchase and secure this quantity, so as to prevent any dread of a scarcity. And in the meantime it is earnestly recommended to all the inhabitants not to proceed to any acts of outrage, as mobs and unlawful combinations are at all times improper and highly punishable, and particularly so at this time, as being destructive of the peace, order and welfare of society.

Peterhead, 3rd May, 1793.

LONGEVITY OF ABERDONIANS.—In the Churchyard of Kemnay there is a large table-stone with the following inscription :—“Sacred to the Memory of | Christian Moir | Spouse to Peter Hatt | late Gardener at Castle Fraser | who died 2nd of July 1805 | Aged 80 years. | Also the said | Peter Hatt | who died 11th of March 1816 | Aged 102 years.” In the same Churchyard there are several recorded ages of upwards of 90, while 80 is quite common. The last minister of the parish died at the age of 84, and his wife at 83. One man is still alive and able to do a good day's work, who was born in 1802. His wife is two years younger. The latter told me that she remembered a woman who lived till fully 100, and who never required spectacles. In the Statistical Account of the parish (1794) two people are mentioned as above 90. A few years ago, an old woman, named Jeanie Gallen, died at the age of 90. Dr. Edgar, in *Old Church Life in Scotland*, says :—“The erection of tombstones is a comparatively modern custom,” and only for distinguished individuals. Jeanie has been fortunate enough, however, to get a handsome tombstone erected to her

memory with her last words engraven upon it, and also a poem written of which she is the subject entitled “Auld Jeanie's Death-bed.” The poem consists of 26 stanzas, embodying the many superstitions in which Jeanie was a devout believer. The author, W. C., to whose generosity the memorial stone is also due, is well known in Aberdeen. J. L.

A POET'S HAUNT.—The poet about which Mr. W. J. Calder Ross inquires in your March issue is not *the* James Thomson of the *Seasons*, but a worthy weaver of the village of Kenleith. Thomson, besides being a poet, was a most industrious tradesman, and a good-living man. He could let blood and physic the sick, kill a mart for his neighbours at Yule, play the fiddle, sharpen the minister's razors, and shave the village beards on Saturday nights. He was born in Edinburgh on 10th September, 1763, and published *Poems in the Scottish Dialect*, Edinburgh, 1801. The volume contains a long and interesting list of subscribers' names, taking among them the rather respectable number of 745 copies.

JOHN INGRAM.

Mitchell Library, Glasgow.

BLIND HARY, NOT HARRY.—As the Scottish Text Society's edition of *The Wallace* gives the author as “commonly known as Blind Harry,” I would point out that in his time at least the name was spelt Hary. The five entries of payments in the Royal accounts so spell it : likewise in the “Droichis Part of the Play,” (amongst the poems attributed to Dunbar, S. T. S. ed.) The name Hary is pretty frequent in Scotland. P. S. A.

Glasgow.

Queries.

271. MYSTERY PLAYS BY SCOTSMEN.—In a recent number of *S. N. & Q.* there was a notice of a German work on English Mystery Plays. It hinted that the author considered some of the Plays to be Scots in origin. Could the writer of the notice give us fuller information as to this?

Glasgow.

P. S. A.

272. FAMILY OF ANDERSON.—Is anything known concerning the Gilbert Anderson, Skipper, and John, his son, Skipper, who are mentioned in *Spalding's Troubles*? also John Anderson, Skipper, and Alexander Anderson, who appear in the Poll List of 1696 as the joint proprietors of the Lands of Old Bourtie?

J. A.

273. BOOKPLATE OF JANE DUGARD.—Could any of your readers give me some notes regarding a stamped leather bookplate of

“Jane Dugard,
W. S.?”

London.

J. G. BRADFORD.

274. **ERSKINES OF SHIELDFIELD.**—Can your readers give any notes shewing the descent of the Erskines of Shieldfield from the line of Mar; of the former family were Henry Erskine of Chirnside, and his son, Ebenezer?
J. G. BRADFORD.

London.

275. **"COCK OF THE NORTH."**—How did this name come to be applied to the Duke of Gordon? It occurs in an old Scotch Metrical Prophecy, published by the E. E. T. S. What other instances are there of its occurrence?
P. S. A.

Glasgow.

276. **MASCARAD.**—I have a bill of the year 1720 before me, in which 20 yards of this stuff occur; also a letter of Andrew Jaffray of Kingswells of 1714, in which he says, "if you want anie women's cloth or mascarads for your ladie I can serve you verie weill." It was evidently some material used in mourning. Can any one tell me more about it?
H. W. L.

277. **WARPING STAIKS.**—A pair of these are entered in an inventory of 1718, as also a *Warping Fall* and *Stimal*. What are these things?
H. W. L.

278. **CURIOSITY IN NOMENCLATURE.**—Can any one explain how it is that the surname Ross or Rose has so often Hugh as a Christian name? I have noticed the fact in various parts of the country, and also in genealogies. Is it a mere coincidence, or to be accounted for on some principle of euphony?
J. D. R.

279. **THOMAS THE RHYMER.**—What is the earliest authority for the *Philorth* and *Hays of Erroll* prophecies given in *S. N. & Q.*, Vol. II., p. 174?
P. S. A.

Glasgow.

280. **BALLAD OF HARLAW IN SCOTT'S "ANTIQUARY."**—Most readers will remember the scraps of the ballad chanted in a wild and doleful recitative by Elspeth Mucklebackit in Scott's *Antiquary*. Two of the verses run thus:—

Now haud your tongue, baith wife and carle,
And listen, great and sma,
And I will sing of Glenallan's Earl
That fought on the red Harlaw.
The cronach's cried on Bennachie,
And down the Don and a',
And hieland and lowland may mournfu' be
For the sair field of Harlaw.

Is there any historical basis for this ballad, or is it an imitation of old ballads, written by Scott himself?
J. D. R.

281. **THE MEANING OF V AGAINST A NUMBER OF YEARS IN A GENEALOGICAL TREE.**—In the family tree referred to in answer 239 I find the letter V against a number of the years. Can any one tell me what it stands for?
YAH.

London.

282. **JAMES WALES, ARTIST.**—In a MS. collection which I have made of the Worthies of Banffshire I find the name of James Wales, Artist, whose death is given as having taken place in the year 1800. My authority for these statements I am sorry I cannot now recal, but whatever it was I extracted from it the following particulars regarding Mr. Wales's history:

"*Wales James, Artist, born Banffshire, settled in Aberdeen when young, was patronised there by Fr. Peacock and become a Portrait Painter in that city; but finally left for London, where besides portraits he also painted landscapes. He left for India and died there in 1800.*" Comparing this notice with that given by Mr. Cadenhead, quoting from *Bryan's Dictionary of Painters*, there are several discrepancies. Thus Mr. Cadenhead represents Mr. Wales as having been born in Peterhead, not in Banffshire, and as having died in 1796, not in 1800. May I ask that gentleman or any other of your readers interested in Aberdeenshire Art and Letters to examine into the question of Mr. Wales's nativity, and to shew cause if possible for dismissing the account of that artist which represents him as a Banffshire man? My object in making this request is to satisfy my own mind as to whether I should now strike Mr. Wales off my list of Banffshire Worthies.

W. B. ROBERTSON WILSON.

Strathdevon, Dollar.

283. **THE SPELLING OF CUNNIGAR HILL.**—Would one of your weightier local contributors in philology and the historic lore of Aberdeen step in with the authority necessary to put the "young lions" of the Aberdeen newspapers right upon the spelling of the word "Cunnigar"? That *note noir* of the poor of Bon-Accord, the "Cunnigar Hill Hospital," appears in print almost every day—almost invariably in the Hibernian spelling "Cunningarhill," &c. Reporters for the press, I have the best reasons to believe, are not above learning, and it might prevent the hopeless transmutation into a vulgarism of an interesting and pleasant sounding word if one in authority would relate how, philologically and historically "Cunnigar Hill" means the "Haunt (or Hill) of the Coney."
W. S.

284. **URQUHART—DOUGLAS.**—Can any of your readers throw any light upon the pedigree of Thomas Urquhart, who was born 1710, married in 1732 at Clockriach, near Old Deer, Isabella, daughter of William Forbes, last Laird of Polacter, and died at Clova, Old Deer, in 1793, or on the links connecting him with his grandmother, Henrietta Douglas? In a letter written in 1778, he casually mentions—"My grandmother, Heneret Douglas, was a daughter of Douglas of Glenberrie." The name of the third daughter of Sir William Douglas of Glenberrie, created a baronet in 1625, and alive in 1653, was Henrietta. Whether the lady was Thomas Urquhart's father's or mother's mother I have been unable to ascertain, but the tradition of the locality where he died, points to his father having been a minister in Moray or Strathgogie. Church records mention several of the name, including a John Urquhart, ordained in 1701, at Gartly, and transferred to St. Andrew's Lhanbryd in 1717, who married in August, 1705, Elizabeth Gordon, had nine, and died in 1725 at the age of 52. In one letter Thomas speaks of Braelangwell in Cromarty as "a place that I love well," he corresponded frequently with "his cousin," Mr. Leonard Urquhart, W.S., in Edinburgh, a cadet of the family of Newhall, and was also apparently more distantly connected with the Aberdeenshire branches of

his name: The name of Urquhart of Monteaule also occurs among his papers. J. F.

285. "THE SILVER CITY BY THE SEA."—This pretty alliterative, and happily applied conceit, occurs frequently in some of the sweetest things of more than one of our local Poets as bearing reference to Aberdeen. Can you help me to tell my boys who is the author, or where it first appeared?

A MOTHER.

286. ARMADA WRECKS NEAR IRVINE.—I note in *S. N. & Q.*, Vol. I., some mention of the Armada. Can any one give information concerning a vessel wrecked near Irvine in Ayrshire? J. C. T.

Stourbridge.

287. SCOTTISH FAMILIES OF SPANISH DESCENT.—What Scottish families trace their descent from the Spaniards, shipwrecked with the Armada? J. C. T.

Stourbridge.

288. A FAMILY IN MAYBOLE CHURCHYARD, AYRSHIRE.—I am told that there are several generations of a family, in which I am interested, buried in Maybole Churchyard, Ayrshire. Will some one say to whom I should apply for information? J. C. T.

Stourbridge.

289. SIEVE AND SHEARS.—Recently I came across an allusion to searching for things lost with a *sieve* and *shears*. Would any one kindly explain what is to be understood by this method of discovery? Has it ever been practised in Scotland? A. M'D. R.

290. THE AUTHORSHIP OF "THE BURIAL OF SIR JOHN MOORE."—The following paragraph recently appeared in the *Aberdeen Evening Express* (26th April):—

"The authorship of the verses on 'The Burial of Sir John Moore,' usually ascribed to Wolfe, has recently been questioned in the *Newcastle Chronicle*. A correspondent writes that he remembers being shown, some twenty years ago, evidence which completely convinced him that Wolfe was not the author. This evidence, so far as he can recall it, he thus summarises:—'A friend, whose father had been Principal of King's College and University, Old Aberdeen, showed me a scrap book in which his mother had entered in 1812 the well-known verses. They were said to be written by a lady then living (I mean about 1812) in one of the courts or lanes leading from Castle Street, Aberdeen, to the quay. In this lady's house, it was further said that young Byron lodged at the time when he attended the Grammar School in Aberdeen. The verses in question were first published in *Wolfe's Remains* somewhere about 1830.' The correspondent expressly guards against pledging himself to the details of his statement, and consequently the story as it stands proves nothing. In this connection we were shown the other day an old MSS. book containing a copy of these verses. The watermark on the paper bears the date of 1822, and at the beginning of the book there is a very brief preface which would lead one to infer that the poems that follow were the works of the writer, whoever he or she had been. This volume was picked up by Mr. John W. Forbes, assistant to Mr. Murray, bookseller, Union Street, and is still in his possession. The

volume gives no clue to its history. If the date 1812, given by the Newcastle correspondent, is correct, then Mr. Forbes's manuscript cannot be the original. The whole story is obscure, and there may still be evidence extant in Aberdeen which would set the matter at rest."

Can any of your readers supplement this information? G. W.

291. ORIGIN OF THE NAME FRASFR.—Would any of your readers kindly tell me what is the origin of the Clan name Fraser? What is the name in Gaelic? Was it ever Friselle? and what was the name, position, or occupation and race of the first chief of the Clan? Sandness, Shetland. R. J.

Answers.

62. PROFESSOR PATRICK COPLAND (Vol. I., pp. 108, 124).—In the *Aberdeen Journal* for April 24, 1878, is an account of the coat of arms of Professor Copland, which had been recently placed in the Council Chamber. The blazon is given as—Quarterly: 1 and 4, Gules, three mullets or; 2 and 3, Azure, three garbs or. Did Professor Copland actually use this coat? If not, from what source was it taken? Nisbet (*Syst. of Her.*, Vol. II., App. p. 104) gives for Copland of Collieston—Quarterly: 1 and 4, Gules, three mullets or; 2 and 3, Argent, a shakefork sable. Stodart (*Sc. Arms*, Vol. I., plate 102), shews for Copland of Udoch—Quarterly: 1 and 4, Gules, three mullets argent; 2 and 3, Argent, a shakefork sable. Two of the three Copland "broads" in the Townhouse staircase have—Quarterly: 1 and 4 Or, three mullets gules; 2 and 4, Argent, a pale sable. But in none of these do the garbs appear, as they undoubtedly did on the Marischal College ceiling, taken down circa 1840, and described by me from Mr. Dingwall Fordyce's painting, in *S. N. & Q.*, Vol. II., p. 180. If Professor Copland, who of course was familiar with the College ceiling, used the coat assigned to him in the Council Chamber, he must have believed himself related to the Rev. Patrick Copland, to whom the College coat pertained. Otherwise it would seem probable that the erectors of the arms in the Council Chamber in 1878 had access to the emblazoned panel of the College ceiling.

P. J. ANDERSON.

107. ANCIENT BAPTISMAL FONTS (Vol. I., p. 180).—In reply to "C. S. L.," I may say that there is a very interesting and ancient font in the old churchyard of Gainside, Ballater. It is sunk in the ground, at the end of the old church next the river Gainr, close to the foot of the wall, and it was by clearing away the long grass that it could be seen. Another and larger one is in the churchyard at Tullich, near Ballater. It is lying at the foot of the wall, on the west side of the old church, along with a collection of sculptured stones. The largest, and the one with the most sculptures on it, was formerly the top lintel of the door into the church. The stones and the font are enclosed with an iron railing, put up at the expense of the late Colonel Farquharson of Invercauld.

W. REID.

211. GREGOR WILLOX, WIZARD (Vol. II., p. 123).—The person referred to was probably the man spoken of in the Rev. J. Hall's *Travels in Scotland by an unusual route*, 1807, Vol. II., pp. 438 9. The author of this gossipy book spoke of "a Mr. Willox, near Tamin-toul, a man of some information, and who always wears scarlet clothes, that pretends he possesses" the power of witchcraft. He posed as a curer of barrenness. Some facetious and extraordinary stories are recounted of him in this book.

J. MALCOLM BULLOCH.

239. LYELL, BUCHANAN AND HAY FAMILIES (Vol. II., p. 156).—In reply to "L.," I find in a family tree of the Hays, that John Hay of Ury, V. 1575 ob^t 1607, was directly descended from Sir William Hay of Erroll, ob^t 1436, who was grandfather of William 1st Earl of Erroll cr. 1453, and of Gilbert Hay of Ury, V. 1467-80.

London.

YAH.

249. DIES SCRUTINIUM (Vol. II., pp. 173, 191).—The thirteen lines signed "James Gammack, LL.D.," contain no answer whatever to my question. Hugues de Saint-Victor did indeed live in the 12th century, for the date of his death is probably Feb. 3, 1140. But he was either a Saxon or a Fleming, and there is nothing to show that he had the least knowledge of "oor guid auld Scots," or of the ecclesiastical terms and usages of Scotland either in the twelfth or any other century. I fear that I must say the same about the learned Du Cange, and of many others before his day and since—such as Amalarus' *De Eccl. Officiis*, cap. 8; Yoo Carnoten: *Serm. de Sacram. Neophyt*; Dom Martène: *De Antiq. Eccl. Discip.*; Duguet: *Trait. des Exorc.*, &c. What I desired to know, was simply the Scottish equivalent for the "Dies Scrutinium." If Dr. Gammack will look into Dom Martène, sec. 1, c. 10, 12, he will find that the "Dies Scrutinia" were a series of examinations held on different days in Lent. It is likewise to be noticed that the Epiphany and Pentecost were preceded by several "scrutinia." I conclude by saying that the fourth feria of a week is all the world over Wednesday and not Thursday, and that the phrase "the ancient church" cannot leave one in the mist more than the phrase "the mediæval church." May I then repeat my query?

Paris.

H. G.

250. SNEEZING (Vol. II., 173, 191).—In the early days of the world's history, Rabbinical writers say—"Sneezing was a mortal sign even from the first man, until it was taken off by the special supplication of Jacob, from whence, as a thankful acknowledgment, this salutation first began." (*Notes and Queries*, 1874, p. 353.) I have read somewhere, that in some eastern country in byegone days persons went the length of going back to bed, and doing all their getting up and dressing over again, if they happened to sneeze while they were putting on their shoes. Again, sneezing from noon to midnight was lucky, from midnight to noon unlucky. In his *Domestic Folk Lore*, Rev. T. F. Thielton Dyer says—"The practice of salutation dates from the earliest times, and it is interesting to find a superstition of this kind, which may be looked on as a curiosity of primitive civilisation, still existing

in our midst." In the romantic *Legendary Lore of Fairy Land* we find the same belief. A young man, it is said, was stolen by the elves, and transported to their mysterious abode. One day they took him along with them to a wedding feast. In the course of the entertainment the elvin bridegroom sneezing, the youth, remembering the teaching of his earthly days, exclaimed "God bless you!" The elves told him that, if he repeated the sacred name, they would punish him. The bridegroom sneezed again. The youth repeated his blessing, and the elfin band threatened tremendous vengeance. He sneezed a third time, and a third time the youth blessed him. The fairies, enraged, threw him down a precipice, but he found himself unhurt, and restored to earth and the society of mortals. From *History of the Highlands and Highland Clans* (p. 110, v. I.) Many references are to be met with in Folk Lore to the superstition connected with sneezing, but the short space allowed in *S. N. & Q.* will not permit more to be taken up.
89 Leslie Terrace.
J. M. LAING.

251. PICTS AND SHAZES.—The "Act of Council" referred to by your Correspondent "K." will be found in *Pratt's Buchan* (3rd ed., p. 70), but instead of ordaining that the Captains shall provide themselves with *Officers' picts and shazes*, according to Pratt the Act says, *offers, picts and shares*. Now, "*shares*" is a much more plausible and more intelligible word than "*shazes*." But what about "*offers*?" Is it not probable that the original manuscript may be imperfect, or at least rather illegible, or how are these different readings to be accounted for?

A. M'D. R.

263. ANCIENT ABERDEEN TOMBSTONE (Vol. II., p. 188).—As to the present whereabouts of the stone referred to by "C. S. L." I can give no information, but should not be surprised to learn that it was too useful a stone not to be returned as a top covering to the drain near which it was found. The inscription was given in the newspapers of the day in all possible ways, but the following may be taken as correct:—"Hic jacet honorabilis vir Georgius Manvrs cuius de Abirden cum uxore eius Annetta Sherar qui obiit xxv^{to} die mensis Septembris anno dñi. M. ccccc. xx^o." In looking over my list of burghesses I find that in 1497 George Maneris was admitted to the freedom of the guild (Council Register, Vol. VII., p. 837,) on a reduced scale of payment, because he had married the daughter of a burghess. This is doubtless the same person, his wife being a daughter or niece of Alderman Andrew Sherar, 1472-8. The stone itself was probably in the churchyard of the Trinity Friars, which must have latterly become a convenient quarry for stones to repair the "keel" of the quay.

ALEX. M. MUNRO.

263. Some ten years ago, while walking through the stoneyard of Messrs. J. Fraser & Son (Aberdeen Granite Works) along with the late Mr. D. Fraser, I observed the tombstone referred to, and on asking Mr. Fraser how it came to be there, he told me that it formed part of the covering of a drain at the foot of the Shiprow, near Shore Brae, and that rather than bury it again they had taken it to their yard. It lay there until about eighteen months ago, when it was

put down at the entrance to the engine-room at the same works, which are now carried on by Mr. Whitehead. By his courtesy I saw the stone a few days ago in this situation. It is made of freestone, is about five feet in length and three in breadth. It is cracked across the middle, and the inscription is illegible in many parts. I have Mr. Whitehead's authority for saying, that he will give it willingly to any of the descendants of those in whose memory it was raised, or to anybody interested in its further preservation.

F. M. M.

267. OLD GRAMMAR SCHOOL BELL. (Vol. II., p. 188).—This bell was traced by me to a bellhanger's workshop in town, where it had been lying since the time when it was superseded by the one now in use. The old bell was removed to the new School in 1863, and did service there for some years. It has the following inscription:—

DENUO F. ME JO: MOWAT VET.
 ABD. MDCCCXXXIII
 DONUM RO: FERGUSON
 MDXXVI



The date of the original gift was 1626 not 1526. In 1626 Robert Ferguson presented a bell and belfry to the School. When the old School was demolished in 1884, I collected some £25 from old pupils, and got the belfry and door of the old school built into the rear of the present School buildings.

JAMES MOIR, Rector.

267. (Vol. II., p. 188).—The following extract from the Council Register, under the date of 16th February, 1625, is only given as part answer to this query:—"The quilk day, in presence of the proquest baillies & counsall compeirit Robert Fergusone, burges of this burgh & presented vnto thame ane bell, new & stockit, quhilik he frelie gevis & mortifies for the vse of the grammer schole of this burgh in all tyme comeing, lykeas he promeisiss on his awin chargis to caus big a belhous of aisler wark on the said grammer schole & to put up the said bell thairin, to serve for the vse of the said schole in all tyme heir-efter, quhairpoun the counsall ordainis a note to be maid in the tounes booke to be a perpetuall memo-

rial to the posteritie of the said Robert his beneficence forsaid to the said grammer schole."

J. MALCOLM BULLOCH.

Literature.

Notes on the Members of Parliament for the Burgh of Aberdeen, 1357-1886. By ALEX. M. MUNRO. 1889. [Fcap. 8vo, 55 pp.]

THE author of this interesting pamphlet is laying his fellow-citizens under a quickly deepening debt of gratitude by his successive attempts to elucidate the history of the past. The present publication, which is "reprinted from the *Aberdeen Journal*," resembles Mr. Munro's other writings in its accurate setting forth of a body of useful facts, through which he pilots his way, steering clear alike of the Scylla of baldness and the Charybdis of loquaciousness. Mr. Munro, referring to the "ample materials still unedited" bearing on the subject, indicates how capable they are of yielding "interesting side lights on the current politics of the time." The future editor of these materials will find in the present publication a very helpful chart on which he may safely rely.—ED.

Bibliography of Peterhead Periodical Literature.

By W. L. TAYLOR. Privately printed, 1889. [Fcap. 8vo, 22 pp.]

THIS pamphlet is a reprint from the pages of *S. N. & Q.*, and quite fulfils our expressed anticipation as to the treatment of the subject by Mr. Taylor. Among our various literary activities the periodical press is a factor of growing importance, and whatever relates to the inception, conduct, and survival or death of enterprises of this class of publications, is at once interesting and instructive. In point of accuracy and completeness of information on the subject, Mr. Taylor's work leaves nothing to be desired, and will be prized accordingly.—ED.

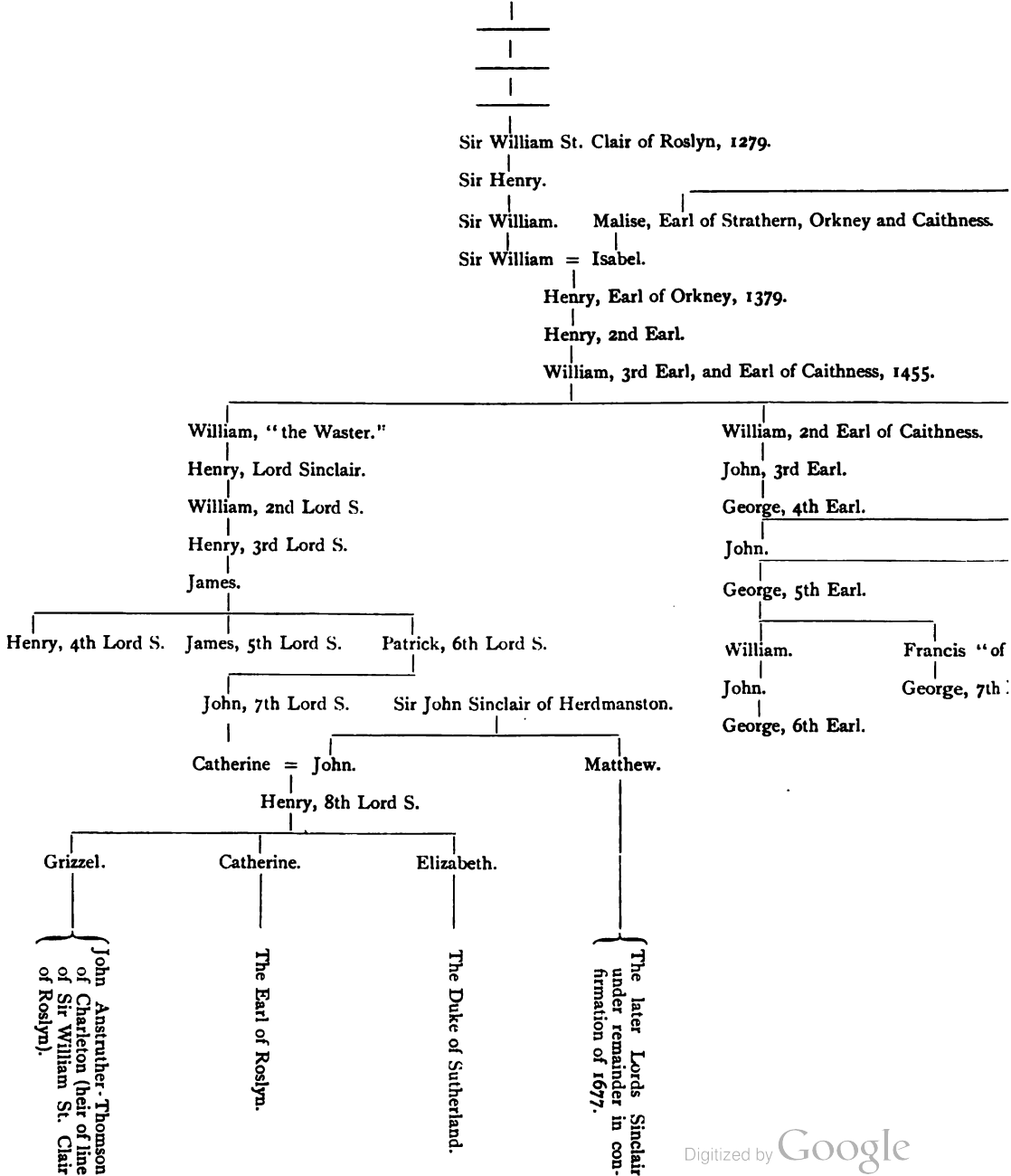
FACSIMILE OF KING'S COLLEGE AMBO FOR A FREE CHURCH PULPIT.—A facsimile of the Ambo, of which we gave an illustration (Vol. II., p. 161), has just been erected at Ruthrieston Free Church, Aberdeen, as a pulpit. While the Ambo consisted of one-half of a hexagon, with three decorated panels meeting at an acute angle, the new pulpit has two additional panels, in order to give it more prominence.—ED.

TO CORRESPONDENTS.

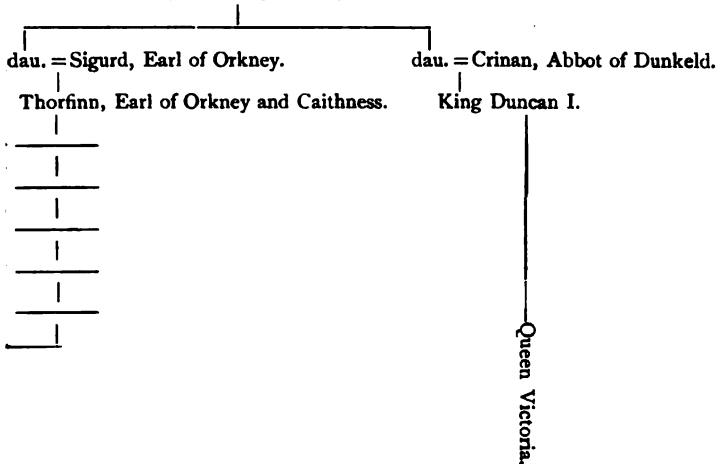
In answer to several Correspondents, we have to state that no charge is made for inserting queries. Further, we do not restrict our area to a particular part of Scotland. Items from all parts of the country will be received. Although matters more or less Scotch are preferred, still articles on other subjects are not inadmissible.

Genealogical Tree of the Sinclair Family.

WILLIAM DE SANCTO CLARO.

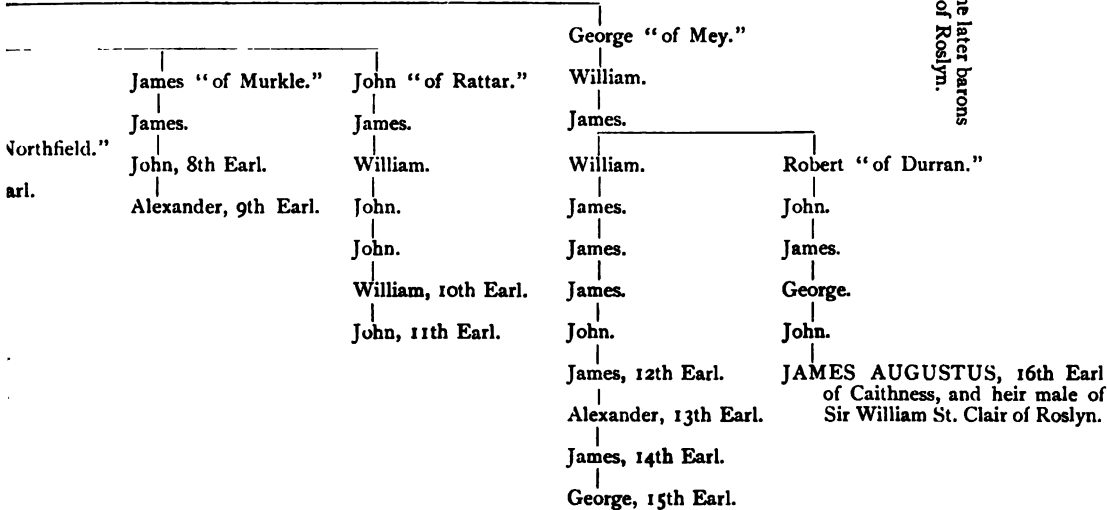


KING MALCOLM II.



Sir Oliver.

{ The later barons
of Roslyn.



SCOTTISH NOTES AND QUERIES

VOL. III.] No. 2.

JULY, 1889.

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ABERDEEN, JULY, 1889.

THE EARLDOM OF CAITHNESS.

THE Earldom of Caithness, granted 28th Aug., 1455, to William Sinclair, 3rd Earl of Orkney, yields precedence, in point of antiquity, to only three existing Earldoms (not merged in higher dignities) on the roll of the Peerage of Scotland: those, namely, of Mar, of Crawford, and of Erroll. But for at least four centuries before that creation, an Earldom of the same name had descended in a family of royal blood.¹

¹ Skene's *Celtic Scotland*, I., 386, III., 448.

The "lordly line of high Saint Clair"¹ trace their descent from William de Sancto Claro, a Norman baron, who is said to have obtained a grant of the manor of Roslyn from King David I. His great-great-great-great-great-grandson, Sir William Sinclair of Roslyn, married Isabel, daughter and co-heir of Malise, Earl of Strathern Orkney, and Caithness. Their son, Henry, had his claim to the Earldom of Orkney admitted by Hakon King of Norway, and confirmed by Robert II., King of Scotland; but his grandson William resigned the Earldom in 1471 into the hands of James III.,² who had acquired the Islands by his marriage with Margaret of Denmark. As above stated, William had been created Earl of Caithness in 1455.

The title still remains with Earl William's lineal descendants. It did not pass, however, to his eldest son, William "the Waster," the ancestor of the earlier Lords Sinclair,³ whose male line became extinct in the person of John 7th Lord Sinclair, but who is represented in the female line by the Anstruther-Thomsons of Charleton, the Earls of Roslyn, and the Dukes of Sutherland.

Earl William's third son,⁴ Oliver, to whom

¹ "No family in Europe beneath the rank of royalty boasts a higher antiquity, a nobler illustration, or a more romantic interest than that of St. Clair." Burke's *Vicissitudes of Families*, I., 117. It is proper, however, to point out that the late Mr. Stodart treats the grant by King David I. as a fable, and gives 1279 as the date of the acquisition by the St. Clairs of the Barony of Roslyn. *Scottish Arms*, II., 180.

² See *Acts of Parliament of Scotland*, Vol. II., p. 102.

³ The later Lords Sinclair hold the title under a patent of confirmation obtained in 1677 by the 8th Lord. In this patent the grantee's daughters were passed over, and the succession destined to the heirs male of his paternal grandfather. It thus comes about that the present Lord Sinclair is no blood relation of the earlier Lords. He bears, however, the same surname, being the heir male of the Sinclairs of Herdmanston, a distinct family holding lands in Haddingtonshire since the 12th century. But it should be noted that when the 8th Lord received his new patent, he omitted to resign to the crown the original peerage, which therefore must be regarded as merely dormant, and pertaining *de jure* to Mr. Anstruther Thomson.

⁴ It has been customary to treat Oliver as the second son, but see the opinion on this point of the present Lyon King of Arms in Henderson's *Caithness Family History*, p. 41 footnote.

were bequeathed his father's great possessions in the south of Scotland, became ancestor of the later series of "Roslyn's barons bold." His heir male, after alienating the last remnants of his inheritance, died without issue in 1772, and the representation of this branch in the female line is matter of dispute.

Earl William's second son, another William, obtained a charter of the Earldom of Caithness from James III., on resignation by his father in 1477. It is a remarkable feature in the subsequent history of the Earldom, that on five occasions the direct line of descent has come to an abrupt end, and a distant relative has succeeded to the title. This will be best understood from the appended genealogical tree.

P. J. ANDERSON.

RECENT FIND OF COINS AND ARMLETS
IN THE
GRAVEYARD OF TARBAT, ROSS-SHIRE.

THIS interesting "find" was discovered partly on 28th March and partly some weeks thereafter. On the date first mentioned, while the gravedigger was in the act of smoothing the sides of a grave, having already cut to the usual depth of about six feet, some earth fell in at the one end. In the falling earth he discovered what he thought were three old communion tokens, together, with two C-shaped rings of equal diameter, which were supposed to be somehow connected with old communion plate. I was in the graveyard at the time, and engaged in another duty, which prevented me from examining the place of the "find" handed me by the gravedigger. Having been previously on several occasions asked for specimens of old communion tokens and description of communion plate, I valued them in that light, and accordingly, after advising the gravedigger to keep carefully any more he might find, and that he would be duly rewarded, kept them for further and closer examination. Having been called away from home for some days the opportunity to do so did not occur until after my return, when my first leisure was devoted to that purpose.

Upon gently rubbing the supposed communion tokens, which were very thin, I at once discovered that they were nothing else than silver coins belonging to a very remote period; and upon applying the same process of cleaning to the C-shaped rings, they turned out to be denannular silver armlets, without the least trace

of ornamentation. Thereupon I immediately interviewed the gravedigger, with the purpose of ascertaining more minutely the locality of the "find," and whether any more than the three coins and the two armlets already in my possession had been discovered. It turned out that six more coins had been found at the same time and had been sold to parties in the parish. I communicated with the purchasers, and readily obtained the coins for purposes of examination. The result of examination was, that I believed I had discovered the scientific value of the "find," and caused a second search to be made—a search which I superintended in person. At the depth of about five feet below the surface the search party came upon what appeared to be a compact piece of masonry, but in which no trace of mortar was discovered. The stones forming it, though somewhat long, were thin, and being sandstone, were easily broken with the aid of a hammer. After penetrating to the depth of six feet four more coins were found. Operations were continued until pure white sand was met, but with no further result.

Of the four coins thus found one bore distinctly EADGAR. REX on the one side, while on the reverse it bore in this fashion—



This coin was Saxon—a silver penny of Eadgar or Edgar, King of England, who reigned A.D. 959—975.

Of the remaining, 10 are Frankish, *i.e.*, silver pennies of Louis le Begne, King of France A.D. 877—879, while 1 is still unknown.

I presented the coins and armlets to the Crown. With the permission of the Queen's Remembrancer, they were exhibited at the meeting of the Society of Antiquaries on the 13th May, and I understand are at present on exhibition in the Royal Museum, Princes Street, Edinburgh.

Several theories have been advanced with regard to the "find," one being that the piece of masonry referred to above was nothing else than the grave of a Viking, the coins having been placed there to pay the grim ferryman beyond. This theory does not explain the existence of the armlets.

Another theory which appears equally defective, and for the same reason, is, that the piece of masonry was the foundation of some public building, wherein the coins were placed in accordance with the modern custom of placing the current coin of the realm in the foundation of such public buildings. Apart from the fact that the coins belonged to different nationalities,

readers who may know the origin and history of this custom will judge whether that theory is tenable or not.

Another theory is, that the coins and armlets were placed there in hiding by some one who never afterwards had the opportunity of recovering them.

It may be mentioned that some of the older parishioners believe that the piece of masonry was but the foundation of the wall enclosing the original graveyard; and it is well known that within the last fifty years a piece was added to the graveyard, and the wall enclosing the original graveyard would naturally run in the direction of the spot.

It may interest some readers to know that the Culdees had a Church in the parish of Tarbat; and the supposition which certainly seems most tenable is that it stood, if not in the exact situation of the present parish church, at least within the walls of the present parish graveyard.

DONALD MACLEOD.

Manse of Tarbat, Fearn, Ross-shire.

A LAST CENTURY'S FISHERIES REPORT.

ON the 27th of June, 1785, the second of three reports "from the Committee appointed to enquire into the State of the British Fisheries, and into the most effectual means for their improvement and extension," was laid before Parliament. As will be observed, the first report had dealt with the relation of the salt laws to the fisheries, and had suggested certain legislative improvements, while to the third and last the Committee promised to add, as an appendix, certain papers which had been forwarded to them during the course of their enquiry, and which "as they think," would "convey important information to the House."

I have recently come into possession of an original copy of the second of these Reports, and as it may prove of interest to readers of *S. N. & Q.*, I herewith give the full body of the document.

W. J. CALDER ROSS.

The Committee appointed to enquire into the state of the British Fisheries, and into the most effectual means for their improvement and extension, and to report the same from time to time, with their opinion thereupon, to the House, have already submitted to the consideration of the House an account of the discouraging restrictions which the Salt Laws have imposed upon the Coast Fisheries of the Kingdom.

In the farther progress of their enquiries they have received information of many other injurious restraints upon this branch of national

industry. From that information they have selected the following particulars, as of great detriment to the interests they were appointed to investigate, and as highly deserving the attention of the House.

By an Act passed in the 19th year of the reign of his present Majesty, intituled, "An Act to continue and amend an Act made in the eleventh year of his present Majesty's reign, intituled, An Act for the Encouragement of the White Herring Fishery," it is enacted, that every buss or vessel, manned, furnished, and accounted as by the said Act is directed, shall be at the rendezvous of the said fishery at any time between the first day of August and the first day of October in each year, and shall continue fishing for the space of three months from the day of her departure from the place of rendezvous, unless she shall have sooner completed her loading of fish.

Now the time which is thus prescribed by the Act, for the sailing of the vessel, is later by six weeks than the day which the laws of Holland prescribe for the commencement of their fishery; for the Dutch fishermen are required to assemble in Brassa Sound, on the coast of Shetland, on the 22nd of June, and on the 24th are permitted to cast their nets; but before the day which the law of this kingdom appoints, the summer fishery, the only one carried on by the Dutch, is in a great measure over, and of course the intention of the bounty offered by Government is in a great measure defeated.

Connected in the same law with this grievance, is the necessity imposed upon the vessel of a voyage, which is often extremely circuitous, from the port of her outfit, to the appointed port of rendezvous: this departure from her course is attended with a delay, generally of a week, sometimes of a fortnight; and on the western coast of Scotland, where the grievance is principally felt, is complained of as an intolerable hardship.

Representations have also been made to your Committee of the pernicious effects of restraining the masters of the busses from the liberty of purchasing herrings from other fishermen on the coast, who carry on their business in boats. The law requires that the vessel shall not return from sea till the end of three months, or till she has completed her cargo, the whole of which must be taken by her own people: now, the consequence is, that the busses fitted out from Glasgow, unable to return till after the West India ships belonging to that place have sailed from the port, have the mortification of seeing those very ships pass by them on their way to Ireland; where the fishermen, not being under the same restraint as to the time and

conditions of their return, furnish the herrings for the supply of the West India market.

Your Committee are likewise informed, that the duties on the herrings, which are cured for home consumption, operate as a great discouragement to the fishery—the law has adopted the policy of encouraging the consumption of our fish in other countries, not only by exempting such fish from all taxes, but also by positive rewards.—But while it in this manner wisely and providently supplies other nations with the produce of the seas, and endeavours to prevent the necessity of their establishing fisheries of their own, it neglects another most important object of policy, that of supplying our own people with a convenient article of food.—There scarcely perhaps can exist a tax less likely to be beneficial to the interests of the kingdom ; for, independently of its being a direct tax upon subsistence, it discourages the home trade, which in this article, as in almost every other, is the best support of the foreign ; and equally tends to diminish one of the principal sources of our naval strength.—The annual produce of this duty, as appears by a report transmitted to your Committee from the Salt Office, upon an average of the last two years, scarcely exceeds £1,400 per annum.

Several of the witnesses examined by your Committee have also complained that vessels of more than 80 tons burthen are not entitled to any bounty whatever ; the excess of their burthen above the limits prescribed by law, though no bounty upon the surplus tonnage is demanded, being a complete disqualification from the bounty that is given on smaller vessels.

From the facts which are stated in their present, or contained in their former report, your Committee have unanimously agreed upon the following resolutions ; viz.

Resolved, (1) that it is the opinion of this Committee, that every buss or other fishing vessel, properly fitted out and furnished as by law required for vessels entered for the bounty, should be allowed to clear out of any port of Great Britain, at any time between the first day of June and the first day of October, and to proceed immediately to her fishing station, and to cast her nets, without being obliged to rendezvous at any other port or place.

(2) That the masters of busses and other vessels employed in the herring fishery should be at liberty to purchase fresh herrings of the boat fishers (being British subjects) and to ship the herrings which they shall take, or which they shall purchase as aforesaid, on board any attendant British vessel, with permission to land the same, under proper regulations, in any of the ports in Great Britain, upon oath being

made, by the master of the smaller vessel so landing them as aforesaid, or by the owner of the fish, that the fish were, to the best of his knowledge and belief, caught by British subjects ; provided that, if the attendant vessel which shall sail with such fish shall land them at any other port than that from which the principal vessel cleared out, a proper certificate of the number of barrels of salted fish so landed shall be obtained from the principal officer of the Customs at such port, before the bond of the duties on the salt taken on board the principal vessel shall be discharged : and provided also, that no buss or vessel, returning to port within the space of twelve weeks after her clearance outwards, unless with a full cargo, the whole of which shall have been taken, and cured or salted by such buss or vessel, should be entitled to a bounty.

(3) That for reviving and encouraging the cod fishery in the North Seas and in Iceland, the owner of any vessel employed therein should be at liberty to use in the said fishery British-made salt, duty-free, and to warehouse, under the key of the officer any surplus salt remaining in such vessel, upon her return to the place of her outfit, under the like rules and regulations as are provided for surplus salt brought back in vessels employed in the herring fishery.

(4) That all busses and other fishing vessels should in future be permitted to enter for the bounty, without any limitation of their burthen or tonnage ; except that no vessel of less than 20 tons should be entitled to any bounty, and except that no buss or other vessel should be entitled to the bounty for more than eighty tons, although of a larger burthen.

(5) That all busses and vessels employed in the herring fisheries should be at liberty, during the time of their continuance at sea, to catch cod, ling, and hake, as well as herrings, and should be subject to the same regulations, and have the same privilege of curing the said other species of fish with salt duty-free, as in the case of herrings ; but that no bounty should be allowed on the exportation of the said other species of fish ; and therefore that such other fish should be marked by cutting their tails, in the manner prescribed for marking fish cured for home consumption.

(6) That the duties payable on fish caught and cured by British subjects (such fish being entered and landed as by law required for fish cured for home consumption) should cease and be discontinued.

(Although the "Report" fills some five pages of closely printed foolscap, our reprint, if not *verbatim et literatim*, is complete.)

ED.

EPITAPHS AND INSCRIPTIONS IN
ST. NICHOLAS CHURCH AND
CHURCHYARD.

CHURCHYARD—SECTION D.

ON a flat stone, immediately in front of the Rickart tomb, there is inscribed—

Here lies in hope of a Glorious Resurrection | Mrs. Elizabeth Arbuthnott | Eldest Daughter of the Hon^{ble} | John Arbuthnott of Fordoun | who departed this life anno 1755 | Also Mrs. Margaret Arbuthnott | hir Sister German | who departed this life 25 December 1779 | And Mrs. Jean Arbuthnott ther Sister | who departed this life the 19th July 1781.

The three ladies above mentioned were the unmarried daughters of the Hon. John Arbuthnott of Fordoun, by his wife Margaret, the eldest daughter of Sir James Falconer of Phesdo. The family numbered in all three sons and five daughters, of whom John became sixth Viscount of Arbuthnott, and the remaining two daughters, Katharine and Mary, married James Moir of Invernettie, and John Douglass of Filwhilly, respectively.

On a table stone near by there can yet be deciphered the inscription following:—

Here lyes Isobell Walker | spouse to George Fordyce | Merchant in Aberdeen who | departed this life the | 24th March 1705 | As also the said George | Fordyce | who having been | six years Chief Magistrate | of Abd. hath by his integrity | in publick and goodness in | Private life left a better | monument in the memory of | the good and wise than can | be raised to him by his | posterity. He died the 13 of | May 1733 aged 70 | As also George Fordyce his | eldest son who died September | 11 1736 in the 28 year of his age | As also Elizabeth Brown spouse to | George Fordyce sen. who died 30 | May 1760 aged 72. Sanctity of mind | sweetness of manners and simplicity of heart, a temper equally | composed and affectionate, | a long life free from stain, filled | with usefulness and finished | with hope. Such are the honours | that distinguish her memory, such | the reflections that delight her | children. May they follow her | fair example and may their | latter end be like hers.

George Fordyce¹ who is first mentioned was a younger son of George Fordyce in Haughs of Ashogle, Turriff, by his wife Barbara Thomson, and was born in 1663. His father died in 1681, and from this time on to his mother's death in 1695 it is almost certain he carried on the farm of Ashogle. In the Poll Book of 1696 he appears as tenant at the Mill of Bruxie, Old Deer. The return made is "George Fordyce, merchant ther his stock is 5000 merks *inde* with general poll. And for his wife and fyve children." Between 1699 and the death of his first wife, Isobell

Walker, he would appear to have removed into Aberdeen, where he soon took a prominent part in municipal affairs. He was a Baillie in 1710 and elected provost for a term of two years each in 1718, 1722 and 1727. About 1707 Fordyce married for his second wife Elizabeth, a daughter of the Rev. David Brown, Minister of Neilston, near Paisley, and a niece of Principal Thomas Blackwell of Marischal College. By his first marriage Provost Fordyce had five daughters, viz., Barbara, Agnes, Isobell, Mary and Christian, while by Elizabeth Brown there were sixteen of a family, viz., two Elizabeths, Barbara, Isobell, Janet, Katherine, George, David, Alexander, James, John, Robert, three Thomas's, and William. Of the seven sons who attained to man's estate, George succeeded his father in Broadford, but died some three years after; David became Professor of Natural Philosophy in Marischal College; James became a celebrated preacher and died in 1796; John, for some time a surgeon in the Guards, resided latterly in London; William, the fifth son, like his brother, was for a time also a surgeon in the army, but settled latterly in London, where he had a most extensive practice, knighted in 1782, and died in 1792. Sir William was Lord Rector of Marischal College in 1790, and in the same year he bequeathed £1000 to found the Fordyce Lectureship in Agriculture, &c., at the same College. Robert became a manufacturer in Aberdeen, and for a time was in the Magistracy, while Alexander, the remaining son, became a banker in London, and by his speculations produced such widespread ruin that the bankruptcy of Fordyce and Co. has been termed "one of the most important domestic events in Britain during the latter part of the eighteenth century." Some years previous to his death Provost Fordyce had acquired the land of Broadford, as also a sublease of the forfeited lands of the Panmure family in Belhelvie. He resided latterly at Eigie in that parish, and died on 13th May, 1733. His widow survived him seven-and-twenty years, her death occurring on the morning of the 30th May, 1760. In her obituary notice¹ it is said that "the most exalted piety, the most extensive benevolence and the most unconfined charity were the leading principles of her blameless life." As already stated, the Provost was succeeded by his eldest son of the second marriage, George, who married Marjory Stewart. The issue of this union was a posthumous son, born 18th November, 1736, afterwards known as Dr. George Fordyce. Marjory Stewart is believed to have been married again to Thomas Wilson, Advocate in Aberdeen.

¹ Family Record of Dingwall Fordyce, Memoirs Gavin Young and Rachel Cruickshank.

¹ Aberdeen Journal.

On a black marble table stone, close beside the last, there is the following :—

S. | To the Memory | of | one of the best of women | Cecilia Irvine | relict of Mr. Arthur Irvine and | daughter of Mr. George Barclay | sometime Minister at Mordington. | She was born 21st of December 1686 | and died 29th of November 1775. | This stone is erected | by order of their only surviving son | Charles Irvine late of Jamaica | who after having resided there 13 years | returned to his native soil and lies interred | here having died the 30th of May 1791 | in the 71st year of his age. | Also | George Leslie her son-in-law | Merchant, Aberdeen, who died 23rd July 1788 | aged 71 years. | And his wife Katherine Irvine | who died 29th April 1797 | aged 80.

On the head of the stone there is cut the sentence—*Assurgentes filii ejus beatam prædicant eam.* [Her children arise and call her blessed.—Prov. xxxi. 28.]

Mr. Arthur Irvine, designed of the Milltown of Murtle, had, by his marriage with Cecilia Barclay, besides the son and daughter here mentioned, three younger daughters, who married respectively John Niven of Thornton, John Gordon of Craigmyle, and John Henderson of Caskieben.

Katherine, the daughter of George Leslie and Katherine Irvine, became, on 6th August, 1795, the third wife of Provost William Young of Sheddocksley.

The Hendersons of Caskieben bury in the adjoining lair, on which two stones are erected.

On the next lair to the south there is a white marble table stone, inscribed as follows :—

To the Memory | of | Alexander Ross | Merchant in Aberdeen | who departed this life on the 25th Sept 1803 | in the 77th year of his age. | A man of unaffected Piety | strict Integrity | and extensive Benevolence. | The greater part of his substance | the fruits of many years honest Industry | he bequeathed to pious purposes. | To latest ages his memory will be blessed | by the Aged and the Infirm, | the Sick, and the Prisoner. | "I was sick, and ye visited me : I was | in prison, and ye came unto me." Math. xxv. 36. | Also of his Wife | Jean Farquhar | who died July the 18th 1803, Aged 91 years.

On a flat stone, close to the churchyard wall, is inscribed :—

In Memory of | the Rev^d Mr John Osborn | Minister at Aberdeen and | Principal of the Marischal College | Who after a Life which by | Piety, Learning and Eloquence, | Joined to Benevolence and Humanity | Was Rendered Equally useful and Agreeable, | Died Aug^t 19th 1748 in the 59th year of his Age. | And of | Margaret Mitchell his spouse | A good wife, an Affectionate Mother, An Agreeable Friend | And a virtuous woman | Who died May 9th 1752 Aged 51 years | also of | Alexander Osborn | Comptroller of the Customs Aberdeen | their Son | in whom | Candour and Sincerity Benevolence and Humanity | united with pleasing manners | to give him the Love

and Esteem | of all who knew him. | He died the 6 day of January 1785 | Aged 61 years.

The following notice of Principal Osborn appeared in the *Aberdeen Journal* at the time of his death, and may be taken as a good *resumé* of the man and his work :—"Died here on the 19th August, 1748, aged 59, the Very Reverend Mr. John Osborn, Principal of the Marischal College,—parson of St. Nicholas, one of the ministers of the city, and Patron to the Corporation of Trades within the same. He discharged all these offices with the greatest applause, being of a mild and pious disposition, faithfully instructing those under his charge : and as a head of the University gave such an example as was most agreeable to his colleagues and useful and instructive to the students there, so that his death is not only a loss to the church in general, but a very great one to the city in particular : and much lamented by all who knew him, but description falls short."

He was presented by the Town Council to the Third Charge of St. Nicholas in 1716, chosen Principal of Marischal College in 1727, and elected sixth Patron of the Incorporated Trades in 1728. His portrait by Cosmo John Alexander hangs in the Trades Hall.

ALEX. M. MUNRO.

THE LANDS OF ARDEONAIG.

THE lands of Ardeonaig lie on the south side of Loch Tay, and, with the exception of a portion of the old Commonty of Corryghavie, form a detached part of the parish of Killin, to which they were annexed in 1617, having prior to that date constituted an independent parish. At a very early period the whole of the lands appear to have been in the possession of the family de Menteith, from whom, by the female side, one portion passed to the Haldanes of Glenegales, and another to the Napiers of Merchiston.

Agnes, one of the two daughters of Murdac de Menteith, was married to Haldane of Glenegales or Glenegyis, who succeeded to the Easter half of the Parish of Ardeonaig, together with the fishings in Loch Tay opposite the lands, and the right of patronage of the Church. So early as 1474 we find a Mr. Patrick Scott rector of Ardeonaig or Ardewan, as it was then called. The remains of the church are still to be seen in the centre of the graveyard. About 1612 James Campbell of Lawers acquired these lands by purchase from James Haldane, and thenceforth they were annexed to the Barony of Lawers. Towards the end of that century they came into the possession of the first Earl of Breadalbane. Described as the ten pound lands

of Ardeonaig, they embraced the following possessions:—Tomour, Succoth, Finglen, Tynaline, twenty shilling land, Mains, Ledchraggan and Margnadallich alias Dall, Croftdunard, Margmore, Margbeg, Margnacranag, Licknie and Aldvine croft. The above are now merged into two holdings, and several of the names are obsolete.

The laird of Merchiston married Elizabeth, the other daughter of Murdac de Menteith, and through her acquired the wester half of Ardeonaig, which comprehended the lands of Tullican, the middle third of Ardewan, and the ten merkland of the wester half of the haugh, with the fishings in Loch Tay. The Napiers were also proprietors of the barony of Edinbellie, to which Wester Ardeonaig was annexed, and in which barony it remained until included in the lordship of Discher and Toyer. In the Roll of the Landlords and Baillies of 1587, the laird of Merchiston was mentioned. He was Sir Archibald Napier, father of the celebrated inventor of logarithms. An ancestor of his married Annabell, daughter of Sir Duncan Campbell, second laird of Glenorchy, who was slain at Flodden in 1513. From the Napiers the lands are said to have passed into the hands of a Macgregor, whose descendants held them until purchased by Alexander Campbell, second son of Campbell of Edinchip. In 1734 Wester Ardeonaig came into the Breadalbane family, having been excambied by Patrick Campbell of Barcaldine, the then proprietor, for the lands of Achacha, Achinryer and others in Argyllshire, up till then in the possession of the Earl of Breadalbane, who still retained the superiority of them.

The following is a list of the old names of the different possessions in Western Ardeonaig:—Newton, Leckeorn, Breantrian and Upper Tombane, now in one holding, called Braes of Ardeonaig; Bealloch, Nether Tombane, Margdow, Mains outfield, Balinaw, Ballinloan, Dalcroy, Cragan, Croftnabeallie, Croftnacabber, Croftshennach, Blarnadark, Cromaltan, and Easter and Wester Tullochcan.

The old Commonny of Corryghavie above alluded to lies in the Parish of Comrie. It was anciently part of the royal forest, and, according to tradition, was the place where the cattle trysts were held until removed to Crieff. It was held in common betwixt the tenants of Wester Ardeonaig and Derry, but disputes having arisen it was divided between the two proprietors of these lands, and the northern half was added to the hill grazing of Newton.

J. CHRISTIE.

Kenmore.

BIBLIOGRAPHY OF MONTROSE PERIODICAL LITERATURE.

1811-89. *The Montrose, Arbroath, and Brechin Review, and Forfar and Kincardine Shirls Advertiser*. [Price 6d.] "This paper is published at *The Review Office*, Montrose, and circulated throughout the greatest part of the counties of Forfar and Kincardine before 12 o'clock. Communications (post free) respectfully attended to." No. 1 commenced January 11, 1811. 8 pages, and since its commencement has been enlarged four different times, the original sheet only measuring 14 x 10. Imprint of No. 2 bears, "Montrose, printed and published by James Watt (the proprietor) at the office, High Street, where orders and advertisements are requested to be addressed. £1 7s. per annum by post." This paper, among the earliest, if not the first in the burgh, contained in its early days very little local news, the matter being principally foreign intelligence, the British Parliament, accidents and offences, naval register, and "London fashions." Local gossip and town's news received very little attention, possibly owing to the fact that in small burghs everybody knew their next door neighbour's affairs better than their own, hence the scarcity of items, which are so valuable to the local historian and antiquary alike.

On January 27, 1811, a postscript was added—*The Review* of next week will commence with "a regular private correspondence from London, written by a gentleman of the most ample means of furnishing communications, both from private and public sources. It will comprise an abstract of the most important foreign, parliamentary, naval and military intelligence, (particularly from our armies in Spain and Portugal,) the bulletins of the state of his Majesty's health, which will frequently be accompanied with information that will be peculiar to the correspondence—the state of Parties—an account of all new plays and performers—accidents and other domestic intelligence—state of the markets—in short, a copious abridgement of many interesting occurrences that will only be found in the London papers of the *day following*." It will thus be seen by this extraordinary puff that the Montrose publication was far ahead of its compeers, even in the Great Metropolis, being able to publish news twenty-four hours in advance of the London papers. Such was the announcement, but a fortnight had scarcely elapsed ere the *Review* had to apologise, as "the mail did not arrive till half-past three this morning; consequently it was impossible to put the paper to press before seven o'clock." The energetic proprietors, however, assured their readers that "a variety of interesting intelligence will be found in our private correspondence, not to be met with in London papers of this day." The stamp at this period was 3½d., and on January 3, 1812, the price of the paper was advanced to 6½d., an advance of ½d. on each paper, which it was hoped would not "be regarded as an infringement on the liberality of the respectable readers of the *Review*." This advance was to provide "an accession of beautiful types cast on purpose for this paper, and no expense will be spared to render the *Review* at least equal to any other paper published in

Scotland." On Monday, June 26, 1815, the *Review* issued a Special Supplement, announcing the glorious victory of Waterloo. Previous to this edition being sold on the Monday, the *Review* proprietors had issued a small sheet on the Sunday morning, containing brief particulars of the battle. The news was received by the Chief Magistrate of the Burgh express from the City of Edinburgh, and contained, among other laconic particulars, the following:—

"Lord Wellington is safe."

"'Tis not true that General Pack is killed."

Review, Sunday morning.

This is the first and only supplement or paper that we are aware of as having been issued in Montrose on a Sunday, if not in broad Scotland. On Tuesday, 21st July of the same year, the *Review* issued a single sheet announcing the surrender of Buonaparte. The supplement was issued without the government stamp, thereby incurring a penalty of £ . It was published gratuitously, and circulated freely through the burgh. The issuing of this special edition without the stamp seems to have been brought to the eye of the public by "the editor of a certain paper" labouring hard for notoriety." To the insinuations of this "notorious editor" the chief of the *Review* replied as follows:—"Elated on receiving the accounts of the political death of that wonderful man, Napoleon Buonaparte, and the voluntary surrender of his person to 'the tars of Old England,' and anxious that others should participate with us—on the spur of the moment we certainly did circulate short handbills stating the circumstances, without fee or reward, and not even dreaming of any loss that could possibly accrue to the revenue; but of what consequence must the Editor imagine himself and his paper to the world, if he really thinks that this was done with a view of opposing him. . . . If we have offended the laws of our country by publishing what we conceived to be its greatest honour, to these laws we must be amenable; but God forbid that we should be so to the publisher of this paper, or his privy council." The *Review* afterwards made the necessary report to the Stamp Office, but whether a prosecution followed or not is uncertain. One of the actors who were privileged to take a part during these stirring times in the burgh is now alive—we refer to Mr. Alex. Madoland, late drawing-master in the Montrose Academy, whose familiar form is still seen taking his daily walks to the country. The kind old man was then a youth, serving as apprentice to the cabinetmaking trade with the firm of Messrs. Japp, and was one of the partakers of the Provost's bounty in the memorable procession which signalled the eventful news.

At No. 523, Jan. 5, 1821, Vol. XI., the *Review* assumed the motto, "Magna est veritas et prevalebit," (Truth is great and will prevail,) but stopped it at the commencement of 1825.

On September 1, 1815, the price of the *Review* rose to 7d., owing to "an additional duty of 6d. on every advertisement, making the duty now 3s. 6d.; and an additional duty of ½d. on the stamp, which was now 4d. The *Review* made a small rise on the price of advertisements, but stated "that they had a quantity

of stamped paper on hand, and with the consent of the Commissioners of Stamps, to whom the additional ½d. will be paid, printed on a 3½d. stamp, and an affidavit has been transmitted of the number of stamps on hand." After March 14, 1822, the imprint bears, "Montrose, printed and published at the *Review* Office, opposite the Port Well, by William Scott, to whom all orders, advertisements, &c., are to be addressed in future. From Dec. 28, 1821, to March 14, 1822, the file is wanting, and the proprietors would feel grateful if duplicates, to fill this hiatus, could be obtained. Scott, who now assumed command of the paper, was of the same strain of politics as his predecessor, if not stronger. In No. 585 his readers are assured "that no change which can in the remotest degree affect the political principles of *The Montrose Review* has taken place, the alteration being more nominal than real. Having renounced all claim to lampoon every party on the score of neutrality, nothing is more natural than to inquire to what particular denomination of politicians we are attached. The answer is—The same class that we have always adhered to—the sterling Whigs. Not that our love for them prevents us from seeing their faults and exposing them, so far as this seems necessary, but because we consider them the true friends of their country." The paper from Scott's time until 1831 was published on a Thursday, and as an evening paper possibly among the earliest, if not the first, in Forfarshire. On Thursday, January 30, 1823, the imprint changes to—"Montrose, printed and published every Thursday evening, by John Mitchell, for the proprietors. Price per annum, 32s. sent by post, 31s. 6d. delivered in town, and 30s. 4d. called for." It was during Mitchell's ownership that the paper was conducted by the late James Bowick. He did so with considerable ability, particularly in the literary and poetical department. The first imprint bearing Bowick's name is dated 27th March, 1823:—"Montrose, printed and published every Thursday evening, by John Mitchell, to whom, or to James Bowick, the Editor, orders and advertisements may be addressed." *Apropos* of imprints, it is recorded that on one occasion, during Mitchell's management, the paper appeared with the imprint—"Printed by Jock Mitchell," possibly, no doubt, the work of "the Devil," in revenge for some slight or punishment. Bowick was a native of Montrose, and a poet of no mean ability. In 1818 he published his work entitled *The Genius of Poetry*, which was considered rather a lofty theme for one who had not then attained his eighteenth year. He was a respectable scholar, and, besides editing the *Review*, contributed to Constable's *Edinburgh Magazine* and the *Dundee Magazine*. He admired much, and imitated with success, the writers of the olden time; and his *Public Characters* and other local sketches remain proofs of his classical tastes and antiquarian researches. His last production was a work now scarce, entitled *Life of John Erskine of Dun*, containing remarks upon the religious and political affairs of Scotland during the sixteenth century. The work was published in 1828, and was dedicated to the Right Hon. the Countess of Cassilis. He was greatly devoted to music, and was the composer of many tasteful melo-

¹ Possibly the *Montrose Courier*.

dies. He died at Arbroath on the 20th February, 1829.

The *Review* in thus enlarging its sheet, hoped to be enabled to note with greater length, and with more fidelity, the momentous occurrences which they thus anticipated. On September 16, 1836, the price was reduced to 4½d., and in the same month the printing was removed from opposite the Port Well to Lady Balmain's Street, but was again removed in October, 1844, to the East side of the High Street, in to "Keith's Close," now Murray's Restaurant. Vol. 36, 1846, the paper was enlarged to its present size. In May, 1854, Mr. Mitchell, who had previously filled the position of first Baillie in the Town Council, was presented with a purse of sovereigns, on the occasion of his leaving for Edinburgh. His stay in Edinburgh does not appear to have been lengthy, as in 1856 he is found as one of the proprietors and publishers of the *Arbroath and Forfar News and Angus Advertiser*.

In May, 1854, the imprint changes to—"Montrose, printed and published at the Office, east side of High Street, every Friday morning, by Alex. Dunn, residing in India Lane, Montrose.

About twenty years ago the *Review* came into the hands of the late Mr. James Ross, Sheriff Clerk of Forfarshire, and was for many years conducted by him "with that marked ability he displayed in everything he undertook." Long before he became proprietor, his contributions to this and other papers were neither few nor far between. He died on the 1st January, 1888, and will be long remembered as possessing one of the most gifted minds of this district.

The *Review* is now published every Friday morning, in Crawford's Close, by Mr. Alexander Balfour, with Mr. Joseph Foreman as reporter.

1815. *Montrose Courier and General Advertiser for the Counties of Forfar and Kincardine*. Gratis. No. 1. Published Friday, May 5, 1815. (Imprint) [printed and published by Smith and Hill every Friday morning, at Montrose.] Burgh Arms, with the Motto, "Maré ditat, Rosa decorat." (The Sea enriches and the Rose adorns). A 4-page weekly, the first number of which was issued gratis, the succeeding numbers advancing in price until it reached 7½d. The last number was issued on May 3, 1816. In the opening number the proprietors state that the arrangements for the publication of the *Montrose Courier* are now completed, and respectfully offer the first number "as an exemplification of the plan which it is intended to follow in the conduct of their Journal. In carrying this plan into execution, the publishers will carefully collect and arrange from the most authentic sources of intelligence, the domestic and foreign history of each week; leaving the results thence arising, as they affect the prospects of this country and of the Continent generally, to the reflection of their readers; in place of affecting, like many newspaper editors, on every occasion to lead their opinion, in matters on which they are as well qualified to form conclusions as themselves." Special attention was given to Agriculture, Commerce, lists of Prices, Shipping, etc., and the proprietors trusted that their *Courier* would be found in no respect inferior to any provincial journal in the Kingdom. The *Courier* had scarcely run its

course for a few months, when it was violently attacked by a local contemporary, who accused them of printing a gazette illegally and circulating it silently and in an underhand way, so silently indeed that the proprietors themselves did not know of it. The *Courier* solemnly denied the circulation, and asked for the production of a single copy, which would satisfy all parties; "if that is not done, the public will duly appreciate the purity of motive, and accuracy of statement, in bulletins that come from that quarter." On Friday, May 3, 1815, the *Courier* completed its first half, and in an extraordinary puff regarding the advertising facilities it enjoys, the publisher announced that it had "an extensive circulation in Arbroath, Brechin Forfar, Laurencekirk, etc., and in Montrose alone upwards of 70 copies are circulated every Friday morning." This "extensive circulation," however, soon came to an end, for on May 3, 1816, it was announced that the *Courier* had now run its course, and the hope was indulged that friends would pay their accounts as soon as possible. In the concluding postscript it is stated that "the paper was commenced at the request of a respectable part of the community; that it was encouraged by a subscription list containing the names of many of the first people in this and the adjoining county; yet, almost from the publication of the second number, it was seen that the task would be arduous, the concern a losing one. Several of the subscribers who seemed most anxious to foster it into being withdrew their support the moment the paper was in existence; others dropped off a few numbers afterwards, and many viewed the struggle with indifference. The class of men amongst whom a considerable number of the *Couriers* were circulated came themselves to struggle severely under the pressure of the times, and the low price of their produce in several instances, so as to be unable to indulge in the expense of a newspaper. The increased duty on advertisements and the additional stamp-duty necessarily made the concern a more weighty one, as it increased the price, and tended to limit the number; and lastly, the return of peace made newspapers less interesting. In laying down the *Courier* the Editor's regret is much lessened by no article having appeared in the paper that he could wish to expunge. No anonymous scribbler has been allowed to traduce the fair fame or honourable name of any individual. A complete file of the *Courier* was bequeathed by the late Provost Burnes to the Montrose Reading Society, now the Trades Library, along with a number of valuable works, in 1852.

1819—22. *The Montrose Chronicle*. A file of the above newspaper existed in the Trades Library until recently, but on application being made for it, the new librarian seriously announced "that he didna ken fat hed come o't." Perhaps like the offensive volume of the baronage of Angus of Mearns, by the late McGregor Peter, it went "to tie up half-ounces of Tobacco," at the sign of "The Smoking Turk," in the High Street of Montrose. Authentic particulars as to this lost periodical will be welcomed. The Rev. Mr. Tod, assistant Minister of the Established Church, is reported to have acted as editor.

1828. *The Farmer's Calendar or Monthly Monitor*.

Containing the Leading Articles that a Farmer will have to attend to in the course of the year. Arranged Monthly, adapted to Modern Agriculture, together with some Practical Observations on Rural Affairs. By David Young. From forty years' experience,

"Long practice has a sure improvement found.
What makes a pleteous harvest, when to turn
The fruitful soil, and when to sow the corn,
The care of sheep, horses, oxen, and of kine?"

Virg. Georg.

Montrose, Printed in Mrs. Watt's Office, High Street, 1828. This work, although marked in monthly parts, has never been met with but in a bound volume, which may indicate that it was issued in one publication.

1827(?) *The Angus and Mearns Commercial and Agricultural Remembrancer, or Register of Public Institutions, Offices and Officers, in Forfar and Kincardineshires.* Shipping, Markets, etc., etc., for 1829. Continued annually. Montrose, printed and published by John Mitchell, and sold by Oliver and Boyd, Edinburgh, W. Sime, Dundee, and by all the other Booksellers in Forfar and Kincardine. Price One Shilling. 120 pages, post 8vo. The first copy we have seen of the *Remembrancer* is for the year 1829, but from the preface, dated from the *Review* Office, Montrose, Dec. 9, 1829, we learn that "the publisher most respectfully returns his acknowledgments for the flattering reception which his former *Registers* have met with," indicating that the publication had been then some time in existence. In 1849 the imprint changes to "James Watt, Bookseller and Stationer," and it was issued for the last time, and by the same person, in 1858. The *Remembrancer* was taken up in 1859 by A. Rodgers, under the title of *Rodgers' Town and County Lists*, while the *Review* proprietors, after a space of years, continued it under the title of *The Montrose Year Book*. Query—Was the *Remembrancer* a continuation of the *Angus and Mearns Register* of 1812?

JAMES G. LOW.
WILLIAM LOW.

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INVERNESS PERIODICAL LITERATURE.
CHRONOLOGICAL LIST.

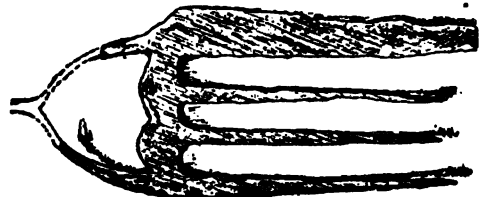
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1817. Inverness Courier and General Advertiser, I., 168.
1830. Northern Mirror or Inverness Magazine, II., 52.
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1840. Inverness Spectator and Clachnacuddin Record, (I., 169.) II., 52.
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1849. Inverness Advertiser, Ross-shire Chronicle and General Gazette, I., 191.
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1855. Inverness Times and North of Scotland General Advertiser, I., 192.
1856. Inverness Reformer, I., 192.
1857. Merrilees' Pictorial Monthly Magazine, I., 193.
1857. Institutional Gazette, II., 10.
1861. Highland Sentinel, II., 10.
1872. Transactions of the Gaelic Society of Inverness, II., 10.
1873. Highlander, II., 11.
1874. Auctioneer, II., 11.
1875. Celtic Magazine, II., 24.
1876. Gathered Fragments, II., 53.
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1878. (?) Fraser's Illustrated Monthly Magazine, II., 25.
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1880. Invernessian, II., 25.
1881. Northern Chronicle and General Advertiser, II., 25.
1881. General Machinery Register, II., 26.
1882. Inverness Frolic, II., 39.
1883. Highland News, II., 39.
1885. Scottish Highlander, II., 39.
1885. Transactions of the Inverness Scientific Society, &c., II., 40.
1887. Raining School Magazine, II., 40.
1888. Inverness Football Times, II., 40.

COMBINED KNIFE AND FORK.—The annexed is nearly a full-sized sketch of an article I received at John O'Groat's. It was found in the peat-moor which stretches westward from Duncansbay Head for two miles. In the district it was surmised that it might have belonged to some one in the small army which the Marquis of Montrose landed from Orkney at John O'Groat's in 1650. It seems to be a "combination" knife and fork, one of the prongs being flattened into the blade of the knife. It must have lain very long before it was found, as the iron is very much corroded. Perhaps some of your readers may be able to throw some light on its probable history, and say if similar articles have been found? There is nothing which resembles it in the Antiquarian Museum at Edinburgh, as far as I can discover.

W. J. CALDER ROSS.

18 Gardners Crescent, Edinburgh.



PROFESSOR WILLIAM OGILVIE AND HIS SUCCESSOR, DR. PATRICK FORBES.—In last number (p. 5) there is a slightly inaccurate account of how it was that Dr. Forbes became a teacher of Chemistry instead of Natural History. The following statement of the facts—which throws a light upon the difficulties encountered by the teacher of what is now called "Science," seventy years ago—is taken from Dr. Forbes' correspondence with the Senatus at the time of his handing over the class to his successor, Dr. William Gregory.

A. F.

"The teaching of the Arts and Sciences was in a very mixed condition at King's College in the beginning of the present century. In 1816 the Professor of the Magistrand class, Dr. Jack, along with Moral Philosophy, taught his students Chemistry, performing his experiments on a table 'not three feet in length.' The Professor of Humanity, Mr. Ogilvie, in addition to the Latin classics, taught his students Natural History; but this must have been a more difficult task than even experimenting upon a three-foot table, for the following is a description of the state in which 'the collection of natural objects that belonged to the class' was found in the above year. They 'had been locked up for years in rooms into which every shower that fell had access from the insufficiency of the roof, and consequently all the animal and vegetable part of the collection must have been entirely destroyed, as it was afterwards found to be.'

When the Rev. Patrick Forbes was appointed in 1817 assistant and successor to Mr. Ogilvie, and found himself bound to teach Natural History as well as Latin, but without any organic specimens for doing so, 'nor any place even to preserve them in, it was apparent to him that he must confine his teaching in Natural History to inorganic substances—in other words, to Mineralogy and Geology. These sciences could not however be taught without an acquaintance with Chemistry, and therefore he proposed the junction of the two, in their own nature most intimately connected, and urged the necessity of this junction as indispensable in the circumstances of the College, in which there was no Chemistry class.' And he prevailed, and the three-foot table, with £20, and some glass, mostly broken, was handed over to him, by Dr. Jack, and the Chemistry class, which he taught with much acceptance and success for twenty-three years, was founded, and for some years taught in a room 18 feet square and nine feet high, wherein from 60 to 80 students were 'cooped up.' There could not have been much room left even for the three-foot table. That the class was well and successfully taught is evident, both from the fact that though it was only a five months' course, the Royal College of Surgeons, Edinburgh, had recognised it as equivalent to a six months' course elsewhere, and from the following extract from the minutes of a meeting of the Senatus, dated 6th October, 1840—'Thereafter the Principal moved, and Dr. Fleming seconded, a vote of thanks to Dr. Forbes for his zealous and successful efforts in establishing and conducting the Chemistry class, by which the interests of the students, and the respectability of the University, have been greatly promoted.'

BILLIARDS IN SCOTLAND.—A document was recently shown me by Mr. P. J. Anderson, containing "Propositiones given in by John Rose to the principall of the Kings Colledge and remanent masters yrof anent ane tack of bouling grein and *bulziard* table." It is undated, but is written in the style of the latter half of the seventeenth century. What is a *bulziard* table? There can be little doubt that it is a billiard table, and yet neither Jamieson, nor Michel, in his *Scottish Language*, know of it. Murray's new *Dictionary* gives various forms of the word: balliards, billiards, billiards, and billyards; but as the form *bulziard* is not given, it is presumably Scotch. According to Murray the word billiard was first used by Spenser in 1591, and it is well known that the game was played in Scotland in the fifteenth century, under the name of *biles* or *bylis*, forms of the word known both to Jamieson and Michel. It is somewhat doubtful if the game was identical with modern billiards. The Lord High Treasurer's Accounts (quoted in Pitcairn's *Criminal Trials*, I., 117), under date December 28, 1501, has an entry of xliii s given to "ye King to play at ye bylis with John Andersone *that wantis feit and handis*." What sort of billiards could be played by a man without hands it is difficult to imagine. Jamieson, also, on the strength of the following passage from Chalmers' *Life of Mary Queen of Scots*, thinks *bylis* a game for four persons:—"I had the honour, said Randolph to Cecil, to play at a game, called the bilis, my mistress Beton [Mary Beaton] and I against the Queen and my lord Darnley, the women to have the winnings." This passage seems also to prove that *bylis* was not known to the English, otherwise Randolph need not have been so explanatory. A passage from the *Aberdeen Register*, 1565 (V., 26), contains a notice of the game, making "sic playis wnefull and specialle cartis, dyiss tabillis [dice], goif, kyllis [skittles?], bylis, and sic wther playis." This prohibition against *bylis* in 1565, and the mention of the "bulziard table" in the above quoted document, seem to imply that the game was a favourite one in Aberdeen. I have never come across the word *bulziard* anywhere except in the present instance. Perhaps some readers may be able to give other instances.

J. MALCOLM BULLOCH.

OLD FORM OF TENURE.—As a curious specimen of the form of tenure of other days the following is submitted, being the rent of Wm. Smyth, the father of Agnes, Mill o' Tifty's Annie, for 1672:—"Of Mail three score sax Bolls, of Money one pound, of wadderis three, of lamis three, of Capounis three dozen, of hennis three dozen, of paittis one lait, one mylne swyne, and one ston brew Tallow."

7 Madeira Place, Leith. WILLIAM THOMSON.

STONE AT NEWTON.—This stone as illustrated in the Essays of the late John Stuart, Esq., of Inchbreck, Plate 3, Fig. 3, has two figures upon it. First, the Spectacle Ornament, which consists of two discs, connected by four lines, each disc having an inner disc, and a point marked near the centre, that is to say, three distinct separate markings. (On some other stones, in different parts of the country, there are three discs, and the connecting lines crossed by the Sceptre.) This figure is intended to inform us that we consist of body, soul, and spirit, and that this trinity of humanity, of which we are composed in this world, will also be possessed by us in the world to come. Second. On referring to the Maiden Stone plate, it will be observed that the serpents figured on the right hand side of the illustration have each what would be called fore legs. The serpents there represented are to be viewed as they were before the fall of Adam, previous to the curse pronounced upon them, See Gen. iii. 14. The serpent figured upon the stone at Newton is utterly devoid of any appearance of limb, and must be regarded as designed to represent it after the curse had taken effect. It will be observed that the serpent on the stone at Newton is crossed by what would be called the sceptre or zig-zag ornament, which representation is to inform us, that in the wisdom, power, and goodness of God, toward mankind, such temptation was permitted by him, as indicated by the sceptre crossing the serpent. The above and other pictorial representations of the essential truths of scripture, were sculptured and erected for the edification of the unlettered inhabitants of the country.

STEPHEN B. MUIR.

CURIOUS PREAMBLE OF A WILL.—The following preamble to a north-country will seems worth preserving. It is written by the Schoolmaster, who with the Minister witnesses it. The will is dated 4th February, 1738:—

"I, . . . , considering the frail state of man's Life & that there is nothing more certain than death, & finding my self diseased with sickness & infirmity of body, but being sound in mind, memory and judgment, do make my Latter Will and Testament as follows: And first I recommend my Soul to God, hoping to be saved & to partake of that blessed Life & immortality purchased by the death and passion of my Lord & only Saviour Jesus Christ, & ordains my body to be decently buried at the Church of . . .

Queries.

292. PITTENSEER.—PROF. WM. OGILVIE.—I see from one of the letters by Lord Deskford regarding the appointment of this young scholar to one of the chairs in King's College, Aberdeen, that he is spoken of as being of Pittenseer. Where is Pittenseer?

When was Professor Ogilvie born, and is he a native of Banffshire?

Dollar.

W. B. R. W.

293. PROFESSOR MASSON, THE YOUNGEST EDITOR ON THE BRITISH PRESS.—According to the *Echo* of June 3rd, Professor Masson is said to enjoy the "distinction of having been the youngest editor on the British press. He was 19 when made editor of a Scottish provincial newspaper." Can this fact be verified; and was the paper referred to, the Aberdeen *Banner*, published in 1842?

J. M. B.

294. MABERLY'S BANK.—Can any of your readers give me information regarding this person, the locality of the bank, cause of closing it, &c.?

J. R. K.

295. PITFICHIE CASTLE.—This ruin is situated on the right bank of the Don above Monymusk. Are there any historical events connected with it?

J. R. K.

296. ASSOCIATE CONGREGATION, JOHNHAVEN.—Is there any information to be had regarding this body, are they still in existence, and who were their ministers? I believe the body was in existence in 1760 or thereby. Any references will oblige.

Fernlea.

JAMES G. LOW.

297. COCK, THE "GRANDHOLM POET."—Can any of your readers add to what little information I possess concerning James Cock, the "Grandholm Poet," as he was called, who was born in Elgin sometime in 1752, and who, after many ups and downs as a hand-loom weaver in Elgin, Fraserburgh, and elsewhere, was employed by Messrs. Leys, Mason & Co. as an overseer at their works at Grandholm, from 1796 until his death? I recollect a house of two storeys and attics, to which was attached a small one storey building, standing a little off a lane somewhat westward of the Woodside Parish School, on the old turnpike road leading from Aberdeen to Inverurie—the buildings may be standing there to this day—the former known to the boys attending "Cockie" Michie's school as "Jamie Cock's House," and the latter as "Clarkie's School." I also remember seeing the poet's blind daughter sitting in the sunlight at the door of the large house, and doubtless have talked with her; but I have no recollection of ever seeing the poet himself. The information more particularly asked for is the date of the poet's death, where interred, when his *Homespun Lays* were published, and if they passed into more than two editions; and if the poet at any period of his life resided in the house at the gate on the Grandholm Bridge? F.

298. SKINS SERVICE.—What does this mean in the following extracts?—30th May, 1703, John Mill, who was Session Clerk and Schoolmaster, "told ye Session yt his Regent had engaged him in Skins service, but if he could loose himself he would endeavour to doe it." 13th June. "A letter from John Mill bearing yt he could not gett his relation to Skins service loosed w^{out} displeasing his Regent."

Keith.

S. R.

299. AUHLUNKART.—Can any of your Celtic readers give the derivation of this name, and say whether it is the same as Adthelnacorth?

Keith. S. R.

300. ARNDILLY.—What is the derivation of this name? Its older forms are Artendol, Arteldol, Artildol, Artyldole, Arthilldoill.

Keith. S. R.

301. BIBLIOGRAPHY OF PETERHEAD PERIODICAL LITERATURE.—The *Peterhead Sentinel and General Advertiser for the Buchan District*.—Mr. W. L. Taylor writes—[II., 168]—"On the 7th Jan., 1859, the size was again increased, and on 28th Nov. of same year the price was reduced to 2d." He has omitted to notice a change which must have been made between 28th Nov., 1859, and Aug. 30th, 1861, as I have a copy of the *Sentinel* of the latter date, price 2½d. (No. 274, vol. 6, 4 pp., size 25 by 18½ inches. Imprint: "Printed and published every Friday morning, at the office, 18 Jamaica Street, Peterhead, by Charles Nicol, residing there.") The next reduction in price which Mr. Taylor gives is "on 1st June, 1866, . . . to one penny weekly." Was there any other change in price between Nov., 1859, and June, 1866? H. G. M.

Peterhead.

302. "JOHN STOT."—I have seen in Dr. Longmuir's *Guide to Dunnottar Castle* a plate of the Covenanters' Stone in Dunnottar Churchyard, and amongst the recorded names appears a "John Stot." Can any of your readers give me any information as to whether there was a John Stot imprisoned in Dunnottar Castle or not, as Dr. Longmuir seems to be of the opinion that it was meant for a "John Stock, burgess in Dumfries." J. S.

303. THE NAME STOTT.—Can any one refer me to the name of Stott mentioned in any books, manuscripts, &c., prior to 1680? J. S.

304. SURNAME OF DIACK.—About the close of the seventeenth century this surname appears for the first time in Aberdeenshire, principally about the parish of Logie-Durno. Can anyone say what was the origin of the family in the North, and whether there is any truth in the tradition that the family came from Denmark? ALEX. M. MUNRO.

305. DATE MARKS.—Having occasion lately to look over several ancient writs and documents, I find the dates when signed written thus:—"The zier of God Javc", &c.; and again, "Jaj.vijc" &c. The former contraction, I am aware, stands for "fifteen hundred," and the latter "seventeen hundred;" but I should like to know the reason for thus engrossing the years. At the same time, I would be obliged if any of your readers would give the source from which the contraction or abbreviation is derived, along with a list of such contractions or abbreviations—say commencing with 1000 up to 1800. F.

306. QUAKERS' MEETING-HOUSE AT KINMUCK.—Can any one favour me with a short account of the Quakers' Meeting-House at Kinmuck, in the parish of Keith-hall, which I understand was once a Catholic Chapel, as also any particulars as to how it came into the possession of the Society of Friends? J. G. R.

Answers.

Correspondents will observe that, to facilitate reference, we now quote, besides the Number of the original Query replied to, the Volume and Page where it appeared.

258. "THE ANTIQUITY OF THE CITY OF ABERDEEN" (II., 172).—This production was written by Alex. Ross, known as "Statio" Ross, or the "Flying Stationer," china mender and ballad monger, who flourished in Aberdeen during the latter half of last century. An interesting account of him is given in Bannerman's *Aberdeen Worthies*, 1840. The book is simply a make-up of Orem's *Old Aberdeen* and Baillie Skene's *Survey and Memorials*. Ross sold ballads and chap books in the streets, and this book was evidently a sort of chap book of his own manufacture; a chap book that would be of more than ordinary interest to his patrons, because it dealt with the history of the town. Intrinsically the book is absolutely worthless, being devoid of the slightest spark of originality. Its bibliography, however, is somewhat puzzling. There seem to have been at least three editions of it. The first two have distinct title pages, which differ in being published from different places. One reads:—"An | Account | Of the Antiquity of the | City of Aberdeen, | With the Price of | Grain and Cattle | From the Year 1435, to 1591. | Taken from the Memorials for the Royal Burghs | in Scotland. | Aberdeen: | Printed for Alexander Ross. | Advertisement | That in a Month, the 2d Number will | be published, containing a great many other antiquities of the Towns of New and Old Aberdeen (by particular desire) | Price One Penny." | The other runs thus:—"An | Account | Of the Antiquity of the | City of Aberdeen, | With the Price of | Grain and Cattle, | From the Year 1435, to 1591. | Taken from the Memorials for the | Royal Burghs in Scotland. | Edinburgh: | Printed for Alexander Ross. | Advertisement—That in a few weeks will be published the 2d Number of this Book, containing | a great many other Antiquities of the Towns of | new and old Aberdeen, (by particular desire), | price one penny." | The page of the former, a little bigger than that of the latter, measures 57-16ths in. long by 34-16ths broad, while the latter measures 4 15-16ths by 2 15-16ths. Both these editions consist of 8 pages each, but the Aberdeen print looks more modern than the other, and of it I have only seen the first number. But the Edinburgh copy had its second number printed in Aberdeen, the title page measuring a little larger, and running thus:—"An | Account | Of the Antiquity of the | Cities of New and Old Aberdeen, | Extracted from their Records. | Number II. | Advertisement. | That by the particular desire of | some persons who have encouraged this small publication, I intend to publish once a fortnight till | all the most curious and remarkable records are | taken in, which I suppose will make about twelve | Numbers, and those who purchase all the twelve | will have another gratis. | Aberdeen: | Printed for Alexander Ross; those who have | not purchased the first Number, may have it from him. Price One Penny." | This is pagued for 1-

8, and No. III., which has no title page, but is headed Number III. | Of the | Antiquities of Aberdeen. | Sold by Alexander Ross, in the End of | the Lodge-Walk [Price One Penny], | begins at page 1 again. But the succeeding numbers are paged consecutively up to the end, page 112. The heading at No. 8 changes again :—"Number VIII. | of the | Antiquities of Aberdeen. | [Price One Penny]. | and the succeeding numbers adhere to this title. But there is another edition, to which there is apparently no distinct title page. The first number has the heading :—"An | Account | Of the Antiquity of the | City of Aberdeen, | With the Price of | Grain and Cattle, | From the Year 1435, to 1591. | Printed for, and Sold by Alexander Ross | China-Mender Lodge Walk." It consists of 12 pages. The difference between it and the other editions is that it wants "A poem in praise of New Aberdeen," which forms the end of No. I. is there. The next number in this edition is No. III., there being no No. II. But the book is not incomplete. The other numbers in it are identically the same as detailed above. Thus it will be seen that it is only with regard to Nos. I. and II. that there are different editions. The explanation, I think, is this :—There had been a very large run on the first number, as there usually is with the opening numbers of anything. Ross, encouraged by this, had printed off a larger supply of the second number, and at different times had to reprint No. I. to complete his sets, which would wear off gradually. The Edinburgh edition is probably the first. I am indebted to Mr. A. D. Morice for a look of the three different editions, and some notes thereon. J. MALCOLM BULLOCH.

272. FAMILY OF ANDERSON (III., 12).—By communicating with Col. Allardyce, 3 Queen's Terrace, Aberdeen, "J. A." may have the desired information laid before him.—ED.

274. ERSKINES OF SHIELDFIELD (III., 13).—The Erskines of Shieldfield, or Shielfield, descend through an illegitimate son, from the Master of Erskine (slain at Pinkie), eldest son of John, 4th Lord Erskine; whose second son, the 5th of that title, subsequently established his right to the Earldom of Mar, by descent through the female line. Henry Erskine, who in the query is styled "Chirside," was only minister of that place. W. R. K.

275. "COCK OF THE NORTH" (III., 13).—Dr. Brewer says that the Duke of Gordon, who died in 1836, was so called on a monument erected to his honour at Fochabers in Aberdeenshire. W. J. CALDER ROSS.

278. CURIOSITY IN NOMENCLATURE.—One of the greatest curiosities in connection with nomenclature is in imagining certain names to be singularly common when such is frequently the very reverse. J. D. R. inquires why the surname Ross or Rose has so often Hugh as a Christian name. Now 'Hugh' with 'Rose' is by association a pleasing combination, but it is certainly not a common one. Consult, for example, the newest edition of *Slater's Directory*. In Aberdeen 56 names 'Ross' or 'Rose' occur. Of these only one is Hugh. In Edinburgh there are about 122 of the names Rose or Ross. Of these only

two are designated Hugh Rose and four Hugh Ross, while there are 14 Williams, 12 Johns, and 12 Alexanders. In Glasgow are 88 of the name of Ross, of which number while there are only two of the name of Hugh there are 18 named John. In Dundee not a single Hugh occurs in the Directory. Many other lists of names might be quoted to prove the same. C.

281. THE MEANING OF V AGAINST A NUMBER OF YEARS IN A GENEALOGICAL TREE.—In no previous number of *S. N. & Q.* do I find the answer 239 that "Yah" refers to. Nevertheless there is little doubt the letter V stands for 'vixit.' C.

282. JAMES WALES, ARTIST (III., 12).—Since writing about the above person, I have seen *Redgrave's Dictionary of Artists of the English School*, and I find there a similar account of that artist to that given by Mr. Cadenhead, quoting from Bryan Redgrave, however, says Wales studied at Marischal College, and that he died at Salsette, on the coast of Malabar. There is no notice of Peacock taken by Redgrave. On consulting my MSS., however, I find that artist thus described :—"Peacock, Francis, d. 1770, aged above 80. He was a teacher of dancing in Aberdeen, but was also a good painter, and trained some good painters, among others James Wales." I think I got these notes from a book on the History of Art in Aberdeen. Can any of your readers give further light on either Wales or Peacock? Dollar. W. B. R. W.

283. THE SPELLING OF CUNNIGAR [*sic*] HILL (III., 13).—I fail to see why "W. S." should term the spelling *Cunningarhill* "Hibernian" and "a vulgarity." Neither historically nor philologically is the form *Cunnigar* defensible. On 15th May, 1481, Elizabeth, daughter of the late Adam Kymmeson, disposes to John Curvour of Banse and Mariota his spouse, "illam dimediatatem terrarum et croftorum meorum de le Cuningar hillis jacentem infra libertatem et terram burgi de Aberdeen." (*Mar. Coll. Charter Chest*, Mass X., No. 13). On 26th October, 1583, "crofta vocata Cunyngar hillis" appears among the properties of the Black Friars granted by King James VI. to the Burgh for the support of a Hospital. (*Burgh Charter Chest*, Mass A³, No. 27). The project of the Hospital falling through, the lands are granted to William, brother to John Leslie of Balquhain, and from him are purchased by George fifth Earl Marischal for the endowment of his College. In the Charter of Confirmation of 26th September, 1592, we find the form "croftas terrarum lie Cunyng-harolleis" (*Registrum Magni Sigilli*, XXXVIII., 25). The term for a rabbit appears in the various forms, Cuning, Cunyng, Kinnen, Kanin, &c. See Jamieson or Skeat. P. J. ANDERSON.

283. SPELLING OF CUNNIGAR HILL (III., 13).—There can, I think, be little doubt that *Cunnigar* means, Rabbit-warren. In the *Promptorium Parvolorum* it is spelt *Cunyngeere*. In Halliwell's *Archaic Dictionary* it is given as *Conygarthe*, on the authority of Palgrave. The word is thus seen to be compounded of *Conyng*, Middle English form of *Coney* or *Cony*, a rabbit, and *garth*, an enclosure. It there-

fore should be spelt *Coningar* or *Cunningear*, rather than *Connigar* or *Cunnigar*. In *Janieson's Scottish Dictionary* a quotation is given from Scottish Acts of Parliament, date 1494, "That na man tak cunnyngis out of utheris cunnyngarthis."

JAS. MOIR.

285. "THE SILVER CITY BY THE SEA" (III., 14).—Does not the authorship of this phrase belong to the late William Forsyth, of the *Journal*? And didn't the phrase first occur in the exquisite panegyric on Aberdeen, "The Silver City," in Mr. Forsyth's *Idylls and Lyrics*, published in 1872? Here is the poem:—

THE SILVER CITY.

My Silver City by the Sea,
 Thy white foot rests on golden sands;
 A radiant robe encircles thee
 Of woody hills and garden lands.
 I'll lift my cap and sing thy praise,
 By silent Don and crystal Dee;
 Oh, bravely gentle all thy days,
 Fair City by the Sea!
 Bonaille, O Bonaille!
 My Silver City by the Sea.
 I'll love thee till my tongue be mute,
 For all thy fame of ancient years,
 Thy tender heart and resolute,
 Thy tale of glory and of tears;
 The might that from thy bosom springs,
 To fire thy sons where'er they be,
 And for a thousand noble things—
 Brave City by the Sea!
 Bonaille, O Bonaille!
 My Silver City by the Sea.
 Fair City of the Rivers twain,
 No child of idle dalliance thou;
 The silvery borders of thy train
 Come from the rugged mountains' brow.
 And well I wot thy best of wealth,
 The wind of God brings fairly free,
 Thy brave bright eyes and ruddy health,
 Fair City by the Sea!
 Bonaille, O Bonaille!
 My Silver City by the Sea. R. A.

285. "The Silver City by the Sea," is the title of one of the many beautiful songs written by William Forsyth, and included in his *Idylls and Lyrics*, (p. 160). The refrain *Bonaille*, is an old Scottish toast, derived from two French words, *Bon Allez*, and is prettily used by Mr. Forsyth. No modern coinage of a descriptive phrase for Aberdeen is better than the "Silver City by the Sea," whether as a definition of its looks under the bright sunlight of a summer's day, or in the mystery of moonlit autumn nights. With rare felicity of phrase Mr. Forsyth's writings abound, and as time moves on, their merits will be more and more recognised. He had much of Goldsmith in him, as man, poet, or essayist. A. W.

[Other correspondents are thanked for similar answers.]

286. ARMADA WRECKS NEAR IRVINE (III., 14).—James Paterson, in his *History of Ayrshire*, men-

tions that several ships of the Armada were wrecked on the coasts of Ayrshire and Galloway (Vol. I., 89). "One large vessel entered the Firth of Clyde, and went to the bottom near Portincross Castle.—(*Sinclair's Statistical Account*, "Ayrshire," Vol. 12, p. 417); and Paterson says that tradition has it that several of those on board were saved.—(*History of Ayrshire*, I., 126). Another vessel is said to have gone ashore near Ayr. See also the account of the recovery of cannon from the wreck at Portincross Castle in Defoe's *Tour*; see also *Notes and Queries*, 7th Series. Vol. V., pp. 129, 257, and 377.
 Edinburgh. J. M'G.

287. SCOTTISH FAMILIES OF SPANISH DESCENT (III., 14).—The families of Barillie, Lerigo, and Lotto, in Ayrshire, are said to be descendants of survivors of the Armada. There is a tradition, not uncontradicted however, that the Gebbies are descended from the same source. See *The Orkneys and Shetland*, by John R. Tudor, 1882, p. 431, *et seq.* There is said to be a tombstone in Youghal Churchyard, Ireland, in memory of Don Pedro Mica, a survivor of the Armada, who married and settled there, and died in 1632.
 J. M'G.

289. SIEVE AND SHEARS (III., 14).—"A. McD. R." will find an instance of divination by the Sieve recorded in Chambers' *Domestic Annals of Scotland* (Vol. II., p. 434, third edition), together with an account of the manner in which the sieve and the shears were used. I have extracted the following from the unprinted records of the Presbytery of Dingwall, under date, 11th September, 1649:—"Margaret Munro in Culcraigie, delated for charming, and referred be the Session of Alnes to the Presbytrie, called, compeired, and acknowledged the turning of the sieve and the sheir; and being enquired how she learned the same, declared y^t it was from Shihag Vrqhart in Delines, and that the said Shihag her two sounes, Clunes, and Finlay riach, were present when she learned it."
 WILLIAM MACKAY.
 Inverness.

290. THE AUTHORSHIP OF "THE BURIAL OF SIR JOHN MOORE" (III., 14). The passage in the *Edinburgh Annual Register*, 1808, on which Wolfe founded his ode, is as follows:—"Sir John Moore had often said that if he was killed in battle, he wished to be buried where he fell. The body was removed at midnight to the Citadel of Corunna. A grave was dug for him on the ramparts there by a body of the 9th regiment, the aides-de-camp attending by turns. No coffin could be procured, and the officers of his staff wrapped the body, dressed as it was in a military cloak and blankets. The interment was hastened; for about eight in the morning some firing was heard, and the officers feared that if a serious attack were made they should be ordered away and not suffered to pay him their last duty. The officers of his family bore him to the grave; the funeral service was read by the chaplain; and the corpse was covered with earth." We are informed in *Chambers' English Literature*:—"The ode was published anonymously in an Irish newspaper in 1817, and was ascribed to various authors. In 1841, it was claimed by a Scottish student and teacher,

who ungenerously and dishonestly sought to pluck the laurel from the grave of its owner. The friends of Wolfe came forward and established his right beyond any further question or controversy; and the new claimant was forced to confess his imposture at the same time expressing his contrition for his misconduct." We are further informed by Sir Charles Gavan Duffy in his *Rallad Poetry of Ireland*:—"The Rev. Charles Wolfe was a native of Dublin, became a minister of the established church, and died of consumption—1791-1823—in the prime of his manhood. Some of his letters since published are remarkable for earnestness and depth; but his verses, with the exception of a song, gushing with tenderness:—"My own friend, my own friend,"—are very much inferior to his ballad. Several weak attempts have been made to rob him of the Burial of Moore, but they were manifest impostures. The original copy in his own MS. lies in the Royal Irish Academy. WILLIAM THOMSON.

7 Madeira Place, Leith.

291. ORIGIN OF THE NAME FRASER (III., 14).—If your correspondent, "R. J.," will look into the book entitled *Annals of such Patriots of the distinguished Family of Fraser, Frysell, Sim-son, or Fitts-Simon, &c.*, printed in 1795 and reprinted in 1805, he will, I doubt not, find the information he is in quest of.

Edinburgh.

T. G. S.

291. (III., 14).—Fraser, sometimes written Frazer, a surname derived from the French word Fraizes, or Fraises, strawberries, seven strawberry flowers forming part of the armorial bearings of the Clan Fraser. They claim affinity with the family of the Duke de la Frezeliere, in France. The first of the name in Scotland is understood to have settled there during the reign of Malcolm Canmore; their earliest settlements were in East Lothian and Tweeddale. In the reign of David I., Sir Simon Fraser possessed half the territory of Keith in East Lothian; he also possessed lands in Tweeddale. In the reign of Alexander II. the chief family was Bernard de Fraser, grandson of the above Gilbert. The proper Highland clan Fraser, in Gaelic "Na Friosalaich," was that headed by the Lovat branch. Logan's conjecture that the name of Fraser is a corruption of the Gaelic Friosal, from *frith* a forest, and *siol*, a race (that is, "the race of the forest,") is considered a mere fancy of the author's.

Keith.

W. B.

NOTICE TO CORRESPONDENTS.

We must insist on all Correspondents furnishing us with their full names and addresses, not necessarily for publication, but for many obvious reasons.—ED.

ERRATUM.—In the inscription said to be recorded on the Old Grammar School Bell (Vol. III., p. 16), for MDCCCXXXIII. read MDCCXXXIII.

A few copies of Vol. II. *S. N. & Q.* still on hand, and may be had of the Publishers.—6d. each given for clean copies of No. 2, Vol. I.

Editorial Communications should be addressed to the "Editor"—Advertisements and Business Letters to the Office, 23, Bridge Street. Printed by W. Jolly and Sons, 25, Bridge Street, Aberdeen. Published by D. Wylie and Son, Aberdeen.

Literature.

Mary Queen of Scots: A Narrative and Defence. By an ELDER OF THE CHURCH OF SCOTLAND. With Portrait and eight illustrations specially drawn for the work. Aberdeen: The University Press, 1889. [Pp. xii. + 162, 8½ × 5½ ins.]

OF late years there has been a revival of interest in the Martyr Queen, and a corresponding endeavour made to solve the historical crux of how we are to look at the character of Mary Stuart. To many "this riddle is already read," but even to them, as to Mary's admirers, we can heartily recommend the *Narrative and Defence* as a most effective sketch of one of the interesting epochs of Scottish history. We are told that the present volume is a contribution out of the stores of information accumulated by many years' reading. This fact, combined with the delightful style of the author, whose identity is only thinly veiled, makes the book a welcome and charming addition to the literature on this subject. The opponents of Mary will scarcely homologate the opinion that she was "a pure woman, a faithful wife, a sovereign enlightened beyond the tutors of her age," although the *Defence* makes it perfectly clear that there is ample room for acquitting her on many of the crucial points raised regarding the famous Casket Letters and the Dispensation for Bothwell's marriage with Lady Jane Gordon. In the concluding part of the work, in dealing with the end of Mary's sad career, the author justly, we think, condemns in strongest terms Elizabeth's conduct to her hapless cousin. The volume is enriched with a portrait and eight beautiful illustrations, drawn by Mr. J. G. Murray, while for the printing and general get-up there is nothing but praise. M.

On Planting Trees in Towns. By ROBERT WALKER, Keeper of the Victoria Park, Aberdeen. Aberdeen, The University Press, 1889. [8½ by 5½ in., 16 pp.]

THIS is a pamphlet by a practical enthusiast on the subject of arboriculture. Mr. Walker argues the question both on æsthetic and sanitary grounds, and greatly adds to the utility of his paper by giving a list of those trees which he considers best adapted for the embellishment of towns, and most fitted for survival amidst the admitted, unfavourable conditions of city life. As no city should rest its claims to architectural eminence on its public buildings alone, so should it not be content with public parks and gardens, but, where practicable, line its streets and thoroughfares by the graceful trees which make a grateful *rus in urbe*.—ED.



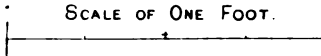
ANCIENT STONE EFFIGIES.
AT BOURTIE.

SCALE OF ONE FOOT.



OLD TOMBSTONE
AT BOURTIE.

SCALE OF ONE FOOT.



W. & C. LITHOP
ABERDEEN

SCOTTISH NOTES AND QUERIES

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ABERDEEN, AUGUST, 1889.

MUTILATED MONUMENTS AT BOURTIE.

THE ancient monumental stones which form the subject of the present illustrations, are unfortunately, in a much more fragmentary condition than those which have preceded them on the pages of *Scottish Notes and Queries*, but as they have never yet been delineated, and are little known, it is desirable to preserve a representation of remains which continued exposure must yearly render less and less perfect.

The two stone effigies, (the larger of which is about 5½ feet in length,) the one a man in chain-armor and sleeved-surcoat, with helmet and shield; and the other a female in a long

robe with ornamented skirt and hanging sleeves; have, together with the slab shown in the second illustration, lain in the Kirkyard of Bourtie for many a long year, exposed to all the vicissitudes of the climate and to the mercy of passers-by. It is probable however, that the two figures were originally placed within the old church; as is in fact mentioned in the *Statistical Account of Aberdeenshire, 1843*; though no authority is quoted for the statement. In the opinion of the late Andrew Jervise, author of *Epitaphs and Inscriptions*, they "represented members of some of the more potent of the contemporary heritors, the chief of whom were the Kings and the Meldrums." He treats as "a fable" the story that the male figure is that of a Thomas de Longueville, *said*, though unknown in history, to have fallen at the storming of Barra Camp in 1308, stating as his reason, that "the style of the effigies shews neither to be of an earlier date than the 16th century." On this assumption he adopts the theory that an adjacent lettered-slab (*Plate 2*) refers to them, and had originally formed part of the same monument. He is, however, I venture to think, in error as to his estimate of the date of the figures. The male one appears to belong to the beginning of the 14th century or even earlier, that is, more than 200 years older than the age assigned to it. In that case it could have no connection with the slab of 1581; and it would be possible that the warrior, whoever he be, might have been present in the engagement at Barra-hill and met his death there. The coat of arms probably once borne on the shield, has so completely disappeared, that the clue it might have afforded as to the surname is lost. With regard to the female figure, Jervise (who seems to have been unaware that in the *Statistical Account* already referred to, she is spoken of as "Sir Thomas de Longueville's ladye,") says, "tradition is silent as to her name and status," but he takes for granted that she is wife of the other. This though probable, is not certain; her figure is rather larger than that of the man, the stones are separate ones, and from the position of his right elbow, and of the shield on the left, hardly appear suited to fit side by side on a monument; but one would not expect effigies of such a size and weight to be other than separate, and it is difficult to believe that in so remote a spot two

sculptured figures, man and woman, were likely to be placed in the same church, bearing no relation to each other; and that two epitaphs should have disappeared. Her dress, which has the appearance of that of some religious order, may be contemporary with his, but is not easily assigned a date. In the total absence of all evidence from heraldic arms, inscription, or initials, it is more than likely that both effigies will remain without identification. Whether they belong to each other or not, it is I think, pretty certain that they do not belong to the slab; and the latter remains a simple tombstone to the memory of a former laird of Collichill, his mother, and his wife. Its size is about 2 feet 9 inches by 2 feet. Though his own name is entirely effaced, that of his spouse, "Ja..... Kyng," still remains quite perfect. The inscription, which is in high relief, appears in the illustration with sufficient clearness, and being translated is as follows:—

[.....e Collichill ...s Hay... his mother and Ja... Kyng his spouse who died to the great grief of their friends, himself anno 1... his mother on 2nd ... anno 1579, and his spouse after a union of ... years and leaving behind her a family of four sons and daughters 20th M... 1581 in her 38th year 15...]

The lands of Collichill, in the parish of Bourtie, seem at one time to have belonged to Margaret Countess of Douglas, daughter of Donald, third Earl of Mar; and were afterwards a part of the Barony of Balquhain. A reference to the charters of the property might possibly show who was its possessor about the dates on the tombstone.

"Ja . . . Kyng" (Qu. Janet? a family name) was no doubt descended from James Kyng, or King, of Bourtie, who in 1490 got a charter of part of the neighbouring lands of Barra, which his posterity, according to family papers in my possession, continued to hold till about 1598; subsequently to which they became scattered in various directions. Some are found in the Orkneys, some moved to the south of Scotland, or migrated to Ireland, and others, as General King and his cousin Colonel James King, obtained lands in the not far distant parish of Ellon.

Tertowie.

W. R. K.

THE BATTLE OF BANNOCKBURN.

NONE of the many battles fought upon the soil of Scotland possess the same national interest as that of Bannockburn. Such is not alone the case from the circumstance that it was the greatest battle the English ever lost, or the Scotch ever won, but, also, because the signal victory then obtained by King Robert the Bruce

laid the foundation of the distinct independence of Scotland, and established the Brucean-Stuart dynasty. Nor is it a less remarkable battle on account of the great disparity in numbers of the combatants, and the character of their equipment. This view of the battle has frequently excited surprise; and the complete success of the Scotch, and the utter discomfiture of the English, does not seem to have ever been satisfactorily accounted for. There is a consensus of agreement amongst historians as to the main incidents of the battle, but not so in regard to the military movements that preceded it, or the deductions to be drawn from them. This is more particularly the case with reference to the exploit of Sir Robert Clifford on the day previous to the battle, and which is usually supposed to have been undertaken in order to raise the siege of Stirling Castle, but which movement was happily frustrated by the spirited action of Thomas Randolph, Earl of Moray. The Panorama of the Battle of Bannockburn, exhibited in Glasgow last year, was visited by many thousands of people, and the details of the battle must thereby have been brought home to the minds of many persons who had not previously thought about them, most people being content, in a general way, to regard the Battle of Bannockburn as a "glorious victory."

It will, therefore, not be altogether a waste of time to consider shortly the events that preceded the battle; and a dispassionate review of the attack and defence may possibly shed some light upon what certainly seems on the face of it to be inexplicable in the decisive victory obtained by the small Scottish army over the vast host of King Edward. All readers of history are aware of the gigantic efforts put forth by the King of England in order to annihilate at one blow the stubborn resistance, long-time made by the Scottish people against the English attempt to establish a suzerainty over Scotland, and at same time to destroy the king that the Scottish people had set over them. That purpose was publicly avowed both at home and abroad, and the prospect of reaping so much spoil, together with the promised division of the land of Scotland amongst the successful soldiery, offered so tempting an inducement to adventurers that they flocked from all quarters in great numbers to join the English standard.

It is admitted by all historians that the English army led by King Edward consisted of fully 100,000 men, including 40,000 horsemen, and 50,000 skilled archers. Against this vast force Bruce could only muster a total of about 30,000 men, many of them armed with very inferior weapons. But the position taken up by him at Bannockburn was a strong one for de-

sensive purposes, and he knew that Edward must assume the offensive. The main incidents of the battle are so well known that they do not need recapitulation here, but there is one in particular which has always seemed to me to need elucidation, viz., the engagement betwixt Randolph and Clifford the day before the battle. King Edward is said by historians to have sent forward Clifford with 800 horsemen in order to relieve Stirling Castle, then held by an English garrison. We are told that the advance was made along the left wing of Bruce's army, the rising ground that intervened hiding Clifford's force from observation. The movement was, however, noticed by King Robert from his post on Coxet Hill, who thereupon despatched Randolph with 500 spearmen to oppose it; the spearmen appear to have been foot soldiers. Bruce seems to have anticipated a movement such as that undertaken by Clifford, and had previously instructed Randolph to oppose it if attempted; but the hilly country about St. Ninians hid the force from his sight until it had passed to the northwards of his position. This was fortunately detected in time by Bruce, who chided Randolph with having permitted the enemy to pass the place where he kept ward. Upon noticing the forward movement of Randolph's force, Clifford is said to have wheeled round his cavalry and charged the Scots at full speed. The attack was promptly received by Randolph's spearmen at once forming themselves into a phalanx, with their spears directed outwards. It is the first recorded instance of a body of infantry preparing to receive cavalry on the point of the steel, and it had its brilliant counterpart after the passage of many years, in the successful reception of Russian cavalry by the "thin red line" of British soldiers at the Battle of Balaclava.

It is difficult to understand the reasons that have led historians to represent the exploit of Clifford as an attempt to relieve Stirling Castle. Sir Philip Mowbray, who held the castle for the English, had previously entered into a covenant with Edward Bruce, who commanded the Scottish investing force, to the effect that if he was not relieved within twelve months next ensuing, the castle should be rendered up to King Robert. This parole of honour, therefore, held good when the English king encamped his host at Bannockburn. The investing force must still have been sufficient to hold in ward the garrison, for had it been wholly withdrawn the conditions established by the parole were at an end; the fortress was relieved by the departure of the investing force, as would the relief of a blockaded port be effected by the departure of the blockading

squadron. There is the further difficulty of conceiving how a body of infantry could have overtaken and defeated a squadron of cavalry. I infer that Clifford's advance was rather a bold attempt to turn by a flank movement the position of the Scottish army, which manœuvre, had it been successfully accomplished, would have rendered its position untenable. Had the naturally strong position occupied by Bruce been thus turned, nothing could have saved the army from certain destruction. Fortunately for the cause of Scotland, the disaster was averted by the foresight of Bruce and the dashing bravery of Randolph. Exasperated by the failure of a movement from which he expected so much, and further mortified by the slaughter of his champion de Bohun by Bruce himself, in presence of both armies, Edward determined to attack on the morrow, without waiting for further developments. He thought he could confidently rely for success upon his vastly superior numbers, and their better equipment, as against the greatly inferior numbers, and badly-armed array of the Scottish leader. But he reckoned without his host, and the God of Battles upon that day awarded a signal victory to the representatives of a gallant nation, whose prowess in feats of arms, as in peace, has not belied the promise put to so severe a test that June morning upon the field of Bannockburn.

JOHN CARRIE.

Carnoustie.

EPITAPHS AND INSCRIPTIONS IN
ST. NICHOLAS CHURCH AND
CHURCHYARD.

CHURCHYARD—SECTION D.

ON a small tablet on the wall, half-hid among the ivy, there is inscribed:—

S. M. | T. BLACKWELL S. T. P. ACAD. MAR.
GYMNASIARCHÆ | QUI CORPORE DECORUS, INGENIO
ACER, | PATRIÆ AMANS, PECUNIÆ SPRETOR. |
ELOQUENS, MAGNANIMUS, HUMANUS. | LEGIBUS
LIBERTATI, PIETATI PATROCINANDO VIXIT. | T.
BLACKWELL. FIL. L. G. P. ACAD. MAR. GYMNASI-
ARCHÆ | PATERNÆ VIRTUTI P. M. D. CCL.

[Sacred to the memory of Thomas Blackwell, Professor of Divinity and Principal of Marischal College, who was comely in person, acute in judgment, patriotic, a despiser of money, eloquent, unselfish and benevolent. His life was devoted to the maintenance of the laws of liberty and religion. This monument to his father's worth was erected by Thomas Blackwell, Professor of Greek in Marischal College. 1750.]

¹ Professor Blackwell received his early education in Glasgow, and was licensed to preach 23rd February, 1693. He is supposed to have been a son of Thomas Blackwell, calenderer in

¹ Family of Dingwall Fordyce.

Glasgow, by his wife, Janet Knox. This Thomas Blackwell was, as Spalding would have phrased it, "a vehement covenanter," and, in 1676, was imprisoned for attending conventicles, and actually died in confinement.

The love of freedom which characterised the Principal and his sons was evidently, therefore, a hereditary gift.

Blackwell's first charge was that of Paisley, to which he was ordained and placed in August, 1694, and where he continued till he was called to be one of the city ministers of Aberdeen, in February, 1700.

About this time he married Christian Johnston, a daughter of Dr. John Johnston, a physician in Glasgow. The issue of the marriage was twelve children, of whom the most distinguished was Dr. Thomas Blackwell, born 4th August, 1701, appointed Professor of Greek in 1723, and Principal of Marischal College in 1748. ¹ Douglas, speaking of him, says that he "acquired great reputation by his learned enquiry into the life and writings of Homer, and though he did not live to finish his Court of Augustus, in what he published there are strong marks of genius and unquestionable proofs of the author's warm attachment to the cause of liberty."

Of the other sons of the Principal, George entered the ministry, and died in 1749, while minister of the parish of Bathgate, and Alexander, the fourth son, studied medicine, and is said to have taken his degree at the University of Leyden. His career was a most extraordinary one, for although a man of undoubted parts, he appears to have been of a most restless disposition. Failing in his profession, he became for a time a corrector for the press, and then a printer on his own account. While thus engaged, he aided his gifted wife in the publication of a Herbal, which appeared in two folio volumes in 1737 and 1739. The following year he went by request to Sweden, and was successful in carrying out a plan for draining the large marshes of that country. He was just getting into great favour at court when he engaged in a revolutionary movement for altering the succession to the throne of Sweden. The conspiracy was discovered, and Blackwell put on his trial was found guilty, and condemned to death. He was beheaded 9th August, 1748. Of the Principal's daughters, Janet and Christian were married, the latter to John French, advocate in Aberdeen.

In 1711, Blackwell was one of a commission, which was sent from the Church of Scotland to London, with reference to the proposed re-introduction of Patronage, and the act of Toleration in favour of Episcopacy. The same

year he was appointed to the Divinity Chair in Marischal College, and six years later he became Principal. He died in 1728, and his widow on the 22nd May, 1749.

On the wall, close beside the last stone, there is a black marble stone elaborately cut, and bearing the following inscription:—

In | reverendi admodum et | clarissimi quondam
viri M^r Tho | mæ Ramisæi, civitatis Abredonensis |
per triennium [3. 2m] pastoris fidelissimi | qui ad diem
28 Julii an : 1698, ætatis suæ | 38 mortalitatem cum
beata immortalitate | tate commutavit, ejus que charissi-
morum | pignorum. Matthei et Mariæ non multo |
post patrem superstitem. Memoriam sinceri et per-
petui amoris tesse | ram marmor hoc moestus posuit
Senatus Abredonensis. | Memoria justis est bene | dicta.
Prov. 10. 7.

Prædictus D. Tho. Ramisæus | post septenui la-
bores | pastores : Calderæ prope | Glasguam summo
consensu | Abredoniam transporta | tus erat.

[To the memory of the Rev^d and most renowned man M^r Thomas Ramsay for three years (3 years 3 months) the faithful pastor of the city of Aberdeen, who on 28th July 1698, aged 38, exchanged his mortal state for a blessed immortality; and of his dearest children Matthew and Mary, who did not long survive him. This monument, a token of sincere and lasting love, was erected by the sorrowing Council of Aberdeen. The memory of the just is blessed. The foresaid Thomas Ramsay, after seven years' ministry at Calder, near Glasgow, had been unanimously called to Aberdeen.]

The latter part is cut on the base of the monument, and not beside the main inscription.

Ramsay, as noted on the stone, was ministering at Calder, near Glasgow, when he received the call to Aberdeen. The minute of his election is as follows¹:—

"7th April 1694. The said day Mr. Tho. Ramsay minister at Calder elected to be one of the ministers of this place, in place of Dr. Geo. Gardne and recomendit to the Magistrats to exped his call and ane comissione to the provost for prosecuting therof"

He was admitted on the 9th May following, and this was the first settlement in the Synod after the Revolution. He married 2nd June, 1689, and besides the two children mentioned on the stone, there was another daughter named Bessie.

Ramsay during his brief sojourn in the North appears to have ingratiated himself with the citizens, or at least with the Council, for at their meeting, held on the 17th August after his death, the following minute is engrossed²:—
"The said day the Council for the love favour and respect they bear to the memory of the deceast Mr. Thomas Ramsay their late pastor Doe appoint a monument to be placed in the

¹ Council Register, Vol. LVII., p. 438.

² Council Register, Vol. LVII., p. 660.

¹ Douglas East Coast, pp. 116-7.

Kirk Yeard dyke at the head of his grave which is under Mr. Andrew Cant's stone and that in decent forme And recommends it to John Allardes Baillie and Thomas florrest Mr. of Kirkwork to Give order for buying ane Marble stone in holland for that effect and when the same comes home to get it cutt and placed as aforsd. And the expences yrof to be paid by the Mr. of Kirk work (or his successors) out of the Kirk charge for all which thir presents is warrand."

In pursuance of this order the Mr. of Kirkworks in his Accounts for 1699-1700 makes the following charges:—

"Item of £3: 4/ payed for postage of letters to hamburge and holland to buy planks and a marble ston

Item of Thriescoir punds payd to James Mackie meason in pairt pay^t for making up of the deceast Mr. Thomas Ramsay's tombe as per warrand."

In the following year's accounts the remainder of the cost is thus charged:

"Item the compter discharges himself of Fyftie one pound eight shilling 3d payd to Baillie Alerdness for the Marble ston he causd Bring hame for the use of Mr. Ramsay's Tomb as per particular acompt.

Item of Eight shilling he spent with patt. Forbess skip^r on Acompt he took no fraught for ditto ston.

Item of Ten shilling Drink moc. Given to his men.

Item of Fouer shilling pay^d to two workmen for bringing the said ston From the end of the shore.

Item of sixtie pound payd to James Mackie Meason for his workmanship as per discharge.

Item of Eleven shilling spent w^t Dito Mackie at paying."

These items of expenditure are interesting as giving a glimpse of the customs of everyday life at the close of the seventeenth century and the relative cost of articles not generally met with during the same period. The monument cost the Council the sum of £176 5s. 3d. scots or £14 13s. 9d. sterling.

ALEX. M. MUNRO.

(To be continued.)

THE DOMINICANS, OR PREACHING FRIARS,

ALSO CALLED BLACKFRIARS, FOUNDED IN 1216 BY S. DOMINIC, ONE OF THE CATHOLIC RELIGIOUS ORDERS IN SCOTLAND AT THE TIME OF THE REFORMATION.

DURING the period this subject has been engaging the attention of Correspondents in *S.N.&Q.* so far as the colour of their Habit is concerned, and what Kennedy in the *Annals of Aberdeen* said regarding them, the writer has been endeavouring to lift up the subject from "Black and White" and Kennedy's opinion, and to present a short History of S. Dominic and the Domini-

cans. The matter has been however considered, notwithstanding its great interest, outwith the scope of this journal.

It is submitted that Kennedy published his *Annals* in 1818, more than 250 years after the Religious Orders were suppressed, and 11 years before Catholic Emancipation was granted. At this period (1818) everything Catholic was treated in the most hostile spirit. It is, therefore, no wonder that Kennedy writes of the Order—"It is said to have inherited the persecuting spirit of its founder" but gives no authority for this statement, and I can find none.

Those who wish to study and make themselves acquainted with this most interesting subject may with profit consult Palmer's *Life of Cardinal Howard*, where the reader will find the rise, missions and influence of the Dominican Order, and its early history in England. In the *Life of S. Dominic, with a Sketch of the Dominican Order*, published by Burns & Oates, London, at page 205 we are informed—"There entered under his rule at Paris, into the order of preachers, so many masters in theology, doctors in law, bachelors, and masters of arts, and such a countless multitude of others, that the whole world stood amazed at the grace which attended their preaching, and at the wonderful things that they did." And in a note the author says—"Those of our readers who may be curious for a more particular account of the Dominican's system of study and its happy blending of the intellectual and monastic training, we may refer to an article in the *Dublin Review*, September, 1845, on the Ancient Irish Dominican Schools." This writer concludes his article as follows:—"The Dominican Monk, or the Blackfriar, was as popularly imagined and fictitiously drawn—a horrid spectre, which could scarcely be supposed to dwell, or be at rest, amidst a blaze of intellectual illumination. Yet so it was—the Dominican—whether doctor of the university, student of the college, preacher of the temple, missionary of the world, artist of the studio, rapt with ecstasy as a saint, or with visions of transcendent loveliness as a poet, or with inspired dreams as a prophet—his ordinary home and choicest repose were to abide and rejoice in the encircling and spreading light of all the sciences, divine and human. This is not the too vivid colouring of an admiring partiality—it is the truth reflected upon our convictions from the many illuminated pages which we have read concerning the objects, laws, pursuits, services of a society which, in all the writings of the learned, is usually called the Illustrious order of S. Dominic."

The *Life of S. Dominic*, founder of the Friar Preachers, by the Rev. Alban Butler, in his *Lives of the Saints*, vol. 2, p. 190. Butler, in

mentioning the introduction of the Order, said :—" He sent some of his religious into Morocco, Portugal, Sweden, Norway and Ireland ; and Brother Gilbert with twelve others into England, who established Monasteries of this Order in Canterbury, London and Oxford. Bishop Tanner counts forty-three houses of preaching friars in England at the dissolution of monasteries ; but could not discover in this kingdom any house of nuns of this Order. The first habit of these friars was that of the regular canons ; but this habit they changed for a white robe with a white hood ; over which, when they go out, they wear a black cloak with a black hood ; from which they were called in England Black friars, as the Carmelites were known by the name of White friars. This order hath given the Church five Popes, forty-eight Cardinals, twenty-three Patriarchs, six hundred Archbishops, fifteen hundred Bishops, seventy-one Masters of the Sacred Palace, and a great number of eminent doctors and writers. The history of these latter is compiled by Father James Echard, a French Dominican friar, with so much order, erudition, judgment, and eloquence, as to be a model for all such works. It was printed in 1719 in 2 vols. Father A. Touron compiled the history of all the eminent men of this Order in six large volumes, besides two others containing the lives of S. Dominic and S. Thomas Aquinas.

The late Very Rev. John Macpherson, President of St. Mary's Catholic College, Blairs, Aberdeen, in his *Directory for the Catholic Church in Scotland*, 1853, gives the following particulars regarding the Order in Scotland :— This Order was divided into forty-five provinces, of which Scotland was the eighteenth. It was introduced into this country in the reign of Alexander II., by William of Malvoisin, Bishop of St. Andrews, and had 15 convents or monasteries, namely :—

- | | |
|----------------------|---|
| 1. Edinburgh. | 9. Inverness. |
| 2. Berwick on Tweed. | 10. Wigton. |
| 3. Ayr. | 11. Dundee. |
| 4. Montrose. | 12. Cupar in Fife. |
| 5. Perth. | 13. St. Monans or Monance in Fifeshire. |
| 6. Aberdeen. | 14. St. Andrews. |
| 7. Elgin. | 15. Glasgow. |
| 8. Stirling. | |

The above is the order of time of their foundation. Several notable incidents in Scottish history occurred in these monasteries. They may be referred to on a future occasion.

WILLIAM THOMSON.

7 Madeira Place, Leith.

The death is announced of Father Curley, the oldest priest in America, and an astronomer of note.

NOTES ON MARISCHAL COLLEGES.

(Continued from Vol. II., p. 180.)

BUILDINGS OF 1682-1712.

THE receipts for the thirty years during which the Charge and Discharge of the "New Work" form distinct items in the annual accounts appear to have reached a total of about 18,000 pounds Scots. "My Lord Marischall" gives £200, the Rector, the Principal, the Regents, the gentlemen of Aberdeenshire and the neighbouring counties, all contribute liberally. In addition to the stipends of vacant kirks, granted by Parliament in 1685, 1695, 1696, and 1698, the College got 1200 pounds Scots from the Convention of Royal Burghs. On July 5-9, 1698, the Commissioners sat at Aberdeen, and were entertained by the principal and masters, who presented a petition, printed as a broadsheet by John Forbes,¹

"Which petition being read, heard, and considered by the conventione, they, for encouragement of soe usefull and necessarie a work, appoints the agent to pay to the principall and masters of the said college the sowme of ane hundreth pounds sterling to be applied in the termes of the petitione and upon performance of the conditions thereof, Whereanent thir presents with ther receipt upon the back thereof, shall be a Warrant for alloweing the said sowme in the agents account."—(Extracts from the Records of the Convention, Edinb., 1880, p. 267).

The Town Council do not seem to have contributed to the General Fund, the following entry, relative to a grant for a special purpose, being the only one in the Minutes during the period :—

21st September, 1694.

"The said day the counsell having considered ane petitione given in to them be the principall and Regents of the Colledge Marishall of the said burgh desyreing ane contributione for leadeing the observatorie in the new work of the said Colledge for the vse of the master of mathematicks in the said colledge As also having taken the advyce of the bretheren of gild publictly convend for that effect who all consented that the counsell of the said burgh should grant ane contributione to the forsaid work out of the gild wyne monys They therfor apointe the present dean of gild of the said burgh to pay out of the gild wyne monys the soume of fyve hundreth marks scots money to the

	lib. s. d.
1 "Item to John Forbes printer for printing the petition to the Burrows.....	4 19 0
Item quhen the royall Burrows cam to the Colledge as follows for 2 lib of cours biscat and six ounce of fyne biscat.....	2 05 0
Item for 5 of rough almonds.....	4 00 0
Item for 5 lib of raisans.....	1 10 0
Item for 3 pints of claret and ane choppin of ail... ..	4 06 0
Item for a pint of Canary fra Thomas Burnet at 1 lib 8 s the pint and fra Clerk Robertson for 7 pints of ail.....	4 04 0
Item for whit loaf pips tobaco and candle.....	1 06 0"

—College Accounts, 1697-98.

procurator of the said Colledge to be employed for leadeing the forsaide observatorie alenarly and for noe vther vse and ordains the dean of gild to see the same bestowd and Employed as is said"—*Town Council Register*, lvii. 451.

In 1695 the Incorporated Trades granted 50 merks annually for three years :—

"The Conveener Court of the traids of Aberdeen holden within the Trinity Hall of the said brugh upon the 24 of September 1695 In presence of Wm Coutis Deacon Conveener. The Court Lawly fenced and affirmed.

"The said daye the traids by voyce of Court statuts and ordaines That the Masters of the traids hospital pay yearly to the comone procurator of the Marishall Colledge of Aberdeen for the use of the New Works of the said Colledge the summe of fefty markes Scots money yearly for the space of thrie yeares nixt heirafter Begineing the first Yeares payment at Whytsunday nixt 1696 yeares and that out of the mails and duties of the bursers houses yearly and this to be ane warrant
A Mitchell s."

—*Conveener Court Book*, Vol. i., p. 171.

Not the least interesting feature of these "Accounts of the New Work" is the proof they afford of the intimate relations then subsisting between Aberdeen and the Baltic ports. The following entries may be cited :—

	<i>lib. s. d.</i>
"1684 Item from Patrick Forbes merchant in Dantzick.....	280 00 00
1685 Item from Mr John Turner in Dantzick. ¹	666 13 04
1686 Item from Bailie Geo Aedie for payment of Alex ^r Aedie in Danziack his 50 lib. sterling an transaction where debitor Mr Rot. Keith, from whom, and Andrew Burnett upon Mr Keith's account received at seuerall tymes.....	535 00 00
Item from Mr Rot. Keith for compleat payment of Alex ^r Aedie his 50 lib. sterling and also for his hundred merks due by him to the colledge.....	141 06 08
1687 Item from James Waker quhat he had collected at Elbin and Queensbridge viz from John Keith in Elbin 50 guilders, from Mr Marishall in Queensbridge 20 guilders, from Gray sone to Creichie Gray 8 dollars, in all received from him 27 rix dollars and 2s.....	079 00 00
Item from Robert Davidson 9 rix dollars and ane leg quich he	

¹ By will dated 17th January, 1688, Turner bequeathed to the College annuities of 400 merks for the maintenance of four burars; and of 200 merks to any professor of the name of Turner "when it shall please God to send ane qualified scholar of the name." These are burdens on the estate of Turnerhall, formerly Rosehill. The latter annuity has never been claimed.

had received from	in	
Dantzick.....	028	18 00
1692 Item from George Gordone upon the account of Robert Gordon of Tilielt merchant in Dantzick 40 leg dollars.....	112	00 00
Item from George Gordone factor in Holland.....	013	06 08
1699 [<i>Discharge</i>] Item spent with John Forbes printer when wee gave in our supplicatione to the press.....	000	06 00
Item with the principall and masters when we gave of our supplication to Mr Robertson when going to Pole.....	000	09 00
Item to Peter Thomson bookbinder for cutting them being 3 quares	000	06 00
Item to John Forbes printer for printing them conforme to his accompt.....	005	04 00
Item drink money to his man.....	000	07 00
1700 Item from Mr Low merchant in Danzeik ¹	290	00 00
Item from Robert Panton factor in Holland.....	066	13 04
1701 From James Robertson Marchant of the money which he had procured in Polland for our Colledge the rest being payd in to Mr Peacock.....	957	13 04
1702 Item from James Robertson Thesaurer the ballance of the money he received from Dantzick and Polland conforme to accompt.....	159	16 08
1703 Item from Alex ^r Ross marchant in Dantzick.....	026	05 00

"Many of the applications, however," says Professor Knight, (*Collections*, p. 911), "are afterwards characterised as having been 'expensive and unsuccessful'.

"The money obtained was expended in purchasing trees, stones, sand, and lime: there were no contractors or estimates. Every voucher, even the most trifling, has been preserved, and a great economy seems to have been practised. But the miserable state of roads, masons and carpenters in that age made everything expensive in the end.

"The interior finishings were long postponed. The Hall in particular lay for many years without windows; several of these were erected and adorned by the graduates at leaving College, as appears from various entries in the Album, and from the names painted on the wainscot. The names of other bene-

¹ In the Accounts occur the following entries :—

"1701 To Charles White for drawing Robert Lows picture givn by order of the principall six dollars.....	17	08 00
1707 To Charles Whyt for gilding and painting Mr Lows picture frame.....	02	00 00

According to Professor Knight (*Collections*, pp. 909, 1295) the portrait of Low (termed "postmaster of Dantzic") was extant circa 1840. It cannot now be identified.

factors to the buildings are still visible on tablets in the pannels of the Vestibule of the Hall [destroyed in 1840].

"In estimating the expense of the building it is nearly impossible, from the accounts, to discriminate it the from numerous repairs. Thus keys innumerable to the Tertian, Bajan Schools, &c.; bands and locks for them nearly as often.

"No carts seem to have been employed. The sandstone came from Moray, the lime by sea."

The following are sample disbursements:—

	<i>lib.</i>	<i>s.</i>
"240 bolls of lime at 14 s.....	169	8
330 loads of sand from the Castlehill before the time came at 6 placks the load	8	5
500 loads of sand brought from the links at 10d per load.....	4	4
900 barrowfuls of stones undressed.....	36	
A boatload of stones.....	50	
100 sklates.....	2	10
595 trees.....	292	10
Clearing the court of 2000 loads of rubbish	50	

The "Petition to the Burrows" and the "Supplication to the Pole" are printed in *Fasti Acad. Mariscall.*, Vol. I., pp. 354-7; together with letters from Patrick Forbes, Robert Low, and William Miller, all of Dantzic, and lists of the "Scots Fraternity" in Königsberg and Warsaw.

P. J. ANDERSON.

(To be continued.)

BIBLIOGRAPHY OF MONTROSE PERIODICAL LITERATURE.

1837. *Montrose Standard, and Angus and Mearns Register*. No. 1 bears the Burgh Arms with the motto "Maré Ditat, Rosa Decorat," and the date, "Thursday, June 20, 1837." Price 4½d., stamp 1d. Size, 4 pages, 16½ × 22. Imprint—"Montrose, printed for the proprietors, at their printing office, Innes' Close, by Wm. Bennet, residing in Keith's Close, and published every Thursday morning, at No. 35 High Street. Price, in advance, 4s. 9d. per quarter," etc. In January, 1846, the size of the paper is enlarged to 18½ × 25½, but after two years is again shortened to 16½ × 23½, while in 1850 the number of pages is increased to 8, which is the form it still retains. The *Standard*, whose origin is attributed to the late Sir Thomas Gladstone, Baronet, of Fasque, held at its commencement offices in London and Edinburgh, and in its first issue came out "in mourning" for the death of his Majesty King William IV., and contained also an account of the Proclamation of her Majesty the Queen. The promoters, in their advertisement, intimate "that the principles to be advocated in this paper are those which have so long made the British Constitution the envy and admiration of surrounding nations, and which, under the blessing of God, have secured to the British people a greater share of prosperity and happiness than ever fell

to the lot of any other people on the face of the earth. To rear and consolidate this proud structure has cost the labour of ages, and the exertion of men, compared with whose gigantic understandings the puny wisdom of our modern projectors is but as folly; and yet, to destroy this is now the undisguised intention of many who put themselves forward under the specious and high-sounding names of Reformers and friends of liberal opinions. To strip the mask off these pretended patriots and friends of the people, and to let the people themselves understand who really are their true friends, shall be our anxious object and increasing endeavour. . . . We shall fearlessly and boldly do our utmost to maintain in all its integrity the glorious fabric of the British Constitution, because we think it the most friendly that can be devised to the liberties and happiness of the people." The Church, education, the progress of science and literary knowledge. reform "of every real and proved abuse," would all receive due attention, and "our readers" may assure themselves "that nothing which can be offensive or hurtful to private character, good feeling, pure morality, or undefiled religion, shall ever find a place in the columns of the *Standard*." In No. 154, June 5, 1840, the imprint changes to—"Montrose, printed for the proprietors by James Watt, at the office of Watt and Co., Jolly's Close, No. 32, High Street, the residence of the said James Watt being in Alison's Close aforesaid," and latterly in Niddrie's Close, while in June, 1844, it is Queen's Lane. On Friday, May 15, 1846, the imprint again changes to—"Montrose, printed for the proprietors, at the office, Jolly's Close, High Street, by Alexander Mitchell, Murray Street, and published by James Watt, at the aforesaid office;" and continues until June 5, 1846, when it is printed at the "office, No. 20 High Street, by James Watt, residing at No. 20 High Street," being the premises which it still occupies. Under the new numbering of the High Street "Jolly's Close" is No. 104, while the "Standard Close" is No. 66. On 21st May, 1847, it is "published by James Smith Lawson, residing at North Street," and continues so until October 16, 1857, when intimation is made that "all money remitted to this office by P. Office or bank order may be made payable to Charles Booth, to whom all letters and communications on the business of the paper may be addressed." The late Mr. James Brown, Editor of the *Elgin Courier*, was about forty years ago Editor of the *Standard*. Mr. Brown was born in Montrose in 1810, and served his apprenticeship both as a seaman and weaver. During his period of editorship he enriched the columns of the *Standard* by flashes of wit and merriment, brought out in the "Standard Club Papers." After remaining several years in the *Standard* he was appointed to the editorship of the *Edinburgh Courier*, and latterly of the *Elgin Courier*. He died on Sunday, July 17, 1887.

Mr. Lawson died suddenly at Brechin, on March 5, 1858, the publishing and editorship being carried on by Mr. Booth. Plagiarism, a practice not unknown about this period, was carried on to such an extent that Mr. Booth administered a rather sharp castigation to the conductors of the *Arbroath Guide* for copying without acknowledgment paragraphs from

the columns of the *Standard* into those of the *Penny Guide*, when it was stated—

“How doth the little *Penny Guide*
Improve its shining hours,
And gather pennies all the day
From paragraphs of ours.”

On the 26th December, 1864, the imprint bears as “printed by James Macaskie, residing at St. Peter’s. Mr. Booth and Mr. Macaskie purchased the *Standard*, the latter retaining the paper until his death, which occurred on the 7th October, 1873.

Mr. Macaskie was trained in the *Scotsman* office. After his death the paper bears to having been published by “Jacolina Anne Macaskie,” widow of the deceased, and latterly by her sons, J. & C. B. Macaskie. On May, 1888, the whole plant and goodwill was purchased by Messrs. John Balfour & Co., under whose management it is still carried on.

1840. *Nichols’ Cities & Towns of Scotland*. Part I. “Aberdeen.” Imprint bears—Montrose, published by J. & D. Nichol, Booksellers, 1840. This work was intended to embrace the whole of Scotland, but we are only aware of it having reached Part II., which represented Montrose. Nichols’ firm was succeeded by Mr. Laird, who, on his retirement from business in 1857, was succeeded by the present occupier, Mr. George Walker. The Aberdeen part contains a plan of Aberdeen, several vignettes and explanatory remarks regarding the city. Nine views include the following pictures:—Aberdeen from Cornhill, Castle Street, King Street, Broad Street, Windmill Brae, Wallace Nook, Aberdeen Cathedral, King’s College, Brig o’ Balgownie. The work measures about 18 by 15 inches. The plates are very well drawn on stone in chalk, by James Gordon, sen., and lithographed in tint by Nichol, Edinburgh. The two or three pages of subject matter are also lithographed. The enterprise was no doubt a very worthy one, but it was ambitious and costly, and in all likelihood failed from a want of extended support. We are familiar with most of the plates, which would seem to have been sold separately, probably after the work was abandoned.

The Montrose part was published the same year under the title of *Montrose Illustrated* in five views, with Plan of the Town and several Vignettes, to which are added a few Explanatory Remarks. Montrose, published by J. & D. Nichol, Booksellers. MDCCCL. The views are as follows:—Parish Church and Spire, Montrose from the South, Montrose from the Island, High Street from the North Port.—John Street, St. John’s Church and Union Street.—Academy, Old St. Peter’s Chapel, and part of the Links looking North.—Plan of the Town. A full set of this now scarce and valuable work is in possession of Mr. P. Low, Fernlea, Montrose.

1855. *The Montrose Telegraph & Angus & Mearns General Advertiser*. No. 12 bears date—“Montrose, June 30, 1855. Price one penny. A four-page paper with the following imprint—“Montrose, printed and published by James Watt, Bookseller, Stationer and Printer, 35 High Street. A small woodcut heads the paper, representing the High Street, with its finely proportioned steeple, “beautifully” encircled with a

wooden paling. Such was the taste of the Civic and Church dignitaries of the ’55; but the youth of that day, some of whom are still living, determined that the “obnoxious hoarding should be removed,” assembled in a body one night, and tearing it down, marched down the Castle gait, and threw it over the Quay into the river, where it was carried out to sea. From that day to this no paling has marred the symmetrical proportions of this handsome erection.

The *Telegraph* published a second edition every Tuesday. Parties purchasing the *Telegraph* “on Tuesday received the second edition gratis.” Query, Was it a daily or bi-weekly?

1859. *Rodgers’ Town and County Lists of Angus and Mearns*, containing the Registered Electors in the Counties and Burghs, Local Lists of the Towns of Angus and Mearns, Shipping Lists of the Ports, &c. (1868.) Supplementary to Oliver & Boyd’s New Edinburgh Almanack. Montrose, Alexander Rodgers; Arbroath, John Rodgers; Edinburgh, Oliver and Boyd. (M.DCC.LXVIII.) Rodgers appears to have taken up the idea of the *Remembrancer* on its demise in 1858, and carried it on under the above title. In 1871 the name of William Rodgers appears on the imprint, and in 1875 it changes to W. & J. Rodgers, being carried on until 1877, when it was issued by Alex. Burnett. This was the same person who originated the *Montrose Citizen*.

186-. *The Montrose Packet*. The publishing of this paper is attributed to the late Alexander Rodgers, but little can be gleaned regarding its issue and contents, the only relic left being an imprint of the heading, in possession of Mr. Burnett, Bookseller.

1861. *The Montrose Penny Post and Angus and Mearns Recorder*. No. 1, Saturday, January 19, 1861. Imprint—(Printed by John Martin, and published by him, every Saturday morning, at the office, 57½ High Street, Montrose, 19th January, 1861.) This was one of the most ephemeral publications that the Burgh of Rosas ever produced, its issue not extending above a dozen numbers, indeed it is currently reported that No. 2 was the extent of its publication. Mr. Martin, the originator, served his apprenticeship at the *Review Office*. Becoming imbued with the “gold seeking craze,” he left Scotland for Australia, but returned to Montrose in 1860, with his “reason clouded by the sunstroke.” The publishing office of the *Post* was in the premises, lately pulled down, and which stood on the site of the new buildings erected by Mr. Davidson, Chemist. Here in the second storey worked “the only man who,” to use his own expression, “could compose and set up as he went along.” Notwithstanding all this vaunted cleverness, his apologies were profuse in No. 2 “for errors literal, grammatical and numerical which disfigured the pages of No. 1.” However, the best of heads fail sometimes, and so did John Martin’s, and, bereft of reason, he became an inmate of Sunnyside Asylum, where he latterly ended his days.

Mr. Martin in No. 2 comments on the hatred and disapprobation shewn him by his brother compeers in the art of Gutenberg, and says, although there were “no fewer than a dozen printing presses” in Mont-

rose that "would have suited to cast proofs, he was positively refused their use, and the matter of the *Post* appeared as it left the hands of the Composer, indeed our wonder is it was not worse. Having now got a press and all other things needful, we beg to assure the many kind friends that have rallied round us, that nothing of the kind will happen again." Was ever paper published in so trying circumstances? No sane man could stand it, for does he not relate sadly, No press, no sympathy, no help. "We got it machined in Dundee, to which place we posted late on Saturday morning, to the Meadowside printing office." The proprietors of this office were kind to the aspirant for literary fame, and so was Mr. Park of the *Northern Warder*; but by the "parties connected with the *Montrose Review* he was personally insulted," for on a certain Friday afternoon, a lad belonging to the *Post* was told "by one of the understrappers of the *Review* (who acted according to orders), 'to get out o' that, sir, we want nothing to do with you.'" Boy-cotting was resorted to, and "influence was used with the men and lads, in both the *Review* and *Standard*, to prevent them working to us, and at a time when they were not required by either." Even some of the "officials" belonging to those two establishments "kept careful guard in front of our printing offices. No wonder that the *Post* had such a short-lived career.

JAMES G. LOW.
WILLIAM LOW.

BIBLIOGRAPHY OF
ARBROATH PERIODICAL LITERATURE.
CHRONOLOGICAL LIST

1799. Arbroath Magazine, II., 66.
1835. Arbroath Argus, II., 67.
1835. Arbroath Journal, II., 84.
1837. Short Historical Memoranda of the Abbey of Aberbrothock, II., 84.
1838. Arbroath Miscellany, II., 84.
1838. Arbroath Herald, II., 84.
1841. Arbroath Argus Redivivus, II., 85.
1842. Arbroath Guide, II., 85.
1843. Presbyterian, II., 105.
1846. Pennyworth, or Forfarshire Literary Journal, II., 105.
1854. Arbroath Journal, II., 106.
1855. Saturday Evening Guide, II., 106.
1856. Arbroath and Forfar News, II., 106.
1858. Aberbrothock Club, II., 106.
1871. Bremnar's Illustrated Arbroath Almanack, II., 133.
1880. Hood's Forfarshire Almanac, II., 134.
1882. Knox Free Church Supplement, II., 119.
1883. St. Mary's Banner of Faith, II., 119.
1883. Ladyloan Free Church Supplement, II., 119.
1884. Arbroath Parish Magazine, II., 120.
1885. Arbroath Herald, II., 119.
1885. Congregational Record Princes St. U.P. Church, II., 120.
1887. East Free Church Monthly, II., 120.
1888. High Street Free Church Monthly, II., 121.
1889. Arbroath Year Book and Fairport Almanac, II., 134.
1889. Ruskin Reading Guild Journal, II., 136.

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PETERHEAD PERIODICAL LITERATURE.

1817. Selector, II., 147.
1838. Buchan Clown, II., 148.
1844. Peterhead Register, II., 148.
1853. Peterhead Almanack & Directory, II., 148.
1856. Peterhead Advertiser & Buchan Journal, II., 148.
1859. Watchword, II., 149.
1856. Peterhead Sentinel, II., 168, III., 29.
1862. Military Bazaar Gazette, II., 169.
1863. Buchan Observer, II., 169.
1864. Banner of Buchan, II., 180.
1864. Peterhead Almanack, II., 180.
1865. Buchan Journal, II., 181.
1871. A Churchman's Magazine, II., 181.
1883. The Gourd, II., 181.

CHURCH TOKENS.

A legitimate ambition to form a complete collection of Scottish Communion Tokens has of late rapidly developed, and already the struggle to obtain some of the older and scarcer specimens is very keen. At first sight the quest does not seem very inviting, but it has much to recommend it, and collectors are enthusiastic.

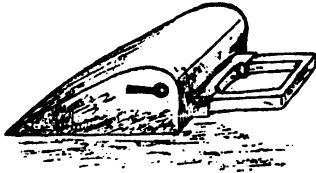
The origin of the practice of granting church tokens or *tehets* (tickets) as they were first called, is involved in some obscurity, but from the fact that the first of them known to exist reach but to Reformation times, one is disposed to believe that their adoption arose from the supposed necessity of distinguishing between the adherents of the old and new faiths. Their continued use as a tangible symbol given to those who might "worthily eat and drink" of the Communion elements, has invested the subject with a hallowed interest. And now that the old order is about to change, and tokens such as they have been largely disused, the desire to collect, and classify the whole series as the completed coinage of a reign of more than 300 years' duration, is a very natural one.

It is very doubtful if any token-hunter has been successful yet in gathering a complete set. Probably the nearest approach is made by Mr. James Anderson, 46 Watson Street, Aberdeen, who in the course of four or five years has collected about 3000 different specimens. The Church of Scotland set is nearly complete. Of the 1500 parishes only about 30 are awaiting. The balance is made up by varieties in certain parishes, and of the tokens issued by other churches and congregations, such as the Secession, Free, Episcopal, and even Baptist. Naturally those of the Establishment present the greatest antiquarian interest. The earliest of them are very primitive lead-moulded labels, about half-an-inch square, bearing usually a

rudely cut initial letter of the name of the parish. After these come the dated tokens, and those bearing the minister's name, with sometimes a text, motto, symbol, device, and even arms. Altogether, their number, variety, and historic interest, both ecclesiastical and personal, as well as the art of them, seem to point to the subject as one that might naturally be expected to culminate in a literary form. A book by a competent hand would find a ready welcome.—ED.

ARMADA WRECKS.—There are many traditions in Scotland of vessels belonging to the Spanish Armada having been wrecked, and sunk upon the coast. It is possible that some of these traditions are true, but we have no record of more than two wrecks which can be accepted as authentic. The stories about the vessels said to have been sunk at Portincross, and at the Mull of Cantyre, have a suspicious resemblance to each other. In both cases it is said that they were destroyed by witches, and by similar incantations. (See *Statistical Account of Scotland*.—Ayr, p. 258, note; and Lockhart's *Life of Sir Walter Scott*, p. 303.)

J. A.



AN OLD PADLOCK.—The above is a drawing of a padlock shown in the "Exhibition of Decorative Handiwork," Edinburgh, 1888, by Miss Shaw of Musselburgh. It is thus described in the catalogue:—"Old Padlock, found in Dungeon at Finlarig House, Killin, beginning of present century, supposed to be used by Black Duncan, first chief of the Breadalbanes, to fasten chain round his prisoners." Perhaps its somewhat unusual shape may procure it a corner in *S. N. & Q.*

W. J. CALDER ROSS.

OLD FORM OF TENURE.—The "curious specimen of the form of tenure of other days" submitted by Mr. W. Thomson in last number contains nothing curious, but was the regular form in use till within a comparatively recent time. For example, the revenue from the Lordship of Enzie (See *Miscellany of Spalding Club*) consisted of silver mail, ferm victual, marts, muttons, lambs, swine, capons, geese, poultry, brew tallow, &c. Numerous examples of a similar kind are to be seen in the Registers of the Bishopsrics of Aberdeen, Moray, and many other sources.

C.

BIBLIOGRAPHY OF ABERDEEN PERIODICALS.—The latest addition to this list is *The Aberdeen and Northern Illustrated Magazine*. No. 1, Vol. I., Aberdeen, July 1, 1889. Monthly, 1d. 8vo., 16pp., with a motto. Imprint—James Mair, printer and publisher, 49½ George Street, Aberdeen. This is a "made-up" production. The bulk is supplied, probably by Cassell, and only pages 1 and 16 are printed locally, or contain any local matter. About 1875 Messrs Lindsay, Market Street, published a similiar production.

J. MALCOLM BULLOCH.

JOHN O' ARNHA'—A PARALLEL.—Though no believer in the parallel column trick, I have often thought that the similiarity between opening passages in Chaucer's *Prologue* and in George Beattie's *John o' Arnha'* seems to indicate that the latter is in some way suggested by the former. Chaucer's verse opens, as everybody knows, thus:—

"When that Aprille with his schowres swoote
The drought of March hath perced to the roote,
And bathed every veyne in swich licour . . .
Whan Zepherus eek with his swete brethe,
Enspired hath in every holte and heethe
The tendre croppes . . .
And smale fowles maken melodie"

Beattie almost paraphrases thus:—

"It was in May ae bonnie morn,
When dewie draps refresh'd the corn,
And tipt ilk stem wi' crystal bead . . .

The wind but gently kissed the trees,

The la' rocks chantit i' the air."

R. L.

ST. PETER'S CHAPEL, PETERHEAD.—After the defeat of Prince Charles at Culloden the churches, &c., of the Episcopacy throughout the whole country were by order of Government destroyed, being burned. The following is the entry in the Minute Book of the Peterhead Congregation recording the fate of their Church: "1746, May 16th. To cash paid tradesmen, &c., for pulling down our chapel, (the managers being forced thereto by Lord Ancrum,) in order to save it being sett on fire, which would endanger the town being burnt." To the minute was appended this note,—"The Chappell of Peterhead was destroyed the seventh, eighth, and ninth days of May, 1746, and the Managers were obliged to employ workmen and pay them in order to prevent it being sett on fire, which would endanger burning the town. It was done by Lord Ancrum (Lieut.-Colonel of Lord Mark Kerr's Dragoons), who was at the entering of the people to work." The Chapel was situated on the north side of Broad Street, nearly opposite the end of the Town House.

F

THE MURRAY LECTURES (I., 136).—I can add two to the printed Courses of Lectures given at the page referred to :—

1839-40. *Two Discourses on the Life and Character of St. Paul.* By James Greig, A.M. [of 1830. Minister of Chapel of Garioch, 1843. Died?]. W. Mackay. 1840. [Pp. 40. Lectures I. and II., with an outline of the Course, and subjects of other eight lectures].

1840-41. *Two Discourses on the Life and Character of Balaam.* By James Greig, A.M. *Herald Office*, 1841. [Pp. 47. Lectures IX. and X., with an outline of the Course, and subjects of other eight lectures].

P. J. ANDERSON.

“CURIOUS PREAMBLE OF A WILL” (III. 28).—

The preamble of a will given in last *S. N. & Q.* is by no means curious, but follows very closely the form that has prevailed from 1259 down all the centuries. Innumerable instances might be quoted. Here is one published by the Surtees Society: “In the year of our Lord 1533 I John Hedworth . . . being of good mind and holl memorie, thoffe I be seke in my bodye, seinge the perell of deaith aperinge vnto me, maiks my testament in this maner: ffyrst I com'end my soll to god almightie and to the blessyde v'gine mare and to all the sancts of heven, and my body to be buried within the colledge church of chester. . . .” C.

SINGULAR INCANTATIONS.—The following curious incantations appear in an antiquarian publication of 1825, and perhaps may be found of sufficient interest to merit a corner in *S. N. & Q.* :—

1. *For Stenching of Blood.*

“Sanguis mane in te,
Sicut Christus fuit in se,
Sanguis mane in tuã venã,
Sicut Christus in suã poenã ;
Sanguis mane fixus,
Sicut Christus, quando fuit crucifixus.

2. *A Thorne.*

Christ was of a Virgin born,
And he was pricked with a thorn ;
And it did neither bell, nor swell ;
And I trust in Jesus this never will.

3. *A Cramp.*

Cramp be thou faintless,
As our Lady was sinless,
When she bare Jesus.

4. *A Burning.*

There came three Angels out of the East,
The one brought fire, the other brought frost,—
Out fire ; in frost.

In the name of the Father, and Son, and Holy Ghost.
Amen.”

A. McD. R.

STANDARD WEIGHTS AND MEASURES OF THE FOURTEENTH CENTURY.—It seems strange, and may not be generally known, that in the fourteenth century the weights and measures of Caithness became the Standards of the whole Kingdom ; but at that period the town of Thurso was the great depôt between Scotland and the north of Continental Europe. The statute of King David II. for the equalization of weights and measures, quotes Deuteronomy xxv. 13-14, in justification of the measure, and provides :—“Gif ony man, against the commands of God's law, use ony unequal weights, he sall pay to the King's Justice aught kye for his fault and transgression.” A. McD. R.

Queries.

307. LAKE OF MENTEITH.—Can any well-founded reason be given as to why Menteith is the solitary instance of a *Lake* (so called) in Scotland? *A propos* of this, compare the *Lakes of Killarney* in Ireland. A. McD. R.

308. THE GAME OF “BEZIE.”—Can any reader give the derivation of this name? The game is very popular in this neighbourhood : is it known in other parts of the country? There seems to be a strong resemblance between it and the American game of “Base”-ball. Can there be any connection between the names? Is the Scottish game of sufficient antiquity to be the ancestor of the other one? If so, the “national” game of America comes from the old country after all. N. Dundee.

309. THE AGE OF LARKS.—A paragraph in the *Aberdeen Journal* of August 26th, 1835, says :—“Last week a lark in the possession of a gentleman in this city died at the great age of twenty years and four months.” Can this be so? To what age can the lark really live? J. D. R.

310. LIVINGSTONS OF COUNTESSWELLS AND DUNNIPACE.—My maternal grandfather was Alexander Livingston, only son of Alexander Livingston (of Countesswells) and Elizabeth Hardie, Provost of Aberdeen, 1751, only son of Alexander Livingston, Dean of Guild, Aberdeen, of Fornet, Skene, 1730, and Margaret Symson. Was there any direct connection, and, if any, what, between this family and that of Dunnipace? A branch of that family were owners of land in Stracathro in 1620-1640. I want to find parents and grandparents of the above last named Alexander. S. O. BAKER. Muchelney, Somerset.

311. PRINT OF THE CONCEALMENT OF THE SCOTTISH REGALIA.—Where can I obtain a good print of the concealment of the Scottish regalia, (the sword-belt of which I have—it belongs to my uncle, Dr. G. Livingston-Ogilvie,) by Chisholm & Scott? I have long tried in vain to get it. Muchelney, Somerset. S. O. BAKER.

312. MAGGIEKNOCKATER.—Is it generally known that McKnocker was formerly a personal name in Banffshire, and thus there is no necessity for resorting to the peculiar derivations in vogue to account for the place-name Maggieknockater in the Boharm district?
C.

313. REV. JOHN FORBES OF PITNEYCALDER (II., 26).—Where is Pitneycalder situated? Is it in the parish of Fraserburgh?
W. B. R. W.
Dollar.

314. SIR ARCHIBALD CUMMING, BARONET.—Sir Archibald Cumming, Bart., a Scottish adventurer, is said to have become chief of the Cherokee Indians. In connection with a paragraph going the round of the papers just now about a certain Aberdonian *Pasha*, named Frost, I have been reminded of reading somewhere concerning a noted Scot from Aberdeenshire, of the above name, hailing from Peterculter parish. Can any of your readers give particulars of his adventurous life?
W. B. R. W.
Dollar.

315. THE OFFICE OF HANGMAN.—By whom was the public executioner appointed in Scotland, and what were his duties apart from his gruesome work? From the following extract from Mr. William Cra-
mond's *Annals of Cullen*, the office seems to have been in the gift of the municipality. Under date August 28, 1675, there is the entry:—"The said day Andrew Wilson was apoynted hangman for my Lord Findlater and the towne, and is ordained to have ane fish out of ewry screele of ewry fisher ewry day they go to sea and is to have thrie pounds money out of the common good to buyane suit of cloaths for him yearly, and is to have ane peat and peace of firre out of ewry wendibill load of peat and fire that is sold within the toune." At the Glasgow Exhibition of last year there was shown in the Bishop's Palace, the "Hangman's Cap," a wooden vessel belonging to the executioner of the burgh of Stirling. "The Town Officer (who also acted as Hangman) had included in his emoluments a capful of grain on the market day." He took a handful out of each sack until his cap was full.

W. J. CALDER ROSS.

316. "KAIL THROUGH THE REEK."—Can any of your readers give me the meaning of this saying? I have my own idea, but should like to see that of others.
F.

317. "OWER YERE TETHER" AND "OWER THE SCORE."—It would be obliging if any reader will explain these common every-day expressions or "household words."
F.

319. JOHNSTON FAMILY.—Adam Johnston of Greenock married Margaret Henderson, 1793. Can any of your readers give notes respecting his pedigree? His crest was the winged spur, and his arms as Johnston of Annandale. By what right?
J. C. T.

320. MR. AULD, PAINTER.—In Marischal College Library an oil painting is preserved showing the old College buildings in process of demolition. According to Professor Knight (MS. *Diary*, Oct. 1, 1840) this painting was executed by "Mr. Auld." Who was this?
P. J. ANDERSON.

321. BOARDING MISTRESS OF KING'S COLLEGE.—What was a Boarding Mistress at King's College, Old Aberdeen? Mrs. Pirie is so entered in the Directory for some years previous to that of 1836. In that of 1836 she is described as of "3 High Street, Old Aberdeen, and late boarding Mistress, King's College." No address is given before, so she probably lived at the College. Was she a survival of the days when students lived in the College?
A. D. M.

322. MURRAY LECTURES.—Is the Murray lecturer for session 1854-55 now the incumbent of All Saints Church, New Amsterdam?
P. J. ANDERSON.

Answers.

Correspondents will observe that, to facilitate reference, we now quote, besides the Number of the original Query replied to, the Volume and Page where it appeared.

47. DENOMINATIONS OF GRAIN (I., 91).—Dr. Davidson seems to be in error in thinking that "Brocked Oats" was "probably our brock or broken rakings." Dr. Murray, in his *New English Dictionary*, defines the word, quoting from Jamieson, as "Variegated, having a mixture of black and white," and refers to a passage from Gl. Surv., Nairn, (Jam.)¹ where the following definition is given:—"The phrase Brocked Oats denotes the black and white growing promiscuously."
W. B. R. W.

66. TO BEAR OFF THE BELL (I., 122, 143).—Can W. R. K. give his authority for saying (I., 143) that this expression originated in a practice common in Scotland in the early part of the 17th century, and perhaps earlier; of giving a silver bell to be run for in local races, and that the bell sometimes had the arms of the burgh in connection with which the race meeting was held engraven on it. Dr. Murray, in his *New English Dictionary*, seems to be in doubt as to the existence of any such practice; and it would be interesting to know the authority for W. R. K.'s statement. The only authority quoted by Dr. Murray in support of the possible existence of such a custom is Pennant, who, in 1773, in his *Tour in Wales*, says:—"A little golden bell was the reward of victory in 1607 at the races near York, whence came the proverb for success of any kind, 'to bear the bell.'" Unfortunately there are passages given by Dr. Murray, under dates 1460 and 1470, which show that this phrase with its present significance was in existence even thus early. Can it be possible that the idea of a bell being given to the winner in a race arose in the minds of persons, residing, probably in cities or other districts, in which the practice, common in some country districts, of attaching a bell to the leading cow or sheep of a drove or flock was unknown? Was it an attempt to give intelligibility to a proverb in common use by persons ignorant of the practice in which it took its rise? At any rate it is clear that the practice, if it ever existed, must have originated long before the 17th century.
Dollar.
W. B. R. W.

¹ I quote the reference as it stands. I think it means General or Geographical Survey of Nairnshire, quoted by Jamieson in his Dictionary.

98. NAMES OF JELLY FISH (L., 160).—Miss Laing, writing on *Kemnay* (Vol. I., 138), defines *Ard Tonies* as the promontory of the *little devils*, possibly, therefore, the “clunking tonies” of the Pentland Firth may mean the little devils of the sea, and the epithet clunking may refer to the hollow sound they make when moved about or thrown on the sand.

Dollar.

W. B. R. W.

251. REXIVE, PICTS, AND SHAZES (Vol. II., 172).—“Rexive” is an abbreviation of *respective*, *x* being substituted for *s*, an interchange which frequently occurs in Latin. “Picts and Shazes” are old forms of pikes and *chausses*, the latter being a technical term for leg-armour, a description of which may be found in any work on armoury.

A. B. STEELE.

275. “COCK OF THE NORTH” (III., 13).—The following objections may be taken to the statement quoted in last number of *S. N. & Q.*, by Mr. W. J. Calder Ross, from Dr. Brewer, that “the Duke of Gordon who died in 1836, was so called on a monument erected to his honour at Fochabers in Aberdeenshire”—(1) It can only be intended as a joke to say that “Cock of the North” appears on any monument in honour of the Duke of Gordon. (2) No monument exists in Fochabers to the memory of the Duke of Gordon or of any one else. (3) Fochabers is not in Aberdeenshire. In fact, the only part of Dr. Brewer’s statement, that can be admitted, is that the Duke of Gordon died in 1836, which of course has no bearing on the question at issue.—Mrs. Ross (*Macmillan’s Magazine*, April) states that the term “Cock of the North” was applied to Lord Lewis Gordon, a younger son of the second Duke of Gordon, and the hero of the well known ballad—

Oh! send Lewie Gordon hame,
And the lad I daurna name.

C.

278. CURIOSITY IN NOMENCLATURE (III., 14).—I notice in your last number an answer to this query, and I quote the following from General Stewart’s *Sketches of the Highlanders* (1822). It refers to the family of Kilravock:—“Colonel Hugh Rose is the twenty-sixth Laird, and the nineteenth of the name of Hugh in regular succession, since the estate came into the possession of his family.”

J. C.

291. ORIGIN OF THE NAME FRASER (III., 14).—The most recent book on the Fraser family, viz., Lord Saltoun’s *The Frasers of Philorth*, 1879, though treating of the question of the origin of the name (Vol. I., pp. 112) does not throw much light on the subject. Like most modern critics, he describes the old traditions about the origin but gives nothing new. He says there are two fabulous accounts of the origin of the name. One derives it from “Pierre Fraser, said to have come from France to Scotland, in the reign of Charlemagne, and giving a long roll of his posterity, Thanes of the Isle of Man.” The other, deduces it from “Julius de Berri, a seigneur of the province of that name in France, who, on presenting a dish of strawberries to Charles the Simple, had his name changed from De Berri to De Frasi by that king.” According to Lord Saltoun the first seems to be the older production, and is doubtless the work of

some bard or seanachie. The second, as he points out, is an example of the punning derivation of names. It “was probably invented when the increase of historical knowledge rendered the first untenable, and was supported by a further punning alteration of the *rossettes* or *cinqvefoils*—the family insignia—into ‘Frays’ or ‘Fraises,’ meaning strawberries, leaves, or flowers.”

J. M. B.

292. PITTENSEAR (III., 28).—Pittensear is in the parish of St. Andrews Lhanbryde, Morayshire, where in all probability Professor Wm. Ogilvie was born. He was schoolmaster of Cullen, 1759-62, prior to his appointment as Professor in King’s College, Aberdeen. For many years prior to his death (while Professor at Aberdeen) he was a member of the Town Council of Cullen.

295. PITFICHIE CASTLE (III., 28).—“It belonged, with a small estate around it, to the family of General Hurry, who figured in the times of the Covenanters; and it passed to the Forbes family, proprietors of the Monymusk estate.” (Ordnance Gazetteer). From the valuable and interesting *Historic Scenes in Aberdeenshire* we extract the following:—“The roofless ruin of Pitfichie Castle speaks of a time when the parish had more lairds than one. Pitfichie was anciently the property of Henry of Monymusk, then of the Chalmers family, and then of the family to which General Hurry or Urrie, who made a great figure in Covenanted times, belonged. It lies at the foot of Pitfichie Hill, which, except the adjoining Cairn William, is the highest ground in the parish of Monymusk. The eldest daughter of the first Earl of Kintore, Lady Jean Keith, married the young laird of Monymusk, William Forbes, the fourth baronet. The young couple lived in Pitfichie Castle, and if the following pretty little ballad is to be trusted, Lady Jean would have preferred Keithhall to Pitfichie, and Fyvie to either:—

Hoo dee ye like Pitfichie,
Hoo like ye there to dwell,
Hoo dae ye like Pitfichie,
Gentle Jean o’ Keithhall?

Oh! weel I like Pitfichie,
An’ I like there to dwell,
Oh! weel I like Pitfichie,
But nae half sae weel’s Keithhall.

Oh, ye’ll get wine an’ wa’nuts,
An’ servants aye at your call,
An’ young Monymusk to daunt ye—
Ye hadna’ that at Keithhall.

Oh! I had wine an’ wa’nuts,
An’ servants ay at my call,
An’ the bonny Laird o’ Fyvie,
To see me at Keithhall.”

Mrs. Ross, in *Macmillan’s Magazine* for April, also briefly refers to the same.

C.

295. PITFICHIE CASTLE (III., 28).—So far as I have been able to discover, there are no historical or legendary tales of any importance relating to this old stronghold. It originally belonged to the Forbeses of Pitaligo, who also owned Monymusk, and the dimen-

sions of several of the apartments have been found on measurement to be identical with those of the corresponding apartments in Monymusk House. There is no date or other mark about Pitfichie upon which antiquaries could found their theories as to its exact age and otherwise. There is certainly a date of 1411 carved on the back of the old oak entrance door, but this is undoubtedly the work of some wag, with a leaning towards a spurious antiquity. The style of architecture is certainly not of that early date. In the Covenanting times the castle was occupied by General Hurry, but it has been long roofless, though by no means beyond restoration.

R. H.

296. ASSOCIATE CONGREGATION, JOHNHAVEN (III., 28).—The present United Presbyterian Congregation is the direct successor and representative of the Associate Congregation to which Mr. Low refers. The Associate Congregation originated in 1763 (not 1760), in a dispute between certain of the parishioners and the minister of the parish of Benholme regarding his discontinuance of the old practice of reading the line before singing the psalms in public worship. The aggrieved parishioners having applied to that section of the Secession Church, then known as the General Associate (or Antiburgher) Synod for supply of sermon, their request was granted, and on the 22nd February, 1769, their first minister, David Harper, was ordained among them. A dispute that originated among the members of this congregation regarding certain alleged irregular intrusions in the treasurer's books led, about the beginning of the present century, to the erection of a second congregation, which, however, connected itself with the other chief branch of the Secession, known as the Associate (or Burgher) Synod. The two congregations subsisted side by side till, on the union of the two great branches of the Secession in 1820, and the formation of the United Secession Church, they agreed again to unite, a result which was greatly aided by the fact that at the date of the union the pulpits of both congregations were vacant. Since the union of 1820 the course of the congregation's history has been unchequered by any divisions, the only event calling for note being the union of the United Secession Church with the Relief Church in 1847, as a consequence of which the original Associate Congregation is now known as the United Presbyterian Congregation of Johnshaven. The following list of the ministers of the congregation is taken from Dr. Mackenzie's *Annals and Statistics of the United Presbyterian Church*, pp. 79-80:—

First Congregation. First minister—David Harper, ordained 22nd February, 1769; loosed from charge 13th April, 1789. Removed to another village in the parish, and lived there till his death. Second Minister—John Murray, ordained 12th April, 1791; resigned 27th December, 1803. Admitted to Carnoustie, 1806. Third minister, William Cairns, A.M., LL.D., ordained 2nd March, 1808; resigned 24th October, 1815. Mr. Cairns was a somewhat notable man. He was born (1780) in Glasgow, and graduated at the University there.—The cause of his resignation of his Johnshaven charge was his appointment to the Professorship of Logic and Belles Lettres in Belfast

Institution. Professor Cairns was author of *Outlines of Logic and Belles Lettres: a Treatise on Moral Freedom*, and *Memoir of Dr. John Young*. Dr. Cairns retained his Chair till his death, 21st April, 1848. The congregation continued without a minister till after their union with the Burgher Congregation subsequent to 1820.

Second Congregation. First minister—Thomas Trotter, ordained 13th April, 1808; resigned 2nd March, 1818. Became a minister in Nova Scotia, and died there in 1855.

United Congregation. First minister—Walter Scott, ordained 18th November, 1823; resigned 29th June, 1824. Second minister—John Liddle, inducted 16th November, 1825; resigned 24th April, 1838. Removed to Denny, and died there. Third minister—George Walker, inducted 27th October, 1842; resigned 22nd March, 1848. Emigrated to Nova Scotia. Fourth minister—John Cooper, ordained 30th October, 1849; loosed from his charge 14th February, 1854. Fifth minister—John M'Nab, ordained 23rd February, 1859; died 16th April, 1889. So that the congregation is at present vacant. Mr. M'Nab, the late minister, was a scholarly and cultivated man, and much respected both by members of his own and other denominations. W. B. R. W.

Dollar.

297. COCK, THE "GRANDHOLM POET" (III., 28).—James Cock, the "Grandholm Poet," was born in Elgin in 1752, where he resided till April, 1797, when he removed to Woodside. In addition to his blind daughter, his younger son, 16 years of age, was long the victim of paralysis of the lower extremities. His *Hamespurn Lays* were first published in 1806, by Mr. J. Burnett, Castle Street, the 2nd edition appearing in 1810. The poems were re-printed in 1820-24. There is no doubt of his living at the gate of Grandholm Bridge, inasmuch as his "Introduction" is signed "Grandholm Bridge, 2nd January, 1806."

Insch.

G. B. C.

298. SKINS SERVICE (III., 28).—Will "S. R." please say whence the extracts he gives are taken?

C.

299. AUCHLUNKART (III., 29).—Longphort, both in Irish and Scotch Gaelic, signifies a fortress or encampment. In Ireland the common English form is Longford, but Joyce (I., 300) gives also Athlunkard, a corrupt form which occurs in Limerick (ath, a ford). It is therefore probable that Auchlunkart was originally Auch-longphuir, which means the field of the fortress or encampment. J. M'D.

300. ARNDILLY (III., 29).—The modern pronunciation suggests the derivation "tulach" (tully), and the name was written Ardintullie in 1775, but the oldest form is Artendol, as given in the *Chartulary of Moray*, p. 17, date 1203-24. Probably the Gaelic is Ardan-duille, meaning the leafy height. Again, Joyce supplies a parallel (II., 11). He says: "Duille is also used to signify leafiness in Knockadilly, the hill of the foliage." J. M'D.

302. "JOHN STOT" (III., 29).—Anderson, in his *Black Book of Kincardineshire* (page 9, new edition,

1879), gives a "List of Prisoners now in Dunnottar, not banished, etc.," and to which *Wodrow* and others make reference as being in the Sheriff Court Office of the County. The name of John Stot is one of two names (that of James Watson being the other) which are found on the Dunnottar tombstone, but are not found in this list; and Anderson, remarking on this, says (p. 23) . . . "on the authority of *Wodrow*, who informs us that 'several of their friends who came to visit them were made prisoners,' we at once conclude that they [John Stot and James Watson]" had been of that unfortunate number. "Consequently, their names could not appear in the list of those that were sent from Burntisland, and who arrived at Dunnottar Castle on the 24th May, 1685. If a list had been kept of those who were seized on going to visit their friends while confined in the Castle, we have been unable to discover it." Anderson further adds, that it is not improbable that John Stot and James Watson (who is mentioned on the tombstone as being one of the two "who perished coming doune the rock") had been interred in the Castle Churchyard. I may remark that there is a David Scott mentioned in the list.

JAMES MURRAY ROSS.

303. THE NAME STOTT (III., 29).—For numerous references to the surname Stott from 1549 onwards, see Index to "Wills and Inventories from the Registry at Durham," Vol. II. C.

305. DATE MARKS (III., 29).—The Editor of the Accounts of the Lord High Treasurer of Scotland (1473-98) explains that in *j^miiii^o* the *m* was formed like *ai*, whence arose the form *javi*. To this may be added that the last leg of the Saxon *M*, in accordance with the principle that obtains in all old writing, has a tendency to become prolonged. Mr. D. Beveridge (*Culross and Tulliallan*, 1885) makes the following remarks:—"Jai or Jay in dates are simply a perversion of *mille* or its contraction *m^o*, Roman *M*. The contraction is a more special absurdity from its originating in a misapprehension. This preposterous mode of expressing the centurial year was in common use till about the middle of last century and frequent in Scotland in the time of Queen Anne and Georges I. and II. It seems to have been introduced about the period of the revival of letters, and is not in writings of remote antiquity." Appended herewith are some forty of the leading forms that previously prevailed for expressing dates, taken mainly from contemporary northern MSS. Your querist "F" should not expect forms much earlier than the oldest here given, because in charters, &c., of that period the regnal year marked the date. A sneaking opinion exists in the minds of some, who are dissatisfied with the explanations hitherto made of the origin of the contraction that *jajvii* was often understood in the mind of the writer to represent "in anno one thousand seven hundred." This granted, all "absurdity" at least disappears. Some of the forms, as 1612, 1676 (see *infra*), cannot be accurately represented except in fac-simile. C.

Date Marks above referred to.

M^occ^oxxv (1225).
anno gratiæ *MCC* nonagesimo primo (1291).
Jm^ofour hund fifti and fyve (1455).

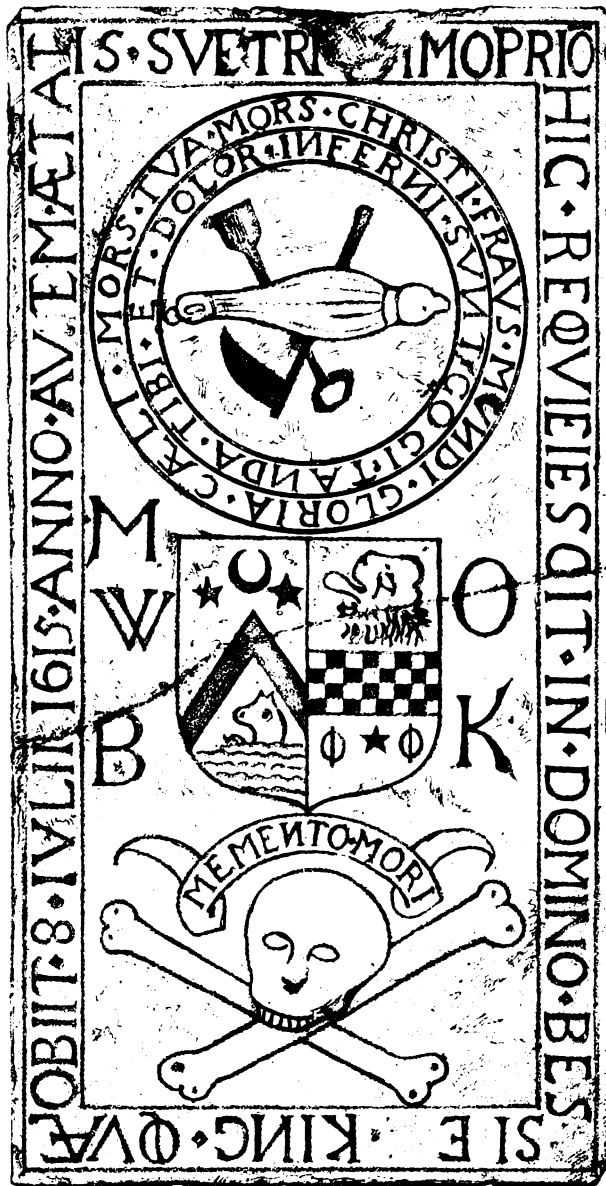
JmCCCC sexte and twa (1462).
Jm^o and xxx seris (1530).
anno dni mill^{mo} quingentesimo quadragesimo primo (1541).
Jm^ov^oxlvi yeiris (1546).
ye zeir of God ane thousand v^oxlviij zers (1548).
in the zeir of God *IMV^olij* (1552).
IMV^o threscoirtin yeiris (1570).
Jaj v^o & four scoir zeiris (1580).
Jajv four score and aucht zeiris (1588).
Jajv et & nyntie two (1592).
Jac^ovi (1600).
Jai sex hundreht (1600).
Jajvi&kr (1600).
Jai vi & p tuelff (1612).
the year of God *Jai* sex hundreht and fyftein zeiris (1615).
Jaj sex hundreht and seavinten zearis (1617).
Jaj v^o & thriettie thrie zeiris (1633).
Jajv v^o & thriettie thrie zeiris (1633).
Jajvrj and sixtie (1660).
Jajvj& and seventie three yeares (1673).
anno *Jajvj&* & seventie six yeares (1676).
iMviC and seventie six (1676). Also *j^mvj^oc*.
jajvj& & seaventie nyn (1679).
in anno *Jajvie* and eightie fyve (1685).
Jajvjv and nynty nyn (1699).
Jajvijt (1700 and ...).
Mvcccl (do.).
Mvii (do.).
Muij & (do.).
Jajvyie (1700 and ...) 1728.
Jajvyv (do.) "
Jajvie (do.) "
Javy and sixty three (1763).
mvcc and eighty (1780).
mvcc and eighty (1780).
mviiij and eleven (1811).

305. DATE MARKS (III., 29).—The marks referred to, and so prevalent in older deeds, are due to the corruptions of illiterate scribes, in copying, in "Chinese-tailor" fashion, contractions which have an obvious and definite meaning. "Javc" is really *Jmvc*, or *ImVc* = one thousand five hundred. "Jaj.vijc" is *Jmviic*, or one thousand seven hundred. The initial *J* is simply a form of the Roman numeral *I* = one; the *m* for *mille* = a thousand, corrupted into "ai," the final leg of the *m* being prolonged into a tail, which, to those who did not know, made it appear "aj," as usually written. The subsequent letters are merely the Roman numerals *v. vi. vii.*, with a Roman *c* after them representing "hundreds."
The Wern, Pollokshaws. ROBT. GUY.

NOTICE TO CORRESPONDENTS.

We must insist on all Correspondents furnishing us with their full names and addresses, not necessarily for publication, but for many obvious reasons.—ED.

We have been obliged to leave over "The Abbey of Deer," by "F.," for want of space.



A.J.G.

OLD GRAVESTONE AT PETERHEAD.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, SEPTEMBER, 1889.

OLD GRAVESTONE AT PETERHEAD.

IN last number of *S. N. & Q.*, pp. 33-4, appeared a drawing of an ancient tombstone at Bourtie, bearing the name of "Ja..... Kyng," a descendant of James King of Bourtie and Barra, *vivens* 1490, some of whose posterity were mentioned in the notes accompanying it, as having moved to the Buchan district, in the time of Charles I. To these members of the family belonged the "Bessie King," whose elaborately sculptured tombstone, dated 1615, within the ruins of the old church at Peterhead, is shewn in the present plate. The arms of that family differenced as follows, to indicate descent from a cadet of the house, viz., a fess chequee between a lion's head erased in chief, and a mullet inter two round buckles in base, are impaled with those of Ord (Scotland) a chevron between a crescent inter two mullets in chief, and a demi otter issuing out of water at base; no tinctures being shewn in either coat. The initials M (for Mr.) W. O. with those of his wife B. K. are placed on either side of the shield. From the position of the tomb within the chancel it may be inferred that the families were of some standing in the district. The then distinctive M. or Mr. was usually (though not exclusively) applied to the Minister

of a parish; and Coats of Arms are found in various parts of the country on tombstones of Ministers of the 17th century, when it was by no means rare for the younger sons of lairds to be Ministers and even Schoolmasters. But the name of W. Ord is not in the *Fasti Ecclesie Scotticane*, and it may be presumed that he was a landed proprietor in the district, perhaps also a Master of Arts; and he may very probably have belonged to the family of Findochty near Cullen, which the following references of a few years' later date than this tombstone, shew as then already established, viz., "Gulielmus Ord de Finnochtie Enzianus 1660," and M. Joannes Ord filius domini de Finnochie 1670-4, which appear in the List of Graduates of King's College, Old Aberdeen. Later, "Mr. Wm. Ord, of the family of Findochty," (born 1725,) is mentioned in *Epitaphs and Inscriptions*, I., 275.

It is somewhat singular, that as the husband's name does not appear on this tombstone, no other is to be found belonging to him.

The remarkably perfect state of inscription and ornamentation is doubtless due to the close-grained durable nature of the stone, which is locally known as "sandstone liver-rock." The slab, which is of considerable thickness, measures 6 feet 5 inches in length, by 3 feet 4 inches in breadth, and is placed horizontally, East and West, upon two low blocks or supports.

Tertowie.

W. R. K.

OLD GAMES REVIVED IN THE NORTH.—Within the last month two old Scotch games have been taken up in the north of Scotland—golf, and tilting at the ring. According to the newspaper notice golf was played for the first time in the Braemar Highlands, on Saturday, 10th ult., when a match took place in the grounds of Mar Lodge. Tilting at the ring was resumed at the Nairn Farming Society's Show at Nairn, 6th ult. The game was played in the old style. Two poles were erected about 50 yards apart, with a rod suspending a ring. The starting post was 50 yards from the nearest post, and each horseman went at full gallop, and endeavoured to catch the ring on the point of his spear. If he succeeded in doing so it counted three points. Three runs to each side were allowed, and the highest number of points decided the winner.

THE "OUTER MARCHES" OF THE CITY OF ABERDEEN.

THE proposal that the Town Council of Aberdeen should perform the ancient ceremony of "riding the marches" has been greatly objected to on utilitarian and economical grounds, but has much to recommend it from an antiquarian point of view. The "outer marches" of the city mark the boundaries of the former freedom lands, bestowed on the burgh by special charter by Robert the Bruce in 1319, and they virtually delimitate the King's royal forest of Stocket. The lands have gone, barring the payment of some small ground rents and an occasional casualty: but the march-stones still remain—a sorrowful reminder of our erstwhile municipal greatness in the matter of property, or what would have been greatness, had the property been retained. Still, they have an interest, if only from civic associations; and it may not be altogether inappropriate at the present time to "delineate" the existing locations of the stones, which are a little different from the description of them given in "The Riding of the Landimyr" (1840)—the most accessible modern description of the boundaries of the freedom lands, the 1861 publication being practically unobtainable; this description, moreover, though unique in its way, is very far from being detailed. The following account of the present situation of the march-stones is a rough sketch, drawn up from personal observations made this summer; the corresponding description (introduced for the sake of the curious comparisons that arise) is taken from the Town Council "instrument" of 1698, given in Kennedy's *Annals*, and on which the accounts of the ridings of the marches in 1840 and 1861 are very obviously based:—

1698 DESCRIPTION.

The magistrates and council . . . first began and took up their first march, as the samen was wont to be taken up of old, at an march-stone on the south side of the Justice Mylne burn, forment the nook of Coble's Croft, contigue to the east side of the King's gate, called the Wain Gate, on the south side of the new bridge, where there is ane great stone, marked with an sauser, at the north-west nook of the houses lately built by Ferriehill.

Therefrae, ryding in the Hardgate, to the house, called the Halfpennie house, where there is an march-stone, with an sauser, at the north-west side of the said house, on the brink of the burne.

Therefrae, north-west, to the houses at Cowperstown, where there is an sausered stone, two ells, or thereby, from the south-east gavel of the westmost house.

Therefrae, south, a pair of butts, where there is a stone with a sauser, in an dyke belonging to the lands of Pitmuckstown.

Therefrae, south-west or thereby, to Collielaw, where there is ane great stone on the east syde of several other stones.

Therefrae, south south-west, or thereby, to an great craige stone, wherein there is an sauser and four witter holls, and ane carne beside the same, above the lands of Ruthrestown.

Therefrae wast, or thereby, to Leslie's foud, where there is a ston, on the east side of the foud, marked with ane P for propertie, where there is a carne.

EXISTING MARCH-STONES.

1. In a cellar in the house No. 81 Hardgate (opposite the Bon-Accord Distillery); in two parts, laid level with the stone floor of the cellar, one being marked "1 A B D," the other "C R." (All the march-stones, it may be here mentioned, are marked with their respective number and the letters "A B D"; these numbered march-stones were set up in 1790. The few marked, in addition, "C R" are specified. References to "old stones" are to what were presumably the old boundary stones, generally "eard-fast" boulders).
2. (Not found. Used to stand near Palmer's Brewery between Holburn Street and the Hardgate; is supposed to have been covered up in the recent extension of Fonthill Road to Holburn Street.
3. (Not found. Supposed to have stood near the Nellfield Place corner of Nellfield Cemetery, and to have become covered up).
4. The upper part of this stone is embedded in the concrete pavement in front of the shop No. 111 Great Western Road.
5. Behind Evening Lodge, Great Western Road (at the corner of Salisbury Terrace), and near the boundary wall of Pitstruan House.
6. In a field at Mannofield, on the left hand side of Great Western Road and nearly opposite Friendville. (About an inch wider than the average march-stone, and probably a newer one, part of an older numbered march-stone lying beside it).
7. In the back garden of the second house beyond Mannofield Church on the Pitfodels Road (belonging to Mr. M'Gregor, merchant).

- Past to the Cult gate, quhair, at the east end of the falds of Pitfoddells, there is an ston with a sauser.
- Therefrae, keepand the said gate wast, or thereby, quhair there is an other eard-fast ston with an carne.
- Keepand in the said gate quhair there is an march-stone anent Banchrie with an sauser.
- Keeping in the said gate, where there is ane great long eard-fast stone, with ane sauser, anent Ardo.
- Frae that to the dam of Cults, otherways called the Mill-dam of Pitfoddells, where there is ane merch-stone, with an sauser and four witter holls.
- Therefrae to the north nook of the back hill of Cults, where there is ane great stone, with four witter holes and ane sauser.
- Therefrae to the head of the falds of Cults, where there is ane high march-stone, with an sauser on the top thereof.
- Therefrae, south-west, to ane great ston beside Bells Wells, with three holes on the syde, and ane sauser on the tope.
- Therefrae, keepan the Nether Wellheads south-west, or thereby, to ane great stone beneath Craigiebog, in the east syde of the east-most Grindlay Burne, marked with ane sauser.
- On the west syde of the said Grindly Burn ane other stone, with ane sauser.
- Therefrae, keepand west to the den of Murt-hell, quhair there is ane uther sausered stone, with ane carne, on the edge of the road.
- Therefrae, to an march-stone, at the head of the den of Murthell, on the south-west syde of the myre betwixt the lands of Murthell and Westfield.
- From that wast towards the Wedder Craig, quhair there is an other merch-ston upon an knowhead, with an carne.
- Straight to the Wedder Craig, quhair is an other ston upon an other knowhead, marked with an sauser.
- From that to the Wedder Craigs, quhair there is ane great eard-fast ston, marked with an sauser.
- Therefrae, north-wast, to ane march-stone at Brunie's grave, marked with an sauser.
- Frae that, north-wast or thereby, where there is ane great craig, with an sauser, on the Brunt-hill.
- Therefrae descending down the said Brunthill, north, or thereby, to ane sink at the south side of the Reisk to the Rottenford, betwixt Brother-field and the Lasts.
8. In a field on the left hand side of the Pitfodels Road, near Springbank Lodge. (Old stone with saucer mark beside it).
9. In a field on the right hand side of Pitfodels Road.
10. On the left hand side of Pitfodels Road, opposite Slopefield Reservoir.
11. In a field on the left hand side of Pitfodels Road at Woodlands, near Morkeu.
12. In a clump of trees below the dam of Cults, between the dam and the road, on the right hand side of the mill-stream; sunk very deep in the ground.
13. On the north side of a disused quarry-hole in a plantation behind (and to the west of) Mains of Cults; at some altitude above the foot path.
14. On the adjacent farm (westwards), Hillhead of Cults; in a field behind the farm house, close to a dyke and concealed in bracken; old stone with saucer-hole beside it.
15. At Bellie's Wells, in a field behind Woodbine Cottage, on the road leading from Bielside past Dalhibity to Countesswells; old stone of large size with saucer-hole beside it.
16. On the edge of a narrow strip of young plantation skirting a bit of moorland beyond Bellie's Wells; much weather-worn, sunk deep, and not readily discernible; old stone with saucer-mark here also.
17. On the adjacent farm of Hillhead of Murtle, at the corner of a field beyond the "Cushat Wood."
18. On the next farm (northwards), Hilltown of Murtle, on the verge of the Den of Murtle; "ane sausered stone" beside it; the march-stone is marked "T" on the back.
19. In a field on the farm of Westfield, a little beyond the Den of Murtle; at the side of a dyke forming the boundary between Westfield and Binghill.
20. { There are other three stones on Westfield, though the old account only specifies two.
21. { No. 20 is in the field immediately west of
22. { No. 19. (I failed to see Nos. 21 and 22; they are, I was told, in a field at present in corn).
23. On the summit of the Weather Craig or Beans Hill; the "ane great eard-fast ston"—a "cup" stone—is still here.
24. At the foot of Beans Hill on the north side, at the edge of a field near a small house (North Westfield).
25. On a small knoll on the north side of a burn a little beyond No. 24; here there is another large "cup" stone.
26. On the right bank of the burn of Rotten near its confluence with the burn of Ord below the mill of Ord; sunk very deep into the bank and hardly visible.

Frae that to the Ringing Stone.

From that, keeping the burn to Brediach 28. Foord, betwixt the lands of Kinmundie and Kingswalls; and therefrae, keepand the burne to ane stonie foud, betwixt the lands of Kinmundie, belonging to Craigmyll, and Tulloch, belonging to Crabston.

From that, keeping the burne, where there is 29. an march-stone in the east syde of the burne, marked with an sauser, forgainst the room of Tulloch.

From that to the Blackburn, where there is 30. ane march-stone at the Inver, betwixt the Blackburn and the Blindburn, marked with an sauser, forgainst ane Mother Swail on the south side of said Blackburne and against the said Inver.

Ascending or holding up the said Blinburn, 31. north-east or thereby, still keeping the sink and the said Blindburn, at the south side of Elrick hill, while it come to the head of the said Blindburn, where there is ane little moss, with an cairne in the midst thereof.

Holding through the midst of the said little moss to the head of the Garlet Burn, and from that descending down the said burn till it come to the foord at the Chapman rode, where there is ane stone marked with an sauser, where the said rode crosses the foord and an cairne beside the same.

Holding up the said Chapman rode, where there is ane march-stone marked with an sauser at the syde of the croft, called the Greenwal tree.

Therefrae keeping the said rode to ane march-stone, marked with an sauser, in an myre at the north side of the hill of Brimmond, in the south syde of the rode, with an carne.

Therefrae, keeping the said Chapman road 37. till it come to ane great march-stone, marked with ane P, for propertie, and an sauser, at the wast head of the croft of Ashehillocks.

Keeping in the said Chapman rode till the 38. Gouff burn, and from that, keeping in the said rode, to an eard-fast stone, on the south syde of rode, marked with an sauser.

From that till another stone, with ane sauser, on the south syde of the said rode.

Therefrae, to another march-stone, marked with a sauser, all of them at the head of the folds belonging to Crabston.

27. On the edge of a neighbouring field on the farm of Mill of Ord, lying on a very high level. The field is called the Ringing-Stone field; but the "ringing-stone" is not visible, and not much of the march-stone is visible either. Here the line of march turns northward.

28. From 27 to 28 is the longest stretch of boundary (about $2\frac{1}{2}$ miles) unmarked by a march-stone. 28 is situated on the farm of Borrowstone, at the south-western extremity of Brimmond Hill. There is an old stone beside it marked "P." This stone was used as the "douping-stone" in 1840. (See "The Riding of the Landymyrs").

29. On the farm of Wellhead, Kinmundy, on the Skene side of the burn of Wyndford; old stone with saucer-mark beside it. Another saucer-marked stone lies not far off on the Newhills side of the burn.

30. On the farm of Craigston, Kinmundy, and also on the Skene side of the burn of Wyndford, at the corner of a field along two sides of which the burn flows; lay for some time in the burn, but was lately set up again; old stone with saucer-mark here also.

31. The "ane little moss" is being trenched, and the old boundary-stone—a huge boulder—was recently in danger of being broken up. This stone—said to be the real "douping-stone"—was used as such in 1861, and is of admirable proportions for the purpose. It is situated on the farm of Wyndford.

32. At 31 the line of march turns north-eastwards. 32 stands in a heap of stones in a field on the farm of Tulloch, just below the farm-house of South side of Clinterty (an old stone beside it). 33 is prominent in a neighbouring field on Tulloch. (Old stone here also).

33. These three stones are on the farm of Greenwell-tree, but the "Chapman Road" is a road no longer. 35 and 36 are broken. 36 is much weather-worn and is scarcely recognisable; it is built into a wall that forms the boundary between Craibstone and the University lands. At 34 the line of march turns to the south-east.

34. Beneath a bush in the garden of the farmhouse of Essiehillock (now called Ashtown; the road once went past it, but has now been diverted.

35. In a bit of moorland, an outlying stripe of Brimmond, a little below the farm house of Essiehillock.

39. In a neighbouring field on Essiehillock. (The numbered march-stones here do not apparently represent the old stones with precise exactitude).

From that to the brow of the hill; betwixt 40. Sclettie and Crabston, where there is ane great stone, with an sauser and ane cairn.

Therefrae keeping the said rode to another 41. stone, marked with an sauser and a carne, betwixt the said lands, in the north side of ane little moss.

Therefrae to another march-stone, on the east 42. side of the moss, in the east side of an corn ridge belonging to Nether Newhills.

Keeping the said rode, to the north nook of 43. the croft of Wagley, where there is an eard-fast stone, with an sauser and an carne.

From that, holding through the said croft of 44. Wagley to an great sausered stone on the bank of Bucksburn, on the west side of the said burn, above the old damme and foord of the samen.

Therefrae crossand the said burn and keep- 45. and an dyke eastward to the old dykes of Auchmill, while it come to ane march-stone lyand on the north syde of the said gate.

Keeping the said gate, to an march-stone } 46.
on the east side of the said burn, called } 47.
North field. } 48.

Therefrae, holding down the said burn to the 49. water of Done.

Holding down the said water of Done till it 50. come to the old found of the Dirra-dyke.

From that, keeping the said dyke till ye come 51. to the Craighead, where there is an stone marked with an sauser.

Therefrae keeping the said dyke till it comes 52. to the teilled land of Caperstown.

Therefrae to an eard-fast stone, on the high 53. gate, with an sauser.

Therefrae to the place where it was thought 54. the kill of Caperstown stood.

Turning on again to the laigh, and holding }
down the said laigh, east, or south-east, or }
thereby, betwixt Coleston's dyke and the lands } 55.
of Caperstown, to the foud above Peterstown, } 56.
called the King's foud.

On the farm of Kirkhiil, built into a dyke between it and Hope Farm, a little below the Newhills Cottage Home, and to the north of the parish church.

On a field on the farm of Netherhills, near the church road.

On a neighbouring field on the same farm. (Here are two old stones w saucer marks.

The "north nook of the croft of Wagley" will be found at a little wooden house on Hillocks of Newhills, where the church road joins a service road leading to Hillocks; the stone stands at the corner of the garden.

In the Den of Buxburn, almost in a straight line (keep to the line of march) with 43; near the burn at the end of a dilapidated dyke, sunk deep and almost concealed by whins.

In the farm yard of Newtown, of Auchmull, above the Den of Buxburn.

The 1698 account here is not very lucid and seems incomplete, there being no previous mention of the "said" burn—probably the Scatter Burn. 46 and 47 are situated on the farm of Westerton of Auchmull, at the back of the Dancing Cairn Quarries, within a few yards of each other. 48 is on the farm of Oldtown, Auchmull, on the Middlefield Road; old stone beside it.

On the left hand bank of the Scatter Burn, where it enters the Don between the Grove and Woodside House; close to the site of the new Persley Bridge.

At the Donside end of Deer Road, Woodside, just above the Grandholm Bridge; the back of the stone to the road.

At the other end of Deer Road, opposite Woodside Public School.

In the front garden of Rosebank Cottage, Woodside, just beyond the Public School northwards.

The line of march here strikes across to Hilton and goes round the estate. 53 is on a road leading up from Woodside past Hilton.

At the end of this road, opposite the lodge of Cumming's Park.

From 54 the line of march runs down the Hilton Road in the direction of Aberdeen. 55 is near the foot of the road, below Cattofield; it is now enclosed in a field belonging to the Central Auction Mart (it is slightly chipped). 56 is at the opposite side of the field but outside it, standing on the footpath of the road leading up to Cotton Lodge, at the corner of the Agricultural Hall Co.'s ground.

Keeping the said gate, to ane march-stone in the den, called Ketty-brouster, marked with an sauser and ane key.

Therefrae, keeping the north-east side of the gate, ston by ston as they are marked with sausers, through the croft of Pickellitillin, in the midst of which croft there are two march-stons, markt with Sanct Peter's key, with carnes.

Therefrae to an eird-fast stone on the north side of Spittle-hill, marked with an sauser and an key.

Therefrae, keeping the cart-road to the Gallow Slacks, where there is an eard-fast stone, marked with an sauser and an key.

Therefrae, down the north side of the said swell, to an strype, called the Banstickle burn, and holding down the said Banstickle burn till it enter the salt sea.

And keeping in the sea syde to the block-house; and therefrae, up the shoar.

A survey of the march-stones suggests several questions. Why, for instance, are some stones so near to one another—for example, 19 and 20, 46 and 47, 61 and 62? And what is the signification of "C R," and why are only five stones so marked? An old man I met in my perambulations told me that "C R" means "City Rights"; a friend has suggested "City Royalty." That only five stones are so marked is probably due to their being of later date than the others—the difference in the figuring and lettering, at any rate, would justify that conclusion.

ROBERT ANDERSON.

THE ABBEY OF DEIR.

THE following account of the Abbey of Deir, taken from a MS. will be read with interest:—

This Abbey is situated on the north side of the water of Deir, or as it is called in ancient writs South Ugie, about a mile west from the church of Deir. The Abbey was founded by William Cumine Earl of Buchan, anno 1218. He acquired this earldom by his marriage with Marjory, daughter and heiress of Fergus Earl of Buchan.

(Not found. Supposed to have stood in the grounds of Lilybank House, near the avenue of Berrybank; believed to have got covered up in the making of Belmont Road and the erection of the house between it and Berrybank—would be at the back of the house).

(58 not found. Understood, however, to be lying beneath the lawn of Elmfield House).
58. }
59. } 59 is in Messrs. Cocker's nursery at Sunnypark, near the railway bridge connecting Canal Road with Froghall Road. (60 not found.
60. } Believed to be in the grounds of the Froghall Granite Works covered up with debris).

In the back garden of Viewton Cottage, No. 33 King's Crescent; bears the letters "C R".

On the east side of King's Crescent, no great distance from 61, in an unused portion of Messrs Bower & Florence's stone-polishing yard, and below Love Lane (now St. Peter's Street); also marked "C R". (There is difficulty, as will have been seen, in making the existing stones tally with the 1698 description, and I am exceedingly doubtful whether the site of 62 corresponds with the "Gallow Slacks").

63 is on the Links, a little north of the Broadhill, at the edge of a field formerly used as a rifle range, and now enclosed in a wooden paling; the stone is behind the paling and is broken, the portion bearing the figures being wanting and "A B D" being barely traceable on the stump left, where, however, is marked "C R." 64, also marked "C R," is standing a few yards beyond Linksfield. (65 was not found, but is supposed to be standing on the left bank of the Powis Burn where it enters the Links below Seaton Farm on the road from the Brickworks).

This Abbey, after being founded and endowed by the said William Cumine with the consent of Marjory the Countess, was bestowed on the monks of Cistercian order, the first of whom, according to Terrerius, were brought from Kinloss, viz., Joannes Hugo et Ardetus. The said author mentions them as having been successively Abbots of Deir.

Other authorities which seem better mention the Abbots of Deir in the following order:—

I. Robertus, 1st Abbot of Deir. Succeeded by

II. Alexander, prior of Kinloss, who died, anno 1233.

III. Herbertus, a monk of Cupar, succeeded to Alexander.

IV. St. Guenothus, who is said to have been confessor to Alexander III., King of Scotland.

The lands of Quinoth, then probably part of the Abbey lands, and now pertaining to the Laird of Kimmundy, owe their name to this Abbot.

V. Bricius was Abbot, anno 1296, when he swore allegiance to Edward I., King of England.

There is a small farm in the parish of New Deer, the property of the Laird of Pitfour, whose authors and predecessors purchased the forfeited estates of the Earls Marischal, called Brucehill, which probably may be so designed from the name of this Abbot.

VI. Michael is Abbot here, anno 1315. This Abbot was present in the Parliament held at Air, by King Robert I., on the day immediately preceding the feast of the Apostles, Philip and James, where, in the Parochial Church, the succession to the Crown of Scotland was solemnly settled on Edward Bruce, failing heirs male of the said Robert, anno 1315.

VII. Joannes who was co-temporary with an Alexander de Kininmund,¹ Bishop of Aberdeen, and is witness along with him to a charter granted by Christian Bruce, sister of Robert I., and widow of Andrew Murray, Panetarius Scotiæ, whereby the said Christian erects a Chaplainry at Chapel of Garioch *pro salute animæ carissimi fratris nostri Roberti Brus Regis Scotorum, &c.*

VIII. Arthur, a monk of Kinloss, was elected Abbot of Deer between anno 1445 and 1460. According to Terrerius he continued Abbot here for the space of ten years.

IX. James Pittendriach is Abbot here anno 1507, but no date of his election can be found.

His brother, John, obtains a charter of the lands of Over and Nether Pittendriach and Craigmudartie, in Banffshire, in the same year, 1507.²

X. John Innes is elected Abbot of Deer, anno 1509, on the resignation of James Pittendriach. Robertus Stephanus was Prior of Deer 1537.

XI. Michael Pittendriach, who resigned anno 1545.

¹ Alexander was Bishop of Aberdeen, anno 1299, and in 1333, while he was Bishop, the City of Aberdeen was burnt by the English, together with his own palace and the houses of the Chanons.

² These lands came afterwards into the hands of Lord Oliphant, and are now the property of the heirs or successors of one James Rose Innes. In the time of this Abbot there was a perambulation betwix Tibberty, belonging to John de Turing of Foveran, and the lands of Forhill, belonging to the Abbot and Convent of Deer, anno 1501.

XII. To Michael succeeded Robertus de Keith,³ second son of Robert, Lord Keith, who fell in the battle of Flodden, anno 1513.

The Reformation now taking place, many of the monasteries were given to laymen, who held them in *commendam*. Robert Keith, second son of William IV. Earl Marischal, being a man of parts and learning, was made Commendator of Deer in the reign of Queen Mary, anno 1560, and, being in favor with James VI., resigned the lands and revenues of the Abbey into his Majesty's hands, and got them erected into a temporal lordship, and himself raised to the dignity of the Peerage by the title of Lord Altree, anno 1587, to him and the heirs male of his body.

In the year 1590 he assisted at the coronation of Queen Ann, consort of James VI.

He married Elizabeth, daughter and heiress of Robert Lundie of Benholm, by whom he had two daughters:—First, Elizabeth, married to Alexander Hay of Dalgatie; second, Margaret, married to John Erskine of Dun.

Lord Altree dying without male issue, anno 1612, the honours became extinct, and the estate went to the family of Marischal.

October, 1590, Mr. Robert Keith, nephew of Lord Altree, and brother of George V. Earl Marischal, possessed himself of the Abbey of Deer, wherein he remained six weeks, and out of which, being dislodged on the fifteenth of December by Marischal and Altree and their attendants, he fled to Fedderet, which they, attempting in vain to take in, after three days came to a truce with him.

On the thirteenth day of February, 1591, the said Mr. Robert Keith engaged Lord Altree's soldiers and slew one Macknab, and carried off considerable plunder from the lands of Mintlaw. He had got from his father for a patrimony the lands of Benholm in Kincardineshire, which his dissipation soon obliged him to sell to one John Gordon, from whom they were again purchased by George V. Earl Marischal, Robert's eldest brother.

As none of the records of this Abbey have yet been discovered, it is supposed that they have either been destroyed at the Reformation or carried away by the monks.

The above list of Abbots has been made up from the records of other Abbeys in Scotland, and also from original papers found in private hands. F.

³ Although we have no account of the marriage of this Abbot, yet it is certain he left a son, Andrew de Keith, whom King James VI. created a Peer by the title of Lord Keith of Dingwall, anno 1584, by patent to the heirs male of his body, and Lord Dingwall dying soon after without issue the honours became extinct.

THE THANE OF FIFE.

I SHALL not here discuss the question whether the Duke of Fife is the lineal representative of Macduff, the great Thane of Fife, who rendered such signal service to King Malcolm at the Battle of Dunsinane, when he slew Macbeth with his own hand; but it will not be disputed that he is "of that sept." The important matrimonial alliance recently contracted by His Grace with the Royal Family of this country—whose right to the throne comes through the Scottish line—has caused many persons to re-read the history of the great struggle betwixt Macbeth and Malcolm for the sovereignty of Scotland, which resulted in the overthrow of the usurper, and the re-establishment of the regular dynasty. The assistance rendered by the English auxiliaries, especially in the earlier parts of the contention, was no doubt of great value to Malcolm, but his chief supporter amongst the Scottish people was unquestionably Macduff, Thane of Fife. It is, therefore, not wonderful that he was rewarded with large gifts of land, and had signal honours bestowed upon him by the Scottish King. Amongst other favours, and one strikingly illustrative of the character of the time, was the grant of a place of refuge from the wrath of the avenger, to those of Macduff's line who had reason to fear a too speedy act of retribution. This right of asylum was conferred by charter, and the record was engraven upon a stone cross, called Macduff's cross, which was set up at the town of Newburgh, on the right bank of the River Tay, in the county of Fife. Maitland, the historian (who was a native of Brechin), writing in 1757, says that the only portion of the cross then remaining was the pedestal. The inscription was placed on the body of the cross. It was in bastard Latin, and slightly different versions of the text are given by Scottish historians. The following translation is said by Maitland to have been made by "one Douglas of Newburgh":—

All such as are within the ninth degree

Of kindred to that ancient thane Macduff,
And yet for slaughter are compelled to flee,
And leave their houses and their household stuff;
Here they shall find for their refuge a place

To save them from the cruel blood avenger;
A privilege peculiar to that race,

Which never was allowed to any stranger:
But they must enter heir on this condition
(Which they observe must with a faith unfeigned),
To pay a thousand groats for their remission,
Or else their lands and goods shall be distrained,
For Saint Macgiddy's sake and this oblation.

And by their only washing at this stone
Purged is the blood shed by that generation:
This privilege pertains to them alone.

Carnoustie.

JOHN CARRIE.

CURIOUS TRYALS.

FROM "Ancient Records of Justiciary," &c. (see *S. N. & Q.*, vol. I., p. 106).

12 Jan^y, 1604.—George Meldrum, younger of Drumbreck, delaytit for forkeing and keeping his brother Andrew captive in his house of Drumbreck: Item—Taking Mr. Alexander Gibson, one of the Clerks of Session, and carrying him captive into England, where he kept him several days: Item—His robbing the said Mr. Gibson's purse and gold to the value of . . . merks: Item—His treasonable keeping out his house of Drumbreck against the king's guards, who were sent by order of the Privy Council to demand entrance thereuntill, and he being convict of the hail points of dittay by an assyze, he had sentence pronounced against him to have his head struck frae his body, and his estate heritable and moveable to be forfeulted to his majesty.

Nota.—His apprehending decree was said to be at the Earl of Roxbo. desire; the Earl of Argyle, Justice General, sat as Judge; and Mr. William Hart, Justice Depute, with him; and the Earl of Montrose, Lord Chancellor, and several Lords of Privy Council sat as Assassors.

10 Jan^y, 1606.—The following ministers doomed for banishment for contradicting the King's will and adjourning the General Assembly at Abdⁿ., seeing they as ecclesiastic were not under the King's jurisdiction, viz:—

Mr. John Forbis, Min^r of Aurd.

Mr. John Wish, Min^r of Air.

Mr. Rob^t Darrie, Min^r of Anster.

Mr. And^w Duncan, Min^r of Crail.

Mr. Alex. Skalbathon, Min^r at Cruoch.

Mr. John Philp, Min^r of Kilreny.

The procedure is at great length and historically worthy of reading: the assyzers were:—

Sir John Home of Northberick.

Sir George Home of Brack.

Sir James Hanester of Corley,

Sir Arch^d Stirling of Keir.

John Livingston of Dunypace.

James Sham of Sanchie.

Mars. Swinton in Invirkeithin.

Hary Stuart of Craigie.

Geo. Home of Deans.

Gavin Home of Jonschurche.

Thomas Livingston of Panto.

Rob^t Livingston of West Quarter.

James Gibb, yon^r of Cunicher.

Alexander Home of Renton.

Sir Patrick Home of Polwart.

17 June, 1606.—Mr. Thomas Cranston, and three others of that name, delaytit of the slaughter of William Broomfield. The defence was that Broomfield was a Rabell, and at the horn for the crime of houghing of oxen, which defence the Justice sustained and finds no process.

25 Sept^r, 1607.—William Murdo alias MacCraw, Preist, delaytit of saying mass, he owned the facts whereupon he was in pursuance of a letter from his Majesty decret to the Secret Council doomed to be

tane to the Cross clad in his mass cloaths, and there chenzit from ten to twelve in the forenoon, and his mass cloaths with other Papish baggage burnt in a fyre, and he banishit his Majesties dominions never to return under the pain of death.

Nov. 6, 1607.—John Forbis, brother to Cursendae, delaytit of the slaughter of William Brown and Robert Mercer, and for wearing Hagbutts and pistalls, and invading his Majesty's Leidges therewith.

The defences were not cited on 15 days as by the law and practice ought to be done. Answered that the pannel was denounced rabell, and at the horn apprehended and put in ward for these crimes lybelled.

He was convict et decollat.

AULTON SILVERSMITHS.

YOUR Correspondent, J. A., on the above subject, I think assumes that Robert Cruickshank, who was admitted, in the year 1699, a member of the Hammermen Craft of Old Aberdeen, had his workshop at that place. Various reasons may be adduced against that assumption. Was there trade for even one of the craft in the "Kirktown of Seaton" two hundred years ago? Again, the stamp, the A.B. on the silver tankard, shows that it was made in Aberdeen. In fact, the date of his application for admission, in October, 1697, the date of his admission and giving in of his sey, in October, 1699, is a pretty clear proof that he was one of the Trinity Hall Craftsmen.

To find if this was correct I wrote to the Deacon of the Craft, at Trinity Hall, requesting as a favour a look of the books with the entrants from 1650 to 1700. In reply, the Deacon says: "I cannot find any trace of the entrants to the Hammermen Incorporation from 1650 to 1700."

There seems to be another and still more powerful reason why admission was sought into the craft of Old Aberdeen. Both the Incorporations were jealous of each other; their rules were of such a strict nature that the blacksmith of the "Aulton" could not make for an inhabitant of the town of Aberdeen a tongs, poker, or shovel: these acts or laws were rigidly enforced. This state of matters is probably best illustrated by the formation of the village of Gilcomstone, by a colony of cordiners or shoemakers, for the express purpose of smuggling shoes in to the inhabitants of Aberdeen. Interesting stories could be told of the escapes, captures, and troubles before the doing away of the restrictions on trade, in the year 1847.

Again, on the other hand, the Aberdeen Hammermen could not make nor sell any article to Aulton folk, hence we find members of the "Tarmy Ha'" Hammermen join the craft in Old Aberdeen, so that they could work to customers in that place and westward across the

Denburn, which was in Old Machar parish. We give a short list of those that joined the Old Town Craft in the present century:—

1816. Arthur Cromar, Cutler, Aberdeen—his essay, a set of phlems; he paid "£5 in lieu of entry money."

1816. Wm. Smith—his essay a "pointing hammer." His entry money forfeited, as he did not give in his essay in time.

1817. William Hewitt, Glazier—essay, "a clock face." Robert Smith—essay, "a ropemaker's jock."

1818. James Pirie—essay, "a horse shoe." David Carter—essay, "a table hammer." They paid each £2 as bill money, and £5 each in lieu of entry money.

1819. John Walker—essay, "a kitchen poker;" fee raised £1, in all £8. (Protested against by A. Cromar). James Allathan—essay, "a table hammer." Alex. Emslie—essay, "a horse shoe." Wm. Stephen, coppersmith—essay, "a tea kettle."

1820. William Meff, coppersmith—essay, "a tea kettle." All these paid £8.

1823. David M'Hardy, eldest son of the deceased David M'Hardy, late Boxmaster of the Craft, and John M'Hardy, second son; the essay for David, "a board hammer," and for John, "a kitchen poker." Also James Sheriffs, blacksmith in Aberdeen, an extranean—essay, "a screw tap." David and John M'Hardy paid £1 5s. each, and James Sheriffs £2 sterling as essay money. Same day Joseph Milne, blacksmith in Aberdeen, paid £2 as essay money, his essay to be "a horse shoe."

1827. Jeremiah Smith, blacksmith, admitted—his essay, "a hand hammer." Robert Stephen, coppersmith—essay, "an oval kettle." Gerrard Bates, blacksmith—essay, "a winter."

We have instanced these craftsmen, belonging to the Trinity Hall, as being pretty well known by numbers of our citizens now alive.

August, 1889.

J. R.

BIBLIOGRAPHY OF MONTROSE PERIODICAL LITERATURE.

1854. *The Montrose Citizen and Monthly Advertiser*. No. 1, Vol. I., February, 1854. Imprint: Printed and published by A. Rodgers, Bookseller, Stationer, and Printer, 62 High Street, Montrose. A four-page monthly. Advertisements took up a large space, many of them relating to Mr. Rodgers' own business. Police news, criminal courts, accidents, and sudden deaths, required the most of the third page, prominence being also given to the war in the Crimea, at that time occupying public attention. The duration of this paper did not extend over eighteen months. Mr. Rodgers carried on an extensive book-selling and stationery business opposite the Steeple, and besides publishing works of local interest, issued the *Town and County Lists* for many years. Mr. Rodgers also published the rare and suppressed work by the late D. M'Gregor Peter, entitled *The Baronage of Angus and Mearns*.

1865. *The Penny Press*, Everybody's Paper. An engraving of a Columbian Press. Imprint:—

Printed and published for the Proprietors at the Printing-office, No. 20 High Street, by Walter Stewart, residing at 28 Market Street, Montrose. Saturday, December 1, 1866. The above is extracted from the 75th issue, consisting of a four-page weekly. It was issued from the office of the *Montrose Standard*, but of its duration little is known. About this period was also issued *The Montrose Standard Extra*, to compete with the *Arbroath Penny Guide*.

1870. *The Montrose Household Almanac for 1870*. Montrose, printed and published by G. Walker, High Street. Price one penny. This almanac was originated and compiled by W. N. Strachan, and continued under the above title until 1883, when it was changed to *Walker's Montrose Household Almanac for 1883*, and in 1886 (or, 5) it again changes to *Walker's Montrose Almanac*, and in 1889 is issued as *The Montrose Almanac*. In the 1877 Almanac a series of Historical Sketches are commenced by Mr. Strachan, illustrative of Montrose, ancient and modern. These are continued until 1883. In the year 1884 was commenced a series of Biographical Sketches of Eminent Montrosians, including Sir Alexander Burnes, C.B., Joseph Hume, M.P., Horatio Ross, Alexander Smart, the poet, while those connected with the district include Andrew Melville, and George Wishart the martyr.

1873. *Angus and Mearns Business Directory*, including the towns of Arbroath, Montrose, Brechin, Forfar, Kirriemuir, Stonehaven, Bervie, Laurencekirk, &c., with the Parishes and Villages adjoining. Illustrated with Maps of Forfar and Kincardine Shires. Printed and published by W. & J. Rodgers, 182 High Street, Montrose. This is the earliest copy of this Directory that we can find. Was the above not the successor of the *Remembrancer* instead of the "Town and County Lists"?

1874. *Baxterania*, a political squib, consisting of 4 pages 4to, run during the parliamentary contest in the Montrose Burghs between the Right Hon. W. E. Baxter, the successful candidate, and Colonel Macdonald of Rossie and St. Martins. The paper emanated from the *Standard Office*, and was edited by Mr. Stewart Macaskie, assisted by a number of Conservative wits about town. The career of *Baxterania* was short-lived, five numbers being only issued. The front page was filled up with bunkum advertisements, which caused considerable amusement to the supporters of the Conservative candidate, and had the opposite effect upon his opponents. The following is a fair specimen of the style of advertising:—"Wanted, a Reporter for this Paper. Must be qualified to take down speeches before being delivered, with the usual quantity of ("Hear, hears") and ("Cheer, cheers.") *Vide Baxter's Speech at Arbroath.*" The foregoing refers to an address which was advertised to be delivered by Mr. Baxter to his constituents in Arbroath. Through some unknown cause he was unable to fulfil his engagement. His manuscript fell into the hands of a reporter, the result being that the speech, which was never delivered, appeared in several of the newspapers of the district.

1874. *Home Words for Heart and Hearth*, (vignette of St. Peter's, Montrose), conducted by Rev. Charles Bullock, formerly Rector of St. Nicholas,

Worcester, Editor of *Our Own Fireside* and *The Day of Days*. London, James Nisbet & Co., 21 Berners Street. This, although not quite a local publication, was regarded as such, being circulated for over 18 months in the Burgh, by the Rev. Henry J. Knapp, incumbent of St. Peter's Episcopal Chapel. The magazine contained a local portion devoted to interesting notes on the past history of this "almost historical body," churchyard inscriptions, "local" poetry, and intimations regarding church matters,—a magazine which served to link pastor and people together in a manner beneficial to both.

1875. *Walker's Kincardineshire Almanac for 1875*. (Imprint) Published by George Walker, Montrose. Price one penny. Contains historical sketches regarding the Mearns, as also the usual information incidental to directories regarding the villages and parishes, &c., of Kincardineshire. Originated and conducted by Mr. W. N. Strachan for six or seven years.

1877. *Burnett's Town and County Lists of Angus and Mearns for 1877*. This is a continuation of *Rodgers' Town and County Lists*, and is supplementary to *Oliver & Boyd's New Edinburgh Almanac*. It is still published yearly by A. Burnett, at the North Port, No. 2 High Street.

1877. *The Montrose Temperance Star*. No. 1. Commenced January, 1877. One halfpenny. "The *Montrose Temperance Star* is published monthly, by George Walker, Bookseller, High Street, to whom advertisements may be addressed. The *Star* may be had at the different Templar Lodges and Newsagents in town." Imprint bears—"F. E. Longley, Printer, 39 Warwick Lane, London." Local Editors, John Nairn and Duncan Ferguson. Eight pages did not satisfy the temperance public, and the February number was enlarged to twelve pages. Besides a number of well written temperance stories, the magazine gave prominence to "Local Jottings" and "Correspondence" on temperance and municipal affairs. One of the features of the *Star* was its unsectarian character, believing that "in matters of minor importance differences of opinion will always exist, both among Christians and temperance reformers;" but it was the object of the promoters "to unite all who hold the fundamental principle against a common foe," and to assist in removing the "apathy and jarring influences that hinder and prevent united action." Scurrility and abuse of private character found no place in its columns, but duplicity and malversation were liable to be exposed, however "high in standing" the culprit might be; while honesty of purpose, either in the patriot or philanthropist, would always be encouraged, even although he be of "little standing in society"—in short, the motto of the paper was *multum in parvo*, and every energy put forward to make it a success. All efforts to make "the bantling a true friend and favourite" failed, for after a career of three years, the "diffuser of true temperance knowledge" expired. The subject matter of its last year was very much of a local character.

1875. *Year Book of the Congregational Church, Baltic Street, Montrose*. January, 1875. [Printed by G.

Walker, Montrose.] This is the first Year Book of this body that we have been able to procure, but from the fact of the pastor's address reminding the congregation that "the Year Book has again been issued," we may infer that the work had been issued before. The pastor at this period was the Rev. F. S. Morris, son of the Rev. Alfred Morris, of Holloway, London. Mr. Morris acted as pastor till his departure for Heaton Moor, Manchester, which took place in January, 1876. The purposes for which this little year book was designed, are "that all connected with us may know with whom they are associated in Church fellowship, what is going on amongst us, and the circumstances of those denominational institutions, which it is our duty and privilege to aid in supporting." 1886 and succeeding years bear to have been printed by "William Jolly, Printer, High Street, Montrose." One of larger size contains a list of church membership, and yearly addresses by the various ministers who have succeeded to the charge, the last of whom was Rev. W. Douglas Mackenzie, lately appointed editor of *The Scottish Congregationalist*, of whom the *British Weekly* states, "Mr. Mackenzie is a popular and enterprising young minister, and in his hands the organ of the Church should have a bright future."

1876. *Montrose Family Almanac*. (Imprint) Published by J. Macdonald, Printer, Castle Place, Montrose. This booklet contains the usual information incidental to a Burgh directory, as also a fund of humorous anecdotes. It was discontinued in 1883. From Macdonald's Printing Press in "the Castlegate" was issued, *The Autobiography of Robert Chalmers*, the old Scottish Vocalist and political Social Reformer. Chalmers was a native of Alyth, but was for some time resident in Montrose, where he followed the rather mixed up occupation of "a trader in linen remnants and sweets," &c., &c.

1879. *The Academy Monthly*. No. 1, Montrose, March, 1879. One penny. Imprint—(Montrose, printed and published by Alex. Burnett, bookseller, stationer, and printer, 2 High St.; printing works—14 High Street.) In the beginning of 1879 the idea of having a school magazine was started by Mr. D. Campbell, the present rector of the Academy, or old Grammar School of Montrose. In March of that year the first number was issued, the aim being "to endeavour to arouse and foster that *esprit de corps*, which ought to characterise the pupils of an ancient public school; to retain and stimulate into active co-operation the interest of those who look back to the Academy as their *alma mater*; and to evoke the sympathy of all in our midst in whose minds the cause of education is linked with the wellbeing of our country." The first editor was Patrick O. Macdonald, who has since then highly distinguished himself as a student at St. Andrews, Oxford, and Edinburgh. The second was the late George Stewart Sutherland, who became editor of the *Fife-shire Journal*, and whose recent death was widely lamented. Contributions were freely given by pupils, former pupils, and their friends, but the *Monthly* only survived for 18 months, when a lack of funds was the cause of its demise. In 1883 another effort was put forth, and

the paper was revived under the new title of *The Academical: a School Magazine*, under the able pilotage of Mr. Stobo, the late rector, the printing and publishing being by Mr. Geo. Walker. The editors for 1883 were Mr. J. C. Smith, who has since distinguished himself at Edinburgh University, and is now a student at Oxford, assisted by A. S. Duncan, whose fine verses still occasionally enrich the pages. In 1884 it was under the guidance of E. M. Steven, in 1885 A. B. George and A. Keith Campbell were joint editors, while for the past three years the tiny venture has been carried on by A. K. Campbell, aided by a secretary and a committee of management. A monthly issue of 210 copies is barely sufficient to supply the demand. Many copies go by post to former academicals, both at home and abroad.

1881. *Davidson's Scottish Almanac for 1881* bears Burgh Arms, and imprint, "Montrose, David P. Davidson, Printer and Publisher, 20 Castle Place." In 1882 the title changes to *Davidson's Annual and Almanac*, in 1884 to *Davidson's Illustrated Annual Almanac and Directory*, and in 1888 to *Davidson's Illustrated Annual and Almanac*, this year being the last of its issue. It contains, besides the usual directory information for these years, a number of anecdotes illustrative of the doings of Montrose worthies past and present. From Davidson's press have issued many works of local interest, amongst them being *Montrosiana*, in 3 parts, brimful of anecdotes concerning Montroseans; *Thrummy Cap*, by John Burness, and containing a genealogy of Robert Burns, the Poet's family, Popular Dream Books, &c.

1882. *Montrose Burgh Directory for 1881-82*. Montrose, printed and published by G. Walker, High Street. Price Threepence. The *Directory* bears the Burgh Arms with its motto. In its first issue the publisher says, "that if sufficient encouragement be given to this adventure he will in next issue add the names of Lady Municipal Voters of the Burgh, the Bill conferring this extension of the franchise having now come into force." Only one issue however came before the public.

1884. *The Brechin Herald*. Demy 4to, 4 pp., gratis. This weekly was commenced on 4th Nov., 1884, and stopped on January 20, 1885. It was proposed to work it in conjunction with the *Montrose Courant*, but the publisher found he had more on his hands than he and his staff could well manage, a considerable time being required to collect advertisements to pay cost of publication. The paper was well supported while it was published; and had the publisher succeeded in getting a proper agent in Brechin to collect advertisements it would have "gone on and prospered." Not succeeding in this, however, it speedily succumbed.

1884. *Montrose Reformer*, Election Number. Although only five years have elapsed since the *Reformer* was issued little can be learned of its publication. It is understood to have emanated from the press of Councillor Wm. Blair, of Dundee. The venture survived for only a few weeks, and was made available for other towns by altering the heading for the place of issue.

JAMES G. LOW,
WILLIAM LOW.

ANTIQUARIAN FINDS.

THE past month has been unusually prolific in Scottish finds. Four of these are quoted below, each possessing an interest of its own:—

STONE COFFIN AT CARNOUSTIE.—As the workmen engaged at the new hall, Carnoustie, which is being erected in connection with the Y.M.C.A. Buildings were making excavations for laying a water-pipe in front of the building, they came upon a stone coffin right in the centre of the footpath on the north side of Dundee Street, and barely 2 feet from the surface. The coffin measured about 5½ feet in length, and contained a number of human bones, some of them in a wonderful state of preservation, especially half of one of the jawbones, which contained a very compact set of seven teeth, comprising three molars, the eye tooth, and three front ones. On the fragments of the skull being tried to be put together and measured, as near as could be made out the head seemed about that of an average sized man's, while the knee joints and other bones seemed those of a strongly built person, the inference being that the body had been that of a strongly built but not tall man. In all probability this is another of the bodies of the Danish invaders who found a resting place on the—at that time—bare and houseless waste of Barry Sands at the celebrated Battle of Barry, when, according to an old tradition, Lochty Burn is said to have flowed three days and three nights with “red bluid.” The coffin and its contents were re-interred.

FIND OF AN ANCIENT COIN AT KINDROCHIT.—A very old and well-worn copper coin was unearthed the other day by one of the workmen employed in making excavations and improvements at Mr. James Aiken's (banker) new house in the neighbourhood of the Castle of Kindrochit, South Castleton. The interesting relic, which is in Mr. Aiken's custody, has been examined by several experts, and from the faint traces of inscription it is believed to be of the reign of King Robert II., date 1372. On one side is boldly seen the Scotch thistle, above which is Scotland's crown, while on the obverse is the profile of a head. The large appearance of the head gave rise at first to a very general impression that the find had been of the reign of King Malcolm Canmore. In size the coin is somewhat smaller than a well-worn bronze half-penny.

A RELIC OF THE BATTLE OF AULDEARN.—Another curiosity of the battle of Auldearn has just been unearthed. While working in a grave bank, Mr. Clark, Little Brightmony, brought to light an iron hammer. It bears on the one side a heart device, and on the other a horse-shoe shape, Montrose having occupied

the surrounding country the night before the battle of Auldearn, it is probably a relic of that period, when the Covenanters were hunted all over Scotland.

FIND OF A STONE COFFIN AT MUSSELBURGH.—While engaged in digging for a foundation for some contemplated alterations at Musselburgh, a rough stone coffin about 4 feet from the surface was unearthed on August 22nd. The coffin was formed of roughly hewn slabs of stone placed together apparently without lime or any substance, and was about 4 feet in length and 18 inches in breadth. On removing the slab a skull and a few bones were found inside. The skull was in a good state of preservation, only one or two of the teeth being wanting. From the length of the coffin it seems probable that the body was doubled up when buried. There were no coins found with the body by which the period to which it belongs might have been ascertained. It may be mentioned, however, that a body in much the same state of preservation was found about a year ago a short distance from the same spot. The coffin on this, as on the last occasion, was interred in a sandbed.

DUPLICATE CHRISTIAN NAMES IN ONE FAMILY.—In noting Robert III.'s change of name at his accession, Sir Walter Scott writes [*Fair Maid of Perth*, ch. x.]:—“We mention this, to account for the existence of two brothers of the same Christian name in one family, which was not certainly a usual occurrence more than at the present day.” In my holiday rambles through the Highlands of recent years, I have found this giving of the same name to two members of one family in Caithness, Sutherland and Inverness. One family in the last county had two Mary Anns and two Johns. The sons, to distinguish them, were called “John” and “Johnny.” The reason given for these duplicates was the necessity of naming a child after each of its grandparents, and as both of these happened to have the same Christian name, the only way of bestowing the honour and of getting out of the difficulty was by having the double set. The matter is perhaps worth noting.

W. J. CALDER ROSS.

MUTILATED MONUMENTS AT BOURTIE.—In the article on this subject in the last Number of *S. N. & Q.*, the remark occurs, that it is more than likely these figures will remain without identification. There seems to be no ground for connecting the name of Sir Thomas de Longueville with the effigies—the tradition that he was buried in the Churchyard of Tarves is more likely to be correct. There is every reason to believe that the monuments belong to the once

important local family of "Lamberton," and that they represent a knight and his dame, probably the William de Lamberton who made such liberal grants to the Church of Bourtie (circa 1200), as may be gathered from deeds quoted in the Spalding Club Volume—*View of the Diocese of Aberdeen, Bourtie Parish.*

MUTILATED MONUMENTS AT BOURTIE (III., 34).—W. R. K. will find, on reference to *Antiquities of Aberdeen and Banff* (Spalding Club), III., 45, "Robert Meldrum of Collyhill, Patric Meldrum, his son," witnesses to the presentation, by the patron, Andrew Meldrum of Fyvie, 10 Oct., 1593, of Andrew King to the chaplainry of St. Ninian's, Aberdeen. The valuation of Collyhill, in 1672, was £290, and its proprietor, Patrick Ross. CHARLES S. KING.

Corrard, Lisbellaw, Ulster.

REGULATIONS ON APOTHECARIES AND POISONS IN SCOTLAND.—The subject of poisons and the sale of them is one of the questions of the hour. Scotch legislation forestalled the Pharmacy Act so long ago as 1450. In this law it was ordainit that "na kynd of man nor womã of ye realme of Scotlande for silu nor golde na nane thir mchandise be na man of way suld by na bring in na kynd of poyson for ony man of vse vnd payn of treson Ande gif ony psone of the realme of Scotlande i ony tym to cu bring ony ma of poyson i the realme yt may be kende or ye psone be quict yof yt psone or psonis sua delatit that quict of sic trepas sall tyne forfaute to ye king lyf land and gudis." A much more definite law was one of 1672, entitled—"Ratification in favors of the Chirurgians Apothecaries and Barbors in Glasgow." It gives to these pretty much the same liberties of functions as the medical faculties of the universities have. By the law full power was granted to "the chirurgians and professors of medicine within the Citie of Glasgow for the tyme and their successors to call and convey before them within the sd burgh of Glasgow or any other place of the bounds forsd contained in the sd gift all perones professing or vseing the arte of chirurgrie To examine them vpon their literature knowledge and practice, if they be found wordie to admitt allow and approve them give them testimoniall according to their arte and knowledge to exerce thereafter receive their oathes and authorize them as accords And that it shall not be leisum in any maner of perones within the forsd bounds to exerce medicine without ane testimoniall of ane famous vniversity where medicine is taught or at least of the perones abovementioned and their successors vndir the paines contained in the said gift." The following part corresponds almost entirely to the genera

tenor of the modern Pharmacy Act. It enacts that "noe maner of perones sell any droggs within the City of Glasgow except they be sighted be the forsd perones vndir the paine of confiscation of the droggs And that [no] rottoun poyson be sold except by the apothecars who shall be bound to take Cau^{one} of the buyers for coast skaith and damage." It would be interesting to know what is a "rottoun poyson."

J. MALCOLM BULLOCH.

Queries.

323. ROYAL GEORGE.—Can any of your readers give the names of the officers who went down with the Royal George off Spithead? D. H. F. L.

324. MARQUIS OF MONTROSE.—Can any of your readers give authentic information as to the birth-place of James Graham 1st Marquis of Montrose? D. H. F. L.

325. FAMILY OF FINLASON.—Can any of your readers give information regarding the family of Finlason of Gagie, one of whom was for sometime Provost of Dundee, circa 1650? D. H. F. L.

326. AUTHOR OF QUOTATIONS WANTED.—Can any reader give the name of the author, the origin, or how long since first in use, of the familiar lines:—"Not lost but gone before," and "Though lost to sight to memory dear?" F.

327. MIND YOUR P'S AND Q'S.—The familiar expression "Mind your p's and q's," I am told, has its origin in French. Will any reader kindly state the occasion on which the warning was used? F.

328. CHRICHTON OF LUGDON.—Where is Lugdon? Is the family still in existence? CHARLES J. KING.
Ulster.

329. CREST AND MOTTO OF THE SURNAME WILL.—Can any of your readers oblige me with the oldest armorial arms with crest and motto of the surname Will, if there is such a thing to be found? J. S.

330. WILLIAM MESTON, PROFESSOR OF PHILOSOPHY.—Can any one inform me if William Meston, Professor of Philosophy, Marischal College, Aberdeen (1714), was married, and, also, if any of his brothers (if he had any) were married? J. S.

331. KING'S AND MARISCHAL COLLEGES.—Is it right to speak of King's College, or Marischal College? A very accurate friend of mine denies this. They are never so spoken of in the Universities Bill, for example. Certainly usage justifies the word, but is it correct to call these colleges? J. M. B.

332. THE PHRASE "PERFERVIDUM INGENIUM SCOTORUM."—Who is the author of this phrase, and where does it first occur? J. M. B.

333. THE SURNAMES OF LADIES' MAIDS IN FICTION.—A few curious queries have recently been put forth in *S. N. & Q.* on the subject of nomenclature, but there is one that has struck me for years, as being very curious. I have noticed that a favourite

name for a lady's maid in novels is Parker, and I can recall at least a score of novels in which this occurs. Can your readers corroborate this? Q. N.

334. POISONED BULLET.—In Pitcairn's *Criminal Trials* two instances of death by poisoned bullets occur—that of Alexander Stewart of Schuittinglers in 1586, who was "schot with ane poysonit bullet," and that of the Laird of Johnstone, who, in 1609, was killed by two poisoned bullets fired by John Lord Maxwell. What sort of poison was used for this purpose in Scotland? How was it conveyed in the bullet? Did the Scots use them in war?

J. M. B.

335. SHORTHAND IN SCOTLAND IN 1650.—According to Mr. Mark Napier the last speech of Montrose in 1650 "was taken down in short-hand by one appointed on the scaffold for that purpose." I do not know if Mark Napier is the original authority for the statement, but subsequent writers on Montrose, down to Lady Violet Greville, say the same thing. What sort of short-hand was in use in Scotland at this date? Can any reader point out another instance in Scots history of the period where shorthand is said to have been used? J. MALCOLM BULLOCH.

336. FARRIE FAMILY.—James Farrie, of Irvine, in Ayrshire, married in 1751, Jean Robertson; any notes on this family previous to the above date will oblige. COTTINGHAM.

337. SCOTCH WILLS.—Where are old Scotch wills to be found? I want to know what corresponds in Scotland to the Diocesan Registers of England. COTTINGHAM.

The references by "C" in last number to an article by Mrs. Ross in *Macmillan's Magazine* for April, should have read April, 1866.

Answers.

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

66. TO BEAR OFF THE BELL (I., 143).—Ample authority for my statements as to the origin of this expression, and the ancient practice of racing for a bell, is contained in Chambers's *Domestic Annals of Scotland*, as well as in Pennant's *Tour in Wales*. I remarked, in passing, as to the custom having been "common" earlier than the 17th century, not as having "originated" earlier than that date, as W. B. R. W. mis-reads it. The former of the above authors from whom I was quoting, says (Vol. I., p. 406, ed. 1858), "the practice was observed at Haddington in 1552, as usual." With regard to its observance in the earlier part of the 17th century he is very explicit; on p. 510, I., he informs us that "a silver bell of 4 oz. weight was made in 1608 to serve as a prize for the Paisley races . . . at the date noted, the Town Council, under guidance of their Provost, the Earl of Abercorn, arranged that their annual horse-race should be run on the 6th May, to be start at the gray stane called St. Cormel's Stane, and frae that richt east to the little

house at the causeyend of Renfrew, and frae that the King's highway to the Wall-neuk of Paisley; and what horse first comes oer the score at . . . Renfrew sall have ane double angel; and the horse and master thereof that first comes oer the score at the Wall-neuk of Paisley sall have the said BELL with the said burgh's arms thereon, for that year, together with the rest of the gold that sall be given with the said bell," &c. Until Dr. Murray can adduce very good reasons for doubting the circumstantial statements of the above named authorities, they will continue to receive the credit they so evidently deserve. One would need strong grounds for impugning the veracity of a writer who specifies the exact date of race, the weight of the silver bell to be run for, and the acts of the Town Council in connection therewith.

W. R. K.

315. THE OFFICE OF HANGMAN (III., 45).—The office of hangman was less of a monopoly in former times than it now is, and it must then have been much less difficult for one desirous of following after that vocation to obtain steady employment. Every royal burgh had, or could have, its own executioner, the appointment resting with the Town Council. He was a regular official of the burgh, appointed frequently *ad vitam aut culpam*, and, when not engaged in the high duties of his office, discharged with other officers of the burgh the more humble duties of police administration that were then considered necessary. The appointment of hangman of a barony of regality lay with the lord of regality, and so on. He was also called common servant, marshal, scourger, or dooms-ster. The following extracts will illustrate the duties, character, and salary of this official in former days:—
"1595.—John Justice appointed executioner by the Town Council of Aberdeen for executing the sentences of banishment, scourging, burning, tormenting, or otherwise punishing malefactors." He must soon have had a busy time of it, for in 1596-7 twenty-two women and one man were convicted and were all burned. In 1596 the said John received 6/8 for the execution of two women, the Town Council supplying the peats, coals, and tar barrels. In 1605 John McClelland was apprehended by the authorities of Glasgow for several acts of theft, and should have suffered death, having been set free before with that proviso, but the town being "desolat of ane executionour" accepted him as executioner, he binding himself "give evir he eschew heireftir or leif the said office grantis and consentis that he be hangit to the deid but ane assyse." The post of hangman in the burgh of Cullen at the close of the 17th century was no sinecure. In 1697 we find that the marshal received £6 13s. for doing his office. At another time £2 was given to him, and at another £2. In 1699 there was given 3s. for ane gill of waters to the marshal before the execution. In the same year he unfortunately got into trouble, for we read that George Cobban, common executioner of the burgh of Cullen, was then arraigned for stealing a wedder, and for being generally airt and pairt of several other complicate crimes. The charge was found not proven, but his being *malt fam'd* was sufficiently proved. He been had previously punished and banished the burgh

for theft and he was now deemed to be transported to the burgh of Banff, and there scourged through the same by the hand of the common executioner of Banff, and immediately after banished the Sheriffdom for ever, under the pain of immediate death if he return. One of Cobban's last official acts was to execute a man on the gibbet at the Clunehill for stealing a cow. The bones of the man and the remains of the gibbet were discovered two years ago, and the stones that supported the gibbet are still to be seen. That man was sentenced by the Sheriff, and thus he was not executed on the Gallowhill of the burgh of Cullen, though it is distant only about a mile from Clunehill. Next year (1700) George Milne, in Keith, confessed stealing a peck of "shilling" from the Laird of Glengerrock's mill. The Sheriff found that this crime deserved death, but in respect the panel undertook the office of marshall of the burgh of Cullen he was appointed to that office. Numerous references are made to the hangman in the Burgh Records of Banff. In 1629 Isobel Mitchell for theft was "ordanit to be presentlie strippit naikit and scurgit out of this burgh and perpetuallie banisshit." John Abernethy, in Portsoy, was also scourged and banished for theft. In 1631 John Philip was burned to death at Banff for witchcraft. In 1636 we read of 13s. paid for making the gallows, 8s. for towis to bind the witches, and several payments about that period to "Willie Wat, the scourger." In 1637 Francis Brown, "ane boy of ane evill lyiff," was hanged for theft, William Wat, dempster of the assize, giving doom. Arthur Kellie was executioner in 1653, and received as wages 6/8 monthly. A few years after he was appointed to receive "from the thesaurer half ane peck of meill weiklie and ane peat of ilk laid of peittis that comes to this burgh to be sold and ane haddock or quytting of ilk skull at the schore that is tackin be the fisheris." In 1683 the magistrates ordained Beatrix Anderson, "a pestiferous and wicked persone to be conveyed by touck of drum with the hand of the hangman to the ferrieboat and to be putt over to the other syde and therafter to be banisht the toune for ever." Some entries in 1693 show what was going on:—Paid to our executioner at several tymes 3 firlots meill £2 12s. his chist, his winding sheet, nails to it and making of it, with ale to his likwake and to the officers for conveying the coffin £5 16s. Given the hangmens (sic) befor that he was whipped 8s. Payed to Duncan Mikdonald at his ontaking 6s. Given him for whipping Alester his predicesor and Donald Ross 12s. Item for that vse fyve fathomes of towes 5s. Given him of seillarie from the 17th of August to the 30th of Sept^r £3 12s. 1694, June. Paid for ane fathom towes to the hangman, 1s. 6d. August. Paid for ane fathome towes for whipeing Christian Peirie, 2/6. In 1695 Margaret M'Kean was hanged at Banff. The sum of 8s. was paid for 4 fathome towes and 2s. for small towes to hang her. There were also paid 10s. for ane fir tree to help the gallows ledder, and 6s. for ane back to be steps to the gallows. In 1697 Brown, the common servant (or hangman), was paid £9 12s., being 16 weeks' wages at 12s., also 15s. for shoes to him. For shoes to Muirieson, his successor, 13/4, 26 weeks' wages to Muirieson, £15 12s. To

Taylor that was hanged, 3 loves and a chapin aill, 6s.; ane fathome of rope for scourging him 1s.; for setting up the cock stoole for nailing his lug, 6s. In the same year the common officers received 24s. at the execution of one named Prott. In 1699 the common servant was paid 4s. for two fathom ropes, and 2s. for small whipping cords at the execution of one named Doull. Next year (1700) occurs an entry in reference to the famous freebooters—"Payed to the executioner for towes att executione of McPherson and Gordon, £1." From this it appears that, contrary to the accepted opinion, Gordon was also executed. In 1704 the "towes for scourging Margaret Cromar"—1½ fathoms—cost 2/6. [The above is all Scots money]. An ominous entry occurs in 1712. "The Court renews the acts against the common servant, ordaining him to doe due service to the burgh as he is bound to do, wherein if he faille to be putt in the pitt and recommends to the officers to put this act in due execution." We read that in 1725 "Robert Young, presiner here, wagabound and kaird, voluntarie engages himself to serve as comon servant and hangman in this burgh in all the pairts and services belonging to that office, and faithfullie engaged himself to discharge the samen, dewlie newer to disert the samen under the paine of death." The duties of the office were, to clean the public streets every week, to debar all sort of beggars, except cripples, blind, and objects of that kind, except those having charitable passes, that he keep out dogs every Sabbath from entering the church, and that he shall punish offenders as the magistrates and other judges shall direct, and be present at all Courts to which he shall be called. John Cameron was convicted of horse stealing in 1728. He enacted himself if liberated to become and continue common servant to the burgh, and never to remove therefrom, under the pain of death. Two years later William Cruickshank, Waterside of Glass, being found guilty of several crimes, bound himself to serve the burgh as common servant and executioner all the days of his life, and not to desert the said service under pain of being banished the kingdom and prosecuted for his crimes. He was entitled to the usual salary, and hail other emoluments, and to have a new coat on the Burgh's expenses once in two years, together with a pair of new shoes and a pair of stockings yearly, and a house free of rent. One of Cruickshank's first duties was to go to Aberdeen to execute a criminal there. A horse and guard of four men accompanied him. The very next year (1731) a new executioner was appointed. Alexander Pantoun, late chapman in Turriff, was appointed to serve the burgh during life as common servant or executioner and enacted himself that in case he should desert or withdraw from the town without leave, that the magistrates have power to inflict the punishment of death upon him. The "hangman's salary" in 1736 was £7 4s. The palmy days of the hangman were now drawing to a close, and the last reference the Banff records contain regarding him is the following:—"1744. By cash for making coat and breeches to the hangman, £1 16s. 6 elns cloath for the hangman's coat &c., at 11s. per eln, £3 6s. By 5 elns stuff for lining £1 5s. By

one piece yellow tape for said coat, 12s. By carriage of the cloth from Turreff and threed. 5s. By 1 yard harn for ditto, 3/6." C.

298. SKINS SERVICE (III., 28, 47).—The extracts are from the Kirk Session Records of the parish of Dundurcas. S. R.

307. LAKE OF MENTEITH (III., 44).—The reason seems to be euphonic. In one neighbourhood of the so-called Lake of Menteith we speak of the Loch of the Port, never Lake of the Port, or the Port Lake. Thornhill, Stirling. G. W.

312. MAGGIEKNOCKATER (III., 45).—In the Kirk Session Records of the parish of Boharm in 1677, the name "Marg : McKnuketer" occurs, but without any indication of the exact place where she resided within the parish. The name "McKnuketer" is not again mentioned. S. R.

316. "KAIL THROUGH THE REEK" (III., 45).—(1) To give one a severe reproof to subject to a complete scolding. (2) To punish with severity including the idea of something worse than hard language. (Jamieson's *Scott. Dict.*) C.

266. CALDERS OF ASSWANLY (II., 88).—In the appendix to the "Report of the Council of the Banff Institution for Science, Literature and the Arts, and for the Encouragement of Native Genius and Talent," dated, 2 June, 1830, the following appears among the notices of Lectures given before the Institution during 1828-9. It may be of interest to J. A., Cho. "1828, Dec. 10. Notice regarding an ancient silver cup, taken after the Battle of Brechin, 1452, from the table of the Earl of Crawford by Calder of Asswanly. (Communicated by) Mr. Cruickshank, Rector." J. CHRISTIE.

66. "TO BEAR OFF THE BELL" (I., 143).—I find in Mr. Brown's most admirable *History of Paisley* (1886), the following interesting reference to the practice of giving a silver bell to be run for at Burgh Race-meetings. Quoting from Haddington Burgh Records, 10th May, 1552, Mr. Brown mentions that in that year (1552), a horse-race was established at Haddington for a silver bell. He adds, however, that it was through the patronage of King James VI. of Scotland and I. of England, that horse-racing became a permanent institution in Scotland. Indeed, so passionately fond did the Scotch presently become of the new sport, that in the year 1621 an Act was passed by Parliament with the view of restraining this passion (Acts of Parliament, James VI., Vol. III., p. 613). Under date of 1608, Mr. Brown states that in Paisley two orders were given for the making of a silver bell to be used in horse-racing, although it was not till 1620 that the first horse-race took place. It appears, therefore, that it was probably in the "16th century" that horse-racing was introduced into Scotland; and if so, the existence of the phrase "bearing the bell," in the "15th century," seems to suggest that it may have had its origin in some other practice than that of giving the silver bell to the winning horse in a race. W. B. R. W.

Dollar.

Literature.

Bibliography of Arbroath Periodical Literature and Political Broadsides, by J. M. MCBAIN, F.S.A. Scot. Arbroath: Brodie & Salmond, 1889. [128 pp., 8½ in. by 6½ in.]

THE earlier and smaller section of this book is a reprint of the excellent series of articles contributed by the author to these pages last year. When one considers the mental activity, the literary capacity, and the business enterprise involved in the publication of most periodicals, as well as their influence in the formation or expression of public opinion, their careful bibliography by a literary historian seems in little need of an elaborate justification. Nor does the curiosity to learn about the body, soul and spirit of such serials as "have had their day and ceased to be" stand in much need of an apology. They stand too nearly related to human life in its aims and objects, hopes and ambitions, not to possess a unique interest for all. Mr. McBain has risen to the occasion, and treated it with a care, deserved by the subject, leaving little to the gleaner who may come after him. To a certain extent this volume may be said to be a literary history of Arbroath, or rather a history of the Literature of Arbroath, inasmuch as most of the local authors were more or less connected with the press, and of such, interesting sketches of their lives and writings enrich the volume. The book is well written and well printed, and should present an incitement to similar undertakings elsewhere.—ED.

Perambulation of the Marches of the Royal Burgh of Aberdeen, 22nd September, 1578.

APROPOS of the proposed Riding of the Marches this month, Mr. P. J. Anderson has issued in a quarto pamphlet of nine closely printed pages an exact transcript of the earliest detailed account of this interesting function. It has been collated *verbatim et literatim* with obvious care from the Town Council Records of fully 300 years ago, and it constitutes our fountain-head of information. With the careful article on this subject in the present Number the question need not be discussed here, but to the editor of this print credit is justly due for his timely issue.—ED.

Aberdeen from Bus and Car, D. WYLLIE & SON, 1889. [54 pp., 4 in. by 5 in.]

IT has been a great pleasure to read this neatly got up sensible little guide book. There are guide books which are little more than blind leaders of the blind. The stranger following the routes prescribed, with this little book in hand, reading and observing as he goes, will have not only traversed all the more important streets, but will have seen almost all the objects of real interest in Aberdeen, described by a cicerone brimful of the information a stranger requires.—ED.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, OCTOBER, 1889.

NOTES ON THE ISLAND OF EIGG.

I.

EIGG is the only island in the parish of Small Isles belonging to the county of Inverness. The name is supposed to be derived from the Gaelic *Eag*, which signifies a "hollow," and to have been given on account of the characteristic valley which runs from east to west through the island.¹ There is a tradition that Eigg was anciently called "Eillan nan Ban More" (the Island of Great Women), but Martin seems to indicate that this name was only used while its inhabitants were at sea from some superstitious cause or other.² The name survives in that of a loch on the side of the Scuir—the loch of the Great Women. "It was part of the parish of Sleat," writes the Rev. Donald Maclean, minister of the

parish, "until the year 1726. At its erection into a separate charge it was called the parish of Eigg (it being the most valuable island and that in which the minister resides) or Short Isles. In process of time the name was by an easy transition changed from 'Short' to 'Small' Isles."³

Ecclesiastically the island is closely associated with the life and martyrdom of St. Donnan, its patron Saint. Like those of other notabilities of the early Scottish Church, the history of Donnan is in the usual legendary condition. It is uncertain whether he belonged to Ireland or was a native of Scotland. At any rate, according to all accounts he seems to have been very friendly with Columba, with whom he stayed for some time at Iona. When he left for Eigg, he was forewarned of the martyrdom in store for him. He seems to have formed some kind of establishment on the island, and was making progress in Christianising the inhabitants. At length he incurred the resentment of the chieftainess, who ordered him to be slain.⁴ At the time of the attack, he and his brethren were at mass. Their request that they might be allowed to finish their devotions was granted, and then they were all slain.⁵

A spot is still pointed out as the burying place of Donnan, a few yards from the present ruin. It is marked by a stone slab sunk in the ground.⁶ Martin when he visited the island in 1702 caused the grave to be opened. He found

¹ *Statistical Account, 1796*, Vol. xvii., p. 272, et seq. The first minister of the parish was the Rev. Donald McQueen, who was translated to Uist in 1756. He was succeeded by the Rev. Donald McAskill, [D.D.] who died in 1787, in which year Mr. Maclean was ordained to the pastorate. Mr. Maclean was succeeded by — Fraser, who was drowned while minister of the parish. His successor, Mr. Swanson, Hugh Miller's friend, "came out" at the Disruption. His place was filled successively by — Beaton and Peter Grant, the latter of whom died in 1864. The present incumbent (the Rev. John Sinclair) was placed in 1864.

² *Burton's History of Scotland*. Another account makes the Picts of the mainland the authors of the deed, but the two accounts may be reconcilable. The Failure of Angus gives as the reason of the attack that Donnan had settled in a place where the chieftainess kept sheep. This may have been Eigg as a whole; she living on the mainland (see Skene's *Celtic Scotland*. Vol. II.)

³ The manner of death would seem to have been by burning from the following quotation from the annals of Tighearnac (Dr. Skene's *Chronicles of Picts and Scots*) "617. K. iii [615] Combustio Donnain Ega hi XV Kalendas Mai cum clericis martiribus et vasto Torraighe."

⁴ For a curious superstition connected with this slab, see S. N. & Q., Vol. II., p. 75.

¹ The only indication of a different derivation occurs in Dr. McLauchlin's *Early Scottish Church* in a footnote (p. 203). "In some Irish MSS. this word [Eigg] is glossed by 'fons' a fountain. Eigg is now obsolete as a word for a fountain."

² *A Description of the Western Isles*, by M. Martin. Gent, London, 1702. Among the neighbouring Islanders the Eiggites are called "Pachach" after the Manx shearwater (locally called the "puffin") which used to be plentiful in the island.

a "sepulchral urn," containing a quantity of bones. "It was," he says "about four feet deep, and the diameter of it is about the same breadth." "The legend of the fifty-two disciples," writes Dr. McLauchlin, "may be very safely dismissed and the truth will probably be found in the conclusion that Donnan was martyred either in Sutherland¹ or Eigg, but most probably in the island of Eigg, about the year 617. This is the only martyrdom connected with the planting of Christianity among the northern Picts." Although this effort was thus prematurely stopped, one Oan is said to have died "bishop" of the island a little more than a century later.

Nothing of course now remains of the old buildings, but an erection which evidently bears the marks of centuries, has taken their place.² Connected with this building there is a touch of the supernatural. According to the "oldest inhabitant," it sprang up in one night, camels even being employed in its construction. The ruin now consists only of three walls; the interior is used as the Roman Catholic burying ground. In a recess in one of the walls is a carved stone, bearing seemingly the arms of the Macdonalds, which may be the subject of a future note. It partakes of the nature of a palimpsest, for one date is cut out above another, it is either 1653 or 1641. In the graveyard there are no carvings or letterings, with the exception of a rude cross and the finely sculptured stone, a drawing of which forms the illustration for this month.

There seems no authentic history to be got of this stone; no book mentions it. Tradition says it came originally from Iona, by way of Ardnamurchan and Moidart. At present it lies flat on the lair of one of the islanders, who it is believed took it from Arisaig in an open boat, within recent years. Its dimensions are as follows:—Greatest length, 6 feet 1 $\frac{1}{2}$ in.; breadth, least 1 ft. $\frac{7}{8}$ in., greatest 1 ft. 4 $\frac{3}{8}$ in.; thickness (average)—4 inches. Our illustration gives a view of both faces; the sides exhibit no carving whatever. It is believed that in our illustration it is figured for the first time.

St. Donnan had a well dedicated to him. It "was held in great esteem" by the islanders, according to Martin,³ who mentions no fewer

than two other springs which had a reputation for their medicinal virtues. The second is placed at a "village" he calls Fivepennies. Its special virtue was to cure the *first* disease of all who drank its waters. To strangers it was more beneficent, for a night passed at its side resulted in the cure of deformity. Though natives had often observed the necessary conditions, in each case it was tried, failure was the only result. The third well was situated on the south coast (Gruline?), and was called St. Katherine's Well. It had been consecrated by Father Hugh, and suited all diseases. In describing the ceremony of consecration, Martin says: "He obliged all the inhabitants to come to this well, and then employed them to bring together a great heap of stones at the head of the spring by way of penance; this being done, he said mass at the well and consecrated it; he gave each of the inhabitants a piece of candle which they lighted, and all of them made the dessil of going round the well sunways, the priest leading them; and from that time it was accounted unlawful to boil any meat with the water of this well."

As far as could be learned, the supernatural does not occupy a very distinct place in the Ken of the islanders. There are only one or two things which may come within the category of the "uncanny." Near Laig, where the road winds through what, in Gaelic, is known as the "Pass," there is a small burn which tumbles down the hillside. The legend is that a woman in white appears here washing a shroud, some time before each death that occurs in the island. A more prosaic version, however, merely credits her with the washing without the accompanying death.

A more elaborate story is the following:—A young woman, who was described as being extremely beautiful, the daughter of a shepherd at Gruline, was one day returning home from the hill-moor to which she had gone on some errand of her father's, when she was met by a stranger who entered into conversation with her. He had long flowing hair, and on the whole was goodly to look upon. So confidential did the pair become that they sat down, and soon she was engaged in running her fingers through his

of the title page:—This very book accompanied Mr. Samuel Johnson and me in our Tour to the Hebrides in Autumn, 1773. Mr. Johnson told me that he had read Martin when he was very young. Martin was a native of Sky, where a number of his relations still remain. His book is a very imperfect performance, and he is erroneous as to many particulars, even some concerning his own Island. Yet as it is the only Book upon the subject, it is very generally known. I have seen a second edition of it. I cannot but have a kindness for him, notwithstanding his defects.

26 April, 1774.

JAMES BOSWELL.

Dr. Johnson did not visit Eigg, but he has given an account of the cave massacre, (see November number) in his *Journey to the Hebrides*, while relating his experiences in Skye.

¹ A tradition exists, that Donnan was put to death in Sutherlandshire by one of the petty kings. There is certainly a place in that county called Kildonnan, in the strath of Helmsdale.

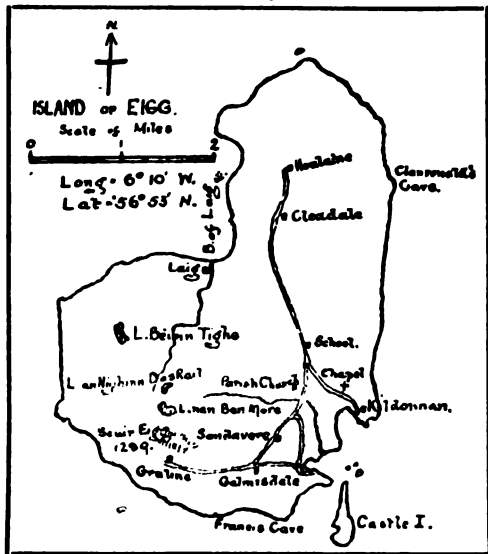
² In all likelihood this ruin would be the one of which Donald Munro, High Dean of the Isles, speaks in his *Description of the Western Isles called Hybrides*, the result of a tour in the sixteenth century. He says:—"North from Ellan Muche be four myles, lyes an ile callit the ile of Egga, four myle lange and twa myle braid, gude maine land with a parochie kirke in it, and many solan geese, and very guid for store, namelie for sheip, with a haven for heighland bottis."

³ The copy of Martin's *Description* in the Advocates' Library, Edinburgh, has the following inscription in writing on the back



SCULPTURED STONE AT ISLAND OF EIGG.

hair. At last the stranger fell asleep. This seemed to arouse the girl, for she stood up to resume her way home. She discovered, however, that the sleeping man had caught her dress in his hand and was holding her tight. There was nothing for it but to cut away the part, and this having been done she sped away home. That evening, as all the family were sitting round the fire, the stranger appeared, seized the maiden, and after carrying her up the mountain-side, disappeared with her in the darkest and deepest loch on the hill-top. CALDER ROSS.



PROPOSAL FOR A PUBLIC LIBRARY,
125 YEARS AGO.

THE following remarkable proposal, reprinted from an eight-page pamphlet, dated 4th May, 1764, was the work of Professor William Ogilvie. His theories on the land question are now known to have anticipated Mr. Henry George, and in this proposal as to public libraries he also anticipated Mr. Andrew Carnegie. It was not until the middle of the eighteenth century that the first circulating library was opened in London, while the first one in the provinces seems to have been in Birmingham in 1757. Public libraries do not appear to have been known in Aberdeen till the beginning of the present century. According to Thom,¹ the United Public Library, Aberdeen, which, at the time he wrote, had 52,000 volumes, was "established long ago," but an *Aberdeen Almanack* for 1791 has no mention of any public library or reading-room what-

ever. Thus Ogilvie's proposal was a very far-seeing one. The real bearing of Article II. was the thin edge of the uniting of the Colleges, which was another of Ogilvie's far-seeing projects. In 1786 he made a desperate effort to join the Colleges, writing about that time *Outlines of a Plan for the Union of the Colleges*, and various letters on the subject. This article on libraries only corroborates the estimate already formed as to Ogilvie's extraordinary far-seeing policy. The pamphlet has been rescued by Mr. D. C. Macdonald, Aberdeen, who has practically recalled Ogilvie's memory to life, and is at present reprinting his book on land.—ED.

As men of all ranks and professions in the present age have frequent recourse to books for their instruction or amusement, and most men can purchase but a very inconsiderable part of the books which they desire to peruse, public libraries have been established by subscription in most considerable towns where there is any desire of knowledge and improvement. And this indeed seems to be the only expedient whereby the benefits of the many valuable improvements which have lately been made and are daily making in various parts of Europe, can be quickly diffused, and the thirst of knowledge can be satisfied at a moderate expense. The principles of all the arts as well as of the sciences and learned professions have in this age been explained and published to the world in books. And in a public library properly furnished, not only the architect, the ship-builder, and the farmer, but even the tallow-chandler, and pin-maker, may find the latest improvements that have been made in his profession.

A public library cannot answer these valuable purposes, without a considerable annual fund for the purchase of books, nor is it less necessary that the fund should be laid out with the best judgment for the general benefit of those entitled to the use of the books. The libraries of the two colleges, if considered as libraries for the public, are extremely deficient in both these respects.

For, first, the annual funds belonging to them are very inconsiderable, and in nowise adequate to the purposes of a public library. And it may be expected that those small funds will always be applied according to the humour and taste of academical professors, rather than for the general benefit of readers.

Several gentlemen in and about Aberdeen, moved by these considerations, and desirous to give a beginning to a work of so great public utility, have for some months bygone resolved to form a society at Aberdeen, for establishing a public library, for the benefit of those who now choose to enter, or hereafter shall choose to enter into this society, under the following regulations:—

I. Every member shall signify his design of entering into this society, to Mr. William Ogilvie, Professor of Philosophy in King's College, two weeks before the first general meeting of the society. And shall pay half-a-guinea yearly, while he chooses to continue a member, or three guineas if he chooses to enter for life, to the said Mr. William Ogilvie, or the secretary

¹ *History of Aberdeen*, II., 208.

of the society for the time, before the general meeting at which he enters. Every member shall likewise at his entry, promise that he will observe and keep the orders of this society while he continues a member thereof, and that he will faithfully, according to his skill and ability, discharge any office or trust committed to him by the society, according to the rules thereof.

II. The society shall meet twice every year, upon the 20th of June and December, or the first lawful day thereafter, at three of the clock in the afternoon; the first meeting being upon the 20th of June next, in the common hall of Marischal College, and the subsequent meetings in the common hall either of the King's or of Marischal College, as the society shall appoint, for ever after. The principal of the college where the meeting is held, being a member of the society, shall be president of the meeting. The annual payments of the first year shall be laid out for books to be deposited in the library of King's College, the annual payments of the second year for books to be deposited in the library of Marischal College, and so alternately ever after. And the payments for life shall go half to one library, and half to the other.

III. The society shall every year, at their meeting in June, choose by ballot, four committees of their number, each committee consisting of three members, viz. :—one committee for divinity, moral philosophy, oriental learning, and ecclesiastical history; one committee for medicine, natural philosophy, natural history, mathematics, and the mechanical arts. One for law, politics, commerce, and agriculture; and one for civil history and the fine arts. Every member according to his order in the roll, shall put into a box his list for the committees upon a piece of paper rolled up. And the lists being examined and the votes numbered by the president and secretary; he who has most votes in the committee for divinity, shall be president of that committee, and have power to call a meeting of the same when he thinks fit. He who has the greatest number of votes after the president, shall be the second member; and he who has the greatest number of votes after the second member, shall be third member of that committee. And the same is to be understood of all the other committees. After the first year, he that was second member of a committee shall of course be president of that committee the following year; and the third member shall be second. So that the society shall only choose a third member into each committee. But if any member shall move for an entire new election of committees, it shall be determined by the ballot of the society, whether there shall be an entire new election, or whether a third member only shall be chosen into each committee.

IV. These committees shall meet by themselves, for four months after their election, at least once a month, in one or other of the public libraries, and shall each of them make up a list of such books in their several professions as they judge most needful to be bought, at least such a number of such books as can be purchased with the fund for that year. Any of the committees may put into their list such books as do not immediately fall under any of the professions above-mentioned. They shall likewise, with each book, set

down the price at which it may be bought, according to the best of their knowledge, and the edition which they choose to have. Any member of the society may attend any of the meetings of the said committees, and give his advice and assistance, if desired. Each committee shall fairly write out and subscribe two copies of their list, and shall give one subscribed copy to each library-keeper, before the expiration of four months after their election. If any member of a committee dissent from the rest, he shall give in a separate subscribed list as aforesaid, and every committee or dissenting member of a committee failing to give in such a list as aforesaid, shall forfeit five shillings, to be added to the annual fund for that year. The library-keepers shall keep the subscribed lists for the purpose after-mentioned, and shall also record all the books contained in them in a catalogue to be kept in each of the libraries for that purpose. After the first year, such books only are to be recorded as have not been recorded before, and those which have been recorded and bought, shall be marked in the catalogue with an asterisk or some proper mark.

V. The four committees shall, at the expiration of four months, be divided into three colleges, the first college consisting of the four presidents; the second of the four second members; and the third of the four third members. The members of the committee for divinity, being presidents of their several colleges, shall have power to call them when they see cause. Each of these colleges shall meet by themselves, at least once a fortnight, for six weeks after their division into colleges, in one or other of the libraries, and having the foresaid subscribed lists laid before them (of which every member may have a copy) shall from them all make up a list of as many books, in the several professions, as can be purchased with the society's fund for that year. Which list shall be subscribed and given to the secretary of the society before the expiration of the said six weeks, that any member of the society may have a copy of these lists before the next general meeting. If the lists of the three colleges agree, that shall be the list of books to be purchased that year, and if they differ, it shall be balloted at next general meeting, which of the three shall be the list for that year. And the list for the year being determined, the president of the society, with the presidents of the several committees, shall forthwith purchase the said books, and have them put up in the library in which they are to be deposited before the expiration of the year. The books belonging to the society shall in each library be put in a place by themselves, and a distinct catalogue shall be kept of them, and they shall be lent only to members of the society, under such regulations as the society shall appoint.

VI. The president of the society, and the twelve members of the committees for the time, shall be the council of the society, and may be called together by the president, either of his own proper motion, or at the desire of any of the other presidents, or of any three members of the council. All proposals made for the better regulation of this society, and promoting the end thereof, shall first be laid before the council, and debated by them. Any member of the society may

propose any matter to the council, or attend any of the meetings thereof. And what is resolved by the majority of the council shall be laid before the next general meeting of the society, with the reasons thereof, and shall be determined either in the affirmative or negative by the ballot of the society.

VII. The subscription of those who enter into the society for life after the first five years, may be raised above three guineas, and made more adequate to the annual subscription, as the society shall think proper.

VIII. Any member of the society may give in to any of the committees a list of such books as he would incline to have bought, and the committees in their choice of books, shall have a regard to the lists given in by members, as far as the fund will admit.

IX. If any person shall make a donation of books to this society, to the value of ten pounds, he shall be for life, not only a member of the society, but likewise an extraordinary member of any committee which he chooses.

This plan having been laid before both colleges, and their concurrence having been desired, in allowing the use of their public halls for the meetings of this society, and in having the books purchased by this society kept in their public libraries, and lent out only to members of the society, according to such rules as the society from time to time shall establish; that so the whole fund of the society may be applied to the purchasing of books: the masters of both colleges have unanimously granted this desire, and authorised the publication of these proposals.

◆◆◆
HEARNE, THE ANTIQUARY, AND GREGORY.
THE SAVILIAN PROFESSOR
OF ASTRONOMY.

“‘BUT, my dear,’ continued Dr. Johnson, with a very droll look, ‘what makes you so fond of the Scotch? I don’t like you for that;—I hate these Scotch, and so must you. I wish Branghton had sent the dog to jail! That Scotch dog, Macartney.’

“‘Why, sir,’ said Mrs. Thrale, ‘don’t you remember he says he would, but that he should get nothing by it?’

“‘Why, ay, true,’ cried the Doctor, see-sawing very solemnly, ‘that, indeed, is some palliation for his forbearance. But I must not have you so fond of the Scotch, my little Burney; make your hero what you will but a Scotchman.’”

So spoke Dr. Johnson to the author of “Evelina.” That Johnson’s dislike to Scotsmen was not by any means an isolated instance of the feelings with which many Englishmen regarded the poor Scot is abundantly shown in the following extracts from the Diary of Thomas Hearne. One word may be allowed as to Hearne’s career and character. Born in 1678, and dying in 1735, he passed through one of the most interesting and stirring periods of English history. He was educated at Edmund Hall,

Oxford, and at an early age was appointed to a subsidiary post in the Bodleian Library. During his comparatively short life he compiled and edited a large number of antiquarian works, the *first editions* of which number 68 vols. His industry was marvellous, and although the value of his annotations have been called in question, yet the accuracy of his editions has been highly commended. Hearne remained Assistant Librarian of the Bodleian until his decease, when he bequeathed his MS. collections to the library he had served so long. Not the least interesting portion of these papers is the diary which Hearne kept for so many years, and it is from the edition printed for the Oxford Historical Society that the quotations are taken.

David Gregory, 1661–1708, was a nephew of James Gregory, who was Professor of Mathematics in the University of St. Andrews, and afterwards occupied the same chair in the University of Edinburgh. David succeeded his uncle at St. Andrews in 1674, and in 1691 was elected Savilian Professor of Astronomy at Oxford.

The works referred to in the following extracts are (1) “Astronomiæ, Physicæ, et Geometriæ Elementa,” Oxon., 1702, fol., and (2) “Euclidis Opera Omnia, Gr. et Lat.,” Oxon., 1703, fol.

J. P. E.

1705. July 24 (Tu.). Last Night being with Mr. Halley, the Savilian Professor of Geometry, he was pleas’d to tell me, that he had discover’d a Great Error in Dr. Gregory (the Scotch Professor of Astronomy in this University’s) Book of Astronomy, notwithstanding it was for the most part taken from Sr. Isaac Newton’s Book. Upon which the Dr. printed the sheet over again, & without any acknowledgment to Mr. Halley put them into such Copies as he had left, and he could come at secretly, that y^e Matter might not be known. I remember particularly the time when he put in y^e Copy of y^e Publick Library; tho’ he did not let any one of y^e Library know of it, w^{ch} without doubt he ought to have done according to y^e Statute.¹

The sheet w^{ch} Dr. Gregory has alter’d in his Astronomy is that w^{ch} begins with pag. 217.²

1705. Nov. 21 (Wed.). The New Edition of *Euclid’s Works* w^{ch} came out at the Theatre in fol. in Dr. Gregory’s name, was chiefly owing to the Care of the Learned Dr. Hudson, who at y^e Request of Dr. Aldridge, Dean of X^t Church, submitted to be a joynt Editor of that Book, it being agreed upon at y^e Dean’s, That Dr. Gregory should see y^t y^e mathematical things were Right, & Dr. Hudson should take care of the *Greek* and *Lat.* Text in all other regards, w^{ch} he effectually perform’d, first by settling the *Greek* Text, w^{ch} he corrected and supply’d in many Places, by the Assistance of MSS. and printed Copies in y^e Publick Library, and first of all with abundance of

¹ *Remarks and Collections of Thomas Hearne*, Edited by C. E. Doble, M.A., Vol. I., p. 13.

² *Ibid.*, Vol. I., p. 14.

Pains transcrib'd the *Phaenomena* out of an old MS^t, and accurately prepar'd it for the Press, having been never publish'd before. 2. As to the *Latin* Version, it cost him a great deal of time in y^e Books following the first 6 (w^{ch} were published by Sr. *Hen. Savile* and judg'd to need no Emendations, w^{ch} the Dr^r, (relying too much upon Dr. *Gregory*,) found he was mistaken in; for in y^e Publick Library the Version of those Books are all along mended by Dr. *Bernard* with great Skill and Judgm^t in making use of Dr. *Bernard's* Emendations of y^e version in most of y^e Book, especially in y^e *Data*; and afterwards adjusting the Version of those Parts w^{ch} Dr. *Bernard* had not touch't to the Original Text. (3) The chief Part of correcting the whole in *Greek* (w^{ch} Dr. *Gregory* knew nothing of) lay upon him, as also the *Latin* in a great measure. (4) Dr. *Hudson*, supposing y^t he should be joynd wth y^e Dr^r in the Dedication (w^{ch} Dedication Dr. *H.* by himself made an offer of to y^e Dean of *Xt Church*, not doubting of Dr. *Gregory's* Concurrence wth him) when that was to be drawn up, he mentioning something about it to Dr. *Gregory*, the s^d Dr. told him, y^t he had nothing to do wth that, and moreover added to w^t purpose should he have his Name to a Book of Mathematicks w^{ch} he did not pretend to: to w^{ch} Dr. *H.* replied. He had as good reason to have his Name to a Book as Mathematical, as Dr. *Gregory* had to a Book *quatenus Greek*. Upon this, Dr. *H.*, at y^e Request of Dr. *Wallis* and Dr. *Mill* was content to let him have the sole Honour of it, upon these two considerations, first y^t Dr. *Gregory* having Children might have all the Dean's Gratuity for y^e Dedication, w^{ch} prov'd to be twenty Guineas to y^e Dr's son. Secondly that he might do Sr. *Hen. Savile's* Professor ye utmost Honour, tho' he was sensible Dr. *Gregory* deserv'd none. The Dedication of this Book was writ by one of ye Students of *Christ Church*. The Preface w^{ch} is most of it but indifferent Stuff was first drawn up by Dr. *Gregory* himself, and afterwards mended (as to the gross faults of it) by some other Hand. W^t is said of Dr. *Hudson* was penn'd by Dr. *Mill*, who promis'd to do it when he prevail'd with Dr. *H.* to yield to Dr. *Gregory*. W^t relates to *Euclid's Musica* was drawn up by Dr. *Wallis*, and printed *verbatim* as ye s^d Dr. *Wallis* had done it. 'Tis true Dr. *Gregory* has mention'd the Assistance of Dr. *Wallis*, but in the same place has not been so ingenuous (resolving to act y^e Scotch Man all along) as to acquaint his Reader y^t w^t follow'd was Dr. *Wallis's* own words, w^{ch} indeed should have been distinguish'd by commas (as ye Printers call y^m) at the side, as was but highly reasonable, seeing Dr. *Wallis* had ye chief care of it, Dr. *Gregory* beeing at *London* w^h 'twas printed. *Memorandum* that when Dr. *H.* was so kind as to yield the whole Honour of y^e Dedication & consequently of y^e Edition to him, he told Dr. *G.* that he hop'd his contending for y^t point and carrying of it, would not be made use of as an Argument why Dr. *H.* should not have an equal share with him y^e s^d Dr. *G.* in w^t ye Curators of the Press should allow for ye Pains taken in the Edition of this work. Dr. *G.* then protested to Dr. *H.* y^t he never design'd any thing else but that they should be equal sharers. Yet after this (to show yet more fully

how perfect a Scotch man he was) he made Interest to several of y^e Curators to have a great many more Copies allow'd him than Dr. *H.* w^{ch}, by the underhand dealing of Dr. *Charlett* (the known Patron of the Scotch Men) he at last effected, Dr. *H.* never troubling himself to represent w^t he had done to y^e Curators. This is every tittle true, & may be rely'd upon, it coming from Dr. *H.* himself.¹

I was told by Dr. *Hudson*, who had it from Mr. *Halley*, that Sr. *Isaac Newton's* Lectures, w^{ch} he read when Mathematick Professor at *Cambridge*, are kept in *Trinity Coll.* Library in *Cambridge*, and y^t some Scotch men, (who would make a great Figure in Mathematical Learning) got access to them, & transcrib'd as their own Inventions, getting Credit and Reputation in y^e World by stealing another man's Works, without any manner of Acknowledgm^t. . . . It may here likewise be observ'd that Men well skill'd in Mathematicks scruple not to say that Dr. *Gregory* has stole most of his Astronomy from *Isaac Newton*, whom he has mention'd wth some little acknowledgm^t but not so often as he should have done: w^{ch} as 'tis said has put Sr. *Isaac* on a new Edition of his *Principia &c.*²

1705. Dec. 10 (Mon.). In a Book writ by Dr. *Pitcarne* a Scotch man, (who was for some time Professor of Physick at *Leyden*) intit. *De inventoribus rerum*, he has made Dr. *Gregory*, our Savilian Professor of Astronomy, the first Author of y^e *Quadratura curvarum linearum*, upon w^{ch} several persons, taking Notice that this was sometime before treated of by Sr. *Isaac Newton* in his Lectures kept in *Trinity College Library Camb.* w^{ch} some Scotchmen got admittance to, (stealing several remarkable Things out of them) Dr. *Gregory* & his Friends were so asham'd at this Discovery, that what *Pitcarne* had said of Dr. *Gregory* was left out in y^e 2d Edition of it. Sr. *Isaac Newton* has complain'd that Dr. *Gregory*, who borrow'd most of the best materials of his Book of Astronomy from Sr. *Isaac*, has made little or no mention of him but just in his Preface: so y^t Sr. *Isaac* fearing least y^t in Process of time Dr. *Gregory's* Book might happen to be printed without this Preface, and consequently he be thought the Author of what Sr. *Isaac* himself had before him discovered, resolv'd to make another Edition of His Book call'd *Principia Math.*³

1707. May 14 (Wed.). I am told Dr. *Woodward*, Fellow of the *Royal Society*, and one of ye Professors of *Gresham Coll.* was originally a Linnen Draper, that he serv'd out his time, but being a Man of very quick Parts, and having a genius to the Study of Natural Philosophy, &c., he procur'd the Archbp^s to give him the Degree of Dr. of Physick, tho' he never was of any University. He lately sent down to the University some Copies of an Ancient Shield, as he has caus'd them to be engrav'd, representing the *Taking of Rome* by *Brennus*, and illustrating the whole Story as told by *Livy*. 'Tis a great Curiosity; but yet for all that there are not wanting some ill-natur'd men who run it down as a Banter, particularly Dr. *Gregory*

¹ *Remarks and Collections of Thomas Hearne*, Edited by C. E. Doble, M.A., Vol. I., p. 88.

² *Ibid.*, Vol. I., p. 90.

³ *Ibid.*, Vol. I., p. 122.

the *Scotch* man who understands just as much of Antiquity as he does of *Greek*. And yet some are so wise as to hearken to him both in this and other Matters, and 'to take him for an Oracle.¹

1708. Oct. 16 (Sat.). We have just now rec^d news of the Death of Dr. David Gregory our Scotch Professor of Astronomy. His Dissemper was a Consumption.²

1709. April 28 (Th.). Dr. Gregory, of whom before in the preceding Volume, Professor of Astronomy in Oxford died September 12th. last at Maidenhead.³

1709. May 4 (Wed.). Mr. Stanley, Senior Proctor, at his Leaving the Office made a Speech, in wch he spoke in commendation of Dr. Gregory and his successor Mr. Caswell.⁴

¹ *Remarks and Collections of Thomas Hearne*, Edited by C. E. Doble, M.A., Vol. II., p. 13.

² *Ibid.*, Vol. II., p. 140.

³ *Ibid.*, Vol. II., p. 191.

⁴ *Ibid.*, Vol. II., p. 192.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTION D.

ON a flat stone lying on the ground immediately below the Blackwell tablet there is inscribed:—

Here lyes John Moir of Stoneywood | who departed this life the xv of November | MDCLXXIV and of his age the LIV year | Also Jean Sandilands his spouse | who died the v of August MDCLXXXVII | and of her age the LJ year | Here lyes James Moir of Stoneywood | who died the XXII of November MDCCXXXIX | and of his age the LXXXI year | Also John Moir of Stoneywood | who died the XIX of April MDCCXX | and of his age the XXIII year.

The Moirs are a very old family in Aberdeenshire, for they are supposed to have settled in the county in the reign of David II.¹

The Moirs of Stoneywood² were descended from a burghess family of that name, who appear in the records of the burgh about the middle of the 15th century. The first of the Moirs mentioned on the tombstone, John, was the son of Mr. William Moir, burges, and in 1615 Treasurer of Aberdeen, by his wife, Janet Rae. John Moir was born in 1620, and was first designed of Ferryhill and afterwards of Kenmuck or Ellon. This estate was conveyed to Moir by the Kennedys, when they fled the country in 1657, and was sold in 1688 for the sum of £42,500 Scots. In a delightful sketch of the family, under the title of "A Jacobite Family," contributed to the *North British Review*, by the late Dr. John Brown, author of *Rab and his Friends*, it is stated that the estate of Ellon was sold by Moir while in his cups to Baillie Gordon, a wealthy

Edinburgh merchant, at a price greatly under its true value.³

About 1670 Moir entered into an agreement with Fraser of Mutchalls, now Castle Fraser, for the purchase of that estate, but was afterwards persuaded to take instead the estate of Stoneywood, embracing Waterton, Clinterty, and Greenburn. This was in 1671. Previous to this, however, he had married Jean, a daughter of James Sandilands, Town Clerk of Aberdeen, by his wife Marjory Burnett, and the issue of this marriage was at least four sons and three daughters. Of this family James succeeded his father in Stoneywood, John became an Advocate, and for a time filled the office of Town Clerk, formerly held by his grandfather, and William became the progenitor of the Moirs of Invernettie. John Moir died on the 15th November, 1674, in his 54th year, and his widow married as her second husband William Cumine of Auchry, and died as recorded on 5th August, 1687.

James II. of Stoneywood, born in 1659, was one of the Members of Parliament for the Shire from 1689-1707, and acted as one of the Commissioners who were appointed for settling the Union. He was twice married, first on 10th July, 1683, to Mary, the eldest daughter of Bishop William Scroggie of Argyll, and a granddaughter of Patrick Scougal, Bishop of Aberdeen. Of this marriage there was issue four sons and three daughters, of whom James succeeded his father in Stoneywood, Roderick was drowned at sea, 1713-4, William and Alexander who became Principal of St. Andrews College.

James Moir's second marriage was with Jean, a daughter of Alexander Abernethy of Mayen, and the widow of William Moir of Scotstown, and the issue of this marriage was three sons and two daughters. Of the sons William became proprietor of Lonmay, and John, as recorded on the tombstone, died in 1720 at the early age of 23 years.

The Moirs were all ardent Jacobites, and in the '15 both father and son took a part, though evidently not of such prominence as to lead them into very serious trouble. Among the persons who "cam into Town with Earl Marchall the 20th Septr. and wer at the Proclamation" mention is made of "Ja. Moir of Stoniewood elder and younger," while the elder Moir is further indicted as one of those "that mett in Mist. Hepburns, vintners, and afterwards came and insulted the Majestrates, and tooke possessione of the Armes and Amunitiome," &c. The laird of Stoneywood would thus appear to have taken no inconsiderable part in connection with the local rising, and on the 29th September, 1715, in the New Church

¹ *Miscellany Spalding Club*, I., p. 79.

² *Houses of Moir and Byres*.

³ The sketch of the Family appeared in the March number 1866, and afterwards in the *Hours Subsectivæ*, 3rd Series.

(East), when the election of a Town Council was proceeded with, he was chosen one of the number. At his death in 1739 he was succeeded, as already stated, by his son, James III. of Stoneywood, who had by his wife, Jean Erskine, James IV. of Stoneywood, who took such an active part in the 1745 rebellion, having been constantly with the Prince from his landing till the disastrous field of Culloden. Stoneywood was much sought after by the Government, but he managed to elude his pursuers, and the story of his wanderings and privations forms the bulk of Dr. Brown's interesting sketch. He at last managed, by the assistance of his wife, Margaret Mackenzie of Ardross, to get to Norway, where he remained till 1762, when he was permitted to return to Stoneywood, where he died in 1782, leaving a widow and two daughters.

The estate of Stoneywood passed away from the Moirs in 1789, when Maria Moir, with consent, disposed the lands to James Forbes of Seaton.¹

The family is now represented by Dr. William F. Skene, Historiographer Royal, who is descended from Jane, the other surviving daughter of James IV. and last laird of Stoneywood.

On another ground stone, lying immediately to the south of the burying ground of the Moir family, there is inscribed :—

Here lyes Mr Andrew Cant Minis | ter of Abd.
departed Apr. 27 1663 & | Margaret Irvin his spova. |
Sub hoc marmore quiescit De | i servus D. Andreas
Cantæus u | ir suo seculo summus qui orbi | huic et
urbi ecclesiastes uoce | et uita, inclinatam religionem
| sustinuit degeneres mundi mo | res refinxit ardens
et amans, | Boanerges et Barnabas, mages, et adamas
academiæ rector | labantem rem literariam lev | avit
intemeratæ pietatis, illibatæ constantiæ invicti animi
| quem tot annos cum Deo pur | um probasset hoc
æuo uirtu | tum affæto atque summam ui | træ huius
felicitatis uidens | in uanitate sistentem ueram | eam
quæ nec temporum metis | neque uoluptatis modo
circum | scribitur propiori spe et augurio | præcepisset
Christo suo placide | credidit XLIX annis sacriministe
| rii prius emensis nec paucioribus | auspiciatissimi
foederis cum Mar | garetâ Iruina muliere lectissi | ma
Ohat. Dom. CIO. IC. CLXIII. IV. | Kal. Maii ætat. suæ
LXXIX. | Qui mortuus adhuc loquitur uale.

[Under this stone rests the servant of God, Mr. Andrew Cant, the greatest man in his age, who being a preacher to the world and this town by his words and life, upheld declining religion, refined the degenerate manners of the world, a burning and loving Boanerges and Barnabas, a magnet and adamant; being rector of the College he lifted up and recovered decayed learning. A man of unfeigned piety, untainted constancy, of an undaunted courage and spirit: which when he had proved so many years pure towards God, in this age barren of virtues, and seeing the sum of this frail happiness to consist in vanity, and had by

a nearer hope and foretaste anticipated that true felicity, which is neither circumscribed by marches of time nor measures of pleasure, he pleasantly gave back his soul to his Christ, after the expiry of forty-nine years of his ministry, and as many of his most auspicious marriage with Margaret Irvine, a most excellent woman, in the year 1663, April 27th, of his age 79. Who being dead yet speaketh. Farewell.]

ALEX. M. MUNRO.

(To be continued.)

JAMES MITCHELL—A SCOTTISH GRANGER.

EVERY collector of Scottish books is acquainted with a fat little square 12mo, called *The Scotsman's Library: being a Collection of Anecdotes and Facts illustrative of Scotland and Scotsmen*. Of the compiler, however, James Mitchell, nothing more is usually known than the information on the title-page, which tells that he was a "LL.D. of the University of Aberdeen; Correspondent Member of the Society of Scottish Antiquaries; and Secretary of the Reversionary Annuity Office, London." Yet the facts of his life have been given by himself in a manuscript autobiographical sketch, which occurs in one of a number of Grangerised collections, which he presented to the University Library of Aberdeen. Accompanying it there was the following silhouette



¹ *Annals of Woodside, Morgan, p. 174.*

of himself, which, from the number of times it appears in the volumes, would seem to have been prized by its subject. The autobiography is written in the third person as follows :—

James Mitchell "was born at Clola, in the parish of Old Deer, on January 15th, 1787, being the son of Rev. William Mitchell, a minister of the Antiburger Seceders. He was educated at Longside, and afterwards by Mr. James Adam, the private tutor of the family of James Ferguson, Esquire of Kimmundy. In the session of 1800-1 he entered at King's College, having gained at the competition the first bursary of that year. In 1804 he became M.A. He was for one year assistant to the Rev. Geo. Cruden, at the Public Mathematical School, Aberdeen. He then went for one year to the island of Sanda, in the Orkneys, and saw nature, both human as well as that of the inferior animals, in its wild state. In 1806 he came to London, and after being for several years in the vicinity of London employed as an usher, he commenced, in 1812, a school on his own account, at the west end of the town, devoting as many hours as he could to private teaching amongst the families of the nobility and gentry, until his connection was sufficiently extensive to enable him to give up his school, and take to private teaching for subsistence. In 1816 he made a tour through Belgium, Holland, along the Rhine, and through the north of France, and on his return published an account of it. In 1817 his desire for acquiring knowledge induced him to visit the south of France, and to extend his journey to Italy as far as Naples and its vicinity, and to return by way of Switzerland. In 1820 he became Secretary to an Insurance Company, the business of which in 1823 was united to that of the Pelican. In the year 1823 he visited Scotland, and remained some time at Aberdeen, in the society of the literati of that place, and afterwards travelled over the south of Scotland; went to the Isle of Man, and then through the various parts of England. On returning to London he found the University of King's College, Aberdeen, had conferred on him the degree of LL.D. In 1824 he was made Secretary of the British Annuity Company, established by the Act 5 Geo. IV., c. 153. He took a very active part in establishing or supporting all the institutions formed at that time for the general diffusion of knowledge, and he frequently lectured for them.

The following are the works which have been published by him :—

- An Essay on the Plurality of Worlds.*
- An Essay on the System of Shorthand.*
- Tour through Belgium, Holland, along the Rhine, &c., 1810.*
- Elements of Natural Philosophy, illustrated*

throughout by experiments which may be performed without regular apparatus, 1817.
The Universal Catechist, or Student's Text Book of General Science.

This work is remarkable for the style in which it is printed, the questions being in red ink, and the answers and notes in black. This was done by means of an invention of Mr. Applegarth. The above works have gone through repeated editions. His next publication was a *Dictionary of Chemistry and Mineralogy*, being the second volume of a series of Dictionaries planned by Sir Richard Phillips. Other two dictionaries were published under his name, but he had little or no share in their information. Sir Richard going out of business, the work was not continued. He then engaged in compiling three volumes entitled *The Wonders of the United Kingdom*, published under the name of Rev. David Blair. For many preceding years he had made large collections on the antiquities of Scotland. In 1824 he gave them to the world, along with an immense mass of miscellaneous history and anecdotes, compiled from a variety of works, under the title of *The Scotsman's Library*. This work was most kindly received. The same year also was published an edition of a work entitled *Watkin's Portable Cyclopædia*, in one volume. In this edition much of the uninteresting matter of the former edition was omitted, and other articles more interesting instead."

Here the concise narrative stops, and in 1844 it is taken up in a somewhat straggling fashion by Mr. James Templeton, a relation with whom he spent the latter days of his life in Exeter.

For several years after the formation of the British Annuity Company, Dr. Mitchell was so fully occupied with his public duties as to allow of little time to be devoted to the publishing of many new works. Being frequently consulted as actuary to certify the safety of the tables of different benefit societies throughout the country, he wrote a paper embodying very useful information on the subject of Benefit Clubs; it was read before the Mathematical Society of London, and afterwards published, and most extensively circulated. In 1832 he was elected Fellow of the Geological Society, and to the study of geology he devoted much of his leisure time during the remainder of his life. For many years there was seldom a week that he did not make an excursion to some geological locality in the neighbourhood of London, and his minute observations are fully detailed in his several folio manuscript volumes. In summer he was absent from London two or three weeks, travelling in the more distant parts of the kingdom, and it was his constant habit to make obser-

vations wherever he went. He usually returned to town laden with minerals and fossils, and after having selected a few for his own museum, he was most liberal to all his friends, and there are many museums, both public and private, which show his kindness in this respect. Among others, the Museum of King's College has been greatly enriched from his collection. He was often urged by his friends to publish his observations on the geological strata around London, but he never did so. Templeton goes on to say that the main parts of Dr. Mitchell's researches on this subject were to be included in Prestwich's Geology, but I can see no acknowledgement of the same in Prestwich's work. He also says that Prestwich was "one of the many youthful geologists whose taste for science was first excited and afterwards fostered by Dr. Mitchell." Next to his interest with all matters connected with Scotland and geology, Dr. Mitchell studied deeply eastern geography and history. He read most extensively on the subject, and wrote ten manuscript volumes on the topography of Jerusalem, the topography and geology of the Holy Land and the neighbouring countries. It was his ardent desire to have visited those sacred scenes; but his numerous engagements, and, after retiring from business, his state of health prevented him from accomplishing this.

In 1833 Thomas Tooke, Edwin Chadwick, and Thos. Southward Smith, employed Dr. Mitchell to report upon the returns made under the Factory Commission. He was to the last a firm opponent of any such measure as the Ten Hours' Bill. In 1837 a Parliamentary Commission was issued to enquire into the condition of the Handloom Weavers, and the report on the important districts of Spitalfields, Norwich, etc., was entrusted to Dr. Mitchell. The benevolent Lord Ashley having obtained a Commission to inquire into the state of children and females in mines and collieries, Dr. Mitchell was engaged to report some of the most important districts in England. He personally inspected several of the worst coal-pits in Staffordshire and Shropshire, Durham, Northumberland, and Cumberland. Many of his suggestions were adopted in the Act. But his enormous capacity for work had worn him out. For two or three years before his death he was often ill, and in June, 1843, he had a severe attack of paralysis. He retired to Exeter, where he died of apoplexy, 3rd September, 1844.

A monument marks the place where he lies in Exeter Old Churchyard, and is inscribed:—

In Memory of | James Mitchell, LL.D., | who was born in the parish of Old Deer, Aberdeenshire, | N.B., and died at Exeter, 3d September, 1844, | aged 58 |.

"In strength of mind and body Dr. Mitchell was in many respects gigantic. He was a practical man and a lover of facts, despising to an unnecessary degree all theory and appeals to the imagination. His writings are evidently those of a vigorous and philanthropic mind. There was deposited by him in the British Museum a number of volumes of tracts, broad sheets, and ballads. His love for his *Alma Mater* was strong and lasting, as shown by his zeal in her defence when her rights were attempted to be invaded in the Bill of 1836."

The collections which he presented to the University Library consist of 23 folio volumes of plates, and portraits cut from various books and magazines, and accompanied by manuscript notes. The plates and the descriptions are in separate volumes. The array of illustrations represent the massacre, or technically the Grangerism, of a perfect library, such as to grieve the soul of any bibliophile. The labour involved must have been enormous, and the wide range of subjects shows the breadth of this enthusiastic Grangerite's tastes. The following is a complete list of the volumes:—

- Roman and Grecian Antiquities, 4 vols.*
- The City of Rome, 1 vol.*
- Egyptian and Oriental Antiquities, 2 vols.*
- Views of Palestine and Syria, 1 vol.*
- Jerusalem and South Palestine, 1 vol.*
- Gothic and Celtic Antiquities, 2 vols.*
- Geological Illustrations, 2 vols.*
- Views in Scotland, 4 vols.*
- Natives of Scotland, 3 vols.*
- Portraits of Aberdonians, 2 vols.*

And texts of the following books illustrated in every possible way:—

- Lumsden's Antiquities of Rome.*
- Kennedy's Annals of Aberdeen.*
- Douglas's Peerage.*

The entire collection is probably unique, more especially the various volumes on Scotland and Scotsmen. J. MALCOLM BULLOCH.

BIBLIOGRAPHY OF MONTROSE PERIODICAL LITERATURE.

1884. *The Montrose Year Book and Directory for 1884* contains Local Almanac and Obituary Notices of Public Men, List of Municipal and Parliamentary Voters, Dates of Noteworthy Social Events, Directory of Trades and Professions, General Directory, &c. Price one penny. Montrose, printed and published by Alexander Dunn & Co., at the Review Office, 97 High Street. The proprietors of the *Review*, in introducing their Year Book, resumed the task they had left off in 1858. The success of the Year Book was so great, that a much larger edition was demanded than what had been resolved upon, a considerable de-

mand being made for bound copies at six times the price. The 1885 volume, and those up to the present year, are considered unique, and contain a mass of most complete, accurate, and interesting accounts of Montrose and district, compiled principally from the columns of the *Review*. The books are thus of "purely native manufacture," and not, as is generally the case, padded with "bought diaries," and was intended mainly for the inhabitants of Angus and Mearns.

1884. *The Courant* commenced on 5th July, 1884, as an Advertising Medium, with a gratis circulation of 1000 copies weekly. Printed and published by W. N. Strachan, Scott Terrace, Montrose. The publication was continued till June 23, 1888, when it ceased, on account of the depression in trade in Montrose causing a difficulty in getting advertisements sufficient to make the publication a success. After a year's hiatus the *Courant* made a new departure on the 6th July of this year. To the advertisements are added a number of readable extracts, with occasional original contributions, chiefly antiquarian, by the publisher, who has a strong bias that way, and has issued several brochures on local antiquities.

1884. *Strachan's Montrose Almanac for 1884*. Montrose, printed and published by W. N. Strachan, Castle Place. Price one penny. This Almanac for 1884 opens with Chapter VIII. of the *Historical Sketches of Montrose*, continued from *Walker's Montrose Almanac* of 1883. The two subsequent numbers contained further instalments of the same historic lore; but on account of the amount of trouble in getting advertisements to pay the cost of publication the issue was not continued more than three years.

1887. *The Critic*. "Let Sound Reason weigh more with us than Public Opinion." No. 1. Montrose, Monday, May 2, 1887. Gratis. Imprint bears—Printed [by Geo. Walker] for and published by David Nairn, 45 Castle Street, Montrose. (4 pages.) The promoters of the *Critic*, in making their *debut* to the inhabitants of Montrose, proclaimed themselves the supporters of the most advanced Liberalism; but while believing with Mr. Gladstone that the most of the intelligence of the country is against his Home Rule scheme, they would endeavour to impartially lay before their readers the opinions of the leaders of all parties, so that a sober estimate may be formed of each. Local Boards also receive careful attention, careful watching and strictures on their conduct being freely given "regardless of favour or frown." The promoters also solicited the support of "all who value independence." But after the issue of 12 numbers the criticism stopped, No. 12 being dated July 20, 1888. In this number a promise is made that the *Critic* would be enlarged to 8 pages and published monthly, price one halfpenny, but this has never been fulfilled. The contributors who favoured this paper with literary communications were men who had to "toil for their daily bread" with very little spare time at their disposal, but whose contributions showed that they took an active interest in the affairs of the Burgh, political, municipal and social. The *Critic* criticised the *Review* right and left, even to the very spelling, and woe betide the Friday's issue of the

Review if the critical eye of the Editor discovered the least departure from the Rules of Lennie's Grammar.

1887. *The Sunnyside Chronicle*. Vol. I., No. 1, June, 1887. Montrose, printed by Alexander Burnett, 2 High Street. Other imprints bear, "For the Montrose Royal Asylum." A monthly magazine, devoted to the literary efforts of the attendants and inmates of the Royal Lunatic Asylum, Sunnyside. From poetical effusions by the "Queen Charlotte," down to farm reports, meteorological notes, and picnics, all are duly chronicled. Communications addressed to Dr. Howden, Royal Lunatic Asylum, Montrose, will have prompt attention. All profits go to the patients' amusement fund.

1887. *The Montrose Football Gazette* (demy 4to, 4pp. coloured paper) was commenced during the height of the football craze at Montrose, by W. N. Strachan, Scott Terrace, for gratis circulation, but was only issued on the five Saturdays of September, 1887. The following note to the readers in the last number explains the reason of the publication being so short-lived:—"The issue of the *Football Gazette* as a gratis paper is a frost. The game is all very well as a craze—indeed, it beats the wheelbarrow craze all to sticks. But it has not reached the pitch to pay for the publication of a gratis paper. Our experience during the past five weeks leads us to believe that we will not get so much profit out of the publication as pay the cost of the slippers we wear attending the numerous calls at the door—not to speak of the maintenance of a ferocious bull-terrier to frighten away the brigade of urchins who invade our sanctum from dewy morn till balmy eve, more particularly during our meal hours. Under these circumstances, we have resolved that this number will be the last in the meantime."

1889. *The Chigwellian*. This is the serial of the celebrated Chigwell School, Essex, and the right to a place in this bibliography rests on the fact that from January of this year [Vol. I., No. 1] the successive issues have been printed by George Walker, Montrose, through the influence of Mr. James Dewar, a pupil of the school. It is issued every two months, and, besides the title, it bears an Archbishop's mitre, the monogram CGS, and the motto, "*Aut viam in veniam aut faciam*."

1889. *The Montrose Express and Angus and Mearns Reporter*. Four pages royal. Imprint bears, [Printed and published by George Walker,¹ Bookseller, Stationer, and Printer, 48 High Street, Montrose. Price one halfpenny.] No. 1 of the *Express* is dated the 2nd May, 1889, and from the prospectus we learn that "although there cannot be said to be a lack of weeklies circulating in North Forfarshire and the Mearns, it is freely admitted on all hands that a thoroughly independent, fair, and honourably conducted organ, which will respect the rights and character of both public and private individuals, HAS BECOME AN ABSOLUTE NECESSITY. The *Express* as an independent journal has promised to give "a steady support to

¹ It is with deep regret that at this, the last of our many references to Mr. Walker, his death falls to be recorded. It took place at Montrose on the 13th of last month. Mr. Walker was 58 years of age, and, as may be seen in these articles, has had a very intimate association with the subject of them.

every movement that tends, not to the destruction, but to the advancement of Britain's power, influence, and true greatness." Advocating the "passing of Liberal measures which are proved to be just," it gives its readers the "opinions of all political parties, its motto being MEASURES, NOT MEN." Special attention is given to local affairs, full and reliable reports of the meetings of the various boards in the town and district being noted, special care being "taken to see that these are not manipulated by interested persons." The *Express* Company have also made arrangements whereby the production of illustrations of a distinctly local character will be produced, consisting of portraits of local celebrities, views of the town and district, with suitable accompanying letterpress. In No. 8 the first of a series of articles on prominent Montroseans is commenced, consisting of a biographical sketch and portrait of Provost Scott, (the fourth of the name who have occupied the Civic Chair) whose refined taste has converted the Mid Links of Montrose into a "veritable garden of roses." So great was the demand for the "Scott Number" that 2500 copies were sold.

JAMES G. LOW.
WILLIAM LOW.

BIBLIOGRAPHY OF MONTROSE PERIODICAL LITERATURE.—The value of these articles is greatly enhanced by their correctness. It would be advantageous, therefore, if any of your readers who may notice any slip on the part of the author, would call his attention to it. With this view I would direct him to the paragraph under the head *Baxterania*, where, referring to a speech of Mr. Baxter's, he says it was "never delivered." Here he is in error. It was delivered in the Public Hall in Arbroath, on the evening of Friday, the 31st October, 1873. As is occasionally done by speakers, in order to facilitate the work of the reporters, Mr. Baxter had kindly given the text of his intended speech to the correspondent of the *Daily Review*, a day or so before the meeting. The reporter had in turn sent it on to Edinburgh, on the Thursday, with the explanation that it would be delivered by Mr. Baxter on the Friday evening, and promising to supplement it by a telegram after the meeting had been held. Through an inadvertence at the *Review* office the speech got into type on Friday morning, and thus appeared in print a dozen of hours or so before it was delivered. At the meeting a flaxdresser, named Alick Anderson, and John Michie, a street porter, attacked Mr. Baxter. Michie appeared on the platform, and shaking a copy of the *Daily Review* containing the speech in Mr. Baxter's face, demanding how it appeared there before its delivery to the electors. Michie's rudeness was resented by the audience, who received him with hisses, groans, and other marks of disapproba-

tion. Mr. Baxter replied that it was rather an awkward *contretemps*, but that he did not know how it got into the paper, and he expressed the hope that the gentleman through whom it appeared would yet come forward and inform the electors of the burghs how it happened. In due course the explanation which I have given above appeared in the *Dundee Advertiser* and other local papers, along with the deepest expressions of regret by the Correspondent of the *Daily Review*, a well known and highly respected member of the press in this locality.

X. Y. Z.

A LIBRARY OF OLD PLAYBILLS.—There will shortly be published by Mr. William Henderson, member of the well known firm of Henderson, Rait, & Spalding, music printers, London, a collection of old playbills, which occupy at present 70 folio volumes. The collection is divided into the following sections:—

Shakespeare.—Playbills of Thirty-two of Shakespeare's Plays, and Five Plays relating to Shakespeare (in 23 vols.), 2,588. *Music on the British Stage.*—Playbills Illustrating the Progress of Music on the British Stage (from the middle of last century up till the present time) in Musical Farce, Lyric Drama, Comic Opera, Comedy Opera, Grand Opera, &c. (in 23 vols.), 2,700. *"Waverley."*—Playbills of Thirty-four Plays founded on Sir Walter Scott's *Waverley* Novels, Poems, &c. (in 15 vols.), 1,200. *Scotch Plays.*—Playbills of One Hundred and Thirty-five Scotch Plays, or Plays containing Scotch Characters (outside "Waverley") (in 9 vols.), 700. Total number of Playbills, 7,188. *Autograph Letters*, Autographs and Holograph MSS. of Authors, Poets, Artists, Composers, Vocalists, Actors, &c., &c., 512. *Portraits* and other Pictorial Illustrations, pp. 452.

The Scotch collection is unusually interesting. Mr. Henderson describes it thus:—In like manner, the "Waverley" Collection would be made complete by the addition of bills of *The Betrothed*, *Ann of Geierstein*, *Count Robert of Paris*, *Castle Dangerous*, *The Surgeon's Daughter*, and *Rokeby* (if ever dramatised). *Rob Roy* comes first in popularity, with 299 bills, followed by *Guy Mannering* with 266. In the former there are 116 different actors performing the title role, and 106 different Bailie Nicol Jarvies. *Guy Mannering* shows a proportionate number in the leading parts. It is possible, no doubt, to add more. That the Scotch Collection (outside "Waverley") can be slightly increased is certain. One hundred and thirty-five plays may not appear to be a large number, and yet only six or so of these seem to have been in existence last century, *Douglas* being the most popular. Some of the last century Scotch bills, scattered throughout the collection, are exceptionally interesting, belonging, as they do, to the first Patent Theatre in Scotland—the Theatre

Royal, Canongate, and to the first Theatre in the New Town, Edinburgh. In 1827, James Laing, the antiquarian bookseller, presented them to Mrs. Nasmyth (the wife of the painter), with the remark that they were probably the earliest Scotch bills in existence. Mr. J. C. Dibdin, author of the "Annals of the Edinburgh Stage," believes they are still the earliest known to exist. The "Waverley" section contains many interesting autograph letters of Sir Walter Scott, James Ballantyne, Archibald Constable, Cadell, Lockhart, and of their friends and contemporaries, and of numerous others. As Sir Walter, in the "Waverley" Novels, did not confine himself to Scotch subjects, the letters are representative, in like manner, of all shades of noted men, including leading modern authors.

THE FAMILY OF ORD.—Supplementary to notes in opening article of last No. of *S. N. & Q.* it may be noted that the Ords of that ilk near Banff originated in the time of Robert the Bruce, that monarch having made a grant of said lands to Christian de Ord. The family held the lands for two or three centuries. The lands of Findochty were erected into a "tennendry" in 1568, a charter having been then granted to James Ogilvie of Findlater and Thomas Ord in Keithmill. The lands continued in the family till 1724, when they were sold to James Earl of Findlater. No Ord family either in the district of Ord or of Findochty—where their ruined house, some two or three centuries old, still exists—has left trace of their armorial bearings in deed or carving. I presume your correspondent "W. R. K." is correct in assigning the arms of the gravestone to the family of the Ord. They are, however, considerably different from the earliest Ord armorial bearings. Alexander Ord was proprietor of Findochty about the date of the stone, and he appears as such up to about 1630, when William Ord succeeded, whose spouse was Jean Lawtie. C.

LONGEVITY.—Various cases of longevity in the north have already been cited in *S. N. & Q.* (II., 18, 87). In the *Aberdeen Herald*, Oct. 15, 1842, mention is made of an old man, William Taylor, who died at Old Moss, Fyvie, at the age of 102. He retained his faculties to the last, and was hale and hearty till within a few days of his death. "About two years ago," says the *Herald*, "he opened a ball on the occasion of a local festivity, and led off the merry dance with a degree of vigour and hilarity that would have done credit to a youth in his teens. Peace be to his manes." J. M. B.

STONE COFFIN FOUND AT ARBIRLOT.—In the course of extensive alterations which are being made on the parish church of Arbirlot,

near Arbroath, last month, a stone coffin, shaped for the head and shoulders, has been found at the west end of the church, ten feet from the wall. It is 6 feet 6 inches long and 18 inches deep, and was found three feet from the surface.

KIRKCALDY.—FIND OF A SWORD.—While the workmen in connection with the Seafield Dock and Railway were carrying on operations to the west of the quarry they came upon a large sword, complete from point to hilt, the handle only being wanting. In course of the operations the blade had been broken in several parts, but when joined it measured 46 inches. It is supposed to have been a two-handed sword, or one used by a very powerful person. A little later the workmen found the handle of what appeared to be a short sword or dirk, part of the blade being wanting. A horse's jaw was also found near the same spot.

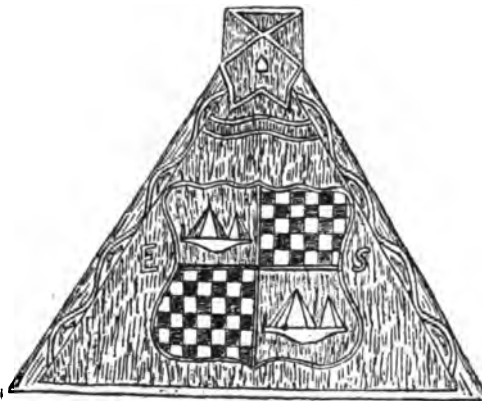
Queries.

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

338. **HENDERSON—BLAIR.**—Can any reader of *S. N. & Q.* kindly inform me who was the father of James Henderson of Balmyle in Potento, who married Isobel Blair? James Henderson died in 1637. I should also be glad to learn to what family of Blair she belonged. Please send replies direct, addressed as follows:—
C. S. M.

Glenhurst, Archer's Road, Southampton.

339. "SHIELD."—Can any of your readers tell to what family the shield in the sketch below belongs?
Wandsworth. D. H. F. L.



340. **ST. MARY'S CHURCHYARD, COWIE.**—In the *Aberdeen Journal*, July 30th, 1889, a very interesting account is given of the consecration of the addition made to this quiet cemetery. In the notice, however,

there is frequent use of phrases like "is said," "is believed," "legend tells," &c., and I should like to know what ground there is for tradition earlier than 1276, and where even that tradition is recorded. My desire is solely for reliable information. What were the "Creel churches so common in those times"? Is this a new name for an old thing, or an old name that has been forgotten? Was there any church on the spot earlier than that of 1276?

Toronto, Ont. JAMES GAMMACK, LL.D.

341. STORY OF "THE DEIL O' BALDARROCH."—Can any one of your correspondents interested in folk lore tell me anything concerning the story of "The Deil o' Baldarroch." Baldarroch is a farm in the parish of Banchory-Ternan, and is one of the places in Scotland in which the "black art" seems to have had full sway. I have heard the story from one who actually witnessed it, and it seems to be well known by the common people for miles around, but I can find no account of it in any guide book of Deeside I have seen yet. Neither Black nor Anderson nor Patterson mention the fact, and there is no word of it in the famous *Deeside Guide* by Brown. A similar story is told about a farm in the parish of Lonmay, named Boodie Brae, which was the cause of the proprietor leaving his farm. I shall be glad if anybody will tell me where I can obtain a written account of the story.

SYDNEY C. COUPER.

Lausanne, Switzerland.

342. LOCHEE.—What is the derivation of the name Lochee, near Dundee? I am old enough to remember a place in Aberdeen named the "Loch Ee," which I suppose applied to the eye or outlet of the Loch. Can such be the meaning of Lochee? F. A. F.

343. THE THREE DAUCHS OF FEDRETH.—The earliest notice of Fedderat is a charter given by Fergus Earl of Buchan, to John, son of Urtherd, giving him, in exchange for some lands in Cruden and Slains, the three Dauchs of Fedreth, namely, "Easter Auhioch, Auhetherb, Auhethas, and Conwilter, together with the land of Ardindrach." Ardindrach is the present Ardendraught, Easter Auhioch is Little Auchoch, Auhetherb is Atherb; but where is Auhethas and Conwilter, or what is their present spelling? Atherb. JOHN MILNE.

344. MUSEE DE CLUNY.—Has this, the most ancient museum in Paris, any connection with our own Cluny Castle, or is the resemblance in name only accidental? J. C. T.

345. ABERCROMBIE MEMOIRS.—Can any one state if the MS. *Memoirs of the Family of Abercrombie* is in existence? According to *Burke's Peerage* and other authorities it was written by Robert Abercromby, author of the *Martial Achievements*. C.

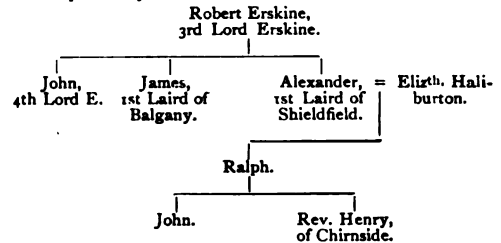
Answers.

216. LARGE TREES (II., 123).—I notice in Francis Douglas's *East Coast of Scotland* a detail of the twelve highest trees at Paradise, Monymusk. Unable evidently to give their heights, he gave the data derived from the girth at ten feet high. Q. N.

228. ST. FUMACK (Vol. II., 142).—There is, I fear, no material left for a Life of St. Fumack, and his name, at 3rd May, does not seem to appear in any of the Scotch Kalendars. Yet he was well known in the north of Scotland, and his statue, "as a monumental superstition," was committed to the flames, either at Botriphnie or at Banff, to which the floods had carried it, within living memory. Like St. Nachlan he perambulated the parish on hands and knees to preserve it from famine or pestilence, and his well in the manse garden of Botriphnie is a perennial witness to his personal cleanliness and to his posthumous health-giving virtues. The blacksmith unfortunately required his cross for a hearth-stone to his smithy, but the yearly market shows that St. Fumack's memory is not forgotten. JAMES GAMMACK, LL.D.

Toronto, Ont.

274. ERSKINES OF SHIELDFIELD (III., 30).—I beg to thank your Correspondent, "W. R. K.," for his reply to my query as to the Erskines of Shieldfield. I am well aware of the descent as given by him, but from the notes I have accumulated on the subject, it would seem open to considerable doubt. An extract I have from *Liber S. Marie de Dryburgh, Regist. Cart. Abbat, &c.*, p. xxii., states that Ralph Erskine, Laird of Shieldfield, was the son of Alexander Erskine, brother of the Laird of Balgony. The following is, I think, probably correct:—



Should any of your readers be able to give me any further information I should feel grateful for it.

157 Dalston Lane, N.E.

J. G. BRADFORD.

282. JAMES WALES, ARTIST (II., 13).—The following account of Wales appears in the last chapter of Thom's *Aberdeen* (pp. 192-3), it being "drawn up for the work at the author's request by a gentleman":—"James Wales was a native of Banffshire, but settled in Aberdeen about 30 years since. He had been in a great manner self-taught, prompted by the ardour of genius to the practice of the art. He was much patronised in Aberdeen by Mr. Francis Peacock, whose love of the art led him to encourage that in others, to which he felt in himself a constant stimulus. Mr. Wales's portrait of Mr. Peacock, being a strong likeness and well painted, procured him a considerable share of business, chiefly in portraits of a small size, which he painted in oval on tin-plate so low as half-a-guinea and a guinea each. This afforded him but little advantage, and, of course, from such trivial resources, encumbered with debts which he had not always the means of discharging, he left Aberdeen and went to London, where he greatly improved, having a great portion of ready conception and apti-

tude in availing himself of whatever he saw superior in the works of others, rendering it peculiarly his own, and without the apparent labour of a mannerist. At London he painted landscapes in the manner of Poussin with fine effect, and attained great eminence in portrait. He was, however, still left in circumstances considerably encumbered, and he was encouraged to try for better fortune and patronage arising from professional merit in India. This he probably would have obtained had he lived, for his improvement was rapid. What he painted there was much approved by the best judges of the art in that country. He died (in what part of India we know not) about ten years since." He wrote in 1811.

J. M. B.

293. THE YOUNGEST NEWSPAPER EDITOR (III., 28).—"J. M. B." asks if the statement of the *Echo*, that Professor Masson has been the youngest editor on the British Press can be verified? I should think not. According to the *Echo* that respected author became editor of a Scotch provincial newspaper at the age of nineteen. From the files of the *Fifeshire Advertiser*, (a country paper of good standing, established in 1838,) I see that Mr. J. C. Watt was appointed editor and sole manager of that newspaper in July, 1871, and I happen to know that he had then just completed his seventeenth year. Since then Mr Watt has done much for Scottish literature and phonography, both as a writer to the magazines and as a lecturer, and he has published at least one standard work. Until quite recently he held an important appointment in the Court of Session, and is now a candidate for the bar. It may be interesting to know that Mr Watt began life on the *Stonehaven Journal* at the age of eleven.

L. MACBEAN, Editor *Fifeshire Advertiser*.

Kirkcaldy.

323. ROYAL GEORGE (III., 61).—From a curious little book in my possession, entitled *A Narrative of the Loss of the Royal George at Spithead, August, 1782*, by Admiral Sir P. C. H. Durham, G.C.B., published at Portsea about fifty years ago, and "bound in the wood of the wreck," I extract the following list of the officers of the ill-starred vessel at the time when, as Cowper sang, on the morning of August 29th, 1782,

"A land breeze shook the shrouds,
And she was overset;
Down went the Royal George,
With all her crew complete."

LIST OF OFFICERS.

- Richard Kempenfelt, Rear Admiral of the Blue.
- Joseph Branson, Secretary.
- Martin Waghorne, Captain.
- George Sanders, 1st Lieutenant.
- Jeremiah Viguers, 2nd "
- Morris Hollingbury, 3rd "
- Joseph Whittman, 4th "
- John Stephens, 5th "
- John M'Killop, 6th "
- Philip C. H. Durham, 7th "
- Richard Searle, Master.
- John Heron, Purser.
- James Bertrum, Surgeon.

- Richard Vyvian, Chaplain.
- William Harrison, Gunner.
- Thomas Williams, Carpenter.
- Richard Talbot, Boatswain.
- William Richardson, Acting Lieutenant.

MASTER'S MATE.

- Dennis Sullivan, John Buchannon.
- Benjamin Brady, David Wilkins.

MIDSHIPMEN.

- David Grey, John Greenlees.
- James Fish, William Davie.
- Alexander Frazier, William Billing.
- John Culverhouse, Thomas Southcott.
- Thomas Little, William Jones.
- Philip Lys, E. Damerigne.
- William Waghorne, Walter Storey.
- John Crispo, Surgeon's Mate.
- William Leslie, John Chelland, " "
- Joseph Webb, Clerk. " "
- William Murray, Cook.
- John Graham, Major, Marines.
- Richard Graham, 1st Lieut. " "
- Adam Currie, 1st " " "
- William Smith, 2nd " " "

On the Saturday previous to the accident, there were 821 names on the muster book, but at the fatal moment nearly 1200 persons, including about 300 women and 60 children, were on board. Of these nearly nine hundred perished, so that the poet was inside the mark when he wrote that

"..... Kempenfelt went down,
With twice four hundred men."

The officers who escaped were—Captain Waghorne, Lieutenant (afterwards Admiral) P. C. H. Durham, Midshipman (afterwards Captain) John Crispo, and Joseph Webb, the Captain's Clerk. Mr. Southcott, Midshipman, was not on board at the time. In a communication to the publishers of the volume from which these facts are taken, Admiral Durham stated that he did not remember Lieutenants Hollingbury, Viguers, or Whittman. I shall be happy to supply "D. H. F. L." with any further information he may desire, either privately or through your columns. Edinburgh.

JAS. W. SCOTT.

324. MARQUIS OF MONTROSE (III., 61).—Mr. Andrew Jervise has the following note at page 199 of *The History and Traditions of the Lands of the Lindseys*, 1853 :—"Old Montrose was the ancient patrimony and messuage of the noble family of Graham, from which they were designed 'Dominus de Ald Munros' so early as 1360. It was also the birthplace of 'the Great Marquis,' whose portrait in his wedding dress is at Kinnaird Castle," the residence of the Earl of Southesk.

Broughty-Ferry.

A. HUTCHESON.

332. "PERFVERIDUM INGENIUM SCOTORUM," (III., 61).—I have heard this phrase attributed to George Buchanan, and am under the impression that he employs it in one of the earlier volumes of his *History*. It would be interesting to ascertain who originated this familiar saying. AMO.

327. MIND YOUR P'S AND Q'S (III., 61).—"F." will find in Dr. Brewer's invaluable *Dict. of Phrase and Fable* several solutions of this expression. Summarized, (1) it belongs to a set of French rules for correct dancing, at a time when the monstrous wigs then worn were apt to be deranged by false steps. Hence, "Mind your P's (i.e. *pieds*, feet), and Q's, (i.e. *queues*, wigs). (2) The fact that children are apt to confound p and q, may have given rise to the admonition. (3) The score at a public house was often expressed by the initials only, of Pints and Quarts. The distinction was of course of such importance as to warrant the customer's caution to Boniface, to mind his P's and Q's. (4) Similarly, "Punch used to be sold in bowls of two sizes; the P size was 1/- and the Q size 6d. When two clubbed together, one might say, Mind your P's and Q's." ALPHA.

327. MIND YOUR P'S AND Q'S (III., 61).—I believe the expression "Mind your P's and Q's" had its origin in a practice which at one time prevailed among the miners in certain parts of England. Each miner had his favourite beerhouse to which he resorted at night. Round the room were hung boards on which each man's score was marked for a week, at the end of which, when he got his wages, he cleared off. The publican knew pretty well how much beer each man could afford to consume; and when he thought he (the miner) was exceeding, he gave him a gentle warning by writing on the board "Mind your P's and Q's," meaning pints and quarts.

Edinburgh.

J. BEGG.

330. WILLIAM MESTON (III., 61).—I assume that Meston was never married, from the absence of any reference to a wife in any of the biographical notices I have ever seen of him. He was born in the parish of Midmar about the year 1688, and in the churchyard there he erected a monument to the memory of his parents. It bears an elegant Latin inscription, which is quoted at length in Jervise's *Epitaphs and Inscriptions*. One sentence of it, translated, is—"This monument was erected to their memory by their sons—the upper stone by their eldest son, William Meston, A.M., professor in Marischal College, and the lower by their youngest son, James Meston." This naturally implies the existence of at least one other son. Turning to his memoirs, it is stated that William was associated with his brother Samuel, who was a remarkable Greek scholar, in teaching in an academy in Elgin. I cannot assist J. S. farther, but those facts may give him a clue to follow up.—ED.

335. SHORTHAND IN SCOTLAND IN 1550 (III., 62).—Mr. Bulloch will find another reference to the use of shorthand at this period in Napier's *Montrose and the Covenanters*. It occurs in the Additional Notes and Illustrations, Vol. I., Note V., under the heading, *The Large Declaration, Margaret Mitchelson*, and in the quotation from James Gordon's MS. It is to the effect that when the fits of distraction came upon Margaret Mitchelson "she was ordinarily thrown upon a down bed, and there, prostrate with her face downwards, spoke such words as were for a while carefully taken down from her mouth by such as were skilful in brachygraphy.

JAS. MURRAY ROSS.

Literature.

S. Ninian's or the Chapel on the Castle Hill, by ALEX. M. MUNRO. Aberdeen: Printed by W. Jolly & Sons, 1889. [Pamphlet, 4to, 13 pp.]

THIS handsomely got up pamphlet gives further proof of the growing interest in matters of antiquity, and of the author's industrious research. He introduces the subject by a passing reference to a Chapel on the Castle hill first mentioned in history in 1264. Then culling a whole mass of historical evidence he builds up the narrative of "S. Ninian's" from its endowment by Provost Blinseile (whose name is unfortunately mis-spelt on the sheet of illustration forming the frontispiece) in 1504 down to its conversion, first into a quaker gaol and then to a military stable, for to such base uses was this house of prayer reduced. All is set out with the author's accustomed precision, without speculation, but with a growing skill in literary expression, by no means a frequent gift of the antiquary, by whom this excellent history of S. Ninian's will be deemed a prize.—ED.

THE EXPOSITORY TIMES.—We have received an advanced copy of this new serial from the publisher, Mr. William Diack, Schoolhill, Aberdeen. A glance shows it to be designed to aid the Preacher and the Teacher, more especially the former, as more than half its 24 pages are expositions of Scripture, with specimens of different methods of handling certain texts. In the Index to Modern Sermons may be recognised a work involving a vast amount of careful research and of surpassing value to preachers, who will find as it proceeds a very complete bibliography of what has been done by the most eminent of preachers and commentators in the elucidation of specific texts from Genesis onwards. Two entire sermons are given, besides an excellent article by the Rev. Henry J. Van Dyke, D.D., on The Bible in Tennyson. An interest in Sabbath School work and in Church Guilds is foreshadowed. The whole enterprise is bold, and in the hands of a scholarly man, which the editor seems to be, will command the success it deserves. It is a well printed double columned 4to. The general reader will find its contents very acceptable.—ED.

NOTICE TO CORRESPONDENTS.

We would feel greatly obliged if Correspondents would kindly send their contributions as early in the month as possible.

SCOTTISH NOTES AND QUERIES

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NOVEMBER, 1889.

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ABERDEEN, NOVEMBER, 1889.

ANTIQUARIAN FINDS.

THE idea struck out in *S. N. & Q.* of chronicling the various discoveries of ancient remains as they are made public is a good one, and will be useful for reference, if dates of discoveries and reliable particulars can be given. But it must be remembered in reproducing newspaper notices of such finds, that no class of literature displays such lamentable ignorance as those newspaper paragraphs which profess to describe or record the subject of antiquities.

A striking illustration of the justice of these remarks will be found in the paragraph we reproduced last month, recording the "Find of an ancient coin at Kindrochit." The notice, doubtless a cutting from some local paper, states that the coin "has been examined by several experts," but they must have been "experts" only in the estimation of the writer of the paragraph, if they were indeed responsible for the guesses made at the "image and superscription" of the coin in question, which from an examination is stated to be "believed to be of the reign of King Robert II., date 1372."

"On one side," the description goes on to say, "is boldly seen the Scotch thistle, above which is Scotland's crown, while on the obverse is the profile of a head. The large appearance of the head gave rise at first to a very general impression that the find had been of the reign of King Malcolm Canmore." This is very ludicrous. The idea that the popular notion of Malcolm Canmore having a large head, which was reproduced in abnormal dimensions on his coins is too good to be overlooked, and is worthy of the author of *The Innocents Abroad*. The identification of a coin of this monarch—if such a rarity should turn up—would be, I suspect, rather beyond the powers of such "experts." But this is not all. Equally at fault is the writer of the paragraph in all his other deductions. There is no known example of Scottish copper coin of so early a reign as Robert II. Nor is an example known of a dated coin until nearly 200 years later. Copper money, it is believed, was first struck in Scotland in the reign of James III., under an Act dated 9th October, 1466, where it was provided, "Item, it is statute for the eise and sustentation of the kingis liegis and almous deide to be done to pure folk that thare be cunyeit coppir money four to the penny, having in prent on the ta parte the crois of Saint Androu and the croune on the tother parte, with superscripcione of Edinburgh on the ta parte and ane R with James on the tother parte." Copper money was henceforth known as black money,—"blak mone." In an Act of 1468, these coins were designated "ferdingis," although there is evidence that at first they circulated as half-pennies. In regard to the supposed date of 1372, no Scottish coin is known to bear a date until the reign of James V., when we meet with Ducats or Bonnet-pieces bearing the date 1539.

Then the thistle, which is said to occupy the reverse of the coin, is unknown on any Scottish coin until the reign of James III., and then only as a quartering. The thistle does not fill the whole field of the reverse until the reign of James VI.

It would be foolish to attempt to designate a coin without seeing it, but the "large appearance of the head" combined with the other features of description would suggest a probability that the coin is a bawbee of Charles II., and if so, then strictly speaking, not an "ancient" coin at all.

When one considers the wild way in which coins are thus liable to be misinterpreted as illustrated by the paragraph criticised above, it is with a feeling of thankfulness one reads in another of the notices you published last month describing the discovery of a stone coffin, that "there were no coins found with the body by which the period to which it belongs might have been ascertained." The popular ignorance on this subject is amazing. When a stone coffin or cist is discovered, a search is immediately made for coins, it may be, so as to establish a date, to the utter detriment and frustration of what ought to be the true objects to be aimed at in such discoveries, namely, the acquisition of facts gathered from accurate observation of all the appearances of burial. Such accurate observation is seldom possible. Some labourer or carter removing sand uncovers a cist. In place of leaving it until it can be examined by some qualified person, the old idea of buried treasure occurs to the finder. He ransacks the grave, "kirms" over the poor bones, breaks them to see if they are brittle, and scatters them at the grave mouth. If, as in many cases there is an urn, he eagerly empties it of its contents in the search for money or valuables, and then breaks it to see of what it is made. And when the qualified person at length appears, he invariably finds to his regret and disgust, that all possibility of careful examination is utterly lost, and no one can tell accurately the position of the body, whether sitting vertically, or doubled up laterally, whether the urn stood upright or inverted, covered or uncovered, whether there were stone implements present or not, such being of no value or significance to the coin.

Broughty Ferry.

A. HUTCHESON.

NOTES ON THE ISLAND OF EIGG.

II.

ON the south shore of the island is Francis Cave (called by the natives "the Men's Cave"), the scene of the terrible Eigg massacre. The entrance is not more than three feet square, but the cavern itself is capable of holding several hundreds. The inhabitants, who belonged to the Clanranald branch of the Macdonalds, had given some offence to the neighbouring Macleods of Skye. A descent was made upon the island, but the enemy was seen approaching, and the Eiggites had time to retire to this cave. The Macleods landed, and finding no one, plundered what they could. They were preparing to depart, (perhaps had actually set sail,) when the footprints in the newly fallen snow of a scout who had been sent out to reconnoitre, led them

to the cavern. A demand for the surrender of the offenders was refused, doubtless by the advice of the leader, Angus John M'udzarsonne, which so incensed the Macleods that they "pat fire" to the mouth of the cave "and smorit the hail people therein to the number of 395 persons, men, wyfe and bairns."¹

The year 1577 has now been fixed as the date of the tragedy.² Who the leader of the Macleods was is not a matter of so much certainty, but the likelihood is that he was John Dubh,³ one of the Macleods of Skye, who had murdered his own chief, and was at that time holding Dunvegan Castle, which he had taken by storm, in pursuance of his claim to the chieftaincy.

Various causes have been assigned as the reason of this feud. Among the natives the tradition is that the chief of the Macleods himself was attacked and his back broken, and, crookbacked as he was, he returned in the following year to wreak his vengeance on the inhabitants. In the neighbouring islands, however, the story runs that a few of the followers of Macleod had landed on the island and had assaulted some young women who were herding cattle on the Castle Island,⁴ one of the dependencies of Eigg, and that in retaliation the Eiggites tied their hands and feet together and cast them adrift on the open sea in their own boats. They seem to have been driven to Dunvegan, where it is said they were picked up by Macleod himself, who immediately set out on his expedition of revenge.⁵ The whole inhabitants are supposed to have been exterminated, and this has been given as a reason for the comparatively meagre traditional history of the island.⁶

Up to within a few years ago the bones of the victims lay uncovered until the father of the pre-

¹ Skene's *Celtic Scotland*, Appendix III., Vol. III., p. 428.—"The Description of the Isles of Scotland." In a note Dr. Skene says—"This description must have been written between 1577 and 1595. . . . It has all the appearance of an official report, and was probably intended for the use of James the Sixth, who was then preparing to attempt the improvement of the Isles and increase the royal revenue from them."

² *History of the Macleods*, by A. Mackenzie, Inverness, 1889, where the date in the "report" aforementioned is accepted—March, 1577. The date is rendered the more probable by the fact that a companion of James Wilson, (who visited the cave in 1841 and published an account of it in his *Voyage round the Coast of Scotland*, Edinburgh, 1842, Vol. I., p. 236), found a coin which he supposed to belong to Queen Mary's reign.

³ Mr. Mackenzie, by taking the date 1577, removes the obliquity of the deed from Alastair Crotach, who has been usually blamed for it, but who would seem to have been thus dead for some years previous to its occurrence.

⁴ "This islet bore, in the remote past, its rude fort or dun, long since sunk into a few grassy mounds; and hence its name." Hugh Miller's *Cruise of the Betsy*, p. 18.

⁵ *Life of Scott*, by Lockhart. Vol. III. See also *Lord of the Isles*, Canto IV., 9.

⁶ Another version says that a boat's crew who were at Glasgow, and other three, who hid themselves in another part of the island, escaped.



· A · SWORD · HILT ·
(found at Eigg)

sent proprietor¹ (Sheriff Norman Macpherson) had them gathered and buried below the surface. Sir Walter Scott, who visited the cave in August, 1814, carried off with him a skull, which he supposed to be that of a young woman, and which Hugh Miller affirms was still at Abbotsford when he wrote.

With the exception of a few articles dug up at various times within the cave, there is only one other thing in the island which tradition says has reference to the massacre. A few yards from the road, to the west of the parish church, lies one of the huge basaltic columns so plentiful on the Scur. It is far from any similar block, and it is said that it was being transported down to the churchyard when the boats of the Macleods appeared off the coast. In their anxiety to get under cover those who were carrying the stone dropped it, and there it remains, for no one was found who would complete the work. Another of these columns stands near the school



The Priest's Cairn

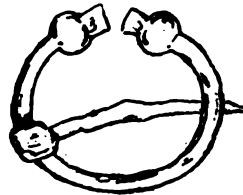
to commemorate the work of one of the parish priests. His body is said to have been laid down on the spot where the bearers who were carrying him to the cemetery rested.

A few hundred yards to the west of Francis Cave is one called the "Cave of Devotion," from the fact that at one time the Catholics were forced to worship in it. A ledge served both for altar and pulpit. Catholicism has always had a strong hold on the natives of the island. At the present day they number fully half of the population, and at the time that Martin wrote there was but one Protestant—a woman. Pennant, who made his tour of the Hebrides in 1772, gives the following advice to the people of the neighbouring island of Canna, and it may indicate the state of religious conviction in these parts in his time:—"I admire the moderation of their congregations who attend the preaching of either [both the Protestant and Catholic

clergymen lived then as now in Eigg] indifferently as they happen to arrive. As the Scotch are econoinists in religion, I would recommend to them the practice of one of the little Swiss mixed cantons, who through mere frugality kept but one divine, a moderate, honest fellow, who steering clear of controversial points, held forth to the Calvinistic flock on one part of the day, and to his Catholic on the other. He lived long among them much respected, and died lamented."¹

On the north shore there is another cave, which goes by the name of Clanranald's Cave, from the tradition that the chief of that name passed a night in it when he was in hiding after the defeat of Culloden. As he lay down, he complained of the hardness of the stone which served as his pillow. For his murmurings he was sternly rebuked by one of his retainers:—"Wheest! ye auld deevil, ye may no hae a head to put on a pillow the morn."

At various times antiquarian finds have been made. Forty years ago parts of what seem to be boats were recovered from a moss near Laig. Fourteen years ago two "kists" were found, one at Kildonnan and another near the landing place. About the same time an interesting discovery was made at Kildonnan. A mound was opened and a variety of articles were exhumed, all it is thought belonging to the Viking period. The metal was either brass or bronze. The list of articles found at various times in the island includes:—The blades of a sword and dagger; the foot of a massive pot;



BROOCH.

a whetstone; a penannular brooch, plated with silver, and having knobs like thistle-heads; pieces of sword-belt with clasp; parts of a leather belt, also with its clasp; a portion of a woollen fabric trimmed with fur; the hilt of a sword. The hilt, a drawing of which forms the illustration for this month, is partly plated and inlaid with silver. It is highly decorated, and has ornaments in relief. Our drawing is a little less than the actual size.

Geologically, Eigg is famous in scientific circles, but this is not the place to note its wonders. The only point which calls for attention is the existence on the shores of the Bay of Laig of what appears to be the "rock-pots"² noticed at the Clach Bhan. The method of their formation, however, is somewhat different from that

¹ In 1828 Eigg was bought by Dr. Hugh Macpherson, Professor of Greek in King's College, Aberdeen. Before that time it had belonged to the family of Clanranald. *New Statistical Account*, County Inverness, 1836.

¹ Pennant's *Voyage to the Hebrides*. Vol. II.

² See *S. N. & Q.*, Vol. II., p. 99.

mentioned in the previous article. Embedded in the sandstone are hard, round blocks of varying size. As the surface of the rock becomes exposed to the force of the waves, these blocks are gradually loosened. Their motion helps to enlarge the hole, and this enlargement goes on until by some means they are finally ejected. The "pots" vary in size from a few inches in diameter to almost two feet.

CALDER ROSS.

EPITAPHS AND INSCRIPTIONS IN
ST. NICHOLAS CHURCH AND
CHURCHYARD.

CHURCHYARD—SECTION D.

IN that stirring period of the burgh's history, from 1640-60, perhaps no figure stands out in greater relief than that of Andrew Cant. Regarding his parentage practically nothing has been gleaned, although it is supposed, with every show of reason, that he was born in Aberdeen, and descended from the family of Cant in the Lothians. A Walter Cant was, on the 1st October, 1548, admitted to the freedom of the Guild,¹ and he is doubtless the same person described as a baillie of Leith, who had extensive dealings with Aberdeen about the middle and latter half of the 16th century. His connection with the city was very close, for, besides his business, he was likewise proprietor of several tenements in town. Thus, for example, we find that on the 10th February, 1575, Walter Cant, "Baillie of the town of Leytht," granted sasine of a hall and lower chamber, lying in the Green, to William Chalmer, Dyer.² It is suggested that this Leith baillie and merchant was closely connected with the immediate ancestors of Cant. Cant was born, as we learn from his tombstone, in 1584, and received his education at the Grammar School and King's College (1608-12) where he graduated in 1612. Two years later he appears as Humanist at King's, and in the same year he married Margaret Irvine. His first ministerial charge, undertaken in terms of a contract with Lord Forbes, was at Alford, where he entered prior to December, 1617. His settlement was opposed by the parishioners, and a ballad composed on the occasion preserves one of the many nicknames—"Bobbing Andrew"—applied to him through a busy life filled with acrimonious strife.

Shortly after his settlement in Alford, viz., in October, 1620, he was chosen one of the ministers of Edinburgh, but his election failed to receive the approbation or sanction of the King

or the Bishops, and a similar opportunity three years later did not turn to Cant's advantage. He was, however, in very comfortable quarters at Alford, for in December, 1620, he was able to lend the sum of 900 merks to various proprietors on bonds over their property.³

Cant continued to minister at Alford till 1629, when he took service with Lord Forbes of Pitsligo, as tutor to his family, and continued as such till 1633. In that year Lord Forbes built a new church at Pitsligo, and got it erected into a full charge on 28th June, 1633, at the same time appointing Cant as the first minister. During his ministry at Alford and Pitsligo Cant had begun to manifest that restlessness of spirit which induced him to take, on more than one occasion, an exceedingly active part in promoting the strife between the Church and the Crown, and in the controversy developing that earnestness of character which so distinguished him several years later.

On the 7th September, 1636, the Town Council of Aberdeen elected as a guild brother "Mr. Andrew Cant, Minister of Pitsligo, gratis."³ His next recorded visit to the Council Chamber was on the 20th July, 1638, when he and his colleagues, as a deputation from the Tables, refused the "Cup of Bon-Accord" until the Magistrates had signed the Covenant. The civic rulers, however, were in no great hurry regarding this particular matter, and took as a serious slight the refusal of their well meant hospitality, which Spalding says the Commissioners "so disdainfullie had refusit, whereof the like wes never done to Aberdeen in no man's memorie."³ As might naturally be expected, coming in such a spirit, the "Apostles of the Covenant" had but small success in Aberdeen, where nothing but the greatest hardships and disasters were capable of changing the opinions of the citizens on this burning question between the King and the Covenanting party. Doubtless on this occasion the citizens generally were at one in accepting the sentiment in the parody on the litany which enumerated these "Apostles"—

"From Dickson, Henderson, and Cant,
Apostles of the Covenant,
Good Lord deliver us."

Cant was a member of the famous Glasgow Assembly, held in November, 1638, where he had the satisfaction of materially assisting in the abolition of Episcopacy, and with it the Bishops, against whom he had a long standing grievance. He appears to have been very much in request on this occasion, and the following interesting scene, enacted at the Assembly, furnishes us with a little autobiography.

¹ Register of Burghesses.
² Burgh Register of Sasines.

³ County Reg. of Bonds and Obligations.
⁴ Register of Burghesses.
⁵ *Memorials of the Troubles*, Vol. 1., p. 92.

"Mr. Andrew Cant (upon whose judgment the Assembly did much rely) was desired to deliver his judgment concerning Armenianism. He very gravely and modestly did excuse himself, for that there were many more learned than he to speak of that matter; 'for I,' saith he, 'have been otherwise occupied than in reading Arminius' tenets; for after I had spent some years in the College of Aberdeen, I was promoted to be a doctor (that is usher,) of the Grammar School there, and in the meantime I did read Becanus his Theology.' There was one sitting beside him who touched him on the elbow and told him Becanus was a Jesuit, and that he should have said *Becanus*. On this he craved the whole Assembly's pardon that he should have named a Jesuit or any other Popish writer—'yea,' saith he, 'I abhor reading these men whom they call the Fathers, for one told me, who heard it of Mr. Charles Ferme, that they smelled too much of Popery: *Becanus* I studied and some English homilies, but above all I owe all I have to the most reverend Mr. Cartwright. I could have studied Mr. Calvin's *Institutions*, but I found them somewhat harsh and obscure, to be understood; and, in the meantime, when I should have studied most, I behoved to marry, being of a complexion quite contrary to our Moderator. Therefore I request you to ask some other's judgment concerning that; for Popery, Armenianism, and the Alcoran, are all alike unknown to me."¹

A matter of particular moment to him was likewise brought forward at this Assembly, viz., his translation from Pitsligo to Newbattle. "My Lord Lowthian presented ane supplication to the Assemblies anent the transportation of Mr. Andrew Cant from Pitsligo to Newbattle, in the Presbitrie of Dalkeith," when the Moderator said—"It would seem reasonable that your Lordship should get a favourable answer considering your diligence and zeale in this cause.

Then the matter was put to the voiting—"Whither Mr. Andrew Cant should be transported," when a majority consented to his translation. This matter had apparently been well planned so as to give Cant a position in the councils of the party in Edinburgh, but he never was popular there, and his stay at Newbattle did not fulfil the expectations which might have been realised had he been allowed to take up the charge in 1620. In support of the fact that Cant himself had a great desire to be nearer the seat of government we have the testimony of Baillie. "Wednesday 12th was the twenty fifth Session. Mr. Andrew Cant was too easily we thought induced to be transported from Pitsligo to Newbattle," while Gordon says, "his insociable tem-

per quelled the city and ministrye of Edinburgh towards him."

In 1640 he was, along with five others, appointed a chaplain to the army, and in this capacity was present at the entry to Newcastle, on the 29th August of the same year, and occupied one of the two city pulpits during the stay of the Scots army there. During his stay in Newcastle it would appear that he had been appointed by the Covenanting party in the Town Council of Aberdeen to one of the charges then vacant in St. Nicholas Church, for on 27th Oct., 1640, while on a flying visit to Newbattle, he wrote the Magistrates that he could not "acknowledge any charge among you till I be discharged of that for the armie." This answer was not satisfactory, and so in the beginning of the following year they wrote a much stronger representation, to which he replied on the 10th February. In this letter Cant states that he doubted "not off the truth and sinceritie of your call. Of some I never doubted; of many now I doubt not; of some I doubt still; but these I stand not upon. A little time will trie us all—them and me also." Again he urges his present duty to the army as a bar to his accepting the charge, but concludes his letter with the remark, "I dar not prescribe; but a letter from you, bearing the appointment of the forsaid dyet [for the election] and urging my presence, sent hither in haist, me thinks, wold be a readie means of my liberation from hence." This apparently was done, for in the following month Cant was in Aberdeen, and on the 24th March "Mr. Andrew Cant being present wes receavit, and he acceptit" of the office of preacher and minister of the burgh. Spalding says: "Bot the toune of Abirdein at the cuming of this Cant, wes not fully glaid," while the minute of the Covenanting Council, under date 30th March, speaks of there having been service by Dr. William Guild in the auld kirk, after which "Mr. Andrew Cant admitted with commone applaus of the haill congregation."² Though thus formally installed, Cant went south almost immediately, and two months later we learn that he had not settled his affairs in Newbattle, even although his friends had been repeatedly pressing him to come north and enter upon the duties of his new charge. In a letter dated the 31st May, he excuses himself on the ground that no house could be had in Aberdeen till the term, and that moreover he had only newly broken off with his old congregation. He arrived in Aberdeen during the following month, as there is a payment by the Treasurer "To a man, quha wyted on Mr. Andro Cants guds at the shoer 13s. 4d.," and Spalding, under date 24th June, duly informs us

¹ *Third Book of Scotch Pasquils*, pp. 47-8.

² *Council Register*. LII.. 624.

"that Mr. Androw Cant cumis with his wyf and barnes to Abirdein . . . He wes not veray welcum to all, becaus he came not be the tounes electioun." We can with confidence state that the excuse given by the Clerk was not the only reason with him why Cant was "not very welcum to all." On Charles' visit to Scotland the same year, 1641, Cant preached before him in Edinburgh, on the 21st August, when choosing as his text St. John V. 22-23, he delivered a subtle discourse on the claims of *King* Jesus as opposed to those of *King* Charles. He was likewise on many occasions chosen to deliver the sermon to the Parliament when in session, for his connection with Edinburgh was very close, he being a Commissioner of Assembly from 1642-49 and Moderator in July, 1650. Another honour nearer home was his appointment in 1651 to the position of Rector of King's Colledge, reference to which is made on his tombstone. His prominent services obtained for him a Parliamentary grant of 2,000 merks on 4th February, 1646, in consideration of his "great pains and travell with his fidelitie and care for the good and advancement of the caus and cuntrie, by and attour payment of his loisses." With the change of front marked by the Engagement in 1648, Cant had no sympathy, for he never had any political aspirations to gratify, and consequently had no desire to join with the political party then formed. He had not been long settled in Aberdeen before the temper of the man began to show itself, and the list of accusations arrayed against him is so long that only a brief reference can be here made to them. Spalding, who heartily hated him, chronicles the greatest number of charges, for he tells us that Cant was scarcely come to Aberdeen before "He began to mak novationis." The nature of these he catalogues as follows—refusing to allow the people to pray audibly "bot in their hairtis only;" refusal to baptize children but on certain occasions; discharging reading of the Scriptures or singing of psalms at "lykewalkis;" tolling of bells at funerals; eating beef at Easter and making merry at Yule. He likewise decryed the Magistrates from the pulpit for making stranger burghesses and spending the common good on wine and other things. Other "novations" were the institution of evening lectures on Monday, Wednesday and Friday—"night abouts" as they were called—ordering fasts which included services lasting from eight to ten hours, during which all business was suspended; withholding the benediction till the close of the afternoon service; and more than all, the infliction on his congregation of "prayeris *ex tempore*, lang aneuche." All this was bad enough and ill to bear, but when it is remembered that for a time he was the only minister

in St. Nicholas Church the grievance was felt to be scarcely bearable.

About 1653, however, he introduced an innovation which went much further than anything he had yet done in the exercise of his ministerial functions, this was nothing less than that communion was to be denied to all who did not submit themselves to be examined by him. This last change roused the congregation to action, and they appealed for protection to the Magistrates and Council, asking their intervention against this new order of things which required them, "in ane PharisaiCALL way to offer themselves to be tryit be him" before they sit down to communicate.¹ The Town Council appointed a committee of their number to wait on him and explain the dissatisfaction caused by this new practice, but Cant remained firm, and for two years there was no communion in Aberdeen. Not only so, but he denounced the Council for their interference, and declared that it was the Session only who had jurisdiction in the matter. Apart from the feeling raised by questions such as these already referred to, he appears to have devoted his time almost wholly to the duties of his office, often taking upon himself extra services for which we find him receiving on several occasions extra remuneration, such as in 1654, when 400 merks were ordered to be paid him for his various duties, and again in 1657, when 100 merks were voted over and above his salary. Cant's day of power in Aberdeen, however, was rapidly passing away, for as the political section of his own party had thrown him aside, so in like manner he had failed to find favour with the Puritans, who were then Masters of Scotland, for as Gordon remarks, "after the English grew maisters of Scotlande, neither lovd nor feard but mockd." Though not hostile to the return of Charles II. as King of Scotland, he is reported to have said, in an interview with General David Leslie in 1650—"That he thoughte one Kingdome might serve him very weil, and one crowne was eneuch for any one man."²

In 1660 Dr. James Leslie headed a complaint to the Town Council against him, on the ground that he had published Rutherford's celebrated *Lex Rex*—"a seditious book"—without authority. The outcome of the lengthened proceedings before the Magistrates and Council⁴ regarding the matter, was that Cant was deposed, and it is recorded that when the sentence of deposition was read from the pulpit by the Rev. David Lyell, of Banchory-Devenick, he rose in the church and addressed the Minister

¹ Council Register, LIII., 437:39.

² Vol. II., p. 166.

³ Sir James Balfour's *Annals*, Vol. IV., p. 161.

⁴ Council Register, LIV., pp. 182, 189, 197, 200, 225, 230.

with the words, "Davie, Davie, I kent aye ye would do this from the day I laid my hands on your heed." Finding things, as might be expected, rather unpleasant for him in Aberdeen, he removed south in August, 1660, but appears to have returned again in the following year.¹ There is a letter still extant, (although undated it is supposed to have been written in 1661,) from Middleton to the Magistrates, in which he commends the old man to them "because of his weakness and many infirmities incident to old age, and that now he is upon resolution to returne to your city to live and die among you." They are desired "to have him in esteem and love for his work's sake, and to look as favourable upon the sun setting as upon its rysing, and that he may enjoy his old mantenance for his short time." His time indeed was now very short, for he died on the 30th April, 1663, in the 79th year of his age and the 49th of his ministry.

About the last reference to Cant in the Council Register¹ is under date 27th April, 1664, when the "Counsell grants libertie and licence to Margaret Irving relict of the deceist Mr. Andrew Cant suntyme minister of this burgh to cover the grave and burieing place of her said deceast husband by laying on ane layer stone."

In estimating the character of such a man as Andrew Cant one feels that it would be desirable to know much more about many circumstances connected with his early life and training which are at present a blank. From the outset of his public career he appears to have taken up a hostile attitude to Episcopacy, although it is evident, from the date of his admission to the ministry, that he must have been consecrated by Bishop Forbes. While minister at Alford he appears to have shown his dislike to the system under which he was living, for, says a contemporary, "his ordinary, Bishop Patrick Forbes, did only tolerate him." Passionate, bigoted, and intolerant in a marked degree, he must at the same time be credited with a zeal and earnestness for the cause he had espoused which is in striking contrast to the action of many of his contemporaries. When, in 1648, he might have deviated his course of action to his benefit by throwing in his lot with the purely political portion of his party, he not only refused to abandon the line of action which had hitherto governed him but began to pursue a still more aggressive policy on the same lines. Sir James Balfour records about the only instance where Cant might be said to have lent himself to bribery, when by the gift of a velvet cloak he was induced to give Commissary Farquhar letters to his friends in Edinburgh, which saved Farquhar from consequences he dared not have

faced had his accounts been narrowly inspected. Another of Cant's outstanding characteristics was his self-confidence—the certainty that he was right in all he did and said—a trait of character which cannot be more fully or better illustrated than by quoting the remark made by him on his deathbed, when he said "My conscience bears me witness that I never gave a wrong touch to the Ark of God in all my days."¹

No memoir of Cant would be complete which did not take note of the reference made to him by Sir Richard Steele in the *Spectator* of 18th August, 1711, where he says, "Cant is by some people derived from one Andrew Cant, who, they say, was a Presbyterian Minister in some illiterate part of Scotland, who by exercise and use had obtained the faculty, *alias* gift, of talking in the pulpit in such a dialect, that it is said that he was understood by none but his own congregation, and not by all of them."

It is needless to say that these observations are entirely beside the mark, for it would be as easy a task to prove that Cant was a most eloquent speaker, capable of rousing the enthusiasm of his hearers, either in Inverness or Glasgow, as it would be to disprove the statement, that Aberdeen with its two Universities was at any time an illiterate part of Scotland. Indeed the fact is, that Cant's chief power lay in the interest and enthusiasm he could put into his discourses, a charm which they have not yet entirely lost for the reader, after the lapse of two centuries and a half.

His portrait by Jamesone is placed in the hall of Marischal College, but according to Mr. Bulloch² it is in a bad state of preservation. An engraving from this portrait is placed alongside the notice of Cant in *Chambers' Biographical Dictionary*, 1870.

Cant, by his marriage with Margaret Irvine, who was buried 28th March, 1679,² had a family of two sons, Alexander and Andrew, and two daughters, Sarah, who became the wife of Alexander Jaffray III. of Kingswells (4th May, 1647), and died a Quaker in 1673, and Margaret, who died unmarried in 1660.³ Both sons were educated for the ministry, Alexander becoming minister of Banchory, while Andrew's first charge was in St. Nicholas Church, along with his father. As there is very often confusion between the various Andrew Cants, of whom no less than three figure in ecclesiastical history, it may be an appropriate close to this notice to state briefly the career of the remaining two. Andrew II., son of Andrew Cant and Margaret Irvine, was educated at Marischal College, where he took

¹ *Delicia Literaræ*, London, 1840.

² *George Jamesone, the Scottish Vandyck*.

³ Kirk and Bridge Work Accounts.

¹ Council Register, Vol. LIV., p. 513.

his degree about 1644, was regent in the same College, and in 1650 elected to the 2nd charge in St. Nicholas Church. Going to Edinburgh he was minister in succession of Liberton, 1659; Trinity, 1673; High Church and Principal of Edinburgh University, 1675; and died there on 4th December, 1685. Andrew III. was the son of Alexander Cant, minister of Banchory, by his wife, Isobel Douglas, and grandson of Andrew I. He was educated at King's College, Aberdeen, 1665-68; Minister of South Leith; Trinity, Edinburgh, 1679; served heir to his father, 2nd June, 1681; Bishop of Edinburgh, 1722; and died 21st April, 1730.

ALEX. M. MUNRO.

BIBLIOGRAPHY OF MONTROSE PERIODICAL LITERATURE.

WE are indebted to Mr. J. E. Leighton, W.S., Edinburgh, for the following exhaustive information regarding the *Montrose Chronicle*, gleaned from the file in the possession of Mr. John S. Gibb, F.S.A. Scot. :—

1819. "*Montrose Chronicle or Angus and Mearns Advertiser*, published every Friday morning, and circulated through the greater part of both counties by mid-day." Burgh Arms and motto; gratis.

No. 1 was issued on Friday, November 19th, 1819: eight pages, measuring 15 in. by 10½ in. The imprint bears :— "Printed for the Proprietors by Smith & Hill, and published at the shop of J. Smith, where orders and communications may be addressed to the editor. Orders and advertisements will also be received by Newton & Co., London, where this paper is regularly filed; and by D. Robertson, Newspaper Agent, Edinburgh." This continued, with very slight modification, until Friday, May 26th, 1820, when it gave place to— "Printed and published for the Proprietors, by Smith & Hill, at the *Chronicle Office*, New Wynd, where orders and communications may be addressed to the editor"; and this, again, gives place on Friday, November 30th, 1821, to— "Printed and published for the Proprietors, by D. Hill, at the *Chronicle Office*, New Wynd," which is continued until the end of the file under notice :—

In his address to the public, the editor says :— "The first question asked about a newspaper usually relates to its politics. We have declared our determination to attach ourselves to no political party, but to maintain our independence on all." And the publishers' note states :— "The great encouragement our paper has met with, and the general call upon us, from many most respectable quarters, not to delay publishing, has induced us to anticipate, by a fortnight, the period originally intended for the commencement of our labours, in the hope that the necessary arrangements might, with exertion, be completed. In this, however, we find we have rather miscalculated, particularly in the article of markets, and commercial and literary information, for our deficiency in which we crave the indulgence of our readers for another week or two."

The result of thus anticipating the period of publi-

cation seems also to have had another effect, as the first number was issued somewhat carelessly collated. Owing to this, there were three distinct editions of it. In the file the first issue has been gone over, and the typographical errors marked on the margin; the second appears with a few of these errors corrected; and the third appears with the whole corrected.

No. 2, price 7d., published on Friday, November 26th, 1819, contains the following note by the publishers :— "The hurry that is perhaps unavoidable at the commencement of a new undertaking occasioned some typographical errors in the early part of our last impression, and the same cause, combined with the eager impatience of many of our friends, obliged us to break through the arrangements that had been made to ensure the regular delivery of the paper, to the disappointment, we are sorry to learn, of several of our subscribers and other friends. Others had the delivery of their papers delayed from our ignorance of their address, and the proper channel by which to forward them. Subscribers are respectfully requested to enable us to correct any errors of this sort. Some copies are reserved for any who may not yet have received their papers, or who, subscribing afterwards, may wish to have the series from its commencement; and the present number will also be kept in type for a few days for the same purpose."

Difficulties seem to have hovered around the paper at the first, for, in No. 5, the following note appears :— "We have again to apologise to our subscribers and readers for the lateness of the hour of publishing, as well as for typographical errors, both arising from one cause, the inability of our printers to spare from the other business of their office a sufficient number of hands for the work of this paper. This they are now taking measures to remedy, the effect of which, we trust, will soon be apparent. A new fount of types, of a medium size, is also ordered, which will enable us to include more matter in our paper without having recourse to the extra small type which has been partly used of late."

Very little local news is given; the matter being comprised under the headings :—Miscellaneous, Foreign Intelligence, London, Edinburgh, Montrose, Correspondence, Literature, Science and Arts, and Markets; but, in view of the centenary recently celebrated by the Colony of New South Wales, it is curious to read in No. 9, of date January 14th, 1820, an extract from a letter, reprinted from the *Ipswich Chronicle*, said to be from a convict sent out from that town, dated Sydney, February 21st, 1819, to his wife, giving a description of the town and country, and endeavouring to arrange for her and his family joining him.

On December 15th, 1820, the following announcement appears :— "To the public. The editor of the *Montrose Chronicle* being about to retire from the duties of his office, avails himself of this occasion to return thanks to the public for the support given to the paper during the period of his editorship. He never flattered himself that a journal conducted on the principles laid down in his prospectus could, in the present times, acquire any considerable share of popularity; and, as his opinions of these principles have undergone very little change, he could consistently

make but very slight deviations from his original plan, whatever advantages were likely to result from more considerable alterations. With the same ultimate object in view, however, others may honestly entertain different notions of the fit means of accomplishing it; and to them,—unrestrained by his peculiar views and unfettered by his pledges,—he gladly resigns the task of conducting the paper. While that task was his, he trusts it will be found to have been at least consistently performed. If, in common with all other editors, he may have fallen short of accomplishing all that he intended to do, he has not knowingly done, in any instance, what he engaged to avoid. Independent of and uninfluenced by party, the *Montrose Chronicle* has attacked no one's character, and, it is hoped, has hurt no one's feelings. The editor is well aware that he has been blamed for not giving at greater length his own sentiments on passing events; but in this he acted consistently with his avowed opinion, an opinion which he has not yet seen room to change, that a weekly provincial journal, not devoted to party purposes, should deal sparingly with speculation, its confined limits too often rendering it necessary to leave out useful intelligence of far more value to the reader. He has now only to announce that his responsibility ceases with the present number, and then respectfully to take leave of the public." The following note also appears on the following week:—

"To the public. In order to prevent any misapprehension with regard to the principles on which the *Montrose Chronicle* is to be conducted in future, we beg the attention of the public to the following resolution of the proprietors, which we know to be nothing more or less than what has all along been their sentiments and wishes on the subject":—"That the *Montrose Chronicle* shall be independent in its principles, as hitherto; but more directly and decidedly opposed to the revolutionary and irreligious part of the public press."

On October 26th, 1821, "the editor of the *Chronicle*, in answer to an insinuation, which he was told was made in the *Radical*, feels himself called upon distinctly to state that he had the offer repeatedly of being continued assistant here; an offer which bad health alone forced him to decline."

On January 26th, 1821, in an address to the public, it is stated that "*The Montrose Chronicle* commenced at a time when the efforts of misguided or designing men threatened revolution to the state, infidelity to the church, and destruction to society. To prevent the evils that were seen approaching, and to counteract the effect of those that had taken place, has been its continued aim; and that this aim has not been in every respect attained is the very reason why this is still necessary. The end that was at first pursued is that which is still in view; and the fact of its being now more clearly perceived than when at first pointed out forbids from despairing of ultimate success. . . . The *Montrose Chronicle* finally claims support from all those who wish to see the government respected, and the people happy. It lays down no particular creed, because it considers these as leading to party dissensions. To heal these wounds which the pretended friends to the people have made is its immediate object; to maintain the dignity of the government is the means by which this object is to be attained. To

those who read the pages of a newspaper only to flatter their malice against those whom fortune, industry or genius has made their superiors, it is not addressed; because it holds that gradations in society are necessary from the very constitution of different minds. With those who wish to excuse their own faults by feasting their minds upon those of others it would be ashamed to be connected, because it believes that an exposure of private and of petty failings is often little better than holding these up as an example to others. If any man, therefore, respects the government under which he lives; venerates the religion in which his fathers believed; or loves the family and friends by whom he is surrounded; to that man the *Montrose Chronicle* looks for, and is confident of receiving support."

In the file under notice, Nos. 109, and 112 to 117, both inclusive, are wanting, the concluding number being 118, dated February 15th, 1822; but there is inserted at the end of the volume a loose number, 176, dated March 27th, 1823.

We here close the record, simply remarking that if the research has been sometimes difficult it has been full of interest and instruction in many respects. A synopsis of the whole series is subjoined:—

- 1793. *The Literary Mirror*, III., 6.
- 1808. *Angus and Mearns Register*, III., 7.
- 1811. *Montrose Review*, III., 23.
- 1815. *Montrose Courier*, III., 25.
- 1819. *Montrose Chronicle*, III., 25, 88.
- 1827? *Angus and Mearns Commercial and Agricultural Remembrancer*, III., 26.
- 1828. *The Farmer's Calendar or Monthly Monitor*, III., 25.
- 1837. *Montrose Standard*, III., 40.
- 1840. *Nichol's Cities and Towns of Scotland*, III., 41.
- 1854. *Montrose Citizen*, III., 57.
- 1855. *Montrose Telegraph*, III., 41.
- 1859. *Rodger's Town and County Lists of Angus and Mearns*, III., 41.
- 186— *Montrose Packet*, III., 41.
- 1861. *Montrose Penny Post and Angus and Mearns Recorder*, III., 41.
- 1865. *Penny Press*, III., 57.
- 1870. *Montrose Household Almanac*, III., 51.
- 1873. *Angus & Mearns Business Directory*, III., 58.
- 1874. *Baxteriana*, III., 53, 76.
- 1874. *Home Words for Heart and Hearth*, III., 58.
- 1875. *Walker's Kincardineshire Almanac*, III., 58.
- 1875. *Year Book of the Congregational Church, Baltic Street*, III., 58.
- 1877. *Burnett's Town and County Lists*, III., 58.
- 1877. *Montrose Temperance Star*, III., 58.
- 1878. *Montrose Family Almanac*, III., 59.
- 1879. *Academy Monthly*, III., 59.
- 1881. *Davidson's Scottish Almanac*, III., 59.
- 1882. *Montrose Burgh Directory*, III., 59.
- 1884. *Brechin Herald*, III., 59.
- 1884. *Montrose Reformer*, III., 59.
- 1884. *Montrose Year Book & Directory*, III., 74.
- 1884. *Courant*, III., 75.
- 1884. *Montrose Reporter*, III., 75.

1884. Strachan's Montrose Almanac, III., 75.
 1887. Critic, III., 75.
 1887. Sunnyside Chronicle, III., 75.
 1887. Montrose Football Gazette, III., 75.
 1889. Chigwellian, III., 75.
 1889. Montrose Express, III., 75.

JAMES G. LOW.
 WILLIAM LOW.

THE BAILLIE COURT OF PETERHEAD

THE following "cases" are from the Baillie Court of Peterhead, about the close of the 17th century :—

Unto your Wis. humbly means and complains I Jean Reid spous to John Shewan in Peterhead & the s^d John my husband for his intrest upon Issabell Haldan my servant That wheras I feed the s^d. Issabell for to serve me for half a years space comencing from whitsunday last to this present term of Martimas, The s^d Issabell During the tyme she aboad with me thought proper to give my husband & my self very insolent Languag threatening to beat my self and did beat my chyld often tymes & at Last without offence given her went from her service Sex weeks before the term so that I wanted a servant all that tyme ffor which I crave she maye be Decerned to pay me Eieght pound Scots in name of damadges & otherwaye to punish her as your Wis. shall think fit to be a teror to others to comitt such practises according to Justice and your Wis. authy.

Unto your Wis. humbly means & complains I Issabel Haldan daughter to Andrew Haldan in Peterhead Upon John Shewan in Peterhead and Jean Reid his spous That wheras the s^d. Jean Reid feed me to serve her for half a year's space commencing from Whitsundaylast to this present term of Martimas for which she promised to pay me four pound Scots And I having entred hame to my Service according to pactione I could not gett peaceably Lived in their family both of them ridicouling me & Sevrall weeks before the term the fors^d. Jean Reid thought proper to beat me to the effusione of my blood & then put me from her service without paying me my fee Its therfor hoped your wis. will grant decret for the fors^d. 4 lb of fee etc Likeways satisfaction for blooding me according to justice & your Wis. authy.

Obligacion W^m. Gordon Shereffs officer to the Toune of Peterhead, 1700.

I William Gordon Marchant binds & obliges me to behave mye self discreetly towards all ye Inhabitants of Petterhead particullarlie towards Robert Boyn & his Spouse & obligeses me nott to Indorse on ye Summonds I delivered to him upon ye seventeenth day of febrly 1699 years being now Ryply advised yt it was nott lawfull

to trouble him upon any such Acomptt as wase lybled in ye fors^d Summonds nor to any within ye s^d toun but when I am clothed with Law this I oblige under paine of banishment. Thir presents wreitten & sub^d with my hand before witnesses william Arbuthnott in peterhead & william davidson sone to Balliff davidson in peterhead at peterhead febrly ye twenty fivft 1699 years. WILL. GORDOUN.

WILL. ARBUTHNOT, Wittness.

WILLIAM DAVIDSON, Wittness.

FERGUS, THE EARLS OF BUCHAN.

THE following account of Fergus, the first and second Earls of Buchan, and of charters granted by them, is taken from an original MS. The narrative will be new to many readers, and will be read with interest by all, as throwing light on an obscure period :—

"It is more than probable that there were in early ages two Earls of Buchan of the name of Fergus.

1. David I., on the 9th of April, 1139, gave five hostages, consisting of the sons of considerable persons, to Stephen, the English King. These hostages were—the son of Gospatrick, Comes; the son of Hugh Morville; the son of Fergus, Comes; the son of Mel, and the son of Mac. There appears not in that age any other Fergus Comes but the Earl of Buchan. It is certain that the father of Fergus, whose daughter and heiress married William Cumyn, Earl of Buchan; for, Adam, the younger brother of Fergus, is called the Earl's brother in Fergus's *fac simile* charter; and Adam, the younger brother of Fergus, is called the son of the Earl of Buchan in a charter of the same William Cumyn, which is recorded in the Chartulary of Glasgow, 387. Such are the proofs of there having been an Earl of Buchan of the name of Fergus during the early part of the reign of David I. at the Dawn of Record.

2. His son, the second Fergus, was old enough and important enough to be a witness to a charter of Malcolm IV., who died in 1165, as we know from the Chartulary of St. Andrews. Fergus must have been born during the reign of David I., who died in 1153. Fergus died before the year 1210; and he died consequently a few years before William the Lion. It is apparent then that Fergus flourished during the reign of Malcolm IV. and William, and must have been well stricken in years when he died. Fergus granted by a Charter in 1196-7, a donation to the Monks of Arbroath of one mark of silver. This Charter was witnessed by William the Lion, who was at Aberdeen in those years. William confirmed this grant by a Charter,

which was witnessed by Hugh the Chancellor, who died in 1199, and by Archibald, the Abbot of Dunfermline, who died in 1198. The Charter of Fergus, which shews his munificence, is immediately added. It was confirmed by his daughter and heiress, and it was confirmed by David II.

As to the Charter to John, the son of Uthred, it was undoubtedly subsequent in its date to the before mentioned Charter to the Monks of Arbroath. For Malcolm, the Earl of Fife, who succeeded to that dignity in 1203, with his Brother David, are witnesses to the Charter of Fergus to John the son of Uthred. It is not easy to settle the exact date of it, as there is no note of time annexed to any of the other witnesses to it who were not considerable persons, except Adam, Earl Fergus's brother. William de Slanys is also a witness to a Charter of William Cumyn, the Earl of Buchan, and Margaret, his wife, the daughter of Fergus, to the Monks of Arbroath. His Charter is recorded in their Chartulary. William de Slanys was probably a vassal of this great family. The fac simile Charter of Fergus the second, must have been granted between the years 1203 and 1208, A.D.

3. It will throw additional light on this curious subject if we investigate a little the history of William Cumyn, who married the daughter of the second Fergus. William Cumyn was the son and heir of Richard Cumyn and the Countess Hexild, and was born probably about the year 1163. William Cumyn witnessed several Charters of William the Lion during the last five and twenty years of his reign, as we know from the Chartularies of Melrose, Arbroath, Glasgow, and others. He first appeared distinctly in 1200, when he was sent as one of the Ambassadors to the gallant Richard, the King of England. Sometime before this epoch he married a lady who is unknown to his genealogists, but who left him several children. He appears to have been Sheriff of Forfar at the beginning of the thirteenth century. He soon after became Justiciary of proper Scotland. In 1209, he was again sent, with the Bishop of St. Andrews and others, as an Ambassador to England. After the death of Fergus, about this time, his daughter Margery continued to act for some while as Countess of Buchan, as we may see in the Chartulary of Arbroath. About the year 1210, she married William Cumyn. In 1212, as Justiciary of Scotland and Earl of Buchan, he crushed the rebellion of MacWilliam in Moray, and brought him to condign punishment. In 1218, he founded the Abbey of Deer. He, and the Countess Margery, made some splendid donations to the Monks of Arbroath, as we see in

their Chartulary. In 1220, he was a witness with many Scottish nobles to the marriage contract of Joan, the Princess of England, with Alexander II.

William Cumyn, the Earl of Buchan, after an illustrious life, died in 1233, as we know from the Chronicle of Melros.

4. This great person left several sons by two wives; by the first, he had Richard Cumyn, who inherited his estates, which were distinct from the Earldom of Buchan; and William, who became Earl of Menteith by marrying the Countess of Menteith, acquired Badenoch, acted a great part in a splendid scene, and died in 1258, the most considerable person in Scotland. By the Countess of Buchan, William Cumyn, had Alexander, who became Earl of Buchan in right of his mother, and two younger sons, Fergus and William. Alexander, by marrying the daughter of Roger de Quinie, became Constable of Scotland. He acted a conspicuous part during the difficult times wherein he lived. He died in 1289. He left his son John his pre-eminence, his offices, and his struggles. John, the Earl of Buchan, sat in the great Parliament at Brigham in 1290. He adhered to Baliol. But he was obliged to flee into England after being overpowered by the valour and fortune of Bruce at the Battle of Inverurie in 1308. He died in 1329, leaving female heirs, who carried his blood and rights into other families, who had to fight for their pretensions. Thus ended by far the greatest family in Scotland during those ages, and with the Cumyns, fell the Family of Fergus, the second Earl of Buchan." F.

PLUNDERING OF THE HOUSE, OFFICES, AND PLACE OF WAUCHTON, IN EAST LOTHIAN.

THE following historical fact, extracted from an authentic document, characterises in part the domestic economy of a considerable Feudal Baron in East Lothian, 407 years ago, as well as the great scarcity and value of money at the time:—

2d January, 1482.—The House, Offices, and Place of Wauchton, in East Lothian, belonging at the time to Sir David Hepburn of Wauchton, Knight, being plundered by David Renton of Billie, and Philip de Nisbet of that ilk, both of Berwickshire, on the 2nd of January, 1482, Sir David Hepburn pursued Renton and Nisbet before the Lords of Council, and on the 6th of November, 1490, their Lordships decreet Renton to deliver or pay to Sir David as under:—

40 Bolls of Oats, at 10s. p. Boll.

24 Bolls of Wheat, at 20s. p. Boll.

- 1 Chalder Bear, at 16s. p. Boll.
- 2 Bolls of Pease, at 14s. p. Boll.
- 2 Oxen, at 2 merks each.
- 4 Old Kye, at 2 merks each.
- 1 Young Cow and Calf, price 2 merks.
- 1 Horse, price 40s.
- 1 Mare, price, 40s.
- 7 Ewes and Wedders, at 6s. 8d. each.
- 6 Marts, at 20s. each.
- 500 Herrings, at 10s. each. [?]
- 10 Stones of Cheese, at 4s. p. stone.
- 4 Stones of Butter, at 6s. 8d. p. stone.
- 3 Quarts of Honey, price 8s.
- 300 Candles, at 40s. p. 100.

Their Lordships also decreet Philip Nisbet to deliver up or pay to Sir David :—

- 40 Bolls of Oats.
- 1 Chalder of Wheat.
- 1 Chalder of Bar.
- 1 Boll Pease
- 1 Ox.
- 3 Salt Marts.
- 6 Stones of Cheese.
- 21 Stones of Butter.
- 300 Candles, at the aforesaid prices.
- 1 Horse, price 30s.
- 1 Mare, price 33s.
- 3 Pair of Sheets, at 8s. p. pair.
- 3 Blankets, price 20s.

Which goods were spulzied and taken from the Place of Wauchton, by the said persons or Complices, reserving to Sir David his action to pursue the Complices for the remainder of the goods that he raises not on Renton and Nisbet. The above prices are all Scotch money—£1 Scots being 6s. 8d. Stg. ; 1 penny Scots being 1-12th of Id. Stg. ; 1 merk Scots being 1/1-3rd Stg.

"Such depredatory incursions," says the transcriber from the ancient document, "were too frequent at that period, and for near 150 years thereafter, even in the most civilized provinces of Scotland, and in the Highlands, until the year 1748, if not later." F.

A RELIC OF THE FORTY-FIVE.

A writer, "J. S. C.," in the *Scottish American* of 28th August, 1889, describes a curious and authentic relic of the '45, which he says has not been published. The writer says the relic is a small quarto volume of writing-paper, about an inch and a quarter thick, and having two-thirds of its bulk filled with writing, very legible, though somewhat stiff in style, showing a marvellous love for capital letters, and, at the same time, quite a soldierly indifference to the beauties of correctly uniform spelling. The end of the volume shows the book-plate of "William Cunninghame, Esq. of Enterkind," exhibiting

his coat of arms, and the motto, *Sedulo Numen Adest*. How the book came into the possession of the Enterkind family, and how long it remained there, has not been discovered. The main interest, however, centres in the matter recorded. The first page, written in large flourishing letters, contains only "Orderly Book, Newcastle, November the 1st, 1745." Further examination proves it to be the daily Orderly Book of the Royal Army, while engaged in the conflict with "Bonnie Prince Charlie," during the period from 1st November, 1745, at "The Camp, Newcastle-upon-Tyne," on by Dunbar, Dalkeith, Edinburgh, Linlithgow, Dalkeith, Forfar, Montrose, Stonehive, Aberdeen, Old Meldrum, Strabogie, Nairn Camp near Inverness (Culloden), ended at "Camp at Fort Augustus, the 30th June, 1746."

It will thus be seen that the volume covers the time of a large and important part of the struggle between the Royalists and the adherents of the Stewarts. The bulk of the entries, of course, deal with the internal order and routine of the daily life of the army, and are of little general interest. The daily paroles or passwords are given with scrupulous care. The only one of these, however, which attracts attention is that given at "Camp near Inverness, the 16th Aprile 1746"—the day on which the decisive action was fought. The password for that day was "Collodan." That for the preceding day at Nairn was "Grantham"—not a very remarkable word. The orders for the 15th, however, are more noticeable. They are very minute, and evidently show that, in the opinion of the Duke of Cumberland, a final struggle was near at hand. Four days' biscuit and cheese are to be loaded on the bread carts and carried with the army, half an ancore of brandy to be given to each regiment on foot and to the artillery "as soon as possible," to be equally divided among the men ; a quarter of a pound of cheese to be given to every one of the foot and artillery "to serve them on the march to-morrow;" the General to beat to-morrow morning a little before four, the assembly half an hour after, and to march at five ; "powder and ball and paper" to be received immediately by the regiments to complete them to twenty-four rounds per man, and the cavalry to eight. Courtmartial to be held this morning to try two deserters and one for mutiny. After, orders are given "at nine o'clock at Night," and are very preptory as to the order of march:—"The Bawhorses and Wimen to march in the Rear of each column, it is H. R. H. order that the officers commanding do not allow any old soldiers to go with the Bawhorses, but awkward men and Recruits, nor they are not to suffer any wimen with the corps but with the Bawhorses as ordered, if any Baw-

men leaves his horses or Baggage or Runs away he will be hang'd—"and two cannons are to be Brought up into each of the five intervals in the front Line."

James Ray, himself a volunteer in Cumberland's army, and one of the actual combatants at Culloden, in his coarse, yet graphic "History of the Rebellion," gives a soldierly and eloquent speech, addressed by the Duke immediately before joining battle on the 16th, to the officers and soldiers who were nearest to him; but neither Ray nor, so far as known, any one else has noted the public thanks tendered to the army on the evening after the battle. The following is word for word almost the entire orders of the day, as given in our manuscript:—"H. R. H. Thanks all the officers and men for their Gallant and Good behaviour this Day in Gaining the Victory over the Rebels at the Battle of Colodan, and desires that the Commanding officers may acquaint the Corps with it. H. R. H. releases all the military prisoners which were this day in-Custody with the Provost . . . the Collours and Standards taking [sic] from the Rebels to be brought in this afternoon to H. R. H. quarters, when the persons who took them are to have sixteen guineas for each, the Artillery to receive all firelocks and Broadwords that are brought into them, and to pay half a crown for each. One subaltern and twenty men from each regiment to go with the empty carts to the field of battle for the wounded men and arms. 'Three Court-martial to sit to-morrow morning to try all Diserters found among the Rebels.'

Ray is careful to record that a copy of a general order, signed by George Murray, Charles's Lieutenant-General, was found in the pocket of one of the Highland prisoners, commanding "to give no quarter to the Elector's troops on any account whatsoever: This regards the Foot as well as the Horse;" but he does not tell us that this *find*, whether genuine or not, was made the pretext for an order by the Duke, all the more dastardly that it is given, so to speak, by inference only, and in a form that would allow it to be disavowed afterwards, if needful; leaving the responsibility on the wretched instruments that executed the cruelty, not on the head that sanctioned it. At the "Camp at Inverness, 17th Aprile"—not amid the rage of battle, but in the calm thankfulness of twenty-four hours after such a victory gained—we find in our manuscript the following unblushingly recorded:—

"A captain and fifty men to march Immediately to visit all the Coatages in the neighbourhood of the field of Battle and search for Rebels, the officers and men will take notice that the public orders of the Rebel's yesterday, was to give us no quarters.

No wonder that the orderly officer leaves a long blank in our record after such an entry. No more general orders are put down till 22d May, but we know otherwise that the above search for (wounded) Rebels resulted in scenes which have given too good cause to prefix the unsavoury epithet "Butcher" to Cumberland's name.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.—A correspondent sends the following details:—

1884. *Aberdeen Reformer*. 1d. monthly. Published by T. C. Hall, George Street. This was the localised edition of a paper, published in Dundee by Councillor Blair. With an altered title it was used for other towns (see *Montrose Periodical Literature*). It contained no local news, had hardly any sale, and Mr. Hall reports only one number was issued, at end of 1884. I have failed to obtain a copy.

1888. *Tracts on the "Down Grade" of Scottish Theology*. Monthly. Printed at the University Press, and published by J. G. Bisset, Broad Street. No. I., dated 1st February, 12 pp., 8vo, price one penny. No. II., 16 pp., one penny. No. III., 16 pp., one penny. No. IV., 40 pp., twopence. No. V., and last, dated 1st June, 20 pp., one penny. Other numbers were announced, but never issued.

1889. *Aberdeen and Northern Illustrated Magazine*. Monthly. One penny. 16 pp., 4to, and 4pp. cover. One of Cassell's magazines for localising. 14 pp. of miscellaneous reading, printed in London, and 2 pp., local news and advertisements, printed in Aberdeen. No. 1., July, 1889, only 2 pp. (outside) of cover printed. No. 2, the four pages of cover were printed. No. 3, September, 1889, name changed to *Aberdeen Illustrated Magazine*. Published by James Main, George Street.

1889. *The Expository Times*. Vol. I. No. 1. October, 1889. Printed at the Aberdeen University Press, and published by William Diack, 56 Schoolhill, Aberdeen, to whom all communications are to be addressed. Price 3d. 24 pp., with a double cover, 8vo. This is a new religious monthly for ministers, Sunday school teachers, and Christian families. Its special features are notes on recent expositions; a great text commentary; each being furnished with a list of sermons for reference; and, what is very valuable, an index to modern sermons. The opening number is well printed, and the contents are of a varied description. The editor is understood to be a clergyman.
J. MALCOLM BULLOCH.

PROPOSAL FOR PUBLIC LIBRARY 125 YEARS AGO.—I think you are mistaken in stating, in the Editorial note to the above article, in your number for October, that public libraries do not appear to have been known in Aberdeen till the beginning of the present century. I have before me "A new Catalogue of the Aberdeen Circu-

ating Library, consisting of several thousand volumes of the latest and best authors in history," &c., and which are lent by the year, half-year, quarter or month, by "A. Angus & Son, Booksellers and Stationers, Aberdeen." There is no date, but the Catalogue is in three parts:—The first contains books dated down to 1779; the second, books dated down to 1787; and the third part is headed, "New Appendix to the Catalogue of the Aberdeen Circulating Library, 1790." This shows that the Library must have been established not later than 1780, and that it must have existed till 1790 at least. There are 3384 entries of works, but collections of voyages, histories, &c., are entered separately, each volume being numbered. I have also an early copy of A. Brown & Co.'s Catalogue, which dates, I am sure, from last century, but I am not able at present to lay my hands on it. Angus's Library was a very good collection of the literature of the period, far superior to any circulating library of the present day in Aberdeen, and not unworthy of comparison with the Public Library.

FERRYMAN.

DAVID GREGORY, SAVILIAN PROFESSOR OF ASTRONOMY (III., 69).—Allow me to point out a singular error that has crept into J. P. E.'s notice of this distinguished mathematician, as published in your last number. It is there stated that David Gregory, born 1661, succeeded his uncle in the Chair of Mathematics at St Andrews in 1674. Now, the fact that at that date David Gregory was only 13 years of age, might have suggested to your Correspondent that he had fallen into a mistake. And if he had consulted any good biographical dictionary he would at once have learned that David Gregory never was a professor at St Andrews at all, and that, though he did succeed his uncle as Professor of Mathematics at Edinburgh, it was not till 1684, when he was 23 years of age, and when his uncle, who had been for one year only a Professor in Edinburgh, had been nine years dead. A possible solution of J. P. E.'s mistake may be found in the fact, that a brother of David Gregory's, named Charles, was appointed a Professor of Mathematics at St Andrews. But this appointment was not made till 1707. It is a notable circumstance that has often been referred to, that there were in the earlier years of the 18th century no fewer than three brothers of this family at the same time teaching Mathematics in different British universities:—David at Oxford, James at Edinburgh, and Charles at St Andrews; while the number of scholars and professors furnished by the successive generations of this family to British universities has probably been unparalleled.

Dollar.

W. B. R. W.

AN ANCIENT CHARTER.—When examining the contents of the *Arbroath Magazine*, printed in the year 1799, preparatory to writing my *Bibliography of Arbroath Periodicals*, I came on the article, a copy of which I give below. It would be interesting to know if this is really a genuine copy of the charter granted by King Malcolm Canmore of the lands referred to, or only some local tradition which was floating about a century ago. If it is genuine it is certainly a queer document, and well worth reproduction in your columns. Perhaps some of your numerous Correspondents may be able to throw light on the subject.

J. M. M'BAIN.

"A Charter granted by Malcolm Kenmore, King of Scotland.

"The following is said to be a genuine copy of the original charter of the lands of Powmode, granted by the King of Scotland in the year 1057:—

"I Malcomb Kenmore king, the first of my reign—give to thee Baron Hunter, upper and neather Powmode, with all the bounds within the flood;—with the Hoop and Hoopetown, and all the bounds up and down;—above the earth to Heaven—and all below the earth to Hell,—as free to thee and thine, as ever God gave to me and mine—and that for a bow and a broad arrow, when I come to hunt upon Yar-row:—And for the more sooth of this, I byte the white wax with my teeth, before Margaret my wife and Maule my nurse.

"Sic subscribitur.

"Malcumbe Kinmuire, King.

"Margaret, Witness.

"Maule, Witness."

THE FAMILY OF ORD (III., 49, 77).—William Ord's proprietorship of Findochty was conjectural, (vide p. 49,) but his "belonging to that house" is, as there stated, "very probable;" for there is no traceable record of any other family of the name, in that part of the country, likely to have borne arms; and the dexter coat on the gravestone is, without any doubt whatever, that of Ord (Scotland). Vide *Burke's General Armory*, Ed. 1842. Though "C." apparently questions that fact, and speaks of earlier arms of this family as being "considerably different," I do not know where such are to be found; and would ask whether he has not confounded them with those of the English Ords, which bear, (variously differenced,) 3 fishes haurient?

Tertowie.

W. R. K.

Queries.

346. MUCKLE MOU'D MEG.—Can any of your readers refer me to the original authorities for an account of this remarkable woman? References to local works are also requested.

C. R. F.

347. PAUL JONES.—Where can I find an authentic account of him?
LEX.

348. CLAN MACKAY BADGE.—When and why was the bulrush, *Scirpus lacustris*, Gaelic *gobhal luachair* or *cauil*, assumed as the badge of this clan?
AOIDH.

349. WM. GRANT, LORD PRESTONGRANGE, 1698-1764.—Can any of your readers state from which of the families of Grant in the North of Scotland this Scottish judge was descended, and where he was born?
W. B. R. W.

350. KINARDIE.—Can any of your readers say in what part of Banffshire this property lies, which was the family seat of David Gregory, the father of the three famous Gregories, who at the same time occupied three Mathematical Chairs in three several British Universities?
W. B. R. W.

351. KININVIE.—In what parish is Kininvie situated, which was the patrimonial estate of David Leslie, Earl of Leven, the famous leader of the Scottish Covenanters?
W. B. R. W.

352. KENNEDY CLARK, MINOR PORT, BANFF, FLOURIT 1804.—Can any of your readers give any account of this man or his works?
W. B. R. W.

353. ANOTHER LEGEND OF DEESIDE.—The Leuchar (or Culter) Burn before it reaches the Linn of Culter runs through a romantic little dell known as the Linn (or Rush) Pot. There is a very interesting legend connected with this place. It had been reported that there was hidden in the Pot at Culter a vast store of silver. Now the farmer of North Linn at that time was a great miser, and the farm being situated not very far from the place, he was seized with the desire to obtain this treasure. So he went by stealth with some beams of wood to the Pot, to try to dam the burn so that the water should not flow into the Pot until he had stolen all the silver in it. While he was doing this there arose a cry that his farm was on fire. He hurried away to try to save his things at the farm. This having been done he went back to the pot, but what was his horror to find that the dam had burst, and that the water was rushing madly over the spot. So the silver remains there until this day. This is another of the legends which are not written. I heard it also from a former residenter in Peterculter. I shall be glad if anybody can tell me where I can obtain a written account of this story.

Lausanne, Switzerland. SYDNEY C. COUPER.

354. TWO SCOTTISH WEATHER PHRASES FROM THE COUNTIES OF ABERDEEN AND MORAY.—The first is from Moray, and is as follows:—"It rained sax ooks delaverlie on ever uplin." The second is from Aberdeen, and reads thus:—"It rained (or dang) doon black weet sax ooks neither uplin nor devalin." These two phrases are the ways in which the natives of the different counties from which they come express the long continuance of a wet season. They are seen to be almost identical in character. Is the "delaverlie" of the Morayshire version the same word as the "deval" of the Aberdeenshire? If so what is its derivation? Why, in the Aberdeenshire version, is the term "black weet" used? Except in an account

of a remarkable shower of black rain in Cruden, in a recent number of *S. N. & Q.*, I have never heard of black rain occurring in Britain. Does it mean that while it was raining it was as dark as pitch?

S. C. C.

355. ROB ROY AT CULTER.—On a ledge of the rocks overhanging the part of the Burn of Culter which is used as the weir for conducting the water to the Culter Paper Mills, stands a wooden figure dressed in full Highland costume, with claymore by his side, as if to defy anybody to approach that spot. The figure looks very imposing as it stands, situated as it is among the romantic scenery of the Linn of Culter. But who does it represent? I have heard since ever I can remember that it is meant to represent the great Scottish freebooter, Rob Roy Macgregor. The story is as follows:—Rob Roy being chased through Scotland happened to alight at the Linn of Culter. The imminent position which he now occupied made his pursuers sure of their prize. There were only two ways of escape, either by throwing himself into the water, or leaping on the path beyond. If he did not resort to either of these devices, he must be slain. Without one moment's thought he took one gigantic leap, and landed safely on the path (the new Deeside Road) beyond. He escaped to the Burn of Vat, in the parishes of Aboyne and Logie Coldstone, where there is a cave known as Rob Roy's Cave. My query is, was Rob Roy ever in this part of Scotland? I very much doubt it. Is the figure some fantastic craze of a former proprietor, with the idea of further adorning the romantic spot? I know it is painted occasionally, and the public are not allowed to approach it. When was it erected? The guide books are again quite silent. Correct information as to the meaning of this figure will be greatly appreciated.
S. C. C.

356. NAME "MURRAY STREET."—How are so many of the older streets in early Scottish burghs named "Murray Street?" as also gates, as "Murray-gate?" At what period did the name originate? I find it in old records named as "M'ri Via" or "Mrie Strete." Some suggest "the Earl of Murray," whilst others suggest the Virgin Mary. Which is right, if any?

Fernlea, Montrose.

JAS. G. LOW.

357. PUNFAULD.—Can any of your readers explain the meaning and derivation of the word "Punfauld?" The word occurs in 16th century records, and has been corrupted into "Bonfauld" or "Bunfauldie." A spot in the Links of Montrose is known by the above name, tradition assigning it as the name of an old well or spring now dry.

Fernlea, Montrose.

J. G. LOW.

358. REDUNDANCY OF TITLES.—Is it proper to say, as is often done, Rev. Mr. Smith? I think Master was a title reserved for clergymen in olden times, and so perhaps the two titles of Rev. and Mr. might have come to be conjoined. Can any one tell me if such is the case? Mr. Smith sounds well enough, but Rev. Smith is not euphonious without the Christian name added. It is not allowable to say Mr. John Smith, Esq. Is there any rule for these things or is it mere custom?
W. J.

359. HANNAY'S ALMANACK.—Can any one say when and where *Hannay's Almanack* was published?

360. GORDONS OF PARK.—Sir William Gordon of Park was attainted for being out in the '45. What action did his tenantry take in the Rebellion? Is there any history of this branch of the Gordons published?
J. C.

361. WILLIAM LUNDIE, CLOCKMAKER, ABERDEEN.—Wanted to know date when this party was in business.
J. A. H.

Answers.

341. STORY OF THE DEIL OF BALDARROCH (III., 78).—By favour of a correspondent, I have before me a small fcap 8vo pamphlet of 16 pages, entitled, *The Dance of Baldarroch*. No author's name is given, and there is no title, but the colophon bears—"Printed by J. Daniel, 48 Castle Street, Aberdeen." There is a very quaint incised woodcut, by way of frontispiece of the "Dance of Baldarroch," and it is dated 1839, which is presumably the date of the publication. Ten and a half pages are devoted to the general question of superstition, and the remainder of the pamphlet to the particular occurrence at Baldarroch. That was neither more nor less than a battle-royal among the household utensils and furniture, whereby every article became endowed with the powers of locomotion, although it is solemnly denied that the churn went out to meet the farmer and danced round him like a Newfoundland dog. Empty shoes travelled about the house, "the dish ran after the spoon"—the spurtle and roller . . . marched hand in hand as if they had been two batons in search of justices of the peace and constables to take them in their hands to quell the uproar. The de'il got the credit of the whole ado, and would have been arraigned before the law, as the lawyers had done greater rogues than he, but that would have required a special act of parliament. The author is a clever well-informed wag, and treats the whole question of such superstition and witchcraft as folly in the last degree. I have little doubt that the pamphlet thus described is "the Story of the Deil of Baldarroch" referred to the circumstance of which took place in 1838. Further reference to this subject will be found in *Banchory Ternan 60 years ago, by an old Residenter*. Aberdeen, 1870. The averments are to much the same effect, but the author on making the subject one of personal observation reduces them to the prosaic agency of a somewhat tricky servant lass. Sir Robert Burnett of Crathes, in the same locality, reported the circumstances, which had obtained some degree of notoriety, to the Procurator-Fiscal, who summoned the girl along with another young woman, her accomplice, to Court at Stonehaven. Whatever was the nature of the evidence led in the course of this investigation, or whatever was the decision of the Court, certain it is that the Deil was laid, and his cantrips ceased. It is asserted that the girl's object had been as to work on the superstitious fears of the farmer of Baldarroch, as to oust him from it, in order to gratify the spleen of some members of his family who thought that the possession of the farm should have fallen to an older brother.
Ed.

191. GEILTICHEINN (II., 92).—Geilticheinn is the Gaelic for the disorder in English popularly known as "nervousness," being derived from the same root as *geill* (fear), *gealtair* (coward), *geal* (pale), *gealach* (the moon). For the cure of this troublesome though not serious ailment the waters of Loch-moanair in Strathnaver, St. John's Loch in Dinnet, have long enjoyed a great reputation. Writing of the latter in 1840, the then parish minister says:—"I do not think it does much good to the people of the parish; it seems most efficacious to those from a distance." "The long walk and the change of air evidently deserve the credit of the many reputed cures."

AOIDH.

332. PERFERVIDUM INGENIUM SCOTORUM (III., 61).—Though I cannot lay my hand on the reference at present, I am inclined to think I have read, in one or other of Hill Burton's books, a statement to the effect that the true reading of this current phrase is "praefervidum," not perfervidum; and that it was coined by one or other of the great Continental scholars to describe the intellectual character of their Scottish rivals at the Continental universities. I cannot be sure of the author to whom it was attributed, but I think it was the elder Scaliger. The following epigram by Julius Scaliger, the scholar to whom we have referred, shows how high Scotsmen stood in his esteem:

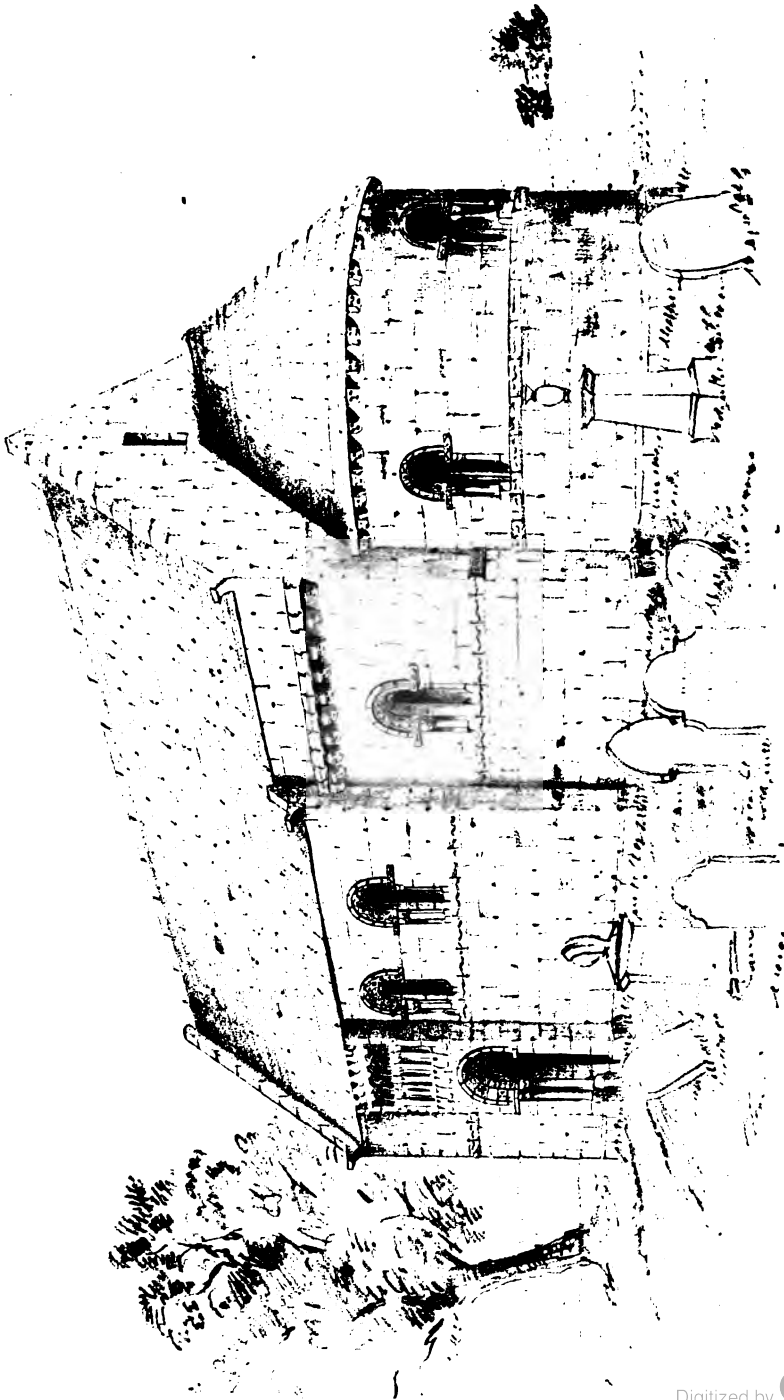
Si cui simplicitas, et priscae secula vitae,
Sors sine dissidiis, mens sine fraude placet,
Ne Scotiae dextras, hirsutaque pectora spernat,
Haud bene junguntur luxus et arma simul.

Dollar. W. B. R. W.

324. MARQUIS OF MONTROSE (III., 61).—In a footnote to Wishart's *Memoirs of the Marquis of Montrose* it is recorded, p. 407—"The house in which the Marquis was born is still shewn at Montrose; it is remembered that the Old Chevalier slept in it the night before he escaped to France, 13th February, 1716." This was correct in 1819, but part of the house is now pulled down, although that part in possession of Mr. Johnston, draper, Castle Place, is reputed as part of the original building. Grant's *Memoirs of James Marquis of Montrose* gives the Burgh of Montrose as the birthplace of the great Marquis, whilst Mark Napier's *Life of Montrose* bears out the same assertion. It is a well known fact that the town residence of the family was in Montrose, and that the Marquis received his education at the Old Grammar School of the burgh. Can none of the heirs, or family of the late Robert Graham, Esq., Advocate, Edinburgh, throw a light on this much-disputed point?

Fernlea. JAMES G. LOW.

327. MIND YOUR P'S AND Q'S (III., 61, 80).—In addition to the answers already given, I would suggest that the injunction may have been given to young printers. The "cases" were at one time arranged so that each box followed alphabetically, a, b, c, &c., and therefore p and q were next each other, and from their similarity would be apt to get mixed in distributing. So, "Mind your p's and q's would become a needed warning in the case-room.
Edinburgh. A. F. B.



· Dalmeny Parish Church - Linlithgowshire ·

Alexander J. Macdonald - Delft

SCOTTISH NOTES AND QUERIES

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ABERDEEN, DECEMBER, 1889.

DALMENY PARISH CHURCH.

THE Church of Dalmeny, an illustration of which is given with this No. of *S. N. & Q.*, is of very great antiquity, built, it is supposed, some 700 or 800 years ago, in the mixed Greek and Gothic style of Architecture—was formerly a vicarage of the Monks of Jedburgh. The earliest incumbent, of which there is any authentic record, was John Gibbisoune, who was also parson and vicar of Auld-Cathie—(a detached portion of the parish, and prior to the Reformation a separate parish). He is said to have succeeded George Lawder of Bass in 1610, and to have died some time in 1648. His successor was John Durie, who died in 1656. Alexander Hamilton was the next minister, but he was deprived for nonconformity in 1662—reponed in 1669, and transported to Edinburgh, where he died in 1696. Charles Gordon, minister of a Presbyterian congregation in Campvere, in Holland, was Hamilton's successor, in September, 1691. His tenure of office was of short duration, having been removed to Ashkirk in the same year. From his translation, until 1700, the

parish seems to have remained vacant—the rents of the Glebe being gifted by the then Earl of Roseberry for the benefit of the poor. Between 1700 and 1711, John Steedman held the cure—followed by James Nasmyth, who occupied the pulpit from 1711 to 1774, when he died at the advanced age of 91 years. Dr. Robertson, a person of some learning, and author of a Statistical Account of the parish, was minister from 1775 until sometime in 1799. Since then, the ministers have successively been James Greig, James Scott, and Robert H. Muir, who has been minister since 1845.

The ancient name of the parish, as appears from Charters of the twelfth century, was Dumanie or Dumayn. In others, of a later date, it is Dummany, Dumanie, Dalmany, or as at present, Dalmeny. The name is of Celtic origin, and signifies "Black Heath," or "Gloomy Spots," of which there is reason to believe the greater part of the parish at one time consisted.

The church is conveniently situated for the parish, and is seated for about 350 persons.

F.

BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

To-day new ground is broken in our Bibliography of Scottish Periodical Literature, with the first of an important series of contributions to that of Dundee. By common consent, Mr. Alexander C. Lamb, of Dundee, was pointed to as possessing by far the largest amount of information on the topic, in a unique but untabulated collection of local serials, the result of many years' careful attention to it. In this way the task of the bibliographer has been greatly eased, and a perusal of Mr. Lamb's description of nearly two hundred periodicals shows that completeness and thoroughness have been most successfully aimed at.—ED.

INTRODUCTION.

THE earliest printer and publisher of serial literature in Dundee was Thomas Colvill, who issued the first publication in magazine form in 1775, not 1755, as sometimes stated. He afterwards assumed his son as a partner, and the firm, though variously designated, continued practically the same until 1828. During more

than half a century the firm issued by far the greatest number of ephemeral publications, and they printed and published the first regular newspaper in Dundee in 1778. The second and the two succeeding years of the *Dundee Advertiser* and the first numbers of the *Courier*, now the *Courier & Argus*, were printed by them. Mr. Thomas Colvill's experience as a publisher is graphically described by himself in the number of the *Dundee Magazine* for December, 1800, quoted below:—

1775. *The Dundee Magazine, or a History of the Present Times*. No. 1, Friday, August 11th, 1775. Dundee: Printed by T. Colvill & Co., and sold at the printing house, west side of the Burial Wynd, Overgate, where subscriptions for this magazine are taken in at 1s. 8d. per quarter, and 6s. 6d. per year. No. 2, Friday, August 18th, 1775. *The Dundee Weekly Magazine, or a History of the Present Times*. Size $7\frac{1}{2}$ by $4\frac{1}{2}$. "The Publisher to the Readers—Gentlemen, As this magazine appears in a different form than that which was stipulated in the proposals, it is necessary to acquaint you of the reasons of these alterations—1st. As many disapproved of its being apt to be spoiled and rendered illegible by carnage and the smallest perusal, it has been judged necessary to put it into the form of an octavo, and to give it a cover, which tends to remedy that inconvenience. 2nd. We are obliged to publish one sheet and an half (instead of one sheet as was at first proposed) because a single sheet could not have been published on the terms proposed, the reason of which any enquirer may be satisfied of by the Publishers. This alteration of our plan obliges us to raise the price from one penny to three halfpence per week." The cover of the first number had the words *The Dundee Magazine, or a History of the Present Times*, and the above letter to the readers. The second had a large coat of arms of Dundee with the imprint. Vol. I., No. 13, Friday, November 3rd, 1775. On back of cover:—"To the Readers. As on the first commencement of this magazine we were entirely novices in the art of properly conducting it, we hope our encouragers will view our failures with a partial eye; and as experience is the school of the world, we flatter ourselves in the hopes of our own improvement, and of rendering our performance still more entertaining to our readers . . . We intend likewise to be at an additional expense in furnishing materials for our weekly paper, in case our correspondents should fall off." No. 17, Vol. I., December 1st, 1775. Dundee: printed by T. Colvill & Co., and sold at the Printing-house, north side of the Cross (at the sign of Mercury.) Vol. I., Nos. 23 and 26 without coat of arms on

covers. Vol. II. Many of the covers have only the vol. and number. Title filled with advertisements. *The Dundee Magazine* was suppressed in the summer of 1778 through a decision of the Court of Exchequer.

1778? *Weekly Newspaper*. "T. Colvill, the editor of the *Dundee Magazine*, introduced a weekly newspaper, which failed, owing to some local circumstances, and to its vicinity to Edinburgh." (*Dundee Magazine* for December, 1801, p. 631.) Mr. Colvill, after an experience of twenty-five years, gives an account in 1800 of the various periodical publications which he had attempted. "The *Dundee Magazine* having been suppressed in the summer of 1778, through a decision of the Court of Exchequer, Mr. Colvill introduced this *Weekly Newspaper*." It is very doubtful whether a copy of this paper is in existence.

1778? *The North British Miscellany, or Dundee Amusement*, containing a variety of select pieces, both in prose and verse, Curious Anecdotes, Instructive Tales, the best Political Pieces of the Times, ingenious Essays on different subjects, together with an account of the most remarkable Foreign Transactions and Domestic Occurrences. Vol. II. "Omne tulit punctum qui miscuit utile dulcè." Dundee: Printed by and for Thomas Colvill, MDCCCLXXX. This is the title of the second volume. I have seen only the last number of the first volume, which is dated June 25, 1779, paged 801 to 832. Vol. I., June, 1778—June, 1779—832 pages. Vol. II., from June 25, 1779, to June 23, 1780, being 26 numbers, 32 pages each, 832 pages 8vo, published fortnightly. The party who suggested the latter part of the title of this magazine, "Dundee Amusement," must have had a peculiar idea of the meaning of the word "amusement," for more than half the pages are devoted to graphic descriptions of the wars that were then raging,—lists of killed and wounded, the movements of the fleet and army, vessels taken by the English and English vessels taken, burned, and destroyed by the French and Spanish fleets, and incidents of that nature. The smaller portion was made up with Parliamentary proceedings, lives of great men, essays, poetry, and the usual lists of promotions; births, deaths, and marriages.

1782. *The Dundee Register of Merchants and Trades, with all the Public Offices, &c.*, for MDCCCLXXXIII. Dundee: Printed by and for T. Colvill, and sold at the printing-office, Kirk Wynd, 1782. Size, 12mo. This publication was the first of its kind in Dundee. From a note by the publisher at the end, it appears that it was intended to be published yearly. "N.B. It is entreated by the publisher that any errors or

omissions may be pardoned, it being the first attempt of this kind in this place; and any of those pointed out shall be corrected in next year's publication." The *Register*, however, did not appear in the following year, as stated, and it was not until 1809, twenty-seven years afterwards, that another attempt was made to establish a *Directory* in Dundee. The entire book consisted of 72 pages, with a prefatory sheet, on which a table is given of 115 kings of Scotland, beginning with Fergus I.—who, it is stated, began to reign A.M. 3641, and was lost in the Irish Sea—and ending with George II., who commenced to reign in 1727, and continued to reign for 33 years. There is a brief account of Dundee, which is described as "well built, and the trade in a very flourishing state. The manufactures consist of linen (especially Osnaburghs), sailcloth, cordage, threads, stockings, buckrams, tanned leather, shoes, and hats. A sugar-house has been erected some years ago. Threads have been long famous in Dundee, and are now manufactured to a large amount, employing about 3000 people. The inhabitants are reckoned to be about 16,000." After giving lists of the principal inhabitants, the Merchant Company, Manufacturers, Shipmasters, and the various trades, about 20 pages are filled with information such as is usually given in almanacs. The original copies of this *Register* are very scarce, only two or three being known to exist. A desire was expressed that a reprint of this volume should be issued, and in 1879 100 copies were printed in *fac simile*.

1792. *Civic Sermons to the People*. No. 1. "Nay, why even of yourselves judge ye not what is right." Dundee: Printed for Edward Leslie, Bookseller, Head of the Murraygate. 1792. Price One Penny. Size, $7\frac{1}{2} \times 4\frac{1}{2}$, 8 pages. This small periodical seems to have advocated the principles of good government:—"The principles of government, which is one of the noblest subjects for the understanding of man to employ itself about, and which I now wish to recommend to your attention. I have called these sermons. A sermon is a discourse; to discourse is to communicate ideas—that is, thoughts to compare, to reason upon them."

1793. *The Dundee Repository of Political and Miscellaneous Information*. "Prodesse et delectare." Dundee, 1793. Subscriptions are received by T. Colvill, at the Printing Office, (to whom communications, post paid, may be addressed), and by G. Miln and W. Brown, Bookellers, Dundee. Size, $7\frac{1}{2} \times 4\frac{1}{2}$. No. 1, Friday, February 15, 1793. To the Public:—"The minds of men are now so much agitated by the warmth of political controversy, that no friend to his country can wish to add fuel to the

flame. While the influence of political prejudice is so extensive, political intemperance will prevail. . . . To conciliate the minds of all parties will therefore be the object of the Editor of the *Dundee Repository*. In the miscellaneous department, such a selection will be made as may best serve the purposes for which the publication is intended,—the amusement and instruction of the Readers." No. 13, Vol. II., Friday, Feb. 21, 1794, being the last number of Vol. II. "To the Public—A second volume of the *Dundee Repository* is at last completed. It is with regret that the Editor now takes leave of his subscribers; this regret is not lessened by the prospect he had of commencing a third volume, with a correspondence which would have done honour to any miscellany. As other avocations will now, however, occupy all his attention, the irksome employment of an editor must be declined." No. IX. says—"As the story of M. Dupontail begins in the last, we have judged it proper to print it in such a manner that at its conclusion it may be collected and bound with the volume, or otherwise, paged 1 to 70." Vol. I., Feb. 15, 1793, 468 pages. Vol. II., August 23, 1793, to February 21, 1794, 396 and 70 pages. A number consisted of 36 pages, in blue-gray covers, demy 12mo, price threepence, and a volume consists of 13 parts. Published regularly every fortnight. Subscriptions must be for a twelvemonth certain. There were twenty-six numbers.

1798. *The Dundee Mail*. Almost the only information regarding this newspaper I have is from the MS. book of James Thomson, the local historian, which runs thus:—"The first newspaper established in Dundee was called *The Dundee Mail*. It was established in 1798, on constitutional principles, and was published twice a week. It was conducted by its proprietor, Mr. Chalmers, present proprietor of the *Aberdeen Journal*, but not meeting with adequate support, it was discontinued and was succeeded by *The Angus Intelligencer*, which soon fell, but which was succeeded by the *Advertiser* in 1801, which continued a weekly paper until 1846, when it was issued twice a week." In confirmation of Mr. Thomson's MS. note, in 1799 a paragraph appeared in the *Edinburgh Evening Courant*, which is mentioned as being extracted from *The Dundee Mail*.

1799? *The Angus Intelligencer*? This appears to have been one of the early numbers of the *Dundee Advertiser*, and, like the preceding paper, is only known through the notice given in Mr. Thomson's MS. book.

1799. *The Dundee Magazine and Journal of the Times*. No. 1, Vol. I., for January, 1799. (Dundee Coat of Arms.) To be continued

monthly. Price 6d., 6s. per annum, sent by post 7s.

"We may read, and read,
And read again, and still find something new,
Something to please, and something to instruct."
—*Hurdis.*

Dundee: Printed by Thomas Colvill & Co., Church Lane. Size, $7\frac{1}{2} \times 4\frac{1}{4}$ inches. Jany. "To the Public:—After a lapse of years, (twice the term spent on stubborn Troy,) the Editor of the former *Dundee Magazine* is again induced, by the liberal subscriptions of a generous public, to offer his weak, but well-meant endeavours. . . . Only a small portion of this Miscellany can be allotted to public news, but the Editor intends to give a concise and accurate account of important occurrences, and to make his information as early as possible. The Editor is of no party, and means to take no side in political discussions. The *Dundee Magazine* for January, 1800, will commence with an entire new type, cast on purpose, by those well known artists, Professor Wilson & Sons, Letter Founders in Glasgow." No. 24, December, 1800. "To the Public:—The Editor of this *opusculum* or little work takes this opportunity, in the conclusion of the season, of laying before his subscribers and readers, a short account of his Periodical Publications, here, from the commencement, to the present era. In the end of the year 1775, he undertook a *weekly magazine*, which met with encouragement far beyond its deserts, to his most sanguine expectations, and which he carried on until summer, 1778, when he was compelled to relinquish it by that decision of the Court of Exchequer, so fatal to all weekly publications in this country; and by which decision it was declared that every weekly publication was henceforth to be considered as news, and consequently liable to a newspaper duty. The Editor afterwards introduced a *weekly newspaper*, which also failed owing to some local circumstances, and to its vicinity to Edinburgh, &c. In the beginning of 1779, he then published a *Fortnightly Magazine*, which was carried on for two years with indifferent success. The Editor, thus repeatedly baffled in his attempts, laid aside all further thoughts of persevering in periodical publications, until again encouraged by his friends, in winter, 1798, to essay a *Monthly Magazine*. He accordingly entered on the plan in January, 1799, and by a liberal subscription, and rapid and wide circulation it has met with, he now flatters himself his endeavours have not been altogether in vain to his Readers—that in this work, the intelligent have found both matter and relaxation, and that those who have few opportunities of reading more voluminous productions have reaped some

instruction and amusement. And as he finds the news department of the Magazine is, at present, rather limited, he proposes to add four pages more to each magazine, and thus render it the cheapest publication of that kind as yet offered to the public eye." Vol. IV., No. 37, January, 1802. "The Editors to the Public:—We are sorry to say that in this circle, (and we have found it in our department after thirty years' experience at least,) authors, like the stour worm, are rare animals and only to be found in the deepest water. . . . We have every reason to believe that scholars are numerous, and we regret that knowledge should be ever withheld from the public eye, whether arising from modesty or indolence. Mere compilations (even the best selected) will not sustain a magazine; and without an admixture of originals would yield better zest to the Gentleman and Scholar. On our parts (and it is our intention and inclination to do so) we have endeavoured to furnish our table with such dishes as we conceived would suit every palate; and if we have failed in catering, we hope it will be charitably imputed to our zeal, our anxiety, or our weakness. . . . Let us cultivate the arts and manufactures; and let industry and harmony pervade the land. Let Temples of Porphyry be erected to the sciences, which lead to true knowledge and instruction. Vol. IV., No. 38, Feby., 1802. On the cover—"The Editors of this work find themselves again under the necessity of apologising for the extraordinary delay in attending the publication of this present number," &c. No. 41, Vol. IV. May, 1802 (last number I know of). Vol. I., 1799, in two parts, or 12 numbers of 60 pages each—720 pages. Vol. II., 12 numbers, January to December, 1800—686 pages. Vol. III., 12 numbers, January to December, 1801—616 pages. Vol. IV., 5 numbers, January, February, March, April, May, 1802—240 pages.

1799. *The Angus-shire Register* for 1799. Price One Shilling—To be continued annually. Containing accurate lists of all the public offices and office-bearers within the county. To which is prefixed some useful Tables. The whole calculated for the amusement of some and information of others. "Mulum in Parvo." Dundee: Printed by T. Colvill, the publisher, and sold at the Printing Office, Church Lane. Price One Shilling. Size, $5\frac{1}{4} \times 2\frac{3}{4}$. A short Historical Account of the Shire; also of Forfar and Dundee. Dedicated, To The Honorable The Nobility, Gentry, Magistrates, and whole Community of the County of Angus.

ALEXANDER C. LAMB.

(To be continued.)

UNPUBLISHED VERSES BY WILLIAM MESTON.

WILLIAM MESTON, the writer of the Latin verses printed below, was a native of the parish of Midmar. The year 1688 has been hitherto given as the date of his birth, but it is altogether impossible to reconcile this with his appearance as a student at Marischal College in Session 1694-95. In 1698 he graduated, and on 12th February, 1701, he was appointed undermaster in the Grammar School, an office which he demitted on 27th May, 1713.¹ He acted also as tutor to George, Lord Keith, (afterwards tenth Earl Marischal), and to his younger brother James (afterwards Field Marshal Keith), while students at the local University.²

Meston subsequently received a presentation—the last given by the Keith family—to a Regency in Marischal College, vacant through the resignation of George Keith, who went abroad.³ The year hitherto assigned to this appointment is 1714, but the entry in the *MS. Register of Presentations and Admissions* is dated Nov. 30th, 1715. The new Regent gave a “publick oration and a specimen in the Greek tongue”. At his admission the Principal of King’s College sent an excuse for absence, and it is mentioned that others⁴ too were prevented from being present “by reason of the disorders of the times”.

It would seem that Meston never actually taught in the College, for an entry in the Accounts for Session 1715-16 states that “the College was separat before the Lawes were read or the Season of payment come”. The classes

¹ The entry in the Town Council Register is as follows:—“The said day it being represented to the Counsell that the examiners appointed to take tryall of the qualifications of two undermasters to the grammar schooll of this burgh Having presented severall points of tryall of grammar and other authors as also of making extempore themes to severall persons competing for the same Found Mr. John Leslie sone to John Leslie of Whytetryps and Mr. William Measton sone to Measton in best qualified for the saids vancancies and remitted to the Counsell to do therein as they should find expedient.” (C. R., Vol. lvii., p. 781) The minute of demission is in Vol. lviii., p. 320. Meston was succeeded by Mr. David Cooper. (Vol. lviii., p. 335). We cannot believe that Meston went to College at Six! But the age of entrants in the seventeenth century was often very small. Bishop Gilbert Burnet was born 18th September, 1643; and his name (autograph) appears among the Marischal College “primarii” in October, 1652.

² “Nobilissimus et illustrissimus Dominus Georgius, Comes Marischallus, Academicæ Marischallanæ Maecenas” appears in the *Album Studio-orum* as a Magistrand of 1712. (His father, the ninth earl, died May 27th in that year). “D. Jac. Keith, comitis Marischalli frater” is a magistrand of 1715. In each case the Regent is Professor William Smith, author of *Oratio in qua Inclutæ Academicæ Marischallanæ . . . Maecenas . . . commemorantur*.

³ Who was this George Keith? He was excommunicated by the Presbytery for adultery with Anne Davidson. (Presbytery Records, Jan. 27 and Nov. 10, 1714).

⁴ By the terms of the Foundation Charter, the right of Admission was in the hands of the Chancellor, “Si Minister verbi sit” the Rector, the Dean of Faculty, the Principal, the Regents, the Principal of King’s College, the Ministers of New Aberdeen, Fettersdo, and Deer. On this occasion only the Principal and Regents were present.

did not meet again till the autumn of 1717, before which date Meston (together with all his colleagues,⁵ except Thomas Blackwell, Professor of Divinity, who was promoted to the Principalship), had been expelled from office by a Royal Commission of Visitation.

During the short Rebellion of the ’15 Meston acted as Governor of Dunnottar Castle. After Sheriffmuir he fled to the Highlands, and remained there till the Act of Indemnity was passed. He subsequently set up Academies in Elgin, Turriff, Montrose, and Perth, educating the sons of the gentry in Jacobite loyalty, of which Principal Blackwell complains bitterly. He died in 1745.

Details of Meston’s life will be found in the biographical sketch prefixed to the collected editions of his works; in the *Retrospective Review*, III., 318; and in the *Bards of Bon-Accord*, p. 133.

His chief writings are:—

Verses in Alexander’s *Tituli Fontium Abredonensium*. Aberd., 1707.

Viri humani, salsi, et faceti Gulielmi Sutherlandi, multarum artium et scientiarum doctoris doctissimi, Diploma. n.p.; n.d.

Phaeton, or the First Fable of the Second Book of Ovid’s Metamorphoses Burlesqued. Edinb., 1720

The Knight. n.p., 1723.

The Knight of the Kirk, or the Ecclesiastical Adventures of Sir John Presbyter. Lond., 1728.

Mob contra Mob. Edin., 1728.

Old Mother Grim’s Tales. First Decade. Lond., 1737.

Do. Decadem alteram subjunctis Jodocus Grimmus Pronepos. Lond., 1738⁶.

Collected Poems. Sixth [?] edition. Edinb., 1767.

Do. Seventh edition. Aberd., 1802⁷.

The two sets of verses now printed, *Ad consulem Abredonensem* and *In laudem Inclutæ Civitatis Abredoniae*, are not included in the *Collected Poems*. They are given from a broad-sheet dated 1744. In that year James Morison, younger of Elsick, was elected to the Provostship.

For the English metrical renderings I am indebted to a friend. P. J. ANDERSON.

I.

AD CONSULEM ABREDONENSEM.

Quæ Paridi quondam spondebant munera divæ,
Hæc Tibi tant faciles, Juno, Minerva, Venus.

⁵ George Peacock, Regent since 1693 (see *S. N. & Q.*, II., 57); Alexander Moir, Regent since 1688 (see Nichols’ *Literary Anecdotes*, IX., 588, and *Life of Dr. Lettson*, I., 6; William Smith, Regent since 1693; George Liddell, Professor of Mathematics since 1687 (deposed in 1706 because of fornication with Jean Bisset, but reponed in the following year); and Dr George Chalmers, Professor of Medicine since 1701. The Principal, Robert Paterson, had died shortly before the Commission reported.

⁶ “Both of these underwent several impressions.” *Pref.* to edition of 1767.

⁷ In this edition the Latin poems are omitted.

Consortem thalami meritis formaque decoram,
 Sanguine praestantem praebuit alma Venus ;
 Consulit ut praestes Te dignum munere, mentem
 Artibus imbutam, docta Minerva dedit.
 Ambabus reputans indignum cedere Juno
 Adsuit, et magnas accumulavit opes.
 Certantes vidit divas Cyllenia proles,
 Muneribus, ridens addidit eloquium.
 Dotibus instructus, cum tot sis, charior urbi,
 Dicere vix possum, sisne vel illa Tibi.

GUL. MESTON, A.M.

TO THE PROVOST OF ABERDEEN.

What gifts in days of yore the heavenly three
 To Paris pledged, they facile yield to thee.
 A spouse in merits and in form divine
 Fair Venus dowered, and sprung of noble line.
 And that in thee thine office grace should have,
 A mind with learning stored Athene gave.
 Deeming it base if she less favour showed,
 Proud Juno came, and ample means bestowed.
 Cyllene's son, holding from his hill,
 Last gave thee power to sway the human will.
 Scarce can I tell if thou, thus gifted, be
 By this fair city graced, or it by thee.

G.

(To be continued.)

OLD SAYINGS, MAXIMS, AND LOCAL
 PROVERBS.

QUAINT sayings, illustrative of manners, customs, and moods of thought in past times, few of which have been preserved, are now scarce, excepting such as we find in the form of maxim or proverb. Old sayings taking the narrative or descriptive form are rare, although it is reasonable to suppose that such were common before printed matter supplanted oral preservation, and gave an opportunity of preserving the best, which has been neglected.

That such neglect should not be the fate of what still remains of oral literature is deserving of attention ; and a collection of the same, from different localities, would be found interesting, both in their historical and social bearings, and old-fashioned criticism of things in general.

I am not able to contribute much of this kind of lore, but should others of the readers of *S. N. & Q.* take up the same subject, I anticipate a result that would be appreciated.

The following, which I heard given some weeks ago, may be taken as a specimen of the kind of local proverbial wisdom, in primitive essay form, the style of which is a good guarantee of its age. It was given by an old man, who had it himself from an old man, whose occupation in winter was that of thrasher at a farm in Buchan :—

“Tremlin strae maks bauky owsen,
 An' bauky owsen mak bauket lan' ;

Bauket lan' maks a peer crap,
 An' a peer crap a peer corn-yard ;
 A peer corn-yard maks an angry guidwife,
 An' an angry guidwife maks thin sowins ;
 Thin sowans maks a peer warkman,
 An' the peer man maks tremlin strae.”

The above is the response of a thrasher on being accused of making bad work.

I may here observe that the word bauky or baukie, which is not now very common in some parts of Aberdeenshire, is well known and used by native Americans in some backwoods settlements, as a *baukie cow*, one that breaks down fences.

A quaint old saying, descriptive of the penurious guidwife of past times, is, I think, worth preserving. It is illustrative of a kind of usage which, it is to be hoped, farm servants have not now to complain about, but which, when occurring, is now fully discussed in the Sheriff Court :

“Weel guessed, indeed : a' weel sairt an' naething left ; quoth the guidwife o' Clawclean, when her hired-men had finished a *scrimpit* dinner and left naething on the buird but clean clawed cogs and horn-spoons.”

Popular sayings of an historical kind are not to be taken in their literal meaning, as they contain a strong colouring of romance, suitable to the taste of the times when produced. Others of a pretentious prophetic kind, such as those attributed to Thomas the Rhymer, and which have reference to some old castle or old family in almost every parish in Aberdeenshire, have all a value of their own to folk-lore students, and are worth preserving.

All such have been brought under the sharp lens of modern criticism, which has enabled us to judge more correctly of the past than our forefathers. The gift of seeing ourselves is not common to a living generation ; beliefs now popular, and tastes at present fashionable, have all to be sifted, and those who shall know us better than we know ourselves, come after us.

Some old sayings of an historical kind have been collected, and some of a topographical kind are often heard ; but what may be termed old sayings having a political bearing are, I think, rare in Scotch folk-lore. A man's vote for his representation in Parliament was at one time in England of substantial value, and often bargained for in a curious way—the horse-shoer, barber, or shoemaker being handsomely paid for his services about election time, which gave occasion for many quaint sayings about the price of horse-shoes, a clean shave, or the price of some trifling article purchased by the candidate for Parliamentary honours. In this matter the unrepresented Scotchman, previous

to 1832, had no chance to share in such spoil. Some political hits are to be found in Burns' works, and in those of the author of "Tullochgorum," but they are not strictly old sayings or the political criticism of the people.

The real historical value of the following has no weight, yet we can appreciate it, as it indicates a mood of thought among the illiterate which no doubt was more common than now.

The heroes of old, and distinguished men in every sphere of life (to the greater body of the people) were all men of great muscular power, and capable of doing extraordinary feats of strength, which was considered the true taste of their greatness:—

"Wallace wicht upon a nicht
Took in a stack o' bere,
And gin mornin' or day-licht
Had draff afore his meer."

Amongst old sayings of a topographical kind the old rhyme which claims for Don a superiority over Dee is well known, and had been so before any rhyming seer dreamt of telling us—

"When Dee and Don shall run in one,
And Tweed shall run in Tay,
The bonnie water o' Ury
Shall bear the Bass away."

"A mile o' Don's worth twa o' Dee
For horn, corn, fish, and tree."

Sometimes a single line, having a rhythmical cadence, describes the claim or charm of some scene, or river, as being worthy of notice, such as—

"Whaur th' Tweed droons ane,
the Till droons twa,"

a needed warning to the benighted traveller on approaching the banks of the latter.

Almost every river in Scotland, to which may be added rivulet, has some old rhyme attached to it. The Ayrshire streams have been immortalised by Burns, and the Tweed, Forth, Tay, and Yarrow are known to every true Scot by legend, song, and ballad.

In this respect the Scot differs much from his southern brethren; to the Englishman the stream that passes his own village or homestead is "just the river."

But it is not only our rivers and burnies that have received the particular attention of old rhymsters. The brigs that cross the same come in for a full share of legend, foresight, and song:

"Balgownie's Brig's black wa',
Wi' a meer's ae foal an' a mither's ae son,
Doon shalt thou fa'."

is as well known to-day, and as often repeated as likely it was (with a stronger belief in its prediction) some centuries ago.

The Twa Brigs o' Ayr, the Brig o' Perth, Stirling Brig, the Bonny Brig o' Banff, and many others, are all well known in song and story.

But perhaps there is nothing better to be found in Folk-lore of this kind than what is found in inscriptions on buildings, gateways, old castles, private houses in towns, and churches; likewise those on heirlooms, old furniture, punch bowls, bells, sun-dials, &c., many of which are worth noticing, and give us a glimpse of old customs and manners, and the favourite ideas and sentiments of the owners.

The origin of this custom, which at one time had been well observed both in England and Scotland, is prehistoric, so far as I can learn; it is known to have been used in ancient Greece, and extensively in Holland.

A collection of such inscriptions, as are still to be found in Scotland, has not yet been made in a full and systematic way, and is wanted, and would be a pleasant labour to the collector.

I can only give a few which may not be generally known, but my attempt may induce others to labour in the same field.

On a stone above the doorway of the Hunter's Lodge on Mormond, parish of Strichen, Aberdeenshire, the following inscription is cut:—

"Rab Gibb rules here."

Who Rab Gibb was is not known, but the inscription has been interpreted to mean, that any company assembling in the old building were expected to throw aside all titles of distinction and behave themselves as "jolly good fellows," and pay respect to Rab's rule, who is supposed to have been the king of good fellows, but of whom nothing more is known than his name still preserved on the weather-worn lintel.

An inscription of much older date than the above, and displaying something of the same spirit may be given. St. Augustine, it has been said, had on his dining-table the following inscription:—

"He that doth love an absent friend to jeer
May hence depart, no room is for him here."

MORMOND.

SCOTTISH EVENTS,

Extracted from the *General Magazine*, (pub. W. Owen, Temple Bar) for 1755.

March 11, Scotland.—The linen cloth stamp here for sale from November 1, 1753, to November 1, 1754, amounted to 8,914,369 yards, which was valued at £506,816 18s.

May.—The Society, formed at Edinburgh for the improvement of Arts and Sciences, Manufactures and Agriculture in this country, have agreed to give premiums of different values for

the best discovery in science; for the best printed book of ten sheets; for the best printed cotton or linen cloth; for the best imitation of English blankets; for the best ale and porter; for the best imitation of Dresden work; and for the most useful invention in arts, &c.

The Honourable the Barons of the Exchequer have received his Majesty's royal warrant in order to pass the Privy Seal, granting to the Royal Infirmary of Edinburgh the sum of £8160 10s. 6¼d. sterling. This fund, which commonly went by the name of the invalid fund, was established before the union of the two Kingdoms, by a deduction out of the pay of the Forces for Scotland, in order to create a sum for giving charity to such subalterns and soldiers as, through age and being disabled, were incapable of service; and as through length of time the invalids established on the said fund are all dead, the fund became thereby at his Majesty's disposal. His Majesty has likewise been pleased to give £2000 sterling (£500 to be paid yearly for 4 years) towards carrying on the public buildings in this city.

August 19.—Mr. James Whelan died, aged 108, leaving behind him children, grandchildren, &c., to the number of 72, at Birr, in Scotland.

ARTHUR MEE, F.R.A.S.,

Editor *Carmarthenshire Notes*

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.—The following additions have turned up since last issue:—

1889. *The Aberdeen Weekly Gazette*, containing Small Debt Court Decrees granted in absence. Annual subscription, five shillings. Issued by the Scottish Debt Company [W. Leonard, Manager.] No. 31 Adelphi, Aberdeen. Vol. I. Friday, October 18, 1889. No. 1, 8vo, 4 pp., weekly. This is the local test paper, the first of its kind in Aberdeen.

1840. *Aberdeen Literary Gazette, or Mechanics' Magazine*. Literature and Science, instructive and amusing Tales, Essays, Anecdotes, &c. Published every alternate Thursday. No. 1, January 1, 1840. Price One Penny. Folio, 4 pp. Imprint—"Aberdeen: Printed every fortnight for the Proprietors, at the Stanhope Press, by G. Mackay, 61 Broad Street, and sold by Lewis Smith, Broad Street, and all other Booksellers in Town and Country." This magazine was one of the many imitators that rose in the wake of *Chambers's Edinburgh Journal*. All the articles have a reprint-like look, excepting the editorial notice, a wordy production. One number is all I have seen.
J. MALCOLM BULLOCH.

"AN ANCIENT CHARTER."—The so-called charter, quoted by Mr. M'Bain last month, is evidently the production of some person possessed of not even an elemental idea as to ancient charters. Were the concocter a genuine wag it were pleasant to laugh with him, but the

"byting of the white wax," and the fetching of "Maule my nurse," to witness a royal charter, are so absurd, apart from many objections that could be taken to the document as a whole, as well as to almost every single word contained therein, that it is unnecessary to say more.

C.

AN ANCIENT CHARTER.—The Charter referred to by Mr. McBain as having been granted by King Malcolm Canmore, of the lands of Powmode, and dated in the year 1057, is considered to be spurious. The subject was fully discussed some years ago in the *English Notes and Queries*, and it was shown by internal evidence, as well as by dates and other circumstances, that it was not authentic. I cannot, at present, lay my hand on a copy, but the above may be relied upon.

JOHN CARRIE.

Carnoustie.

A CASE OF EXTRAORDINARY SUPERSTITION.—Not long ago a friend told me of a somewhat curious superstition at one time current in Aberdeenshire. The following incident from the Inverurie district is illustrative of this. A young man was accidentally drowned in the river, and for some time every effort to recover the body failed. At length a woman, "of supernatural vision," came forward with a proposal which, if acted on, would assuredly lead to a recovery of the body. She directed that an ordinary soft biscuit be put into the river where the accident was believed to have taken place, and on reaching the spot where the body lay, the biscuit would sink. Her directions were followed, and the body was discovered. My informant, who resided in the district at the time, can vouch for the story and the currency of the belief. It would be interesting to know if there is any tradition regarding this practice.

A. MCD. R.

Queries.

362. PORTRAITS OF SCOTTISH DIVINES.—Information is requested as to the existence of portraits of the following divines, Collections on whose Lives, by Wodrow, are to be printed by the New Spalding Club:
I. *Ministers and Bishops*.

John Craig (1512-1600): colleague of Knox, minister at Montrose and at Aberdeen, chaplain to James VI.
David Cunningham (? — 1600): minister at Lanark, Lismahago, and Cadder, sub-dean of Glasgow, first reformed bishop of Aberdeen.

Peter Blackburn (? — 1616): regent at Glasgow University, minister and bishop of Aberdeen. [In the hall at Marischal College is a portrait of Blackburn, said to be by Jamesone in Mr. Bulloch's *George Jamesone*, p. 121. Has this been engraved?]

Patrick Forbes of Corse (1564-1635): minister at Keith and at Edinburgh, and bishop of Aberdeen.

[In the 1635 edition of the *Funerals* a portrait of the bishop is given from an unknown original; a second, by Jamesone (*George Jamesone*, p. 175), is at Fintray; a third in the Senatus Room at King's College (engraved in Pinkerton's *Iconographia Scotica*); and a fourth in the hall at Marischal College. Have the second and fourth been engraved? Of the last Mr. Bulloch writes:—"The powerful head of this prelate at Marischal College has been mistakenly assigned to Jamesone. It does not in the least possess his peculiar manner."]

Adam Bellenden or Bannatyne (1569-1647): minister at Falkirk, bishop of Dunblane and of Aberdeen, afterwards Rector of Portlock.

John Forbes (1566-1634): minister at Alford, Mid-delburg and Delft.

John Durie (1537-1600): minister at Edinburgh and at Montrose.

David Lindsay (? - 1641): minister at Guthrie and at Dundee, and second bishop of Edinburgh.

II. *Principals and Professors.*

Alexander Arbutnot (1538-83): minister at Logie Buchan, Forvie, Arbutnot, and Old Machar, and first reformed Principal of King's College.

James Lawson (1538-84): sub-principal of King's College, and minister at Edinburgh.

Robert Howie (? - 1645): minister at Aberdeen, and at Dundee, first principal of Marischal College and principal of St. Mary's College, St. Andrews.

William Forbes (1585-1634): minister at Alford, Monymusk, Aberdeen, and Edinburgh, fourth principal of Marischal College, and first bishop of Edinburgh. [Pinkerton engraves a portrait, original not stated; another by Jamesone (*George Jamesone*, p. 183,) is at Craigston; and a third, (? by Jamesone) in the hall at Marischal College. Have the last two been engraved?]

Charles Ferme or Fairholm (1560-1617): regent at Edinburgh University, and principal of the College at Fraserburgh.

John Johnston (1570-1611) of the Crimond family: professor of theology at St. Mary's College, St. Andrews.

It will be esteemed a favour if replies are sent direct to

P. J. ANDERSON.
The New Spalding Club, Aberdeen.

363. THE LUMSDENS OF CUSHNIE.—In a statement regarding the family of Lumsden of Cushnie, taken from a holograph of John Lumsden, who died in 1818, is the following:—"Robert Lumsden was killed in the Glen of Cushnie, by King William's soldiers, at a place called 'Robert Lumsden's Cairn,' at this day in the Glen of Cushnie, about the year 1690." Would any of your readers throw light on this statement?
G. W.

364. THE SMALLEST CHURCH COLLECTION KNOWN.—Was there ever a smaller church collection than that at Dundurcas parish church, 3rd February, 1845, which is thus entered:—"Storm daily increases, collected ten pennys 00,, 00,, 10"?" The collection was thus less than one penny sterling. On the Sunday previous it was 1d. sterling, and on the Sunday following 1½d. sterling.
C.

365. JAMES MAN AND ARTHUR JOHNSTON.—In the Supplement to *Biographia Scotica*, by J. Stark (Edinburgh, 1805,) there appears a short account of James Man, of Aberdeen, who died in October, 1761. Mention is made *inter alia* of his having made "Collections for an Edition of Arthur Johnston's Poems." Can any one give information that would lead to the discovery of such "Collections"?

W. D. G.

366. RUIN ON HILL OF DUNIDEER.—Can any of your readers give me, or tell me where I may get, any reliable information regarding the ruin on the Hill of Dunideer, at Insch? I understand a full account of it appeared in a periodical called the *Bea*, published in Edinburgh in 1790. May a copy still be had?
G. B. C.

367. DOWNY WELL.—During last century, perhaps even later, it seems to have been a prevalent custom in Aberdeen for large numbers of people to pay an annual visit, in the month of May, to a well in the Bay of Nigg, called *Downy Well*, and, after drinking of the water, to cross "a narrow pass, named the *Brigge of ae hair*, to Downy Hill, a verdant island in the sea, where the young people cut the names of their favourites in the sward." Can any of your readers give an explanation of this custom? Is the well still in existence? Who was Downy?
A. M'D. R.

368. POWIS HERMITAGE.—I see that in Vol. I., of *S. N. & Q.* (February number) "G. N. D." asks for information regarding the Powis Hermitage. I see also that the query has not been answered. Is there nobody among our antiquarians who can give any account of it at all? When was the hermit supposed to have lived? Is the name of the hermit known? If there was more than one hermit, when is the last one said to have died? In fact, the history of the Powis Hermitage would be very acceptable.
Lausanne, Switzerland. SYDNEY C. COUPER.

369. OLD HOUSE IN SALISBURY TERRACE.—In passing along from the Great Western Road to Broomhill Place, Aberdeen, I have often observed a house in a garden to the left of Salisbury Terrace, which looks very much like as if it were a piece of neglected antiquity, and resembles a little the old house of Rubislaw (now demolished). Can anybody tell me if it is really a piece of antiquity, or if it is only built in a style to look old?
Lausanne, Switzerland. SYDNEY C. COUPER.

370. FAMILY CREST.—Could any reader inform us what is the crest of the Wilsons? Is there any Society of the Wilson Clan?
OLDENBURG.

371. DRUIDS' CIRCLES.—Can anyone give a complete list of the Druid Temples and Circles which existed in the North of Scotland?
L. A. R.

372. WITCHES' PRAYER.—Addison, in the *Spectator*, No. 61, mentions "a little epigram called the Witches' Prayer, that fell into verse when it was read either backward or forward, excepting only that it cursed one way and blessed the other." Is it extant?
ZIGZAG.

373. BRIDGIDINS AVIANEN.—Is anything known

of this person, a native of Scotland, who was incumbent of Stoke Abbas, Dorset, during the Commonwealth? His name, but without farther particulars, occurs in Hutchins's *History of Dorset*, and in Calamy's *Nonconformists' Memorial*.

C. H. MAYO.

374. ANDREW CANT (III., 84).—Has Mr. Munro ever met with the assertion, made, I think, by Dr. Hew Scott in his *Fasts*, that this noted Covenanter was a "Man o' the Mearns"—a native of Strachan parish, and belonging to a family settled at Glen of Dye? Certainly this allegation has been made by some one of Cant's biographers,—if not by Dr. Hew Scott, then by another; and I would like to know if Mr. Munro, whose admirable paper on Cant is a model of what such a paper should be, has seen this story, and dismissed it on examination as untenable? My desires on this matter are somewhat selfish, as I would like to know whether I must delete the name of Cant from a tabulated list of Mearnsshire Men of Mark which I have been forming for some time, and on which Cant's name holds a distinguished place.

W. B. R. W.

375. HENRY BARRON KEITH, POET, WOODSIDE.—I am desirous to add to what little information I possess of Henry Barron Keith, son of John Keith, sometime Manager at Woodside Works, near Aberdeen. Henry was trained in the counting-house there, but left Woodside for Edinburgh some years before his death, which is said to have taken place in 1847. Can any of your readers tell me when he was born—whereabout in the village of Woodside his father resided—give one or more specimens of his poetical writings—(I understand he wrote a great many short poems of considerable merit, which appeared in various publications)—at what age he died—in short, such details as would make a sketch of his career interesting. I have heard that Mr. Charles Cockerill, barber, possessed many of his poems in MS. But perhaps he too has gone over to the majority. F.

376. MARISCHAL COLLEGE BIBLIOGRAPHY.—Information is requested regarding the following prints.

Latin verses *In Commendatione of my Lord Marischall for erecting the new College in Aberdeen*. By Thomas Cargill. Edinb. [?] 1593. (See *Extracts from Council Register*—Spald. Club, —II., p. xxxii.)

A short Relation of the Origin of the Keiths in Scotland, with a List of the Predecessors of the present Earl Marischal of that Kingdome, being an Abstract of the History of that noble Family. By? [Place?]. 1690. (See Chambers' *Eminent Scotsmen*, 1st ed., III., p. 295. Note).

Address to the Pretender by the Principal and Masters of the Marischal College. Aberd., 1715. (Presented December 29th).

The Case of William Duff, Professor of Philosophy in the Marischal University of Aberdeen, shewing the Barbarous Treatment of an Honest Family. Lond., 1739. (See *S. N. & Q.*, I., 163).

Alexis, a Pastoral to the Memory of Alexander Innes, Professor of Philosophy in Marischal College. By?. Aberd., 1744.

P. J. ANDERSON.

377. PETER STUART NEY.—About a year ago I received a letter from the Hon. Secretary of the State Historical Society of Wisconsin, of which the following is a copy. Perhaps some reader may have heard of the individual referred to, even although he died so long ago as 1846. I shall be glad to get any information about him, either through the columns of *S. N. & Q.* or direct:—

"I have been many years gathering facts concerning a man who claimed that his name was Peter Stuart Ney, and also claimed (sub rosa) that he was Marshal Ney, having been secretly favoured by the detail party at his supposed execution, and feigned death; and escaped to this country [United States of America] in 1816; and for thirty years was a distinguished teacher in the Carolinas, dying in 1846, at about the age of seventy—perhaps younger.

"Not believing in the Marshal Ney claim, I am anxious, if possible, to ascertain who he was. He appears to have been a Scotchman, or of Scotch descent, and said that his mother was a Stuart. He had several scars, which appeared to have been from wounds in battle—one, two or three inches long, on his forehead. He was apparently a refugee—for some crime or some cause. He was a more than common scholar, of fine martial appearance, and nearly six feet high.

"Possibly you may have some knowledge of such a person, though really possessing some other name, or may be able to refer me to some antiquary in Scotland to whom you could enclose this note, or send me his address. I shall feel thankful for any aid you can give me."

JOHN MACKAY.

1 Dana Street, Cambridge, Mass., U.S.A.

Answers.

260. SNEEZING (II., 192).—Supplementary to the notices of benediction on sneezing already mentioned by me, the following may be of interest:—Archbishop Potter, in his *Archaeologia Graeca*, treating of the "internal omens" of the ancient Greeks, describes the *πρῆπιον* or sneezings which were so superstitiously observed that divine worship was thought due to them. When any man sneezed, it was usual for him and those who stood by, to say *Ζῆθι*, may you live; or *Ζεῦ σωσον*, God save you. Aristotle tells us that there was a god of sneezing; and Xenophon mentions that the soldiers on hearing a sneeze worshipped the god of sneezing, *Ἠραπύς*. The following instances are also enumerated in the *Archaeologia Graeca*: Themistocles offering sacrifice, a sneeze happened on the right hand, when the soothsayer Euphrantides embraced him and predicted a great victory, which was afterwards obtained. When Xenophon was making a speech, such a sneeze happening was thought a sufficient reason to constitute him a General. Homer introduces Penelope as rejoicing at a sneeze of her son Telemachus. Theocritus makes the sneezing of Cupid an unfortunate omen to a certain lover. Xenophon, again, while persuading his soldiers to encounter the enemy, a sneeze occurring was accounted so dangerous an omen that public prayers were appointed to expiate it. If any person

sneezed ἀπὸ μέσων νυκτῶν ἄχρι μέσης ἡμέρας from the middle of the night, till the middle of the day, it was fortunate; but ἀπὸ μέσης ἡμέρας ἄχρι μέσων νυκτῶν from the middle of the day till midnight it was unlucky. (I give this in the original Greek, because it is exactly the reverse of the erroneous statement of a Contributor on p. 15, Vol. III., *S. N. & Q.*) If a man sneezed at the table while they were taking away, or if another sneezed upon his left hand it was considered unlucky, if on the right hand fortunate. If in the undertaking of any business two or four sneezes happened, it was a lucky omen and gave encouragement to proceed; if more than four the omen was neither good nor bad; but if one or three it was unlucky and debarred them from going on with their design. If two men were deliberating about any business, and both of them chanced to sneeze together, it was a prosperous omen..

W. R. K.

323. ROYAL GEORGE (III., 61).—The list of "officers who went down with the Royal George off Spithead," as given from Sir P. Durham's Narrative, published about fifty years ago (III., 79) is less likely to be accurate than contemporary records. I have in my possession a copy of "The Edinburgh Evening Courant" of 4th September, 1782, giving the first detailed accounts in Scotland of this sad occurrence, as from information received from an express who arrived at the Admiralty on 30th August: "It is with the greatest regret we inform our readers that the brave Kempenfelt, Major Graham, Lieutenant Simonds, and another Lieutenant of the ship with two Lieutenants of marines and several midshipmen, upwards of 400 seamen and 200 women perished in her. Captain Waghorne has escaped, but very much bruised. Every soul between decks are said to have been drowned." The Royal George was nearly 30 years old, "she carried the tallest masts and squarest canvas of any English built ship in the navy, and originally the heaviest metal." "There was on board nearly the full complement of 850 seamen. The marines of which, the whole was on board, and many of the officers, only went from Portsmouth the preceding evening. There was also a body of carpenters from the dock to assist in careening the ship, and as usual on board all ships of war in the harbour a very large number of women, probably near 400. Of these, the bulk were of the lowest order of prostitutes; but not a few of the wives of the warrant and petty officers." The *Courant* also published a letter from an officer in Portsmouth, which states that 1400 were on board, and from a correspondent in Portsmouth, it gave a list of such officers as were lost and a few that were known to be alive: Drowned:—Admiral Kempenfelt, Major Graham, of Marines, Lieutenant Sanders of do., Lieutenant Currie of do., Mr. Williams, Carpenter, Mr. Surrel, Master, Mr. Bartrim, Surgeon, Messrs. Kenwood, Cock and Fish, Mast. Mates; all the Midshipmen except two or three (names not known). Saved:—Captain Waghorn taken up by the Victory's boat and now living, Purser on shore when the accident happened, Boatswain, do., Mr. Harrison, gunner, do., Mr. Leslie, Surgeon's Mate, taken up with the Captain by the Victory's boat and now living." C.

332. PRAEFERVIDUM INGENIUM SCOTORUM (III., 61, 96).—This phrase is an amusing instance of the vitality of a misquotation. In the *General Demands concerning the Late Covenant* (Edinb, 1638, p. 8) we read:—"That famous and most learned Doctour Rivetus, in a late Treatise called *Jesuita Vapulans*, speaking of the judgement of Buchanan, and others who taught, That Subjects might take arms against their Prince professeth That the rashnesse of those writers is to be ascribed partly to the hard and perilous times of persecution wherein they lived, and partly, *Scotorum praefervido ingenio.*" This passage seems to have misled Sir Thomas Urquhart (*Tracts*, Edinb., 1774, p. 134), who assigns the phrase to Rivetus. Dr. Joseph Robertson (*Deliciae Litterariae*, Edinb., 1840, p. 154) cites Sir Thomas Urquhart as his authority for a similar statement. Finally, Mr. William Bates (*Notes and Queries*, 3, vii., 102) quotes Dr. Joseph Robertson to the same effect. But the phrase, in its received form, does not occur in Rivetus. "Id praeterea," he writes in the *Jesuita* (Lugd. Bat., 1635, p. 275) "observandum est, si quae durissimis persecutionum temporibus a Scotis et Anglis nonnullis temere scripta fuerunt, ea posse imputari non tam Religioni, quam nationum illarum, Scoticanae praesertim, fervido ingenio et ad audendum prompto." P. J. ANDERSON.

332. The following is the passage in John Hill Burton's *The Scot Abroad*, referred to by "W. B. R. W." (III., 96):—"A deal of curious matter about the disputes among the Scots Protestants in France, will be found in M. Michel's second volume. (*Les Ecosais en France—Les Français en Ecosse*. Par Francisque Michel). It was in reference to their contentiousness that Andrew Rivet, a native of Poitou, himself a pretty eager controversialist, used an expression which has come into household use in the shape of the *praefervidum ingenium Scotorum*, a slight variation of the original." The precise passage from Rivet is given in a foot-note, the "expression" appearing as "Scoticanae praesertim fervido ingenio." (*The Scot Abroad*—"The Ancient League in France." Chapter v., p. 198, 1881 edition).

R. A.

337. OLD SCOTCH WILLS (III., 62).—These are recorded in the several Commissariat Registers, now preserved in the General Register House, Edinburgh. They begin about 1520. W. M. Edinburgh.

341. STORY OF "THE DEIL O' BALDARROCH" (III., 78).—John Milne, the poet of Livet's Glen, describes the deil's freaks in a piece called "The Banchoy Ghaist," and contained in the selections from his songs and poems, printed at the *Aberdeen Free Press* office, 1871. X.

344. MUSÉE DE CLUNY (III., 78).—The "Musée des Thermes et de l'Hotel de Cluny" owes its origin to M. Alexandre du Sommerard, who collected there the fruits of his researches and travels in 1833. These were acquired by the State, in virtue of a law passed on the 24th July, 1843; and steps were at once taken to prepare the building and its contents for public use. The popular name of the institution indicates

that it forms part of the vast hotel and college which the Benedictine monks of the Order of Cluny maintained at Paris. Pierre de Chaslus, abbot of Cluny, acquired in 1340 the grounds on which stood the ruins of the Roman "thermæ" or baths; and the construction of the new edifices went on for more than a century; and stood in their splendour until the Revolution. Cluny is a small town of some 4000 or 5000 inhabitants, in the department of Saône-et-Loire, and in the "arrondissement" of Mâcon. It is described as being, in 910, a village or property belonging to Ave, sister of William the Pious, Duke of Aquitaine, situated in the territory of Mâcon, on the river Grosne. William made an excambion with his sister, and gave Cluny to the Blessed Bernon, to establish on the ground a Benedictine monastery. And the little village gave its name to the Order, which claims to be first branch of the great tree planted by St. Bennet. Many places in Scotland bear the name of Clunie; a parish in the district of Stormont, Perthshire; a parish in Kincardine O'Neil, Aberdeenshire; an estate in Laggan, Inverness-shire. Near Forres we have the Clunie-hills, and at Castleton of Braemar the Cluny-stream, which there joins the Dee. In the Perthshire Cluny there are said to be vestiges of five religious houses. But I am inclined to think that Cluny is, in France as well as in Scotland, a Gaelic descriptive place-name. Various forms of Celtic speech lingered among the lower and subjugated classes of the populations in France longer than is generally imagined. Many localities, and almost all the rivers, still recall the old inhabitants of the country. See *Mabilon. Annal. Benedict*, tom II.; *Helyot. Hist. des Ord. Relig. Ordre de Cluny; Notice sur Alex. du Sommerard*, par Prosper Merimée; *Cat. du Musée*, &c., par E. du Sommerard; *Old Statistical Account of Scotland*, vol. ix., &c. Paris.

342. LOCHEE (III., 78).—Maclaren, in his *History of Dundee*, says, "The barony of Balgay comprehended the Loch of Balgay, which covered a portion of the valley on which Lochee is now built. The name is believed to be derived from Loch E'e—the eye or opening of the loch. A small stream, which doubtless formed the feeder of the ancient loch, still rises towards the east of the place, and flowing westward, joins the burn of Benvie, forming with it the burn of Invergowrie." This seems a probable derivation, a spring where it issues from the ground is, in Forfarshire, commonly designated a "wal e'e," or well e'e. Lochee is situated in what was anciently the parish of *Logyn Dundie*, or Logie, a parish suppressed early in the seventeenth century, and annexed to Dundee and Liff. Logie Church, of which no portion remains, although the burying ground still exists, was in the diocese of St. Andrews, and was one of the numerous churches dedicated in 1243, by David de Bernham, Bishop of St. Andrews.

Broughty Ferry. ALEXANDER HUTCHESON.

346. MUCKLE-MOU'D MEG (III., 94).—A good account of the story of Muckle-mou'd Meg will be found in Riddell Carre's *Border Memories*, and also in Chambers's *Monograph on Peeblesshire*, if I remember aright.

W. B. R. W.

346. MUCKLE-MOU'D MEG (III., 94).—In the "Etchings by Charles Kirkpatrick Sharpe," folio, 1869, a notice of this person will be found. She was the daughter of Sir Gideon Murray of Elibank, afterwards married to Sir William Scott of Harden. Edinburgh. T. G. S.

347. PAUL JONES (III., 95).—There are several Biographies of this Sea Roving Scotsman published. Probably the most authentic, at least after he joined the American Navy, is one published in 1830, in 2 vols., cr. 8vo, which contains documents from the U.S., and French Navy Departments, as well as his own journals. Those who would see John Paul (his real name) as the hero of Romance, can turn to Allan Cunningham's *Paul Jones*, Cooper's *Rover of the Seas*, or Dumas' *Captain Ascanio*. N.

347. Lex will find in Chambers's *Biographical Dictionary of Eminent Scotsmen* (Vol. II., p. 411), all the information he can desire regarding Paul Jones, originally John Paul, a nautical genius of no ordinary character and endowments.

7 Madeira Place, Leith. WILLIAM THOMSON.

349. WM. GRANT LORD PRESTONGRANGE (III., 95).—Any Baronetage will give particulars of Lord Prestongrange, who was second son of Sir F. Grant, first Baronet of Monymusk, and a Senator of the College of Justice, under the title of Lord Cullen. Lord Prestongrange, who took his title from a small property near Edinburgh, died in 1764, at Bath.

FERRYMAN.

349. Sir Francis Grant of Cullen was the son of Archibald Grant of Bellinton, a judge and political writer in favour of the Union of Scotland with England. When this was consummated, he was raised to the Bench, where he took his seat as Lord Cullen, 1709. In 1712, Lord Cullen sold his paternal Estate of Cullen, Eden Down, &c., in Banffshire, and with the proceeds and his professional gains purchased the Estate of Monymusk from Sir William Forbes, for the sum of £9666 13s. 4d. sterling. He died 23rd March, 1726. His eldest son, Sir Archibald, for some time represented the Shire of Aberdeen in Parliament. His second son, William, was a distinguished ornament of the Scottish bar. He was at one time Procurator to the Church, and Principal Clerk to the General Assembly. In 1737, he was appointed to the office of Solicitor General, and on the 26th Feb., 1746, to that of Lord Advocate. A few days before he received his commission he was elected to a seat in the House of Commons, as Member for the Elgin Burghs. He succeeded Grant of Elchies on the bench in July, 1754, taking his seat as Lord Prestongrange. He was one of the Commissioners for Improving the Fisheries and Manufactures of Scotland. He was also one of the Commissioners for the Annexed Estates. He died at Bath in 1764. Lord Prestongrange had three daughters—Janet, who married the Earl of Hyndford; Agnes, who married Sir George Suttie of Balgonie, M.P. for Haddingtonshire; and Jane, who married Robert Dundas, son of the first Lord President Dundas of Arniston. (See Omond's *Lord Advocates of Scotland*, Vol. II., p. 28.)

7 Madeira Place, Leith. WILLIAM THOMSON.

349. WM. GRANT (III., 95).—Lord Prestongrange was the second son of Sir Francis Grant, Bart. of Monymusk, a Lord of Session under the style of Lord Cullen. Lord Prestongrange was Lord Advocate. He acquired, in 1727, the Lands of Pitfichie and others from his brother Sir Archibald Grant. Afterwards he acquired the barony of Caskieben in Aberdeenshire, and the barony of Prestongrange in East Lothian. The Grants of Monymusk are descended from Archibald Grant in Ballintomb, who was the youngest son of James Grant, third Laird of Freuchie, who flourished near the end of the 16th century.

Forgue.

W. TEMPLE.

350. KINNARDIE (III., 95).—Kinnardie (*the head of the height*) is in the parish of Aberchirder. The new Statistical Account says:—"A little below the bridge of Marnoch stands the old tower-looking mansion of Kinardy, on a promontory at the junction of the burn of the same name with the Doveran. Its situation is peculiarly picturesque and commanding." In the Banff Retours we have these entries:—"March 31. 1651. Master Alexander Gregorie, heir of Master Johne Gregorie, sometyme minister Dilmaik, his father, . . . the toun, lands, and barony of Kinnardie, comprehending the toun, lands, and maynes of Kinnardie, with the mylne thereof, . . . within the parochine of Abhirhirdour"; "March 11. 1664. David Gregorie of Netherdaill, heir of Master Alexander Gregorie of Netherdaill, his brother, . . . the toun and lands of Kinnardie . . . in the parish of Aberhirdour." Former proprietors were, the Crichtons of Frendraught, Colvill of Hilton, and Innes of that ilk.

J. McD.

350. Kinnardie is in the parish of Marnoch, Banffshire, on the Deveron, near the Bridge of Marnoch, and the Turnpike Road, which leads from Huntly to Banff. It belonged at one time to the Crichtons of Frendraught, after them to the Gregories—sold by them to a family of the name of Donaldson, and is now the property of the Duke of Fife. The old tower and house is still habitable.

W. TEMPLE.

350. Kinnardie¹ is in the parish of Marnoch, Banffshire. Besides answering the query, it may be of interest to say, that David Gregory, father of the three Professors, was educated as a merchant, and spent some time in Holland, following his commercial occupation. By the death of his elder brother he became heir to the estate of Kinnardie.² Gregory was the first person in Scotland who possessed a barometer. This supplied him with forecasts of the weather to such an extent that he was supposed to be in communication with beings of another world. A deputation from the presbytery waited on him, and it was only in consequence of his usefulness and knowledge in the healing art that he was saved from undergoing a formal trial for witchcraft.

WILLIAM THOMSON.

7 Madeira Place, Leith.

351. KININVIE (III., 95).—Kininvie is situated in the parish of Mortlach, and is the seat of a branch of the Family of Leslie, "The Leslies of Kininvie."

Forgue.

W. TEMPLE.

351. Kininvie is in the parish of Mortlach in Banffshire. Is not "W. B. R. W." mistaken in naming the Earl of Leven *David* instead of Alexander? and did he not come from Drummuir, of which branch he was a natural son? I quote from the *Records of the Leslie Family* (Vol. III., p. 355). The first *David* I can find was second son of the Earl of Melville, who succeeded about 1682—as heir to his mother. He is probably the one referred to.

F.S.A. Scot.

351. The Leslies of Kininvie are descended from George Leslie of New Leslie, of the Family of Balquhain. Alexander Leslie, first laird, bought from the Earl of Atholl the lands of Kininvie in Balveny, in the parish of Mortlach, in Banffshire, and built the mansion house there. So far as I know, none of the Earls of Leven ever owned Kininvie. Alexander Leslie, first Earl of Leven, was descended from the Kininvie Family, being the son of George Leslie of Balgonie, second son of George Leslie of Drummuir, who was third son of the first Laird of Kininvie. See "Historical Records of the Family of Leslie."

J. McD.

351. Kininvie is in the parish of Mortlach, Banffshire, and a more charming spot could scarcely be conceived. The house stands on a gently rising ground at no great elevation above the river Fiddoch, one part of it being of great antiquity. The Earl of Athole granted a charter of the estate to a John Leslie in 1521, but I cannot trace any connection with it to either David Leslie (Lord Newark) or to *Alexander* Leslie, who was the famous leader of the Scottish Covenanters referred to. As it is not uncommon to find some confusion about these two contemporary Leslies, the following notes may not be out of place. David Leslie was the fifth son of Patrick Leslie of Pitcairly, Commendator of Lindores, by his wife, Lady Jean Stuart, second daughter of Robert, first Earl of Orkney. He was born in 1601. Very little more is known regarding David Leslie than that he went into the service of Gustavus Adolphus, King of Sweden. He returned from the Continent about the commencement of the Civil Wars, and was appointed Major General to the army that was sent to the assistance of the Parliament in January, 1644. It is quite unnecessary to follow Leslie during the progress of the war. But it may be stated after his defeat at Dunbar, on 3rd September, 1650, he retired with the wreck of his army upon Stirling, where he was joined by Charles, who assumed the command, having the Duke of Hamilton and Leslie for his lieutenants. In this capacity he accompanied the king to Worcester where, on the 3rd September, 1651, Cromwell completely routed the Royal Army. Leslie was intercepted in his retreat, and committed to the Tower of London, where he remained till 1660. By Cromwell's Act of Grace he was fined in £4000, in the year 1654. After the Restoration he was created, in consideration of his services and sufferings in the Royal Cause, Lord Newark,¹ 31st August, 1661, with an annual pension of

¹ The title was derived, not from New-ark on the Yarrow, the scene of Leslie's cruelties, but from another Newark close to the fishing village of St. Monance, in Fife—a now ruinous mansion which belonged to the Family of Sandilands of Abercrombie and St. Monance, purchased from them by Leslie in 1649. His

¹ Slater's Map of Scotland.

² *Eminent Scotsmen*, Vol. II., p. 174.

£500. His lordship died in 1682. The title became dormant on the death of Alexander, fourth Lord, in 1791. Alexander Leslie, also a famous leader of the Scottish Covenanting Army, was the son of Captain George Leslie of Balgonie, commander of the Castle of Blair, by Anne his wife, a daughter of Stewart of Ballechin. He also entered the service of Gustavus Adolphus, King of Sweden, and while so engaged he acquitted himself with so much gallantry and skill that he was rewarded with valuable presents, and medals were struck in his honour. In 1639, he was invited by the Covenanters to return to Scotland, which he did, and was appointed to the chief command of their forces. His first operation was the capture of Edinburgh Castle, on the 23rd March, 1639. On the 20th May, the Scots army was paraded on the Links of Leith, and afterwards proceeded south. In August, 1641, King Charles passed through Newcastle, where the Scots army were quartered. General Leslie received him with great respect, and raised him to the Peerage by the title of Lord Balgonie, and on the 11th October the same year, created him Earl of Leven.² It is not necessary to recount his varied successful achievements from 1639 till 1644, which were conducted with prudence, skill, and enterprise. He died at Balgonie, 4th April, 1661. The Earldom of Leven is now held by his descendant in conjunction with that of Melville. Should any of your readers wish to make themselves acquainted with the subject treated in this answer they are recommended to read Hill Burton's *History of Scotland*; Wood's *East Neuk of Fife*; Spalding's *Troubles of Scotland*; *Eminent Men of Scotland*, by Chambers; Ferguson of Kinmundy's *Guide*; Conolly's *Eminent Men of Fife*, which have been consulted in framing this answer. WILLIAM THOMSON.

7 Madeira Place, Leith.

352. KENNEDY CLARK (III., 95).—What is W. B. R. W.'s authority for designing Kennedy Clark a minor poet? I never heard that he wrote verses. If he did, can W. R. B. W. say if he ever published or printed them? Clark, who was famous in his day for his skill in playing the bagpipes, died in November, 1819, in his 71st year, having survived all his children. He was a baker, and left several thousand pounds, not what might have been expected of a poet, even a minor one. See Alex. Johnston's *Descendants of James Young and Rachel Cruickshank*, Note T, p. xxxiii. FERRYMAN.

354. TWO SCOTTISH WEATHER PHRASES (III., 95).—There is a widely-known saying that "a peck of March dust is worth a peck of gold," which is varied in some localities to "a king's ransom"; and it is indeed favourable for the seedtime when March month is a dry one. But it is not always so by any

Cavalier enemies, after his elevation, sarcastically remarked that instead of creating him Lord Newark, the king should have hanged him for his "auld wark"; and as his enemies continued to molest him for his "auld wark," he procured a letter from Charles II., in 1667, in which the king declared his entire satisfaction with his conduct and loyalty while he acted as Lieutenant-General in England and Scotland.

² General Leslie was made Earl of Leven, Constable of the Castle of Edinburgh, by which he had yearly forty chalders of wheat and bear, and who also for his good services had one hundred thousand merks granted to him.

means, as many an anxious husbandman knows to his sorrow. I have often heard old people say that they had known "six weeks of stark storm in the month of March." Inasmuch as there are only four weeks and three days in the month of March, the "six weeks of stark storm" must have run well into the month of April. JOHN CARRIE.

Carnoustie.

354. Would the French verb *dévaler* help to explain the Aberdeen phrase as quoted by S. C. C.? *Dévaler* means to come down, to take down, from *dé*, prefix and *val*, meaning vale, slope. The word occurs chiefly in old texts. Littré gives various examples of its use, among which one from St. Amant, a French poet of the 17th century. *Savons, nous de la salle; Voilà le nuage crevé; Oh! comme à grands flots il dévale.* Trans: Let us run from your hall; the cloud has burst; see it come down in floods. G. CHRISTEN.

354. The word "deval" or "devall," meaning to "cease," "stop," or "intermit," is not confined to Aberdeenshire. According to Jamieson, it is a very ancient word, Fr. "d'effailir"; but both in resemblance and signification approaches much more nearly to Isl. "*dívalias*"—"dvaal" Su. G. "*dívalias*"—"dívála" Alem. "*dívalen*," all corresponding to the Latin "*Mora*." "*Black weat*" is not, I think, intended to mean black rain properly so called, nor that it was raining as black as pitch, but simply that it was raining, in contradistinction to snowing, "white weat," snow—"black weat," rain. G. B. C.

Insch.

354. I think the "delaverlie" of the Morayshire phrase is a different word from the "devalin" of the Aberdeenshire phrase. My interpretation of the Morayshire phrase, "It rained sax ooks delaverlie on ever uplin," is, that it means, "it rained six weeks cleverly, without ever uplifting." I take the "delaverlie" to be the same word as our cleverly, and that it suggests the constant and swift way in which the rain came down. The word *on* I take to mean the same as the German *ohne* = without, and uplin is an abridged popular form of pronouncing uplifting: a verb which is used I believe all over Scotland to express the gradual clearing of the sky from clouds. The Aberdeenshire phrase "It dang doon black weat sax ooks, neither uplin nor devalin," is plain enough, with the exception of the last word. The epithet "black weat" is a very vivid word picture of the fact that it was rain and not snow that was falling. The "uplin" here is, I suppose, also uplifting, as in the Morayshire phrase. I give these suggestions for what they are worth. They may not be the true explanation; but at all events they make sense of the words. W. B. R. W.

356. MURRAY STREET (III., 95).—I think M'Ri Via, or Mrie Strete, clearly indicates The Blessed Virgin, which, after 1560, would, for obvious reasons, become *Murray*, or any other popular name. F. S. A. Scot.

356. I think there can be little doubt that the term *Murray*, in the word *Murraygate Street*, &c., is a corrupted form of *Marie*. In my native town the annual

fair, accompanied by a race meeting, was known colloquially as Murrayman Fair and Races, and there was a strip of land lying along the river bank, close to where an ancient friary stood, which was called "The Murray's," or Murray's Farm. The connection of the first name with the Virgin Mary was, I believe, well established, and I can hardly doubt that the same connection subsisted between the second name and the Virgin Mother of the Lord, who occupied such a high place in the esteem of our Catholic forefathers.

Dollar.

W. B. R. W.

357. PUNFAULD (III., 95).—I suspect this is *pen fold*, an enclosure for sheep or cattle, generally formed with wattles or hurdles. Let me here remark that many old English words, and other things also, seem to have been known in Scotland previous to the Reformation, but since forgotten.

F. S. A. Scot.

357. I do not know what is the derivation of the word Punfauld, if it be not a corruption of Penfold, but from my earliest I have known a word which has a similar meaning, and I have always thought of it as spelling Pampfle or Pumphle. It was applied to a cattle Ree or enclosure in a field, and also to that peculiar construction of church seat variously known as a table seat or *pampfle seat*.

DONSIDÉ.

357. Jamieson gives "poynfalt," no doubt the same as punfauld, a fold in which cattle were confined, as being pointed or distrained. A. S. pynd-an, to shut up. Punderlaw is not uncommon, poynder or pundare being "one who distrains." The punfauld is evidently meant in the Statute given by Sir John Skene in the "Auld Lawes."—It is statute be the king, anent stollen cattell, that in quhatsomever schirefdomme cattell are stollen and challenged, they sall be brocht in ilk schirefdomme to the places to the quhilk King David ordained cattell that are challenged to be brocht. Alex. II., c. 12.

J. MCD.

357. I take it that the word "Punfauld," which your correspondent Mr. Low says is the old name of "a spot in the Links of Montrose," is a compound one consisting of Pound and Fauld. The tradition that it was "the name of an old well or spring, now dry," situated in that locality, favours the derivation, I suggest, as in that case it would be a Pound near by the well, where any stray beast of the cattle belonging to the towns-people, that then grazed promiscuously upon the links, was impounded for the night, until it was claimed by the owner. Fauld is clearly an enclosure for cattle, in which sense, but now generally (spelled Fold), it is still used in England, as also in some parts of Scotland. As a place-name it enters largely into the names of different places in Lancashire. It is used hereabout in the same sense for the enclosed pews of the heritors in our parish churches, which are specially set apart for them and their families, while the common people—the vassals of the olden time, are still supposed to sit only by sufferance upon benches in the area of the churches.

Carnoustie.

JOHN CARRIE.

359. HANNAY'S ALMANACK (III., 96).—This Almanac was published for many years by a firm of London Chemists, "Hannay & Dietrichsen." It was probably issued for the purposes of their business, but was a most useful compilation—a "Whitaker" on a smaller scale. Its price was sixpence. I do not think it is now published, as I have not seen a copy of it for over twenty years.

359. If the querist means the "Royal Almanack" of Dietrichsen and Hannay, some 25 year old copies before me give the publishing office as 63 Oxford Street, London. It was first published about 1837. Dietrichsen and Hannay are described as "patent medicine vendors, perfumers, chymists and druggists."

ARTHUR MEE,
Editor "Carmarthenshire Notes."

360. GORDON OF PARK (III., 96).—I also am desirous of information. I find the family still existing in Burke's Peerage for 1843. Unfortunately Burke's *Extinct* Baronetage was, I believe, previously issued, and I can find none issued since. I particularly want information as to the issue and descendants of the *second* marriage of Sir James Gordon of Park, and Hon. Margaret Elphinstone, widow of Lealie of Balquhain, about 1720. I only know of one son, James of Cobairdy, but what happened to him, or what other children there were, I do not know.

F. S. A. Scot.

366. A writer in *Hogg's Instructor* (I forget the date) states that Margaret Murray was the daughter of Sir Gideon Murray, a border chief, and the incident that made her famous was the following:—In an expedition undertaken by the Scotts of Harden to lift cattle from the lands of Sir Gideon Murray, the Scotts were defeated, and young Scott of Harden was taken prisoner, and carried to the castle of Sir Gideon, till such time as it was convenient to hang him for attempting to steal cattle. But Lady Murray, having an eye to business, represented to Sir Gideon how much better it would be to have Scott for a son-in-law than to hang him. Sir Gideon took her advice, and proposed to Scott to marry his daughter, known as Muckle Mou'd Meg, from that feature, which was an obstacle to her ever getting a husband. But Scott at first rejected the offer, and Sir Gideon ordered him to be led to immediate execution; and it was not till he was at the gibbet that he consented to take Meg; and the writer adds that Meg made a most excellent wife, and Scott was very happy with her, notwithstanding the unpropitious beginning of their married life. The writer likewise mentions the descendants of Sir Gideon Murray, and says that Meg's features followed the family's, who were known as "Muckle Mou'd Murrays." The justness of the epithet is left to the discernment of those who knew the family. The writer of these statements had seen the original contract of marriage between Scott and Margaret Murray, and gives an extract of her marriage dowry, which included a liberal number of milk cows and oxen and others, under the name of black cattle, part of the number, no doubt, coveted by the Scotts and deemed worthy of a raid.

WILLIAM REID.

19 Millbank Lane, Aberdeen.

Literature.

Fasti Academiae Mariscallanae. Selections from the Records of the Marischal College and University, 1593-1860. Edited by PETER JOHN ANDERSON, M.A., LL.B. Aberdeen, 1889.

THIS large volume of well nigh 600 pages is the latest and most important issue of the New Spalding Club, by its indefatigable and scholarly Secretary. It deals simply with the endowments, and will be followed by a twin volume which "will deal with the system of education and with the Fasti proper." To most people with any degree of interest in education or general literary culture the history of a seat of learning must possess a vast amount of interest. Its inception in the enlightened mind of its founder, its generous support through a long line of benefactors, the progress that learning has made through the centuries of its existence, the professorial succession in its various and ever-increasing chairs, the distinguished alumni nursed within its learned precincts and equipped with the means of doing efficient and important work in the world, all claim an unequalled amount of attention. The present volume takes to do simply with the Endowments and cognate matters connected with Marischal College, and the admirable way in which the editor has laid under tribute the vast mass of materials at his disposal is beyond all praise. The aim to present what was essential to a complete explanation of the subject has naturally involved a judicious rejection, as well as inclusion, of facts bearing on it. The volume becomes in this way not a mere compendium of dry-as-dust details, but one instinct with life and historical value. The volume to come will give the completed story of the University, and to it all eyes will be turned with expectancy, as embodying the more personal phases of the University life, with its *modus operandi*--just as the present may be said to be of its *modus vivendi*.—ED.

Bibliography of Montrose Periodical Literature. Montrose, 1889. [48 pp. 7¼ in. by 4½ in.] THIS privately printed pamphlet is a reprint

of the series of articles which concluded last month in the pages of *S. N. & Q.* As a careful epitome of the subject we congratulate the Messrs. Low, the compilers, who also deserve well for their public spirit in carrying through, to this issue, their labour of love. Its local interest will no doubt be appreciated, but it must not be forgotten that it forms a link neither too small nor unimportant to be omitted from the chain running continuously through these pages. "Periodical literature," says a brief prefatory note, "is a branch of the parent stem which perhaps more than any other defines clearly the *status quo* of a community viewed from almost any point of the social or political compass." This sentiment affords at once justification and encouragement to all interested in biographical research.—ED.

The Popular Paragraph Bible. The Gospel according to St. Matthew, with explanatory Vocabulary and five original Illustrations. Crown 8vo. Aberdeen: W. Jolly & Sons.

IN a prefatory note it is stated that this first instalment of the Authorised Version of the Bible "is intended to supply an interesting and scholarly copy of the Holy Scriptures at a price [threepence] within the reach of all." To have the received text fairly printed in ordinary book form, and divested of the often very artificial subdivisions of chapter and verse, is to present the narrative in an attractive readable shape. It is divided into seven natural parts, each of which has its separate theme marked off by head-lines briefly indicating what these are; while the vocabulary reduces the Biblical, and in some instances obsolete words and phrases, to modern equivalents. The illustrations are lithographs in chalk, and are on the whole executed with artistic feeling and pleasantly realistic.—ED.

NOTICE TO CORRESPONDENTS

We would feel greatly obliged if Correspondents would kindly send their contributions as early in the month as possible.



1.



2.



3

Seals of Burgh & County Families
ABERDEENSHIRE
PLATE 1.

SCOTTISH NOTES AND QUERIES

VOL. III.] No. 8.

JANUARY, 1890.

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ABERDEEN, JANUARY, 1890.

SEALS OF BURGH AND COUNTY FAMILIES.

THE two valuable volumes of the late David Laing have, to a very large extent, opened up to us the beauty of the ecclesiastical and municipal seals of Scotland. Although likewise treating on the private seals of families, Mr. Laing's work has still left much that has yet to be gathered in the latter field of value and interest to the genealogist.

It is proposed to give, from time to time, in the form of the monthly illustration to *S.N.G. & Q.*, specimens of the seals of some of our burgh and county families, especially of those whose arms are not known to be recorded in any of the well known books on heraldry. Many of the earlier seals are interesting, as showing the nature of the variation introduced into the coat of arms of the same family at a later period. The three seals taken for illustration this month belong to members of families well known in Aberdeenshire.

1. FORBES. This seal is attached to a tack for 19 years, made by Alexander Forbes, Burgess of Aberdeen, with consent of his son Patrick, dated 1st November, 1593, of his half-net's fish-

ing of the Midchingle, on the water of Dee, to George Forbes of Kinmuk. The seal represents the arms of Forbes as used by the family of Corsindae, viz.,¹ a crescent between three bears' heads coupéd,² muzzled.³ S. ALEXANDRI FORBES.

This Alexander Forbes was a Baillie of Aberdeen, on four occasions, between 1584 and 1595, while his son Patrick was a Magistrate in 1598 and 1600. It is of him, probably, that Lumsden⁴ speaks when he says, "William Forbes of Corsindae did beget upon a gentlewoman, daughter to the Laird of Meldrum, one Alexr. Forbes, which Alexr. married Beggs Arthur, daughter to John Arthur, burges in Aberdeen."

2. ANDERSON. This seal is one of three attached to a disposition by Robert Cullen, Burgess of Aberdeen, and Margaret Anderson, his spouse, to David Ferguson, of a property on the south side of the Netherkirkgate, dated 19th February, 1575-6. The seal is that of Robert Cullen's wife—S. MARGARET ANDERSON—and is peculiar for its quaint lettering. The arms of Anderson as they appear on the seal, viz., a Saltier between three stars in chief and flanks, and a crescent in base—are figured in *Nisbet*,⁵ and are there said to have been granted to Mr. James Anderson, Writer to the Signet, but better known as the author of *Diplomata Scotiae*. The date of the patent if granted to Anderson (1662-1728) is of a subsequent date to that of the seal, and his adoption of these particular arms may prove his descent from some of the many families of Anderson in the North.

3. AUCHNEIVE. This seal is attached to a charter by Alexander Auchneive (Auchneiff) dwelling in Meikletown of Slains, son and heir of the deceased John Auchneive, Burgess of Aberdeen, in favour of David Anderson, Burgess of Aberdeen, of a foreland tenement in the Netherkirkgate, dated 19th March, 1529-30. The legend is S. ALEXANDER ACHENEFF, and the charge on the shield is apparently a trade or mason mark. The family of Auchneive, during the latter part of the fifteenth and beginning of the sixteenth century, are to be met with not unfrequently as owners of property both in the burgh and county.

ALEX. M. MUNRO.

¹ Azure. ² Argent. ³ Gules.

⁴ *Family of Forbes*, p. 15. ⁵ Edition 1722, p. 444, plate 20.

UNPUBLISHED VERSES BY WILLIAM MESTON.¹

(Continued from our last.)

IN LAUDEM INCLYTÆ CIVITATIS
ABREDONIÆ.

SOMNIUM POETICUM.

Mane sub auroram, fessos complectitur artus
Dum sopor, placidus lumina clausa tenet ;
Mens vaga, cum levibus certaret ludere formis,
Calliope dulcis constitit ante torum :
Læta verecundos decorabat gratia vultus,
Dextra manus calamos, plectra sinistra gerit.
Et mihi subridens (formam gestusque venustos
Mirabar tacitus) talia dicta dedit :
Languida cur molli torpescunt membra sopore ?
Eja surge puer, carmina nulla canis ?
Grampia gens palma non cessit vatibus olim,
Quos Latium nec quos Græcia docta tulit,
Nunc ego sola vagor, nullo comitante, sorores
Paupere veste jacent, plectraque nostra silent.
Hos tibi, chare puer, calamos dant, accipe, Musæ,
Munera sunt magnis, hæc bene grata viris.
His tu, DEVANI-CASTRĪ, præconia pangas,
Hic patet in laudes, area lætæ tuas.
Non urbs illa situ, domibus, templisque superbis,
Nunc illi cedit, quæ caput orbis erat.
Si cives spectes, nullis pietate secundi,
Sunt, animis, genis, moribus ingenuis.
Ornat concilium cunctos ætate virili ;
Vis juvenes, pueros mens studiosa boni.
Urbs antiqua, potens opibus, terræque marisque,
Et cœli liquidi munera multa ferens.
Dant fluvii pisces, gravidas ager almus aristas
Et scatebras fontes dant salientis aquæ.
Denique, quicquid habet, passim laudabile mundus
Utile vel felix urbs dabit illa tibi.
Munera si Bacchi desint, & pinguis olivæ,
Vel nymphæ nitidæ, quæ parapherna gerunt ;
Omnia non tellus eadem fert, navibus illa
Advehit, hæc mutat piscibus ipsa suis,
Palladis hic sedes, sunt et sua templa Camænis,
Hic posuit Phœbus tecta laresque suos.
Hæc ubi dicta dedit, calamos mihi tradidit illa,
Mens stupuit doctæ numine tacta Deæ.
Heræbant oculi defixi in imagine vultus,
Vix potuit tremulos fundere lingua sonos.
Pace tua, dixi, liceat mihi vera fateri,
Non manibus calamus convenit ille meis.
Ingenio pollere virum linguaque diserta,
Urbis qui laudes diceret esse decet.
At mihi parva quidem, dicam vel nulla facultas
Carminis, aut numeris nectere verba suis.
Plura locuturum, pavidum me liquit imago,
Et manibus calamus decedit ille meis.

GUL. MESTON, A. M., 1744.

¹ On page 99 the date of *Mob contra Mob* is misprinted 1728. It should be 1728. According to *Jervise (Epitaphs and Inscriptions, II., 83)*; "The first edition of Meston's poems (now rare) appeared at London in 1737." Halkett and Laing (*Dictionary of Anon. and Pseudon. Lit.* p. 1308) state that a third edition of *The Knight* was published in 1728. In the *Aberdeen Magazine* for December, 1831, will be found an account of Meston from the pen of Joseph Robertson. See also Irving's *Lives of the Scottish Poets, II., p. 318*; and *Lives of the Scottish Poets by the Society of Ancient Scots, I. p. 111*. P. J. A.

IN PRAISE OF THE RENOWNED CITY,
ABERDEEN.

A POETIC DREAM.

While yet, ere rosy morn had glowed the skies,
Sleep holds the portals of the folded eyes,
And, sweet physician, in oblivious calm
Binds up the wearied limbs with dewy balm ;
While the unbridled fancy loves to stray,
And on light wing with lively forms to play ;
Before my couch behold a goddess fair !
What gladsome grace, what modest looks are there !
One hand entwines the pen and one the lyre.
(In silence I the comely form admire.)
On my rapt gaze her kindest look doth wake,
And, smiling, thus the glorious vision spake :—
" Why in soft slumber thus relaxed so long ?
Arise, my son, why sing'st thou yet no song ?
Shall the proud lords the Grampian heights that sway,
To learned Greece or Latium yield the bay ?
Lonely we roam, untricked, poor sisters nine ;
No kindly fingers sweep our lyre divine.
For thee, dear youth, this pen the Muses fate,
The gift is thine ; 'tis given but to the great.
With this shalt thou DEVANHA'S praises sing ;
How wide the range for thy bold Muse's wing !
Fair by the swelling sea's untill'd plains
Smile her sweet homes and tower her stately fanes.
Nor yields she to that city Tiber saw
Rise from his banks to give the world her law.
For valour, genius, manners frank and free,
Who than her pious sons more famed can be ?
Sense marks each one that man's estate enjoys,
Vigour her youth, and Learning's bent her boys.
Ancient the city, rich in all that's given
By earth and ocean and the liquid heaven.
Flash through her streams the scaly tribes amain,
Nods on her fields a wealth of golden grain.
And foaming floods and bubbling streams are there,
And all that earth bestows of rich and fair.
If there no blood-red grapes or olives grow,
Nor shining nymphs with bridal glories glow ;
No spot of earth doth all advantage give,
This man by barter, that by toil must live.
Here Jove's great daughter hath her holy shrine ;
Here are the temples of the sacred nine ;
And here great Phœbus of the dazzling bow
Descends to heal mankind and light bestow."
She spake, and in my hand the reed she laid.
Methoughts forsook and majesty dismayed
To the fair face clung fast my fixed gaze,
And scarce my tongue one quivering word could raise.
" Grant me," said I, " the unvarnished truth to tell.
These poor rude hands thy reed becomes not well.
For he who would this city's praise record,
Of talent great must be and deft of word.
To me belongs or little skill, or nought,
To weave in rhyme the airy web of thought."
When further speech I trembling did essay,
The pen fell from my hand, the vision fled away.

(To be continued.) G., 1889.

BIBLIOGRAPHY OF
DUNDEE PERIODICAL LITERATURE.

(Continued from page 100.)

DUNDEE ADVERTISER.

1801. The *Dundee Advertiser* was first issued as a weekly periodical of four pages, the earliest number bearing date 16th January, 1801. Mr. Chalmers, of Aberdeen, executed the printing for the first few months, at a cost of thirty shillings per week. He was succeeded by Francis Ray, a well-known Dundee Printer, whose charge for the printing of the *Advertiser* was thirty-one shillings and sixpence per week. Ray did not long continue to execute the work, for his name ceases to be connected with the paper on 25th December, 1801. Messrs. T. Colvill & Son, whose connection with typography in Dundee has already been alluded to (page 97), began to print the *Advertiser* on 1st January, 1802, and continued to issue it from their printing office, Church Lane, and afterwards from Bisset's Close, Overgate, till 24th May, 1805. The next week, 31st May, the *Advertiser* was printed for the first time in the proprietor's own printing office, St. Andrew's Place, Cowgate, and from that time the name of William Chalmers appears on the imprint, till 10th March, 1809. About a year before the latter date, the printing office had been removed to New Inn Entry, and the whole plant seems to have been acquired by Mr. R. S. Rintoul, who was editor, printer, and part proprietor, from 17th March, 1809, till 10th February, 1825. For the succeeding twenty-five years this newspaper was printed by Alexander MacDonald, (author of *Summary of the Catholic Religion*, printed at the *Advertiser* office in 1840), the last number bearing his name being issued on 25th January, 1850, the printing office being then in Argyle Close, Overgate. Mr. MacDonald was succeeded by Mr. David Robertson Clark, who had entered the *Advertiser* office as an apprentice printer in 1834, and whose imprint was on the paper from 29th January, 1850, till 29th April, 1851. Mr. Clark afterwards commenced business as a general printer, and from his office in Gray's Close the *Dundee Times* was issued. On the 2nd May, 1851, Mr. David Dron printed the *Advertiser*, and continued to do so till 5th October in the following year. After leaving, he started as a bookseller in Castle Street, but did not succeed, and he returned to the *Advertiser* office, where he was employed until the period of his death. The issue for 8th October, 1852, for the first time bore the name of Mr. John Leng in the imprint as printer and publisher: and he still continues as editor, printer, publisher, and part proprietor, his name having thus

appeared in connection with the paper for nearly forty years. The printing and publishing offices were transferred from Argyle Close to Bank Street on Tuesday, 8th October, 1859, and have been gradually extended so as to include departments for general printing, lithography, bookbinding, zincography, and stereotyping. The *Advertiser* was the first Scottish newspaper that gave illustrations by zincography with regularity. Prior to that time illustrations frequently appeared, which were prepared by Shanks' engraving machine.

The Rev. James Roger, the first editor of the *Advertiser*, was a native of Bendochy, in Perthshire. His connection was of short duration, and he subsequently became a reporter to a newspaper in London. Returning to Forfarshire in 1805, he was ordained minister of the Parish of Dunino, in Fife. Mr. Roger had a strong liking for agricultural pursuits, and he assisted Mr. George Dempster, of Dunnichen, in preparing an Agricultural Survey of the County of Forfar, which was approved of by the Board of Agriculture. This Survey was afterwards printed and published. James Saunders, of the firm of Paterson & Saunders, Writers, Castle Street, was the second Editor, and was also one of the proprietors, his family having a long literary and commercial connection with the *Advertiser*. He began his duties in 1802, and continued to act as Editor till 1809. Robert Stephen Rintoul, the third Editor, was a native of Tibbermuir, Perthshire, where he was born in 1787, serving his apprenticeship as a printer in Edinburgh. He commenced his literary career in the *Dundee Advertiser*, and at the age of twenty-six he became Editor. Whilst under his editorship the *Advertiser* was described as "the earliest provincial journal in Scotland which acquired a distinction for the advocacy of Liberalism," and for fourteen years he strongly advocated municipal and political reform. In 1825 he removed to Edinburgh, and tried a newspaper venture there, the *Edinburgh Times*, which unfortunately failed. He afterwards went to London in connection with the *Atlas*, but did not long continue there. Mr. Rintoul enjoyed the friendship of many of the leading Liberals. A few of his friends raised a fund and established a weekly newspaper, investing Mr. Rintoul with absolute power as Editor, and on 6th July 1828 the first number of the *Spectator* was published. He visited Dundee in 1835, when his friends entertained him and presented him with a silver tea set, as a mark of their personal and political attachment to him. John Galletly became Editor on the retirement of Mr. Rintoul, and continued until 1832. The events, local and national, which occurred while he was Editor were of the most important and

spirit-stirring kind. With the movements which preceded and led to the passing of the first Reform Bill Mr. Galletly was closely identified. Following the example of Birmingham, a Political Union was formed in Dundee, Mr. George Kinloch, Mr. Saunders, Mr. Christie, of the Eastern Bank, and other influential Reformers taking the lead, Mr. Galletly acting as secretary and treasurer. His political principles were of the Benthamite school, and the vigour of his understanding, the deep sympathy he felt for the masses, his abhorrence of injustice, his disregard of the "trappings" of style, gave piquancy and character to his disquisitions. For the extension of political knowledge Mr. Galletly assisted in the formation of a reading-room and library to enlighten the working-classes. On the retirement of Mr. Galletly, James Saunders, Writer, Clerk to the Guildry, and one of the proprietors, took charge of the editorship, which he continued until his death, in January, 1838. Mr. Saunders was deeply interested in all local questions. He took an active part in the keen struggle by the Guildry for their independence, and also in the severe contest with the Town Council, who attempted to pass a bill professedly for the purpose of improving the harbour, but in reality for paying a large debt due by the town. His exertions being successful he was appointed Clerk to the Guildry, and also to the Harbour Commissioners. The next Editor was Mr. Peter Brown, a native of Perth, who for many years had been the traveller, and had charge of the commercial department of the paper. On the death of Mr. Saunders he was appointed to the editorial chair, in which office he continued until October, 1840. In an advertisement of that date, it is stated that "the editorship of this paper will in future be conducted by one of the proprietors." Mr. Brown afterwards became Editor of the *Dundee Herald*. The succeeding Editor was Francis Willoughby Baxter, the youngest son of William Baxter, Merchant, Dundee, who became a partner in the mercantile firm of Guthrie and Baxter. He devoted himself to literary pursuits and contributed to *Tait's Magazine* and other periodicals, and he continued his connection with the paper until a change of proprietorship took place. A posthumous work of fiction, in two volumes, by him (published in 1872) was entitled *Percy Lockhart, or the Hidden Will*. Mr. J. A. Lake Gloag took charge of the editorial department for a very brief period in 1851, and was succeeded by Mr. John Leng, who became Editor on the 8th July, 1851. Mr. Leng came to Dundee from his native town of Hull to take charge of the editorial department, and shortly afterwards he acquired a share in the proprietary. The paper at that time was not in

a flourishing condition, but through the energy of Mr. Leng it was speedily improved, and has now been raised to the position of one of the leading Scottish newspapers. In October, 1889, Mr. Leng was chosen Member of Parliament for Dundee, without opposition, when a vacancy occurred through the death of Mr. J. F. B. Firth.

This newspaper was originally called the *Dundee Weekly Advertiser and Angusshire Intelligencer*. About eighteen months after its first issue the word "Perth" was added to the title, and on 27th May, 1803, the full title was the *Dundee, Perth, and Cupar Advertiser, or Perth, Fife, and Angusshire Intelligencer*. The title was curtailed in 1812, and the paper was then called the *Dundee, Perth, and Cupar Advertiser*. For about four months in 1821 it was denominated the *New Dundee, Perth, and Cupar Advertiser*, but on 17th August in that year the shorter title was resumed, and it was called the *Dundee, Perth, and Cupar Advertiser* for the succeeding forty years. On 1st May, 1861, when its issue as a daily newspaper began, it was called the *Dundee Advertiser*, which name it still retains. At the latter date a bi-weekly for posting, containing news only, was issued on Tuesdays and Fridays, and is still continued.

The price of this newspaper was originally sixpence. On 5th June, 1812, it was raised to sixpence halfpenny, and on 1st September, 1815, the price was sevenpence, the stamp duty being then threepence halfpenny for each paper. On 16th September, 1836, the price was reduced to fourpence halfpenny, in consequence of a reduction in the newspaper stamp. On 8th April, 1845, the price was further reduced to threepence, but on 3rd October, 1848, it was raised to threepence halfpenny, the announcement being made that "after a trial of three years it was found that the price of threepence was inadequate to cover the heavy expenses." On 1st January, 1856, the price was, stamped fourpence, unstamped threepence, and on 1st May, 1861, the first daily issue, was charged at a penny, its present price.

From the period of its establishment until the present time the *Advertiser* has never varied in its advocacy of Liberal principles in politics. It was begun at a period when Toryism was rampant, and for many years it struggled to support the rights of the people against strong opposition. The municipal reform of Dundee was effected principally through the exertions of the writers for this paper, and it took up the popular cause at the time of the Reform Bill of 1832. At that date the following notice appeared:—"The *Advertiser* is firmly and sincerely attached to the cause of the people in the broadest and most

liberal sense of the term. It has at least the merit of having been so during times when Toryism or Quietism pointed the way to wealth, whilst the opposite course to prosecution and obloquy." Since that time it has consistently supported the Liberal party.

Several strange peculiarities as to paper, printing, &c., are noticeable in the earlier numbers of the *Advertiser*. The numbering of the issues was very irregular. Number 55 was printed on thick paper like cardboard, and during the year 1805 narrow paper was used, two strips being pasted together to make the width of the sheet. It not unfrequently happened that there were no items of local news whatever in the newspaper, save the arrival of ships and the collections at church doors. On 26th June, 1818, the following statement is made:—"We have heard no local news worth repeating, and do not feel disposed to make any." On more than one occasion the inner pages of the paper were printed upside down, and sometimes these pages were left entirely blank. In 1806 the whole of the trial of Lord Melville, together with the famous Prussian Manifesto, was printed and issued as a gratis supplement to the subscribers, being probably the earliest instance of a gratuitous supplement in Scottish newspaper literature. In 1851 the newspaper was printed by one small machine with a fly-wheel wrought by hand. When Mr. John Leng became proprietor in that year, a new machine, driven by a water engine, the first ever erected in Dundee, was introduced, and a new set of type purchased. Seven years afterwards, when the printing office in Bank Street was opened, new machinery was introduced, and when the daily paper was issued in 1861, an additional printing machine was erected. In 1875 the first of several Victory printing and folding machines was used, and at present, 1889, a new machine, contrived to print 24,000 eight and twelve pages, or 48,000 four-page papers per hour, is in process of erection.

1802. *Angus-shire Register* for 1802, on a new and improved plan. (Price One Shilling.) "The Publishers of the former *Angusshire Register* (1799) having been repeatedly solicited and encouraged by a number of their friends to republish one for 1802, have now the honour to inform them and the public, that they have been at great trouble in getting, not only the old lists revised and corrected for a new *Register*, but have also procured a great many entirely new lists and articles. To be continued annually, containing, amongst a multiplicity of useful and necessary Tables, the following Lists, viz. :—Magistrates, Incorporated Trades, Clergy, Physicians and Surgeons, Writers and Procurators,

Volunteer Corps, Mason Lodges, Friendly Societies, Public Institutions, Officers of His Majesty's Customs, &c., Shipping, &c., &c. Price One Shilling."

1805. *Dundee Mercury, or Angus, Mearns, Perth, Fife, Stirling, and Kinross Shires General Advertiser*. (Figure of Mercury in the centre of the title.) Printed by Colvill & Son, Wednesday, June 1, 1805. Number 1—Price 6d.—Size 20 by 14, 4 pages, five columns in each page. At No. 262, Wednesday, June 13, 1810, the title was changed to *Dundee Mercury and Commercial Advertiser*. Mr. Thomas Colvill had printed the *Dundee Advertiser* from 1st January, 1802, until the closing of his connection with it on 24th May, 1805. He set up a rival paper in the latter year, under the title of the *Dundee Mercury*. For many years his printing office was situated in Bisset's Close, north side of the Overgate, near the Cross, and was known as "The Mercury," from the figure of Mercury over the entrance. The Editor in 1809, speaking about the benefits of the free circulating of news, says:—"By the free circulation of newspapers, the public are, as it were, placed in a most commanding situation, embracing the whole world in their view; they are spectators, not only of what is occurring in other nations, but also of what happens in their own island. The conduct of their ministers—of the High Courts of Parliament—and of Justice, are thrown open to the meanest individual, and he must of necessity become interested in their conduct." *The Mercury* was issued on Wednesday, price sixpence, and its publication continued till in or about 1812, when it fell before the more successful paper it started to rival, the *Dundee Advertiser*, that had been five years in the field before its appearance, and was more ably conducted and better supported. A volume of the *Dundee Mercury* is preserved in the office of the *Dundee Advertiser*, beginning with No. 176, October 19th, 1808, and ending with No. 290, 26th December, 1810.

1809. *The Dundee Directory* for 1809, containing a short statistical account of the town. A list of the Merchants, Trades, &c., in Dundee and suburbs, alphabetically arranged. Dundee, printed by and for Colvill & Sons, 1809. A handy pocket volume, size 12mo, and consisting of 174 pages, printed in a neat small type, subscription price 2s 6d each copy. The publishing of a *Directory* in Dundee at this time was a very difficult matter, as the preface shows:—"When the publishers of this *Directory* first proposed it to the public, they were not properly aware of the great difficulty in procuring the necessary lists. They only regret the trouble they have had in collecting the materials

for the following pages, so far as it has too long retarded the publication beyond the period originally fixed for its appearance. On the 30th November, 1808, 700 copies had been subscribed for, and it was to be put to press in eight or ten days. No more copies were to be thrown off than those subscribed for. The procuring of the requisite materials, on the first outset of such a publication, retarded it from being placed in the hands of the public until the end of January, 1809. . . . It is the intention of the editors to continue the *Dundee Directory* annually—to be published on the 1st of January. . . . The *Dundee Directory* for 1810 will be collected with little or no trouble comparative to this first essay, and it will therefore be in the power of the publishers to present it to their readers considerably cheaper than the present copy." Twenty-eight pages are devoted to a historic account of Dundee. It says: "The population of Dundee may now fairly be estimated at 30,000 souls." The improvements mentioned are the opening up of Castle Street and Crichton Street to communicate with the harbour, the forming of Tay Street, and the widening of the Nethergate. A considerable space is occupied with the regulations on the passage at the ferries of Woodhaven, Newport, Balmerino, and Dundee, tables of the shore dues, rules and regulations of the police, &c. So little encouragement was given to Messrs. Colvill, that they did not issue the *Directory* for 1810, as promised in the prospectus.

ALEXANDER C. LAMB.

(To be continued.)

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTION D.

CLOSE beside the stone to the memory of Andrew Cant there is a ground stone, on which is inscribed;—

Hic sub spe conquiescunt conjuges Charissimi Alexr. Thomson Advocatus Abd. qui obiit 21 September 1656 & Joanna Ray quæ ob. 7 Oct. 1651 Necnon Magister Alex^r Thomson Scriba | communis dicti burgi de Aberdene qui | obiit 25 Novbris 1727 ætatis 71 | Et Helena Gregoria ejus conjunx | quæ obiit 7 Sept^r 1711.

[Here in hope rest together most loving spouses Alexander Thomson Advocate in Aberdeen who died 21st September 1656 and Joanna Ray who died 7th October 1651. As also Mr Alexander Thomson Town Clerk of Aberdeen who died 25th November 1727 aged 71, and Helen Gregory his spouse who died 7th September 1711.]

The surface of the stone is divided into two panels, the upper one of which contains the arms

of Thomson, viz., a deer's head, caboshed and on a chef a crescent between two mullets, with the initials A. T. The charging on the lower panel has been entirely obliterated, but it had evidently borne the arms of Ray, as the initials I. R. still remain.

It appears doubtful whether it was Alexander Thomson, Advocate, who acquired the estate of Portlethen, or the Town Clerk, but a portrait of the former in the possession of the Senatus of the Free Church College, ascribed to Jamesone, is labelled as of Portlethen.¹ He is described as wearing "a skull-cap and a short chequered scarf appears below the chin-beard. A considerable bush of iron-grey hair falls on the plain linen collar. A rather graceful hand, wearing a ring, holds a pen."

The arms as painted on the picture are slightly different from those on the tombstone, a third mullet taking the place of the crescent. If Mr. Bulloch has deciphered aright the age of Thomson as 65 when the picture was painted, he must have been a very old man when he died in 1656, twelve years after the painter's death.

Alexander Thomson, supposed to be a grandson of the foregoing, was born in 1656, and married, in 1690, Helen Gregory, a granddaughter of George Jamesone, the painter. Her father was the celebrated Professor James Gregory, inventor of the reflecting telescope, and her mother, Mary, the youngest of the painter's daughters, who married her cousin James as her third husband. In 1694² Thomson was admitted conjunct Clerk with John Moir, and three years before his death, his son Robert was admitted in a like capacity with him. There were born of the union three sons and two daughters, viz., James, who succeeded to the estate, and was an Advocate in Aberdeen; Robert, who became Town Clerk, and died 29th April, 1767; and Alexander; Helen, who married George Skene of Rubislaw; and Mary, who married James Carnegie, Town Clerk of Aberdeen.

On an adjoining stone, which has also got a coat of arms cut in relief, there is inscribed:—

ALEXANDER THOMSON ESQ. | of Banchory and Rainieshill | Advocate in | Aberdeen died 18th of May 1773 | aged 81 years. | As also Katharine Skene his Spouse | who died 4th March, 1776 aged 73 years.

This Alexander Thomson is supposed to have been closely connected with the Town Clerk of the same name,³ probably a cousin. His wife, Katharine Skene, was the second daughter of George Skene of Rubislaw, by his wife, Katharine Ædie, a daughter of David Ædie of New-ark and Easter Echt.

¹ Bulloch's *Jamesone*, p. 124.

² Council Register, LVII., 449.

³ *James Young and Rachel Cruickshank*, p. 21.

There were no children of the marriage, at least if there were they did not long survive, as the estates of Banchory and Rannieshill went to Andrew Thomson, a son of his younger brother Andrew, an Advocate in Aberdeen, and designed of Crawton.⁴

By Deed of Mortification, dated 12th April, 1771, he left to the Master of Mortifications an annuity of twenty pounds sterling, out of the east division of the town and lands of Balquhain, part of the Barony of Portlethen, lying in the parish of Banchory-Devenick, for the support of decayed burghesses their wives and children. In the Deed of Mortification it is provided, that after the death of certain legatees the annuity shall be distributed in sums not to exceed ten pounds, among "old infirm Burghesses of Gild of this burgh and their wives or to their widows, or to the sons or grandsons, daughters or granddaughters of Burghesses of gild of this burgh. . . . But with preference alwise to my own Relations, in the first place, and to the Relations of Katharine Skene my Spouse, in the second place, and to those of the surnames of Thomson and Skene, in the third place."⁵ He further recommends his own relations to the benefit of a mortification made in 1721 by Agnes Divie, widow of his grand uncle Andrew Thomson, Advocate. To enable the Town Council to determine the nearest of kin to be benefited by his mortification he says, "I have made out a genealogical account of my own and my wife's relations, which will be a directory for their preference according to their propinquity." I have been unable as yet to get hold of this "directory," which would be a most useful chart to determine the relationships of this family, who figure so largely in our local legal circles.

Besides the donation already referred to he left in 1771, subject to his own life-rent, the sum of £50 to the Kirk Session, the interest of which was to be distributed by them "among poor people living in the Toun of Aberdeen as they shall think proper."⁶

The adjoining lair to the south is the resting place of another laird of Banchory, for on a ground stone broken in two there is cut—

HERE LYES UNDER THE HOPE OF A BLESSED RESURRECTION | ROBERT CRUICKSHANK OF BAN | CHORIE LATE | PROVOST OF ABD. | WHO DEPARTED THIS LIFE THE | 3 OF MAY 1717 AND OF HIS | AGE 94 YEARS. AND ALSO | SARAH LESLIE HIS SPOUSE WHO | DEPARTED THIS LIFE THE | FIRST DAY OF JAN^y 1716 AND | OF HER AGE THE 66TH YEAR.

Robert Cruickshank, born in 1623, is believed to have been the same person who was admitted

a guild brother on 30th November, 1658, when he is described as the second son of the deceased John Cruickshank, burghess. His wife was the third daughter of Provost George Leslie by his wife Christian Walker.⁷ Cruickshank was provost from Michaelmas, 1693, to Michaelmas, 1697, and during his term of office an Act of Council was passed that the Provost should not continue longer in office than two years at one time.⁸ This rule was respected for a long time, and had become necessary, as it was found that the old practice of "sitting in office" was beginning to find credit in certain quarters. He was likewise Commissioner for the burgh in Parliament from 1694 till 1702.

The following information was given up by Cruickshank in 1694 for the purposes of a poll taken in that year⁹ :—"Robert Cruickshank, of Banchory provost of Aber. is not pollable within this burgh because his greatest fortune lyes in the Countrie but gives up his familie wⁱⁿ the burgh of Aber. as followes viz. he hath an wyfe & five children in familie two servant lasses each of which gets sixteen marks of yearly fire and ane man servant who gets 24 lib p annum."

Of the five children mentioned above George and Robert were admitted burghesses¹⁰ in 1687, and James in 1692, while Jean, then eleven years of age, afterwards married Alexander Watson, merchant in Aberdeen.¹¹ The fifth child is accounted for by an entry in the Kirk and Bridge Work Accounts as follows—"1695 April Provost Cruickshank ane child buried at the west dyke."

By Deed of Assignment, dated 18th March, 1715, he granted the Dean of Guild the sum of one thousand merks, the interest of which he directed to be payed "towards the mantainance of ane decayed burges of gild of this burgh, and his wife, or the relic or children, of Burges of Gild," his own relations, or any of the name of Cruickshank to be preferred.

The next stone, which also lies on the ground, bears the following :—

Here lyes Margrat Butler relict of | the deceast Mr Walter Cochran of | Dumbreck late Provost of Abd who de | ceast in the moneth of March 1694 | As also Walter Cochran Merchant | in Aberdeen who deceast the 18th of | April 1712 and of his age 33 years. | And Christian Cruickshank his spouse | who departed this life the 12 May 1730 | aged 53. Also their son | Walter Cochran clerk depute of Abdⁿ | who died the Eight day of May 1779 aged 75. | Also Helen Udney his spouse | who died the 4th Dec^r 1809 aged 92 years.

The reason of the omission of Provost Coch-

⁷ Family of Leslie, III, p. 341.

⁸ Council Reg., LVII, p. 608.

⁹ From MS. in my possession.

¹⁰ Register of Burghesses.

¹¹ Tombstone in St. Nicholas.

⁴ S. N. & Q., II., p. 69.

⁵ Book of Mortifications.

⁶ Session Records, XV., 1 July, 1771.

ran's name from the inscription is one not very easily explained, unless on the supposition that he did not die in Aberdeen. He was in all probability a son of Walter Cochran, the first Master of Mortifications in 1632, and who when he handed in his brother George's mortification of "tua hundreth thrie scoir ten pundis Scots money for the use of the Gild Box" in 1647, is then described as "lait dean of Gild of this burgh."¹² Cochran was provost for two years from Michaelmas, 1691, and Commissioner for the burgh in Parliament from 1693 till his death on 5th December, 1694.¹³ If the date of his death is correctly given the inscription on the tombstone must have been cut after that date. The arms of the family as registered by the Provost were "ermine, on a chief gules, a stag's head erased or, between two mullets argent."¹⁴

The Provost's grandson Walter, born in 1704, was admitted Town-Clerk Depute in 1728. He was greatly concerned in the kidnapping trade about the middle of the century, and figures in the famous trial of the Magistrates *v.* Peter Williamson. By his Deed of Settlement, dated 6th January, 1773, he bequeathed "Item, with the Burden of the payment out of the Fee of the other two thirds of the said Fishings at the first term of Whitsunday or Martinmas after the decease of the said Helen Udny of the sum of one thousand merks Scots. . . . as a perpetual mortification, the annual rent of which is to be annually paid to unmarried women, Gentlemen or Burgesses' Daughters who are in indigent circumstances."¹⁵

His marriage, which took place on 12th January, 1750, is thus referred to—"On the night of the 29th January was married here Mr. Walter Cochran, Depute Town-Clerk, to Miss Nelly Udny (daughter to Mr. James Udny, Advocate) a Young Lady of distinguished Beauty virtue and merit."¹⁶

ALEX. M. MUNRO.

OLD SAYINGS, MAXIMS AND LOCAL PROVERBS.

(Continued from page 103.)

I MAY here refer to another inscription which, perhaps, comes nearer to the idea which suggested the use of Rab Gibb's name on the old hunting lodge. On the portals of Montacute House, Somerset, is the following :—

"Through this wide opening gate
None come too soon, none go too late."

Many of such inscriptions as are still to be found

on old buildings throughout Scotland mostly take the form of moral precepts, or sentiments having a moral bearing, and which may be taken as the favourite sentiments of the inscribers. None I have yet come across are of older date than the 16th century, and I am of opinion they are more common in some parts of England than in Scotland, and may have already attracted the attention of correspondents to "Notes and Queries" publications in some of the English counties. Many years ago, when travelling on foot through the midland and northern counties of England, without looking for such inscriptions, I found them often in unexpected places, a few of which I still remember, and at another time may refer to the same. In my present communication I shall only notice such as are to be found near home, or others having some relation to them in respect to fact or sentiment.

Over what was once the entrance to the old castle of Towie-Barclay, Aberdeenshire is inscribed :—

"In tim of valth all men
Sims frindly—an frind is not
Knavin but in adversity." 1593.

The history of the distinguished family of Towie-Barclay is well known, and of this house the Seer of Learmont has said, in his usual prophetic style :—

"Tolly Barclay o' the glen,
Happy to the maidens, never to the men."

In the town of Peterhead there are several old houses still occupied, having inscriptions over the doors or windows. Others, which were taken down within the present century, were equally noticeable, some of which have been built into other houses near the old sites. Over a window in an old house in Port Henry is the following :

"Feir the Lord, fie from syn ;
Mak for Lyf everlastin ;
No this Lyf is but vanity."

Carved on a stone above the doorway of an old house in Longate, near to what is still known as the Castle Garden, was the following in large letters with some attempt at ornament :—

"SVEAR NOTE,"

which may not be considered an unsuitable inscription for the present day. What has always been considered the oldest inscription of this kind, from its weather-worn marks, was to be seen in the front of an old house, long known as the *Canteen*, at one time a public-house ; and in the same locality are other buildings which date back to the time when the historical family of Keith were the lords superiors of the burgh. This inscription is not now to be seen, having been *harled* or rough-cast over.

Above this inscription a piece of carved oak, said to have been part of the stern carved work of one of the ships of the Spanish Armada fleet

¹² Council Reg. LIII., p. 102.
¹³ Foster's Members of Parliament.
¹⁴ Stodart's Scottish Arms.
¹⁵ Book of Mortifications.
¹⁶ Aberdeen Journal.

wrecked in the vicinity, was fixed in the wall. The figures represented Abraham offering up his son Isaac. It was removed and destroyed some thirty years ago. At one time it used to be well kept and painted over in colours. It was of considerable size, measuring about 3 by 2½ feet.

The inscription on the stone is "quaint and curious," and below the words a beam and scales are carved. The words are :—

" ALL WAS OTHERS
ALL WILL BE OTHERS.

Two old houses, which have been taken down within the present century, had inscriptions, giving different readings of the favourite sentiment of the Keith family, on stones inserted in the buildings. Both are here given :—

" They haif said ;
What say they ?
Lat them say."

" They saye—they saye—
What saye thay ?
Do you weil,
And lat them saye—saye."

On old Marischal College gateway, Aberdeen, the inscription is different, but such differences are often found, and may be easily traced to one common origin. Almost the same words as the above are still in common use in Buchan :—

" Lat them say, say, as thae like,
I carena what thae say,"

is often heard when one has been accused of something he does not want to hear about. The common use of this phrase shows there is little respect paid to conventionalism, or it may be the outcome of true independence of character.

Such inscriptions must have had some effect in moulding the character of past generations, when books were scarce, and the rudimental part of education confined to a few. By the prominence given to selected adages, and popular sayings, they became impressed upon the minds of those able to read them, and by this means became a source of knowledge to the community, by being often repeated and referred to as good authority or wise sayings on many subjects. The originality of some of them, and the intelligent selection of others, is evidence of an advancing spirit of enquiry among the more intelligent classes. Many of them show evidence of individuality of character more common and characteristic than now to be met with. And although many of them have now become obsolete, they are still useful in arriving at a fair knowledge of the peculiarities and modes of thought of our ancestors : a knowledge highly valuable to the student of humanity, and interesting in many ways.

Although the custom has been long out of use here, it was carried to the greatest length in Holland, as previously mentioned. In 1698 a collection of Dutch inscriptions was published in 4 vols., taken from house fronts, signboards

&c. The same custom was in use by the Jewish people at an early period, and is referred to in the following prophetic text from Zech. xiv., 20, 21 :—" In that day shall there be upon the *bells* of the horses, HOLINESS UNTO THE LORD . . . Yea every *pot* in Jerusalem and in Judah shall be holiness unto the Lord of Hosts."

MORMOND.

"PETTICOAT-TAIL" SHORTBREAD.

ALL kinds of Scotch confectionary are now much more extensively used in England than was formerly the case, but especially is it so with the article of shortbread. An enterprising firm of Edinburgh confectioners has lately introduced very extensively into the busy South a novelty in that department of their art, which they term "petticoat-tail" shortbread. It is taking wonderfully well in the Lancashire towns, and will doubtless become an established favourite with those good judges of what is nice. On a printed paper, supplied along with the article, the makers explain the meaning of what would otherwise seem an odd name for a particular make of shortbread. They say "the name is a corruption of the old French 'Petit Gâtellet,' and is one of the few remaining relics in the Old Edinburgh vernacular of the influence caused by the friendly relationship between France and Scotland, and the close intercourse that was held between these countries."

I think, the old influence is traceable in the names of many other dainties besides shortbread, for the knowledge of which we are indebted to our Gallic neighbours ; and not only is it so for dainties, but also, amongst other things, for the inculcation of the high spirit of chivalry which has throughout long ages distinguished Scottish men on many a hard-contested battle-field at home and abroad.

In Forfarshire, some fifty years ago, it was a common custom at Yule-time to have raffles of wheaten bread, which was then less used by all classes of the people than it now is ; for, rejecting the better sustentation of the body supplied by the grain of oats, whether made into bannocks or "halesome porridge, chief o' Scotia's food," they have mostly taken to the use of loaf-bread, both in town and country—the more is the pity ! These raffles, which were highly popular, were always held in some roomy house in the nearest country village, and were resorted to by young and old people from all the farm towns round about. They were occasions of much jovialty, and large quantities of wheaten-bread changed hands on the cast of the dice, at the game of chance that then went merrily on. It was a treat to see the big loads of quartern

loaves carried triumphantly home by the youngsters of the party at the close of the sport. When the company had all assembled at home the first operation was to have the good well-used Carron pot rinsed out, then some of the bread cut up into small pieces and put into the pot along with plenty of new milk and a little sugar. When this tempting mess was properly boiled, as it was sure to be, it was indeed "a dainty dish" fit "to set before a king," and but little solicitation was needed to induce all the household to set to at once and partake of it. This repast was called in the local vernacular "pow-soddie," and I have always thought that the name was an adaptation of "*Pot sur le feu*"—the "sodden pot" of the French peasantry, of which the mode of making had become known to our ancestors by reason of the close intercourse long subsisting betwixt Scotland and France in the olden time; and the "friendly relationship" existing betwixt the two countries in times of trouble now happily gone by, ought not to be forgotten by the present generation of the men and women of Scotland, nor is it forgotten by all of them, or indeed ever will be by those who remain true to the best traditions of their native land, and know aright its past history.

Carnoustie.

JOHN CARRIE.

TRIAL OF A CORSTORPHINE WITCH.

THE following trial of a Corstorphine witch is extracted from the Parish Register. The Register begins in 1646 and ends in 1781.

The village of Corstorphine—distant from Edinburgh between two and three miles—is pleasantly situated, the church particularly so. The edifice (once collegiate) is an interesting one, the arms of an old and important family in the parish, of the name of Forrester, being blazoned on stone all over the building; and within ornamented niches, exquisite sculptured effigies, supposed to represent members of the same family, and other memorials of a past age, are to be seen still entire. The church is one eminently worthy of a visit.

F.

May 27th, 1649.—Beatrix Watsone, Spouse to Alexr. Scott Webster in Corstorphine, on 13th May gave in a Bill of Complaint against Mr James Chalmers Schoolmaster challenging him for calling her a witch. The which complaint being read and considered and Mr James posed upon the points thereof denyed that he called her a witch but said only that he had heard others say that she was not cannie.

At the qlk time there was brought in sundry dittaes ag^t. her and moe offered to be brought on ag^t. a new diet.

The dittaes were these:—

Imprimis Marion Weir Servitrix to George Cochrane in Corstorphine deponed upon oath before the Minister and Session that Beatrix Watsone upon Friday the 9th of May going to George's house the said Marion being standing at the Kill Beatrix said to her If I get not that silver from your goodwyff qlk is restand for working of her Webbs It shall be black silver to her. Therefore Marion Weir coming into the house Betie being flyting with Jeane Broune, spouse to George Cochrane, said to her if anie ill come to our Goodwyffe ye witch it shall be a black day to you as ye said it shall be black silver to her.

Betie Watsone being asked if she spake these words at the first denyed but Marion bearing it in upon her confessed that she said it but not out of malice but being asked how she could make it black silver for what could so do to her? gave no answer. The morne after Jeane Broune fell sicklie after a strange manner some tyme exsessively hot sometyme chittering for cold and continued so till Tuesday thereafter upon qlk day at 4 hours after noone she losed her spetch and lay senseless not able to stirre hand or foote and when any did lift up her hands they fell down incontinent. Upon Wednesday thereafter Alexr. Scott and Betie Watson his wife came in to see Jeane Broune not sent for. Alex. Scott came to the bedsyde where Jeane was lying and takes her by the arms and said I cannot feel her pulse. Thereafter Beattie Watsone comes and grippis her arme 3 or 4 several tymes as the Deponent said but could not tell whether 3 or 4 tymes because she said she was in such feare that Betie had done her ill for Betie said to Marion grippe there and see what ye can feel who refused because she thought that Betie might have taken off the sickness of the Goodwyffe and put it upon her. Thereafter Betie pitter pattered some words qlk she could not know what they were. Thereafter she said thrice God send thee thy haill Jeane Broune and thy tongue both for Betie said I have been praying all night for thee and I know thou wilt get thy haill. After the speaking of these words Jeane Broune racksed out two arms qlk she could not stirre before and they gave a gryt cracke and when Jeane was racksing herself there came out betwixt the said Jeane and Marion who was lying in the bed beyond her a mikle black thing firth under the cloathes lyk a great rotten and lope up o' the bed stead and made all the bed shake that they were all feared that the bed should have fallen upon them.

Agnes Fairlie did testify also that she saw and heard all this. Thereafter Jeane Broune

fell into a slep and after she awaked was restored to her tongue and daily thereafter to her health.

Margaret Gardner did depone that her husband Alexr. Crawford lying sicke and before death said that none was the cause of his death but Betie Watsone because he was ever feared for her and that she ever troubled him in his sleepe and whenever he was going to Edinburgh or coming out Edinburgh ever Betie met him by the way.

Christian W^m. Sone deponed that her Umql. husband did upon his death-bed say take away that tinker from me (whenever Betie Watsone came in to see him) away with her. The common brute was he died of witchcraft for his sickness was not ordinary and he did suspect Betie for it.

John Ramsay deponed that his cow being in Betie Watsone's yaird she said if it came again it should rue it. It did so and when she sent it home it ran wode with the stirk up and down the land and could hardly be gotten in again and when brought in again rowted all night without ceasing and John rising in the night to look to the cow finds a sowe lying along the door threshold and the cow rowted on till John was fain to put away both cow and stirk for thing, and all that tyme about 4 or 5 days John keptit the cow she rowted and when in the night season he rose to see the cow and looked to her he faud ever the sowe lying on the door threshold but never saw a sowe in the daytyme nor in the night before or after the putting away of the cow (for there is no swine within the town).

Davd. Wilkie and James Patison Depone that they going one day to get coals and meeting Betie by the way who desired to ryde upon one of the horses to the Town and they refusing they coming to the Coalhill one of the horses ran wode could not be hadden, lost all his graiths and was hardly taken and coming hame all the horse flang aff the coals and four fell by the way with the loads their craiggis under them and one ran away home qlk they had seen the horse doe before not yet after.

John Yorkstoun and John Cleghorne deponed that being tyking to the minister a part of the Gleib at the bak of the Kirk yard (qlk the minister did see being present) John Cleghorne bearing Beatie Watsone comtng thro' the Kirk yard hard by them standing looking to them said God save the Cattle and the minister did ask wherefore he did so many others have come by wherefore say ye so now? John answered She is not canny She has an evil eye and no sooner had he spoken the word bot the oxen of both plewes ran away with the pleugh and would hardily be stayed and two of them fell down being in hasard of their life and this they

did two several times. This was seen of all those that were at the pleugh. Bettie Watsone being deemed a witch and so called by all that knew her these 18 years by past. It was alleged by some there present that Betie had said to Alexr. Scott her husband "lye still a while with me for this will be the last Friday that ye will rise from my side." She being asked if that was true or not at the first denyed it bot after that it was told her that her husband had spoken it to Robt. Scott his brother answered It is true I said it and being asked how she knew it answered If her enemies galt their will o' her it wald be so now; at this tyme none was pursuing her for witchcraft but she had given in to the Session a Bill of Complaint ag^t. some who called her so. Upon the Friday before her apprehension she went to all those she suspected had anie thing to say against her qlk is very suspicious if she had been honest she would not have done so. Amongst the rest she went to one Jeane Cunningham in the Greenbanks within the Parish of the West Kirk and told her that she was come to drink with her and take her leave of her, for she would never see her again. qlk both Jeane and Bettie confessed.

These things being considered Mr James Robertson one of the Justices being in Corstorphine the minister did seek his advice what to do in the matter who advised him to desire my Lord Forrester and his Baillie to keep her fast till farther tryal qlk was done. Betie was put into the supple and watched and attended there till May 23rd bot through the carelessness of the officer and watchers, James Hadden, Betie being left her lone hanged herself and James Hadden, officer, was put out of his place for his carelessness.

DEATH OF MR. GEORGE MOIR BYRES OF TONLEY.—This gentleman died at his residence, Edinburgh, on the 8th December. Mr. George Moir Byres was the third son of the late Mr. John Moir, Artist, and Catherine Byres, who for a limited period possessed the fine entailed estate of Tonley, Tough, Aberdeenshire, George having succeeded his brother, Dr. James Gregory Moir Byres, exactly eight years ago, and who succeeded his elder brother Patrick. The succession to the estate now devolves on Mr. Patrick Moir Crane of Manchester, son of the late Dr. James Moir, Physician, of Aberdeen. John Moir and Dr. Moir were sons of the Rev. George Moir, for 55 years Minister of the parish of Peterhead, who married a Miss Byres of Tonley. The Rev. George Moir was highly respected during his ministry at Peterhead, ministering to the wants, both bodily and spiritual,

of his important parish. The late proprietor of Tonley inherited the kindly characteristics of his grandfather. One of the first kind thoughts of Mr. Patrick on his return from Canada (where he had earned a livelihood as a clerk) to enter on his property was for his old friends and companions at the parish school of Peterhead. Mr. Byres carried his kind wishes into practice by inviting six boys, sons of his former companions, to spend their holidays at Tonley, where they enjoyed fishing and shooting to their hearts' content. Farther particulars of the connections may be seen in Mr. Andrew J. Mitchell Gill's interesting *Families of Moir and Byres*.

A. M.

SIR MICHAEL SCOTT'S POTATOES.—I do not know whether the following legend, the hero of which is "the wondrous wizard Michael Scott," is so well-known as many others associated with the Eildon-splitting, Tweed-curbng necromancer. If it is not commonly known, it may perhaps be well to preserve it in *S. N. & Q.* I came across the story in an old book of newspaper cuttings:—

"A curious Berwickshire legend, which, however, is manifestly anachronistic, attributes the introduction of the potatoe into Scotland to the famous wizard of the north, Sir Michael Scott. The wizard and the devil, being in partnership, took a lease of a farm on the Mertoun estate, called Whitehouse. The wizard was to manage the farm; the devil advanced the capital. The produce was to be divided as follows:—The first year Sir Michael was to have all that grew above the ground, and his partner all that grew below; the second year their shares were to be reversed. His Satanic majesty, as is usual in such cases, was fairly over-reached in his bargain, for the wizard cunningly sowed all the land the first year with wheat, and planted potatoes the second: so that the devil got nothing for his share but wheat stubble and potatoe tops. Sir Michael continued this rotation until he not only beggared his partner, but exhausted the soil."

In spite of this legend, we must continue to give credit to Sir Walter Raleigh for having been the first to introduce potatoes into this country. The story is but another instance of the proneness of the Borderer to attribute everything outside of everyday experience to one of three agents, viz., "Auld Michael," Sir William Wallace, or the Devil.

JAS. W. SCOTT.

DALMENY CHURCH (III., 97).—I recommend "F." to "get up" his architecture a bit. The style is rich Norman of the 11th or 12th century, and one of the most exquisite specimens of the ancient parish churches left (alas!) in Scotland.

F.S.A. Scot.

BIBLIOGRAPHY OF MONTROSE PERIODICAL LITERATURE.—After a brief career of thirty-one weeks, the *Montrose Express* (III., 75,) thus an-

nounces its own demise, under date 28th Nov.: "Notice. The representatives of the late Mr. George Walker, proprietor of the *Montrose Express*, in thanking the public for the support that has been given to it since its commencement on May 2nd, would respectfully intimate that they have resolved to discontinue the same after this date."

J. G. L.

OLD SAYINGS, MAXIMS, AND LOCAL PROVERBS.—The writer on this subject (III., 102) will find an account of "Rob Gib" in Chambers' *History of the Rebellion in 1745*, Vol. II., p. 192. The passage refers to the name on a snuff-box which had been presented to the Prince:—"Rob Gib was the Court-fool of Scotland in the reign of James the Fifth, and with that sarcastic wit for which some of his profession have been so remarkable, used to observe that all the official courtiers served his Majesty for selfish ends, except himself, who, for his part, had no other contract with the King, than stark love and kindness."—With regard to old sayings, I believe that a certain passage in Dunbar's Macaronic poem, called "The Testament of Mr. Andro Kennedy," which has puzzled many (if not all) his editors, may be explained by a reference to one of these. The passage runs thus:

"Nescimus quando, vel qua forte,
Nor blynd Allane wait of the mone."

The word "Allane" having been written without a capital letter, has been supposed to mean "alone." Some years ago, in reading Sir David Lyndsay's *Tragedy of the Cardinal*, I came upon the following complete explanation of the passage:—

"I understood na science spiritual,
Na mair than did blind Allane of the mone."

In the fifteenth and sixteenth centuries it would seem that blind Allan's ignorance of the moon was a proverbial saying. Perhaps some of your correspondents could tell whether the saying still exists in some Scottish locality.

Peebles.

E. D.

Another correspondent on the same subject says:—Your contributor "Mormond" calls attention to a most interesting subject, and I join in his wish that other of the readers of *S. N. & Q.* may be able to contribute more of this kind of lore. It would be worth knowing something of the origin of the following, and identifying such names and places as are not already well known.

(1) The deil's gane o'er John Wabster.¹

(2) That's Halkerston's cow.

(3) That's carrying saut to Dysart and puddings to Tranent.

(4) Like the maidens o' Bayordie, ye learn by the lug.

¹ This saying was discussed in *S. N. & Q.* (I., 200, et seq.)

(5) Like the bairns o' Falkirk, ye mind naething but mischief.

(6) He's an Aberdeen's man, taks his word again.

(7) Rob Gib's contract, stark love and kindness.

The *Rob Gib* of No. 7 is in all likelihood identical with the *Rab Gibb* of "Mormond." Perhaps we may learn more of this character and his sayings. *Apropos* of inscriptions, here is one from the Italian, which was found written on a monument—"I was well, would be better, took physic and died!" T. W.

The couplet anent the Dee and Don is misquoted. It should run—

"A fit o' Don's worth twa o' Dee,
Except' it be for fish and tree;"

i.e. Dee beats Don for wood and salmon.

F.S.A.

Queries.

378. JAMES MAN OF ABERDEEN (III., 105).—Beyond the fact that he was a Scottish scholar who had a controversy with Ruddiman, and published in 1743 a pamphlet entitled *Censure of Ruddiman's Philological Notes on Buchanan*, is there anything known of the above person? Was he a native of Aberdeen? When was he born? Was he a teacher? &c.

Dollar.

W. B. R. W.

379. LATIN INSCRIPTION.—The following inscription appears on a fast decaying stone, built into a dyke, on the estate of Burghfield, between the lands of Newmanswalls and Hatherwick. It has evidently formed the lintel of a doorway or window of some house.—

CHRISTUS . EST MIGH.....
. IS . ANC..... PIETAS.....
AD..... OMNIA . UT.....
S..... VIRIT..... POS.....

Can any one complete and explain the meaning of the sentence?

Fernlea, Montrose.

J. G. LOW.

380. STRUNNAY, PAUCHPORTE (II., 45).—Can anyone suggest the site of the unknown harbour of "Strunnay," or "Stronay," and "Pauchporte," as quoted in the Register of Brechin? Are there any references to Stronay in the Register of Arbroath? Stronay being supposed to have existed in the near neighbourhood of Ald Monros, and Marytown, which were included in the rental of the Abbey of Arbroath. "In aquis de Suthesk et Tay et in Portibus de Strunnay et Pauchporte et in omnibus Portibus dictarum aquarum."—P. 170, vol. i., Reg. Ep., Brech.

Fernlea.

J. G. LOW.

381. DICKENS AND THE NEW TESTAMENT.—I have a faint impression of once hearing that Charles Dickens wrote the New Testament, or at least some portion of it, for the use of his own young family. Can any reader confirm me in this, or throw any light whatever on this interesting subject?

Edinburgh.

A. F. B.

382. IONA MONUMENTS.—Can anyone refer me to

authorities for a statement which I heard in the Western Highlands, to the effect that "Iona was despoiled of its monuments to enrich graveyards scattered over the mainland and throughout the islands?"

W. J. CALDER ROSS.

383. SAMUEL RUTHERFORD.—I shall be greatly obliged by information on the following points regarding Samuel Rutherford, the well known divine, author of *Lex Rex*, and Principal of St. Mary's College, St. Andrews:—(1) Who was his father? (2) and his eldest brother? (3) Does any one know of the existence of an authentic portrait of Samuel Rutherford? (4) What was his coat of arms? (5) more particularly his crest and motto?

Edinburgh.

J. R. B.

384. THE FAMILY OF BROWN.—Does anyone know if the Browns of Cockburnspath, in Berwickshire, are a branch of the Coalston Browns in Haddingtonshire.

J. R. B.

385. BRECHIN FAMILY.—Information is desired as to the parentage and relations of James Brechin, born in Aberdeen about the middle of the last century, and who went to Halifax, U.S., in 1780.

Boston.

M. D.

386. PRESBYTER.—What is the meaning of the word "Presbyter" in each of the following quotations:—(1) 1553. D. Walt. Kellie, presbyter, [before the Reformation]. (2) 1576. D. Thome Makgill, archi-presbyter of Dunbar, [after Reformation]. (3) 1730. Gulielmus Hunter, presbyter, [Minister of Established Church of Scotland, practically an Episcopalian]. (4) 1805. James Milne, presbyter, [Incumbent of S. Andrew's Episcopal Chapel]. (5) 1888. Jacobus Cooper, presbyter, [Established Church of Scotland].

X.

Answers.

332. PRAEFERVIDUM INGENIUM SCOTORUM (III., 61, 96, 107).—I find this phrase does not happen to be an amusing instance of misquotation after all, as Mr. Anderson, following Burton, supposes. And adds, I think, to the interest of the phrase as a description of Scottish character, that it seems to have come pure and unadulterated from the classic pen of the great George Buchanan himself, in a work of his so well known as his *History of Scotland*, first published in 1582, when Andrew Rivet was only a boy of ten. Vide *Rerum Scotiarum Historia*, Book XVI.; *Buchanani Opera Omnia*, Vol. I., p. 321. (Edinburgh, 1715, Robert Freebairn, publisher.) The sentence in which the phrase is found reads thus:—"Magnopere enim proceres Anglorum metuebant, ne Scotorum praefervida ingenia in errorem inemendabilem universam rem praecipitarent." For a Historian of Scotland Dr. Burton would seem to have been strangely ignorant of the monumental work of his famous predecessor.

Dollar.

W. B. R. W.

346. MUCKLE MOU'D MEG (III., 95).—It is not so much as an answer to this query, than as presenting the subject of it in a fresh form that I transcribe

the following lines from the pen of Mr. Robert Browning, who has just died. They occur in his last volume, published a few days before his death, and are characteristic of the poet—dramatic and unrythmic. They will undoubtedly lend to the tradition a renewed chance of survival and a new interest, by being noticed by a master mind that little escaped.—ED.

Frowned the laird on the lord—"So, red-handed I catch thee.

Death-doomed by our law of the border.

We've a gallows outside and a chiel to despatch thee.
Who trespasses—hangs all in order.

He met frown with smile did the young English gallant.

Then the laird's dame—"Nay, husband, I beg—
He's comely, be merciful—Grace for the callant
If he marries our Muckle Mouth Meg."

"No mile-wide mouthed monster of yours do I marry,

Grant rather the gallows," laughed he.

"Foul fare kith and kin of you—why do you tarry?"

"To tame your fierce temper," quoth she.

"Shove him quick in the hole, shut him fast for a week,

Cold, darkness and hunger work wonders,
Who lion-like roars now, mouse-fashion will squeak,
And, it rains—soon succeeds to,—it thunders."

A week did he bide in the cold and the dark,

—Not hunger, for duly at morning

In fittid a lass, and a voice like a lark

Chirped, "Muckle Mouth Meg still ye're scorning."

"Go hang, but here's parritch to hearten ye first."

"Did Meg's muckle mouth boast within some
Such music as yours, mine should match it or burst,
No frog jaws. So tell folk, my Winsome."

Soon week came to end, and from hole's door set wide

Out he marched, and there waited the lassie,

"Yon gallows, or Muckle Mouth Meg for a bride.
Consider, sky's blue and turf's grassy."

"Life's sweet. Shall I say ye wed Muckle Mouth Meg?"

"Not I," quoth the stout heart, "too eerie
The mouth that can swallow a bubblyjock's egg,
Shall I let it munch mine? Never, Dearie."

"Not Muckle Mouth Meg? wow, the obstinate man—
Perhaps he would rather wed me?"

"Ay would he—with just for a d-wry your can."
"I'm Muckle Mouth Meg," chirruped she.

"Then so—so—so—so—" as he kissed her apace—
"Will I widen thee out till thou turnest

From Margaret Minikin Mou, by God's grace,
To Muckle Mouth Meg in good earnest."

347. PAUL JONES.—It may be well to remember that the comic opera by M. Planquette and the late Mr. H. B. Farnie, now running at the Prince of Wales' Theatre, London, has nothing whatever to do with the British hero. It is simply an adaptation of an opera, *Surcouf*. According to the *Times* of 14th

January, 1889, *Surcouf* was designed to flatter French Chauvinism, the bold corsair who was its hero gaining his renown at the expense of the English, who, in consequence, were held up to ridicule on the boulevard. It was perceived, however, that this was not likely to be a popular theme with the English public, and *Surcouf* had accordingly to be revised for the London market. From this process, undertaken by Mr. Farnie, it has emerged as *Paul Jones*, to furnish a pleasing example of English prowess at the expense of the Spaniards, and M. Planquette, with the politeness of his nation, has amiably assisted in the concession thus made to our national vanity.

J. MALCOLM BULLOCH.

352. KENNEDY CLARK (III., 95, 110).—My authority for denominating Kennedy Clark a minor poet is an old Biographical Dictionary, entitled *A Biographical Dictionary of the Living Authors of Great Britain and Ireland*, published in 1816 by Henry Colburn, London. All the notice of Kennedy Clark taken in the volume is the following entry:—"Clark, Kennedy, of Banff. Poems, 12mo, 1804." I presume the editors had seen a copy of the book in the British Museum Library. I have not myself seen it; but have little doubt the book was published and probably still exists.

Dollar.

W. B. R. W.

356. MURRAY STREET (III., 95, 110).—The fair Race Meeting to which I refer is not Murray-man but Murray Mass; and I may add that, though pronounced Murray, the word is sometimes spelt Mary or Merry Mass,

Dollar.

W. B. R. W.

357. PUNFAULD (III., 95).—In former times, in Buchan at least, it was customary to give the various fields on a farm names, generally appropriate, having faul' as an affix, thus, Muckle faul', Brae faul', Stanie faul', Heathrie faul', Assie faul', &c. Pun faul', or Pumphe, meant a little faul' where cattle were penned at night. Many fields where they once were are still called the Auld Pumphe. Those names have stuck with wonderful pertinacity to the parts they were first applied to, in spite of all the improvements and alterations that have been made. Pumfaul' or Punfauld must be the same as the English Pen or Pound. In Australia every grazing district has its public pound, where strayed cattle are kept till claimed or sold. Although I have never heard graveyards called Pums nor Pounds, until a recent date gravediggers were called Pundlers, derived, no doubt, from their shutting people up in their graves. From this source has come the place-name of Pundlers Croft.

Atherb, Maud.

JOHN MILNE.

360. GORDONS OF PARK (III., 96).—Sir James Gordon of Park had by his second wife, Dame Margaret Elphinstone, daughter of Lord Elphinstone, and widow of Leslie of Balquhain, the following family:—James Gordon of Cobairdy, and two daughters—1, Elizabeth, second wife of the 15th Lord Forbes; 2, Anne, married to Charles Cheyne, Esq., Edinburgh. James Gordon of Cobairdy married Mary, daughter of the 15th Lord Forbes, by whom he had two sons and one daughter

at the least. 1, Ernest Gordon, his successor; 2, James, baptized 12th May, 1724, by Rev. Alexander Lunan, Episcopal Clergyman, Blairdafi. Godfathers, James Lord Forbes, and Sir William Gordon of Park; Godmother, Lady Forbes. (Father Lunan's Diary.) He died S. P. A daughter, Mary Elizabeth, was married to Mr. Leith of Glenkindy, and had issue. James Gordon of Cobairdy, took part in the Rebellion of 1745, and was amongst those attainted and especially exempted from the subsequent Act of Indemnity; but somehow, probably owing to his connection with Lord Forbes, he managed to save his head and the estate of Cobairdy. His son, Ernest Gordon, in 1780, on the death of Captain John Gordon of the Marines, a half-brother of James Gordon of Cobairdy, succeeded to Park, and assumed the baronetcy. He married Miss Horne of Logie, and by her had issue a son, John, and a daughter, Elizabeth, who married, but had no issue. Sir Ernest Gordon, on his death, was succeeded by his son, who became Sir John Gordon of Park und Cobairdy. He died unmarried in 1804, when the male line of James Gordon of Cobairdy became extinct, and the estate of Park, in virtue of an entail of date 19th October, 1713, reverted to Lachlan Duff, the youngest son of John Duff of Cowbin and Helen Gordon, (the daughter of Sir William Gordon of Park by his first wife, Dame Helen Fraser, daughter of Lord Saltoun,) and half-sister of James Gordon of Cobairdy. The great-grandson of this couple, Major Lachlan Duff Gordon Duff, is proprietor of Drummuir and Park, in virtue of his descent from both his great grandparents.

Forgue.

W. TEMPLE.

360. GORDON OF PARK (III., 96, III.).—There is no history of this family published, nor, I fear, is it known whether Sir William Gordon was followed by any of his tenantry in the '45. Generally speaking, the tenants of Lowland proprietors did not go out with their landlords. Sir James Gordon, Bart., of Park, father of Sir William, had, by his second marriage with the Hon. Margaret Elphinstone, "Lady Balquhain," one son, James Gordon of Cobairdie, and two daughters, the elder of whom, Elizabeth, married, as his second wife, James, 15th Lord Forbes, but had no issue. She died in 1792, aged 71. The second daughter married Charles Cheyne, Esq. James Gordon of Cobairdie, who was "out in the '45," married the Hon. Mary Forbes, daughter to the above-mentioned Lord Forbes, by his first wife, a daughter of Lord Pitsligo, by whom he had, besides one daughter, Mary Elizabeth, married to Alexander Leith of Freefield and Glenkindie, an only son, Ernest, who succeeded his uncle, Captain John Gordon of Park, and assumed the title, it being held that the attainer did not affect him as heir male out of the direct line. Sir Ernest Gordon married Mary Dalrymple, daughter to General D. Horn Elphinstone of Horn and Logie-Elphinstone, by whom he had two surviving children, Sir John Gordon, Bart. of Park, who died, unmarried, in 1804, and Mary Elizabeth Gordon, who married Captain Alexander Gordon, R.N., but had no children. On the death of Sir John Gordon without issue, the estate of Park, under an entail executed by Sir James Gordon, passed to the descendants of Sir James's daughter, Helen Gordon, (issue of his first marriage

with the Hon. Helen Fraser of Saltoun,) who married John Duff of Cullin. The Hon. Mrs Gordon of Cobairdy died at Glenkindie, 21st June, 1793. It may be well to explain that, as Sir William Gordon was under attainer, his full brother, Captain John Gordon, of the Royal Marines, was enabled to succeed to Park; and although his half-brother, Cobairdie, was "out" in 1745, Cobairdie's son, as above stated, was allowed to succeed, on Captain John's death without issue. D.

364. THE SMALLEST CHURCH COLLECTION KNOWN (III., 105).—In the parish of Boharm, during the years 1851, 1852, and 1853 the ordinary church collections repeatedly amounted to only one halfpenny, and never reached one shilling.

Keith.

S. R.

365. JAMES MAN AND ARTHUR JOHNSTON (III., 105).—Professor Knight, in his MS. *Collections* (University Library) has the note:—"Professor Thomas Gordon of King's College [*S. N. & Q.*, III., 5] had a series of Collections made by him [James Man] for an edition of Arthur Johnston's poems."

P. J. ANDERSON.

366. RUIN ON HILL OF DUNIDEER (III., 105).—The information desired, will be found in *Castles of Aberdeenshire*; also in Sir A. Leith Hay's *Castellated Architecture of Aberdeenshire*. A view of the ruins, as they appeared a hundred years ago, is given in Adam de Cardonnel's *Antiquities of Scotland*, published in 1788, shewing a mass of walls many times larger than the present vestige, and with portions of several windows and arches still remaining.

W. R. K.

366. In the *Bee*, Nos. 87 and 89, Vol. 10, 1792, G. B. C. will find the information he desires regarding Dunnideer. On page 211 there is a print of the "Ruins of Vitrified Walls at Dun-o-deer in Aberdeenshire." Page 275 is a print of the "Ground Plan of Dun-o-Deer with the Fortifications on it;" and page 576 two perspective views, the one "West View," and the other "North View of the Hill and Fortifications of Dun-o-deer." For some interesting notices of Dunnideer, see *View of the Diocese of Aberdeen* (Spalding Club), pages 552-555; Ferguson's *G. N. of S. Railway Guide*, pages 15-17; Smith's *New History of Aberdeenshire*, Part 2, pages 733-734, 739-741.

Macduff.

J. C.

366. HILL OF DUN-O-DEER (III., 105).—There is in *Anderson's Bee* (18 vols., 12mo, 1791-94), vol. 10, a long account of this hill, with woodcuts thereof. A copy of that work is to be found in the old bookshop of Mr. Stevenson, Edinburgh, price 3s.

Edinburgh.

T. G. S.

368. POWIS HERMITAGE (I., 139; III., 105).—The title Hermitage is somewhat misleading, although it is of comparatively long standing. The estate of Powis lies to the west of Old Aberdeen, and its former mansion-house, which still exists, stands opposite King's College buildings. Its garden grounds extended westward up to and including the Fir Hill, the little eminence on which the so-called Hermitage is situated. I visited the little circular erection as far back as 1850, and found it to consist of three storeys

of one room each. One is partially underground, with only small openings for ventilation; the next is a well lighted room, elegantly furnished with a round table and chairs, and having a fireplace, as if the family were wont to make a summer-house of it, and perhaps partake of refreshments in it at a time. From the facilities afforded for an outlook from both the upper rooms, the main purpose of the building, as a kind of observatory, both seaward and landward, may be readily inferred. I do not know when it was built, but an old relative, who had been in the family of Professor Lumsden in the very beginning of the century, spoke of it as having been before her day. One tradition of the place speaks of an eccentric person, who desired to take up his abode in it. His desire was granted by Mrs. Leslie, the proprietress, on condition that he would play the hermit, by allowing his hair and nails to grow, and to withdraw wholly from human intercourse. He tried the experiment, it is said, and although he might have been heard speaking to himself the exercise did not relieve the tedium of the position, which he soon abandoned as too horrible to be borne. Whether the name Hermitage is the cause or the consequence of this tradition I leave others to judge. Another tradition is that a gang of thieves made a rendezvous of the "lust house" when the family abandoned it after building the new mansion house. This was in the days of Simon Grant, who was the police force in Aberdeen prior to Sir Robert Peel's Act. It is said that Simon having seen a light in one of the rooms, collected some help, and made a clever capture of the gang. Certain charred trunks of trees in the lowest room were pointed out to me as the remains of the fires used by the gang.

WM. REID.

19 Mill Bank Lane, Aberdeen.

370. FAMILY CREST OF THE WILSONS (III., 105).—The family of Wilson of Plewlands bear, according to *Nisbet's Heraldry*, "argent, a chevron between three stars gules. Crest a demi lion of the last. Motto, 'Semper Vigilans.'" There is no society of the clan (if there be one) of which I am aware; but the name is numerous in Aberdeenshire, and elsewhere.

W. TEMPLE.

370. FAMILY CREST (III., 105).—Fairbairn, in his *Family Crest Book*, gives a list of twenty-eight different crests belonging to Wilsons. Three of them he gives as Scotch, as follows:—Wilson, Sco. A wolf; salient, or. Motto, "Expecta, cuncta superne." [Expect all things from above.] Wilson, Sco. A demi-lion, gu. "Semper vigilans." [Always watchful.] Wilson, Sco. A talbot's head, erased, ar. "Semper vigilans." The last two mottoes are also used by the families of Bourne, Walker, and Williams, but not the crests.

LITTLEFIRLOT.

374. ANDREW CANT (III., 84, 106).—I was aware that Cant is said to have been descended from the family of that name who were at one time proprietors of Glendye, but the difficulty is to obtain anything like proof regarding the matter. The late Mr Andw. Gibb, in an admirable life of Cant, which he had got so far completed at his death, states, without giving his authority, that Cant was born in the manor house

of Glendye in 1584. The earliest authority I can find for this statement is in *Playfair's Baronage*, p. 84, where, in referring to the marriage of a daughter of Sir Thomas Burnett, 1st Baronet of Leys, to Andrew Cant of Glendye, he says in a footnote—"Of this family was Mr Cant, a Covenanted clergyman, and one of the most violent." This statement has been accepted by the writer of the notice of Strachan in the *New Statistical Account*. The difficulty lies in the fact that by Playfair's account there was, during the first quarter of the 17th century, an Andrew Cant, proprietor of Glendye, a contemporary of his namesake who was labouring at Alford. I am aware that in rare cases the same Christian name was given to two members of the same family, but am not inclined to accept that theory in this case without more definite proof. It is highly probable that the Rev. Andrew Cant was descended from a younger branch of the Glendye family, as there is evidence of more than one settlement of Cants on Deeside.

ALEX. M. MUNRO.

In Query 364, in last number (December) for 1845, read 1745.

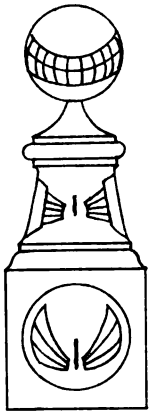
Literature.

The Library. Elliot Stock. December, 1889. THE closing number of the first volume of this Magazine of Bibliography and Literature is to hand. Its promoters have to be congratulated on the success of their enterprise hitherto, and on the outlook of the future. Many important articles have appeared throughout the year, and perhaps the most interesting of the current number are—*Some Hints on the future of Free Libraries*, by E. Maunde Thompson, and *Psalters at Peterhead*, by Thomas Mason, Librarian of St. Martin's-in-the-Fields Free Public Library. It is needless to say that this last is a description of Mr. W. L. Taylor's fine collection of Psalters intelligently and persistently gathered during a long course of years, and in the face of many disabilities, more particularly his distance from any of the great bookish centres. Mr. Taylor's devotion to this branch of book-hunting has made him master of the field, and he is now deservedly looked to as the authority on the subject.—ED.

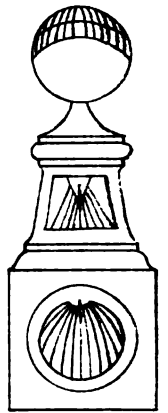
NOTICE TO CORRESPONDENTS.

We would feel greatly obliged if Correspondents would kindly send their contributions as early in the month as possible.

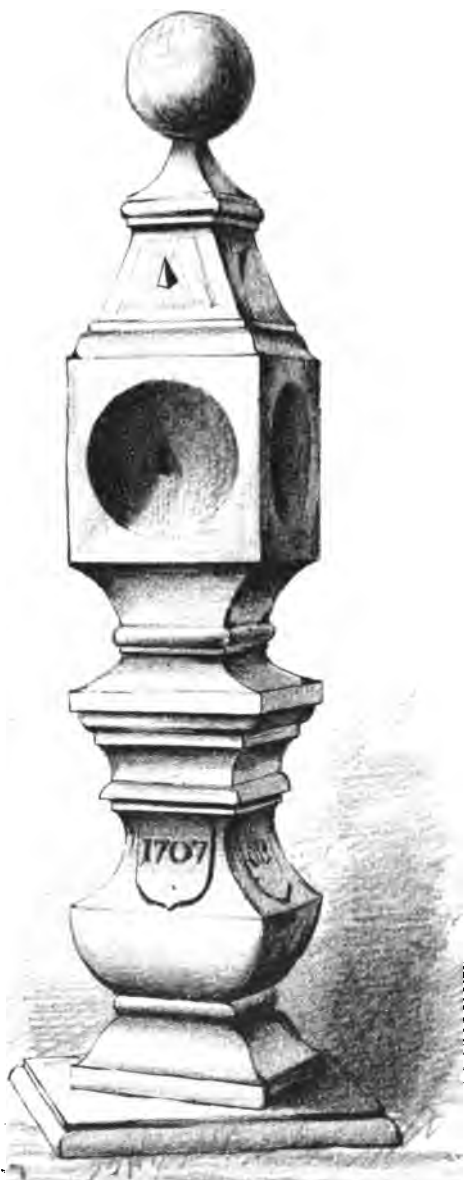
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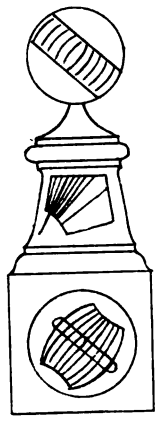
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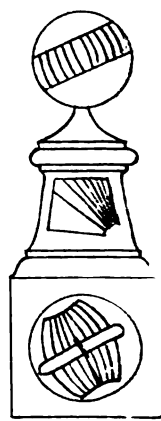
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Sun Dial, Duthie Park, Aberdeen.



E



W

SCOTTISH NOTES AND QUERIES

VOL. III.] No. 9.

FEBRUARY, 1890.

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ABERDEEN, FEBRUARY, 1890.

SUN-DIAL, DUTHIE PARK, ABERDEEN.

THERE has been of recent years a considerable access of interest in the subject of Sun-dials. It is chiefly as yet an antiquarian or literary interest, such as Mrs. Gatty's excellent *Book of Sun-dials* exhibits, but signs are not wanting of a revival in the science and erection of Sun-dials, even in these days of more modern timekeepers, when "each one draws a dial from his poke."

Among the first inventions used for measuring time were the Clepsydræ and Sun-dials. Of these the former was the most ancient. It was something like the old-fashioned hour-glass, water being used instead of sand. The sun-dial is also of great antiquity. We read in 2 Kings xx. 11 of the shadow of the sun going backward ten degrees on the dial of Ahaz. This was fully seven hundred years before the Christian era. According to our view of the revolution of the earth every twenty-four hours this is not easily

accounted for. We find another passage in the book of Job ix. 6, which is also perplexing, while Job xxvi. 7 gives a very beautiful idea where he says—"God stretcheth out the North over the empty space, and hangeth the earth upon nothing," so that better receive all these three statements, doubting nothing.

Sun-dialing, up to a very recent period, formed part of all mathematical training at school; and so long as watches were scarce, and clocks not so common, the sun-dial was the principal time-keeper in use for many years.

The principal feature of all sun-dials which have to indicate other hours besides noon, is a Gnomon or style, placed on a horizontal plate at an angle equal to the latitude of the place. The principles, however, are the same for every kind of dial. Let us imagine ourselves standing on the equator. The sun will appear to rise in the East, mount overhead, and set in the West. Wishing to construct a sun-dial, we take a piece of wood and fix it vertically in the ground at right angles to the sun's path, or, in other words north and south, the upper edge being horizontal to allow the sun's rays to fall perpendicularly on it, the time from the sun's rising to its setting passing through an arc of 180°, being twelve hours. The board, or, as we shall call it, the Gnomon, will cast for each hour a shadow of 15°. As the Earth is practically a plane, the space covered by the shadow will not be an arc but the tangent of an arc. If we now move Northwards we will find that our Gnomon must be gradually raised at the end to keep the sun's rays falling perpendicularly on it. For every degree that we travel the Gnomon must be raised one degree, so that it makes with the horizontal an angle equal to the latitude of the place. Having made this clear, let us examine the dial before us.

The ball on the top first claims our attention, and will perhaps make the other parts more

easily understood. Beneath the ball let us draw a horizontal line, and we will find that the hour lines make with it an angle of 57° , equal to the latitude of Aberdeen. They are at right angles to the sun's path round the Earth, and the two lines that enclose them would represent the sun's path, as seen by an observer on the top of the ball. The ball is divided into twenty-four hours, and no Gnomon is required, as the sun illumines one-half of the ball. The time may be easily known by taking the hour midway between the shadow. Thus, if the shadow extends from seven to seven the dial indicates one o'clock. In regard to the other dials, the South and North are the same, also the East and West. Let us examine the south. The angle of the Gnomon must be 57° from the horizontal, and therefore its complement or 33° from the vertical. The upper dial not being vertical but reclining about 6° nearer the North, it follows that the Gnomon makes with it an angle of $33^\circ - 6^\circ = 27^\circ$, which still keeps it 57° from the horizontal. In the cup the edge of the Gnomon must be kept the same angle, and a semicircle is drawn at right angles to both the edge and sides of the Gnomon. The semicircle is divided into twelve equal parts and the lines drawn from foot of Gnomon to each division. It will be seen that in the cups it is the arc and not the tangent that is drawn. In the North upper dial the face makes an angle of about 6° from the North, and therefore it has to be added to the Gnomon, making it $33^\circ + 6^\circ = 39^\circ$. The east dial. It will be noticed that the six o'clock line on the ball is exactly on the same plane as the side of the dial, the Gnomon therefore is placed on the dial at the angle of 57° . Its base and upper edge are parallel, and at such a height that its upper edge is the centre of the circle forming the cup. The cup is divided into twelve hours, being again the arc not the tangent. The upper East dial being reclining is much more difficult to divide, but the principle is the same—the edge of the Gnomon at right angles to the sun's path, and sun's rays falling perpendicularly on it. It will be seen that the base of the Gnomon is scarcely 57° from the horizontal and its angle is small. The more the dial reclines the nearer the horizontal grows its

base, and the larger the angle of the Gnomon. Until when the dial resumes the horizontal, the Gnomon is on the twelve o'clock line, and the angle is 57° .

The history of the dial, which forms the subject of this month's illustration,¹ is not so easily ascertained. Near the base on south side of the dial we have 1707 as the date of erection. On East side G. D., on west C. G., on the North a chemist's pestle and mortar. But to whom these emblems refer to cannot be found. All that is known can be said in few words. (Query 264, Vol. II., page 181). When Miss Duthie bought the grounds of Arthur Seat to be added to the park the dial was found in the small garden attached to the present house. This house was built in 1779, so that nothing can be gathered from the building of the house. Every effort was made at the time of the purchase to get the history, but nothing reliable could be traced. The park contains an area of forty-four acres, and cost about £50,000, being a free gift from Miss Duthie to her fellow citizens. It was opened on the 27th September, 1883, by Her Royal Highness Princess Beatrice, and declared the heritage of the town in all time to come.

B.

NOTES ON THE ISLAND OF EIGG.

III (SUPPLEMENTARY.)

SINCE the appearance of the first two parts of these notes (III., 65, 82) I have been enabled to gather a few other particulars which may prove useful in elucidating the true history of the Eigg massacre. Let me present these *seriatim*.—

The Rev. D. M'Lellan of Morar supplements the tradition with the following:—Of the few who escaped the fate of their relatives, tradition says one was a woman. She seems to have effectively concealed herself and evaded capture even although diligent search was made for any survivors. When all other means of existence had failed, she lived for some time on the razor-fish which she gathered on the beach at Laig. This supply was finally cut off, however, by the Macleods, who, according to the tradition, actually ploughed up the sand (almost a mile in length) in order to remove the fish. No razor-

¹ Such Subscribers as received by mistake the plate of this Sun-dial in January will now receive the plate proper for that month.—Ed.

fish have ever since been found there. For a time she lived on dulse, water and cress but whether she finally escaped or not cannot be determined. "This story" says Mr. M'Lellan "if true, would mean that the spoliators came back to the island after the awful deed in the cave."

The Rev. John Sinclair, minister of the parish of Small Isles, writes, ". . . The St. Donnan tradition might be a little extended by adding the common belief that his remains were removed by the cupidity of some Northern Picts, and entombed in a cell for the sake of the privilege of calling it by his saintly name—Kildonnan. The grave-stone, still extant, was replaced by the rieviers, and if disturbed is supposed to be the occasion of a furious tempest.

"In regard to the tradition of the tragic cave a new version has lately been hazarded, exonerating the Macleods and incriminating M'Lean of Torloisg, on the foundation of the records of the Court of Session, showing that M'Lean was indicted for pillaging the island and destroying its inhabitants. This he did with the assistance of Spanish sailors who belonged to the ill-fated Armada. The date is thus fixed at 1588. Query:—Is it possible that two massacres could have been perpetrated within a decade?"

Professor Macpherson was good enough to forward me a pamphlet of his own (which is evidently part of the Proceedings of the Society of Antiquaries, 1878) after my papers had appeared. In this he thus sums up the matter—"The story, as popularised by Sir Walter Scott and others, seems to have been first given to the world in Sir John Sinclair's Statistical Account in the end of the eighteenth century. It would be rash at once to reject the generally accepted tradition: but it is difficult to reconcile it with the real evidence as to Maclean of Duart and his Spaniards. It is not easy to believe that twice within a few years the whole population should have been destroyed by fire; and assuming the date, 1577, not to be a mere mistake for 1587, it would be more than thirty years after the death of Alaister Crotach."

Under date Jan. 19, 1590-1, the indictment of Lauchlane Maclean of Dowart (Lord of Ilay) appears in Pitcairn's *Criminal Trials*.¹ The following extracts will suffice:—"That he, be him self and utheris in his name, of his causing aganis the estait of his Maiestie and Crown, as also aganis the estait of the cuntry in the moneth of November 1588 yeiris tuik up bandis of men of weir, strangearis, Spanzertis² quha

were ane pairt of the armie, callit 'THE HALIE LVG' destinat for suppressioun of all that professit the trew and Cristian Religioun, and commounewelth thairof. . . . He renetit and keptit thame with him under his waiges within the Ile of Mulle and remanent North and West Iles, and specialie in the said moneth of November, he brint with fyre the landis of Canna, Rum, Eg, and Ellen-ne-Muk and hereit the same; he slew and crewillie mureidreit Hector M'Cane Channaniche and Donald Bayne his brithir, with ane grit nowmer of wyffis, bairnis, and pur laboreris of the ground about aucht or nyne scoir of sawles, quha had eschaitit the fyr wes noch spairit be his bludie sword."

According to the end of the indictment Maclean and another chief who was arraigned along with him were to "become in our souerane lordis will for the same 'INCARCERAT in Castro de Edinburghe' until his Majesties will should be declared;" but their imprisonment would seem not to have been of long duration, if we may judge from the following, from *The Historie and Life of King James the Sixth*.—"I have tauld you at lenth the barbarous proceedings of these Ilandishmen who althocht they war written for by the King and subtelie traynit to Edinburgh in the year of God 1591 with promeis of the King saiffie to pas and repas unhurt and molestit in thair body and guddis, yet thay war bayth committit to warde within the castell of Edinburgh whare the King according to equitie, reason, and gude policie sould have put thayme to a tryall and had thayme convict for sik odious unmeareful crymes committit be thayme bayth aganis the law of God and man war notwithstanding demittit frie to repas hayme agayne for a small pecuniall sowme and a shaymefull remission granted to ather of thayme."

For the interesting story of the feud between Clanranald and Maclean, *An Account of the Clan Maclean* by a "Seneachie" (London, 1838) *A History of the Macdonalds* by A. Mackenzie (Inverness); and the above *History of James VI.* may be consulted.

In all likelihood the question of the real author of the terrible Eigg outrage will ever remain a disputed point. The story in itself, however, is interesting on account of the number of traditions which have grown up around it.

W. J. CALDER ROSS.

NOTICE TO CORRESPONDENTS.

We would feel greatly obliged if Correspondents would kindly send their contributions as early in the month as possible.

¹ Vol. I., pt. II., p. 227.

² For the capture and destruction of one of the Armada vessels in the bay of Tobermory, Mull, see Pennant's *Tour*.

³ Edinburgh, 1825, one of the Bannatyne Club publications.

OLD SAYINGS, MAXIMS AND LOCAL PROVERBS.

(Continued from page 120.)

AN expressive phrase or maxim, giving a clear and comprehensive idea of some worthy subject presenting itself to the minds of all men, in the course of time becomes stratified in all well-developed languages in some form or other, and gradually adds to human knowledge.

The inscription on the Delphic shrine, "Know thyself," conveys an advice of the highest value, and is found in every language,—has been, and will continue to be, a text for preacher and poet for all time.

These few simple words, which do not come under the proverbial term, convey a lesson of the highest value, and prove that wise sayings, in whatever form they may be expressed, either as simple phrases or axioms, when lucidly expressed, are readily accepted, and found valuable in forming the mental and moral character of a nation. Valuable phrases which have gained popularity in one language are soon adopted into others, losing nothing of their original force by translation; the truth they express is at once accepted, and greatest minds compelled to admit them and to explain in various ways their truth. Pope gives the English equivalent of the phrase referred to in his well known line—

"The proper study of mankind is man."

And Burns may be said to have Scotticised it in his pithy couplet—

"O wad some power the giftis gie us
To see oursel as others see us."

We have here the value of the idea expressed in the form of a wish, which, if granted, would, no doubt, give nothing flattering in the portrait, and would leave the great problem for farther consideration.

I may here remark, that it is now observable our southern brothers readily admit the forcible power and value of "our auld mither tongue," which in apt expressive terms are now familiar to the English ear. A few simple words, taken from one of the Ayrshire bard's best known lyrics, goes home to the heart of every one, and has been noticed by the best writers in the field of English literature, and become as popular across the borders as in the far north:—

"Should auld acquaintance be forgot,
For auld langsyne?"

These few words, which are literally the vernacular outcome of the humble Scottish peasantry when giving expression to their warm and kindly feelings, had been used in the same form for ages before Burns connected them with others equally expressive in the verses which are now so well known and appreciated.

The beauty of many of our Scotch phrases, in daily use, is well known, and their adaptability for lyrical or prose composition, of a kind descriptive of the manners and customs of the people—the sentiments of leal true love, patriotism, and chivalry, is admitted by every competent critic. Both in poetry and prose they are found sparkling in the pages of our best writers.

In legend and romance, and every style of fiction, the literary value of the work is in a great measure in proportion to the author's ability to give with lucid expression his knowledge of Scotch phrases and popular maxims which give the best idea of Scotch character.

The beauty and power which belong to the Scotch language is, in my humble opinion, derived from the Saxon, and not, as some maintain, from the Celtic bards. From many causes the pith of the old Saxon tongue has been preserved better in Scotland than in England. A Scotchman finds Chaucer easier reading than the Englishman does; and few Highlanders, except the better educated, are able to appreciate Burns' works as a Lowlander can.

I do not wish to detract from the beauty which belongs to the poetical character of Celtic poetry, which has a grandeur and true spirit of its own distinct from the simple pathos and social and individual sketches which give a national and home charm to the less lofty Saxon.

In respect to the difference of some Scotch words common in phrases, used on both sides of the Forth, such difference is slight, and often only in the pronunciation. It is, I think, a fanciful theory to give as a reason for such difference the semi-isolated position of Aberdeenshire and the survival of Pictish forms of speech in the north-eastern counties generally. Such difference as does exist is less than that between the doric of Lancashire and that of Hertford or Buckinghamshires. But be this as it may, it is only in rural districts that we need look for our best phrases and purest vernacular. In Glasgow, Irish witticisms, American chestnuts, Well-erisms, and Music Hall jokes, are better known than our best Scotch phrases or sayings.

I may here observe that the origin of proverbial literature is much older than that of a printed kind, and, like the latter, has passed through a severe ordeal, only the best surviving after the *maker* has been long forgotten.

"The good that men do lives after them."

The custom of inserting in the walls of buildings Scripture texts and favourite sentiments, at one time so common over Europe, has not yet altogether passed away. Even so late as the construction of the new Royal Exchange in London, we find inscribed—

"The earth is the Lord's and the fulness thereof,"

a selection which is due to the good taste of the late Prince Consort.

The mottoes on towns' arms, family shields, and heirlooms, present another wide field to the antiquary, well worthy of exploration; but in this direction I do not propose entering.

Some worthy sayings, tersely expressed, giving full expression to a cherished idea or sentiment, are to be found on tombstones, altogether free from the epitaph style, having no reference to the moral worth of the departed, are deserving of notice, being more truly characteristic than anything of the well-known epitaph kind.

On an old tombstone in the parish of Fyvie, Aberdeenshire, is the following inscription, without any reference to the moral worth of the deceased, whose name is given, but cannot now be traced:—

"Death levels the master with the man,
And scepters with dung-forks."

And on a tombstone in the churchyard of Longside, erected some years ago to the memory of *Jamie Fleeman*, known as the Laird of Udney's fool, is inscribed what is said to have been his last words:—

"Dinna bury me like a beast."

Many of *Jamie's* sayings are well-known, and give no evidence of intellectual deficiency.

Many of our old sayings, especially those still in use, are deserving of particular attention; many of the best known are the valuable vocabulary of the Scot; wholly unknown to the Englishman. In rural districts they are a mental storage of power, which not only help to express ideas and feelings, but in a great measure help to make us what we are—giving us a distinctive national character, differing in many respects from our southern brothers beyond the Tweed, or a little farther south, a difference at once recognisable, and which loses nothing by comparison. Taking them as they are, they may be well named a nation's genuine autobiography.

MORMOND.

ROB GIBB'S contract: stark love and kindness. The following extracts may be interesting:—

"As in those days, in all the Courts of Europe, a fool was a necessary appendage of royalty," James V. "had an excellent one in Rob Gibb, who was a fellow of much humour and drollery and by all accounts a wise fool. James, before his death, turned sullen, melancholy, and discontented with the world. In order to amuse the King, and in some measure contribute to relieve him from the numerous solicitations which he saw added to his distress, Rob offered that, if

the King would allow him to personate his Majesty on the day appointed for answering the claimants he would satisfy them all. This being agreed to, Rob took the chair of state in the audience room; and they being summoned to attend him, he very graciously received and heard all their claims and pretensions. He then addressed them in a very grave and sensible speech,—expatiated on the virtue of patriotism, and declared how much his Majesty was gratified by their services; but in place of that remuneration which they expected, he offered himself as an example for their imitation. 'I have served,' says he, 'the King the best part of my life without fee or reward, *out of stark luif and kindness*, a principle I seriously recommend to you all to carry home and adopt.' This conclusion, so uncommon and unexpected, uttered with the gravity of a bishop by one in a fool's coat, put them all in good humour; and Rob gained his end. From this proceeds the toast of *Rob Gibb, and stark luif and kindness*."—*Supplement Jamieson's Dictionary*, 1840.

For the above Jamieson gives authorities, and also mentions charter, &c., "maide by the King (James V.) to his familiar servitour Robert Gibb in feu-ferme."

"On making inquiry, he (A. C. Aberdeen) finds that Rob Gibb was jester to Charles II.; and that, as is said, the King on one occasion asked, 'What serve you me for?' to which the jester replied, 'I serve your Majesty for stark love and kindness.' In the political changes which followed, the Aberdonians adopted the quaint words, Rob Gibb, as the concluding toast of the day, by which they meant, *Loyal and true*; as much as to say, 'We Jacobites are loyal and true, not for the sake of reward, but simply from affection and duty.' This, doubtless, supplies the key to Strichen's enigmatical inscription."—*Pratt's Buchan*, Note 3, p. 144.

"Now it (Rob Gibb) is simply a toast of friendship, and means—

'Glad to meet, sorry to part,
Glad to meet again.'

—*Ferguson's Guide to G. N. of S. Railway*.

The epigraph on the Hunters' Lodge, Hill of Mormond, being it is said, still legible, such variations in quoting it seems strange;—

"Rob Gibb rules here."—*S. N. & Q.*, Vol. III., p. 103.

"In this Hunters' Lodge ROB GIBB commands." MDCCCLXXIX.—*Pratt's Buchan*, p. 144.

Another has it—"This Hunters' Lodge Rob Gibb commands." And another gives date MDCLXXIX.

How comes this diversity? Are there two inscriptions,—one outside and another inside the Lodge?

Macduff.

J. C.

LET me add the following to those already given:—

“As slow's the Tweed at Muir House.”

This saying is current at Melrose. It is evidently used in a sarcastic sense, for immediately opposite the Abbey the Tweed is particularly swift, the fall in level being greater there than either above or below the town:—

“Brabster Moss,
Where there's ne'er a bonnie lass
Nor a weel-wifed wife.”

The Brabster Moss referred to being in the County of Caithness.

“Whae wash in Gala are bonnie for aye.”

This I heard quoted by an old lady while travelling by rail between Galashiels and Edinburgh. We were running alongside of the Gala Water.

“Deep as Currie Brig.”

At the village of Currie, which lies six miles west of Edinburgh, the Water of Leith is spanned by a bridge said to be many centuries old. Below it the river forms a very deep pool. Black, still and forbidding, it was considered a fit emblem of great cunning.

Another very common saying is that referring generally to Wigtonshire and the districts of Ayrshire.

“Carrick for a man;
Kyle for a coo;
Cunningham for butter and cheese;
Galloway for woo.”

I remember seeing an inscription on a house in one of the by-streets of Paisley which is interesting in spite of its questionable grammar:—

“By Hammer and Hand
All arts doth stand.”

The following I glean from a collection of proverbs:—

- “Ding doon Tantallon an' big a road to the Bass.”
- “A to ae side, like Gourcock.”
- “Mony ane speirs the road to Aberdeen that bides in the Auld Toon.”
- “Aff o' the earth, an' ower to Cowie” (churchyard).
- “An Aberdeen man ne'er stands to the word that hurts him.”
- “Ne'er misca' a Gordon i' the Raws o' Strathbogie.”
- “He that will to Cupar, maun to Cupar.”
- “It's a far cry to Lochow.”
- “There was greater loss at Culloden.”
- “Gin ye draw that in anath yer noise ye may say Gabriel's grace.”
- “He'll be a saunt o' Sandy Lyall's.”
- “The King may come to Kelly yet,
And when he comes he'll ride.”

Most of these are self-evident in their meaning, but perhaps the individuals and some of the localities mentioned may not be so well known. Who, for instance, were Sandy Lyall and Gabriel, and what the latter's grace?

W. J. CALDER ROSS.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTION D.

ON a ground stone there is inscribed:—

Here lyes Robert Abercrombie | sometime Merch^t
and Bailly in Abdⁿ | who died Nov^r 20th 1721 aged
71 | Also Agnes Blair his Spouse | who died Oct^r 12th
1736 aged 65 | As they were upright in Life | so they
finished their mortal Course | with peace and joy |
dying in the faith of a happy Eternity | through our
Lord Jesus Christ.

Robert Abercrombie¹ was one of several children born of the marriage, in 1642, of Robert Abercrombie and Bessy or Elizabeth Inglis. He was baptized in Aberdeen in March, 1653. Robert became a merchant in the city, and in 1717 was elected one of the magistrates. He married Agnes Blair, a daughter of the Rev. Dr. William Blair, minister of the third charge of Aberdeen from 1680 to 1716. The contract of marriage is dated 19th June, 1691, and the dowry brought by Agnes to her husband was £1000 Scots (£83 6s. 8d.). Of this marriage there were born no less than thirteen children, of whom three, viz., Robert, William, and George, entered the ministry. Robert, the second son, became minister of Leslie, and was the father of Provost John Abercrombie by his marriage with Margaret, eldest daughter of the Rev. Alex. Toash, minister of Tarland. William was ordained in 1718, and in the following year he was settled as Minister at Maryculter, and in 1721 translated to Skene, where he died, 4th June, 1746. George, the seventh son, was born in 1713, and appointed to St. Clement's, Aberdeen, in 1744, which he held till 1759, when he was translated to Fergie, where he laboured till he was elected one of the Ministers of the East Church, in June, 1772. He was twice married, and by his second marriage with Mrs. Barbara Morice he had three sons, one of whom, John, became an eminent physician in Edinburgh, and Lord Rector of Marischal College in 1835-36.

On a small marble tablet, inserted into the west wall, there is inscribed:—

¹ James Young and Rachel Cruickshank. Family Record of Dingwall Fordyce, Vols. I. II.

Here lyes Anna Cumming | spouse to John Watson | Merchant in Abd. who de | parted this life 13 March | 1706 aged 52 years. | The memorie of the Just is | blessed.

Close beside this, on a flat stone, there is the following :—

Here lieth | the remains of Alexander Watson | late Merchant in Aberdeen | and of Jean Cruickshank his wife | daughter of Robert Cruickshank | of Banchory | late Provost of Aberdeen. | As also | one of their sons and four daughters. | He dyed the 12th January 1756 | in the 72nd year of his age. | She on February the 13th 1765 | in her 82nd year. | In the same grave were interred | John Watson and Anne Cumming | (whose names are inscribed on the wall)—father and mother to the said Alexander.

The notice in the *Aberdeen Journal* of Alexander Watson's death is sufficiently interesting to be given in full :—“Died on the morning of the 13th (sic) January, in a very advanced age, Alexander Watson, Merchant in the Gallowgate. From the 11th of October, 1753, to the 11th of December last, at Nine different Times, he gave Donations to the Charity Workhouse of this City, amounting to eighty Pounds Sterling Money. A noble Instance of Charity bestowed in such a private Way, as that the Thing was not known till after his Death, and so seasonably, that as the Managers of the said charitable Foundation are at this time upwards of twenty Pounds Sterling in arrear, they must otherwise have fallen short in their Accompts of above £100 sterl. One particular Inducement of making the said Donation was the Donor's observing a sensible alteration to the better in the looks of the Boys after their admission into the said Hospital. We are hopeful this laudable example will be imitated by others, whose worldly circumstances can admit of it.”

On a fragment of a flat stone, partly covered by the base of an upright tombstone, there is inscribed :—

John Robertson son to Andrew | Robertson of Foveran, who died | Febr^y 14. 1769. Aged 20 months. | John Robertson of Pitmillan late Provost of Aberdeen, who died | Jan^r. 23. 1776, aged 88 years.

John Robertson was Provost for two years from Michaelmas, 1736, having previously served as Councillor and Baillie. He was married to Jean Mitchell, who was buried¹ 3rd June, 1735, and in the same grave was buried, on 27th November, 1742, his son John. The character given to the Provost in the reference to his death was of the highest order—one “who was not more beloved by his Acquaintance for his vivacity and good Humour, than esteemed by all for his Integrity through Life.”²

¹ Register of Burials.

² *Aberdeen Journal*.

On another flat stone there is—

Here lye | the Remains of | Mrs. Bessie Abercrombie | Relict of | The Rev. Doctor James Hay | Sometime | one of the Ministers of the Gospel | in Elgin | who died 27 March 1700 | Aged 41 Years.

Born in 1659, she was in all probability a daughter of Robert Abercrombie and Bessie Inglis above referred to.

On a table stone—

Here lyes James Milne Taylor burges in Abd. who died the 20 of Nov^r 1711 aged 58 years. As also Iean Lillie his Spouse who died the 12 of February 1705 and of her age the 51. | As also James Milne their | son Taylor burges in Abd. | who died the 26 of February | 1736 aged 53 years. | Who left X.M pound Scots | for educating the sons of | decayed burgher tradesmen | and MDCCCLXXXI pound Scots | in private Legacies. | Also Agnes Milne their | daughter.

Milne's bequest was originally under the management of a general committee drawn from the various Trades, but the Tailor Trade had evidently a much larger interest in the bequest than any of the others, and by a decret arbitral, pronounced in 1765, they received the whole of the mortification, under deduction of £300 paid as compensation to the other Trades.

ALEX. M. MUNRO.

BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

(Continued from page 118.)

1815. *Dundee Magazine and Journal of the Times*, January to December, 1815.

“We may read and read

And read again, and still find something new,
Something to please, and something to instruct.”—*Hurdie*.

New Series: Dundee: Printed by and for Colvill & Son, 1815. “On resuming our labours as editors of this *Dundee Magazine* it may not be deemed an improper commencement to present our readers with the following account of our ‘Gude Town,’ about the middle of the last century. It formed the second of a series of letters which originally appeared in 1799 under the signature of Philetas. They were written by a gentleman every way qualified for the task. He is now no more; but the Editors will ever bear in grateful remembrance his friendly exertions at a period when the literary vineyard in Dundee was, comparatively, a barren waste.” Among the articles that appear in this magazine are a “Historic Account of Broughty Castle,” “The Loss of the Pinnacle in the Tay,” and a long account of the “Escape of the Young Chevalier,” with the usual monthly Journal of Foreign, English, Scotch, and Naval news. Size 8vo, 12 numbers, 776 pages—Title and Index, iv. pages. This was a continuation

of the *Dundee Magazine* started in 1799, and continued until May, 1802. Thomas Colvill had been striving for 40 years to establish a local magazine or newspaper in Dundee. This new series of the *Dundee Magazine*, 1815, was his last attempt. It was not successful, having only lived for twelve months.

1816. *The Independent*, or Dundee Periodical Journal of Literature and Criticism, History and Politics, Agriculture and Commerce. No. 1 for January, February, and March, 1816. Dundee, Printed by R. S. Rintoul. Sold by T. Hamilton, Paternoster Row, London, &c. 1816. Price to subscribers, 2s. 6d.; to non-subscribers, 3s. 8vo., published quarterly. The Prospectus to this magazine says:—"The arduous contest in which almost the whole civilized world has for the last twenty years been engaged, has had a powerful influence on the literary tastes of the public. Newspapers have, with many, been substituted for books, and the detail of incidents for the exercise of reason. It is not without diffidence that the Editor of the *Independent* [Mr. Robert Mudie, of the Academy,] now submits his first number to the public. . . . The desire to produce utility may have given the whole a heavy and elaborate aspect. It is not intended, nor would it indeed be possible in one number to do equal justice to all the departments, but what is wanting in one will generally be supplied in another. The present publication has been delayed chiefly by the arrangements necessary to insure an elegant and accurate style of printing. In this respect, at least, the Editor hopes that his work will please. The present number is considerably longer than can be afforded, and the next will be shorter in proportion." The Editor and the Magistrates were not on good terms, and he gives his reasons for leaving the Dundee Academy in the *Dundee Advertiser* of June, 1816—the date on which the second number of the *Independent* was issued:—"Mr. Riddoch [the Provost] was determined at all events to expel me from my situation, because I had joined the people of the town in opposing certain measures of the Magistrates, and even made a speech in a public hall." &c. This may account for the following:—No. II., for April, May, and June, 1816. "The situation in which the Editor has of late been placed, furnishes too good an apology for the delay in publishing this present number. There is little chance of anything similar occurring in future." No. III., July, August, September, 1816, last number. Three numbers only.

THE DUNDEE COURIER AND ARGUS.

1816. This paper was established in September, 1816, as the organ of the Tory party in

Dundee to counteract the influence of the *Dundee Advertiser*, whilst the latter was being conducted by R. S. Rintoul and Robert Mudie. In 1823, when it came into the hands of Mr. Hill, proprietor and editor, its columns were declared to be accessible to "writers of every political party." After the Reform Bill of 1832 the new editor, Dr. Buist, announced that the paper "would be Conservative in its politics," and in 1861 the then editor, Mr. Charles Alexander, stated that the paper would "give a ready advocacy to sound Liberalism both at home and abroad." The first title of this newspaper was the *Dundee Weekly Courier and Forfarshire Agricultural and Commercial Advertiser*. In the second year of its existence (1817) the title was contracted to the *Dundee Courier*, but in the following year the original title was resumed, leaving out the word *Weekly*. In 1823, (Nov. 27th) when Mr. Hill became proprietor, it was again called the *Dundee Courier*, and nine years afterwards (1832) it bore the title for nearly two years of the *Constitutional and Dundee Courier*. The simple title of *Dundee Courier* was resumed in 1834, and continued until the amalgamation of the paper with the *Daily Argus*, when the title which it now bears, *Dundee Courier and Argus*, was adopted. On 4th May, 1886, the *Northern Warder* was amalgamated with the *Courier and Argus*, and its name appeared in the title for a few numbers only.

The first number was issued on Friday, 20th September, 1816, its size being 14 in. by 10½, price 7d. The earliest printers were Messrs. Colvill & Son. After their bankruptcy the paper and plant were acquired in November, 1823, by Mr. David Hill, who was described as proprietor, printer, and publisher during the succeeding ten years. Before David Hill purchased the plant for this paper he was located at Montrose, and was printer of the *Montrose Chronicle or Angus and Mearns Advertiser*. The imprint of the *Courier* in 1833 is, "printed by David Hill for the proprietors," but in September, 1841, Mr. Hill is again described as if he were sole proprietor as well as printer. On 28th June, 1848, the name of Mr. Charles Alexander appears for the first time in conjunction with that of Mr. David Hill, and on 12th December of the following year the paper is said to be "printed for the proprietors, Hill and Alexander, by Charles Alexander." This imprint was repeated till June, 1860, at which time Mr. Alexander printed the paper "for the proprietors." When the *Argus* was amalgamated with the *Courier*, on 22nd April, 1861, the proprietors were the "Dundee Newspaper and Printing Company (Limited)." On 23rd Nov.

1862, the proprietors were Charles Alexander and Company, and from 4th May, 1886, till the present time it has been "printed and published by the proprietors, W. & D. C. Thomson.

It is difficult to identify the early editors of the *Courier*, as the term seems not to have been so precisely used in those days as it is now. It is probable that Thomas Colvill, who had had large experience in editing other papers and who founded the *Courier*, would take charge of the editorial department himself whilst he was connected with it. A number of writers whose names have been given as editors of this paper were merely leader-writers, acting under a responsible editor. Amongst these appear the names of the Rev. George Tod of St. David's Church, Samuel Horsley, son of Dean Horsley and grandson of the well-known Bishop Horsley, Dr. George Buist, William Thoms, and several other prominent literary men of the time. When Mr. David Hill acquired the newspaper in 1823 he undertook the editorship, and continued to act in that capacity until the appointment of Mr. Charles Alexander. When Dr. George Buist joined the staff both the name and principles of the paper were changed, as already stated, but this transformation did not long continue. Mr. Charles Alexander was the responsible editor from 1849 until his death, which took place on 5th September, 1884, at which time he had been connected with the paper in several capacities for nearly half-a-century. The *Courier* was originally a weekly paper, printed and published at Key's Close, on the south side of the Nethergate, on Friday morning, where it continued to be printed until its union with the *Argus*, when it was published at 33 Reform Street. In 1823 the day of publication was changed to Thursday, and in November, 1832, when the name of the *Courier* was changed to the *Constitutional and Courier*, it was published on Tuesday. On the reduction of the stamp duty from threepence one-fifth to one penny the price of the paper was reduced from sevenpence to fourpence halfpenny, and continued at that price till 1853, when it became threepence halfpenny. In 1847, when it was enlarged, it was published on Wednesday, and continued in this form until 17th August, 1860, that day's issue being a single sheet of two pages. Afterwards it was four pages, and was published three times a week, on Monday, Wednesday, and Friday, the price being one penny. On the 22nd April, 1861, it was published as a daily newspaper, at the time of its amalgamation with the *Daily Argus*, the printing premises being at the New Inn Entry. The publishing office was removed from 33 Reform Street to the Town House Buildings, late Post Office, on

3rd June, 1862, and on Monday, 17th September, 1866, it was then published at one halfpenny, at which price it still continues to be issued. Two months later the publishing offices were removed to the New Inn Entry, where the paper was printed, but as the business increased, larger premises were required, and on Monday, 11th Nov., 1872, the *Courier* was printed for the first time in new premises specially adapted for the printing and publishing of the *Courier and Argus*, the *Warder*, and the *Weekly News*, at 34 N. Lindsay Street, Dundee.

1817. *Tory Newspaper suggested.*

[Copy of Letter sent to Lord, extracted from *Dundee Advertiser*, 16th April, 1819.]

My Lord,—I need not inform your Lordship of the political state of the town and neighbourhood: As your Lordship is no doubt well acquainted with that state, a few spirits have always existed here, ever since the year 1792, fond of change, and hostile to the happy constitution of our country; and although their numbers are daily diminishing, the spark of disaffection and mischief is kept alive by means of a weekly newspaper [*Dundee Advertiser*], and which owes its origin and continuance to a democratic faction whose fortunes have been freely devoted to its support.

About two years ago I made an attempt to get one conducted on proper principles, in order to counteract a growing evil, and to disseminate among an industrious but often misled population, loyalty to the best of princes and respect to constituted authority. This attempt failed, chiefly from want of funds. About £500 will be necessary to carry us through the first twelve months.

JAMES THOMSON,

One of the Ministers of Dundee.

1818. *The Dundee Directory for 1818*, containing Lists of Names, Public Bodies, Charitable Institutions, Public Offices, Shipping, &c., by Alexander Abbot. Dundee, printed by A. Colvill & Co. Price 3s. Post 8vo, 192 pages. For nine years no *Directory* had appeared in Dundee, until the above was issued. The *Directory* was considerably larger than its predecessor, and several new lists and items of information inserted. A short account of the town appears, giving a comparative statement of the population of the burgh. "In 1792 the number of inhabitants in Dundee was estimated at 24,000; in 1801 the number returned to Government was 26,084; and at the present, it may be fairly computed at 30,000." Short notices of the Dundee Academy, Orphan Institute, and the Radical Institute are given, and a list of the annual subscribers to the Royal Infirmary.

1820. *The Caledonian*, a Quarterly Journal.

"Rear high thy bleak majestic hills,
Thy shelter'd valleys proudly spread;
And, Scotia, pour thy thousand rills,
And wave thy heaths with blossoms red."

Volume First. Dundee, 1821. No. I., Published in June, 1820. Dundee, sold by James Chalmers, Castle Street. Price three shillings. Printed by R. S. Rintoul. 128 pages, 8vo. No. II., Sept., 1820. No. III., Dec., 1820. Dundee; sold by Longman, Hurst, Rees, Orme, and Brown, and Smith & Elder, London; John Robertson, Edinburgh; W. Turnbull, Glasgow; and all other Booksellers. "Perhaps the political air may be a little purer by the time of our next publication. We mean from time to time to notice inventions in machinery, and important public works and improvements; for the doing of which, the very best sources have been obligingly opened to us." No. IV., March, 1821. Dundee; sold by Smith & Elder, London. No. V., July, 1821. Printed by A. Colvill. No. VI., November, 1821. | The last number. "The external circumstances under which the *Caledonian* was begun were not the most promising. It had not the help of that machinery by which a new work is usually kept going till it acquire age and strength for supporting itself. It had no bookseller, cunning in the trade, and powerful from his connections, to sound a trumpet before it or to guide its steps. It had to contend with the whole mass of that prejudice against provincial literature which the book-makers and book-readers of the metropolis are so zealous to propagate. It met with cold friends and warm enemies where neither the one nor the other should have been expected. It was, in short, sent into the wide world without patron, friend, or connection, with nothing to depend upon excepting perchance a spark of that life of liberty which has never been wholly extinguished in the country from whence it takes its name." The editor of the *Caledonian Magazine* was Mr. R. Mudie, formerly of the Dundee Academy. This was his second fruitless effort to establish a quarterly magazine in Dundee. Shortly after this time he removed to London, where he became connected with some of the newspapers, and is described as mixing among literary people. "Mudie subsequently published a number of miscellaneous works of merit, and struck out a path peculiarly his own in natural history and natural philosophy, bringing down those subjects to a level with the meanest capacity, and at the same time throwing around them the charms of apt and familiar illustration, and simple yet elegant writing. Among his works were *The British Naturalist*, *Popular Guide to the Observation of Nature*, *The Earth*, *The Air*, *The Sea*, *The Heavens*, *The Feathered Tribes of the British*

Islands, and many others. . . . His works, though non-scientific, are to be found in the libraries of the Royal, the Linnæan, and other learned societies—the highest honour that could be paid to such a writer." Mr. Mudie died in London on 20th April, 1842, aged 61.

1822. *The Dundee Magazine and Caledonian Review*. July, MDCCCXXII. No. 1. A. Colvill, Printer. Price 1s. 6d. Size, 8vo, 9 x 5½ in. Dundee: A. M. Sandeman, 141 Murray-gate, to whom communications (post paid) may be addressed. The editor was William Wilson, an operative calenderer. No. V., November, name changed to *Caledonian Magazine and Review*. Printed for A. M. Sandeman, the proprietor, by A. Colvill, Printer. No. VIII., February, March, and April, 1823. Dundee: Printed by R. S. Rintoul for the proprietors, and published by James Chalmers, Bookseller, Castle Street, price 1s. 6d. "We have determined to publish only one number every two months, making one volume, containing six numbers per annum. Our next number, No. IX., for May and June, 1823, will appear on the 1st July, 1823. No. IX. did not appear. No. IV., October, 1822, at page 228, in an article entitled—"A Lounge in the Coffee Room," the following dialogue appears:—"How many magazines, or things o' that specie have you kent in Dundee, and did ever ony ane o' them come to maturity? Na, na! as we read up' the burial stanes in the Howff after a long string o' names 'a' died in infancy.' I've seen three different attempts made wi' the *Dundee Magazine*. There's something unlucky in the very name—the last lived only a twelvemonth, and yet it's neither a dry nor a dull book. If I recollect rightly, it is not yet seven years since the death of the last *Dundee Magazine*. I must do the editor the justice to say that he has displayed considerable taste in the variety and interesting nature of his selections. But short as the time is since it was dropped, a wonderful change has taken place in the literature of the periodical press during that period. Formerly a magazine was not expected to contain more than extracts from new publications, the gratuitous contributions of a few correspondents, a love tale, a poetical department—always including a historical register of political and domestic occurrences. Now a magazine is a *melange* of original entertainment, holding a distinguished place in the *belles lettres*; the editors are men of taste and talent who devote themselves to their task, not as an amusement, but as a business. Men of learning and abilities write for the different magazines, and are liberally paid for their contributions." There are eight numbers of the *Dundee Magazine and Caledonian Review*.

Nos. 1 to 6, 466 pages. Title and Index, vi. Vol. II., Nos. 7 and 8, 158 pages.

In the notice on the *Dundee Advertiser* (p. 115), the second editor, Mr. James Saunders, is mentioned as being of the firm of Paterson & Saunders, instead of Paterson [Saunders] and James Saunders, Writers. The grandson of Mr. Paterson Saunders, Mr. J. O'Brien Saunders, is Editor and Proprietor of the *Englishman* newspaper, Calcutta.

ALEXANDER C. LAMB.

(To be continued.)

CURIOS TRYALS,

From "Ancient Records of Justiciary," &c.
(See *S. N. & Q.*, Vol. I., p. 106.)

December 18, 1607. Barbra Paterson delaytit for sorcery and witchcraft, in abusing of people with charms and enchantments and ministering by way of medicine poysonable drugs, and of art and part of the murder of John Miller and Elspet Robertson by the said poisonous drugs.

The particular facts mentioned are, that one James Brown being sick, she anointed him with certain green salves made of green herbs, and gave him drinks, and ordered him to sit down upon his knees three several times, and to ask his health at all living witches above or under the ear or eard, in the name of Jesus, and to take nine pickles of brown tree and to wear them still about him, and thereby committed manifest sorcerie.

Item, for abusing of the people with a water she brought from the dowloch beside Drumlanrig and washing of the patient's sark in the loch, and leaving it there, and affirming if any fowl came out of the loch the patient would recover, but if nothing came out then he should die. Item, by putting the said loch's water into a stoup and causing the patients lift it up and say these woras—"I lift this stoup in the name of the Father, Son and Holy Ghost, for the health of them for whom it is lifted, which were to be repeated three nine times. Item, for using the charm for curing of cattle—I charm ye for arrow shott, for eye shott, for tongue shott, for liver shott, for lung shott, for cart shott, all the maist in the name of the Father, Son, and Holy Ghost, and of abusing divers other enchantments, and thereby abusing the people."

The Assyze, considering all circumstances, found the pannel guilty, whereupon the ordinary sentence was pronounced by the Dempster, ordering her to be worried on a stake, and her body burnt to ashes.

10th March, 1609. Curio in proterio de St. Andrews. James Lord Balmerino delatit of the

treasonable Crundelent and Surrepticious procuring of an Letter be his Majesty's hand wtout his knowledge direct to Pope Clement the Aught in the year of God 1598—treasonably adding after the subscription of the Letter the style of Sanctituson filius and treasonably affixing his Majesties signature thereto, and treasonably the said Edward Drummond in his treasonable traf-fecting for the advancement of popish courses—Edward Drummond is not designed.

The Assyze fylit Lord Balmerino, whereon the Justice, by advice of the Lords Assessors, ordered the Pannell to ward in Fowlkland till his Majesties further pleasure be known.

April 1st. Accordingly this day he was Sentenced by his Majesty's special warrant to be execute as a Traitor and to forfault his estate.

F.

HOGMANAY.—I have heard many conjectures as to the meaning of the word "Hogmanay," but none of them seemed entirely satisfactory. I had long surmised that it was an adaptation of some foreign word or phrase, but neither of the suggested derivations were felicitous, and the problem remained unsolved. I happened to notice shortly since, in an English newspaper, a paragraph with reference to the word, in which is a conjecture that carries with it a greater air of probability than any solution I have hitherto seen. The suggested derivation will be interesting to many of your readers, who are not likely to see the original, and to whose memories it will bring happy recollections of the by-gone Hogmanays of their early days, and doubtless recall many pleasing memories:—"A correspondent writes, on an apparently excellent Scottish authority, that the word originated in a corruption from the French. It is well known how much the French language was affected in the Scottish capital in the time of the Stuart kings and during the reign of Mary Queen of Scots. In those pre-Reformation days Christmas-day was held in the high honour which the Protestants subsequently transferred to New Year's-day, and to it the word 'Hogmanay' was applied, being simply a corruption of the French expression, 'L'homme est ne' (*The man is born*)."

Carnoustie.

JOHN CARRIE.

A PILLAR AND ITS STORY.—It is wonderful how stories begin to gather round anything which seems out of the ordinary. The accompanying is a sketch of a solitary pillar which stands in the grounds of the Edinburgh Electrical Exhibition of 1890. From its position (for it stands in the middle of one of the fields, with nothing to support it in any way) it will doubtless excite the curiosity of holiday-makers. To



ordinary vision it appears but part of an old gateway. The cutting of the Union Canal rendered the road which passed through it no longer of any use, and all but this one pillar has gone. To the wonder-monger, however, it marks the site of a romantic tragedy. The owner of the estate on which it is having died childless, at least two claimants for the succession appeared. There seems to have been no other way of settling the rightful ownership but by a duel to the death. Arrangements were made for a meeting. One of the claimants

was stationed at the spot where this pillar is, and the other where a similar monument now stands within an enclosure not far distant. That these places are rather far removed for an effective pistol-duel is no impediment to the truth of the story, for both fired and both fell mortally wounded. This pillar (at least) was raised to commemorate their dreadful fate. It is interesting to watch the periodic enquiries in the local papers for the meaning of the pillar, and also to observe how the "laying" of this "tradition" seems well-nigh impossible. It will likely have a new lease of life during Exhibition time, and the gory history will doubtless be spread to the ends of the earth. W. J. CALDER ROSS.

THE PRESERVATION OF OLD MSS.—The editor of the *Windsor and Eton Gazette*, in commenting on the disappearance of early MS. books, writes as follows regarding the ownership of Parish Registers, which our local divines would do well to take seriously to heart:—"Some 50 or 60 years ago a register belonging to a church in Wales was produced as evidence in Court. After the trial, instead of its being returned to the parish clerk, it was flung aside, and at last became the property of a London bookseller. The present vicar of the parish, happening to discover this, has just sued the bookseller for unlawfully detaining the register. The case, which will be heard early in January, is the most important one, and the Public Prosecutor has been asked by the Magistrates to take the case up on public grounds. The vicar (says the *Hawk*) is certainly to be commended for his zeal, and his action will, it is to be hoped, be the means of bringing other parsons to a sense of the value of these books. Apart from their being always of deep historical interest, the day often comes when they are found to be of priceless value, in proving or setting aside a will case, in matters genealogical, and in a hundred other

ways. The indifference with which these books are often treated, and even flung aside, in many village churches is scandalous and culpable. There are churches in Oxfordshire and Berkshire, the parsons of which, while the restoration was being carried on, not only carted out the old oak chests in which the books were kept, but rid the church of the books themselves. It was the same utter indifference to any question of sacrilege that led the vicar (dead some years ago) of Goring-on-Thames to turn a fine old Norman font into a drinking-well for his cattle." That the spirit of sending works away from the place of their *locale* into other centres survived in our midst until a late period was shown by the action of the late Dr. Paterson, minister of the Parish Church of Montrose. In 1864, a letter was read to the Town Council from the Doctor explaining that he had in his possession a very old MS. volume which formerly belonged to the old Grammar School library of the burgh. The letter also stated that the book had evidently originally belonged to some of the Melvilles of Baldrorie, and had been written about the time of Charles I., or James VI. The Doctor suggested that it should be given to the library which was being formed of works about Reformation times in connection with the Church of Scotland, as it was a "common-place book," and contains several interesting things, including a sermon by John Knox, and articles relating to Montrose and neighbourhood. After a discussion, it was ultimately agreed that, after time had been allowed for the members to inspect the volume, it should be transmitted to Mr. Laing, secretary of the library referred to. It would be interesting to know if this book is still in existence and the nature of its contents, while at the same time it is hoped that no other alienation of the antiquarian treasures of the burgh shall be allowed to take place for the future.

Fernlea, Montrose.

J. G. Low.

DALMENY CHURCH (III., 97, 124).—Replying to "F.S.A. Scot.," by whom I stand corrected, I may perhaps be allowed to state, that I was led astray in my architectural references by the writer in *Scater's Directory*, not apparently a very reliable authority. I regret not having consulted some one possessed of specific knowledge before printing my note. This has now been done, and I subjoin the following instructive note on the subject:—

"Dalmeny Church belongs to the advanced 'Norman' style—which is distinctly an English style—although it is closely related to the 'Romanesque' of Western Europe. It is in fact *English Romanesque*.

"One of the earliest examples of Norman in Scotland is Birnie Church, of date say 1080.

"Dalmeny—according to Mr. H. Blane, Edinburgh, a very good authority—was built about 1154, when, as he says, 'the style was coming to be practised in England.'

"F.' is thus quite right with his dating of the Church, which he says was 'built some 700 or 800 years ago.' The phrase, 'mixed Greek and Gothic style of architecture' is, however, very loose, if not altogether nonsense.

"The Romanesque round-arched style has nothing in common with Greek architecture."

I may just add a quotation from *Chambers's Encyclopædia*, revised edition 1874, under the heading *Gothic Architecture*:—"Some maintain that there are only two styles of architecture of which we have any knowledge, viz, Greek Architecture and Gothic Architecture, that these are the two typical styles, and that in them are contained all the elements of which all other styles are composed." F.

Queries.

387. TWO MILE CROSS.—In Robert Chambers's *Rebellions in Scotland, 1638-1660*, Vol. I., it is said that the Marquis of Montrose "crossed the river (Dee) by a ford at the Mills of Drum. Then descending upon Aberdeen, he arrived, Sept. 11, at a place called the Two Mile Cross." Can anyone tell me where the Two Mile Cross was situated? LITTLEFIRLOT.

388. KINCARDINESHIRE VALUATION ROLL.—Can any of your readers tell me in what year the first Valuation Roll of the Lands and Heritages of Kincardineshire was published? LITTLEFIRLOT.

389. VIEWS OF THE CASTLE OF MONTROSE.—General report says that sketches of the Castle were drawn by a north country artist of the name of "Wells" (possibly Wales) for a journal bearing the title of *Bee*, about the latter part of the last century. Can any one corroborate this by references to these sketches of this now almost forgotten historical building—for it was in this house that the Chevalier slept the night before his departure for France in 1716? I am not aware of any architectural drawings by Wales of Peterhead, but from the existence of some of his portraits in the Albert Hall, Montrose, I can infer that he was an artist of no mean ability. Are any views of the Castle known to exist, or views of the burgh (with the exception of Slezer's) previous to 1810? JAMES G. LOW.

390. AUTHOR OF VERSES WANTED.—Could any of your readers give the correct words of the verses beginning "Call us not weeds, we are flowers of the sea"—also at same time say who is the author of them? F.

391. WILLIAM MOSMAN, PORTRAIT PAINTER.—I should be glad to receive any information regarding the life and works of William Mosman or Mossman, portrait-painter, whose signature—"Gul: Mosman"—appears on various Scottish portraits dated from 1730 to 1740, and who copied, in 1731, a portrait of

Dr. William Guild after Jamesone. This copy is now in the Trinity Hall, Aberdeen, in whose books appear entries for various payments to Mossman in this connection. J. M. G.

Edinburgh.

392. THE CULTER CLUB.—A few years ago I had in my hand for a short time the Minute Book of this well-known convivial club of a past generation. At that time the only surviving members, so far as I recollect, were the late Sir Alexander Anderson, and, I think, a Mr. Lewis Crombie of London. The former has since then joined the majority, but as to the latter I have no information. The book was a most curious and interesting one of its kind, and was written in a very happy grandiloquent style. The frontispiece was a sketch of the members dismounting from a coach at the Mill Inn, Culter, and amongst the other variorum in the volume was a playbill of some theatrical entertainment in the Old Theatre under the patronage of the Club. Mr. John Angus, late Town Clerk, was secretary of the Club, and the volume is in the possession of his widow, at least it was returned to her at the time I speak of. I am sure there are many things in it, curious and otherwise, that would be of interest to a wide circle of the readers of *S. N. & Q.*, and my purpose in writing this note is to express a hope that Mrs. Angus, supposing the book to be still in her custody, might be induced to submit it for a judicious editing in your columns. R. H.

393. THE PENNY POST.—The jubilee of the penny post has brought the name of the late Sir Rowland Hill again into prominence. Now, while every honour should be paid, and deservedly paid, to Sir Rowland for his successful accomplishment of that great scheme, should not some honour be paid to men like the celebrated Peter Williamson, who, more than a hundred years ago, established a penny post in Edinburgh, which is said to have been ultimately bought up by Government. It might be acceptable to many besides myself if any one who knows would give a notice about Williamson's penny post. J.

394. BALIOL'S SUBMISSION.—I find that there are some historic doubts as to the exact locality of Baliol's submission to Edward I., at the close of the thirteenth century. Some historians place it at Montrose churchyard, others at Stracathro churchyard. Wytoun distinctly points to its taking place in Montrose Castle:—

Till Abbyrden than alsa fast
Fra thine wyth his ost he past,
This Jhon the Ballioll on purpos
He tuk and browcht him till Munros,
And in the Castell off that town,
That than was famous in renown,
This Jhon the Ballyoll despoilyd he
Off all hys robys off ryalté.
The pelure thai tuk aff his tabart,
(Twmē tabart he wes callyt efflyrtwart).

Wytoun's Chronicle, 1296.

In a matter of this kind who is considered as the authority?
STUDENT.

395. TRANSLATION WANTED.—On page xvi. of the *Book of Bon-Accord* appears the following addition to a note on page 218:—"In 1207 Edward I. committed the keeping of the Castle of Aberdeen to Henry de Lazom, who, it would appear, proved a faithless guardian. On the 1st August, 1297, the Earl of Surrey, the English governor of Scotland, writes to his sovereign:—"Nous avoms envee pur prendre mon sire Henri de Lazom qui est en votre chastel de Aperden e se fet illoques un grant seignor mes si il est encore pris ou non nous ne vous savons mie uncore bien maunder que en portir de ceste lettre nairons uncore nul respons de tous qui le alerent prendre mes se il est pris il sera honeure solom ce que il affert."—(*Chronicon de Lanercost*, p. 502, Edinb., 1839).—I shall feel obliged if any one conversant with old French will furnish a translation of this interesting passage, which, it will be observed, is unpunctuated. Any information about the *Chronicon* or its author will be welcome.

STUDENT.

Answers.

297. COCK, THE "GRANDHOLM POET" (III., 28, 47).—See *The Bards of Bon-Accord*, by W. Walker, p. 352. for the best account of this poetaster.

A. W. ROBERTSON.

346. MUCKLE MOU'D MEG (III., 94, 125).—James Hogg, the Ettrick Shepherd, in his *Mountain Bard* (Edinburgh, 1807), page 50, has a long ballad of 59 stanzas, entitled "The Fray of Elibank." It is a poetical version of what he calls "a well known and well authenticated fact," in which some of his own progenitors—"The hardy Hoggs of Fauldshope"—were airt and pairt. It opens with—

"O wha hasna heard o' the bauld Juden Murray,
The lord o' the Elibank castle sae high?

An' wha hasna heard o' that terrible hurry,
When Wattie o' Harden was caught wi' the
kye?"

He then proceeds, in his own strong and somewhat unkept way, to relate the story, with a closer adherence to the tradition and less elliptic than Mr. Browning. Among the closing verses Wattie justifies his acceptance of Muckle Mou'd Meg by saying—

"What though she had twa winkling een?
They're better than nane and my life it is sweet:
And what though her mou' be the maist I hae seen?
Faith muckle-mou'd fock ha'e a back for their
meat.

"So Wattie took Meg to the forest sae fair,
And they lived a most happy and peaceable life:
The langer he kent her he lo'ed her the mair
For a prudent, a virtuous and sensible wife.

"And muckle good blood frae that union has flowed,
And mony a brave fellow, and mony a brave feat;
I daurna just say they are a' muckle mou'd,
But they rather have a' a good luck for their
meat."

The notes that accompany the ballad should make it worth the while of the querist to collate the original. On the whole I think it is interesting to know that at least one of our *own* poets has versified this tradition.

MEDICUS.

355. ROB ROY AT CULTER (III., 95).—"S. C. C." is wrong in supposing that Rob Roy was never in this part of the country. Has he not heard the story of Rob and his relation the Aberdeen Professor? He is nearer right, I think, in being rather doubtful regarding the statue at Culter, by popular tradition said to commemorate some imaginary exploit of Rob's. The prosaic explanation of the statue's being, I remember hearing in my boyhood, was this:—That part of Culter was purchased by an old sea captain, who retiring to end his days in peace on dry land, took with him as a remembrance of his battles, that part of his ship which was at once most suggestive and most useless, the figure-head. Some freak induced him to place it in its present prominent position; and in course of time it began to be connected somehow in the popular mind with the numerous stories of Rob Roy, which seem to abound in this neighbourhood.

Aberdeen.

J. C. T.

356. MURRAY STREET (III., 95, 110).—The derivation of Murray Street from the Virgin Mary is extremely improbable. A very general mode of naming streets, both in ancient and modern times, was from the place they led to. Moray, considering the ancient usage of the word, would very naturally be applied to a street leading to the north. The earliest instance I have met with of "Murraystreit" is in a charter of date 1492. The contracted forms given in III., 6, are so uncommon that I fear a slight mistake has been made, occasioned no doubt by the indistinctness of the writing.

C.

360. GORDON OF PARK (III., 96, 111, 126, 127).—The following memorandum among my papers, which is in the handwriting of the Robert Urquhart referred to, may help towards elucidating the history of this family:—"Robert Urquhart only Child of Colonel Urquhart of Burdsyards by Jane Gordon only Daughter of Sir William Gordon Bart. of Park and Lady Jannet Duff eldest daughter of William Earl of Fife all in lawful marriage Sir William left also two son's John and William both of whom are dead many year's ago, but John in His Passage to The East Indias where He was killed Had a Child name John now in The foot Guards an Ensign and a Daughter Jannet now in London the mother of these Children takes the Title of Lady Gordon and says she was married to John Gordon which is doubted. John was born in France about the year forty-five and of Course was an allien. William Died unmarried and left no Child. Jane Gordon was born in Banffshire." The above memorandum, which is here copied *verbatim et literatim*, was written in 1804, and accompanying it is the following extract from the deed of entail of Park, made by Sir James Gordon in 1713:—"In favours and for new infestment of the same to be made and granted to me the said Sir James Gordon and after

my decease to Will^m Gordon my eldest Lawful son procreated betwixt me and the said Dame Helen Fraser my Spouse and the heirs male of his body whilkis failing to the heirs male of my body of my said present Marriage whilkis failing to the heirs Male of my body of any subsequent Marriage whilkis failing to Helen Gordon my eldest daughter of my own body of my said present Marriage and the heirs male of her body," &c. It is only after exhausting the heirs female of his own body and their heirs male that Sir James calls to the succession the heirs female of the body of his eldest son, William, afterwards Sir William.

MAG.

365. JAMES MAN (III., 105, 125, 127).—For an account of the life of this writer, see *Popular Scottish Biography*, by W. Anderson. The article there is practically a reprint of what appears in Stark's *Biographia Scotica*, but is more accessible. In addition to the works already mentioned, Man projected *Memoirs of Scottish affairs, from 1624 to 1651*, but apparently only the first number of it saw the light. This is to be found reprinted in the Spalding Club publication, *History of Scots affairs, by James Gordon*, Vol. I., pp. i. xlv.; for a further account of the work and its author, see p. 27 of the same vol.

A. W. ROBERTSON.

378. James Man was Master of the Poor's Hospital at Aberdeen, where he died in October, 1761. He made extensive collections for a projected work, "Memoirs of Scottish Affairs from 1624 to 1651, a small fragment of which, together with a diffuse Introduction, he published in 1741." For some particulars as to him and his intended work *vide* the Preface to "James Gordon's History of Scots Affairs," published by the "Spalding Club" in 1841. I have, in my possession, a copy of his "Introduction," which was formerly in the hands of Mr. David Laing, who has written upon the fly-leaf—"Specimen of Gordon of Straloch's History of the Affairs of Scotland. *This is very uncommon.* The MS., as prepared by Man, was in my possession, and now in the "Advocates' Library."

J. G. L.

Edinburgh.

380. STRUNNAY (III., 125).—David II. by charter in the fifth year of his reign granted to the burgh of Montrose "totam terram meam de Salorkis jacentem et situatam justa portum de Stronnay versus aquilonem."

C.

381. DICKENS AND THE NEW TESTAMENT (III., 125).—I am happy to be able to reply to this query. Since I put it, the great novelist's son has been here giving readings from his father's works, and the opportunity was seized to put the question to him, which he at once answered in the affirmative. I have not ascertained to what extent the work was done, whether it extended farther than the Gospel narratives or not, but Mr. Dickens did prepare for his children's use so much of the N. T. It remained in MS., and

never was printed in any shape or form. I remain still at a loss as to the original source of my information, and have failed to trace it to anything published on the subject.

Edinburgh.

A. F. B.

382. IONA MONUMENTS (III., 125).—In Maclean's *Historical Account of Iona*, pages 8 and 9, is the following:—"Advance from hence (that is from the village) along a broad, paved way, which is continued in a line from the nunnery to the Cathedral; another branches from it to the Bay of Martyrs; and a third, narrower than the others, points towards the hills. On this road is a large and elegant cross, called that of Maclean, one of 340 that were standing in this island at the time of the Reformation but immediately after were almost entirely demolished, by order of a Provincial Assembly held in the island."—*Short Description of Iona*, 1693, MS., Advocate's Library, page 15. Mr. Lumsden of Glasgow, in his *Steam-Boat Companion*, a most excellent work, says, "that within the principal entry to the demesne of Inverary Castle, there is a stone-cross, well deserving the attention of the antiquarian. It was brought from Iona after the Reformation, and served for some time as the Town-cross of Inverary. The front and back are covered with hieroglyphics, neatly finished, and in a high state of preservation, and then the inscription, which is too long for *S. N. & Q.* Again, at page 191. Here occurs a long blank in the history of Iona (that is from the Reformation to the time he wrote his *History*). The reader may fancy to himself the spirit of reformation for upwards of 200-years, reforming by law, carrying away the tombstones—the monuments of the mighty—to build huts, enclosures, or perhaps to adorn modern churchyards, where to this day they betray themselves. The following is extracted from *Iona*, by the Rev. W. Lindsay Alexander, D.D., pages 170 and 171:—"From buildings of an ecclesiastical kind, we pass on to notice what form a very peculiar part of the antiquities of Iona—its crosses. Of these, there were at one time, it is said, not fewer than three hundred on the island. Of these crosses, however, only a very few now remain. Orders were given, it is said, at the time of the Reformation, for the removal of these memorials of the ancient superstition; and a great many were, in consequence, cast into the sea. It is possible this may be to a certain extent true, but it is indubitable that very many of the crosses erected at Iona have been transported to different parts of Scotland, where they have been set up as market-crosses, or as monuments in churchyards. Mr. Graham says, 'During an excursion in Iona (Argyleshire), I visited many burial-grounds, and found in nearly every one some stones brought from Iona. The sacredness attaching to the locality, and, in some cases, the excellence of the workmanship, were doubtless the causes of these deprivations.'"

WM. REID.

ERRATUM.—Article *Seals of Burghs*, p. 113, line 1, for David read Henry.

Literature.

History of the Parish of Banchory-Devenick.

By JOHN A. HENDERSON. Aberdeen : D. Wyllie & Son, 1890. [319 pp. + 15 pp. Index.]

PARISH Histories are not nearly so common as they ought to be. Certainly the Old and New Statistical Accounts have done very much to elucidate the subject of parish life and progress throughout the whole country, but the production of this goodly volume is a very timely illustration of what the hand of the diligent can do in the way of expanding the subject by the mention of many interesting details outwith the scope of such books as those referred to. Banchory-Devenick is one of these parishes which has a settlement in two shires—Aberdeen and Kincardine—the latter being the larger and historically the more important. The author has been at considerable pains, both in unearthing the ancient history and traditions of the parish, and in chronicling, with perhaps an undue detail, its more modern history. The fault implied in this remark is one that is daily mending, and the question that will come to be asked by future researches, not, are there not too many details? but, are they veracious? The author has made very good use of the seven volumes of Kirk-Session Records, and the well-selected thirty pages of extracts therefrom will be esteemed not the least important of this important work. It was befitting that the Brig o' Dee should have its long and eventful history so lovingly detailed. The book is enriched by numerous illustrations by Mr. Wm. Taylor, of persons and places of interest, as well as of some antiquities of the parish. Traditions in prose and verse have been wisely reproduced, indeed, everything which can throw light on, or depict the history on hand has found an appropriate and proportionate place in the book. The copious Index deserves special mention. On the whole Mr. Henderson merits gratitude for this most creditably useful volume, and for the excellent example he has set to others. There are many more and many less interesting parishes, but we hope that they may

gradually find as efficient historians as Banchory-Devenick has done.—ED.

Note on Heraldic Representations at King's College, Old Aberdeen.

Note on Heraldic Representations now or formerly at Marischal College, Aberdeen.

THESE brochures are reprints of two recent communications to the Society of Antiquaries of Scotland, by P. J. Anderson, M.A., LL.B., F.S.A. Scot., and, like all that gentleman's literary work, are models of thoroughness and exactness. Together, they form an interesting chapter in the history of the most northerly Scottish University, with which the author is closely identifying himself. In the first "Note," Mr. Anderson claims the premier place, in point of antiquity, for the carved Royal Arms of Scotland, supported by two unicorns, on the Crowned Tower of King's College, an exquisite plate of which is given. The date on the arms has been variously given as 1509 and 1502, but Mr. Anderson holds that the fourth figure is an old form of 4, and that it should read 1504, in which case it exceeds by a year the next oldest blazon, viz., that at Melrose Abbey. It is a very nice question, and certainly no one, after careful examination of the plate, will be apt to blame those who take up the seemingly paradoxical view that the fourth figure is a 2. The main interest of the second Note is the reproduction and description of the lost and destroyed Heraldic Ceiling in the "principal's chamber" of Old Marischal College. It consisted of 18 painted Coats of Arms, and, most fortunately, an exact coloured copy of the whole was executed by Mr. A. Dingwall Fordyce, from which an outline drawing has been made and accompanies the Note, which extends to 19 pages of the Society's Transactions. Out of such materials Mr. Anderson successfully makes the recondite study of heraldry yield its quota of light and information on old time University notables. *Apropos* of this, it is with much regret that we note that the sciences of heraldry and genealogy have just lost a leading light in the death of Dr. George Burnett, Lord Lyon King of Arms. He was an occasional contributor to these pages, and as a careful and judicious genealogist it will not be easy to replace him.—ED.

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· Seals of Burgh & County Families ·

· ABERDEENSHIRE ·

· PLATE 2 ·

SCOTTISH NOTES AND QUERIES

Vol. III.] No. 10.

MARCH, 1890.

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SEALS OF BURGH AND COUNTY FAMILIES.

(Continued from page 113.)

THE three seals taken for illustration this month represent those of well known Aberdeen families, the members of whom played no inconsiderable part in making the history of the burgh.

4. COLLISON. This seal is one of the three seals attached to the disposition by Robert Cullen of a property in the Netherkirkgate, dated 19th February, 1575-6 (p. 113), and is that of the witnessing baillie Gilbert Collison—S. GILBERTI COLISON.

The arms are a fess, between a star and two cinquefoils (?) in chief and two martlets (?) in base. This is quite different from the arms borne by descendants of the same family, *temp* Charles II., which as matriculated in the New Register are on a fess, between three roses in chief, and as many pease cods in base, a sword bar-ways.¹ Gilbert Collison was baillie from 1574 to 1577.

John Collison of Auchlunies, a member of the same family, was provost from Michaelmas, 1594,

to Michaelmas, 1595. He took a great interest in the reparation of the northern aisle of S. Nicholas Church, which has come to be known by the name of Collison's Aisle. Collison was married to Elizabeth, a daughter of William Leslie of Wardes, and had by her several sons and daughters. She died in October, 1588, and the provost himself was interred in the same grave on 11th August, 1621. Their tomb is the arched opening in the north wall of Collison's Aisle, and two of the stone effigies in the West Church are said to represent the worthy couple.

5. MAR. This seal is attached to a disposition by Gilbert Menzies of Cowley, son and heir apparent of Thomas Menzies of Pitfoddels, provost, to Walter Louson, burgess, and his heirs male of a half net's fishing of the Raik and Stells on the water of Dee. The disposition is dated 31st December, 1558, and is attested by the seal of David Mar, baillie—S. DAVID MAR. The arms are a chevron between two boars' heads erased in chief, and a heart in base. These arms were painted on the ceiling of the old East Church along with a Latin inscription, which recorded that the ceiling was finished in the Provostship of an honourable man, John Mar.² John Mar was a son of this Provost (1514-16), and was himself a Magistrate at different periods from 1549 to 1576.

6. CULLEN. This pretty seal is the third one attached to the disposition already referred to (page 113). The arms are two boars' heads erased in chief, and a rose in base—S. ROBERTI CULLEN. An earlier example of the arms of this family, viz., John Cullen of Knavane (1517), shows on a bend between two boars' heads couped, a cinquefoil (? rose) between two buckles,³ another example dated 1494, gives three roses, while the arms of Provost Andrew Cullen (1506) are entirely different, viz., a fess between three martlets in chief, and as many holly leaves banded in base.⁴ An example of the arms of the surname of Gulane, given by Stodart,⁵ is identical with that on the seal in the illustration, the tinctures being or (field) sable (heads) and gules (rose).

ALEX. M. MUNRO.

¹ Ramsay's Memoirs, p. 227.

² Scottish Arms, II., p. 150.

³ S. N. & Q., I., p. 195.

⁴ Scottish Arms, I., plate 54.

¹ Nisbett. Ed. 1788, p. 375.

AYRSHIRE AS A FACTOR IN SCOTTISH DEVELOPMENT.

FEW mistakes are more common or less excusable than the false estimate which men in general are apt to put on outward things as a test or standard of spiritual power and significance. A ripe and wise culture, it is true, does much to lessen the number and lighten the character, if it does not entirely destroy the possibility, of such mistakes. But while this is true, it is a very remarkable fact that even when men succeed, as in the case of most cultured men they do succeed in emancipating themselves from the popular delusion that the individual man's importance and significance to the world at large are to be measured by the greatness of his wealth, or by the conspicuousness of his position in society, or by the extent to which his name is in the mouths of his fellows, there is yet only a comparative minority of even cultivated men who do not continue under exactly the same delusion when they turn their thoughts to man as living in society and in fellowship with his kind. Hence the inordinate importance which is being attached in our own day, and in our own country particularly, to the task of aggregating men together in the vastest possible organisations. One would think, from the vehemence with which some men push forward the policy of aggression and consolidation all over the world that the past history of mankind had gone to prove that it was the mighty world-embracing empires that had done most to promote the true welfare and highest civilization of the race. Whereas a candid study of the facts of human development puts it beyond the possibility of doubt that all the richest treasures of human thought, as well as the most valuable contributions that have hitherto been made to the progress of human society, have been the fruit of petty, but homogeneous states and nationalities. How immeasurably greater, for example, is the debt which the human race owes to the Hebrews and Greeks, than it owes either to the Egyptian, Babylonian, Persian, or Roman empires, though these empires, of course, bulked so much more largely before the eye of a contemporary spectator. Thus Athens in her prime possessed, as we are told, only some 350,000 citizens; while the population of Judea did not exceed a million and a quarter. Yet from societies so insignificant as compared with the wide sweeping empires around them, have proceeded the only spiritual movements whose influence is yet unspent, and promises, indeed, to last as long as humanity endures. While, if we prolong our investigation even to Christian times, and survey the history of our own and other European States, I have little doubt that

we will find them teach the same lesson. The best literature of Italy, the noblest art, too, that has yet illustrated the progress of humanity, grew up in that country, when she was so far from united, that it would be more correct to describe her political condition as one of numerous, petty, and ambitious municipalities, surrounded by proud feudal barons, owning no sovereign, and knit together by no common bond except that of language, and lineage, and faith. Germany, too, produced her Goethe, her Schiller, her Kant, her Hegel, her Fichte, and the other great spiritual luminaries who have rendered her literature for ever memorable to mankind at a time when she was not the United Empire we now know, but only a vast, amorphous and ill-assorted congeries of petty and rival states and kingdoms, whose only bond of union was the blood they inherited, and the tongue they spoke. Nor does the History of England speak less unmistakably to the same purpose. To what age do we look back as to the heroic age of England? Is it not to the sixteenth and seventeenth centuries, the age of Shakspeare and Milton, of Cromwell and Newton, of Bacon and Locke—the age, that is to say, preceding the great expansion of our empire, which, beginning in the eighteenth century, is threatening in our own day to topple over through its own weight, and crush us all beneath its ruins? It seems then a mistaken notion that it is in great empires alone, that great thoughts have their birth, or that great men can be expected to appear. The truth seems to be that our Lord's penetrating maxim in regard to the secret of a wise personal life, applies equally to a wise national life, so that a nation, no less, certainly, than an individual, may find that the true way to save its life is to lose it, and that though by following another course, it should contrive to gain the whole world, it has, after all, made a poor exchange, if thereby it has lost its own soul.

I have been led into this line of thought by the fact that the significance of Scotland to the world's development is largely, if not entirely, due to the religious life and thought of its people, and certainly, at least, has very much more to do with that than with any share which in the last 200 years or so our countrymen may have had in the upbuilding of our present far-stretching British empire.

In proposing, therefore, as I do in this paper to exhibit, in however imperfect a fashion, a sketch view of the relation in which one of the most notable of the Scottish counties stands to the thought and life of the Scottish people as a whole, and to the resulting influence which they have thus exerted, not only on the rest of Scot-

land, but also upon the world at large, I feel that I am undertaking a task which, were it well done, would be no less valuable and interesting than it is confessedly difficult. That I shall succeed in giving adequate treatment to a subject so great I do not dare to hope. I trust, however, I shall obtain an indulgent and patient consideration from any who may venture to read these pages, for whatever speculations and illustrations I may submit on a question so interesting and important.

The germ of that intellectual and spiritual development, which, in the course of twelve centuries, through many vicissitudes, has, at last, issued in the cultured and civilized Scottish life of our own time, was certainly introduced into Scotland by the great Irish missionary and evangelist, St. Columba. Wonderful, indeed, even in his own time, were the results of the educative and civilizing movement headed by that great man. For the Columban missionaries, issuing from their central seat in Iona, became the pioneers of civilization, letters and religion for the rest of Scotland. Nay, the holy fire which those devoted missionaries imparted in the first instance to the land of their adoption could not be restrained, and was not restrained within the narrow limits of Scotland, but soon streamed out far beyond, and brought quickening health and influence to the whole of Western Europe.

It is true this great work of evangelization and instruction was carried on chiefly by the Celtic Scoti of Ireland, and their cousins of Argyleshire. But there seems reason to believe that other parts of Scotland, after receiving the light of the Gospel at the hands of the Columban missionaries became themselves seats and seminaries of spiritual influence. A striking evidence of the truth of this remark is given by the Venerable Bede, in the Third Book of his *Ecclesiastical History*, which, published as it was before 731, is of inestimable value for the light it casts on the social life of that early time. For referring to the habits of our countrymen, Bede has been quoted as testifying that many of the noblemen's sons of England were sent to Scotland to be educated; where they were entertained kindly, and had maintenance and learning given them gratis. And, true of other parts of Scotland, this, I incline to think, was particularly true of the Ayrshire district. At all events the antiquary, George Chalmers, in his great work on *Caledonia*, tells us that Scottish settlers from Ireland and Argyleshire began at an early period to penetrate into Ayrshire. And, indeed, it is evident, from the names of many of the parishes of that country, that the spiritual guides of these Scottish settlers must either have pre-

ceded or accompanied them to their new home, and must have succeeded at an early period in establishing the Christian faith there. Such names, for instance, as Kilmarnock, Kilmours, Colmonell, Kilkerran, Kilwinning, all of which bespeak a Celtic origin, are a clear indication of the early and powerful hold which the Columban missionaries took upon the people of this locality. I have little doubt, therefore, myself, that Ayrshire equally with Argyleshire may lay claim to the honour, which is now universally conceded to the Columban missionaries of the 7th and 8th centuries, of having regenerated Europe and refounded modern society. This may seem too high-pitched language. But there are some remarkable facts of mediæval history that tend to bear it out. Thus Count Montalembert, the great and learned historian of the early Church of Western Europe, does not hesitate to say that "in putting" (as the Culdee missionaries did) "imagination, as well as the spirit of adventure, at the service of the faith and of ideal virtue," these men and their achievements are worthy of being reckoned among "the sources alike of the *Divina Commedia* of Dante, and of the discovery of America by Columbus." Certain at least it is, that the work of the Culdee monks exercised a lively influence upon the Christian imagination during all the middle ages, and even up to the time of Christopher Columbus himself. It is a significant fact that the salt water epic of St. Brendan, one of the most adventurous of these early monks, was well-known to Columbus, and was even referred to by him. It is possible, therefore, that the Columban monk's narrative of his voyage of discovery into the Western Ocean, may have been the means of prompting that adventurous seaman to seek his way to America.

Whatever difficulty may be felt by some readers in regard to any such influence from Scotland upon Italy or upon Europe generally as that which I have just claimed, there can be no doubt at least that in the 8th and 9th centuries of our era, the higher thought and life of Europe was greatly beholden to spiritual teachers and guides hailing either from Scotland or Ireland, who at that time overspread the whole of Western Europe. It would require, indeed, more extensive and minute inquiries than I have facilities for making to establish the curious and interesting fact, that all the earliest European Universities were founded by Scottish scholars. Suffice it to say that this claim on behalf of Scottish scholarship is already generally acknowledged, and was, indeed, publicly made without a word of challenge very recently, on the occasion of the ter-centenary of the Edinburgh University, by Sir Lyon Playfair,

in the interesting and learned address which that distinguished man then delivered on the History of Scottish Scholarship. Certain at least it is, that not only was the University of Pavia, the oldest in Italy, founded about 750 by Flaccus Albinus, a Scottish scholar, so named because he had been born in Albion; but that the University of Paris, perhaps the most ancient and celebrated in Europe, was also founded by a Scotsman, called Cladius Clemens, about the same period. The exact region or district from which these wandering Scots proceeded cannot now be known. But in regard to one of the most famous of them, the well-known John Scotus Erigena, though the evidence is far from conclusive, it is at least possible to suppose that the town, or more probably the valley, of the Ayr may have been the scene of his birth and early training. This distinguished man, who flourished in the 9th century, was not only a scholar but a theologian and a thinker of wonderful subtlety and liberality, and he has left his mark on some of the great questions of controversy in the Christian Church. Canon Farrar, in his recent Bampton lectures on the "History of the Interpretation of the Bible in the Christian Church," speaks of the great name of Johannes Scotus Erigena, and alleges that he towers above his age. Probably it was on this account that he was himself condemned by two Councils "for very many heresies inferred by very many syllogisms," and his books burned by Pope Honorius III. "Alone," exclaims Farrar, "among his predecessors, contemporaries, or successors, Erigena shows independence and originality. 'Let no authority terrify you,' he says, 'from conclusions which the reasonable persuasion of right contemplation teaches. Reason and authority come alike from the one Source of Divine Wisdom, and cannot contradict each other. Reason is not to be overruled by authority, but the reverse, and therefore, the opinions of the Fathers must only be introduced in cases of necessity, for the Fathers often contradict each other.'" Here were the principles of Protestantism before the Reformation. We do not wonder, therefore, to find that Erigena was opposed to many of what are now known as Romish doctrines, and more particularly to the doctrine of the Mass. Thus in his Commentary on the Gospel of John, Erigena is said to have openly avowed the opinion that the bread and wine in the Lord's Supper are mere symbols of the presence of Christ in the Sacrament. Here truly was a Voice of a higher mood than any with which that age was familiar. But, alas! there were few who listened to it. Nevertheless, Erigena was by no means without his disciples. And especially through the cur-

rency which he gave to the Neo-Platonist doctrines as to the nature and origin of spiritual life, his influence has been transmitted to our day. The *φύσις μόνου προς μόνου* of Plotinus, which Erigena adopts as the expression of his own faith as to the essence of spiritual life has re-appeared, says Farrar, as the root idea of all mystic piety, and its influence is traceable not only in the mystics of the Middle Ages, but in Dean Colet, in the Quietists, in the Molinists, and even in the memorable remarks of Cardinal Newman about God and the Soul as being the two supremely and luminously self-evident existences.

Contemporaneously with the distinguished men already named, other Scotsmen with equal zeal and talent were carrying the blessings of learning and religion into other countries of Europe. Thus in respect to Switzerland, Muller, in his elaborate history of that country, is quoted as testifying that the University of Schaffhausen, on the banks of the Rhine, was founded by Scotsmen. He refers indeed to MSS. in the Augustinian and Jesuit Colleges of that city to prove that not only the University of Schaffhausen but also a large proportion of the various Universities of Switzerland, Germany, and Franche Comté, together with the monasteries and other religious establishments there, were established either by Scotsmen or by the disciples and pupils of Scotsmen, though of course it is well to bear in mind that in the 9th and 10th centuries the word Scotsmen as often meant what we would now call Irishmen, as it did the natives of Caledonia, which alone it denotes in our day. It should not be disguised also that the institutions which owed their origin to the zeal and learning of these old Scottish scholars resembled schools more than Universities, consisting as they did of only two faculties—arts and theology. But as it was on the basis of these early institutions that the more fully equipped Universities of later times were erected, it is but justice to Scotland to observe how much the promotion of learned studies in Europe may be attributed to natives of that country. So sensible, indeed, were the French of the debt they owed to Scotland in this respect, that four nations only being at first admitted to the University of Paris, the Scots were placed next to the French, properly so called, and above the Picards and the Normans, though these were feudal subjects to the monarchy of France.

In the light of such instructive and stimulating facts we do not wonder at the pride with which the celebrated scholar, George Buchanan, speaks of his native country as being the asylum and nurse of learning at a time when ignorance and barbarity had overspread the greater part of

Europe. The lines in which he makes this proud boast are so vigorous that I may indulge in the somewhat pedantic vanity of quoting them here :—

Scotia, cum Latium quateret Mars barbarus orbem,
Sola prope expulsis fuit hospita terra Camaenis;
Hinc Sophiæ Graiæ, Sophiæ decreta Latinae,
Doctoresque rudis formatorisque juventæ
Carolus ad Celtas traduxit.

Lines which have been thus successfully Englished :—

When barbarous foes the Roman world o'erspread,
The gentle Muses all to Scotland fled.
Hence Greek and Roman, learning in full store
By Charlemange to France were wafted o'er,
And, planted, thrrove as on their native shore.

In prosecuting the line of remark I have hitherto been following, I am aware that I may be accused of paradoxically claiming that Caledonian Scots existed extensively in North Britain, before that portion of our island had itself become Scotland. But in doing so, I believe I will not be greatly mis-stating the facts of the case. For there seems little reason to doubt that it was owing to the spiritual movement originating in Argyleshire in the sixth century, and particularly owing to the numbers and zeal of the early Columban Missionaries who overspread the whole country during that and the succeeding century, that the different Celtic and Pictish tribes of Caledonia became Christian, and that a way was thus prepared for the political revolution of the ninth century which gave the hegemony of all the tribes of Caledonia to the Argyleshire Scots, and so rendered a Scottish nationality and a Scottish history for the first time not only possible but certain.

(To be continued.)

BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

(Continued from page 139.)

1824. *The Literary Olio*. No. I., Saturday, Jan. 10, 1824. Price 4d. (16 pages). Dundee: Printed and published once a fortnight (every alternate Saturday morning) at the office of Colvill & Co., St. Clement's Court. The editor was William Wilson, an operative Calenderer, who had been the editor of the *Dundee Magazine* of 1822. William Wilson removed in 1833 to the United States, and in the following year, established himself as a bookseller at Poughkeepsie, N. York, and continued thus engaged in the same city until a few months before his death, 25th August, 1860. He was a contributor for thirty years,—chiefly under the *noms de plume* of

"Allan Grant" and "Alpin"—of poems to Scottish and American periodicals, *Blackwood's Magazine*, *Tait's Magazine*, *Chambers's Journal*, the *Knickerbocker*, the *Albion*, the *Chicago Recorder*, &c. He edited the *Scotch Songs*, &c., of "Hew Ainslie," and some other volumes, and left unfinished a collection of the *Poets and Poetry of Scotland*. Half the contents of the *Literary Olio* were from his pen. No. VII., April 3, 1824. "We are enabled, this number, to present our readers with matter entirely original, a circumstance almost unprecedented in works of this nature, and which it will afford us the greatest pleasure to have it in our power to continue. From the now extended circle of our correspondents, we do not despair of being able to arrive at this so-much-to-be desired consummation, and thereby add very considerably to the value of our literary periodical." No. VIII., April 17. "A reprint of the first seven numbers is intended; the demand being so great." No. XIV., for July, 1824. Contains local news under the word "Dundee," also births, marriages, deaths, on last page. A Monday edition of this work having the same contents, but under the title of the *Literary Observer*, on stamped paper, was issued, price 8d. (*Dundee Advertiser*, January 1st, 1824). No. XIV., for July, 1824. *The Literary Olio and Monthly Political and Historical Register*. Price 6d., 20 pages—size 4to, 10 by 8. "*Literary Olio* will consist chiefly of original papers on every subject admissible in similar publications, or where any deviation is made from the plan, it will be in presenting our readers with discoveries or improvements in art or science. As every year will make a complete volume, a title page and index will be furnished gratis, at the termination of every twelve months." No. XIV. was the last number that appeared, although it bore the following announcement :—"No. XV. will appear on Saturday, October 4th, 1824.

1824. *The Dundee Observer*. "A new work to be conducted by Alexander Colvill for the proprietors at their printing office, second flat in Strathmartin's Land, Vault, west end of the Town House. Alexander Colvill has no connexion whatever with the *Dundee Courier* newspaper." (*Dundee Advertiser*, December 4th, 1823). This was a Monday edition of the *Literary Olio*, having the same contents, but under the title of the *Literary Observer*, on stamped paper, price 8d.; and sent free of postage to any part of the United Kingdom. (*Dundee Advertiser*, 1st January, 1824).

1824-5. *The Dundee Register and Directory*. Containing lists of the public bodies, companies, shipping, tables of dues, &c., with a roll of the principal inhabitants, and their places of

business alphabetically arranged and completed for 1824-5. Dundee: Printed by, and for, A. Colvill & Co. Size, post 8vo, 148 pages. Messrs. Colvill & Co. had, forty-two years before this date, attempted to establish a Register or Directory for Dundee, which, however, failed. This new venture they illustrated with two lithographs and two engravings. The former are said to be the first lithographs produced in Dundee. They represent the views of the town in 1693, taken from Slezar's *Theatrum Scotia*, size, 9½ by 7. The engravings are the old steeple and churches, and a view of the High Street looking west. In some of the copies, a smaller sized lithograph is inserted instead of those mentioned above.

1825. *The Advertiser*. Having failed to see a copy of this paper, I give a few extracts from the *Dundee Advertiser*. "A paper lately made its appearance here, styling itself very imprudently and improperly, *The Advertiser*. Being published in Dundee, it will of course be called the *Dundee Advertiser*, the name by which our publication is known. The Gasconaders also assume that their effective circulation is much greater than that of our paper, but in this they are mistaken. The ordinary number of the *Dundee Advertiser* circulated weekly, is considerably above 1200, and sometimes it exceeds 1400." July 7th, 1825. And again on the 14th July, the *Dundee Advertiser* says:—"We trust we shall always be enabled to submit with good grace to the consequences of fair competition; but we were surely entitled to resent an attempt to injure us by misrepresentation and puffing. The Gascons garnish their last manifesto with the words—'Vulgarity and Scurrility,' in apparent ignorance of the meaning of these slang epithets. There is neither scurrility nor vulgarity in designating falsehood and quackery by their plain English names. The Gascons, it seems, have been advised by their friends not to invade what they call our prescriptive right to be vulgar and scurrilous. The Gascons have called in the assistance of their fellow speculators in Edinburgh, who have had impudence and folly enough to complain of the recent statute imposing a duty of 2d. on their paper." Nothing more was heard of this paper.

1825. *The Northern Cruiser*. No. I. Dundee, Friday, April 22nd, 1825. *To the Public*. "We see some hundreds, it is true, sailing dauntlessly and briskly onwards expecting, no doubt, to reach the haven of immortality. But, then, thousands upon thousands are water-logged, and defy all the exertions of poor authors to remove them one yard out of their places. To launch our little *Cruiser* in the midst of this

vast multitude, may be reasonably deemed a step of infinite presumption and daring, and our hearts might fail us when we think of it. But we have, nevertheless, determined to do so, and ours being a light and garish bark, we anticipate that a gale will spring up and waft us abroad to distant climes." "It is with deep regret that we have witnessed one periodical publication after another rising up in Dundee, and at the end of a few months take farewell of the world, and passing on to forgetfulness." No. II., May 6th, 1825. Price 3d. Post 8vo, 24 pages each number. No. III., May 20th. No. IV., June 3rd, 1825. J. Chalmers, Printer, Dundee. This publication chiefly consisted of essays on subjects such as authors, love, death, the church, old maids, taste, &c. As far as I know, only four numbers appeared.

1825. *The St. Andrew's University Magazine*. Post 8vo, sixteen pages. Price 3d. From December 17th, 1825, till February 11th, 1826. A fortnightly magazine, written by students at St. Andrew's University. The contributions were principally of a religious cast; and much of the space was occupied by remarks upon missions; criticisms of authors; and poetical contributions, mostly signed with Greek initials. A correspondent is rebuked for sending a comical poem, as the editor had resolved to "admit nothing of that nature into his pages." The principal items in this magazine were continued articles in defence of methodism, missions, and the moderate party. Printed by J. Chalmers, Dundee.

1825. *The Argus. Seria mixta Jocis*. A magazine, 8vo, eight pages each. Printed at the *Advertiser* office, Dundee, and published in St. Andrews, by the students of the University. Its purpose is announced in the first number to be an opposition of a jocular kind to the *St. Andrew's University Magazine*, mentioned above. It also contains several philosophical articles, and a series formed in the model of the *Noctes Ambrosiana*. Six numbers were issued, from December, 1825, till 16th February, 1826.

1826. *The Dundee Theatrical Review*.

"The actors are at hand and of their show
You shall know all."—*Shakespeare*.

No. I. Price 1d. No. II., Friday, October 13th, 1826, 4 pages, 8vo. For nearly two years the Dundee Theatre had been closed, and the local papers gave little encouragement to the management, although Mr. Charles Bass, the new lessee, had introduced a system of "monthly box tickets." A new stage had been built by Mr. Hillyard, the interior repaired and painted, and the theatre lighted with gas for the first time. The press says:—"Where be all the beauty and fashion who aforesaid adorned the boxes of the theatre? gone to the tomb of all

the Capulets, or, are they nervously alarmed at the searching qualities of gas light"? The *Dundee Theatrical Review* is written by one who has more sympathy with the management than the local newspapers, he giving short critiques on the various plays. Having seen only No. II., it gives no indication if weekly or fortnightly. As Mr. Bass opened the Theatre on October 2, No. I. must have been published after that date.

1828. *The Essayists' Society Magazine*. Original pieces extracted from Album of the Essayists' Society, Dundee. May, 1828. Post 8vo, twelve pages. Printed at the *Advertiser* office, Dundee. These are short essays and poems from the MS. Magazine of the Essayists' Society, Dundee. The articles are unsigned:—"This Society was one of six similar societies constituting the Dundee Literary Society's Union, which was instituted in June, 1851, being a combination of a number of young men's literary and mutual and improvement societies existing in Dundee, having for its object the more ample development of the aims of the integral associations, viz., the religious, moral, and intellectual improvement of the members, thus united, these societies are enabled, with advantage, to enter upon many useful undertakings which would be impossible for a single association to accomplish." The Rev. George Gilfillan was their first president, and the vice-presidents were John Hunter, and W. G. Kinmont.

1829. *The Protestant Guardian*, or an attempt to expose some of the principal errors and practices of the Romish Church. No. I. Price 2d. Dundee, March 28th, 1829. No. III.—"After the publication of another number or two, we are thinking of publishing only once a fortnight. But our continuance at all, will depend upon the countenance of our readers. Profit is not our object, but the maintenance and defence of the Protestant cause." No. VI.—"We learn from our publisher that he is unable to supply the demand made for the first and second numbers." No. IX. Price 3d., 22nd May, 1829:—"The editor of this work has repeatedly stated that his object in undertaking it was not profit, but an honest desire to promote the cause of civil and religious liberty. The editor is under the necessity of intimating to his readers and the public, that the price of each number, commencing with this present, will be 3d." No. XXIV., September 4th, 1829:—"After this day, will be published only once a fortnight." No. XXX., April 23rd, 1830:—"We have to apologise to the readers of the *Guardian* for delaying so long the publication of this number. The delay has been owing to indisposition of the editor, &c. In bidding farewell, at this

time, he still contemplates the publication of a monthly periodical, &c., devoted to the defence of the Protestant Reformation in Britain and Ireland," p. 483. Printed—*Courier* office—sold by J. Adam, Murraygate. 8vo, 486 pages. In 1830, a controversy arose betwixt the editor of the *Protestant Guardian*, (the Rev. Alexander Duncan,) and the Rev. Constantine Lee, Roman Catholic clergyman, Dundee, on Transubstantiation and on Purgatory, and many letters from them were published in pamphlet form.

1829. *The Dundee Miscellany*. No. I., January, 1829 (32 pages). No. II., Feb., 1829 (32 pages, 8vo.) Printed at the *Advertiser* office, Dundee. On Monday first, will be published No. II. of the *Dundee Miscellany*.—adv. "Candour obliges us to confess that we opened it with more than a common portion of prejudice, and the same candour compels us to acknowledge that we were egregiously mistaken. It is decidedly the finest provincial work of its class that has yet made its appearance, as to paper and type; and many of the articles are written with an elegance and spirit worthy of the times in which we live."—*Fife Herald*. Booksellers wishing copies may apply to Mr. W. Sime, bookseller, Overgate. (*Advertiser*, 12th Feb., 1829). "The history of provincial periodicals like this should have taught the projectors the danger of attempting to give interest to their publication by speculations of this kind, on which learning and talent of the highest order are constantly employed in a place where the population is such, as to afford an adequate remuneration for their exertion; nor will its inhabitants read second or third rate essays on matters of taste and literature, whilst they can have those of the first order at a moderate price. The circulation of the *Miscellany* must be confined almost entirely to Dundee and its immediate vicinity, and to insure the requisite circulation here, its pages must, we apprehend, be devoted almost exclusively to matters which are locally interesting, which are not to be found handled, or not so well handled, anywhere else."

1829. *The Christian Reporter*, or Tract Missionary and Sabbath School Magazine for 1829. Dundee, 1829. Printed and published by William Brown. From the preface:—"The *Christian Reporter*—(the first magazine of a religious kind ever published in Dundee)—is principally intended for the instruction and edification of the young; but the spiritually-minded man and woman may also find it to be interesting and profitable." Vol. I., No. 1., January, 1829. Price 1½d, size, 7 by 4½, 16 pages, coloured covers. Vol. V., No. 49, January, 1833. Printed and published on the

first Monday of every month, by William Brown, foot of Blackness Road. Vol. VI., 1834. Printing establishment removed to commodious premises of easy access in Speed's Close, east end of Overgate, where (as also at his shop foot of Blackness Road) orders will be received. Vol. VII., 1835. Changed its name to *Dundee Christian Reporter*. Vol. VIII., No 89, May, 1836 (the last number I have seen). On 6th October, 1837, I find a notice:—"For sale the whole effects belonging to the printing establishment of Mr. William Brown, printer in Dundee, consisting of several printing presses, &c. William Brown, printer, grocer and spirit dealer." "W. B.'s retirement affords a very favourable opening of a Jobbing Printer and a *Radical Newspaper*—Dundee, with a population of nearly 70,000, being much in want of the latter.

1829.30. *The Dundee Directory and Register*. One of a series of *Directories* compiled and issued by James Chalmers, Castle Street, Dundee. It was illustrated by two engravings, the Town House, and the new Exchange Coffee Room. A plan of Dundee is also given, drawn and engraved on stone, by James Sim, Land Surveyor, and printed at J. Chalmers' lithographic press. This is stated to be the first attempt of this kind of work ever made in Dundee. In the introductory note to the public, it says:—"The post office list, with the notices of the different mails, were chiefly supplied by Mr. Bell, and are perhaps the most complete of any ever published in a local register." James Chalmers had always taken a deep interest in the acceleration of the mails, and to him we owe the suggestion of the adhesive penny postage stamp, which has been so advantageous to the public. The following *Directories* were printed and published by James Chalmers, viz.:—1837-38, size, 7¼ by 4½, post octavo, containing 142 pages. 1840-41, size, 8½ by 3½, containing 106 pages. 1842-43, size, 6½ by 4, containing 141 pages; and a view of the Church before the fire on 3rd January, 1841, and the new Exchange Buildings.—The post office authorities, for three years, had not published a Directory, but in April, 1850, James Chalmers issued a new Directory, and a supplement was given to subscribers in January, 1851. His son, Charles D. Chalmers, compiled and issued the Directory for 1856-57.

1831. *The Dundee Recorder*. An exhaustless magazine of curiosities and good things. Printed by D. Hill, *Courier* office, Nethergate, for James Millar, Hilltown. 12mo, 272 pages. "In offering this work to the public, the proprietor shall study to render it a storehouse of good things, and magazine of curiosities adapted

to all the tastes of readers. Articles of history, biography, travel, &c. It will also include the art of curing diseases rendered familiar and easy, also a thousand useful receipts, together with correct forms of bonds, bills, indentures, wills, &c. The method of keeping small accounts, debtor and creditor, very necessary to be known by all retail traders, and the uncommon low price of the *Recorder* will render it a universal favourite with all classes of readers."

1832. *The Constitutional and Courier*. On the 27th November, when Dr. George Buist became connected with the *Dundee Courier*, the principles of that paper were changed to support the Conservative policy; its name was also altered to the *Constitutional and Dundee Courier*, which lasted for two years. (See article on *Courier*). Dr. Buist, on his quitting the paper, commenced the *Dundee Guardian*, and a short time afterwards, he went to Perth and established the *Perthshire Constitutional*. Price 7d., size, 23 ins. by 18. Dundee: Printed and published for the proprietors, by David Hill, every Tuesday morning.

1832. *The Presbyterian Magazine*. No. 1., January, 1832. Vol. I. Portrait of John Knox within a shield. Dundee: Published by James Adam, bookseller, for the proprietors. The May number, published by A. Allardyce, Trades' Hall, who will supply the trade. D. Hill, printer. Price 4d. per No., or 4s. per annum, size, 7½ by 4½. This magazine was started under the editorship of the Rev. Alexander Duncan, Original Associate Pres., whose church was in New Inn Entry. It was published only for one year in Dundee, before being transferred to Edinburgh.

ALEXANDER C. LAMB.

(To be continued.)

AULTON SILVERSMITHS.

ONLY within the last few days have I had the opportunity of seeing the remarks on Aulton Silversmiths, by J. R., in September *S.N.&Q.*, and fail to see that they add any information to the subject. That Trinity Hall craftsmen became members of the Aulton Incorporation is evident from the Records, but that the Goldsmiths whose names I gave were members of the larger Incorporation is not evident. The stamp AB on the tankard is no proof in favour of J. R.'s contention. Robert Cruickshank and Samuel Lavier are both called Goldsmiths in Old Aberdeen. A further notice of the Frenchman is given under date "28th Oct. 1704. Application David Dunbar, Silversmith, prentis to Samvol Lavior, Silver and Goldsmith in Old

Abd. sey ane Silver picktooth paice and ane Silver Spoon."

"4th May, 1705. The said day compeared David Dunbar, Silversmith, and gave his sey appoynted him by the Deakon and trade," &c. I cannot see that there is any assumption on my part in saying that Robert Cruickshank had his workshop in the Aulton. How would J. R. explain away the wording of the application of David Dunbar? I think the assumption rests with him when he questions the sufficiency of "trade for even one of the craft in the Kirktown of Seaton two hundred years ago." Let him take the trade of John Mowat, Bellfounder and Clockmaker, who lived only a few years later, as an instance of what was done in the Aulton. The following list was taken from the Burgess Roll in the Town House :—

September 20, 1643.	Thomas Moncur,	Goldsmith.
October 10, 1649.	Walter Melvill,	Do.
July 2, 1651.	William Cristie,	Do.
August 22, 1666.	William Scott,	Do.
May 16, 1671.	Alexander Galloway,	Do.
October 8, 1679.	Patrick Scott,	Do.
April 9, 1685.	Alexander Galloway,	Do.
June 3, 1685.	George Walker,	Do.
August 5, 1691.	William Scott,	Do.
September 30, 1691.	Alexander Duguid,	Do.
May 17, 1693.	Robert Sharp,	Do.
July 17, 1695.	William Lindsay,	Do.
September 12, 1708.	George Robertson,	Do.
February 4, 1713.	John Walker,	Do.

On consulting the Banff and Elgin craft list, neither Cruickshank nor Lavier's names are to be found in them.

Feb. 8, 1890.

J. A., Cho.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTION D.

ON a large ground stone, the surface of which is greatly damaged, there can still be deciphered the following :—

Hic jacet Magister Ioannes | Findlater Humaniorum
litera | rum professor qui Scholæ | Aberdonensi Publice
summa | cum pietatis fidelitatis et | eruditionis
laude XL annos | præfuit indefessus ingeniosis | perspicaciam
remissioribus vero | discipulis solertiam ut
opem [?] | allaboravit obiit XVI Nov^r | MDCCXVII
ætatis suæ LXXV. Nec | non conjuges eius charissimæ
| Christiana Burnet et Elisabetha | Donaldson ac
Ioannes Iacobus | Margareta eorum liberis | Necnon
Elisabetha Findlater | eorundem filia quæ obiit xi^{mo} |
die Aprilis anno MDCCLIX.

[Here lies Mr. John Findlater, teacher of Classics, who for 40 years presided with the utmost zeal, faithfulness, and learning, over the Public School of Aberdeen, and never wearied in stimulating the intelligence

of his pupils, talented or backward. He died 16th Nov., 1717, aged 75. Also his beloved Wives, Christian Burnet and Elizabeth Donaldson, and John, James, Margaret their children. Also Elizabeth Findlater their daughter, who died 12th Apr. 1759].

The following portion of the inscription is now entirely worn off the stone and is taken from Mr. A. Dingwall Fordyce's notes made in 1835 :—

"As also Christian Findlater, spouse to Francis Rose, Merchant in Aberdeen. This woman made the holy Scriptures her daily study : and by the blessing of God, accompanying her pious endeavours, her life and actions became a living transcript of the precepts of the Gospel. Benignity, Affability and Equanimity she had in a very high degree. She did honour to the Christian Profession, and gained the esteem of all about her ; was an ornament to her sex ; a most affectionate wife, and a sincere Christian. She died in an advanced age 31st of March, 1772. Also lies interred the said Francis Rose, who departed this life 25th Feb^r. 1782, aged 71 years. A warm Friend, and an Honest Man."

At a meeting of the Town Council on the 16th November, 1664,¹ the Council having "sure knowledge and information of the abilitie and qualificatione" of Mr. John Findlater, student of Divinity, appointed him one of the under masters or doctors of the Grammar School in place of Mr. John Barkley. The engagement was made for a period of five years, and contained a stipulation that Findlater was to engage in no other study without leave, and if he chose to continue his divinity studies, he undertook not to preach in public during the period of his engagement.

In 1676 a vacancy occurred in the office of principal master, by the death of Mr. Robert Skene, but owing to the low state of Dr. Dun's Mortification it appears there was some considerable difficulty in getting a qualified person to fill the vacancy. The Council accordingly, at a meeting held on 13th December, 1676² came to an arrangement with Findlater to take over the late principal master's class and in all respects to act as Master with authority over the other under masters and scholars. Besides his work as an under master, he appears to have done something in the way of private teaching, as the Council received from him an assurance that his position as "pedagog" to Doctor Fraser's son would in no way interfere with his new duties. For the extra responsibility placed upon him, he was to receive one half the casualties and school fees, the other half to be divided between the two under masters, or, as the minute quaintly proceeds to say, "and if the said Master John pleas to devyde the hail dues equallie

¹ Council Reg. LIV., 56a.

² Council Reg. LVI., p. 201.

amongst them all, it is to be in his owine optione." A regulation or rather recommendation for the better working of the School was made at the same time, to the effect that the scholars should be allowed ten days, play at Christmas and two or three days at the end of each quarter. This arrangement of masters and their duties does not appear to have been a satisfactory one, for, three years later, on the 19th November, 1679,¹ the Council, with the concurrence of Patrick Dun of Tarty and Charles Dun, late Dean of Guild, executors of Dr. Patrick Dun, appointed Findlater head master as "fullie deserving yrof," and made provision for his salary by ordaining the Treasurer to pay him 300 merks out of the Common Good. He appears to have retired for some years before his death in 1717, at the age of 75 years.

The next monument on the wall is known as the Mowat's tomb, and is one of the oldest on the west wall of the Churchyard. An illustration of this tomb was given in the number of *S. N. & Q.* for March, 1889. (Vol. II., p. 149). On the upper part of the tomb there is cut the Mowat arms—a lion rampant, flanked by the initials I. M., and a little lower down the date, 16—36. An old stone lying on the ground within the enclosure has the same arms and initials, but the inscription has become quite illegible. The inscription on the three tablets inserted in the wall are as follows:—

(1) Jacobi Mowat de Ardo viri | privatim publicque | egregii quicquid fuit hic | jacet : quod est si requiras cælum specta.

(2) Hic beatam præstatur | resurrectionem, Mr. Iacobus | Mowat de Logie antiquissimæ | Mowatorum gentis secundus | pietate vero et omnigena | virtute, paucis aut nemini | secundus qui obiit 5 Maii 1662.

Necnon Margareta Mowat | coniunx ejus dilectissima | eadem familia oriunda, quæ monumentum hoc a majoribus | conditum denuo instaurandum | et pecunia civitati huic legata perpetuo conservandum | curavit et fatis concessit | septimo Martii die anno 1700.

Debita naturæ solvis, letare, triumphare
Corporis O tandem carcere liber abis.

[Here lies what was mortal of James Mowat of Ardo, a man of mark both in private and in public life; should'st thou seek to know what he now is, look to Heaven.

Here awaits a blessed resurrection Mr James Mowat of Logie, second of the ancient family of Mowat, but second to few or none in piety and every virtue. He died 5 May, 1662.

Also Margaret Mowat his well beloved wife, sprung from the same family, who caused this monument erected by her ancestors to be restored and for ever preserved, by means of a legacy to this city. She died 7 March, 1700.

¹ Council Reg., LVI., p. 453.

Thou payest the debts of nature—rejoice and triumph—thou departest at last freed from the prison-house of the body.]

(3) Here lie also the remains of | Margaret Mowat the last of the | family of Mowats of Ardo and Logie, | who died 2 Jan. 1821 and of her husband | John Stuart of Inchbreck | Professor of Greek in Mar. College | Abdn. who died 27 Aug. 1827 | Also | the remains of their grandson, John, | son of Alex. Stuart of Laithers, | who departed this life on the 1 Dec. | 1838 in the 9th year of his age.

James Mowat, who is the first referred to, was a son of Magnus Mowat, descended from the house of Balquhollie, near Turriff, by his wife Isobell Hay, one of the Hays of Engzie.¹ He was an Advocate in Aberdeen, and from the date beside the arms would appear to have died in 1636. Mowat purchased Ardoe from John Fraser of Tilburies in 1619. The disposition is dated 20th May, but his ownership was not without its trials, chiefly caused by disputes as to boundaries with the neighbouring proprietor, Garden of Banchory. In 1630 Mowat had to appeal to the Privy Council for protection against the encroachments of his neighbour. Previous to this, however, he had conveyed the estate, subject to his liferent, to his son Thomas and his wife Janet Ogilvie, and they, in 1639, sold Ardoe to Sir Gilbert Menzies of Pitfodds, so that the Mowats were owners of Ardoe for a period of twenty years only. James Mowat, by his marriage with Katherine Forbes, a daughter of John Forbes of the Bridge, had at least two sons, Thomas, his heir, and James, who in 1645 was engaged as a merchant at Gothenburg.²

James Mowat of Logie was a grand-nephew of the laird of Ardoe, and was buried in the same grave. The stone lying in front of the tomb, the inscription on which is now obliterated, was evidently that which the Council gave permission to be placed there, on the application of his widow, on 16th July, 1663.³

The Council, in giving Mrs. Mowat liberty to place a lair stone on her husband's grave, did so mainly in "consideration that the Supplicant had offerit to give in to the Counsell, and Maister of Kirkwork the Sowme of one hundred merks Scotts money (£5 11s. 1d.) to be stockit for upholding and manteneing by the anuel rent thereof the tomb and buriall place of the said deceast James Mowat of Ardo."

Margaret Mowat, who is described as the last of the Mowats of Ardo and Logie, was one of the children of George Mowat, Merchant in Aberdeen, by his wife Marjory Burnet, a daughter of Andrew Burnet of Elrick. Her brother George died unmarried at New York, 21st Fe-

¹ Register of Propinquity.

² *Ibid.*

³ Council Reg., LIV., p. 380.

bruary, 1796, and her sister Marjory, wife of the Rev. Alexander Peter, Dundee, must have been dead likewise before 1821. On the 26th April, 1787, Margaret was married to Professor Stuart, whose death is also recorded in the inscription. He was the youngest son of Dr. John Stuart of Inchbreck, and was born at Castleton in the Mearns in 1751. Receiving his early education at the parochial schools of Glenbervie and Arbutnott, he graduated at Marischal College in 1766. After having studied law in Edinburgh for some time, he was obliged to give it up through an illness, which rendered the amputation of one of his legs necessary. The study of Divinity now attracted his attention, and he prosecuted his studies with such application that in 1776, at the age of twenty-five, he was licensed by the Presbytery of Fordoun. He was never placed in a charge, however, for in 1782 he succeeded in getting presented to the Chair of Greek in his Alma Mater, then vacant by the death of Professor William Kennedy.

In his leisure hours he took delight in all antiquarian subjects, and a volume of his essays, dealing with Scottish antiquities, was published by his second son, Alexander, in 1846,¹ from the preface attached to which the facts of his life have been gleaned.

Professor Stuart was one of the founders of the Medico-Chirurgical Society of Aberdeen in 1789, and in testimony of the great interest he took in the Society his portrait was painted for the members by John Moir, and now hangs in the Society's Hall in King Street.

Professor Stuart, by his marriage with Margaret Mowat, had four sons and two daughters, and he was succeeded in the estate of Inchbreck by his eldest son, George Andrew, who dying without issue on 16th June, 1844, was in turn succeeded by his brother Alexander.

ALEX. M. MUNRO.

(To be continued.)

JAMIE FLEEMAN.—In *S. N. & Q.*, (III., 133), reference is made to what is reported as Jamie's last words, and they appear on his tombstone in Longside churchyard—

"Dinna bury me like a beast."

The complete sentence ought to appear, and the religious associations in which Jamie lived must be borne in mind, in order to convey its full import. Jamie's biographer says:—"He had been brought up about the house of strict Episcopalians, and lived chiefly among those of this persuasion, and so was in some degree impressed with the notions inimical to that Church." He is also frequently described as referring to Epis-

copacy as the *gentle persuasion*, and his sympathy with it. On one occasion, when Lady Mary Hay, at Slains Castle, was offering him a pecuniary reward for some service done her, he begged her Ladyship rather to give him a copy of the "Prayer Buik," and a nicely bound copy was given him. When his physical strength was giving way, and he felt his end approaching, he gave instructions as to his funeral, that he should be buried in the churchyard of Longside; and his last words were—"I'm of the gentle persuasion: dinna bury me like a beast." I have always thought that in this dying request he referred to the beautiful Burial Service of the Church of England, and that his desire was that he should be buried in conformity with that ritual, rather than what was in those days—but now happily improving—the blank, bald form of the Presbyterians. What was in Jamie Fleeman's mind as he uttered these words was—"I'm of the gentle persuasion: dinna bury me like a Presbyterian."

Peterhead.

W. L. T.

AN OLD TAILOR'S ACCOUNT.—The following Account is of service in fixing the date of the death of the Earl of Findlater more particularly than the Peerage books have hitherto been able to do:—

22 Nov., 1656. Alex. Still, Tailor, receives payment from John Abercrombie of Forskan for clothes "for the deceist Erll of Findlater's funeralis:—

For macking ane suit of cloths to James Cunninghame,	£5	0	0
For neck and breasts to him and pockets,	0	16	0
For macking his black stockings,	0	8	0
For ane switt to Mr. Jo ^o . Abercrombie,	2	10	0
Ane switt of ryding work to my Ladye with ane peticoat,	2	15	0
			C.

INSCRIPTION ON HUNTER'S LODGE, MOR-MOND.—J. C., Macduff, *S. N. & Q.*, page 133, gives two extracts from *Pratt's Buchan*, page 144. In my edition, 1858, neither is to be found. Would J. C. kindly refer to this? Among the Antiquities of Strichen is the following:—The ruins of a hunting lodge stands on the west top of the hill, and forms a very prominent object of view. An inscription still preserved on a stone of the lodge, shows the amount of dignity with which the keeper was invested.

"This hunter's lodge Rob Gibb commands."

Anderson's *Howes o' Buchan* says:—The lodge is said to hide somewhat of a mystery in the shape of ghostly tenants. On one of the stones of the building may be seen the inscription:—

"This hunter's lodge Rob Gibb commands."

Whether it be Rob's ghost which gets the credit of present habitation, we know not; but there is a rather well authenticated story extant of a

¹ *Essays, chiefly on Scottish Antiquities*, 1846. 4to.

clever fellow of a keeper who so traded upon the evil reputation of the place as to induce the laird to raise his salary once or twice. But the appeals for increase became so frequent that the laird resolved to entrap the unwary spirit, which came to grief for the nonce by the discovery that the keeper's wife produced the "erf" sounds identified with the visits of the ghost by a cord connected with a piece of wood in an empty barrel. A friend, a native of Strichen, who played on the hill as a boy, informs me that the inscription on the lodge is—

"This hunter's lodge Robb Gibb commands,"

and he has no recollection of a date. It would be interesting if a local correspondent would take the trouble to go to the lodge, and give the exact words of the inscription with the date, if any.

WILLIAM THOMSON.

7 Madeira Place, Leith.

THE FUNERAL EXPENSES OF MR. PETER GARIOCH OF TULLOCH (ABERDOUR).—

May, 1764.	£	s.	d.
To Coffin and attendance at Burial, . . .	2	0	0
„ Making dead flannels, . . .	1	0	0
„ 36 bottles best claret at 24s. Sc., . . .	3	12	0
„ 6 „ „ mating (?) at 18s. Sc., . . .	0	9	0
„ 21 yards burial crape, . . .	2	2	0
„ 1 pair white gloves, . . .	0	1	2
„ 1 „ black women's gloves, . . .	0	1	4
„ 14 yards grey dorsilin, . . .	0	18	8
„ 1 Barcelona napkin, . . .	0	5	0
„ 1 oz. thread, 2 drop silk, . . .	0	0	7
„ 2½ yards black cloth at 5/6, . . .	0	12	4½
„ 72 yards silk Wating, . . .	0	12	0
„ 1000 white tacks 1/4, 600 common tacks 1/0	0	2	4
„ 6 fathom ropes, . . .	0	0	3
„ 5 pound weight of seed cake, . . .	0	6	8
„ 5 „ „ „ plumb „ . . .	0	6	8
„ 2½ pound gilded biscuit . . .	0	7	10½
„ 2 „ „ plain „ . . .	0	2	8
„ Tobacco and pipes, . . .	0	3	0
„ Glasses—1 dozen and one water glass, . . .	0	3	6
„ Veal, one quarter, 2/6; mutton, 2/6, . . .	0	5	0
„ Beef, 2/-; Salmon, 1/-; Candles, 2/-, . . .	0	5	0
„ Ham, . . .	0	5	0
„ 11 pound weight of sugar at 8d., . . .	0	7	4
The above with a few other sundries amounted to £16.			C.

A PILLAR AND ITS STORY.—Allow me to state that W. J. Calder Ross is altogether wrong in his statement as to the "Solitary Pillar" standing on the Banks of the Union Canal. That is neither more nor less than the only remaining portion of the original "Door-way entrance" to the house of Sivewright of Meggetland, which property was cut through on the making of the canal.

Edinburgh.

T. G. S.

STONEHAVEN PERIODICAL (*S. N. & Q.*, Vol. II. p. 60).—I have No. 4 of the *Stonehaven*

Luminary bound in a volume of pamphlets. It is without a wrapper, is dated May 27th, 1830, and is of 20 pages 8vo. The pagination leads to the inference that Nos. 1 and 2 had 12 pages each, while Nos. 3 and 4 had 20 pages each. The date also proves that the original order of publication has been kept, and the enlargement from 12 to 20 pages would indicate a flourishing rather than a declining existence. Do any of your subscribers know how long this periodical lived?

Dundee.

J. FALCONER.

BIBLIOGRAPHY OF ABERDEEN PERIODICALS.

1889. *The Expository Times*. This periodical has now passed out of the range of local productions inasmuch as the publisher has been changed. The imprint on No 3, Dec., 1889, is—"Printed at the Aberdeen University Press and Published by William Diack, Schoolhill, Aberdeen, to whom all communications are to be addressed." The imprint on No. 4, January, 1890, is—"Printed at the Aberdeen University Press and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to the Editor, Kinneff, Bervie, N.H."

The Herald and Weekly Free Press changed its title on May 25, 1889, to *The Weekly Free Press and Aberdeen Herald*, and became permanently enlarged to 64 columns.

Alma Mater. Vol. VII. For the first time, *Alma Mater* appeared during the Session last year beginning 24th April. Four fortnightly numbers were published. The editors of the present number were—Mr. Robson (Bajan), Mr. J. H. Barron and Mr. J. D. Symon (Semi), Mr. Kenneth Gillies (Tertain), Mr. Anthony Mitchell (Magistrand), Mr. William Bulloch, Mr. J. W. Ogilvie, and Mr. Adam Mackay (Medicine), Mr. Donald Macmillan, M.A. (Divinity), Mr. George Duncan, M.A., and Mr. Presslie Grant (Law), and Mr. J. Malcolm Bulloch, M.A. J. M. B.

Queries.

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

396. ST. JOHN'S CHURCH, PERTH.—In his "Early Missions to and within the British Islands," p. 29, the Rev. C. Hole says:—"The oldest and handsomest Church in Perth, St. John's, is believed by Scottish antiquaries to occupy the site, if it does not even contain some of the original work, of one erected during St. Ninian's Mission." Can any of your correspondents discuss these two points regarding St. John's—the site and the work, as probably extending back to the beginning of the fifth century. I personally know Mr. Hole and his thorough scholarship, so that I have no doubt he is depending on Scotch

authorities. Can any one inform me as to what these authorities are, and what their conclusions are worth?
East Toronto. JAMES GAMMACK, LL.D.

397. PENNY AND SILVER WEDDINGS.—In Mr. Cramond's *Presbytery of Fordyce*, under date 4th August, 1624, we read of the "great enormities, drunkenness, harlotry and other abuses that fall out daylie at pennie brydalls." The very next extract, 14th October, 1624, deals with the "abuses at silver brydells." I wish to know whether a penny wedding was the same as a silver wedding, for of course a silver wedding of 1624 has not the same signification as a silver wedding of to-day?
J. M. B.

398. SIR DAVID LYNDSEY'S GEOGRAPHY.—The following passage from Sir David Lyndsay's poem, *The Dreme* (1528), most curiously and strikingly illustrates how slowly in those remote days a knowledge of passing events in other countries became known. It is hardly credible, that, thirty years after the discovery of America, it should not be known to a man of learning like Lyndsay, yet such, judging from his writings, would appear to be the case. In the section of the poem headed "The Devisioun of the Eirth," it is said :—

Then certainly, scho tuke me be the hand,
And said, My Sone, cum on thy wayis with me,
And scho gart me cleirly understand
How that the Eirth trypartit was in thre;
In Affrica, Europe, and Asia,
Efter the myndis of the cosmographouris,
That is to say, the warldis descriptouris;
First, Asia contenis in the orient,
And is weill more than baith the uther twane;
Affrik and Europe in the occident,
And ar devydit be ane See Certane,
And that is called the See Mediterrane.

The "Dreme," from which this is quoted, was written in 1528, thirty years after the discovery of America. Another poem—*Ane dialog betwix Experience and ane Courteour*, which has at the end :—
Finis—Quod Lyndesay, 1552—contains, at least, two references to Asia, Africa, and Europe, without any mention of America, 50 years after its discovery. Now, Lyndesay must either not have heard of America, or have ignored it; both I think equally strange. I should be glad if any one can say what are the earliest references to America by Scottish writers.
JAMES COCKBURN.

Selkirk.

399. GOLDSMITH'S MARK.—Cripps, in his Vol. on Old English Silver Plate, says—"We have often seen on plate of about the year 1680" "this mark," W L, with a hammer between the initials, and a crown surmounting the hammer. "A rose not unfrequently appears on each side of the initials." He says it is the mark of one "William Lumsden, well known to have worked as a Jeweller in Aberdeen." In the list of Goldsmiths that I have, there is not one of this name. The only name that would correspond with the initials is William Lindsay, 1695. But Lumsden is said to have made the church plate of Fordoun Church, Kincardineshire, in 1682, so the dates don't agree. In the early half of the next century there was

a John and a James Lumsden, but they were both Watchmakers, and Watchmakers at that date were not in the habit of keeping Silversmiths. Were these Lumsdens well known? Can Mr. A. M. Munro say anything about this William Lumsden? or, should Mr. Cripp see this query, perhaps he might be able to say where he got his information? But I suspect the mark is not that of an Aberdeen Goldsmith.

J. A., Cho.

400. CROSS AT NEWBURGH IN FIFE.—"A stone cross, called Macduff's Cross, which was set up at the town of Newburgh, on the right bank of the River Tay, in the county of Fife." Is this Mugdrum Cross, within the grounds of Newburgh House (III., 56), or is it the stone said to be near Auchtermuchty?

J. A., Cho.

401. "WALY," OR "WALIE."—Children in Glasgow call pieces of broken dishes "Waly" or "Walie." Why this name? From what is it taken?

J. A., Cho.

402. MARISCHAL COLLEGE BIBLIOGRAPHY (Cf. p. 106).—Information is also requested as to :—

Scotticisms. By Professor James Beattie. A pamphlet printed at Aberdeen in 1779 for the use of his students in Marischal College. A revised edition, entitled *Scotticisms arranged in Alphabetical Order*, and printed at Edinburgh in 1787, is well known.

P. J. ANDERSON.



403. CURIOUS SPADE.—Can any of your readers inform me for what purpose the above spade was employed, and especially how it was worked? It is found cut on tombstones of last century throughout all the N.E. counties, and crossed with an ordinary spade. It is only on rare occasions the handle is represented like that of an ordinary spade. It looks like a paring spade, but our forefathers were not much given to that sort of work in churchyards.

C.

404. THE CRACK.—On the Keith Inch (or Queenie) in Peterhead, there was an old house, used for many years as a tavern, and known by the name of "The Crack." Can any reader of *S. N. & Q.* say why it was so named, and what is the meaning of the designation?
MONKBARN.

405. THE CANTEN.—In the Seagate of Peterhead, there is still standing an old building known as "The Canteen." Can any of your readers inform me when, and why, this name was applied to it?

MONKBARN.

406. FAMILY OF MENZIES.—Could any of your Perthshire correspondents inform me where I could

see an account of the Menzies of Wemyss, or give any information regarding Sir Robert Menzies of Wemyss, circa 1400? ALEX. M. MUNRO.

407. CROFTAILS.—We are informed in *Scotland and Scotsmen in the Eighteenth Century* from the MSS. of John Ramsay of Ochtertyre, "That one of Sir Duncan Campbell of Glenorchy's regulations in the year 1615 directs every Tenor in his Estate to make five Croftails of Iron for slaying the Wolf yearly." Can any of your Correspondents favour us with the meaning of the word "Croftails," or how it was used?

7 Madeira Place, Leith. WM. THOMSON.

408. In a recently acquired copy of *Arbuthnot's Historical Account of Peterhead, 1815*, there is in the fly-leaf, in a good professional style of writing, the following:—

	£	s.	d.
1820.			
September 20.....	0	8	0
Bft.....	0	1	9
Gd. and Driver.....	0	3	0
This Book.....	0	5	0
Bill, Peterhead.....	0	7	0
September 21.			
Place in Coach.....	0	8	0
Breakfast at Ellon.....	0	1	9
Guard and Driver.....	0	2	6

£1 17 0

Is it possible to identify the writer?

7 Madeira Place, Leith. WM. THOMSON.

Answers.

178. A SAUNT O' SAWNY LYONS (II., 91).—A second reference to this phrase, "A Saunt o' Sandy Lyalls" (III., 134), induces me to relate the following, which, rightly or wrongly, I have believed to be the origin of it. At the farm of Mill of Braco, in the parish of Chapel of Garioch, some 40 or 50 years ago, there lived two brothers of the name of Lyon, who favoured a small religious dissenting community who met for worship on their premises. One of the brothers, Alexander (*Sandy Lyon*), took a leading part in the services of the worshippers, who had no minister among them. They were a body very strict in all their conduct, and a living rebuke to the easy-going "professors," members of other denominations. They had a self-righteous air, however, and were looked upon as *unco guid*, and derisively spoken of as Sandy Lyon's Saunts. It is told that Sandy Nicol, one of the Saunts, took upon him publicly to rebuke the moderatism of the Rev. Mr. Simpson, of Chapel of Garioch, by declaring that he did not preach the gospel. He left the church, on one occasion, muttering the words, "Get thee behind me, Satan." The congregation was exasperated at the insult the minister had received; but his amiable advice was "Lat them alane," and refused to prosecute. What were the peculiar tenets of the body I do not know, nor what they designated themselves, but certain it is that they were popularly known in the district as "Saunts of Sandy Lyons," although this title may have been a pre-existing one which found convenient application in this case. WM. REID.

277. WARPING STAIKS (III., 13).—It is asked what a *Warping Fall* and *Stimal* are. As regards *Stimal*, I asked an old man who, when a boy, was a draw-boy in Perth, and he said there was what was named a *Simal* or *Simple*, and was that part of the old draw-loom which regulated the pattern. This I find confirmed in the *Textile Manufacturer* for January, 1890, from which I quote:—"As before stated, the draw-loom is the first form of machine for figured weaving of which we have any record. The Chinese have still in use a draw-loom in which the draw-boy stands on the top, and draws up the parcels of twine which have been previously arranged for him. After being established in Damascus (whence the name damask), the draw-loom passed on to Europe, where the Chinese method of working was used till 1604, when M. Simblot, in France, connected to the neck a separate series of cords called the "simple," (perhaps a corruption of his name) so that the draw-boy could work when standing at the side of the loom." I am of opinion that *Stimal* and *Simple* are probably the same. JAMES COCKBURN.

Selkirk.

280. BALLAD OF HARLAW IN SCOTT'S "ANTI-QUARY" (III., 13).—Though the following extract from Scott's Introduction to the *Chronicles of the Canongate* is not an answer to J. D. R.'s question, it may nevertheless be taken in evidence in the absence of all reply:—"The scraps of poetry which have been in most cases tacked to the beginning of chapters in these Novels, are sometimes quoted either from reading or from memory, but, in the general case, are pure invention. I found it too troublesome to turn to the collection of the British Poets to discover apposite mottoes, and, in the situation of the theatrical mechanist, who, when the white paper which represented the shower of snow was exhausted continued the storm by snowing brown, I drew on my memory as long as I could, and when that failed eked it out with invention. I believe that in some cases where actual names are affixed to the supposed quotations, it would be to little purpose to seek them in the works of the authors referred to. In some cases I have been entertained when Dr. Watts and other graver authors have been ransacked in vain for stanzas for which the novelist alone was responsible." May not Sir Walter have been "snowing brown" in the *Ballad of Harlaw*? W. J. CALDER ROSS.

312. MAGGIE KNOCKATER OR MCKNOCKATER, (III., 45).—I find, in the end of last century, a Donald MacNuckater, in Tomb, Lawers, Loch-Tay-side. This is undoubtedly the same name as the above. In the neighbouring holding of Croftintygan there was also a Duncan McNuchter. This name had not been the proper patronymic of the bearers, but had been applied, for the sake of distinction, to the particular branch of the clan to which they belonged. These distinctive names are still to be met with in the Highlands at the present day. J. C.

313. REV. JOHN FORBES OF PITNEYCALDER (III., 45).—Pitneycalder, as given in the *Poll Book of Aberdeenshire, 1696*, is in the Presbytery of Deer,

and Parish of Aberdour, and in looking at Straloch's maps, at the beginning of Spalding's *Collections on the Shires of Aberdeen and Banff*, it is here situated on a small stream called the Daur, or Dour, about 2 miles south of Aberdour (Aberdour being about four miles west of Fraserburgh).

LITTLEFIRLOT.

353. ANOTHER LEGEND OF DEESIDE (III., 95).—I suspect this is a legend with many *aliases* of time, place and manner. The following, from Mr. Dinnie's *Account of the Parish of Birse*, while it changes the locale is substantially the old story:—"In one of the fields of the Kirktown, bordering with Oldyleiper, at the base of a hillock, is a small loch or morass, where it is said a large copper vessel or kettle full of shining gold is hid, and that several attempts were made to find it out, but by some unforeseen event happening they always proved unsuccessful. The last person engaged in a search for this treasure, by perseverance and hard labour, had it nearly cleared of every obstacle, and almost within his grasp ready to haul out, when he heard a voice shouting aloud—"The kirk and manse are on fire!" The gold-seeker ran to the top of the hillock, in full view of the church and manse, but finding he had gone an April' errand, returned again with all haste to the 'pose,' when, behold, he could scarcely recognise the spot where he had spent so many hours of toil and labour. All was covered over again in its usual form, and seeing his hopes thus frustrated he abandoned the project; so here it may still be supposed to be guarded by some supernatural being who has the power to defeat every attempt made to remove its precious charge."

LITTLEFIRLOT.

357. PUNFAULD (III., 126).—The answers to query regarding this word have brought to my recollection that between 40 and 50 years ago, in Galashiels and neighbourhood, wood-cutters or foresters were called pundars. There were two brothers in Galashiels, of the name of Rankin, distinctively known as pundars. Jamieson defines pundar as the person who has charge of woods, and hedges, and pounds; and takes as his authority A. Scott, Roxburghshire, who, I presume, is Andrew Scott of Bowden, the author of *Symon and Janet*, a first-rate authority. The Rankins were employed by the Laird of Gala, baron of the burgh of Galashiels, and may have occasionally done a little "pounding" for the baron, or his bailie; but, I think, this sense of the word was hardly known at the time I speak of, except, possibly, among old people. The appellation "pundar" is now very rarely heard.

JAMES COCKBURN.

Selkirk.

360. GORDONS OF PARK (III., 96).—Sir William Gordon of Park was joined in the Rebellion of 1745 by his servants—David Wilson, John Chapman, John Elder, and John Grant.

C.

361. WILLIAM LUNDIE, CLOCKMAKER, ABERDEEN (III., 96).—William Lundie, Watchmaker, received his freedom in the trade August 17, 1785.—Burgess Roll, Town House.

J. A., Cho.

381. DICKENS AND THE NEW TESTAMENT, (III., 125, 143).—A. F. B. will find in Forster's *Life*

of Dickens the above subject, in a letter from Dickens to one of his boys—"I put a New Testament among your books for the very same reasons, and with the very same hopes that made me write an early account of it for you when you were a little child."

Corrard, Lisbellaw.

CHARLES S. KING.

387. TWO MILE CROSS (III., 141).—The situation of the Two Mile Cross is on the crest of the rising ground between the Deeside Railway and the River, overlooking the present mansion houses of Garthdee and Norwood. No trace of the Cross, if ever any such existed, now remains, and it is even doubtful why the place came to be so denominated, since the distance is manifestly more than two miles from the Market Cross, which was very often taken as the starting point for such measurements. If, however, the measurements were taken from the old Bow Bridge, the distance from that point by the old roads would about agree, and at the same time explain the term South Mile-end given to a part of the Hardgate, a little beyond the point where the old Mar Road struck off.

ALEX. M. MUNRO.

390. AUTHOR OF VERSES WANTED (III., 141).—These verses occur in *The Mother's Fables*, by E. L. Aveline.

WM. REID.

391. WILLIAM MOSMAN, PAINTER (III., 141).—The little information regarding Mosman which I possess was chiefly obtained through notices of his brother Thomas, who was an Advocate in Aberdeen, and admitted a guild brother on 15th May, 1752. Two years later he feued from the Town Council of Aberdeen the crofts of Old Cruives and Middlefield, Woodside, which by disposition, dated 3rd January, 1756, he conveyed to his brother William. The painter died in October, 1771, and his only son, also called William, was served heir to his father on 13th April, 1772, for the purpose of getting himself infest in Middlefield. He died, however, previous to the 7th April, 1775, on which date a new charter of Middlefield was granted to Thomas Mosman, as heir to William, his nephew. Thomas Mosman, Advocate, died on the 12th September, 1784, in the 86th year of his age, his wife, Elizabeth Sandilands, a daughter of James Sandilands of Craibstone, having died on the 18th November, 1766. In the Town Clerk's room, there is a large view of Aberdeen, taken from the high ground at Torry, above the Victoria Bridge, showing the harbour and entrance channel, painted by Mosman in 1756.

ALEX. M. MUNRO.

392. THE CULTER CLUB (III., 141).—Mrs. Angus states, that the book mentioned is now in the possession of Col. Wm. Jopp, as being the only Member of the Club now in Aberdeen.

395. TRANSLATION WANTED (III., 142).—"We intend taking Sir Henri de Lazom, who dwells in your city of Aberdeen, and sets up as a great personage there; but whether he is taken yet or not we cannot inform you meanwhile, for we shall not receive any news, before the sending off of this letter, from those who went to take him; but if he is taken he shall be treated with that regard (honour) which is his due."

A. C.

395. Translation :—"We have sent a party to take into custody Henry de Lazom, who is in your castle of Aberdeen, and who is playing the lord there; but we are unable to inform you by the bearer of this letter whether he is taken or not. We have no answer from any of those who went to apprehend him, but if he is taken he will be fittingly branded."—To make this out I have been obliged to suppose *nairons* to be *n'avons*, as I know no French form *nairons* with a meaning that will fit here. I subjoin the text done into modern French :—*Nous avons envoyé pour prendre Monsieur Henri de Lazom qui est dans votre château d'Aberdeen et s'y fait le grand seigneur; mais s'il est encore pris ou non, nous ne pouvons vous bien mander par le porteur de cette lettre. Nous n'avons encore nulle réponse de tous ceux qui albèrent le prendre; mais s'il est pris il sera dishonorer comme il convient.*

W. B.

395. The extract from the *Book of Bon-Accord*, though not strictly accurate, contains the substance of the quotation. The original is in the contracted writing of the thirteenth century, is dated at Berwick, 1st August, 1297, and the original is in the Tower. I translate it thus :—"We have sent to take Sir Henry de Lazom, who is in your Castle of Aberdeen, and there acts as a great lord; but whether he is yet taken or not we cannot very well tell you, because at the moment of sending this letter we have as yet no answer from any of those who went to take him; but if he is taken he shall be treated as is befitting."—The letter from which the extract is taken does not form part of the *Chronicle of Lanercost*, but of a letter which the Editors have made one of a considerable number of Illustrated Documents forming an Appendix to the *Chronicle*. The *Chronicle* was published by the Bannatyne and Maitland Clubs, and the Introduction, written by Joseph Stevenson, will explain all that is known of the work.

S.

Literature.

Memorials of the Families of Lumsdaine, Lumisden or Lumsden. By Lieut-Col. H. W. LUMSDEN, Late Royal Artillery. David Douglas, Castle Street, Edinburgh, 1889. [Pp. xi. + 116].

THIS is a welcome addition towards the all too few histories of the ancient families in the North Eastern Counties, and is doubly welcome from the fact that Colonel Lumsden has not chosen to embellish his memorials with what he terms "fancy work." The statements of fact are well authenticated from charters, and other sources of reliable information. The surname of Lumsden, it appears, like so many others, is a territorial

one, being derived from a hill in Berwickshire, some four or five miles from Coldingham. Regarding the early history of the family in Berwickshire, a full synopsis is given—the families of East and West Lumsden being treated as two distinct families, while the various cadet branches are also referred to. One of these cadet branches was that which became proprietors of Conland in Fife, and West Medlar in Aberdeenshire. The founder of this branch was Thomas de Lumsden, in all probability a son of Robert, the last of the family of West Lumsden, who forfeited his lands in 1329. From this point onwards, the history of the family of Cushnie and cadet branches is clearly and concisely stated, the narrative being here and there interspersed with interesting and amusing extracts from the papers in the Cushnie charter chest. The summation of the genealogical portion is contained in a pedigree table at the end. The get-up of this handsome volume might well serve as a model for others, for nothing has been spared to make it a beautiful memorial of the family, as regards both paper, type, and illustrations. The latter, indeed, are quite a feature of the volume, for besides full page illustrations of the old Tower of Blarne, the old house of Cushnie, the Avenue, Cushnie, Andrew Lumisden and Lady Strange, there are numerous other views and illustrations of the various seals attached to the charters referred to. It only remains to state, that the volume, of which there is a very limited number, has been printed for presents only. M.

NOTICE TO CORRESPONDENTS.

Will "Coreen" kindly send his name and address?

ERRATA.

Page 141, 1st line, for *Blanc* read *Blanc*.
 " " 3rd line, for *coming* read *ceasing*.
 " 143, Iona Monuments, 6th line from end, for *Iona* read *Lorn*.

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EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTION D.

ON a marble table stone there is inscribed the following:—

Memoriæ Sacrum | Jacobi Beattie LL.D | Ethices
| in Academia Marescallana hujus urbis | per XLIII
annos | professoris meritissimi | viri | pietate probitate
ingenio atque doctrina | præstantis | Scriptoris elegan-
tissimi poetæ suavissimi ; | Philosophi vere Christiani
| Natus est V. Nov. anno M.DCCCXXXV | Obiit
XVIII Aug. M.DCCCIII. | Omnibus liberis orbus |
quorum natu maximus Jacobus Hay Beattie | vel a
puerilibus annis | patrio vigens ingenio | novumque
decus jam addens paterno | suis carissimus patriæ fle-
hilis | Lenta tabe consumptus periiit | anno ætatis
XXIII. Geo. et Marg. Glennie | H. M. P. | Hic
quoque requiescunt mortales reliquie | Margarette
Valentine | Jacobi Beattie LL.D sororis filie | quæ
mortem obiit XXV Novemb. M.DCCCXXXVI | ejus
que mariti Georgii Glennie SS.T.D. | ecclesie vulgo
dicte occidentalis | pastoris diu fidelis | Necnon
sethices in academ. Marischallan. | per XL annos
incltyi professoris | qui e vita cessit IX Novemb.
M.DCCCXLV. | Trium quoque ex eorum liberis |
Joannes qui obiit A.D. M.DCCCLXIV annos natus
LVIII. | Helene quæ obiit A.D. M.DCCCLXXVII
annos nata LXVI. | Margarette quæ obiit A.D.
M.DCCCLXXXI annos nata LXXVIII.

[Sacred to the memory of James Beattie, LL.D., for 43 years the illustrious Professor of Moral Philosophy in the Marischal College of this city, a man excelling in piety, uprightness, natural ability, and learning, a graceful writer, a pleasing poet, a truly Christian philosopher. He was born 5th Nov., 1735, and died 18th Aug., 1803, bereft of all his children; the eldest of whom, James Hay Beattie, even from his boyish years, showing hereditary talent, and adding fresh lustre to his father's name, died of consumption in the 23rd year of his age—beloved by his friends, mourned by his country: This monument was erected by George and Margaret Glennie.

Here also rest the mortal remains of Margaret Valentine, daughter of the sister of James Beattie, LL.D., who died 25th Nov., 1836; and of her husband, George Glennie, Doctor of Divinity, long faithful pastor of the church commonly called the West, and for 40 years the well known Professor of Moral Philosophy in Marischal College, who died 9th Nov., 1845; and of three of their children, John who died A.D. 1864, aged 58, Helen who died A.D. 1877, aged 66, Margaret who died A.D. 1881, aged 78.]

James Beattie¹ was born in the village of Laurencekirk on the 25th October, 1735. His father, James Beattie, was a merchant there, and a farmer also in a small way, while his forbears had been well known as crofters in the locality for over a hundred years. James is said to have been the youngest of six children, born of his father's marriage with Jean Watson. His father appears to have died while Beattie was quite young, and the responsibility of his education devolved on his mother and his eldest brother David. At the parish school he received the rudiments, and there first developed the first signs of the poetic fervour which was in after years to give birth to the *Minstrel*. The poetic vein began so early to manifest itself that his school companions were not slow to observe it, and his biographer tells us that he was known among them by the cognomen of the "Poet." In 1749, at the age of fourteen, he entered on his academical career at Marischal College, attending for Greek the class then taught by Dr. Blackwell. On the completion of his University studies he seems to have entertained the idea for some time of entering the ministry, and had actually begun his studies for this purpose. In Aug., 1753, the office of schoolmaster at Fording be-

¹ An Account of the Life and Writings of James Beattie, LL.D., by Sir Wm. Forbes of Pitsligo, Bart. 3 vols., 1807.

came vacant, and he was appointed to the vacancy. His stay at Fordoun was brought to a close in 1758, when he received the appointment of usher or under-master in the Grammar School of Aberdeen, but it had been long enough to secure him the friendship of Lord Gardenstone and Lord Monboddo, both of whom took a great interest in helping the young poet. His surroundings at Fordoun had also been of the most congenial kind, and much of the beauty of Nature, as depicted in the *Minstrel*, is a transcript of the lovely glens in which he took such delight. In 1760 he was successful in obtaining the chair of Natural Philosophy in Marischal College, but that of Moral Philosophy and Logic becoming vacant at the same time, by mutual agreement between the two Professors they agreed to exchange chairs. In the same year Beattie published in London a small volume of *Original Poems and Translations*, which was reprinted in 1766 with some additional poems but without the translations. His next venture was of a different nature, viz., the publication of his *Essay on Truth* in 1770, as a reply to the scepticism of Hume and other writers of the period, and it speedily brought him into notice. The Essay was for long very popular, and had the distinction of being translated into several languages, but it is certain that Beattie's name would not have been perpetuated as it is to-day by his *Essay on Truth*, which has long since lost the popularity with which it was first greeted. In the following year, 1771, he published the first part of the *Minstrel*, and it was then seen that Beattie's true character was that of the poet, and when the second part was issued in 1774, he had stamped himself as one of the most pleasing poets of the eighteenth century, and, we may add, one of the most popular. In 1773, when he visited London, he was received into the best literary circles, had an interview with the King and Queen, and obtained a pension of £200a-year. The honour of LL.D. was conferred on him by Oxford, and he was pressed to enter the Church of England, in which rapid preferment was offered, but had the honesty to rise superior to the temptation held out to him.

Perhaps not the least of the honours that were literally showered upon him was that of having his portrait painted by Sir Joshua Reynolds, in an allegorical picture, in which Truth is represented as an angel pushing down three figures typical of Prejudice, Scepticism, and Folly. It has been often asserted, that because of these three figures one is lean and the other fat, they are portraits of Hume and Voltaire, but there is the best authority for saying that such is not the case. This valuable picture was presented to the University of Aberdeen by Dr. Beattie's

grand-niece, and is hung in the library of Marischal College. Beattie married on the 28th June, 1767, Mary, only daughter of Dr. James Dun, Rector of the Grammar School, and of the marriage there was born two sons. His marriage was not a happy one, for his wife became insane, and of his two sons, the elder, James Hay, on whom his father almost doted, died in 1796, at the early age of 22, and the younger, Montague, in 1799, while in his 19th year. Broken down by nervous complaints, and the sorrow caused by his bereavements, Beattie was in the beginning of 1796 struck down with palsy, and after several attacks of the same malady, he died at Aberdeen on the 18th August, 1803. The inscription on his tomb was written by his friend, Dr. James Gregory of Edinburgh.

Dr. Glennie, in 1796, was appointed assistant and successor to his relative, Dr. Beattie, in the chair of Moral Philosophy and Logic; and on the resignation of Rev. James Paull as Minister of Greyfriars Church, he was appointed by the Town Council, on 19th December, 1812, the position to be held in conjunction with his Professorship. On Dr. Shirrefs retirement in 1814 from the pastorate of the West Church Dr. Glennie was transferred from Greyfriars and continued to be Minister till 1835, when he resigned.

On two ground stones lying beside each other there is the following:—

Here lye the remains of | William Wight late Merchant | in Aberdeen, who dyed the 22^d | of Jan 1738 in the 58 year of his age. | Also of Barbara Robertson | his Spouse who dyed the 9th | of Jan^r. 1753 in the 63^d year of her age.

And of James Cruickshank | late Baillie and Merchant in Aberdeen, who | died 16th Nov^r 1801 in the 86th year of his age. | Also of Helen Wight his spouse, | who died 3^d Feb^r, 1807 aged 85.

James Cruickshank was a Magistrate for two years from Michaelmas, 1783.

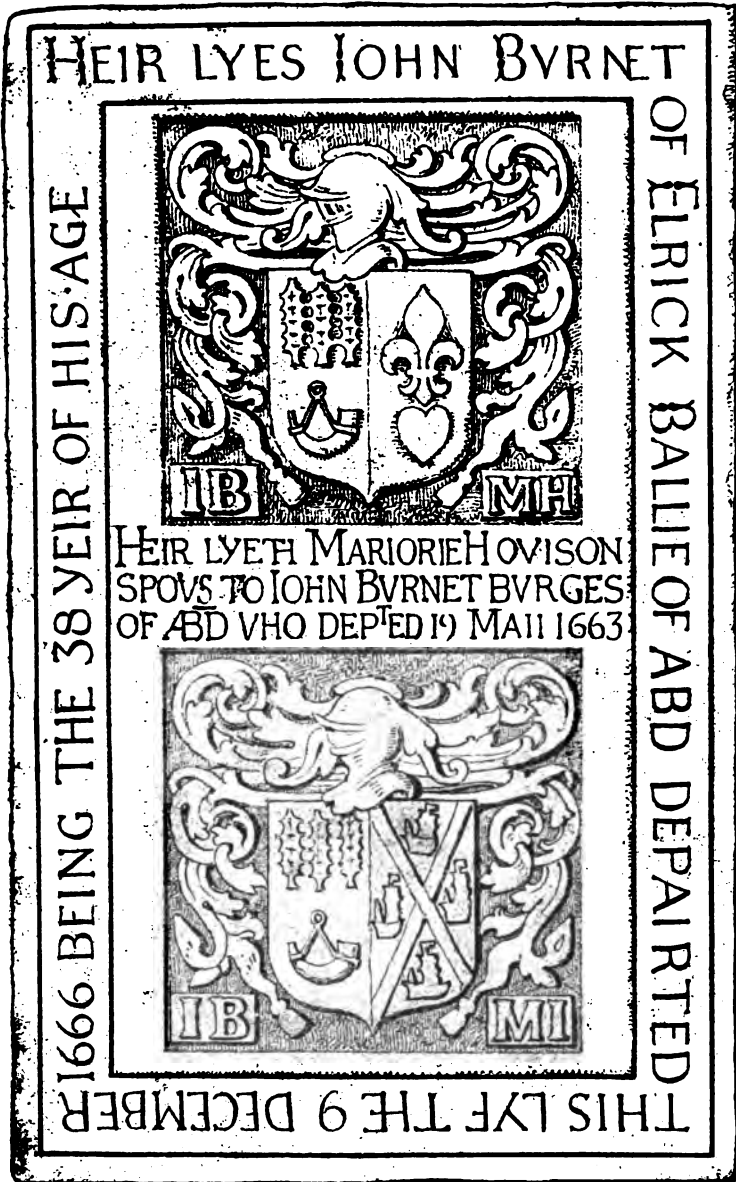
On the other stone there is:—

Here lyes under the hope of | a blessed resurrection Willi | am Strachan Merchant in | Abd. who departed this | life the 10th of April 1692 | aged 44 years. | And Mariorie Scott his | spouse who departed this | life the 20th of Decer. 1714 | of age 61 years. Also here lyes | David Jaffray son to David | Jaffray merchant in Abd. | aged near 62 who depart | ed this life Nover. 12th 1734.

On a marble slab inserted in the wall there is :

Si Fides, Si Humanitas multoque Gratus lepore Candor | fatum inhibere quivissent: | Si suorum amor amicorum charitas, omniumque benevolentia | spiritum reducere possent. | Haud heic [sic] situs esset | Joannes Burnett ab Elrick | ætat xxxv | epoch vulg. MDCCXLVIII.

[If integrity, if kindness and ever-pleasing sincerity could forbid the approach of death; if the love of his



TOMBSTONE OF BURNETT OF ELRICK,
ST. NICHOLAS CHURCHYARD.

relatives, the esteem of his friends, and the goodwill of all could recall his departed spirit: not here would lie John Burnet of Elrick, who died A.D. 1748, aged 35.]

On an old stone lying within the enclosure of this lair there is the following inscription:—

Heir lyes Iohn Bvnet of Elrick Baillie of Abd departed this lyf the 9 December 1666 being the 38 year of his age.

Heir lyeth Marjorie Howison | spovs to Iohn Bvnet bvrge | of Abd. vho dep^{ed} 19 Maii 1663.

This stone had originally covered the family burying place within the church, as the entry in the Kirk and Bridge Works Accounts clearly shows¹. The stone, an illustration of which is given this month from the drawing of the late Mr. Andrew Gibb, is divided into two compartments, the upper of which is filled with a representation of the arms of Burnet impaled with those of Howison and the initials I.B. and M.H., which are evidently intended for John Burnet and Marjorie Howison. The lower panel, however, is the most interesting, representing as it does the arms of Burnet impaled with those of Jamesone—a saltier between four ships—and the initials I.B. M.I., which I take to be for John Burnet and Mary Jamesone, as these arms are the same as used by William, the painter's brother, and blazoned on the ceiling of the public school of Marischal College,² with the exception that in the latter case a rose appears on the saltier for difference. It is known that Mary Jamesone, the painter's youngest daughter, married one of the Burnets of Elrick, in the parish of New Machar, and it would appear that this was the John mentioned in the inscription, and who was a baillie in 1663, 1664, and 1666. It will be observed that Marjorie Howison is described as spouse to John Burnet, burgess, and in the entry relating to her interment she is further designed as "relicte of John Burnet," so that they were in all probability the parents of the baillie. Bonnie Mary Jamesone married her cousin, James Gregory, in 1669, and subsequently Baillie George Ædie, and it must have been with mixed feelings that as week after week she went to worship in the old church of S. Nicholas she stepped over the sculptured stone which kept ever green the memory of the union between herself and her first love.³ Of the marriage of Baillie Burnet and Mary Jamesone there is said to have been several children, the oldest of whom would appear to have been John, who died in March, 1675, and was succeeded in the estate by his brother George. In 1684 George

died, and his brother Robert was served as his heir, and on the latter's death in 1706 he was succeeded by his son Andrew,¹ who married Marjory Johnstone, elder daughter of Sir William Johnstone, 4th Bart. of that ilk and of Caskieben. Of this marriage was John Burnet, whose memory is honoured by the inscription on the marble tablet above referred to. He was baillie in 1743-45 and 1746-48, and by his marriage with Margaret Strachan left several children. His widow about 1750 contracted a second marriage with Sir Arthur Forbes, 4th Bart. of Craigievar. The *Aberdeen Journal*, in referring to the death of Baillie Burnet, says that "as he was generally beloved, his death is most justly lamented."

ALEX. M. MUNRO.

(To be continued.)

AYRSHIRE AS A FACTOR IN SCOTTISH DEVELOPMENT.

(Continued from page 149.)

IMPORTANT, however, as was the spiritual movement of which we have spoken, especially in its effects in the unification and consolidation of the Scottish people, and honourable as is the share which the county of Argyle has had in this great movement, yet, I think, few students of Scottish history will question that for the form and colour which Scottish nationality at last took, the adjoining county of Ayr is much more responsible. This will be evident when we reflect first of all that Ayrshire, while it disputes with Dumfriesshire the glory of having given birth to the great-hearted hero, Robert the Bruce, under whom the Scottish people secured their political freedom, was certainly the scene of some of that hero's most notable exploits, as well as those of the noble patriot, Wallace; and, when we remember further, that the first telling blow struck in Scotland against the errors and corruptions of the Church of Rome was that which was struck by the Lollards of Kyle in the brave and on the whole successful testimony borne by the little band of resolute men and women belonging to that district of Ayrshire, who, summoned before King James IV., denounced at once the vice and ignorance of the contemporary clergy and the errors of the doctrines which they taught; and when, along with these considerations, we also bear in mind the fact that, alike at the Reformation and during the Covenanting struggles of the 17th century, the godly burgesses and peasants of this western shire played the most conspicuous part in the contentions by which have been secured to us the civil and religious freedom we now so richly enjoy. But above all, I think, that for the tone and spirit that have in this nineteenth century been imparted to the lower ranks of the Scottish people, more must be attributed to the Ayrshire, of which Robert Burns was the most illustrious son and

¹ 1666, Dec. 11—John Burnet present baillie in the kirk with ane oken kist.

² Note on Heraldic Representations at Marischal College—*Proc. Antiq. Soc.*

³ Mary Jamesone died in July, 1684.

¹ *Antiquities of the Shires*, III., p. 204.

exponent, than probably is due to any other influence, or, indeed, to every other influence combined.

We have said that the men of Ayrshire, or rather the spiritual influences emanating from Ayrshire, or with which the men of Ayrshire have been closely and predominantly associated, have had a large share in determining the strange composite character, made up so largely of contrasted and almost incompatible qualities, which runs through most Scotsmen, and which is never absent from the minds which we at once recognise as specially and typically Scotch. It is true, of course, that for the genesis of the Scottish character, compounded as it is of such strange and startling contrasts, many causes must have co-operated, some of which are now probably beyond the possibility of discovery or even of conjecture. But of this, I think, there can be little doubt, that for the dry, hard, stern, unamiable practicality which distinguishes the mass of our countrymen, especially in the way they front the difficulties and trials of life, we are indebted to the terrible nature of the death and life struggle which our ancestors so long maintained with England under the leadership of men like Wallace and Bruce—men both of whom, if not of Ayrshire birth, yet certainly were most closely associated with that county through their family connections and early training; while they found in it also some of their most heroic coadjutors and supporters, such as Bryce Blair of Blair, and William Ker of Kersland, both of whom fell gallantly in arms against the Southron foe. And though of course it would be preposterous to claim for Ayrshire a larger share of glory than is due to many other Scottish counties in connection with the heroic struggle for independence which our forefathers waged; yet certainly no one can read the stirring annals of that great age without seeing that Ayrshire played no secondary part in the noble drama then unfolding itself. Other regions of Scotland have no doubt an equal, and one or two possibly may have even a greater right to share in the glorious memories of that never-to-be-forgotten era. But in respect to early and close association with the leaders of the struggle, Ayrshire may probably, with greater fitness than any other Scottish county, lay claim to being, what one of her own poets declares that she is,

The land of the Bruce and Wallace,
Where patriot hearts have stood,
And for their country and its cause
Like water poured their blood.

For the extent, therefore, to which as the result of a ceaseless struggle and rivalry with England, maintained almost uninterruptedly for three centuries, the temper of the Scottish people has been hardened and a large infusion of the iron of a stubborn endurance has been infused into their blood, I do not hesitate to say that Ayrshire and the leadership and inspiration it gave to the national movement, is in no small degree responsible. Speaking of this aspect of the Scottish character, the late J. R. Green, in his *History of the English People*, significantly says, "Suffering that would have degraded a meaner race into slaves only hardened and ennobled the temper of the Scot. It was from those ages of oppression and lawlessness that he drew the rugged fidelity, the

dogged endurance, the shrewdness, the caution, the wariness, the rigid thrift, the noble self-dependence, the patience, the daring, that have distinguished him ever since." Green is right no doubt in thinking that the Scottish people must have had a nature to begin with that was susceptible of the deeper enthusiasms, otherwise they would never have begun, or else they would soon have left off a conflict which subjected them to so severe and continued a strain. But while there may have been a strong nature to begin with among the Scottish people, the wars for national independence which they waged so long could not but have had a powerful influence in still further strengthening that nature. And without doubt amid much hardness, cruelty, and barbarity, acquired in those ages of wrong and bloodshed, there was also at that time imparted to the Scottish character a capacity for unlimited sacrifice in devotion to an ideal and unselfish aim, which amid all the sordid self-seeking that has disfigured much of our history in later ages, has never yet been wanting to the nobler representatives of our race. The serious mind, too, so characteristic of Scotsmen, has probably its root in those long ages of suffering and strife. And perhaps there also, as Dr. Hill Burton has suggested, we may find the secret of the severe and melancholy simplicity of many of our ballads, as well as the sweet and plaintive tenderness of our lyrics and songs, revealing as they do "that vein of gentleness and beauty which runs through the rugged nature of the Scot, like the lovely agates which nestle in the hollows of our black trap rocks or the purple amethysts that sparkle in our granite corries."

Whether this view be well founded or not, this at least is certain, that no one who has been impressed by the singularly contrasted types of character that Scottish history reveals can fail to find in the history of Ayrshire, if not one of the most potent causes of this phenomenon, at least one of its most suggestive and impressive manifestations. For the spiritual history of Ayrshire is marked by the same contradictions and antitheses as are so apparent on a survey of Scottish history generally. Thus if at the era of the Reformation we find in Scotland and occupying the foremost positions there, confronting each other, indeed, in Holyrood, characters so dissimilar as Maitland of Lethington, John Knox, and Queen Mary, not to speak of George Buchanan and the Earls of Moray, Bothwell, and Morton; even so within the narrow limits of Ayrshire we discover the same marvellous variety of temperament and conviction reappearing in every generation. Thus, if in the age of Knox, Ayrshire contributed to the Reforming party, preachers so powerful as John Willock, John Durie, and William Aird, she supplied also to the other side a notable champion in the Abbot of Crossraguel. While if the influences of the Earl of Glencairn and of the gentlemen of Kyle and Cunningham were thrown unreservedly on the side of the Reformers, so as to make of that region what Knox more than once found it in the course of his stormy and perilous career, his safest asylum from the machinations of the Romish party and from the plots of the Court against his life—a sort of Torres Vedras

or Castle of the Wartburg, indeed, into which he could conveniently retire till the tide of reaction which once and again threatened to overthrow the Reformed party in Scotland had ebbed, and he was able once more to resume his labours in the capital of the country; yet, on the other hand, the power of the Catholic party was by no means crushed, especially in the south of this county, where, as the old rhyme phrased it, for many years of that troublous time, throughout the whole region extending

Frae the Craigs o' Kyle to the Cruives o' Dee
Nae man micht do the thing he wou'd
But by the leave o' Kennedy.

Nay, there is, if possible, in the social state of those parts of Ayrshire in which, as I have already said, the Reformers were all-powerful, a still more vivid illustration of the deeply contrasted types of spiritual life and thought then existing in that county. For during the early years of Queen Mary's reign, and especially in the year 1563-4, the severe penalties against Papists which Parliament had enacted were so rigidly enforced there, that the Ayrshire Catholics were actually driven (like the Ayrshire Covenanters a century later by Claverhouse's dragoons) to meet their priests in secret houses, in barns, in woods, and on hills.

Similarly in the seventeenth century and during the struggles of the Covenanting period, if some of the wisest and stoutest of the Presbyterian statesmen of the time, such as the Earls of Cassillis, Eglinton, and Glencairn, as well as the Chancellor of the Kingdom, the Earl of Loudon, along with some of the noblest of the Covenanting clergy, like Blair, Peden, and Welsh, were either natives of Ayrshire or permanently identified with it, so also were some of the leading statesmen and divines of the opposite party, as well as some of the most cruel among the persecuting agents of the government. For Ayrshire bred its curates and bishops, and government official spies and despots, as well as its rebels, nonconformists, and martyrs. It had, for instance, its Sir John Cochrane of Ochiltree, the treacherous informer, who brought down the Government dragoons on Cameron at Airdsmoss and so finished the meteorlike career of that heroic witness to Scotland's covenanted cause, as well as its Colonel James Wallace of Auchens, and Captain John Paton of Meadowhead, those doughty and indomitable champions of true blue Presbyterianism, who headed the risings at the Pentlands and Drumclog. And though, of course, the sympathies of the mass of the people of Ayrshire went out to the rebels rather than to the upholders of the Government, yet the other side also, as the representatives of law and order, were by no means without numerous and influential support even in Ayrshire.

It is, I think, an interesting and instructive fact, that the contrasted mental and moral types thus revealed as coexisting in the Ayrshire of the seventeenth century, if perhaps at that time with a vividness and intensity never afterwards equalled, have yet continued ever since a marked feature of our Scottish national life, and are in some respects as prominently and decisively seen to-day as ever they were. Think of the contrasts suggested by the following names:—the

chivalrous but unscrupulous Montrose and the cautious and calculating Argyle—the saintly and perfervid Rutherford, the equally saintly but more self-contained and moderate Leighton, David Hume, the daring doubter and all-questioning sceptic, and George Gillespie and Robert Sandeman, two contemporaries of that obdurate unbeliever, who each exhibited in their lives and writings as well as in the religious denominations of which they were the founders, probably as beautiful examples of humble trust in God, combined with a lofty and uncalculating disregard for worldly considerations, as have adorned the history of Christianity since the apostolic age. Think, too, of the contrasts suggested by Robert Burns and Robert Haldane, by John Wilson and Dr. Andrew Thomson, or, to come down to our own day, by William Ewart Gladstone and Arthur James Balfour, all equally Scotsmen, and yet how diversified the background of their thought, not to speak of their mere personality. Uniformity of creed, uniformity of intellectual temperament is so little what these and many other names, all equally Scottish, suggest, that we do not wonder to hear an intelligent close-observing American declare, that, having never visited Scotland, and only knowing it by its literature, he was quite at a loss to understand the broad difference it represented, and could not adequately account to himself at all for the fact that the same country which had accepted, if not produced, the Confession of Faith, could yet enjoy so thoroughly the poetry of Burns.

Now, while we do not say that the history of Ayrshire explains the existence of the highly accented contrasts in Scottish life and character that thus sorely perplexed the American observer whose remark I have quoted, I certainly do think that that history serves as fully as the history of any other Scottish county to illustrate them. I might show this in detail; but as I am more like writing a book than an essay, I confine myself to remarking that I find in the influence of the Reformation, and more especially of the Covenanting struggle upon the character of the Scottish people, an explanation of some of the most puzzling idiosyncrasies in the spiritual nature of our countrymen. For, if Scottish mental character exhibits a strange blending of keenness of intellect and superstitious credulity: if Scottish moral character reveals often a stern thrift and self-denial, amounting almost to miserliness, as being associated in the very same person with a large-handed liberality and with a noble readiness to sacrifice grandly when any great object kindles a supreme interest, we ought not to forget as explaining these and similar phenomena how numerous and persistent were the obstacles put in the way of the triumph of a purely spiritual faith in Scotland by a tyrannous court, a rude and selfish aristocracy, and a coarse and ignorant democracy, who were, moreover, still largely swayed even in the Lowland districts by the old Celtic spirit of clanship. That the spiritual impulse communicated to Scotland at the Reformation has not yet succeeded in making of the Scottish character a homogeneous thing, is not, however, to be understood as a sign that the influence then imparted was slight and evanescent. For the very reverse was the case.

Probably no European country was more profoundly affected by the Reformation than Scotland was. The truth is that it would be no exaggeration to say of the Scottish people of that period, that the breath of God entered into them and poured a new and nobler life through the whole social structure. Young and old, gentle and simple, were brought with a vividness they had never realised before to recognise themselves as created by God and responsible to God, and able within any meanest moment of time, to work out results that would last through eternity—that therefore they were in nowise born slaves either of their fellow-men or of their own appetites, but might, however long and heavy had been the bondage under which they had groaned, be ushered at once by the Spirit of God into a new and glorious liberty—the liberty of a Divine Sonship and an unconquerable Hope.

Now, though it be true, that for the great and glorious work which thus terminated in the interpenetration of the entire Scottish nation with a more or less adequate conception of the Divine ideas of the Gospel, the greatest credit is of course due to Knox, who was the apostle of the movement, yet much is undoubtedly due to the labours and sufferings and prayers of those pioneers of the Gospel, who, like the Lollards of Kyle, and the early martyrs of the Reformation, prepared the soil and sowed the seed from which Knox and his fellow-labourers reaped so abundant a harvest. Nor should we forget that, abundant and powerful as was Knox's personal ministry, it never could have effected the results it did, had there not been large numbers of earnest and consecrated spirits who shared with him the dangers and the glories of preaching the Gospel of the Kingdom in that stormy and changeable time. It was, indeed, the astonishing number of such men then spread over Scotland, men not of the first rank, but, so to speak, captains of hundreds and captains of fifties; it was this that gave the Reformation such a hold on the people of Scotland. And certainly no county had a larger number of such men than Ayrshire—men like John Willock, John Durie, and William Aird among the preachers of the Gospel, and like Glencairn and Kinzeanleuch among the nobility and gentry.

But prominent as was the share which Ayrshire had in the great work of the Reformation, it is by the zeal and strenuous fidelity with which so many of her sons stood by the Cause represented by the Covenant that she has rendered the greatest and most permanent service to the spiritual life of Scotland. Other parts of Scotland, such as Fife and the Lothians, Perth and Angus, were probably to the full as active in pressing on the claims of the Reformation as Ayrshire showed herself to be, strong as was the Reforming interest in that shire; but it is to Ayrshire, Lanarkshire, and Dumfriesshire, above all the other counties of Scotland that the highest honour must be ascribed for the firm and finally successful stand which the Scottish people made against the arbitrary rule of the Stuarts. "There is a distinct region in the S.W. of Scotland," says the late Dr. Ker, "extending from Upper Clydesdale and Nithsdale to the Solway—a land of intricate rolling hills, clear streams, remains of ancient forests, with,

on the one hand, clear smiling valleys that stretch to the sea, and at their head, on the mountain summits, breadths of waste moorland and labyrinths of bog and morass, the haunts of the curlew and the lapwing, that break the deep solitude with their wild, melancholy cry. It is peculiarly the Land of the Covenant, where it stood at bay and found sympathy in the glens, and when pursuit was fierce, refuge among the uplands, and where the memories of marvellous escapes and cruel slaughters remain in the gray, moss-covered stones which sprinkle the hills—

Where wives and little children were faithful unto death,
And graves of martyred heroes lie in the desert heath."

It was in the Ayrshire portion of this region that the chief strength of the Covenanting interest lay. Here resided some of its most intrepid leaders and guides, like Alexander Peden, Josias Welsh, and William Stirling, the author of "Naphtali," among the ousted ministers; and like Colonel James Wallace, the leader of the Pentland rising, and Captain John Paton of Meadowhead, who fought with distinguished gallantry alike at Pentland, Drumclog, and Bothwell, and who finally suffered martyrdom in the Grassmarket, Edinburgh, 9th May, 1684, while there is scarcely a parish in the county where there are not to be found the graves of more than one martyr. The reason why persecution raged hotter in Ayrshire during Covenanting times than in almost any other Scottish county is to be found in the fact (1) that the moorland wastes and mountain glens of that region afforded shelter to the fugitives who resorted thither in great numbers for concealment, but (2) chiefly in the very significant and suggestive fact, that out of the 400 ministers ejected in 1662 for Nonconformity to the Episcopal Establishment, nearly 200 belonged to the shires of Lanark, Ayr, Kirkcudbright, Wigton, and Dumfries. That is to say, in five of the 33 Scottish counties, 200 men came out for conscience sake, and only 200 men in the remaining 28, in not a few of which, moreover, the clergy conformed with hardly a dissentient voice. But if Ayrshire suffered during the killing times an extremity of oppression and cruelty not experienced elsewhere, except in one or two of the adjoining counties, it shares along with these counties the glory of having borne the brunt of the conflict for civil and religious liberty that terminated in victory at the Revolution.

(To be continued.)

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THE INFANCY OF SUNDAY SCHOOLS IN ABERDEEN.—A letter from Aberdeen says the Sunday School in the Lodge Walk was visited by the Convener and several members of the Corporation, on Sunday se'ennight. . . . Besides the above there are other two Sunday Schools in this place, under the inspection of two ministers, and we hear it is intended to set on foot a similar institution in Banff.—(*Caledonian Mercury*, 28th June, 1787.)

C.

BIBLIOGRAPHY OF
DUNDEE PERIODICAL LITERATURE.*(Continued from page 152.)*

1832. *The Dundee Chronicle*. No. I. Dundee, Tuesday, October 16th, 1832. Price 7d. Dundee: Printed and published by James Chalmers, 5 Castle Street, every Tuesday afternoon. Mr. George Milne, writer and harbour clerk, was a well-known solicitor in town, who, along with Mr. James Chalmers, bookseller and printer, ushered the *Dundee Chronicle* into existence as the organ of the Radical politicians in this quarter, on Tuesday, October 16th, 1832. He was perhaps one of the most remarkable men who have taken part in the public concerns of Dundee during the present century. Mr. Milne possessed great force of character, and was a keen controversialist in general as well as in local politics. He took a leading part during the stormy times of the Reform Bill and Corn Law Repeal Agitation. He was elected one of the committee along with Mr. Kinloch, Mr. C. W. Boase, Mr. Christie, and Mr. Galletly, the editor of the *Advertiser*, to prepare laws and regulations for the Political Union, then formed in Dundee. He took a deep interest in municipal and national reform, and attended many of the meetings held at this time in the Steeple Church and Magdalene Green, and delivered stormy speeches on these occasions. In 1834, when the *Chronicle* was resuscitated on the occasion of the water controversy, known as the celebrated "Water War," which then raged in Dundee, Mr. Milne threw himself entirely into the strife. He was a severe writer, and the pungency of his local articles subjected him to street assaults on four different occasions. In 1821, the Society of Writers in Dundee elected him as their Secretary, and seven years afterwards he was chosen as President. He received the appointment of Sheriff-Clerk-Depute for the Dundee district in 1822, and at the time of his death was one of the oldest procurators in Dundee, having been for at least forty-four years in practice. I have no authentic information regarding the decease of the first issue of the *Chronicle*, but conjecture it must have been about the 11th March, 1833, because on its resuscitation on Saturday, the 8th February, 1834, the number they started with was No. 23. The first printer of the *Chronicle* was Mr. James Chalmers, one of the proprietors, his firm having procured a complete fount of new type from Messrs. Wilson & Sons of Glasgow. He printed only the first issue, the price being 7d. The printers for 1835-36 were John Jeffers Wilson and A. C. Glendenning. In 1836, Mr. George Milne, the proprietor, was the printer, and the

price was changed from 7d. to 4½d., and in 1840, Alexander Adam, Overgate, became printer. On Friday, 27th November, 1840, the *Dundee Chronicle* came under new management, and was changed into an eight-paged paper, the last number appearing about February, 1841.

1833. *The Presbyterian Magazine*. New Series, No. 1, January, 1833, Vol. I. Size 8½ by 5½. 36 pages. This was a new series of *The Presbyterian Magazine* conducted in Dundee but printed in Edinburgh, for the proprietors, and published by A. Allardyce, Trades' Hall, Dundee. It commenced in 1833, and continued to the year 1837. Its principles were Calvinistic, and Presbyterian, and it advocated the principles of the Church of Scotland. Dr. M'Crie, and other able writers were on its literary staff. The prospectus of this new series says—"The editors of the *Presbyterian Magazine*, in commencing a New Series under the conduct of a joint editorship, beg to remind their readers and the public that their chief object is to maintain and defend the reformed constitution and principles of the Church of Scotland, as exhibited in her subordinate standards. Among the many excellencies of these venerable formularies, it is none of the least that, unlike those of the English Church, they are so expressed as to preclude that oracular ambiguity which admits of opposite interpretations; so that a profession of unqualified adherence to them, on the part of the editors, may be safely accepted as a pledge that the principles advocated in this Miscellany will not be the opinions of a mere party, but the avowed creed of all the true friends of the Scottish Church. . . . They need hardly add, that, as friends of the National Church, they are conscientiously opposed to the views and schemes of what has been called the Voluntary Church Association; nor do they think that their time and zeal can be better expended, at present, than in the exposure of the fallacy of principles, which, commencing in erroneous views of religion, terminate in infidelity—which, under the mask of justice, would rob a Christian Church of her rightful patrimony—and which, under the fair disguise of charity, would sacrifice the best interests of our country at the shrine of visionary and untried speculation." This magazine was published at the end of every month, until the beginning of the second year, when the date of issue was altered to the first of the month.

1833. *The Angus Album*.

No song unmeet for maiden's ear;
No jest nor adulation band,
But legends of our native land.—Hogg.

Dundee: Published by Frederick Shaw, and Oliver and Boyd, Edinburgh, 1833. To the

ladies of Forfarshire—this little volume is most respectfully inscribed by their obedient servant, the editor. Being a collection of original pieces in prose and verse, written by inhabitants of Forfarshire, in one vol. foolscap 8vo, price 2/6d., in boards, 198 pages. "A number of unforeseen causes have delayed the publication of the *Album* considerably beyond the time promised by the prospectus, for which the editor begs to apologize to his contributors and the public. In future, the *Angus Album* will be published annually in the end of December.—Forfar, April 5th, 1833." Amongst the articles were "A Bibliographical Notice of Angus-shire Poets," by A. Laing; "My Native Parish," by David Vedder, author of *Orcadian Sketches*; "Mary of Avonbourne," by John Nevay, author of *Emmanuel*; a letter by Alexander Balfour of Arbroath, author of *Contemplation* and other poems; three poems and a courting story by Joseph Grant, author of *Tales of the Glen*. The encouragement which this magazine received was so small that its publication was not renewed.

1834. *The Angus Album*.

No song unmeet for maiden's ear;
No jest nor adulation band,
But legends of our native land.—*Hogg*.

Dundee: Published by John H. Baxter, 1834. An advertisement in the *Dundee Advertiser*, 13th June, 1834.—"Now ready, to be had of John H. Baxter, bookseller, price 2s., in boards." This is the same book as published in 1833, by Frederick Shaw, with new title page.

1834. *The Dundee Guardian*. Printed and published at Gray's Close, High Street, Dundee. On the cessation of the connection of George Buist, LL.D., with the *Courier*, or rather the *Constitutional and Courier*, which name he had given to it when he became connected with that paper, he commenced a newspaper in 1834, called the *Dundee Guardian*. Although I have not seen a copy of this paper, there is evidence of its having lasted at least twelve months, the *Scottish Agricultural Magazine* having been published from 25th December, 1834, to December, 1835, at the *Guardian* office, Gray's Close, Dundee. The principles of the paper were Conservative, Mr. Buist being a strong advocate of the Tory policy. On the termination of this paper, he went to Perth, and established the *Perthshire Constitutional*. His connection with the latter paper was of short duration, as soon afterwards he was appointed editor of the *Fife-shire Journal*. In 1839, he accepted the editorship of the *Bombay Times*, and for eighteen years he ably conducted it and raised it to the first position in the press of India. In 1858, he commenced another

newspaper, the *Bombay Standard*, which was afterwards amalgamated with the *Bombay Times*. Dr. Buist returned for a short time to England in 1854, with a project for the irrigation of the Scinde district, for the cultivation of Flax and Hemp, which was favourably received in this country. The St. Andrew's University, in 1842, conferred upon him the degree of LL.D., and in 1851, he was appointed Sheriff of Bombay. His death took place at Calcutta, in November, 1860.

1834. *The Dundee Directory and General Register*. Size, 9 by 3½, containing 168 pages. This was compiled by Mr. Thomas Keith. Published by Archibald Allardice, High Street, and "printed at the *Chronicle* office." It contains a block plan of Dundee, and a historic sketch of the town, extending to 30 pages.

The difficulty in describing in annalistic form the various *Directories* that have been issued in Dundee, is because of the many failures to establish a continuous series. Nearly every *Directory* was a new compilation made by a different editor, and in several cases printed by a new printer.

1835. *The Dundee Monthly Magazine*. No. I., April, 1835; No. II., May, 1835. Post 8vo. Published by F. Shaw, High Street, Dundee. Only two numbers appeared (48 pages each). On the appearance of this magazine the *Dundee Advertiser* spoke very highly of it, describing the first number thus:—"There has evidently been some talent at work in the getting of it up. 'The Confession,' 'The Sick Child's Dream,' 'Great Poets of the Nineteenth Century,' and 'The Bagpipes,' by N. (Robert Nicol, poet), 'A Morning on the Law,' by S., 'A Tale of the Plague in Dundee,' by XX., are pretty well told." In speaking of the second number, it says:—"This is an excellent number of this promising little periodical, equal, if not superior, to the last. The matter like the last is all original. The article on the 'Dundee Water Carts,' is a fair historical account of the causes which made way for the introduction of these useful vehicles." The principal parties associated with this magazine were Robert Nicol, poet, Joseph Grant, author of "Tales of the Glens," James McCosh, Andrew Small, and David Vedder. In the introduction the editors remark—"Of the talent employed on this magazine it becomes not its conductors to speak, but they may be permitted to say that there is less engaged in some periodicals of higher name and pretensions. They must not, however, in the words of Rochefoucault, 'promise according to their hopes,' lest they should also perform according to their fears."

1835. *The Scottish Agricultural Magazine*.

Dundee : Published at the *Guardian* office ; and by Fraser & Co., North Bridge Street, Edinburgh. Printed at Gray's Close, High Street, on the first Wednesday of every month, size 8vo, 32 pages. This magazine was published for twelve months, and was introduced principally to supply correct information relative to the Sales of Stock, Market Lists, Fiars, and everything directly connected with agriculture, besides interesting matters relating to landlord and tenant. There were over 500 copies of this magazine published monthly, about half the number required to make it remunerative. The editor says—"The whole cost, risk and trouble, of starting the *Scottish Agricultural Magazine* have been got over, and we now abandon it because those whom it was most calculated to serve seem to disregard its services."

1837. *The Dundee Signal Book and Tide Table*. Dundee : Published by H. L. Donaldson. Printed by D. Hill, at the *Courier* office, size post 8vo, 60 pages. This was a small volume published annually by H. L. Donaldson, book and music seller, 3 Reform Street, Dundee. It was under the patronage of the Hon. The Harbour Trustees of Dundee. The tide tables were calculated expressly for the work by Mr. David Mackie of Glasgow, and it was illustrated with a view of the office and signal post at Earl Grey's Dock. Two engravings, hand-coloured, illustrative of the private signals of vessels belonging to the port of Dundee, with explanations, were given. It had a calendar, observations on the winds and weather, and a list of the shipping belonging to the ports of Dundee, Arbroath, Perth, and Montrose, with tables of tonnage dues, pilotage, &c. Two or three numbers were issued.

1837. *The Directory to the Church Service for the Catholic Laity in Scotland*. With the sanction and authority of the R. R. Vicars Apostolic in Scotland. Dundee : Printed at the *Advertiser* office, 1836, size post 8vo, 60 pp. From 1842 till 1847, printed by James Chalmers, Castle Street, Dundee. Descriptive notices of the Chapels in Scotland, names of the clergymen, hours of meetings, &c., are given. "By a Rescript lately received (12th July, 1832), from Rome, the Catholic Clergy of Scotland have been permitted to celebrate some Festivals, and to recite the office of some saints that were formerly either not inserted in the calendar, or inserted under a different rite. These Festivals will be found in the *Directory* on the days on which they fall." It was printed for several years in Dundee by James Chalmers, and afterwards printed in Edinburgh. Communications for the *Catholic Directory* were to be addressed to the Reverend John McPherson, D.D., St. Mary's,

Forebank, Dundee, who continued to be editor until 1871.

1839. *The Dundee Teetotaler and Scottish Moralists*, under the superintendence of the Committee of the Society. On a riband are the words—"The Dundee Teetotaler," behind which are Scottish Thistles. "Drunkenness is a social festive vice ; apt, beyond any vice that can be mentioned, to draw in others by the example."—*Paley*. No. 1., March, 1839. One Penny. Size 11 by 7½, eight pages. Published on the 20th of each month. Printed at the *Courier* office, Nethergate. Published and sold by James Campbell, Secretary to the Society, at No. 7 Crichton Street, Dundee. 4000 to 5000 guaranteed circulation monthly. This was a publication issued in the interests of the Temperance Cause in Dundee, and must have had a fair circulation throughout the district, as we find from the Minute Book of the *Coupar-Angus Temperance Society*, of 22nd March, 1839, that the Treasurer had received nine dozen of the *Dundee Teetotaler* "for the purpose of being sold to those who wish that publication, and to be sold to them at ¼d. each" (the published price was one penny). In the 12th number, February, 1840, the following notice appears :—"It is twelve months since the Committee of the Dundee Abstinence Society conceived it desirable to establish a monthly periodical to diffuse a knowledge of the objects their Society had in view, also to give reports of other Societies of the same stamp, in order to agitate and stimulate mankind onward in noble patriotic and Christian Cause of Teetotalism. For the first three months it was conducted by a Reverend gentleman in our Committee, and was disposed of by the Secretary of the Society, upon the responsibility of the said Committee, if any loss was sustained by him in the sale of it. In this way it was carried on when the gentleman already alluded to retired from the office of editor. The Committee of the Society gave the responsibility to five gentlemen of their number. Of these five, two (James Allen, afterwards Bailie, and James Campbell, the Teetotal Grocer), have actively exerted "themselves in its interest, but the responsibility of loss upon the publication became individual, and at the hazard of the publisher." Only 12 numbers were published.

1839. *The Abromion or Advocate of Moral Reform for the People*. By James Campbell, Secretary to the Dundee Teetotal Society. "This journal will appear on the 15th of every month, and will contain original articles calculated for Mental Improvement and Instruction. No. 1. (April, 1839), contains an account of the Monarch Alcohol, and the biography of a

talented man, but notorious drunkard. No. 2, May, contains the History of the Rechabites, and an article on the spontaneous combustion of drunkards. No. 3, which will appear on the 15th June, will contain the Opinions of the Earlier Christians and Philosophers regarding the use of intoxicating liquors, &c. As we wish to diffuse *Abromion* as widely as possible, Abstinence the Societies will receive them at our cost price, 3s. per hundred. N.B.—The author is alone responsible for the articles that may appear in the *Abromion*, the Society having no connection whatever with it. James Campbell was a grocer at No. 7 Crichton Street—The Dundee Teetotal grocery and provision shop." A curious item in his advertisement is as follows:—"Just received by way of specimen, Tea and Table Spoons with the Teetotal Coat-of-Arms upon them. Price 2s. and 5s. per dozen." I do not know of the existence of a copy of this paper. Only two or three numbers were published.

1839. *Commercial and Shipping List*. "The Harbour Trustees have afforded Mr. Keith the necessary facility at the Shore Dues Office to enable him to publish a *Shipping List* for the port."—*Advertiser*, 14 June, 1839. This was the first endeavour to start a Shipping Register in Dundee. The originator and editor was Mr. Thomas Keith, Agent, 8 King Street, who had five years before published a local Directory. The *Shipping List* had not been so successful as was anticipated, and was discontinued for a time. It was again resuscitated, and the following notice appeared in the *Advertiser* of 24th September, 1841:—"Arrangements have been made to resume the publication of the *Dundee Commercial and Shipping List*. Copies of the first impression of the new series will be addressed to original subscribers." The agent was Mr. William Livingstone, bookseller.

1840. *The Dundee True Temperance Advocate and Scottish Moralist*, under the superintendence of the Committee of the Dundee Teetotal Society. No. 1, second series, March, 1840. One penny. 8 pages, size 11 by 7½ (above the title, a large woodcut of the Town's Arms). Printed at the *Chronicle* office, Dundee. Published and sold by James Allen, No. 14 Crichton Street, Dundee. The Dundee Total Abstinence Society, on the 1st of March, 1840, started a new periodical in lieu of *The Dundee Teetotaler*, designated *The Dundee True Temperance Advocate*, as a chronicle of the temperance movement. Only two numbers of the series were issued.

1840. *The John Knox*. In October, 1840, when the non-intrusion controversy was approaching a crisis, the High Church Party issued a prospectus of a newspaper, which was

proposed to be printed under the name of the *John Knox*. After further consideration, however, it was agreed to alter the name of the proposed newspaper to that of the *Dundee Warder*. A long notice, not very laudatory, of the prospectus appears in the *Courier*, October 20th, 1840.

1841. *The Dundee Warder and Arbroath and Forfar Journal*. The *Warder* originated during the time of religious discussions, which preceded the disruption in 1843. The first number was issued on 2nd February, 1841, the title being the *Dundee Warder and Arbroath and Forfar Journal*. "The main motive which led to the founding of the paper was the want of a journal to support in this part of Scotland those who were striving for the predominance of evangelical principles in the church." A preliminary announcement in the *Dundee Chronicle* of 19th November, 1840, refers to it as "a newspaper to be conducted on Whig principles with great attention to mercantile and local intelligence." On 13th February, 1845, its name was changed to the *Northern Warder and General Advertiser for the Counties of Fife, Perth and Forfar*. This change was made on the removal of Mr. James M'Cosh, the first editor, and one of the proprietors, from Dundee to Edinburgh, where he became principal editor of *Lowe's Magazine*. Mr. M'Cosh was an ardent supporter of the non-intrusion party, and entered into newspaper life at a very early period. Shortly after his removal to Edinburgh, he founded the *Inverness Advertiser* (see Bibliography of Inverness newspapers, *S. N. & Q.*, Vol. I., p. 191), which paper he conducted until his death on 8th January, 1850. On 4th May, 1884, the *Warder* was amalgamated with the *Courier and Argus*, and though the name was originally incorporated in the title, it has since been dropped. The first proprietors were James M'Cosh and Robert Park, the printing office being at Croom's Close, 64 High Street, Dundee. After Mr. M'Cosh's translation to Edinburgh, Messrs. James Dewar & Son of Perth were assumed as partners the firm being then M'Cosh, Park, and Dewars, and this title was continued on the imprint till 4th March, 1852, a considerable time after Mr. M'Cosh's death. On 9th June, 1853, the imprint bears the name of Robert Park only, and in 1855, Robert Park is described as the printer, and Park, Sinclair & Co. are the proprietors. On 25th April, 1861, it became the property of the *Dundee Newspaper and Printing Company (Limited)*, and when it came into the hands of the present proprietors of the *Courier and Argus*, Messrs. W. & D. C. Thomson, it was discontinued. The *Warder* was first issued as an eight-paged weekly newspaper, published on Tuesday, the price being

4½d. When the title was changed to the *Northern Warder*, the day of publication was altered to Thursday. During the time of the Russian War, a Saturday edition was issued on 8th April, 1854, the first print bearing the same number as the *Warder* of the preceding Thursday. This Saturday edition ultimately gave rise to the *Weekly News*, and after this the *Warder* was published twice a week, on Tuesday and Friday, until the time of its amalgamation with the *Courier and Argus*. In July, 1855, the price was reduced from 4½d. to 3d., was afterwards raised to 3½d., and at a later date, reduced to 2d. After 16th October, 1866, the price was 1d. The *Warder* office, from its commencement in 1841, was equipped for book printing, and for twenty years after that time, the firm printed by far the largest number of books that have been issued in Dundee during a like period. The most important of these were "Clark's Translation of Continental Theological Works," numbering over 50 volumes; "Lowe's Edinburgh Magazine," 3 volumes; "The Free Church Pulpit," 3 volumes; and the following single volume works: "Memoirs of the Rev. Robert M'Cheyne," several editions; "Forfarshire Illustrated"; "Defoe's Memorials of the Church of Scotland"; "Arthur Young's Nautical Dictionary"; "The Rev. William Wilson's Evidences of Christianity"; and many others.

ALEXANDER C. LAMB.

(To be continued.)

. In the notice of the *Dundee Register and Directory*, 1824-5, the last sentence should read—In some of the copies a small-sized Mezzotint is inserted instead of the lithographs mentioned above; and at the notice on the *Directory*, 1829-30, quotation marks should have been placed at "the first attempt of the kind [of work] ever made in Dundee."

WEATHER WISDOM.

I SEND for preservation in the pages of *S. N. & Q.* the following weather forecasts, that I lately found, written in a fair hand on two leaves, pasted in an old book. They are for the most part new to me, and may be to others. Judging by their varying forms, I take them to be partly the results of careful collecting, and partly of keen observing, of some one in whose life the weather was an important factor:—

When the glow-worm lights her lamp,
Then the air is always damp.

When ye see the gassamer flying,
Be ye sure the air is drying.

When the peacock loudly bawls,
We shall have both rain and squalls,

If the moon rises halv'd round (?)
Soon we'll tread on watery ground.

The gull comes against rain.

A rainbow at noon,
Will bring rain very soon.

An old moon in a mist,
Never died of thirst.

Such as is Friday, such is Sunday.

A reddish circle about the moon at full denotes much wind.

The moon at four days' old having her horns sharp and pointed, very bright, predicts fair weather till the full, if not till the month's end.

A bright, clear, or shining circle about the moon at full, promises much fair weather.

The stars looking dull and the moon's horns blunted, foretell a change in nature.

From that part of the rainbow which first begins to break, or vanish, wind will rise and bring great showers,—if it vanishes as it were altogether, fair weather will ensue,—if it breaks in many parts, tempestuous winds are gathering.

If blue the morning sky appear,
The day will be serene and clear,
But if red clouds, with black prevail,
Expect a storm of rain or hail.

When the sun's beams are broad and red,
Some boisterous weather you may dread.

If round the moon a circle's seen
Of white and all the sky serene,
The following day will be fine.

If the hen moults before the cock,
The weather is sure to be hard as a block;
But if the cock moults before the hen,
The weather will not wet your shoes seam.

When the clouds of the morn to the West fly away,
You may safely conclude on a fair, settled day.

If it rain at seven,
'Twill be fair at eleven.

When the clouds go up the hill,
They'll send down water to turn a mill.

Mists dispersing on the plain
Scatter away the clouds and rain,
But when they rise to the mountain tops,
They'll soon descend in copious drops.

When clouds appear like rocks and towers,
We may beware of coming showers.

Saturday new, and Sunday full,
Is never good, and never wull.

THE DISTRICT OF RANNOCH, PERTSHIRE.
—I think that the district of Rannoch would repay examination by antiquaries qualified for the task. Was it ever occupied, in part at least, by the Romans? It is not far from Forthingall. A few yards above the present bridge over the

Inverhadden Burn, about $1\frac{1}{4}$ miles from Kinloch-Rannoch, are the remains of the old bridge, very strongly built. What is the probable date of the masonry? The cement has been poured in a liquid state, not laid, like mortar. In the field opposite Inverhadden House, a man now living in Kinloch-Rannoch, was ploughing about 14 years ago. The plough broke and turned up a very large stone, like a monumental slab, and on its surface may be traced something resembling part of an Iona cross. This stone stands (or did last summer) upright against the fence by the side of Inverhadden Burn, in the field, under an ash tree, about say twenty yards down from the bridge over the road. The stone was turned up near the middle of the field, not far from a solitary tree. Was Inverhadden the site of a monastic building, and this field (or part of it) the burying-ground? Such a stone as that I allude to would not have been placed over the grave of an ordinary person. There is the "Cills an Ionaid" on Dun Ailein, close by, with the burying-place of the Stewarts of Inverhadden. The whole country is full of interest, and would, I think, well repay careful investigation, and for this purpose, I think, a knowledge of Gaelic would be almost essential. The old people are fast dying out, tales which I heard a few years ago are now forgotten, and those who wish to recover, in part at least, the history of the past in that beautiful district, have no time to lose.

R. P. H.

Brighton.

A PILLAR AND ITS STORY (III., 139, 156).—After reading T. G. S.'s corrigendum on my note, the first thought that struck me was that T. G. S. had not read my communication, for he gravely pronounces my statement "altogether wrong," and then calmly proceeds to reaffirm what I had pointed out were the *only* facts connected with the so-called "pillar." My second thought (always the best, they say,) was that I had omitted to imitate a certain American author who cultivates the lighter vein, and who takes care that a benighted public shall not misunderstand him by inserting after certain portions of his work—"N.B. This is sarkasm." Be that as it may, let me quote the following (which I discovered after my note appeared) from Grant's *Old and New Edinburgh*, as supporting what I wrote and supplementing T. G. S.:—"A little way northward of this tower [Craiglockhart], on what must have been the western skirt of the Burghmuir, stood the ancient mansion of Meggatland, of which not a vestige now remains but a solitary gate-pillar, standing in a field near the canal. In the early part of the eighteenth century it was occupied by a family named Sieve-wright; and Robert Gordon, a well known gold-

smith in Edinburgh, died there in 1767."—(Vol. III., p. 43).

Edinburgh.

W. J. CALDER ROSS.

Another Correspondent says:—Allow me to point out that T. G. S. seems to be himself altogether wrong—not in the historical facts concerning this pillar, but in his conception of Mr. W. J. Calder Ross' communication. He virtually repeats the information there given, only adding the name of the mansion. Why, therefore, does T. G. S. apply the term "altogether wrong" to Mr. Ross, when he reiterates the same explanation? P. C.

HIGHLAND DISTINCTIVE NAMES.—The Rev. John Maclean, Grantully, an authority on Gaelic etymology, tells me that the distinctive personal name of MacNuckater or McNuchter (see page 158), means son of the arrowmaker. I append others of these names common in Breadalbane a hundred years ago. Such of them as have survived are now only used in conversation:—

MacVichy (McDonalds); MacVrachater (son of the maltster); MacComy (Thomsons); MacIlgarrow (son of the stout man); Pondirach (pundler or grass-keeper?); MacVurich (Macphersons); MacCordy (Andersons); MacIlchallum (son of John Malcolm); MacIlhu-aish (son of James); MacIlriaich (son of the brindled man); Chombich and MacChombich (Stewarts); MacLintock (McDougalls); McLehose (son of the corner man?); MacKeistan; MacKeistair; MacKerly; MacIlvoil.

Kenmore.

J. C.

THE EARLIEST NOTICE OF LORD BYRON.

—I find the following in a private letter from Captain William Abercromby of Glassaugh:—"Hutton Hall, 9th Sept., 1787.— . . . Mrs. Byron is big with Bairn for certain. *He* is off to France for debt, where she, unhappy woman, must follow soon. Give not this news to poor Lady Gight. God bless you." The poet was born 22nd Jan., 1788. C.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.—1890. *Scattered Leaves*: The Magazine of the Grammar School Old Aberdeen Literary Society. Price Threepence. Aberdeen: Printed at the Albany Press, 23 Bridge Street, [March] 1890. 4to, 10 pp. and cover. This, the first published magazine of the Old Town Grammar School, familiarly known as "The Barn," is a very plucky little venture. It contains a sketch and portrait of the present rector, Mr. W. T. Fyfe, M.A., an interesting account of the most famous rector of the school, Ewen MacIachlan, and the usual dash of scholastic magazinism. It is neatly printed and got up.

J. MALCOLM BULLOCH.

FUNERAL EXPENSES IN 1819.—Supplementary to the note of Funeral Expenses in 1764 that appeared in your last, may be given the expenses at the demise of a minister's widow in Arbroath, who died in 1819, in pretty good circumstances :—

To Full-mounted Coffin,.....	£6	6	0
„ 2 Gravediggers, 12/-; 3 officers, 10/6, ..	1	2	6
„ Mortcloth,.....	0	6	6
„ 4 bottles porter at settling with the men,.....	0	2	0
„ 4 bottles red port wine,.....	0	16	0
„ 4 „ sherry,.....	0	15	4
„ Bottle brandy, 7 gills,.....	0	6	6½
„ Distributing funeral cards,	0	4	0
„ 13 yards burial crape,	1	12	6
„ Making grave-clothes and dressing the corpse,.....	1	10	0
„ 2½ lbs. light loaf, 3/9; 4 lbs. 4 oz. sid cake, 7/1,.....	0	10	10
„ 1 lb. almond biscuit, 3/-; 1 lb. clove biscuit, 3/,	0	6	0
„ 1 lb. sugar biscuit, 1/6; short bread and biscuit, 2/3,	0	3	9
„ Sugar and sweets, 1/6; vinegar and pins, 7d.,.....	0	2	1
	£14	4	0½
			C.

Queries.

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

409. DOUGLAS FAMILY.—For pedigree purposes I shall be glad of information respecting the parentage of Francis, born in Scotland about 1730-40, who in August, 1763, married at St. Margaret's Church, Rochester, one Sarah Clark of Gillingham, Kent. He is believed to have been lost at sea about the end of last century, being described in 1820 as the "late Captain Douglas of Newcastle." A Francis Douglas, of the Douglas's, Baronets of Kellhead (now merged in the Queensberry line), an Indian merchant, married, according to the pedigree in Douglas's Baronage, a widow named Hunter, but it is not stated in the pedigree whether he had any children by her. He died in 1793, in Soho Square, London, making no mention of any children. The daughter of Captain Francis Douglas was my grandmother. She claimed some connection with the Buccleuch branch of the family, sufficient to secure the interest of the Duke of Buccleuch of her day to obtain for her husband, my grandfather, an appointment under the Crown. The Christian names of the Douglasses of my ilk were Charles, James, Elizabeth. There was a relative named Eleanor Furlong, who died young in 1744.

Meslinbridge, Wood Vale, W. H. COTTELL.
London, S. E.

410. PLACE NAMES.—Can any of your readers say in what Merse parishes the following houses or

estates are situated :—Bedshiel, Bolchester, Bogend, Bordington, Cavers, Coldingknowes, Crossrig, Dryburgh, Haughhead, Landels, Redbraes, Castle Renton, Thirstane, Tofts, Wantonwells?
J. M.

411. OLD BALLAD.—It is a matter of regret that so few now seem to retain that old liking for ballad poetry, common enough when George IV. was King. In the hope that some one will help me to regain the words of an Aberdeenshire ballad, lost to sight but yet to memory dear, I am to quote as much as I can recollect of one of those which, fifty odd years ago, I often heard old Sanders Smith chant, in the old House of Hilton. I have never seen the ballad in print, and all that I remember of the old man's song is—

"The broon coo's broken the fa'
An' aiten a' the corn;
I winna bide or Saiterday,
For I'll awa' the morn,
An' follo' Hielan' Donal,
An' carry's pooder-horn.
"It's ow'r Urie, ow'r Gadie,
Ow'r Bogie wi' him,
Up the braes o' Garrochie,
An' on to Sheelagreen,
An' I winna bide or Saiterday,
For I'll awa' the morn,
An' follo' Hielan' Donal,
An carry's pooder-horn."

Was this the lilt of a herd-laddie of the time of Donald of the Isles? Did the feasting of the "Broon Coo" have a disturbing influence, sufficient to induce him to follow to the field that martial lord? "Urie," "Gadie," "Bogie," and, perchance, "Garrochie," we all know, but where is Sheelagreen? Is it the farm of that name, near to the Glens of Foudland, and Pitmachie? If there is no other place so called, then the streams crossed, the braes climbed, and "Sheelagreen," emphatically point to that bloody field of fight, where "Donal's pooder-horn" was emptied, and where many a one, besides the rash herd laddie, bade the world "a last good night."

A. W.

412. LEARNED PROFESSIONS.—What are the three "learned professions"? I have heard it said they are, (1) (not Divinity, but) Heraldry, (2) Law, and (3) Medicine. Is there any authority for this?

P. C.

413. IONA OR IOUA.—In Jervise's *Land of the Lindsays*, p. 4, is the following :—"St. Columbkil had one [a bell] on the famous island of Ioua, commonly, but erroneously, written Iona." As Jervise is very correct in his statements, he is probably so in the above, but as he gives no authority, it would be very interesting if any Gaelic scholar would give an opinion on the two words.
J.

414. ST. TIERNAN AND BELLS.—It is further said, in same book and page as the above query :—"St. Tiernan had one [a bell] presented to him by Pope Gregory the Great, which was deposited beside his relics, and held in high veneration at the kirk of Banchory-Ternan, where he was buried. Prior to the fashion of administering oaths over the Holy

Bible, bells were used instead, and instances are on record of people holding them as evidences of right and title to landed property." Then follows an instance of a lady having lands gifted to her and holding them by such means. A note quotes the *Spalding Club Miscellany*, Vol. IV., pp. 117, 118. I cannot say if the note relates to the lady or to the whole of the above extract. I would, however, like to know if the grave of the Saint is still marked in any way, and where his relics and the bell are, if still in existence. Do any of the readers of *S. N. & Q.* know?

J.

415. JAMES BISSET, ARTIST, BANFF.—Can anyone enumerate the pictures painted by James Bisset, which were and still may be in Cullen House?

Kenmore.

J. C.

416. OLD BIBLE.—I should be glad to have the name and address of a collector of old Bibles, or one having a knowledge of such, whom I could consult regarding an old French Protestant Bible.

Kenmore.

J. C.

417. THE NAMES BUCHAN, BUCHANNAN, AND SCRIMGEOUR.—Can any of the correspondents versed in genealogies explain why it is that the name Buchanan is almost entirely confined to the south of Scotland? We find the name a great many times in Edinburgh, the most famous example being the immortal George Buchanan, or Scottish Virgil, as he was often called, and the name is found often in Glasgow, and, I think, to some extent in Dundee; but I do not think there is one family of the name in Aberdeen who can claim to be natives. The question has often suggested itself to me, Could there be any possibility of the name Buchan (an example of a name entirely confined to Aberdeenshire) being a contraction of Buchanan, or are they two different names? It is seen at a glance that the former name is only different from the latter by three letters, and if we eject the first 'n' of the former, by only two, which seems to point to the fact that they have had something to do with each other at one time. In reference to the name Buchan, it is curious to note that Aberdeenshire seems to be the only county in Scotland in which it is found. The fact that Buchan is the designation of one of the most important agricultural districts in the county shows that Aberdeenshire has some peculiar appropriation to the name. Another name which is curiously confined to one town, Dundee, is that of Scrimgeour. It will be remembered that one bearing that name fell with the gallant Sir Robert Davidson in the battle of Harlaw in 1411, and was provost of Dundee, as Sir Robert Davidson also was of Aberdeen. This fact shows that the name must have been common in Dundee even then. I am told by a lady who has lived a number of years in Dundee, that the name is one of the commonest in that city. Is there any accounting for the fact of certain names adhering to certain towns, like the above? Can any more cases be given in England or in Scotland? SYDNEY C. COUPER.

Lausanne, Switzerland.

418. IBSEN'S SCOTCH ANCESTRY.—Writing from the Public Library, Milwaukee, under date 6th Feb., 1890, to the *New York Critic*, Mr. K. A. Linderfelt says on this subject:—

"In *Book Chat* for January I find this singular item, whether original or copied from some other paper I do not know:—'Some time ago Prof. Boyesen found occasion to accentuate the fact that Ibsen is a Norwegian, not a Swede. But, like all Norwegians, Prof. Boyesen carefully overlooked the fact that Ibsen was born of a German father and a Danish mother, and that his genealogy for eight generations past does not show the admixture of a single drop of Norwegian blood.' It is not the first time I have seen it claimed, particularly by Germans, that Ibsen after all is of German extraction, and not a Norwegian; but how such a circumstantial web of utterly unwarranted statements as the above could have originated and come into circulation, I am unable to understand. Now, I should like to see this troublesome ghost laid, if it can be done, and therefore submit a detailed account of Ibsen's immediate ancestry, derived from thoroughly reliable and authentic sources. Henrik Johan Ibsen, to give him his full name (which he has never used, however), was born in the city of Skien in Norway, 20th March, 1828. His father was Knud Henriksen Ibsen, a merchant of Skien, born 1797 and died 1877. His grandfather was Henrik Ibsen, who was born in the city of Bergen, on the west coast of Norway, but came to Skien at the age of six, when his mother married for the second time and removed to that city. He became a skipper and merchant at Skien, was lost at sea in 1798, and his widow, Johanne Plesner, was married shortly after to Ole Paus, a retired sea captain of Skien. This man's grandfather was Peter Ibsen, a skipper from Stege, on the island of Møen in Denmark, who moved to Bergen in Norway, became a citizen of the latter place in 1726, and died there in 1766. The poet's mother was Marischen Cornelia Martine Altenburg, daughter of Johan Altenburg, a merchant in Skien, and Hedeveg Paus, a sister of Knud Ibsen's stepfather. Now, where do the German father and Danish mother come in? The only thing German there appears to be in Ibsen's genealogy is a German name here and there, a common occurrence among Norwegian mercantile families, many of which are descended from the old Hanseatic merchants and seamen; but are no more German on that account than the descendant of the German immigrant of to-day to this country will be German three centuries hence."

Mr. William Archer, in the biographical introduction to his translation of Ibsen's *League of Youth*, &c., now being published by Mr. Walter Scott, as one of a series of four volumes of Ibsen's prose dramas, sets down the dramatist's ancestry thus:—"His great-great-grandfather was a Dane, who settled at Bergen; his great-grandmother was the daughter of a Scotchman naturalised in Norway; both his grandmother and her mother were of German descent." I should like to know something more of this Scotch ancestor of Ibsen, of whom Mr. Linderfelt is evidently quite ignorant. What part of Scotland did she come from? How long did Scotland keep up that commercial connection with Norway, which was so conspicuous in her earlier history, and what is the best work on the subject?

J. M. B.

Answers.

282. JAMES WALES, ARTIST (III., 13).—Without being able to answer directly the query put, it may not be without interest to state, that I have now before me a letter written by James Wales, headed Gordon Castle, 24 Oct' 1778, wherein he states that he intends to stay there eight or ten days, then to return *via* Banff to Aberdeen. His letter thus concludes:—"Tho' some of the Banff people are too fine for me to paint I have the Honour of giving satisfaction here." C.

387. TWO MILE CROSS.—I am sorry that I cannot accept Mr. Munro's usually judicious ruling in this case. By no stretch of the imagination can his theory be supported that the Cross stood on the crest he indicates. Perhaps the following extracts may assist the querist, and interest the general reader. It may be mentioned that Montrose visited Aberdeen three times—twice to compel the inhabitants to sign the Covenant, and the third time to punish them for doing so, and it's to this last visit that the following facts refer. Montrose avoided the difficulty of the Bridge of Dee by crossing the river ten miles higher up. He met the Covenanting army to the westward of the city, between the Craibstane and the Justice Mills. They fought for two hours, and then the Covenanting array fled. "There was little slaughter," says an eye-witness, "in the fight, but horrible was the slaughter in the flight, fleeing back to the town which was our townsmen's destruction."¹

Having forded the Dee at the Mills of Drum, he encamped at the Two Mile Cross. The armies met near the Justice Mills and maintained the fight for two hours.²

"Montroiss fand thair answere wes to stand out, and defend thame selfis to the vttermost. And fynding his drummer, aganes the law of nationis, most inhumanelic slayne, he grew mad, and becam furious and impatient, oure armie being vpon thair merche (when he was slayne) about elleven houris, touardis the boundis of Justice Mills. At the receipt of the quilk answer the livetennand cumis quiklie merchant fra the tua myll cross to meit ws chargeing his men to kill and pardon none."³

On Wednesday the 11th September, 1644, Lord Burleigh marched out his army to the two mile cross on the West of the town . . . the conflict commenced on the road near the Crabstone and on the irregular ground betwixt it and the Justice Mills.⁴

It is to be remembered but never without regret the great and heavy prejudice and loss which this borough did sustain by the cruel and bloody fight and conflagration which was fought twixt the Crabstone and the Justice Mills, upon the 13th September instant twixt 11 before noon and 1 afternoon.⁵

From the description given in these extracts any one acquainted with Aberdeen will have little difficulty in forming a good idea of where the Two Mile Cross was situated. WILLIAM THOMSON.
7 Madeira Place, Leith.

¹ Burton's History of Scotland. ² Smith's Aberdeenshire.
³ Spalding's Troubles in Scotland. ⁴ Kennedy's Annals of Abdn.
⁵ Council Register, Vol. 53.

397. PENNY AND SILVER WEDDINGS (III., 157).—"*Siller-marriage*. The same with Penny Bridal or Penny Wedding. Aberd."—*Jamieson's Scottish Dictionary*. There is no doubt Jamieson is here right, the word silver in this instance being the Scotch 'siller,' that is, money in general. C.

400. CROSS AT NEWBURGH IN FIFE (III., 157).—Macduff's Cross is quite distinct from Mugdrum Cross. The latter is within the grounds of Mugdrum (not Newburgh), while Macduff's Cross, or what remains of it, is situated about a mile south-west of Newburgh on the water-shed of a wide pass through the Ochils from Fife to Strathearn. A full description of the Cross Macduff will be found in Dr. Laing's *History of Lindores Abbey and its Burgh of Newburgh*. R. C. W.

403. CURIOUS SPADE (III., 157).—I regret that in the representation of the spade previously given I represented the blade as an ordinary spade, whereas the more common form is like a paring spade, the blade being only half of that represented, cut perpendicularly, and the part figured always on the side opposite to that on which is the projection at the handle. C.

403. CURIOUS SPADE (III., 157). I think the "curious spade," to which your correspondent C. calls attention, was a tool used for cutting out peats. Fifty or more years ago coal was much scarcer and dearer in the North-eastern Counties of Scotland than it now is, and, consequently the peat mosses were largely made available for the regular supply of fuel in the homes of the people. It was indeed necessary to provide during the good weather an ample store of fuel for winter use, and so the "casting of the peats" in the summer time formed an important part of the out-door work of the male members of the household. No wonder, therefore, that the implement employed should be frequently found engraved upon the tombstones in country churchyards, crossed with an ordinary spade, fuel being quite as necessary an adjunct of civilization as food and clothing. Of course it was used in much the same manner as an ordinary paring spade, and so had no need of a double cross-piece; but the specimens I have seen in use, in Forfarshire, had the hand-part rather longer than that figured in your March number, and it only differed from them in that particular. JOHN CARRIE.

404. THE CRACK (III., 157).—Crack has a number of significations in Buchan. First—Crack, means news, or pleasant conversation, as "Come in, an' gies ye'r crack. Second—First-class, superior or famed, as "A Crack ploughman, or tradesman." Third—To boast or brag, as "He Cracks on his own doings." Fourth—Daffness or Craziness, as "He's real Crack-brained." Very likely the first or second meanings gave the name to the house—a house for meeting and discussion, or a house where everything was first-class. JOHN MILNE.

Atherb, Maud.

405. THE CANTEEN (III., 157).—The old house, numbered 3, 5, and 7 Port Henry Lane, Peterhead, is said to have served as barracks for a company of soldiers stationed there after "the 45," and the

ground at the rear of it (now a fishcuring yard), was formerly known as the "barrack-yard." The Canteen is on the opposite side of the lane, a few yards further down; and was, I believe, a public-house for nearly 200 years. Its proximity to the barracks obviously gained for it the name which it still bears.¹ When the "barrack-yard" was being levelled, about the same time, the workmen came upon what seemed to have been a subterranean passage or vault, covered in with granite slabs, about 7 feet in length, laid longitudinally, but no proper examination of the place was made. The adjoining house looks to be the younger building of the two, and it has on its front the following tablet, the lettering of which is in excellent condition.

A. H.

HE HAFI SHOVED
 TE O MAN VHAT
 IS GOOD AND VH
 AT TE LORD RE
 QVYRES OF TE
 BOT TO DO IVSTLIE
 AND TO LOVE MERGIE
 AND TO VALK HMY
 VIFI HY GOD.MIG.
 AH. 6-8. 1600.

406. FAMILY OF MENZIES (III., 157).—For particulars regarding the Menzies of Wemyss, or Weem, as it is now spelt, the following works may be consulted:—Keltie's *History of the Highlands*; Marshall's *Historic Scenes in Perthshire*; and *The Book of Garth and Fortingall*.
 J. C.
 Kenmore.

407. CROFTAILS (III., 158).—The Glenorchy regulation of 1616, referred to in the Ochtertyre MS., is not printed in the *Black Book of Taymouth*; but there is given in that volume a regulation of 1621, which ordains—"that everie tennent within the saidis boundis respective mak four crosstatis of irone for slaying of the wolff in tyme cuming, under the Paine of four poundis money toties quoties in cais of failzie." The "croftail" of the Ochtertyre MS. is evidently a misreading of *croscat* or *croscat*, the long s of the MS. being mistaken for an f. (?) Mr. Cosmo Innes, in the preface to the *Black Book*, conjectures that *croscat* was "some sort of dog-spear." The word is a Gaelic compound, viz., *crois*, cross; and *càt*, an iron bar—the literal translation being "cross-bar." The invention probably resembled a cross.

Inverness.

WILLIAM MACKAY.

¹ See *S. N. & Q.*, at page 120 ante.

 TO CORRESPONDENTS

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

 Literature.

Art and Literature. Maclure, Macdonald & Co., Glasgow. Part XV. March, 1890.

THIS high class periodical pursues its career with dignity. "Art is long" and so is Literature, and while 16 pages even of Imperial 4to once a month may not be deemed very adequate for the explication of either, it should be remembered that quality is often a more influential factor than quantity. The principal articles this month are Henry Irving, accompanied by an excellent photo-gravure portrait, worth the price of the entire part, Stained Glass, the Rise of Art in Scotland, and Jean François Millet, besides notices of pictures and of recent books. The paper which more nearly interests us is that on The Rise of Art in Scotland. It gives a brief but fairly accurate survey of the artistic succession, from Jamesone, whose birth is mis-dated, to John Phillip, with critical notices of their work and methods. No name of any importance has been omitted from the roll-call of Scottish Artists, on the whole a very respectable one.—ED.

Local Place Names, with Topographical and Historical Notes. [1890.]

THIS is the fifth and concluding section of a series of papers on this subject, by Mr. James Macdonald, The Farm, Huntly, prepared for the Huntly Field Club. Bringing to the subject a thorough knowledge of Gaelic, without which there can be no adequate treatment of it, Mr. Macdonald, with much discrimination, throws a flood of light in its elucidation. Whilst professedly dealing with the place names of his district, the author contrives to divest the work of the character of mere localness. This he does by the introduction of many congeners from other districts, both in Scotland and Ireland. Mr. Macdonald very modestly disclaims finality or absolute accuracy to his work, which has extended to 159 pp. of printed matter. He has always written up to the measure of his knowledge, and now invites suggestions and corrections of his etymologies, in view of an indication that he may possibly re-write these papers.—ED.

The Early History of Turriff. By JOHN MILNE, LL.D. [Fcap 8vo, 15 pp.] Banff, 1890.

THIS is the reprint of an excellent paper prepared for the Banffshire Field Club, and is a true *multum in parvo*. There has gone to the making of this little book a great amount of reading, but it would have largely extended its usefulness had the author in some way indicated the sources of his information.—ED.

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7.



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·Seals of Burgh & County Families·
·ABERDEENSHIRE·
·PLATE 3·

SCOTTISH NOTES AND QUERIES

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SEALS OF BURGH AND COUNTY FAMILIES.

(Continued from page 145.)

7. **MENZIES.** This seal is attached to a disposition by John Black, elder, burghess of Aberdeen, of property on the south side of the Shiprow, which was bounded on the south by the Trinityburn, and of property in the Guestrow bounded likewise on the south by land belonging to the chaplain of S. Mary Magdalene. The disponees are Thomas Duvye and Walter Lousen, while the writ is dated 28th April, 1582, and attested by the acting baillie, Robert Menzies, elder—S. **ROBERTUS MENZES.** The arms are ermine, on a chief a tree, while the arms of the Pitfodells family of which Robert was a member had nothing in the chief, but carried them as Weems¹ from whom they were descended. Robert Menzies was a baillie from 1574 till 1583.

8. **KNOLLIS.** This seal is attached to a disposition by George Knollis to Andrew Burnett of his half net's salmon fishing of the Raik and Stellis on the water of Dee, dated 7th November, 1599, and sealed with the grantor's seal—S.

GEORGI KNOLLIS. The arms are [gules] on a cheveron [argent] three roses [of the first], and was that borne by the family of Knows,² Knox, or Knollis of that ilk, in the parish of Deer, in Aberdeenshire.

9. **GRAY.** This seal is attached to a charter granting annual rents of the value of 28/- out of certain crofts in the burgh of Aberdeen executed by John Collison, younger, with consent of Margaret Seton, his spouse, in favour of Thomas Scherar, and dated 11th October, 1525. The writ is attested by the seal of the witnessing baillie, William Gray—S. **WILELMI GRAY.** The arms present some variation from those generally attributed to the surname, being a lion rampant, debrased by a bend engrailed. Although Gray is designed in the testing clause of the deed as one of the baillies of the burgh, I can find no mention of a baillie William Gray about this period, although the name of Alexander Gray occurs in 1522.

ALEX. M. MUNRO.

SCRAPS OF BUCHAN FOLK LORE.

JUVENILE GAMES.

Gane by are the days o' oor bairnies' play,
An' a' the world rows by,
The world and its wealth, oor youth an' its health,
Oor faith, love and hope forby.

From (Heine) S. G. S., in *Spectator*.

MANY of the old-fashioned games, well known to the young of two generations past, are now only dimly remembered by a few, and in the course of a few years any information to be gleaned about them will have to be looked for in the pages of folk lore journals or other publications taking up the subject.

The rapid change which has taken place in most things during the past fifty years is, perhaps, in no instance more remarkable than is to be found in the change of our national manners and customs.

This change became observable some time after the introduction of cheap literature. The *Penny Magazine*, *Chambers's Journal*, and other weekly productions which soon followed, suggested and framed new arrangements for the

¹ Nisbet's Heraldry.

² Stodart's Arms.

young; simple, scientific, and mechanical experiments, explained and made interesting, had the effect of withdrawing their attention from the old sources of amusement which had held sway for centuries, when changes were slower, and the mighty power of the press but partially felt.

We live in an age of rapid transition, each succeeding generation seeming bent on inventing its own amusements suitable for the times; the more popular having nothing of folk lore value. So far as I am able to judge, the old games known to the young of both sexes in the Buchan district of Aberdeenshire, some sixty years ago, seem to be of Saxon descent, a few having a French and English origin; but this view of the subject I leave to others to form their own judgment upon.

Some memorial of the form of the simple amusements which held their own from generation to generation, without losing anything of their popular character, is well worth contributing to; and although this has already been done to a considerable extent, I have little doubt that there are still some scraps left of this kind of lore well worth adding to what has been given.

Attached to many of the games and juvenile amusements or pastimes of olden times, I may here notice the form known as "*countings out*," which has received particular attention from an American author, who finds the same form of deciding by lot, the parts to be taken by actors in juvenile games existing in every European country: which would seem to imply, that although the words used are in different languages, the form in which they are expressed point to one and the same source.

The words used in these counting out forms of our own differ considerably, and may have often been changed in some localities; any having a suggestive bearing are worth noting, and should be preserved. I am only able to contribute one of this kind, which gives a hint which I am unable to follow. It is known in different parts of Buchan with the same words (and incompleteness), which seems to favour the idea that it is the original and only form. The words are:—

"Itim, competum,
The king cam to meet 'im,
And dang John Hamilton doon the brae."

One of the old games which used to be popular half-a-century ago with the little ones of the female sex is now unknown to that interesting class of modern society. It was well known at one time under the name of Cripple Zaidie, or Crooked Z, and was a favourite amusement, and may be described as follows:—

A number of little girls, ranging from six to

eight years of age, having resolved upon acting the game, and having selected one of the number as representing the mother of the family, take up a position with their backs to a wall. The mother then commences the *counting out* process, and the one on whom the lot falls becomes "Crooked Zaidie," and takes a position some yards in front of the little wallflowers, who join hands, and are warned by the mother to keep a *guid grip o' ane anither's hans*, for fear of Cripple Zaidie taking them away.

When the company have been all put in right position, Z advances mimicking a cripple and looking as ill-favoured as she possibly can, and approaching the mother, asks if she can get anything for poor Zaidie? The answer is—

"I hae a rock, I hae a reel,
I hae a gweed spinning wheel,
An' a kist fu' o' meal.
But naething for you the day."

Z then turns away to her former position in a grumbling and threatening manner, but soon returns again looking more determined upon business than at first. The next question put to the careful protector by the persisting one is—"Hoo mony bairns hae ye for me?" the answer to which is—

"I hae sax, I hae saven,
I hae twenty and elaven,
But neen for you the day."

On receiving this answer Z says—"But I maun hae this ane," touching one on the shoulder, to which all shout, "No, no!" "Or this ane—or this ane"—passing quickly from one to another, the shouting continuing. At last succeeding in withdrawing a little one, the whole family, or company, attack the would-be kidnapper and buffet her off the ground, which concludes the game.

Something near to the age of the game, as here described, may be guessed at from the quaintly descriptive language used, which gives an interesting inventory of the more useful articles in plishing and provender belonging to a cottar's house in the olden times, the possession of which formed comparative independence.

A boys' game which used to be well known, exists now only in the memories of a few: it was known by the sanguinary title of *Bloody Tom*, and in form somewhat resembles the one above described.

A number of boys joined hands and formed themselves into a ring, with one as keeper in the centre, and another as B. T., who takes his place outside, and commences a march round. While doing so he is challenged by the keeper, who asks—

"Who goes round the house at night?"
B. T. "None but Bloody Tom."
"Don't steal any of my chickens away."
B. T. "None but this poor one."

On saying this he may continue his march a few steps, as if undecided as to which one he should take. When satisfied as to the worth of one of the number, he touches him lightly on the shoulder, and starts a race round the ring, the one touched dropping out and following him, whilst the whole ring moves round the same way. If the pursuer fails in touching B. T. before he passes the part of the ring he left he becomes the prisoner of the marauder, and the game goes on the same until about one-half has been taken, and then the ring breaks up. B. T., assisted by his captives, attempts to buffet the others off the ground, the victory falling to the victors on either side.

MORMOND.

AYRSHIRE AS A FACTOR IN SCOTTISH DEVELOPMENT.

(Continued from page 166).

It is the fashion in the present day among the so-called apostles of sweetness and light to speak disparagingly of the narrow dogmatism and savage intolerance of our Covenanting forefathers. But this supercilious tone of affected superiority reveals, as it seems to me, wherever it appears, a strange insensibility to the nature and importance of the questions then at stake, and which but for the stubborn heroism of these men might have been determined adversely, not only to the cause of civil and religious liberty, but even adversely to the very existence of our national life and character itself. For my part I agree with Carlyle, that it seems very hard measure that these Scottish men should, after all that has come and gone in these 200 years, have still to plead like culprits before the world for having been at that time intrinsically, in such a way as it was then possible to be, the bravest of all Scotchmen. And my whole heart goes cordially with the noble words of Professor John Wilson, when referring to the struggles of the Covenanters, that most impulsive but loyal-hearted of Scots said truly, "But for the single-hearted sufferings of those virtuous men, but for their resistance to tyranny, the proudest genius amongst us, perhaps even now, might have been clanking a chain or adoring a wafer." And to every scornful willing who affects to make merry over the petty scruples and superstitious errors of these brave and faithful men I feel disposed to retort, in the vigorous language of Robert Burns:—

The Solemn League and Covenant
Cost Scotland blood, cost Scotland tears,
But it sealed Freedom's sacred cause.
If thou'rt a slave, indulge thy sneers.

I cannot, therefore, but deem it a truly dutiful and praiseworthy thing to endeavour, as far as in me lies, to redeem the memories of these men from the calumnies and misrepresentations that are still occasionally hurled at them, and so help to take the sting out of the bitter reproach the poet Cowper brought against the neglect of the martyrs prevalent in his day—a reproach which, though it cannot be so justly made concerning the literary men of our day as

it was of the authors of Cowper's era, is still perhaps capable of legitimate application in the case, at least, of those Anglified Scotsmen who regard anything that bears the mark of their country's nationality upon it as a sign of provincial narrowness and rudeness. And assuredly, as Scottishmen proud of our race and its achievements, it seems to me that even though we may not be able to concur in the religious views and aspirations which animated the stout hearts of these old Scottish patriots, at any rate we may be justly grateful both to them and to the God who sustained them in their struggles, for the success with which they resisted the attempt that was then so strongly made to destroy our national character by Anglifying our national religion. For, as the late Dr. Ker has finely said, "These men, while they were pursuing their own high aims, were as really striving for the national independence and integrity of Scotland as were the men who fought against the Edwards; Wallace, Knox, Cameron, are all in the line of common descent."

But while for the retention of those features of our national character by which we Scotsmen are most easily distinguished from all other nationalities, we owe an incalculable debt of gratitude to the rugged endurance and defiant and unbending obstinacy of our covenanting ancestry, and especially to the stern tenacity of the Whig leaders of Ayrshire who headed the movement, there is yet another influence emanating from Ayrshire that has in its own way been no less mighty in affecting, and that both for good and evil, the character of our countrymen. I refer to the life and works of Robert Burns. For I believe that Robert Burns has done more to illustrate, and even in some instances to improve, the peculiarities of our national character than any other Scottish writer whatever, or indeed than any other exclusively Scottish influence in recent times. It was a Scotsman, the well-known Fletcher of Saltoun, who gave utterance to the celebrated maxim, "Let me make the songs of a people, and I care not who make its laws." And certainly, as Carlyle has said, if any poet might have equalled himself with legislators on this ground, it was Burns: for his songs are already part of the mother tongue, not of Scotland only but of Britain, and of the millions that in all the ends of the earth speak the British language. And what noble lessons of independence and self-respect, as well as of humanity and tenderness, are these songs teaching and have already taught! It is true that, for many of his countrymen, Burns, by the false halo of poetry which he has thrown round his convivial songs, has done much to strengthen what was his and is their greatest curse—I mean the drinking customs of his country. But if in these and other directions the influence of Burns has gone far to perpetuate and intensify what is coarsest and least noble in the national character, yet, when we remember he has mirrored in his verse, as no other man has done, the characteristic virtues of his countrymen, while at the same time by the manly energy alike of his life and writings, he has done much to give a strength and independence to the national character which it did not so perfectly possess before—I say, in

the light of these considerations, we may well acknowledge that the blessings which Burns has conferred on Scotland far more than outgo the wrong he has done her. It would no doubt be an exaggeration to say, as Hugh Miller has done, that Robert Burns was the man who first taught the Scottish people to stand erect. But it would be to forget indications innumerable, both in literature and history, if we did not admit that before Burns appeared a spirit of sycophancy or of subserviency to the great was a more frequent national characteristic than it has subsequently become. For there was perhaps no other part of the United Kingdom where men of wealth and influence claimed and received greater marks of homage and obeisance from their humbler countrymen than they did in Scotland. Now Burns's life and writings did much to put an end to all that. For, as Miller has eloquently expressed it, "the independent peasant who in the most trying circumstances never bent himself before the worthless wealthy or the titled great, and who in his ever-living strains asserted the dignity of manhood, taught his countrymen another lesson, and they have learnt it." Yes the Scottish people has lost all traces of any tendency to stoop that may once have been visible among them, and now stand erect in all companies. And all honour, say I, to the Reformer who, more than any other, effected this change, and due honour, too, I would humbly add, to the ancient and honourable shire of Ayr—the shire which saw the birth and training of this great teacher, and where most of his best work was done.

One other important point as to the influence of Burns on our Scottish nationality is well brought out by Carlyle in his essay on that poet. I refer to the fact, which Carlyle abundantly establishes, that it was Burns who first really arrested the denationalising process that had already begun to affect our literature, and that was threatening to deprive it of any peculiarly Scottish characteristic. On this subject any one who wishes further and clearer light could not do better than read Carlyle on Burns, Vol. II. of his *Essays*, p. 27-9 (1872).

Much more might be said in relation to the place of Ayrshire in the more intense and individualistic spiritual movements that have from time to time arisen in Scotland. Possibly it may be due to the earnestly religious temperament of the inhabitants, but, whatever its cause, the fact at least is certain, that many of the more aggressive developments and manifestations of Scottish spiritual life have had their origin in Ayrshire. It was there, as we have already noticed, that Scottish Lollardy first attracted attention. But it is not so generally known that it was this same region which in the seventeenth century proved the seat of the first Scottish Independents. Six or seven ministers in Ayrshire are mentioned by Baillie, along with two or three elsewhere, as defending their principles in opposition to the Assembly. "Some of them," adds that inveterate trimmer, "are very heady, yet we are comforted that they increase not in number. The excesses of some of their people who have fallen into rigid Brownism does very much scare good people from that way." In the eighteenth century

but for the outbreak of the strange Buchananite fanaticism in Irvine, and the part played by James Fisher in originating the Scottish Secession Church, and by David Dale in founding an Independent Church in Glasgow, in which he was wont to preach himself, Ayrshire does not seem to have manifested any special tendency to spiritual movements of an individualistic character. But during our own century she has on more than one occasion asserted her old tendency in this direction. Thus it was in this county, a generation ago, that there began that religious movement which, under the leadership of the venerable Dr. James Morison—a spiritual teacher who is fortunately still spared to us in a vigorous old age—has resulted in the formation of the latest but not the least useful of our Scottish churches—I refer to the body known as the Evangelical Union. While it was here also, and that only within the last few years, that there originated the new undenominational and evangelistic association known as the Ayrshire Christian Union, which by its monthly conferences of Christian workers and other aggressive activities, has done so much to kindle in other districts of Scotland that spirit of concentrated and abounding evangelism which happily is becoming so marked a feature of the earnest Christian life of our time. It may not be without interest in this connection to mention, that during the great Revival of Religion, which, beginning in Ulster in 1859, swept over Scotland in that and the following years, it was in Ayrshire that the first tokens of the uprising of a great spiritual movement were first observed in this country. Professor James Millar of Edinburgh noticed at the time, as a somewhat singular feature of that movement, that it crossed the Channel at the narrowest point, and appeared first on the coast of Ayrshire, from which on a clear day a keen eye can descry the outlines of the hills of Antrim.

Enough, however, on this head, as I have still much important matter to deal with, and I fear my prolixity is somewhat encumbering these columns. Nevertheless, as, in order to complete the plan I have formed for this essay, there remains for me yet the task of endeavouring to give a bird's-eye view of Ayrshire's place as a nursery of genius and power, in contrast and comparison with the rest of the counties of Scotland, I trust the requisite space may be found for me to enable me to achieve this result.

For many years I have made a study of Scottish topography in relation to Scottish talent and achievement: and as the result of my researches some interesting features have developed themselves. Thus I find that in respect to their respective fertility in men of talent and worth, seven of the Scottish counties easily eclipse all the others. The counties referred to, as arranged successively in order of merit, are the following:—1, Edinburgh; 2, Aberdeen; 3, Lanark; 4, Fife; 5, Ayr; 6, Perth; 7, Forfar. And what renders the order in which these seven counties stand, in respect alike to one another and to the rest of the Scottish counties, all the more suggestive and remarkable, is the fact that it is almost exactly the same order which they have held since the period, some 24 years ago, when I first analysed and classified the results I had then attained. During the

interval I have multiplied the facts requiring to be classified five-fold. From some 1200 names of men of more or less distinction, whose birthplaces I had ascertained with some degree of accuracy, my list of such names has now swelled to 6327. Nevertheless the seven premier Scottish counties of 1866 are still the seven premier counties of 1890. Indeed the relative order of the individual counties to each other has scarcely been affected by the increase of information which I have obtained in those 24 years—the only change indeed which has taken place in that order having been the promotion of Aberdeen from the fourth to the second place on the list, and the reduction of Fife from the second place to the fourth. Otherwise the seven counties stand to each other to-day precisely as they did in 1866. This is so remarkable a result that I think it safe to conclude that no additional information is likely to alter greatly the relative positions of these seven counties either to one another or to the other counties of Scotland.

In connection with these interesting facts, I may mention that, at the present moment Ayrshire stands exactly sixth among Scottish counties in respect to the number of its inhabitants. This it is true has not always been the position she has occupied in that respect. For during the whole of last century, and for the first three decades of this, she stood either ninth or eighth on the list, while during the decade previous to 1871 she stood fifth instead of sixth. Still taking all things into account, I regard it as a corroboration of the judgment I have formed as to Ayrshire being the typical Scottish county, that is to say, the county which unites in itself the largest number of what are admitted to be decisively Scottish qualities, that her place as a producer of men of power and influence corresponds almost exactly with the ratio which her present population bears to the population of the other counties of Scotland. It is one of the characteristics of a perfect natural crystal, that, however often you subdivide it, every one of the fragments exhibits exactly the same form as the original crystal. Now, I am in the habit of considering the Scottish character as resembling one of these natural crystals, as being in short what I may call "an entire and perfect chrysolite," and I look upon it as strongly confirming my views in this essay that Ayrshire, which I have ventured to call the typical Scottish county, when it is considered statistically in its relation to the rest of Scotland, yields a return so precisely corresponding to what might have been expected of it, if my theories are true. And this view of mine receives additional confirmation from the fact that my statistics reveal Ayrshire as being not only not deficient in any of the talent which distinguishes any other part of the country, but as being also exceptionally and I think equally strong in all those departments of spiritual and practical endeavour in which Scotchmen in general are admitted specially to excel. I refer, in the first instance, to the departments of poetry and religious thought and effort; and then, secondly, to the departments of practical activity in public and commercial life.

(To be continued.)

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCH AND CHURCHYARD.

CHURCHYARD—SECTION D.

Inscribed on a headstone there is the following:—

The Family | Burying Ground | of | George Melvin | Merchant Burgess | of Aberdeen.

H. S. E. | Jacobus Melvin A.M. LL.D. V.D.M | vir eruditissimus | latinis in patria sua | decus et tutamen | dignitate plenus, probis piusque, | maximo apud cives honore habitus | inter libros et præceptoris labores | tranquille placideque | vixit | per XXVII annos rectoris officio | in Schola Grammatica Abredonensi | summo studio et fidelitate | functus, | IV Kal. Jul. anno domini MDCCCLIII | quinquagesimo nono anno ætatis | ab amicis et discipulis multum defectus | mortuus est.

[Here lies buried James Melvin, M.A., LL.D., Preacher of the Gospel, a man of profound learning, the ornament and guardian of the Latin scholarship of his native land, dignified, upright, devout, greatly honoured by his fellow citizens. Devoted to his books and his teaching duties, he lived a calm and peaceful life; and, after filling the office of Rector of the Grammar School of Aberdeen for 27 years with the utmost zeal and fidelity, he died on the 28th June, 1853, in the 59th year of his age, deeply lamented by his friends and pupils.]

Dr. Melvin, the son of George Melvin, merchant in Aberdeen, was born there on the 21st April, 1795. Like most of the ingenuous youths of his native city, his education was begun in one of the private schools and continued in the Grammar School and University. He entered Marischal College as the first bursar of his year, and maintained a high position in the various classes throughout the curriculum. His first start in the teaching profession was made in Dr. Burnet's Academy at Udney, where he soon distinguished himself by his sound scholarship, and method of imparting knowledge. This situation was exchanged for a mastership in the Grammar School of Old Aberdeen, where he had the advantage of working under the then rector, Mr. M'Lauchlan. In 1822 Melvin joined the teaching staff of the Grammar School in the new town, and on the death of his old master, Mr. Nicol, he was, after public competition, selected by the Town Council as rector, and duly installed on the 24th April, 1826. From this time onwards to his death he had a most distinguished career as an instructor of youth, possessing, as he did, that great gift of a teacher, viz, the power of commanding and concentrating the attention of his pupils. During the period of his rectorship very great changes were introduced into the curriculum of the school. By reports and recommendations of committees of the Town Council, made in 1825

and in 1834, first, Greek, an entirely new subject, and afterwards instruction in such general subjects as English History and Geography, which had been entirely neglected, were successfully introduced and taught alongside of Latin and Roman History, hitherto almost the only subjects taught.

These additions were made, however, without in the least impairing the teaching of Latin, for it is as a latinist of the first rank that Dr. Melvin's name is to-day best remembered. His Latin Grammar was most highly appreciated, and it is said that on neither side of the Tweed could there have been found such an institution where Latin was more thoroughly taught and understood than in the Grammar School during the rectorship of Dr. Melvin. In 1839 the chair of Humanity in Marischal College became vacant, and Melvin became a candidate; but, though his claims were of the strongest, they were overlooked, as the appointment was made almost entirely on political grounds. The work which Melvin carried on in our public school, and its elevating effect on the standard of education, was highly esteemed by his fellow-citizens. A short time before his death a deputation, representing a large body of subscribers, gave him a tangible proof of the respect in which he was held by presenting him with a silver snuff-box and a cheque for three hundred pounds. Dr. Melvin may be said to have died in harness, as he was in his class-room the day previous to his death. His sister after his death presented to the University Library the rare collection of classics which he had gathered about him, and these volumes are now placed in the east end of the present library. In 1885 the beautiful window, which now forms the east light of the library, was erected to the memory of Dr. Melvin. It is divided into three divisions, in one of which Melvin is represented in his robes as rector of the Grammar School, alongside three other famous latinists of Scotland, George Buchanan, Arthur Johnston, and Thomas Ruddiman. The Latin inscription, which runs along the base of the window, has been translated thus:—

"Two sage grammarians and poets twain
Mong Scotia's sons as Latinists excel:
The land that nursed them shall their fame maintain,
And shades of darkness from their name repel."

An admirable portrait of Dr. Melvin, by Cassie, is among the portraits preserved in the Grammar School.

The next inscription is on a table-stone, and is as follows:—

Memorie sacrum | Georgii Campbell S.S.T.D.
Collegii | Marischallani apud Abredonensis | Prefecti
Theologie Professoris | verbiq; divini ministri qui
VI | die Aprilis anno MDCCXCVI mortem | obiit

annos natus LXXVII queri et | Gratia Farquharson uxoris | vita functe die Februarii XVI anno MDCCXCIII ætatis LXII.

[Sacred to the memory of George Campbell, Doctor of Divinity, Principal and Professor of Theology in the Marischal College of Aberdeen, and Preacher of the Gospel, who died 6 April, 1796, aged 77; and of Grace Farquharson his wife, who died 16 February, 1793, aged 62.

On a ground-stone, now forming a base for the support of the table-stone, there can still be deciphered:—

Here rest in the Lord, . . . Rev . . .
& worthy Mr [Colin] Cam[p]bell | who having been
years a faithful & successful minister of the Gospel
in Aberdeen departed | this life August the 27th day
1728 | aged 50 years | As also Margaret Walker his
spouse who departed this life the | 8th day of Aprile
1747 aged 69.

Dr. George Campbell was the youngest son of the Rev. Colin Campbell, one of the city ministers, by his wife Margaret, a daughter of Provost Alexander Walker, and was born in Aberdeen on the 25th December, 1719. By referring to the inscription on the ground-stone it will be observed that Campbell was only nine years of age when his father died. His studies were conducted at the Grammar School and Marischal College, after which he betook himself to Edinburgh, where, in accordance with arrangements made for him, he served a regular apprenticeship to a writer to the signet, with a view to qualify himself for the law. His own inclinations, however, led him in a different direction, and when in the metropolis he began to attend the Divinity lectures of Prof. Goldie. Returning home he attended the Divinity classes both at King's and Marischal Colleges, and was licensed to preach in 1746. A vacancy occurring at this time at Fordoun he was an unsuccessful candidate, but in the following year he was presented to the charge of Banchory-Ternan by Sir Alexander Burnett of Leys, the patron. He remained at Banchory for nine years, when a vacancy having occurred among the City Ministers, by the death of the Rev. John Bisset, the Magistrates gave him a call, which was accepted. The contrast between Bisset and Campbell was very great, both in the pulpit and out of it, and the appointment of Campbell was the immediate occasion for several members coming out from the Establishment—the first of the many secessions that occurred in after years in Aberdeen.

Dr. Campbell's talents, now he had removed into the city, soon came to be fully appreciated, and two years after his settlement he was presented to the Principalship of Marischal College, then vacant by the death of Principal Robert Pollock. In 1763 there appeared his *Disserta-*

tion on Miracles, in answer to Hume's *Essay on Miracles*, the work having been submitted in manuscript to Hume for remarks previous to publication. This treatise added largely to Campbell's reputation, and he received congratulations from many of those best able to pass judgment on the respective merits of the two works. It was shortly before this that he received the degree of D.D. from King's College. In 1771, on the resignation of Dr. Gerard, caused by his removal to King's College, Dr. Campbell was presented to the Chair of Divinity in Marischal College. Another work by which he is still remembered was published in 1776, viz., *The Philosophy of Rhetoric*, and this was succeeded by his *Translation of the Gospels*, and the *Lectures on Ecclesiastical History*, the latter of which was published some four years after his death. In 1795 Campbell resigned the Professorship of Divinity and the pastorate of Greyfriars Church, which was held along with the Chair, in favour of the Rev. Wm. L. Brown, and shortly afterwards he resigned the office of Principal. These resignations were caused in great measure by the infirmities of old age, and by a severe illness, during which his life was despaired of, and which finally carried him off on the 6th April, 1796, at the age of 77 years.

During his pastorate at Banchory he married Grace, a daughter of Farquharson of Whitehouse, who predeceased him in 1793.

As tenth patron of the Incorporated Trades his portrait hangs in Trinity Hall, while a replica of it, by George Reid, R.S.A., hangs in the Hall of Marischal College.

ALEX. M. MUNRO.

(To be continued.)

BIBLIOGRAPHY OF DUNDEE PERIODICAL LITERATURE.

(Continued from page 171.)

1841. *The Dundee Herald*. This paper was the organ of the Chartist party in Dundee who purchased the *Chronicle* and altered its name to the *Dundee Herald*. The first Editor was Mr. Peter Brown, a native of Perth, who came to Dundee to undertake the commercial department of the *Dundee Advertiser*. On the death of Mr. James Saunders, editor, and one of the proprietors of the *Advertiser*, Mr. Brown was appointed to the editorial chair, in which office he continued until the end of 1840. At this time he severed his connection with that paper, and became editor of the *Dundee Herald*. After editing the *Herald* for a short time, Mr. Brown went to London, and was engaged on the reporting staff of the *Morning Post* until his death. As the paper was devoted entirely to

the advocacy of Chartist principles, it terminated with the overthrow of that political party.

1841. *Dundee Police Gazette or Weekly Reporter*. No. 1. Saturday, Oct. 30th, 1841. Price one penny. Printed for the Proprietors of the *Dundee Police Gazette*, at the *Chronicle* Office, Dyer's Close, top of Murraygate. Size, 11 by 9, four pages. This publication was a chronicle of such police cases as are usually kept out of respectable newspapers. The proceedings in the Police Courts from day to day are recorded without elision, names of all accused persons being given in full. The editor was Jas. Lowe, a native of Coupar-Angus. He came to Dundee in 1827, where he learned the business of a draper. In 1837 he was Secretary to the Dundee Political Union, and took a prominent part at the parliamentary election when Mr. John Gladstone and Sir Henry Parnell were candidates. In 1839 he appeared as one of the principal leaders of the Chartist movement. On the failure of this movement, having fallen in esteem, in revenge he adopted the extraordinary course of starting this publication. The issue of this paper terminated in 1851? Mr. Lowe died in November, 1853.

1841. *The Perth and Dundee Saturday Journal of Literature, Science, Biography, Art, &c.* Size, 4to. The first number was issued on Saturday, 27th Nov., 1841. Price one penny. It was printed and published at Perth, but had a large circulation in Dundee, where many of the contributors resided. A series of biographical notices of Dundee ministers were given in this journal, amongst which the following may be mentioned:—Rev. Drs. Russel, McGavin, Rev. Messrs. John Glas, George Lewis, George Gillfillan, and H. Horsley.

1842. *The Dundee Cornucopia*. A miscellany of gleanings, poetry, &c., original and selected.

"Age cannot wither it nor custom stale
Its infinite variety."

Printed at the *Herald* office, Dundee, and published (December, 1842), by James Chalmers, bookseller, Castle Street, 1843. Size, 6 by 3½, containing 130 pages. An engraving representing the High Street, looking east, is given as a frontispiece. The *Cornucopia* was "the first publication of the kind attempted to be established in Dundee. . . . An expectation is fondly entertained that as a whole the volume will be found neither discreditable to the local press, nor undeserving of encouragement in other respects. With these remarks we consign our *New Year's Gift* to the care of a discerning public. The proprietors propose continuing the work annually, to be published at the same auspicious period of the year." This small volume contains anecdotes of a local nature, and

incidents on some of the noted characters belonging to the town, amongst whom may be mentioned—"Sandy Cameron or Hairy Kail," "Daft Jock Imray," and "Jock Jack the Carter." The poems include—"Bonny Betsy Lee," by Robert Nicoll; "The Stillness of a Summer Night"; "To the Lace-winged Fly," by William Gardiner, Jun.; and "A Dying Address of Will. Hara's Horse," by James Gow.

1842-3. *The Shipping Gazette*. Dundee. Printed and published by J. & J. Taylor, 76 High Street, Dundee. I have been unable to see a copy of this publication.

1843. *Taylor's Weekly Magazine of Literature, Science, and Rational Amusement*. No. 1. Dundee, Saturday, June 10, 1843. Price 1d. Size, 10½ by 7½, 8 pp. Dundee: Printed and published by J. & J. Taylor, 75 High Street. Eleven or twelve numbers were issued of this Magazine. The editor in his address to the public says:—"We propose confining ourselves to no particular sphere. We have entered into arrangements to enable us to revel in all the varied scenes of literature and science. From us the moralist will find instruction; the gay will find his sedate disposition improved; the grave will find his sedate disposition improved; the gay will receive amusement, which will at the same time amend the heart; the imaginative and the romantic will find that we have secured their portion for them; and men of science may find their stock of knowledge increased by our essays, short as they must be; the ladies will see that we are not neglectful of their interests; for the young a morsel is secured; in short, our weekly periodical will, in the utmost extent of the word, be a Magazine."

1843. *The Dundee, Perth, and Arbroath Weekly Magazine*. No. 1. Friday, April 7th, 1843. Price one penny. Size, 8vo, 16 pages. From the name of this magazine it would appear to be a Dundee publication, but the imprint is—"Perth: Printed and published by William Bryne, at his printing office, Old Ship Close, 25 High Street."

1844. *The Gaberlunzie, or Tale Teller of the North*, a Monthly Magazine. This publication was started in December, 1844. A few numbers were issued. As the title denotes, it was principally devoted to tales and romance. The late Mr. Maxwell, father of Bailie Alexander and Bailie C. C. Maxwell, was a contributor to this magazine. Some of the first writers of the day in London, and elsewhere, were also said to be engaged as contributors to it.

1844. *The Aurora Borealis: a Weekly Journal of Literature and Science*. No. 1. Dundee, Saturday, April 27, 1844. Price 1d. Size, 8vo, 8 pp. J. Duff, Printer, Dundee. This periodi-

cal was projected and edited by Mr. Peter Livingston, a local poet, known as "The Mountain Muse." He was the author of a small volume of poems, which has frequently been republished. The Journal was intended to contain biographies, poetry, reviews of books, and scientific and literary intelligence. Only two numbers were published.

1845. *The Northern Warder and General Advertiser* for the Counties of Fife, Perth, and Forfar. "Righteousness exalteth a nation, but sin is a reproach to any people." The first number of the *Northern Warder* appeared on Thursday, February 13th, 1845. This was a continuation of the *Dundee Warder*, and on Mr. McCosh, the editor, removing to Edinburgh, its name was changed from the *Dundee Warder* (see ante) to the *Northern Warder*. The first number of the *Dundee Warder* was four pages, but the *Northern Warder* was increased to eight pages.

1845. *The Dundee Post Office Directory*. Dundee: Printed at the *Advertiser* Office, size 6½ by 4½, 298 pages. This was really the first official *Post Office Directory*, and was issued from the Post Office, Dundee, in March, 1845. Not only did it give a list of the names of the inhabitants, but these were classified according to professions. The following year 1846-7, the *Directory* contained, for the first time, a list of the inhabitants of Broughty-Ferry and Lochee, printed by M'Cosh, Park, and Dewars. Two *Directories* had been printed and published, one by James Chalmers (1850), and the other by Charles D. Chalmers (1856-7), ere the employees of the Dundee Post Office (in 1858-9) issued their next *Directory*, which was printed by Hill and Alexander, and the price was 2s. 6d. In the edition for 1861-2, the *Street Directory* was introduced. Printed by Bowes Bros., the price being 3s. In 1864-5, James P. Mathew & Co. became the printers of the *Post Office Directory* for the employees of the Dundee Post Office, and have continued to print it until the present time. From 1867, the *Directory* was printed every second year. It is now issued annually.

1845. *Dundee Mercantile and Shipping Gazette*. In March, 1846, the name was changed to *Dundee Mercantile Gazette and Shipping List*. No. 1, Saturday, August 9th, 1845. Price 2d. Dundee: Printed by Grieve and Shepherd, No. 6 High Street; and published by William Ogilvie, No. 14 Castle Street, for the Proprietors, every Saturday morning. Size, 19½ by 11. No. 69, first printed by Colin S. Shepherd. No. 31, for the Proprietors, by Henry Shepherd, and published by him at their office. Copies were printed

on thin paper, unstamped, under half-an-ounce weight, for correspondence. "We do not undertake to provide single copies for sale to non-subscribers. No single copies sold." On 20th May, 1846, No. 146, "the publishing office was removed to 4 High Street, immediately above the premises of Mr. Alexander Cameron, goldsmith, and the proprietor intimates that all the business of the publication will in future be conducted there." It was proposed to publish twice a week, on Wednesday and Saturday, the first, on 5th August, being immediately subsequent to the principal market days in Dundee. This new series never appeared. The last number issued was 156, Saturday, July 29th, 1848, thus indicating a three years' existence.

1845? *The Scottish Casquet of Tales and Legends in Prose and Verse.* Published every Saturday. Price one penny. 8vo, 16 pp. Printed and published by J. & T. Taylor, 71, High Street, Dundee. The contributors are from St. Andrews, Perth, and Dundee. It consists for the most part of stories and novels, with ballads and emotional poetry.

1845. *The Presbyterian.* The motto on the title page was—"There are two kings and two kingdoms in Scotland.—Andrew Melville." No. I., February 1st, 1845. Price 1½d. New Series. 8vo, 16 pp. Only eleven numbers of this series. February to 6th December, 1845. "To the Readers.—The present (6th Dec., 1845) will be the last number of the *Presbyterian*. This announcement will, we have no doubt, be hailed with delight by very many in this neighbourhood, to whom the *Presbyterian* has been an object of mingled hatred and fear. We have the satisfaction also of knowing, that we will be missed and regretted by many." "The great object for which the *Presbyterian* was projected has now been served, and it is better that we should withdraw while in comparative health and vigour, when our work is done. The leading object of our labours has been, first, to prepare the minds of our readers for the Disruption; and since that event to vindicate and illustrate the principles on which it was based. Such a publication as ours belonged to a transition period, which has now passed away." Arbroath: Published on the first Saturday of every month, by James Adam, Bookseller: M'Cosh, Park, & Dewars, Printers, Dundee. 190 pages. Printed in Dundee, published in Arbroath.

1846. *The Free Church Pulpit.* "In projecting the *Free Church Pulpit* two objects were contemplated. One was to provide a weekly supply of Sabbath reading, . . . another object was to provide what might hereafter prove a memorial of those ministers who, at the era of the Disruption in 1843, had nobly surren-

ered all for the sake of Christ." Amongst those represented were the Rev. Dr. Candlish, Dr. Thomas Brown of Glasgow, Dr. P. M'Farlan of Greenock, Dr. Duncan Macfarlan, Renfrew; Dr. James Buchanan, Edinburgh; Dr. Robt. Buchanan, Glasgow; Rev. Andrew A. Bonar, Collace; Rev. Wm. Wilson, Carmylie, and many others. Vol. I., 52 numbers, i.e., 52 sermons. 8vo, 619 pages. Vol. II., "now (25th April, 1846,) offered to the Christian public in the hope that it will, in its completed form, even more largely than while being published in weekly and monthly numbers, prove, under the blessing of God, conducive to the religious instruction and the spiritual advancement of the Church." No. 53 to No. 104, 615 pages, 1846. Vol. III., No. 105, to No. 156. 34 Lectures, 618 pages, 1847. Printed by M'Cosh, Park, and Dewars, Dundee. Perth: James Dewar & Son. Being a series of 126 Sermons and 34 Lectures.

1846. *Lowe's Edinburgh Magazine, and Protestant and Educational Journal.* Edinburgh: John D. Lowe, 69 George Street. Printed by M'Cosh, Park, and Dewars, Dundee. No. I., New Series, November, 1846. No. I., 80 pages. December. No. II., 84 pages. End of Vol. I., April 1847, 514 pages. Vol. II., May to Oct., 1847, 650 pages. Vol. III., No. XIV. to XVIII. November, 1847 to March, 1848, 420 pages. In 1846 some of the leaders of the Free Church party were desirous of getting James M'Cosh, a native of Dundee, writer of the pamphlet "Wheat and the Chaff," associated with Hugh Miller on the *Witness*, but the scheme was frustrated. To secure his services in Edinburgh a semi-theological monthly was started under the title of *Lowe's Edinburgh Magazine*, of which he became editor. Although Mr. M'Cosh left Dundee, the printing of this magazine was executed at the *Warder* office, he having been the first editor of the *Warder*. The imprint was M'Cosh, Park & Dewars, Printers, Dundee. His new magazine was supported by Drs. Chalmers, Candlish, Samuel Brown, and other eminent leaders of the party.

1846. *The Dundee Diagnostic Society's MS. Magazine.* A volume was printed and published for the year 1846, composed partly of articles which were originally contributions to the *Society's MS. Magazine*, and partly articles which had been specially prepared for this compilation, such as poetical effusions, essays, reviews of books, &c. Size, post 8vo, 224 pages. Printed by M'Cosh, Park & Dewars. The Diagnostic Society held its meetings in the Watt Institution. A few of the originators of this Society had been members of the Edinburgh Diagnostic Society. Amongst the members were W. E. Baxter, William Small, John Hors-

burgh, James Ramsay, Jun., and Robert Macenzie. One of the contributors to the volume was Miss Baxter now Mrs. George Armitstead.

1847. *The Original Secession Magazine*. Size, 8½ by 5¼, forty-eight pages. It was afterwards enlarged to sixty-four pages. Price 6d. The magazine has dark-blue paper covers, and is published every second month. Although not purely a Dundee magazine, it has been arranged and managed for nearly thirty years by Mr. George Jack, of the Original Secession Church, Euclid Crescent, superintendent of the Mercantile Marine Office, and secretary to the Local Marine Board, Dundee. He occasionally acted as editor, and was treasurer of the magazine until lately. In acknowledgment of the services he rendered in connection with this magazine, Mr. Jack and his wife were presented, in 1881, with their portraits in oil, contributed for by upwards of three thousand subscribers. The editors in introducing the magazine say:—"The title of this periodical is derived from the Synod of United Original Seceders. That body take to themselves the name of Original Seceders, because they adhere to the same principles with Ebenezer Erskine, and those who, with him, seceded from the Established Church of Scotland in 1733. In the year 1747, the unhappy dispute respecting the burghess oath was the means of dividing the secession into two parties, known by the name of Burghers and Anti-burghers. The one of these parties, in the end of last century, and the other in the beginning of the present century, were again divided on the question of the magistrate's power, at which time the great body of seceders departed from the principles of the covenanted Church of Scotland, as stated in the Confession of Faith, and witnessed for in the original testimony emitted by the fathers of the secession. In 1842, the remnant of Burghers and Anti-burghers who still adhered to the original principles of the secession, were reunited, and took to themselves the name of United Original Seceders, to intimate that they comprised all those who still adhered to the original principles of their seceding fathers. Under the patronage and sanction of this body, the *Original Secession Magazine* is put forth. . . . It will be our particular aim to diffuse as much knowledge as possible regarding the past and present state of Popery,—regarding the whole character of that system as drawn in prophecy and realized in history, and regarding the remnants of Popery preserved in the Protestant Church,—whether as exhibited in sectarian Episcopacy, which is Popery beginning to bud; or in High Churchism, which is Popery beginning to blossom; or in Puseyism, which is the fruit, green, indeed, but

growing, and requiring only time and sun to expand it into mature and ripened Popery. . . . We will not pledge ourselves to go along with any party, neither will we pledge ourselves to oppose them; but we will pledge ourselves, and, by the grace and blessing of God, we hope to redeem that pledge so long as our labours continue, that we will always endeavour, with religious fidelity, to oppose whatever we believe to be wrong, and to support, zealously, whatever we believe to be right."

ALEXANDER C. LAMB.

(To be continued.)

SELECTION OF PROVERBS.

THE following proverbs, chosen from a considerable collection compiled during the last 30 years, I send you as still further illustrating the personal and local references sometimes found in proverbs. It is true that these references are not confined exclusively to Scotland, but perhaps on that account, especially when the allusions are obscure, some of your readers may be disposed to try to explain their origin and significance.

The proverbs relating to the weather have been added to carry forward the treatment of that subject commenced in last month's *S. N. and Q.*

PROVERBS CONTAINING PERSONAL OR LOCAL REFERENCES.

Abbot of Carculea, you eat up the pot and ask for the pipkin.
 A' Stewarts are no sib to the king.
 After swallowing Dumbreck there's nae use making faces at Dumbarton.
 Aliquando bonus dormitat Homerus.
 Agere et pati Romanum est.
 C'est la politesse d'un Suisse, en Hollande civilisée.
 Credat Judaeus.
 Crescit Roma Albae ruinis.
 Doctör Luther's schule sind nicht allen Dorfpriestern gerecht.
 Delenda est Carthago.
 Ding down Tantallon and mak a brig to the Bass.
 Elliots and Armstrongs ride thieves all.
 Every man for his own hand, as Harry Wynd fought.
 Ex pede Herculem.
 Equovis ligno non fit Mercurius.
 Fife for horses, the Mearns for lasses, and Dundee for a cogue of good ale.
 Fling him into the Nile, he'll come up with a fish in his mouth.
 Flectere si nequeo Superos Acheronta movebo.
 Falkirk bairns die ere they thrive.
 Fier comme un Ecosais.
 Germani, generatione ferox et mentem pasta chimaeris.
 Galli cantant, Angli jubilant, Hispani plangunt, Germani ululant, Itali caprizant.
 Gold of Toulouse.

Gross und leer wie das Heidelberger Fass.
 Good Americans when they die go to Paris.
 Græcia mendax.
 God is high and the Czar afar off.
 He that invented the maiden hanselled it.
 He that will to Cupar maun to Cupar.
 If you hear Dumbreck you may hear Dumbarton.
 It would puzzle a Philadelphia lawyer.
 In Kirkcowan they make the bell-wire o' strae rape.
 I can dae fat I can dae, the men o' the Mearns can
 dae nae mair.
 If a pagan has lost his religion he will find it at Leg-
 horn.
 Laudantem Athenienses Athenis laudari.
 Mair was lost at Shirramuir.
 Non cuivis contingit adire Corinthum.
 Ne Hercules contra duos.
 Out o' the world and into Kirkcowan.
 One candle for St. Michael and another for the devil.
 Pump out of a Spaniard all his good qualities and the
 remainder makes a pretty fair Portuguese.
 Point d'argent, point de Suisse.
 Qu'il travaille pour roi de Prusse.
 Quis tulerit Gracchos de seditione querentes.
 Saturday ffit, short sit.
 Sine Baccho et Cerere fugit Venus.
 Scotch hospitality is beyond all. *Fr. Proverb.*
 See Naples, then die.
 Succours of Spain, either late or never.
 Sero Sapiunt Phryges.
 The pride of France, the treason of England, and the
 war of Ireland shall never have an end.
 There are great stots in Ireland, but they canna come
 ower for horns.
 The world will not perish because Brother Martin falls.
 The boddies o' Angus, the men o' the Mearns, and
 the canny folk o' Aberdeen.
 The Genoese have a sea without a fish, a land with-
 out trees, and men without faith.
 The deil's gane ower Jock Webster.
 The world's dune, we'll gang to Ceres.
 Unguentem pungit, pungentum Hibernicus ungit.
 Vixere fortes ante Agamemnona.
 Victrix causa placuit diis, Victa Catoni.
 When the tale of bricks is doubled, Moses comes.
 What the Abbot of Bomba cannot eat, he gives away
 for the good of his soul.
 Wise men make proverbs, fools repeat them.
 Who has not seen Lisbon has not seen a good thing.
 Wie der Teufel in Frankreich.

WEATHER PROVERBS.

A dry May and a leafy June bring good crops and
 harvest soon.
 A far away broch maks a near hand shooer.
 A March spring is naething.
 A peck o' March dust is worth a peck o' gowd.
 As the day lengthens the cold strengthens.
 A' the months o' the year curse fair Februeer.
 A wet May and a windy maks a fu' barn and a fendie.
 Besser schlechtes Wetter als gar keins.
 Down corn up horn.
 February fills the dyke either with black or white.
 When March comes in with an adder's head it goes
 out with a peacock's tail.

OLD SAYINGS, MAXIMS AND LOCAL
PROVERBS.

(Continued from page 133.)

I AM pleased to observe that the value of the
 Scotch Doric is receiving the attention it de-
 serves: a Collection of Phrases and Sayings
 illustrative of Scotch Character, from the Works
 of Sir Walter Scott, has been issued the other
 week, and no doubt others of the same kind
 would find a ready welcome. Another promis-
 ing feature, which I have noticed before, is the
 attention now paid by some of England's best
 known poets to the expression and poetical
 value of the Scotch language, and attempts
 made in verse largely besprinkled with Scotch
 words, which seem to have been chosen as being
 fitted to give expression to their thoughts, or
 may have been chosen for their lyrical ring, as
 being more suitable for song composition than
 modern English. Although such productions
 may not be equal to the best home articles, they
 will at least preserve the words in the works of
 English bards of acknowledged worth.

The old Saxon element of our language, as I
 have previously observed, has been preserved
 better in Scotland than in England, and is to be
 found in our old ballads, and the writings of
 Scotch authors, both in prose and verse, all of
 which are highly valued, and have helped greatly
 to keep our mother tongue from falling into
 disuse or being corrupted. The superiority of
 the Scotch vernacular over that found spoken
 in Yorkshire or Lancashire is at once observable
 by comparing the Poet Laureate's best verses
 in the latter with those on similar themes found
 in the works of Ramsay, Ferguson, and Burns.
 Such productions of England's worthy and able
 bard are the productions of a playful and imita-
 tive fancy, while that of the others is the genuine
 outcome of poetic feeling, expressed through a
 well known and expressive medium. It may,
 indeed, be said that the Scot has an advantage
 over his Southern brother in being able to use
 two languages, an advantage which he should
 endeavour to preserve and appreciate; and
 while he may readily admit the polish and power
 of modern English as observable in our best
 authors, never to neglect or forget the *guid auld*
 Scotch tongue, and the many gems of real
 beauty, pithy and valuable sayings to be found
 in the same.

This advice, I am glad to say, is hardly need-
 ed, many of our best sayings and phrases having
 found their home, both in verse and prose of the
 present time: in *Johnny Gibb* and *Sketches from*
Thrums we find many of the best, but there is
 still a wide field left for the collector to help to
 gather up such as are known only to a few who
 have taken an interest in this kind of research.

But besides rescuing those which have passed from daily use, it is equally important that the best in common use should receive attention, and note in what district or country they are often used or well known. Many of our proverbs although well known are rarely used, and it may be said that we are better able to judge of character by a study of the popular sayings and phrases in daily use, which are always given with pith, marked influence or pathos, as it may. Not a few of them are original, but no less deserving of being added to the common store. Many of them have the true flavour of Scotch *wit*; and although such wit is unappreciated by the Cockney, many of 'Arry's sayings and Sloper's tomfoolery are equally unappreciated by the Scot.

In submitting a few old sayings and proverbs not now in common use, I may here notice that there may be found other versions of the same, which should be noted by the correspondents of *S. N. & Q.*, and sent in for comparison.

An old proverb, which I first heard many years ago, is, I think, worth preserving. It is illustrative of a custom long past, when women went to the mill on milling day to do the sifting of the meal, at a time when the machinery of our mills was not so complete as it is now:—

"The mim-mou'd maiden gangs aften to the mill."

The meaning of this was long a puzzle to me, until an old friend, well acquainted with Buchan sayings and manners, gave me his explanation. 'The mill in auld times was the place where the current gossip of the neighbourhood was to be heard, and fully discussed, and the millers were often gey rough carles. He had kent mony a guidwife wha wadna enter o'er the mill-door, (threshold,) and mim-mou'd maidens wha liked the chance to get there.'

Many of our best proverbs and quaint sayings have an ethical bearing, which gives them a claim to the attention of moralist and philosopher; and not a few are worthy of the historian's notice in the hints they give of past manners and customs.

I have often noticed that we have many sayings attached to the critical propensity, or the province of the faultfinder, which may be illustrated by quoting the following, which are generally well known, and in daily use in the north-eastern counties:—

"They can fin' fauts wha cauna mend them."

"Faut finders should be faut menders."

"The fauts o' some are weel kent to a'."

"We hide the fauts o' them we like best."

"They are lifeless wha 're faultless."

But the value of the fault-finder is not overlooked:—

"He's yer best froun wha tells ye o' yer fauts."

Not a few of our best known proverbs are sometimes answered by others of an opposite kind, as—

"A rowin' steen gathers nae fog."

"A gaun fit 's aye gettin'."

"They are weel bowdent but an' ben."

"Wha dinna need to borrow nor len'."

"The gweed willy never wanted."

The following is, I think, particularly characteristic of Scotch carefulness and thrift, seasoned by wholesome morality:—

"Never connach God's benefit."

The admonition of a kind mother to her weans, when observing the careless or destructive handling of bread. I am inclined to think that this fine old saying is not now known in our cities and large towns. I think it must have been strongly impressed on the mind of Thomas Carlyle, who used to pick up broken bread off the footpath and place it where a hungry dog might find it.

"Pairt sma' and sair a'."

"Be thankfu' for sma' benefits."

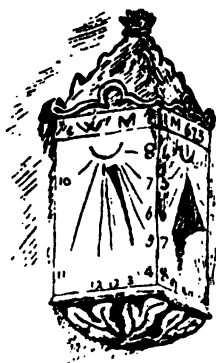
"Never mock the peer body."

It is hoped that some of the readers will find sufficient interest in the subject of old Scotch sayings and proverbs as may induce them to add to those already given, and thus help, in a small way, to preserve some bright gems illustrative of Scotch character and mental characteristics.

MORMOND.

SUNDIAL AT NEWTON, ROXBURGHSHIRE.—

The accompanying is a drawing of a beautiful little sundial which is fastened to the wall of a house in Newton, a small village about two miles east of Melrose. Its total height is perhaps a foot and a half. Newton has its common-place houses plentifully sprinkled over with pieces of magnificently carved work, doubtless spoils from some of the neighbouring ecclesiastical buildings.



W. J. CALDER ROSS.

EARLIEST NOTICE OF LORD BYRON (III., 172).—It is certainly a very early notice of any person to be told something of him before he was born. But in the case of that wonderful character, cut off so prematurely, before the full bent of his genius had time to ripen, or his aspi-

rations for freedom to see fruition, and the mollifying influences of time to soften the rugged flow of the warm tide of his active life, every detail is interesting, especially to the dwellers in "the land that is sacred to freedom and love," whose praises he sung so early. In an old number of the *London Magazine* I find the following reference to Lord Byron, by one who saw him for the first time in the House of Lords, soon after the publication of *Childe Harold*:—"He stood up in his place on the opposition side, and made a speech on the subject of Catholic freedom. His voice was low, and I heard him but by fits, and when I say he was witty and sarcastic, I judge as much from the involuntary mirth of the benches as from what I heard with my own ears. His face was finely formed, and was impressed with a delicate vigour. He had a singular conformation of ear, the lower lobe, instead of being pendulous, grew down and united itself to the cheek, and resembled no other ear I ever saw save that of the Duke of Wellington." This peculiar conformation of the ear, although somewhat rare, appears to run very uniformly in particular families. I have often wondered if it could be traced to hereditary descent through a particular line of ancestry, for instance Celtic or Scandinavian.

Carnoustie.

JOHN CARRIE.

WEATHER WISDOM (III., 171).—There are some remarkable resemblances between the weather notes given in last number and the warnings Virgil supplies in the second book of his *Georgics*. Take for instance the second prose prediction in the list, and compare it with the following (lines 432-435):—

"Sin ortu quarto, namque is certissimus auctor,
Pura, neque obtusis per coelum cornibus ibit,
Totus et ille dies, et qui nascentur ab illo
Exactum ad mensum, pluvia ventisque carebunt."

The prediction also of—

"But if red clouds with black prevail (*i.e.* in the morning)
Expect a storm of rain and hail,"

seems to be contained in lines 445-449—

"Aut ubi sub lucem densa enter nubilla sese
Diversi rumpent radii, aut ubi pallida surget
Tithoni croceum linquens Aurora cubile,
Heu, male tum mites defendet pampinus uvas:
Tam multa in tectis crepitans salit horrida grando."

But it may be sufficient merely to point out this general resemblance, other examples of which might be given.

W. J. CALDER ROSS.

DR. ADAM, RECTOR OF THE HIGH SCHOOL, EDINBURGH.—In perusing some old letters I fell in with two, written by Dr. Adam to Mr. W. Rose, Montcoffer. There are also letters from Mr. James Adam, Monaughty, to his brother the Rector. In one of these, of date 20th Nov., 1787, James informs his brother of the birth of his twelfth child, ten of them being alive. He

adds—"My eldest boy, Sandie, is at Aberdeen and has entered the College. I know not how he may do, and he would not follow any other employment but his book. It will be very hard on me till ware on him there, considering that I need for the rest, but I shall do the best I can. I am greatly obliged unto you for the things that you sent me last. Anything that you can spare is of great service unto me, although it were but your old shoes." James was in great trouble about the renewing of his tack, and he wishes the Rector to write Lord Fife's Factor in his favour, which he accordingly did. These letters are beautifully written and as beautifully expressed:—"I will grudge no sum of money to assist my brothers. I have written the above in the class; I have read two chapters of Sallust and made the whole class get them, since I began: the better scholars first explaining them to the rest. It fell to your son William, in his turn, to explain the first, and he did it very well. This I must plead as an excuse for any mistakes in writing. Many stops I have made, and many useful things I have taught. I have been obliged to write in this manner as I shall not have leisure this night." C.

THE DISTRICT OF RANNOCH, PERTSHIRE (III., 171).—In reply to "R. P. H.'s" enquiry about the district of Rannoch, in the April No., I beg to refer him to the "New Statistical Account of Scotland," issued some fifty years ago, and the Perthshire volume of the same, containing the account of the Parish of Fortingall, written by the late Rev. Robert M'Donald and others, now gone but to memory dear, who collected and recorded therein such traditional tales of local interest as were then obtainable. These comprise notices of clan feuds, battles, and acts of prowess in the districts of Fortingall proper, Glenlyon, and Rannoch, but largely in the latter. It is, however, much to be regretted that the editors and publishers of the above-named work curtailed the MS., and left out some interesting details now lost. From my connection with the writer of them I used all possible means, a good many years back, for their recovery, but without success; and all the old people who could relate or rehearse any of them were gone long before. That the Romans ever invaded Rannoch there is nothing, neither relic nor record, left to show. The antiquarian remains at Inverchadden point to the times of Wallace and Bruce, and some of the local place names indicate the scenes of their adventures. After the battle of Methven, in 1306, Bruce and his followers fled to the wilds of Athole and Rannoch. The field and modern mansion near Inverchadden, called Dalchosnie, *i.e.*, *Field of victory*, give colour to the tradition that Bruce

turned there upon his pursuers, the English, and routed them. Glensassun, i.e., the Glen of the Sassenachs or Englishmen, is a mountain pass to the south, and Seomar-an-righ, i.e., The King's Chamber or place of concealment, is a mile or two eastward, on the river side below Crossmount and the foot of Schiehallion. On the foresaid battle-field, Seomar-na-stainge, i.e., Ditch-hall, used to be pointed out, which had evidently formed an entrenched camp or fortification of the same period, either of Bruce, or, according to Blind Harry, of Wallace, whose conquering expeditions extended into the Highlands of Perthshire. The other objects of interest which "R. H. P." takes notice of are only a small part of what the district of Rannoch contains, but I fear we are at least sixty years too late for their successful investigation.

A. C. CAMERON, LL.D.

PROPINQUITY TERMS.—The following are some Latin propinquity terms with their English equivalents, and may be found to be useful:—

Pater	a father.
Avus	a grandfather.
Proavus	a great-grandfather.
Abavus	a gt gt grandfather.
Atavus	a gt gt gt grandfather.
Tritavus	a gt gt gt gt grandfather.
Pater Tritavi ..	a gt gt gt gt do.
Avus Tritavi ..	a gt gt gt gt do.
Proavus tritavi	a gt gt gt gt do.
Abavus tritavi ..	a gt gt gt gt do.
Atavus tritavi ..	a gt gt gt gt do.
Tritavus tritavi	a gt gt gt gt do.

C.

Queries.

419. THE NAME CATTO.—Can any of your correspondents give me any information regarding the name *Catto*, as to where it originally came from, and any other particulars in connection with it?

Toronto.

C. J. CATTO.

420. TOUCHING A CORPSE.—Can any of your readers inform me as to the signification of the custom of placing the hand slightly and reverently on the breast of a corpse, when looking at it for the last time? This practice prevails over the North-Eastern counties; but I am told it is not done in some other parts of Scotland.

Atherb, Maud.

JOHN MILNE.

421. NORTH COUNTRY NAMES.—Being in considerable doubt as to the locality and identity of Federate (or Fedderet) Frennet, and Frendraught, I shall be glad to receive some specific information on the subject. Am I right in supposing that Frendraught is the proper word, and that the others are mere local abbreviations?

CARSE.

422. THE WHITE KIRK IN BUCHAN.—Where is the "White Kirk in Buchan" to which the mother of

James II. intended to make a pilgrimage, referred to in William Gordon's History of the Gordons, page 52? F. A. F.

423. BISHOP ALEXANDER GEDDES.—Can any of your Ayrshire correspondents inform me where Bishop Alexander Geddes (Burns' correspondent in 1789) was born, and date?

Edinburgh.

ST. GILES.

Answers.

30. MURDER OF THE MASTER OF CAITHNESS (I., 60).—Though it may seem long in the day, I send the following from the *Northern Ensign* (Wick), of March 25, 1890. The article is communicated by Mr. Thomas Sinclair, M.A., of Weston-Super-Mare, an authority on Caithness family history. His explanation is at least ingenious if it will not bear too close a scrutiny in all its parts:—"The salt beef and no water or starvation myth is to be detected in all parts during the feudal period. Dr. Samuel Johnson found it attached to an old ruin belonging to the MacDonalds in Skye, on his visit of 1773; and as it always impressed the credulous, it was a common weapon of political and personal feud. Its origin has been supposed to be the death in 1402 of John, Duke of Rothesay, in Falkland Castle, eldest son of King Robert III., by deliberate starvation of fifteen days till he gnawed his own flesh." [Mr. Sinclair discusses the probability of this event and then continues.] "The similarity of son and father in the Girnigo Castle lie is apparent. It has been forgotten that the castle then was no solitary feudal hold where dreadful deeds could be done without check or account. On the contrary it was the busy heart of all the business of Caithness and Sutherland under the earl's active judicial superintendence. Law affairs, now transferred to the towns, were then transacted there, just as at the early periods a royal court was the centre of all legislation and executive. Clergymen (the leading solicitors) were as numerous daily within Girnigo as lawyers are now at the county courts, and this fact of itself implies crowds of people going and coming as well as residing. It would be no over-estimate to say that 200 persons were the average, counting the family, the officials (house, military, legal, clerical, territorial), and the clients generally, who had ordinary duties on that peninsula near Noss Head. In such a lively scene, the best civilization of a large district, execution by slow starvation, by salt beef, and no water, or by unlimited brandy, is a glaringly absurd supposition. If official murder had been done, record would not have been entirely silent on the point, with so many intelligent writers on the spot of its supposed committal; and the single sole charge by the bitterest of enemies, Sir Robert Gordon, in a manuscript history carefully hidden for revenge of future defamation in Dunrobin Castle, cannot for a moment be accepted against one of the ablest and wisest territorial rulers of his time in the Kingdom of Scotland." I may say that, under date May 20, 1887, I wrote the editor of the *Ensign*, pointing out the above coincidence, and noting Calder's reference to the Duke of Rothesay's case as a parallel, *not* an

explanation, but though the letter appeared no information was forthcoming. Can any one clear up this matter?
W. J. CALDER ROSS.

178. A SAUNT O' SANDY LYALL'S (II., 91; III., 134).—From fifty to sixty years ago this saying was very common in Macduff,—so common that it might have been heard repeated almost every day. Its origin is said to have been as follows. I am only sorry Sandy's words are so rough:—Alexander Lyall (better known as "Saunty"), a fisherman, a smart, cheery, little man, a good bit of a joker, and somewhat of a boon companion, was wont to express his particular regard for any special favourite among his jolly cronies by saying, *He's a devil for gweedness*. The meaning of the expression is equivocal, so it came to be said of any one who was "just nae better than he should be," *O, he's a saunt o' Sawny Lyall's*. At *antrin* times Sandy's words were appended. In those days there was considerable traffic from Macduff by both sea and land, which would account for the saying being known in many places, and without, in most cases, its meaning being known.

Macduff.

J. C.

320. MR. AULD, PAINTER (III., 45).—This gentleman was a native of Ayrshire, and I have heard it affirmed that he was the son of the Rev. Mr. Auld, Minister of Mauchline, whom Burns satirized in his poem "The Kirk's Alarm"—

"Daddy Auld, Daddy Auld,
There's a tod in the fauld," &c.

However that may be, and it is worth inquiring about, the artist, Mr. P. C. Auld, who had been originally trained in some other line, betook himself to the study of art, and came to Aberdeen, where he established himself as a teacher of drawing and painting, probably between 1830 and 1840. He painted landscape chiefly, in both oil and water colours, and in the latter acquired a wonderful mastery, his bold, broad style being regarded as phenomenal at that time. A keen rivalry subsisted between Mr. Auld and the young art school connected with the Mechanics' Institute, and about 1850 Mr. Auld went to London. There he remained for a number of years, and then returned to Aberdeen, but in very poor health. He died some 26 years ago, and was buried in the Spital Cemetery, leaving a widow (the sister of Mr. William M'Combie of Tillyfour) and three sons. One of the sons, Patrick, who served his apprenticeship with Mr. Matthews, architect, afterwards went to London, where he was successfully pursuing his profession, when he died from the result of an accident. ED.

387. TWO MILE CROSS (III., 141).—Mr. Thomson, while unable to accept my statement, evidently thinks that the site of the Two Mile Cross must be somewhere near the Justice Mills, at least that is the conclusion one would naturally draw from the extracts he gave last month. If he will, however, consult Spalding, Vol. II., p. 456, he will find that the army was quartered outside the town, "about the Brig of Dee and tua Myll Cross." It is hardly to be imagined that Montrose would divide his army by a distance of a mile and a half, as would have been the case if the site of the Cross had been at Justice Mills.

At the battle of the Bridge of Dee, in 1639, Bonnie John Seton was killed on the north bank of the river while riding *up* the water in the direction of the Two Mile Cross to oppose Montrose's cavalry, who looked as if they were to cross the river above the bridge. There are several other considerations which all tend to confirm me in the opinion that the Cross stood on the site indicated in my former answer.

ALEX. M. MUNRO.

387. TWO MILE CROSS (III., 141, 175).—Notwithstanding Mr. Thomson's quotations, Mr. Munro is perfectly correct in his description of the situation of the Cross. It stood on the Old Deeside Road, at a point west of Kaimhill Farm, and overlooking Garthdee and Norwood. The very name implies that it had been two miles from Aberdeen, and it had no doubt been given because at this point a road running south-east from Braeside Farm to the old Bridge of Dee crossed over the one leading from Aberdeen to Banchory. Several tombstones in Banchory-Devenick churchyard are to the memory of tenants in "The Two Mile Cross Farm;" and if Mr. Thomson is still in doubts as to the situation, I will be glad to send him the names of at least a dozen old residents who will verify this statement.

J. A. H.

405. THE CANTEEN (III., 157, 175).—The device and inscription that are described as being on the house called the Canteen, and the one adjoining, do not seem to have been known to Mr. Pratt, when he made his collection of the inscriptions on the old houses in Peterhead in 1858. The explanation of the derivation of the name is, no doubt, a correct one. In the Parish Register of Peterhead, during the year 1758, there are records of a number of marriages between soldiers of Lord Charles Manners and Major-General Leighton's regiments, and natives of the town. The subterranean passage or vault which is referred to, had probably been a receptacle for smuggled goods. Places of concealment for these were common in old houses, and I remember seeing one of them in a room of one of the old houses on Keith Inch, underneath the flooring, which would have contained several kegs and bales.

J. A.

410. PLACE NAMES (III., 173).—Bedshiel, in the parish of Greenlaw; Bolchester, (Belchester?) in parish of Eccles; Bogend, in parish of Fogo; Coldingknowes, in parish of Earliston; Crossrig, in old parish of Fishwick, now annexed to Hutton; Dryburgh, in parish of Mertoun; Redbraes, the old name for Marchmont, in parish of Polwarth; Castle Renton, in parish of Coldingham; Thirstane, in parish of Lauder; Wantonwalls, in parish of Coldingham. All the above are in *Berwickshire*. Covers is the name of a parish in Roxburghshire, and Haughhead is in Eckford parish in that county. The name Tofts is a not uncommon one, used as a suffix in the Merse and Teviotdale, such as "Eccles Tofts" in that parish, and "Morebattle Tofts," in the parish of that name, Roxburghshire. According to the Rev. Isaac Taylor it is a Danish word, and signifies an enclosure. I do not know any places named Bordington and Landels in the Merse. Are these not mis-readings for *Mordington*, a Berwickshire parish, and for *Linnel*, the

original name of Coldstream? The spelling of the latter is very varied in old documents, and the vulgar pronunciation of it, even at the present day, is almost identical with the word as given by J. M.

Dollar.

R. P.

410. PLACE NAMES (III., 173).—The place names mentioned in your correspondent's note are not all Merse names, and some of them are evidently misspelt. Thus Cavers and Haughhead are Roxburghshire names; Bordington and Landels I cannot identify. But Bedshiel, I presume, is Betsfield, in Greenlaw parish: Bolchester is Belchester, in Eccles parish; Coldingknowes is Cowdenknowes Castle, in Earlston parish; Crossrig is probably Crossriggs, in the same parish. Dryburgh is the village of that name in Mertoun parish. Redbraes Castle is now Marchmont House, in Polwarth parish; Renton is in Coldingham parish; Thirstane Castle is in Lauder parish: in which, I suppose, Wanton-walls also may be found, as Dr. Runciman of Glasgow was born at Wanton Walls, in Lauderdale. But there is also a Wanton Walls situated in Coldingham parish.

Dollar.

W. B. R. W.

This query is also fully answered by Mr. R. Gibson, Greenlaw, Berwickshire.

411. OLD BALLADS (III., 173).—A friend, very well qualified to give an answer to any question touching the song or ballad literature of the north, has been good enough to send me the following note on my last month's query:—

“Last night, while perusing that unique collection of ballads which you handed to me yesterday, I could not, for the life of me, get the humming of

‘O'er Bogie, o'er Gadie,’ &c.,

out of my head, and had actually to lay old Hay aside, and betake me, for relief, to my notes on Scottish song.

I think I have found the whereabouts of the old stanzas you repeated to me. I am inclined to believe that in them you have rescued a fragment of the original song, ‘O'er Bogie,’ which Ramsay (1724) rewrote for his T. T. Miscellany. Of the original, very few fragments have come down to us,—Stenhouse gives one stanza, and Peter Buchan, in his MS. Collections, preserves part of some others;—but in these, I am sure, you will trace sufficient features of kinship to enable you to conclude that in all probability they are part and parcel of same old love lilt. Here they are:—Stenhouse gives—

‘I will awa' wi' my love,
I will awa' wi' her,
Tho' a' my kin had sworn an' said
I'll o'er Bogie wi' her.
I'll o'er Bogie, o'er Scrogie.
O'er Bogie wi' her,
In spite o' a' my kin he said
I will awa' wi' her.’

Ramsay retained the first four lines of the above.
P. Buchan's Collections—

‘Your road an' my road
Lie nae baith thegither,
I'll gang up the waterside
An' ye'll gang down the river.’

* * * * *

‘As I cam' by Stra'boggie's yetts
Stra'boggie's trees were green,
There I heard the drums to beat
I'll o'er Bogie wi' him.—
I'll o'er Bogie wi' my love
I'll o'er Bogie wi' him,
He says he's crossin' Gadie side,
I'll awa' wi' him.’

From the movement of these lines being exactly the same as those you repeated, besides other more apparent feature, I have, as I said, come to the conclusion that they all belong to the same song;—at any rate I have used my mind by getting a very likely parentage to the jingling waifs.”

Now this, at any rate, has a distinct and unquestionable flavour of the old quarrier's song, but the refrain is widely different. I hope some of your readers will be able to give me the full text of the older ballad.

A. W.

413. IONA OR IOUA (III., 173).—The general acceptance of the former of these names has led to various supposed derivations; *I thona* the island of waves, and *I shona* the sacred isle, have however been condemned as untenable: Baxter in his *Glossarium Antiquitatum Britannicorum* hazards the following supposition:—“Iona, compositio scilicet vocabulo de Ibernorum *I*, atque Pictorum *Onas*, quorum utrumque *insulam* significat.”

The oldest forms of its name were *I*, *Ia*, *Hii*, and *Hui*, i.e. “the Island,” simply. (The first of these is embodied in “Icomkill,” *I-cholum-cill*, the Island of Columba's Cell.)

Though Jervise gives no authority for his statement in regard to *Ioua* being the original name, that opinion is held by the equally reliable author of *Celtic Scotland*, who in Vol. II. (“Church and Culture”) says in a note, “Dr. Reeves, *Adam*, p. cxviii., has conclusively shown that the name Iona has arisen from a misprint of the word *Ioua*, the adjective form used by Adamnan; the root of which was *Iou*.”

Tertowie.

W. R. K.

413. IONA OR IOUA (III., 173).—In answer to “J,” I have never seen “*Ioua*,” only *Iona* and *I* or *Icolumbkill*. Jervise is right, *Iona* is not so written in Celtic records, poems, &c., but *I* or *Ichalumchille*, i.e., The Island of St. Columba.

A. C. CAMERON, LL.D.

415. JAMES BISSET'S PICTURES IN CULLEN HOUSE (III., 174).—It is remembered that James Bisset copied a picture in Cullen House, for a church it is supposed, but it is not known that any pictures were painted by him for Cullen House. C.

416. OLD BIBLE (III., 174).—“J. C.” wishes to know the name and address of a Collector of Old Bibles. I can assure him, from experience, that the best collector is the British Museum Library. C.

* * * Several communications, D. H. F. L., Coreen, F., &c., must stand over for want of space.

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