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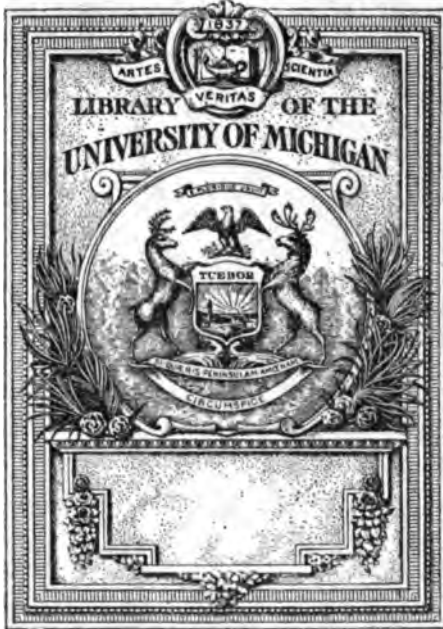
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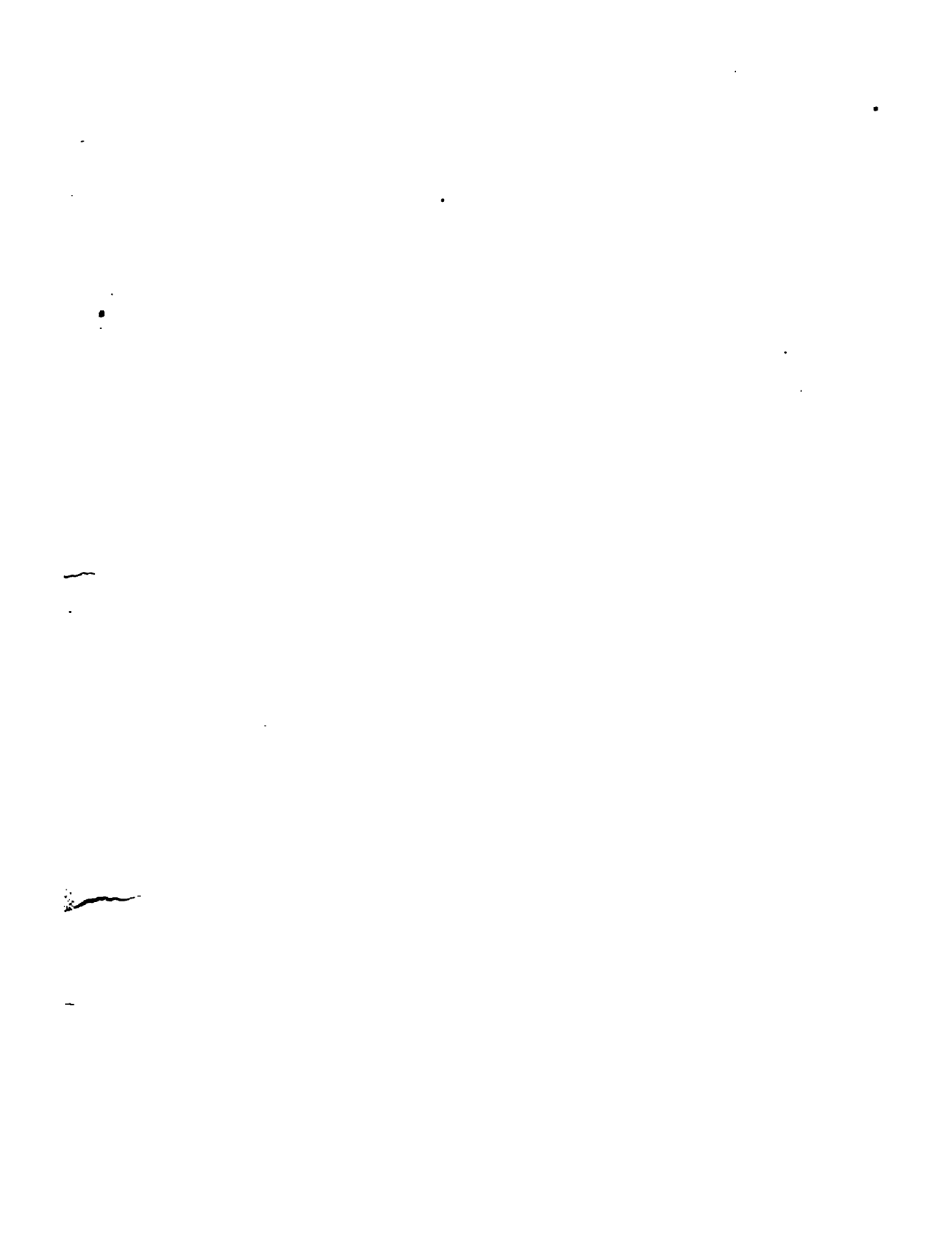
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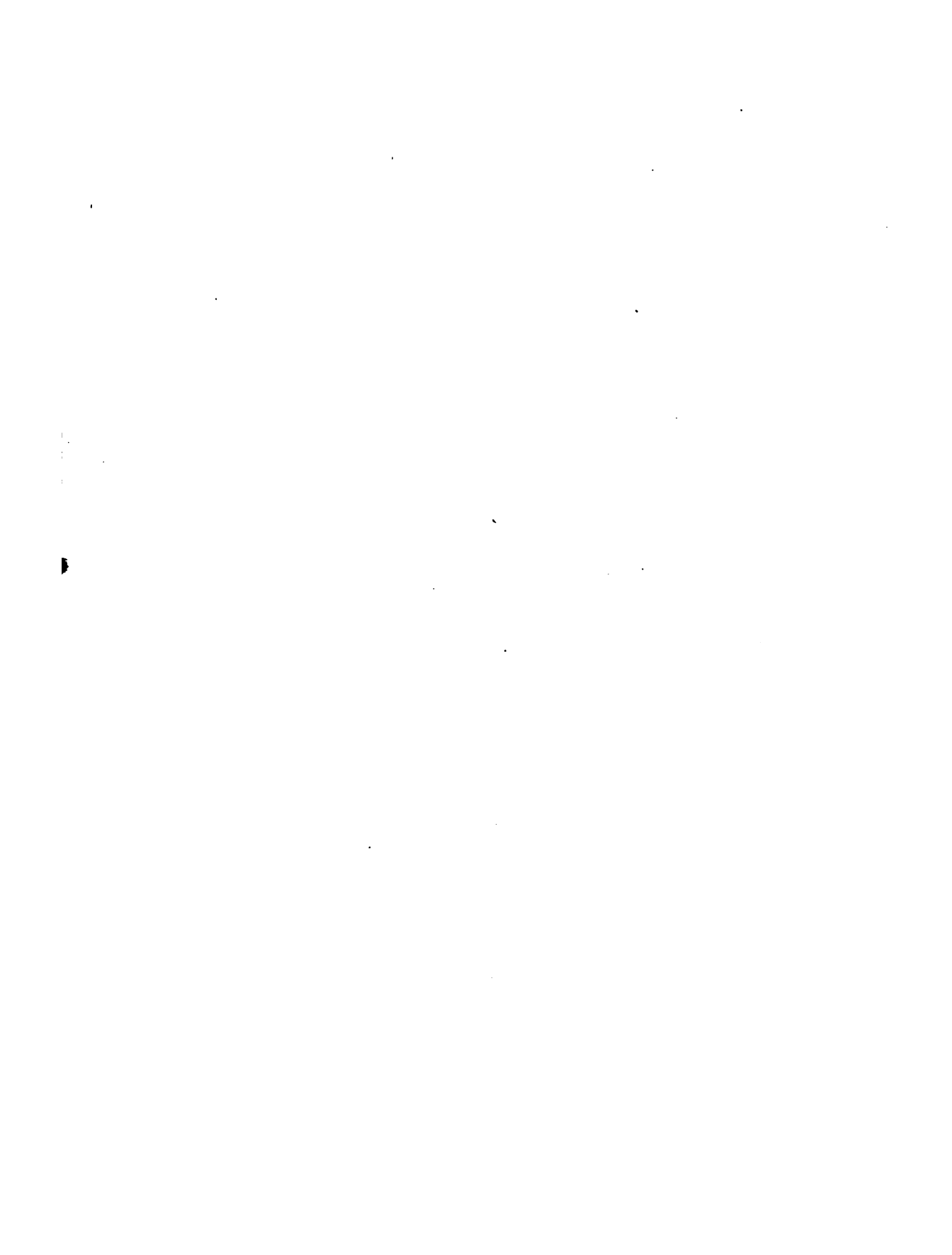
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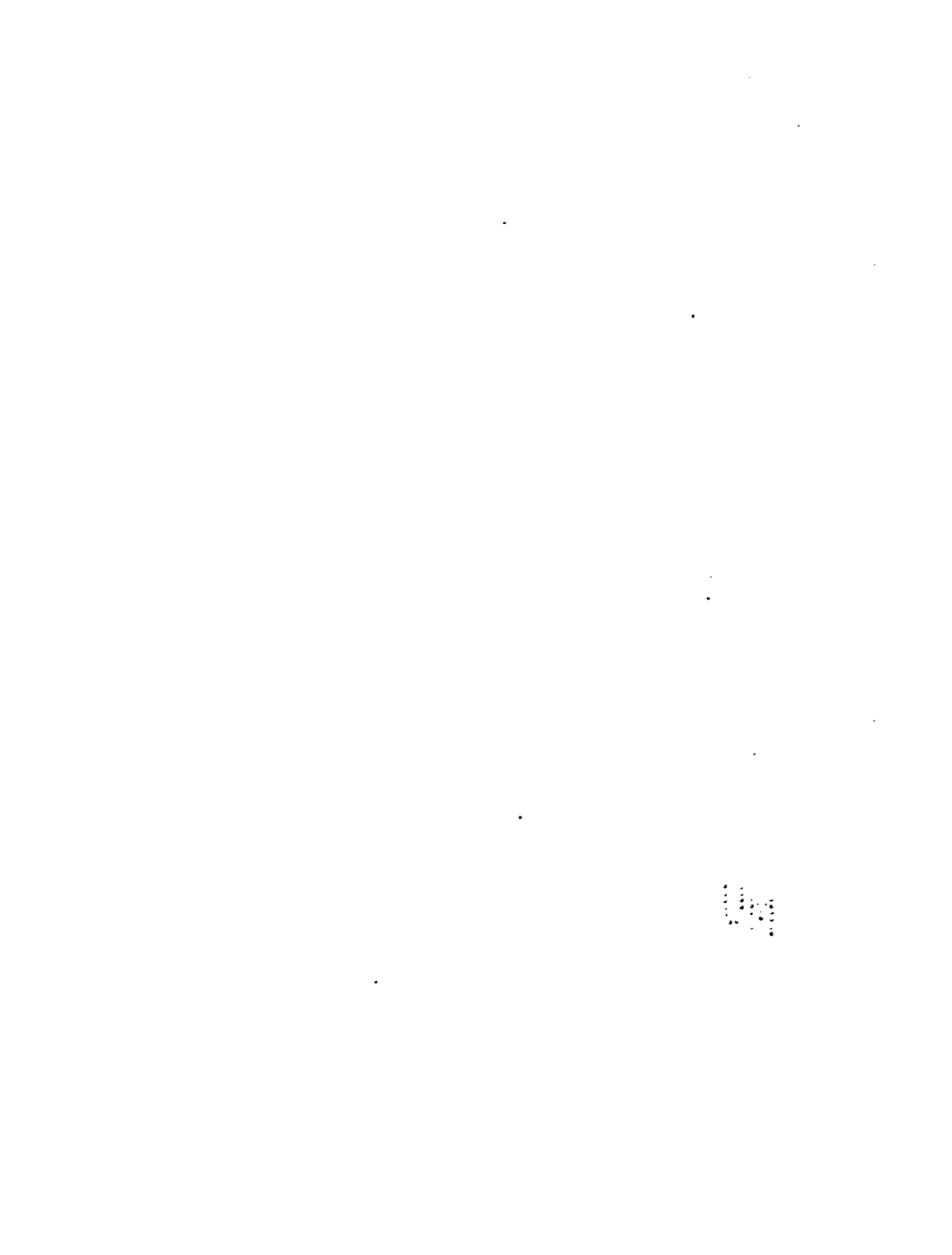
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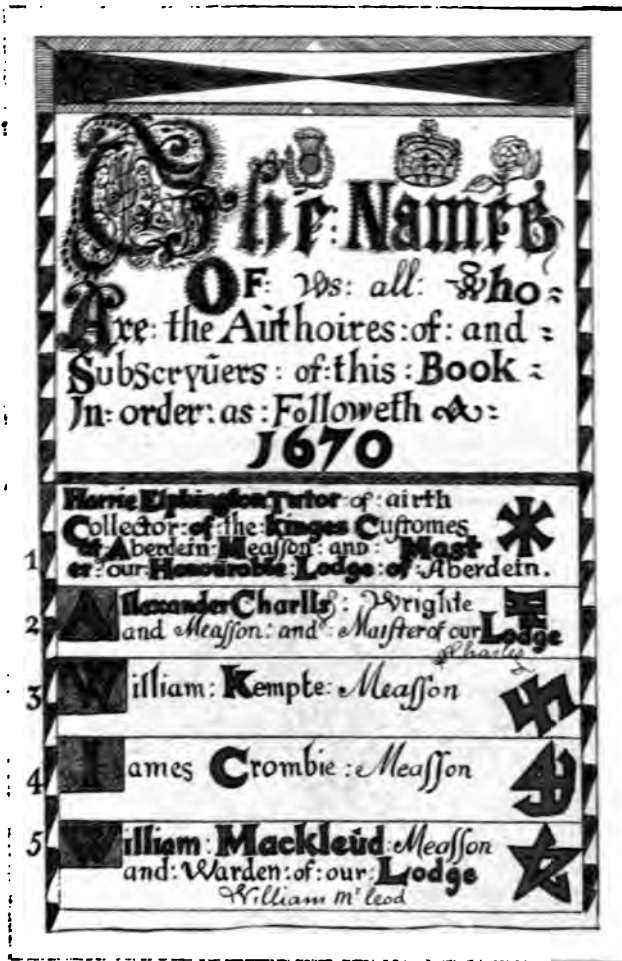
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LEAF FROM MARK BOOK
 OF THE
 LODGE OF ABERDEEN NO 1^{TER}

SCOTTISH NOTES AND QUERIES

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ABERDEEN, JUNE, 1891.

MARK BOOK OF THE LODGE OF ABERDEEN—FREEMASONS.

THE illustration this month represents one of the leaves of the Mark Book of the Lodge of Aberdeen, No. 1 ter—the oldest masonic document existing in the North of Scotland, and, in its way, unique among the few documents illustrative of ancient Scottish Freemasonry.

From collateral evidence it is clear that masonry—not the elaborate system of to-day—was in existence in Aberdeen about the middle of the fifteenth century, and reference to the craft or guild is of frequent occurrence in the Council Registers during the following century. A tradition exists that the Lodge, which stood on the shores of the Loch, along with its older records, was burned by Huntly in 1644, when he raided the burgh, and, according to Spalding, did considerable damage by plundering and burning the booths. The existing records of the Lodge commence in 1670, and show clearly that the Society was not then newly inaugurated. The rules and regulations set down in the volume for the conduct of members, together with the directions to the office-bearers for the discharge of their duties, infer a long period of experience in perfecting the Lodge.

The Mark Book also conclusively proves that Speculative Masonry was introduced at an early date into the Scottish Rite, as of the forty-nine

names of those "who are the Authoires" only about ten are masons by trade. This fact, says W. J. Hughan, one of the foremost authorities on English Masonry, would lead to the inference of a much greater antiquity than is presently assigned to this Lodge, as the ascendancy of Speculative masonry could only have come about through a long process, extending over at least a century.

Among the more distinguished members of the Lodge in 1670, as appearing in the Mark Book, are those of the Earl of Findlater, the Lord Pitsligo, Mr. William Fraser, Minister of Slains; Mr. George Alexander, Advocate in Edinburgh; Mr. George Liddell, Professor of Mathematics; the Earl of Dunfermline, the Earl of Erroll, John Gray, younger of Crichtie, &c.

The writer of the Mark Book was the then Clerk, James Anderson, who appears as eleventh in the list, as follows:—"James Anderson: Glassier and Measson: and Wreatter of this Book 1670."

In 1670, besides the forty-nine "Maister Meassones" referred to above, there were eleven "Prentises," whose names are given in a separate list, alongside the respective marks assigned to each.

A. M. M.

MR. PATRICK COPLAND.

(I., 125; III., 14.)

I AM indebted to Mr. A. Dingwall Fordyce, of Fergus, Ontario, for some interesting details regarding the later life of Mr. Patrick Copland, founder, in 1617, of the Divinity Chair in Marischal College.

Little is known of Mr. Copland's earlier career. On 1st January, 1617, the Aberdeen Town Council address him as "minister of God's word at Nortoun in Northamptonshire within England;"¹ but in his first Deed of Gift, dated 27th January, 1617, he is designated "preacher to the navie and fleit of the right worshipfull the East India Company."² In his second Deed of Gift, dated 18th July, 1622, he further describes himself as "sone to vmquill Johne Copland, burgesse of Aberdeen . . . and brought vp from my childheid in their Grammar Schole and Colledge vntill I past my course in Philosophy."³ But the name of Copland does not occur in Mr. Munro's List of Burgesses, 1399-1631.⁴

Copland's subsequent voyage in the ROYAL JAMES "to the Indies", and his residence in the Bermudas, are referred to in his correspondence printed in the *Fasti* of Marischal College, pp. 183, 175.

The extracts forwarded by Mr. Dingwall For-dyce are taken from *History of Congregationalism*, by George Punchard (Boston, U.S.), Vol. 4.

Page 367. "But there were three excellent ministers who were permanent residents on the Islands [Bermudas or Somers] and contributed largely to the organisation of a Congregational Church there. These were the Rev. Nathaniel White, Rev. Wm. Golding, and Rev. Patrick Copeland."

Page 370. "The eldest of the three ministers who were active in this church organization, and the last, probably, to embrace fully the Congregational system, was the venerable Patrick Copeland, then between seventy and eighty years of age, an old and devoted friend of Christian colonisation. He not only employed his pen and his tongue in stimulating others, but he gave himself personally to the work. He was first a Chaplain to the East India Company; and on his way home, about 1621, conceived the plan of establishing a church and school in Virginia; and with characteristic energy and promptness, began at once to collect funds from the officers and crew of the 'Royal James', East Indiaman, of which he was then chaplain. This work he followed up on arriving in England, and so successfully, that the endowment of his school was considered sufficient in 1622 to authorize the sending out of workmen to Virginia, to begin the necessary buildings for the college. Mr. Copeland was made a member of the Virginia Company, was appointed one of the Council of State for Virginia, and was chosen rector of the Henrico College in Virginia. Though this, like many other grand enterprises of the day, failed, yet Copeland never slackened his efforts nor lost his interest in western colonization and the Christian education of the natives. And about the year 1637, on receiving a legacy of three hundred pounds from his friend Nicholas Ferrar, to establish an Indian school on the Somers Islands, he went personally to those islands to set his school in operation, and to do the work of an evangelist, though then about seventy years old.⁵ He was there in December, 1638; for among Hugh Peters' letters we find one addressed to Patrick Copeland, at the Somers Island, dated 'Salem 10: 10 ber 1638.'—(*Mass. Hist. Soc. Coll.*, series iv., vol. 6, p. 98)—and in the Winthrop Papers there is a long letter from Mr. Copeland, addressed to Governor Winthrop, written at 'Pagets-Tribe (Somers Island) this 4th of December 1639'; which shows that this veteran colonizationist was still full of zeal for the improvement of the Indians of our continent.—(*Ibid.*, Series v., Vol. 1, pp. 277-80.)

"From another letter in the Winthrop Papers, it seems that this good old man was still at work for his Master, in the Somers Islands, as late as September, 1647,⁶ though evidently in much affliction on account of the church of his love.—(*Ibid.*, Series V., Vol. I., pp. 350-53).

"For several years the religious instruction of the Somers Islanders was chiefly in the hands of the three devoted clergymen. There was, besides these gentlemen, one churchman, a part of the time, who did not join in the new movement, the Rev. Mr. Bridges, spoken of by Mr. White in his 'Vindication' as one of whom the islanders could receive instruction, and who administered the ordinances according to the Book of Common Prayer. But Bridges makes no figure in the controversy which attended the organization of a Congregational church in the islands.

"The first public movement in that direction was made by Governor Sayle, who requested the Congregational ministers to preach a weekly lecture to the people. This they consented to do if they might 'hold out to the people the way of the churches in the New Testament.' To this the Governor willingly yielded, though as yet 'hee himself [was] not a member—his wife being.'—(Copeland's letter to Governor Winthrop, September 30, 1647). The lectures were preached on Wednesdays, were continued for an entire year, and seem to have contained a pretty full and orderly presentation of the church polity of the New Testament."

Page 374. "After a year or more devoted to the enlightenment of the people, on the last day of January, 1643-4,⁸ a public fast was observed, after the manner of the New England churches. In the afternoon, the three ministers publicly laid down their offices and ministry in the Church of England, and announced themselves private men who had entered into covenant with each other as a church of Christ, and were ready to receive into their fellowship such others as were prepared to assent to the covenant on which they had agreed.

"On this, Robert Kesteven, one of the Governor's Council, came forward, assented to the covenant, and was admitted to the Church. Subsequently, two other leading men of the colony, Captain William Wilkinson, afterwards commander of the chief castle of the island and nominated as Governor, and Stephen Paynter, another of the Council, were admitted on confession of their faith, relation of their experience, and submission to the covenant. From time to time others were admitted in like manner, to the number of thirty or forty persons.—(*Cal. of C. State Papers*, February 13, 1650-1; and Novr. 18, 1656; *Prynne*, 87. Are these the two gentlemen recommended, in a letter from the Somers Island Company in London, to the special attention of the Governor of the island, February 25, 1642? 'We have also thought fit to recommend to the special care of yourself, Mr. Painter and Mr. William Wilkinson, that you may give all manner of encouragement to the ministers, and that nothing be ordered or done whereby they may take offence, but be as free in matters which concern the Church as may be, that they be not infringed of the liberty of their conscience, lest being discouraged, the islands come to be deserted, for want of faithful ministers.'—White's *Vindication*, 46.)

"Everything being at length ready, the Church came together on the 15th of May, 1644, for the choice and installation of officers. The Rev. Nathaniel White was then chosen pastor, Mr. William

Golding and Mr. Patrick Copeland ruling elders, and Mr. Robert Kesteven, deacon.—(Beake, in *Prynne*, 53.)

Page 386. Two letters of Patrick Copeland to Winthrop are referred to—one 1646 and the other 1647—both “in the Winthrop Papers” of *Mass. Hist. Socy.’s Collections*, Series v., Vol. 1.”

Page 388. “And with them, their venerable Elder, Mr. Copeland, then nearly eighty years old, was equally ready to go,” [*i. e.*, with the Church to an uninhabited island].

Queries I should much like answered are :—

1. What was the date of Copland’s birth?
2. What was the period of his stay at Nortoun?
3. Were Patrick Copland, minister of Cushnie, 1672-1710, and Patrick Copland, minister of Tough, 1706-1745, related to him?

P. J. ANDERSON.

¹ *Fasti Academia Mariscallana*, p. 170.

² *Ibid.*, p. 159.

³ *Ibid.*, p. 162.

⁴ *Miscellany* of New Spalding Club, Vol. I.

⁵ If Copland had been a student at Marischal College, founded in 1592, he could hardly have been seventy in 1637.

⁶ Cf. letter of February, 1646-7, in *Fasti Acad. Mar.*, p. 178.

⁷ and ⁸ There seems to be some error in these dates.

TOLAND’S HISTORY OF THE DRUIDS: HUDDLESTONE’S NOTES.

I EXPECTED to find in Huddleston’s *Notes* on Toland’s *History* much curious and interesting matter, of a nature likely to be acceptable to people throughout Scotland. That expectation has been fully realised, and, with your permission, I will lay before your readers some extracts, culled from the mass, bearing upon Celtic history and language, and showing their bearing upon the place-names of Celtic origin still abounding throughout Scotland :—

In the County of Aberdeen there is a parish named Culsalmond, but pronounced Culsamon. This is merely a corruption of the Gaelic Cillsamon, and signifies the Temple of the Sun. The proper signification of the word Otter is a rock, or shelf, projecting into the sea. Dunotter, in the vicinity of Stonehaven, is a noble illustration of this analysis, both in name and situation. Dun-otter literally signifies the fort on the rock projecting into the sea. The attention of the reader is particularly requested to Carnodunum, which is the Celtic Carn-dun, *i. e.* Cairntown, of which compound we have many instances in Scotland : one at Newton, near Arbroath, and another in the parish of Fordoun, near Monboddoo. Dun, pronounced Toon, is the radix of the English word Town. Carn is a word so peculiarly Celtic that wherever we find any place so denominated we may with certainty infer that it was inhabited by one or other of the Celtic tribes.

The Sun was the earliest, as well as the most

universal, object of idolatrous worship in the ancient world. As such his first name on record is Bel. Early after the deluge we find mankind erecting to him a superb monument, or temple, at Bab-el. It was built on the plain of Shinar—Gallice Shenar, the vale of the senior or elder, in ancient times a title of the highest distinction; and the Tower of Babel was probably a sepulchral monument erected to the memory of their ancestor Noah. In the neighbourhood of Forfar we have a collateral instance in Bal-na-shinar, pronounced Balnahenner—the house of the senior or elder. Apollo is merely a corruption of the Gaelic Abellio, or Aballa, *i. e.*, the son of the Most High, and differs little in orthography, and nothing in signification, from the Greek Ap-elio, the descendant of the Sun. Ullapool, in Ross-shire (Galice Ulla-poll), signifies the circle of devotion. Ulla is perhaps merely a corruption of the Gaelic Alla, (Saxon Haly, now written Holy). If so the Egyptian Helipol, the Greek Heliopolis, and the Gaelic Ullapool, are strictly synonymous. The circular mode of building, adopted by the ancients, was borrowed from the circularity of the Sun, the supreme object of Ethnic adoration. Soil in the Gaelic signifies clearness, and Soilleir clear. The former is the radix of the Latin Sol, and the latter of the Scottish siller, now written silver. How beautifully appropriate is the derivation of the Roman Sol (the Sun) from the Gaelic Soil, which signifies clearness or light, an attribute of the Sun in all nations, and in all languages!

In ancient Umbria we find the river Uمبر, (Italian Umbro,) the same word with the river Humber, in England. In the same district of Italy we find a town of the name of Narina, synonymous with Nairn in Scotland. The Taixali of Aberdeenshire were probably from the Texel, in Holland. The numerous place-names of sites of Christian worship, still remaining in Scotland, that begin with the word Kil—which is the appropriate Gaelic name for a temple—clearly indicate that they are Druidical temples appropriated to the purposes of Christianity. It is indeed probable that the Culdees were converted Druids; but I merely hazard this as a probable conjecture. The Temple of Kineff is the name of a farm on the estate of Fernyflat, near Bervie. The general name for a temple in the Gaelic is Cil, pronounced Kil. We find these Kils abounding everywhere throughout Scotland, and by far the greater part have been superseded by Christian churches. As the Druids were the ministers of religion, and at the same time the supreme judges in civil causes, it is extremely probable that they had their separate judicial, as well as religious, circles, because they would not throw open their temples to be

fanned by the admission of all ranks, for the administration of justice. On any other hypothesis it would be difficult to account for two Druidical circles being generally found near each other. These circles are still regarded by the vulgar with a degree of superstitious veneration. Ask the meanest day labourer what the large circle of stones at Bourtreebush, near Aberdeen, had been? and he will immediately answer that it was a place of worship. Mr. Robertson, of Struan, wished to demolish a Druidical circle on his estate, named Cluan Beg; but his servants, rather than commit what they deemed a sacrilege, chose to be dismissed from his service. In Fife we have Dalmeny (Dalmaine), the dale of stones, and Kilmenny (Cil-maine), the temple of stones. In Perthshire is a parish named Cluny, and there is another in Aberdeenshire. This last parish contains three Druidical circles. Clyne is merely a corruption of Cluan. Menmuir is the name of a parish in the neighbourhood of Brechin (Main-mur), *i.e.*, the stone wall or fort. Menmuir is only a different name for Catterthun. Catterthun (Caither-dun) literally means the city hill, or fort; and Stracathro (Strath-cathrach), means the city strath, and is so denominated from its vicinity to the said city—or great fort.

Arn, in the Gaelic, signifies a judge, and Arnach anything belonging to a judge. Killearn (Cil-airn), the name of a parish in Stirlingshire, signifies the circle of the judge. Airn is the genitive of Arn. Killearnan (Cil-earnan), the name of a parish in Ross-shire, means the circle of the inferior judge. We can also trace the residences of these judges in the place-names Arnhall and Arngask.

Not one Celtic deity is of Greek or Roman origin, though the chief deities of the Celts, as well as their religious rites, can be demonstrated to be Phœnician. It is therefore historic truth, that the Celts are more ancient than the Greeks, and their migration from Asia to Europe before Greece had even a name is unquestionable; they were in fact the aborigines of Europe.

Carnoustie.

JOHN CARRIE.

◆◆◆

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

No. VIII.

“QUIS POST NOS?”

SOME Highland clans never had a chief; of these Clan Gunn is an example. Others had, but have no longer; *e.g.*, Clan Quhele. Others, again, have their chief extant in all his native splendour, with abundance of heirs to come after him; but the remnant—*occupet extremum*

scabies—bid fair to die, like trees, from the head downwards; and of these the Skenes seem to be a striking example: these papers being, as it were, the swan-song of the old house before extinction. The chiefs are a more select body than any in the world—more than Knights of the Garter, or the noblest chapter in Germany, or even the august brotherhood of “Zeus-nourished kings;” because they are ever decreasing, as male lines fail; but are never replenished or recruited, nor, indeed, can be, either by co-öption, or creation:

“The king can mak’ a belted knight,
A marquis, duke, an’ a’ that;”

but “A Hielan’ chief’s abune his might”—such as the clans were in the days of Ptolemy, such are they now; as Dr. Skene instructs in his *History of the Highlanders*. Once only, so far as I know, did the heads of these ancient septs act in a corporate capacity (as Sir Vavasour Firebrace wished the order of baronets to do); that was when King George IV. visited his northern realm. On that occasion George, 20th of Skene, stood “shouter to shouter” with MacCallum More and the other uncreated princes of the heather. But, alas! I fear that if I were to claim any fraternity with the present heir of Somerled, it would be a case of Alexander the Great and Alexander the Coppersmith; a chief is of no account now-a-days unless he can sport a sporran, arms, and brooch of jewel-starred gold; while great Highland proprietors, who are not chiefs at all, are surrounded by a magnificent “tail” of stalwart pipers and henchmen.

Many years ago I saw, in a letter from a daughter of Dr. Charles Skene of Aberdeen to a friend (*née* Farquharson of Ballogie), the statement: “All true Skenes are either of Skene or of the Hallyyards.” I am the last male of this cadet branch of Hallyyards-Fife; there is no one else in remainder as heir of provision to the barony of Skene; and, of others, it seems quite clear that my successor to the vain title is Major Charles Skene of Dumbreck, Superintendent of Indians in Canada, formerly 79th Highlanders, only surviving brother of the lady above-mentioned, also of Captain Alexander Skene, who fell at Jhansi in the Mutiny. But, as Major Charles was born in 1812, he is perhaps no longer living.

Having seen the name of a Herr Alfred Skene of Briinn, Austria, I inquired by letter (1862) of Mr. W. F. Skene if he knew who he was. He replied that he belonged to the Skenes of Rudrieston. Later, I suggested that he might be descended from Drummondus Skene, born at Tournai, of the Hallyyards-Midlothian branch; Herr Skene’s father having

been a Fleming by birth. Dr. Skene favoured this idea, and told me Herr Skene knew nothing of his family, save that his grandfather's name was William.

In the *Memorials*, this alien family is inserted in Chapter II. as "Skene of Prerau" (a perfect solecism, Prerau not being in Scotland), and declared to be an authentic branch of the Skenes of Skene, being, as alleged, descended from a brother of my own ancestor, Sir Andrew Skene of Hallyards, and therefore, if so, my successors as chiefs of the name. I propose to examine this statement in detail—

(a) Andrew, nephew of Sir Andrew, was certainly parson of Turriff; and Dr. Skene adds, "He *appears* to have had a son," whom he declares to have been "III. Mr. Robert Skene." Of course, in Aberdeenshire, the Skene country, there could have been but few parishes where there was *not* some Skene or other, almost certainly in nowise akin to the family of Skene.¹ But in Turriff we know there were Skenes.

"Robert Skene was admitted a Notary Public on 15th July, 1598, and settled at Turriff.—Sasine, 22nd May, 1616. Rab Skene, in villà de, Turriff. . . . James Skene, son of Robert, is a witness. . . . This line cannot be traced further, but part of the protocol books of Mr. Robert and Mr. James S., both *Notaries in Turriff*, has been preserved." Here we have (*Mem.*, p. 99) a Robert in Turriff, alive, and of mature age, in 1616. We have his son (at least 21?) at the same date; whose son would be born, say 1620, but just as well 1630 or later. And we have Robert in Turriff just m. in 1670 (p. 65.) And Dr. Skene tells us that this R. must be son of Rev. A., instead of grandson of Rob. of Turriff, a namesake! John of Bogues may thus descend of James of Westercorse, but of *proof* there is none.

(b) Patrick was younger brother of Sir A., who m. cir. 1625. Say P. m. cir. 1627; and the parson was born cir. 1628; he would be 50 at his death. His infetment in 1665 probably marks the date of his marriage. If so, R., if his son, could not have had a son in 1671. At any rate, suppose he m. at 20, and that R. was born in 1650; we must assume him also to have m. at 20 to have a son in 1671. The two assumptions together are too improbable.

¹ At Northallerton in 1869, turning over the Directory for the North Riding, I found no fewer than *three* Skenes, farmers—one a Matthew. Now, my grandfather purchased a farm at Welbury, near Northallerton. How easy it would be for a genealogist in 2000 to write of one of these, or even all—"They *appear* to have descended of Major A. P. Skene, who in 1820 was seised of lands in Welbury," &c. Another instance. In 1869, also, I copied the inscription on the tomb of my grandfather, James Walmsley, in the ruins of Tynemouth Priory. I noticed another tomb, quite as expensive, of a *Robert* Walmsley, whom I supposed to be a relation I had never heard of, as there are no Walmsleys in that part of England; but my mother told me he was no relation at all.

(c) It is absolutely incredible that, if this Robert was the son of the minister, that minister should not have recorded that fact in the register of his baptism. Is there any record of this baptism at all? If not, it is not even known that he was *born* at Turriff. He may have been, as the notaries *were*, a settler from some other parish. He was, however, "it appears," a graduate; not so his son, John, who "appears" to have passed his life in executing a private "Trot of Turriff" on his own account, as he "occupied successively the farms of Doorlathers, Bogues of Lathers, Bogues of Raclach, all adjacent to each other, and in the parish of Turriff," and there all his eight children were born. Then he "*appears*, after the birth of Peter [the last, at Bogues of Lathers, 1723] to have removed to Midmar." Now, how does this appear? "V. Peter Skene, the *youngest son*, left Midmar to seek his fortune in Holland, and became a burghess of Venloo. He m. 1751, and is described in the marriage register as Peter Skene from Midmar, in the province of Aberdeen."

"Prodigious!" Midmar Kirk is exactly five miles from the Loch of Skene; Turriff is at least thirty, as the crow flies, up in the extreme north of Buchan. Thus, because a Peter Skene—Peter being so very rare a name in Scotland—comes from Midmar, hard by the Skene centre, and, in saying he was "from Midmar," almost certainly gave his birthplace—he is, *therefore*, the same as *another* Peter Skene, who was born at Turriff, departure whence of him or his family is nowhere shown!

Hence, it is (A) *almost* certain (1) that "III. Robert" was *not* the son of Andrew; (2) that "V. Peter" was *not* the son of John; (B) it is *quite* certain that there is no proof, or even probability, of either being true. Any Skene may have been born at Midmar; the Skenes of Ramore had the lands of Kebety in the parish; but this Peter was certainly not a lawful son of Ramore, or he would have succeeded as heir of entail in preference to Mrs. Hog. Moreover, in the case of so obscure a family, it must in nowise be assumed that the four *elder* sons of John of Bogues left no issue; it is therefore preposterous to say (as Dr. Skene has gravely written me) that my successor is the hypothetical descendant of their *youngest* brother.

There is *another* obvious connection with Midmar. On p. 75 of the *Mem.* I read—"Rob. Skene, 3rd son of Gilbert of Tillibirloch at Slydie of Erdifork, in the neighbouring parish of Midmar"—who had three sons: of the two youngest there is no account; what more likely than that they went on farming at Midmar, and that Peter of Venloo descends from one of them?

From this Peter from Midmar descends the highly respectable and wealthy family of Alfred Skene of Brünn, with whom I sympathise sincerely: for it is certain that no legist or herald can accept *bonâ fide* the attempt Dr. Skene has made to hook them on to my family; so that they are here victims of a mystification.

What is, however, very much more serious, is that (as I am informed), *in consequence* of this purely conjectural pedigree, His Majesty the Emperor of Austria-Hungary has created the present heir of this family Baron von Skene, and allowed the particle "von" to all his family. I read in the *St. James' Gazette*, June, 1889:—"It is something to be named Skene in Austria. If you are, it follows that you are 'born,' that you are a gentleman of coat-armour, and, by consequence, heraldically noble. Herren Alfred and Louis Skene, landed proprietors and manufacturers in Moravia, have proved their claim to descent from the Scotch family of Skene of Aberdeen, and have been officially authorised to use the prefix 'von' as a sign of nobility. Happy house of Skene!"

The "proof" here asserted was of course nothing more than the production and "instruction" of this fine-looking volume, in which Dr. Skene has used his great reputation to fabricate an imaginary kinship with my family, which he must perfectly well know, as an experienced lawyer, no Committee of Privileges would accept in a claim for peerage, and no sheriff or jury, however complaisant, would admit as a title to retour or sasine. In no case whatever could "clare constat" be less appropriate. All I can do is to protest in these pages, as chief of the name, that Baron von Skene can *not* prove any descent from my family. I believe his father rendered good service to the Empire, being the Joe Hume of the Reichsrath; and I should be right glad if so worthy a family, though aliens, could really pretend to be the chiefs of the Skenes after my time; but that honour—*valeat quantum*—will belong to Major Charles Skene, and he must not be deprived of it, if he survives me: nor others, if entitled.

The Emperor has, of course, a right to create any title he may please, as Napoleons I. and III. gave titles in numerous foreign countries to their own subjects; nevertheless, I cannot but deplore that Herr Skene's new nobility should have taken the venerable form of Baron of Skene, a designation which belongs rightfully to the Duke of Fife, as greater baron, and to myself, as lesser; so that, if his Grace had no other title, a most confusing trio might meet together at table. Considering the farms cultivated by Baron von Skene's hypothetical ancestor, I should have thought "Baron von

Bogus" would have been an appropriate addition to the Austro-Hungarian nobiliary.

I shall, of course, forward copies of this publication and protest both to the Baron and to the Court Marshal at Vienna.

Pornic, France.

A. P. SKENE.

ABERDEEN [GRAMMAR SCHOOL]
ARCHERY MEDALS.

(IV., 208, 237.)

I SUSPECT that Dr. Moir is wrong, and Mr. Skene right; that these medals were won not by Grammar School boys, but by Marischal College students.

In the first place: that something *might* be found in the Town Council Register about School archery is mere conjecture; that something *can* be found there about College archery is fact. I quote a specimen seventeenth century entry in the Minutes:—

"Act anent the doune tacking of the butts in the Colledg yard.

15 Julii, 1657.

The said day it being representit to the Counsell that the butts erectit in the Colledg yard ar werie prejudiciall to the nichtbours nixt to the said yard; and that it wes cleirly maid knowin to the Counsell that vppone the south syd of the said Colledg yard, in the yard belonging to Mr. Thomas Gray, Hendrie Mar wes shot thorow the breaches be anc arrow which did come over the Colledg yard dyk; and lykways on the north syd of the said yard, in the yard belonging to Patrick Moir, baillie, the said baillie his children and servants in the said yard belonging to him wer in great hazard be the saids arrows: Therfor, least anie further prejudice suld result be the saids butts, and considering that the butts for the use of the Colledg wer of old at the back of the said Colledg yard, the Counsell ordainis the saids butts that ar in the Colledge yard to be demolishit and tackin doune, and the Colledge to have their butts in that part wher they did stand in old tyme; and the magistrats to desyr the principall and masters of the Colledge to caus demolish and tack doune the saids butts betuixt this and the twentie tuo day of this instant moneth; and if the samen be not done befor the said day, the Counsell ordainis the Deane of Gild to caus tack away and demolish the forsaid butts to the effect forsaid."

T. C. R., vol. liii., p. 548.

In the second place: that boys bearing the names inscribed on the fourteen medals attended the Grammar School in the years mentioned, is again conjecture; that students bearing at least seven of the names attended Marischal College in their respective years, is fact. The failure to find the remaining names is easily explained. For the second half of the seventeenth century the College Records are very imperfect: in many years the lists of students' names have to be compiled from the receipts for "chamber

maills", that is to say, the lists show only those students that lived within the College walls. The seven medallists whose names I have traced are—

- "Georgius Mackenzie", - - Student in 1664.
 "Adamus Gordonus, Glenbucket", do. 1670.
 "Joannes Gordone of [illegible]", do. 1672.
 "Johannes Skene", - - do. 1674.
 "Walterus Ogilvie, dom. de Deskford", do. 1675.
 "Keith, Lord Keith", - - do. 1677.
 "Theodore Morison, Bognie" - do. 1699.

These two considerations surely incline the balance of probability to one side. In the opposite scale may be put the fact that the medals now hang in the Grammar School. What is the earliest date at which they are known to have been preserved there?

Dr. Moir cites the legend *primo vicit* as an indication of Highland pride! (*S. N. & Q.*, IV., p. 120). But one cannot look at the table on p. 209 without concluding that *primo, secundo*, &c., refer to the competitions, not to the number of successes by individual competitors.

No decided inference can be drawn from the age of the last winner. Not a hundred years ago I had several fellow-bajans aged fourteen, and at least two aged thirteen. In the seventeenth century the average age at entrance to the University was much lower than now. Thus Gilbert Burnet, afterwards Bishop of Salisbury, was born on 18th September, 1643, and entered Marischal College in October, 1652—as shown by an autograph entry in the Records.

The analogy of St. Andrews, where the competitors were undoubtedly students, is in favour of the College theory.—(*Lyon's History of St. Andrews*, II., 201-3). The St. Andrews, Musselburgh, and Edinburgh medals, referred to by Dr. Moir, are by no means the only extant Scottish archery medals of the 17th and 18th centuries.—(*Scottish National Memorials*, pp. 308-324). But no School competitions are on record.

A minute description of the Aberdeen medals, with blazons of the armorial bearings, and some account of the engravers, will be found in Mr. J. Rettie's *Aberdeen Fifty Years Ago*, pp. 96-100. It is to be hoped that all the medals—or in any case that of John Udny, the best executed of the series—will be represented in *S. N. & Q.*

P. J. ANDERSON.

THE following paragraphs from the *Book of the Bishop's Castle*, Glasgow, 1888, may be useful in connection with Dr. Moir's Note. The numbers refer to the order in the catalogue:—

944. THE MUSSELBURGH ARROW, the most ancient prize of the Royal Company of Archers. The earliest date on the medals attached to it is 1603, and as no record exists of its presentation to the Royal Company, it is quite possible that the prize was

shot for in the sixteenth century. It has been shot for with great regularity, and there are now about 200 medals attached to it.

945. THE EDINBURGH ARROW, instituted in 1709, shot for originally at Leith Links, upon the second Monday of June yearly. Place changed to Bruntsfield Links in 1734, and again to the Meadows [both in Edinburgh]. Arrow first won by Mr. David Drummond, Advocate, at Leith, 27th June, 1709.

946. THE SELKIRK ARROW, bearing a medal with winner's name, Walter Scott of Goldielands, 1660. From 1674 it was lost sight of, but it was recovered in 1818, mainly through the exertions of Sir Walter Scott and Sir Patrick Walker. It has since been occasionally shot for at Selkirk.

948. THE PEBBLES ARROW: "presented by James Williamson, Provost of Peebles," with a medal bearing date 1628. There are only four seventeenth century medals attached to the arrow, which was not shot for from 1664 to 1786. It was probably concealed during the religious troubles, and was discovered in the wall of a house which had been occupied by the Town Council of Peebles—the ancient chapel of the Virgin—in 1780.

The following is doubtless the Bowl referred to by Dr. Moir:—

946. THE SILVER PUNCH BOWL AND LADLE. Prize instituted in 1720. The Bowl cost £22 13s 9d, and in the same year Sir Alexander Areskine of Alva offered "as much silver taken out of his mine at Alva as would make a spoon for the Punch Bowl," which the Treasurer was ordered to receive. It has a winner's medal for nearly every year since it was originated.

All the above are the property of the Royal Company of Archers.

J. CALDER ROSS.

ABERDEEN ARCHERY MEDALS (IV., 236).—*P.S. As to the Kilt, &c.* (see last Nos.)—I copy as follows from Professor Sayce's *Story of a Forgotten Empire*:—"The robes of the [Hittite] women descended to the feet. This was also the case with the long-sleeved garment of the priests, but the other men wore a tunic which left the knees bare, and was fastened round the waist by a girdle. Over this was thrown a cloak, which in walking left one leg exposed. In the girdle was stuck a short dirk; the other arms carried being a spear and a bow, which were slung behind the back. . . . The dresses were dyed with various colours, and were ornamented with fringes." (Pp. 141, 2.) And again: "The Hittites had descended from the ranges of the Taurus. Their costume was that of the inhabitants of a cold and mountainous region, not of the warm valleys of the south. In place of the trailing robes of the Syrians, the national costume was a tunic, which did not quite reach to the knees," . . . "the same short tunic as that

which distinguished the Dorians of Greece or the ancient inhabitants of Ararat." Indeed, the above description of the Highlanders of the Taurus B.C. 1200, might be applied just as well to those of the Grampians in A.D. 1700.

A. P. SKENE.

EARLY CLOSING OF PUBLIC HOUSES IN SCOTLAND.

IN reference to your brief article on Early Closing of Public Houses in Scotland, allow me to mention the interesting fact, brought out by the late Duncan Maclaren, M.P., in a pamphlet he published more than thirty years ago,—that long before 1606 the Scottish Legislature had endeavoured to mitigate the evils arising from public-houses by providing for their being closed at reasonable hours at night. He says in the pamphlet referred to:—"The earliest existing Acts of the Scottish Parliament date from 1424, and within five years from that period (1429) we have the following Act passed:—'It is ordained that na man in burgh be found in taverns of wine, ail or beer, after the strake of nine hours, and the bell sall be rung in the said burgh. The whilk is founden [offending] the Aldermen and Baillies sall put them in the King's Prison. The whilk, if they do not, they (*i.e.*, the Aldermen and Baillies) sall pay for ilk time that they be found culpable before the Chamberlain fifty shillings.'"

This law remained unchanged for nearly two centuries. Indeed it was not till 1617 that the change was made fixing "ten hours at night" as the time after which "persons founden in public-houses" were to be punished. It appears, therefore, that the magistrates of Aberdeen were premature in 1606 in extending the period during which liquor might legally be consumed in taverns in that burgh to the hour of ten in the evening. No doubt the explanation of the worthy magistrates' mistake is to be found in the fact that the early legislation had unfortunately proved largely a dead letter, and probably no one in Aberdeen knew that a law was even then on the Statute-Book making it illegal to buy or sell liquor in any Scottish burgh after nine o'clock at night. That the Scottish Parliament of 1617 felt that the difficulty of dealing with illegal selling of liquor after the prescribed hours would lie in the direction of enforcing the law, is evident from the fact that that Act ordains "that all ordinary judges and kirk-sessions shall have power to try offenders and convict them." It is rather an interesting fact, that the penalty of conviction was exacted not from the vendor but the purchaser of liquor. All such offenders, the Act prescribes, "shall pay for the first fault three pounds, or in the case of inability or refusal,

shall be put in the jugges or jayle for the space of six hours; for the second fault shall pay five pounds, or be kept in stocks or jayle for twelve hours; for the third fault shall pay ten pounds, or be kept in the stocks or jayle twenty-four hours; and thereafter shall be committed to jayle till they find caution for their good behaviour."

This excellent Act was never repealed until the passing of the "Public Houses Act" a generation ago, establishing "eleven hours at night" as the rule. Like the earliest Act on the subject in the Statute-Book, however, the Act of 1617 also came to be overlooked by the administrators of the law, and was suffered to become a dead letter.

In regard to the question of the sale of liquor on Sundays, Mr. Maclaren makes out a strong case against its ever having been legal to do so in Scotland in Protestant times, at least from the time of the Act of 1594, which made all forms of Sunday trading illegal. He says—"The principle of non-trading on Sunday has been the law of Scotland for several centuries, except during the twenty-six years from 1828 to 1854. Among many other conclusive proofs of this statement, he mentions that in 1794 Lord President Blair having been appealed to by the Church Judicatories in regard to the great laxity prevailing in many places regarding the opening of public-houses on Sundays, said the remedy lay with the Church itself, who were entitled, either by the Session, or a person in their name, to prosecute all offenders."

What led to the prohibition of female tavern-keepers was the gross immorality to which that practice, which was once common in Scotland, was found to lead. "In 1559," we are told by a writer on this subject, "taverns in Edinburgh were kept chiefly by women, and were sometimes really brothels: wherefore the Council ordered that no women be allowed to keep taverns."

Further, in 1695 it was enacted by the Council of Edinburgh, that "no vintner, innkeeper, or ale-seller shall hereafter presume to employ any female servant in drawing or selling any ale or other liquors in any of their houses under the penalty of £3 Scots; nor any woman to keep any of the said places for the sale of liquors, or to hire herself to any person to be employed in that service, under the like penalty: and whosoever shall not give obedience to the said Act to incur a double penalty."

The zeal of Edinburgh in the cause of regulating public-houses was not greater than that of Glasgow, the leading city of the west. For we find the Council of that town ordaining in 1690 that in all time coming no person should be chosen to occupy the office of Provost, Bailies, Dean of Guild, Deacon Convener, Bailie of

Gorbals, or Water Bailie, who kept a change-house or tavern." An excellent law, which some of our temperance reformers would like to see revived.

It is interesting to notice, that these Acts, aiming at the repression of the drink influence in Scotland, seem to have been the expression of the Presbyterian or Puritan party in the nation, rather than of the Cavaliers and Episcopal party. From which we may perhaps reasonably conclude, that had the Covenanting or Puritan influence always prevailed in Scotland, the evils of intemperance might have been earlier and more successfully grappled with. That something of this distinction between the Cavalier and the Presbyterian party was recognised at the time as real, is indicated in a pasquil or ballad of this period, dating from 1640, a verse of which reads thus :—

“ When they [*i.e.* the Royalists] caroused
at the brig-end,
Drinkand their wine and beer,
The Covenanters leuch at them,
And drank the water clear.”

And that this peculiarity long lingered among the Covenanting part of the community seems to be established by the testimony of an English traveller, who visiting Lesmahagow, a peculiarly Covenanting region, in 1704, wrote as follows :—
“ They ate no meat nor drank anything but water all the year round, and the common people go without shoes and stockings even in winter. I pitied their poverty, but observed the people were fresh and lusty, and did not seem to be under any uneasiness with their way of living.”
Many other illustrations of the sobriety of the Scottish commons in the 17th century might be given, but space fails me.

Dollar.

W. B. R. W.

THE following, taken from the *History of the Burgh of Canongate*, by John Mackay (p. 34), gives the date of an earlier Closing Act than that mentioned by “ J. M. B.” (IV., 230). “ Even at the time of King James the Sixth of Scotland, it was enacted that ‘ nae man in Burche be fundin in tavernis of wine, aill or beer, after the strake of nine houris of the bell that sall be rung in said Burche. The quhilks for dayin, the Alderman and Baillies, sall put them in the King’s Prison, the quhilk if thaye do not, thaye sall pay for ilk time thaye be fundin incapablil befor the Chamberlaine fiftie schillins.’ ”

“ By an Act of Council, dated 20th January, 1568, the Baillies of the Canongate decreed ‘ that nae persoune drink in tavernis or house, upoune Sundaye doune to the tyme of preaching, and the quhilk day it is statuit and ordanit be the Baillies and Counsaill that nae maner of per-

soune inhabitants within the Burghe, ventaris of wyne, bowstaris or tapstaris of aill, nor uthers quhatsumevir, thole or permit onie maner of persoune or persounes to drink, keip companye at table in common tavernis or houses upoune Sundaye doune to the tyme of preaching, frae this daye furth, under the penalty of forty schillingis to be uptane of the man and wyfe, quha aught the saidis taverns and houses, sae aft as thaye fa.’ ”

J. CALDER ROSS.

THE MURRAY LECTURES AT KING’S COLLEGE.

(I., 135, 155 ; III., 44, 45.)

THE lists of Murray Lectures which appeared in *S. N. & Q.* for February and March, 1888, and August, 1889, were compiled without reference to the Records of the Trustees of the Mortification. An examination of their Minute-book, 1813-60, has enabled me to complete the roll of lecturers, from the institution of the weekly services down to the Union of the Colleges, when the funds were diverted to augment the salaries of the Divinity Professors in the University of Aberdeen.

In the appended list an asterisk is prefixed to the name of each holder of the office whose discourses, printed in accordance with the provisions of Dr. Murray’s will, have been already catalogued in *S. N. & Q.* It is thus easy to see what pamphlets have yet to be brought to light, and I shall be glad of information as to any of these.

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|----------|--|--|
| 1824-25. | * Professor Mearns.
Professor Paul.
Professor Forbes.
Professor Scott. | } [Without salary : see
<i>S. N. & Q.</i> , I., 135,
foot-note.] |
| 1825-26. | Professor Mearns.
Professor Paul.
Professor Forbes.
Professor Scott. | |
| 1826-27. | Dr. George Huntly McLean. [Is this
George Gordon McLean, M.A. 1812 ;
M.D. 1819 ; Professor of Oriental Lan-
guages in Marischal College, 1835-60?] | |
| 1827-28. | * David Williamson. } [Appointed joint
* John Cruickshank. } lecturers “ on ac-
count of the youth and inexperience of
the candidates, with no intention of
considering it as a precedent.”] | |
| 1828-29. | * Duncan Robertson.
* William Lilly. | |
| 1829-30. | * William Lilly.
George Tulloch. | |
| 1830-31. | * George Tulloch.
* Alexander Taylor. | |
| 1831-32. | * Alexander Taylor.
* Robert Simpson. | |
| 1832-33. | * Robert Simpson.
* James Ingram. | |

- 1833-34. * James Ingram.
Alexander Taylor.
- 1834-35. * George Tulloch.
* Robert Bremner.
- 1835-36. * William Henderson.
* Peter Mackenzie. [Robert Macpherson had been appointed, but resigned, being elected Government Chaplain at Fort George.]
- 1836-37. * William Henderson.
* Peter Mackenzie.
- 1837-38. * Alexander Taylor.
Donald Macdonald. [M.A. 1830; D.D. 1850; Minister of High Church, Inverness, 1842-90.]
- 1838-39. Alexander Taylor.
Donald Macdonald.
- 1839-40. * James Greig.
Adam Mitchell. [M.A. 1843; LL.D. 1856; Rector of Grammar School, Old Aberdeen; Minister of Inch, 1844-64.]
- 1840-41. * James Greig.
Adam Mitchell.
- 1841-42. * John Morgan.
* Alexander Todd.
- 1842-43. * John Morgan.
Adam Mitchell. [David Milne had been appointed, but resigned, being elected Parochial Schoolmaster of Fintray.]
- 1843-44. Adam Mitchell.
Peter Clerihew. [M.A. 1834. Afterwards?]
- 1844-45. * John Falconer.
John Falconer.
- 1845-46. * John Abel.
- 1846-47. * John Abel.
- 1847-48. John Abel.
- 1848-49. John Abel.
- 1849-50. James Fraser. [M.A. 1845; Minister of St. Clements, Aberdeen, 1850-62.]
- 1850-51. * John Webster. [James Fraser had been reappointed, but resigned.]
- 1851-52. * John Webster.
- 1852-53. George Gordon Milne.
- 1853-54. * George Gordon Milne.
- 1854-55. * John Rannie. ["It was agreed to call his attention to the wishes of the founder in respect of the subjects of the Lectures and the mode of treating them." Is this the Mr. J. Rannie now or late of New Amsterdam?]
- 1855-56. * George McIrvine ["with one-half of the salary." John Rannie had been reappointed, but resigned. Is this the Mr. G. McIrvine now or late of Mauritius?]
- * Principal Peter Colin Campbell. [One of the Trustees. "The meeting, taking into consideration the great advantage which would be conferred on the students and others attending the College Chapel, by affording them the services of an ordained Minister of the Church, who by his greater maturity of

- years and superior experience might be expected to exercise greater influence on his hearers, conjointly with those of a Probationer of the Church annually appointed as hitherto; and being of opinion that the Rev. P. C. Campbell, recently appointed Principal of the College, possessed all the qualifications requisite for securing this important object, resolved to appoint the said Mr. Campbell to hold, during his occupancy of the office of Principal, one of the Murray Lectureships."]
- 1856-57. * Charles Macdonald. [Is this the Mr. C. Macdonald now or late of Dalhousie College, Halifax, N.S. ?]
* Principal Campbell. ["Doubts having been raised . . . as to the legality of his appointment as one of the Lecturers, on the ground of his being a Trustee", he undertook the duties without salary. In 1860, however, he was paid all arrears.]
- 1857-58. * Charles Macdonald.
* Principal Campbell.
- 1858-59. * Charles Macdonald.
* Principal Campbell.
- 1859-60. No appointments minuted; but one of Principal Campbell's Discourses has been printed (*S. N. & Q.*, I., 136). Who was his co-lecturer?
P. J. ANDERSON.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 236, Vol. IV.)

X.

236. *John Wilson, R.S.A.*, Marine Artist: "Old Jock." Apprentice to Norrie, house decorator, Edinburgh, he received some instruction in art from Namsyth; resided afterwards in Montrose as an artist, but in 1798 removed to London, where he became a scene-painter at the theatres. He gained the prize offered by the British Institution for the best painting of the Battle of Trafalgar. One of the founders of the Society of British Artists, he continued through life to support it vigorously; but retained his connection with Scotland, and was chosen an honorary member of the Academy. *b.* Aug. 13, 1774, at Ayr, *d.* 1855.

237. *Rev. John Jameson*, Secession Divine and Genius. Grandson of Wilson of Perth, one of the Secession "fathers," ordained as colleague to his uncle, in 1798, at Methven. Here he laboured for 39 years, admired and beloved by all. Dr. Cairns calls him "a man of true genius," and says, "the fragments of his mind show an originality and brilliancy not often reached in the finished productions of others"; while the late George Gilfillan says of his letters, that they are "in pathos, in beauty, and in originality, inferior to none in the language." His published works consist of a pamphlet on *Education*, a sermon on *True Fame*, and a volume of Letters, with a Memoir prefixed by Dr. Young, published after his death. *b.* Kilwinning, 1774, *d.* 1837.

238. *Sir Alexander Boswell of Auchinleck*, eldest son of Dr. Johnson's biographer. Ed. Westminster and Oxford; wrote many Scottish songs, e.g. "Jenny Dang the Weaver," "Jenny's Bawbee." Created a Baronet in 1821. Shot in a duel by James Stuart of Dunearn. *b.* 9th October, 1775, *d.* 1822.

239. *James Thomson*, Poet and Journalist. Educated for the Secession Church, but took to business and then to literature. In 1817 he edited *The Ayrshire Miscellany*, and in 1824 published a poetical volume, entitled *The Ayrshire Melodist, or Select Poetical Effusions*. *b.* Kilmarnock, 1775, *d.* 1832.

240. *John Boag*, Lexicographer. Educated Glasgow University, joined the Congregational Church, compiled *The Imperial Lexicon*. His son became Sir Robert Boag, Mayor of Belfast. *b.* Beith, 1775, *d.* 1863.

241. *Miss Ochterlonie*, Artist, said in *Mitchell's History of Montrose* to have been successful in landscapes. She was the daughter of an Ayr banker, who retired and died in Montrose. Flourished in the early part of the 19th century.

242. *General Ochterlonie*, brother of the above, said to have distinguished himself in the Russian service.

243. *Neill Snodgrass, C.E.*, Inventor of the method of heating buildings by steam. *b.* Craigie, near Ayr, 1776, *d.* 1849.

244. *George Smith*, Founder of the great Glasgow shipping firm of George Smith & Sons. *b.* Stevenson, 1776, *d.* 1867.

245. *John M' Cubbin*, successful Glasgow Merchant. Early associated with the promoters of steam navigation on the Clyde; part proprietor of the Margery, built by Mr. Denny of Dumbarton, 1814, which was the first steamer that went to London by the East Coast. She was also the first that ever sailed on the Thames for traffic, plying between Gravesend and Wapping Old Stairs from January to April, 1815, when the Commander was prosecuted and fined, not being a member of the Corporation of Watermen; the Margery was subsequently sold to a French Co., and taken to Paris, where she is understood to have been the first steamer to cross the Channel and ascend the Seine; part owner also of the Greenock, the first steamer to enter Belfast Loch and the Mersey, as well as of the Princess Charlotte, and Prince of Orange, early examples of steamship building. *b.* Dailly, 1777, *d.* 1864.

246. *Rev. John Thomson of Duddingston, H.R.S.A.* Artist. From his youth he showed a taste for art, but received only a few months' training from Nasmyth. He studied for the Church, and was ord. at Duddingston in 1805. Here Thomson became known as one of the greatest landscape painters of his time. His works are highly valued by artists and connoisseurs. *b.* Manse of Dailly, 1st September, 1778, *d.* 1840.

247. *Prof. John Banks, D.D.*: educated for the Secession Ministry under Professor Bruce at Whitburn; ord. at Edinburgh as successor to Adam Gib 22nd April, 1794. In 1796, on account of certain speeches and findings of the Antiburgher Synod, unfavourable to the London Missionary Society, he demitted his charge and proceeded to the United States, where he became minister of a congregation in Cam-

bridge, Philadelphia, and afterwards Prof. of Theology to the Associate Synod, America. *b.* Kilwinning (1767), *d.* 1826.

248. *James Boswell*, Barrister and Antiquary, &c. He was second son of the biographer of Johnson; educated Westminster and Oxford, where he became Fellow on the Vinerian Foundation; called to the English bar and made Commissioner of Bankrupts; arranged and saw through the press his friend Malone's *Shakespeare*, in 21 vols., completed in 1821. Wrote also *Memoirs of Malone*, and an *Essay on the Metre and Phraseology of Shakespeare*. *b.* probably Auchinleck, 1778, *d.* 1822.

249. *John Galt*, Novelist, Poet, &c. Educated at Irvine and Greenock for mercantile pursuits, removed to London while young, and entered an unfortunate copartnery; sailed to the Mediterranean, where he formed the acquaintance of Byron and Hobhouse; acted for a time as agent for Kirkman Finlay at Gibraltar. Though he had previously issued various volumes of verse and prose unsuccessfully, it was not till 1812 he began his purely literary career, his first important work relating to travel and commerce. His first hit as a literary man was made in Blackwood in 1820, by his Scottish story, *The Ayrshire Legatees*. Finding his strength to lie in this direction, for some years after Galt issued a rapid succession of similar stories, which were equally popular. Chief among these are *The Annals of the Parish*, *The Provost*, *Sir Andrew Wylie*, *Kingan Gilhaizie*, and *The Spaewife*. Suddenly, however, in the year 1824, Mr. Galt relinquished his literary career and accepted the post of Acting Manager to the "Canada Company," at a salary of £1000 a-year. This office he held only till 1827, when he returned home and again resumed his literary labours, acting for a time as Editor of *The Courier* newspaper, and issuing a new series of tales and memoirs. His most successful book at this period was probably *The Life and Adventures of Laurie Todd*, in which he turned to good account his knowledge of Canadian life. Mr. Galt was stricken with paralysis in 1832, but gallantly struggled on in the prosecution of his literary labours till a later and more violent attack carried him off. *b.* Irvine, 2nd May, 1779, *d.* 1839.

250. *Joseph Train*, Minor Poet, Antiquary, and friend of Sir Walter Scott. He received only a limited education in youth; was balloted for the Militia in 1799; obtained an appointment in the Excise in 1808; and settled in Largs in 1811. In 1814, the issue of his volume, *Strains of the Mountain Muse*, brought him into connection with Scott; and to his humble but intelligent correspondent, the novelist frankly acknowledged his obligations for many stories illustrative of social life in Galloway, where Train came to be placed as Supervisor of Excise. In 1836 he retired from the service and settled at Castle Douglas. Besides the volume above mentioned Mr. Train published *Poetical Reveries* in 1806; *Historical and Statistical Account of the Isle of Man*, 1845; and *The Buchanites from First to Last*, 1846. *b.* Sorn, 1779, *d.* 1852.

251. *William Deans*, Minor Poet and Man of Business. *b.* at Stewarton, 1779, *d.* 1828.

252. *David Wood*, Minor Poet, flourished in 1827. *b.* New Cumnock.

253. *Lieut.-Gen. Thomas Paterson*, distinguished Artillery Officer. Entered Royal Artillery in 1795; commanded a battery at the siege of Copenhagen, when he received the thanks of Major Blomefield for beating off a division of Spanish gunboats in 1807; served at Walcheren, in Canada, at Gibraltar, and in the West Indies; Superintendent of Royal Military Repository, Woolwich, 1836; maintaining the establishment in a high state of efficiency for perfecting instruction; retired with the rank of Major-General, 1846. Son of Robert of Plewlands, Ayrshire. *b.* 1780, *d.* 1856.

254. *James Stirrat*, Local Poet, who has published several volumes of verse. *b.* Dalry, 1781, *d.* 1843.

255. *Alexander Ferguson Reid*, Inventor, &c. He devoted a long and useful life to the improvement of agriculture and agricultural implements. He first appeared as an inventor at the Highland Society's Show in 1808, and continued for many years a prizetaker at its annual shows. Among his inventions not agricultural is a hinged paddlewheel for steam vessels. *b.* Stewarton (1781), *d.* 1872.

256. *James Barr*, Musical Composer, "blithe Jamie Barr." Friend of Tannahill, and R. A. Smith. It is of him Tannahill writes—

"There's blithe Jamie Barr, frae St. Barchan's toun,
If wit gets a kingdom, he's sure o' the crown."

Barr contributed a psalm tune to Smith's *Devotional Music*, 1810, and was teaching music in Glasgow in 1818. He also acted as piano-tuner. In 1832 or 33 he emigrated to Canada, but came home in 1855, and died five years later. He composed the music for "Thou Bonnie Wood of Craigielea," published first in the *Harp of Renfrewshire*. R. A. Smith praises the melody warmly. *b.* Tarbolton, or according to others Kilbarchan, 1781, *d.* 1860.

257. *Mrs. Jean Alexander, née Wylie*, Centenarian. *b.* Beaton, near Stewarton, 1781, *d.* 1883.

258. *John Ritchie, D.D.*, U.P. Divine and Voluntary Champion. Educated for the Secession Church, he was ordained Minister of Clerk's Lane Congregation in 1813, translated to Potter Row, Edinburgh, 1825, received the degree of D.D. from America 1829, resigned 1849. He was very prominent during the Voluntary Controversy. He published many tracts and sermons on the Temperance question, as also on the question of Church Establishment. *b.* Ayr, 1781, *d.* 1861.

"SIR THOMAS MAKDOUGALL BRISBANE, BART."
—The author of "Notable Men and Women of Ayrshire" seems uncertain about the birthplace of this illustrious man. He claims it to be Brisbane House, Largs, Ayrshire, but adds:—"said also to have been born at Bishopton, Renfrew." The author's claim is good, and hardly admits, I think, of a doubt. It is stated in the "Posthumous Note" to the *Life of Sir Thomas Brisbane*, partly written and entirely revised by Sir Thomas just before his death:—"From the same old mansion-house of Brisbane, even from the same bed in which he was born nearly eighty-seven years ago, he was taken to his heavenly home."

Again, on page 5 of this volume the information is more exact; we read: "In the Parish Register of Largs will be found an entry to the following effect: 'Thomas Brisbane of Brisbane, and Eleonara, his spouse, had a first child born at Brisbane on 23d July, and baptized August 1773, named Thomas.'"

In this interesting and handsome volume of "Reminiscences," as it is called, (which was printed for private circulation,) the ancestry of the Brisbanes is traced back to W. Brisbane, who "held the office of Chancellor of the Kingdom of Scotland" in 1332. It is said that Sir Thomas had in his possession at Brisbane, (where it doubtless is still,) the oak chair in which his illustrious ancestor sat as Chancellor.

The name "Makdougall" was assumed through his having married, in 1819, Anna Maria, the eldest surviving daughter and heiress of Sir Henry Hay Makdougall, Baronet, of Makerstoun, near Kelso, but it was not till 1826 that Sir Thomas and his lady were authorised, by sign-manual, to use the name of Makdougall, before that of Brisbane.

Kelso.

W. MACINTOSH, Ph.D.

THE LATE MR. JOHN RAE, ABERDEEN.—The death of this eminent collector of antiquities, chiefly illustrative of Scotland, deserves to be recorded. Mr. Rae, who was only forty-two at his death, came to Aberdeen from the country, when a boy, to learn the grocery trade. He began business for himself while still a young man, and prospered in it. It is difficult to say what gave Mr. Rae the bias towards the collection of curios, but for a quarter of a century he has been known in the North of Scotland as one deeply interested in the preservation of relics of all kinds bearing on Scottish history, and life and progress. In this capacity he was often made welcome to articles of antiquarian value; but Mr. Rae being favourably known as one who never grudged a good price for what was of real worth, attracted many an antique that might otherwise have been lost. An article, however, once acquired was a fixture, and no money would induce Mr. Rae to despoil his museum. The collection is heterogeneous, but in some departments complete and almost unique, and it but wants a suitable place of exhibition to do it justice. A feeling prevails that a local effort ought to be made to prevent the dispersal of this collection or its removal *en masse* elsewhere. If there is any real sincerity in lately expressed desires for an Antiquarian Museum for Aberdeen, the opportunity of purchasing Mr. Rae's collection should not be lost.—ED.

DISCOVERY OF ANCIENT REMAINS IN THE ISLE OF WIGHT.—The *Isle of Wight County Press* gives details of some recent discoveries of Pre-Roman Cemetery and Crematoriums, at Freshwater, Isle of Wight. About fifteen years ago a number of "bowl-like forms" were discovered in the neighbourhood, and again, two

years ago, a new type of Cinerary Urn and other pottery remains. These last led the Hon. Hallam Tennyson, and Mr. Walker, a local archaeologist, to prosecute a persistent search for further remains, with the happy result of unearthing "a most important 'find,' from an archaeological point of view." This is a circular chamber, about 10 feet deep by about 10 feet in diameter, built of terra cotta, one side of which is covered by a beautiful translucent enamel, and is supposed to be nothing less than a crematorium, entrance to which seems to have been by the furnace [flue]. At a distance of four feet is another and rather smaller chamber, presumably a receptacle into which the remains after cremation were cast, a view confirmed by the fact that in the sole of this chamber was found a deposit "of a creamy white substance, soft and waxy, and covered with a concrete of pounded chalk." These structures are unique, and present many interesting problems, notably their age or period and the people who constructed and used them. The discoverers are, with a discreet zeal, bringing the whole facts under the notice of the leading archaeologists and antiquaries, to whose opinions much interest will naturally attach. Mr. Walker's own opinion is that the Phoenicians must be looked to as most probably those who used the crematorium.—ED.

"EARL FIFE" (IV., 219, 238).—There is no more vulgar error than to speak of "the Earl of Russell," or "Lord Churchill," &c. I supposed a similar mistake had been committed by Dr. Skene and Mr. J. M. Bulloch, not through ignorance but carelessness; because, 1. In the *Travels of Dr. Gilbert Skene*, edited by Dr. Skene in 1860 for the Bannatyne Club, he speaks twice of "the Earl of Fife"; 2. in any Peerage I ever chanced to look into in former days, I always saw "Fife, earl of"; (Mr. J. M. B. says "any reliable Peerage" will confute me; but how am I to know the reliable ones from the others, especially when there is not one within hundreds of miles of me? "C." says "it is now a good few years since Burke, &c., discarded the 'of.'") So I learn, to my extreme surprise; but it is, alas! not a "good few," but a good many years since I saw a Peerage, though I happen to have more near connexions enrolled in those volumes than any Skene I ever heard of). 3. Fife being a *territory*, it follows almost as a matter of course that it would be preceded by "of": and I fancy no other case can be cited to the contrary. 4. I have an office copy of "Certain Clauses" in the will of George Skene, Esq. of Skene—"Trust Disposition to the Earl of Fife and others"; 45 fos.; in these Lord F.'s name occurs six times, and he is always described as "Earl of Fife." Could I reasonably suppose

that Skene did not know his nephew's correct title? Or that the writers and advocates who drew the disposition could misdescribe the principal trustee and heir of tailzie? In English law (I do not know about Scots) this deed would be voidable for this error; and a criminal conviction with any such misdescription would be quashed. 5. The Duke of Fife's parents were always called "Earl and Countess of Fife"; I do not know if they so called themselves on their cards, &c.; if so it must have been in ignorance, for no honourable person would make an unauthorized change in his legal designation.

"C." seems to be unaware that an Earl (nor an Earl only) is, theoretically and originally, the King's delegate for the government of a certain *territory*; what we call, of later times, a Lord Lieutenant. Hence, *in theory*, there can be no more earls than there are counties; and the earl of a Scottish county is in a far nobler position than one who is earl of nowhere: they are like the colonel of a regiment and a colonel unattached; or, as I said, a bishop ruling his see, and a bishop resigned is still a *bishop*—but of nowhere. The possession of land *in* the county has nothing to do with the matter. In the reign of Theodosius we read of a "Count of the Saxon Shore" in Britain; this was no doubt a courtier or soldier from Constantinople, and it was most improbable that he had estates in England: he was "Lord Lieutenant" of that district merely.

I trust your courteous correspondents will now admit that, though entirely wrong as to the fact, I am perfectly right in speaking of it as I did. Long residence abroad will plead my cause if I have "continued oblivious" of a "keen discussion" of which no faintest echo has reached these shores.

A. P. SKENE.

Queries.

540. TRANSLATION OF BLAZON WANTED.—Can any of your readers acquainted with Early Norman-French translate the following Blazon:—"Gu; queyntee de Ca Mermounde"? It is that of Sire Thomas de Berkele as given in the Boroughbridge Roll of Arms. This roll contains a list, with heraldic bearings, of those who took part in the engagement at Boroughbridge on March 16, 1322. Most of the Blazons are not difficult to make out, but this one, and one other, in which the same terms occur, seem most obscure.

Hertford-Heath.

C. W. BARCLAY.

541. CONQUERANT.—In his interesting note on the Stuart dynasty—(*S. N. & Q.*, IV., 133)—Mr. A. P. Skene makes the statement that "conquerant" means merely "an heir out of the direct line," such as James VI. This dictum I sent on to Dr. Murray, Editor of the *New English Dictionary*, as a quotation under the word "Conquerant" for that work. I

have since had a note from Dr. Murray, asking for further quotations, as he has no other reference to the word used in the sense ascribed to it by Mr. Skene, and suggesting that I might invite that gentleman, through your columns, to give what further information he can on the word, as employed in the sense he attaches to it. Accordingly this I now do, and trust that either Mr. Skene or some other of your correspondents may be able to supply the desired information.

Dollar.

W. B. R. W.

542. JACOBITE JOTTINGS ON TURRIFF.—In the spring of 1746 seven thousand soldiers passed northward, by the King's Road, in the morning, and entered the village of Turriff, where they halted for a rest and food, and then went on to Culloden. Towards night another company of a like number sought the village by the same route and bivouacked for the night. These were Cumberland's soldiers, and before the officers would partake of any food prepared in the village, the parish minister had to taste it all. The soldiers took the gallows-tree from the Widdie-know, and roasted their oxen at the cross. They carried the water from the Dimullion Well and the Craigmire, and the "Aul' Chapel" was very roughly used. When the soldiers left, they marched northward by the side of the Deveron, and an eye-witness, who was a lassie herding some colts by the roadside, has described the scene to a person who is now living in Aberdeen.

In relation to this I would very much like to know : (1) What was the line of march pursued by the Hanoverian troops through the counties of Aberdeen and Banff? (2) Did Cumberland pass through Turriff, and when? (3) What was the way, as marked by the present topography, by which the soldiers entered and passed through the village? (4) Who had possession of The Lodging, Castle Rainy, and Delgaty Castle? (5) Are there any other traditions connecting Turriff and Culloden? (6) Who was the Laird of Dorlathers, who went to Culloden with John Pirie as his servant, to "fecht for Charlie," and who gave, on his return, a liferent tack of Woodhead to the said John Pirie, and to John Pirie his son? (7) Is there any trace now of the Dimullion Well, or the Craigmire, or "the Widdie Know," where the gallows used to stand? (8) Where were the entrances to Turriff from the southward? (9) Was there any special feature in the formation of the country, that induced Edward I. and Cumberland to adopt the same route for their forces? (9) Who were the Parish and Episcopal Ministers at the time, and how did they like their position?

JAMES GAMMACK, LL.D.

East Toronto, 14th April, 1891.

543. OGLIVIE OF INNERCARITIE (IV., 209).—This I take to be a mistake for Ogilvie of Inverquhar, Kirriemuir. Anderson, in *The Scottish Nation*, says that Sir David Ogilvie, the second baronet of Inverquhar, married in 1662 Margaret, daughter of Sir John Erskine of Dun, and that he had four sons and three daughters. His eldest son, John, succeeded as third baronet. He would, therefore, be a boy attending school at the date, 1679, when he presented the medal referred to by the Rector of the Grammar

School. Is it not reasonable, then, to suppose that the "Lord" said to be affixed to his name is a mistake, and that all that is indicated by the title is that he was "the young laird" or heir of Inverquhar? Let me now put a query in my turn. The fine Jacobite song—

"It was a' for our richtfu' king
We left fair Scotland's strand"—

is attributed by Anderson to a Captain Ogilvy of Inverquhar, whom he calls a brother of this Sir John's, and of whom he says, that having fought at the battle of the Boyne, he was one of a hundred gentlemen who volunteered to attend their royal master into exile, and that he fell some time after in an engagement on the Rhine. Can this be verified?

Dollar.

W. B. R. W.

544. WEE WILLIE WINKIE.—Can any one inform me what was the origin of Miller's well known poem, "Wee Willie Winkie," and if there is any story connected with it?

TERESA F. WILSON.

545. THE PIPER OF ARBROATH'S SON.—Can any of your readers say if this is a proverbial expression, and if so, what is its exact significance, and how it came to have that significance? It occurs in Crookshank's *History of the Church of Scotland*, II., V., 118 (1846), in an account of the trial of certain Glasgow students for antipopyery demonstrations in the year 1681. The Marquis of Annandale, then a student, had been a ringleader in the disturbance, and, along with others, was called before the Archbishop of Glasgow and the Masters. In the course of his defence, which was conducted with spirit, the young nobleman chanced to call the Archbishop only Sir, whereupon Mr. Nicholson, his agent, reproved him, saying—"William, you do not understand whom you speak to: he is a greater person than yourself." Annandale replied—"I know the King has been pleased to make him a spiritual lord; but I know likewise that *the Piper of Arbroath's son*, and my father's son, are not to be compared." Now, as Archbishop Ross was the son of the parson of Birse, in Aberdeenshire, unless Annandale was falsely informed of the prelate's extraction, it seems possible that he was using a proverbial expression. Is this so? Or what explanation can be given of Annandale's reference?

W. B. R. W.

Answers.

320. MR. AULD, PAINTER (III., 45, 191).—It is very improbable that Mr. P. C. Auld could be the son of the Minister of Mauchline with whom Burns came into collision. I find, from an old almanac for 1799, in my possession, that another minister than Mr. Auld filled the pulpit of Mauchline that year; and as your note mentions that Mr. Auld, the artist, died about 1864, and represents him as a brother-in-law of William M'Combie of Tillyfour, who was born in 1805 and died in 1880, I think it almost certain that if Mr. Auld had any connection with the Mauchline Minister he could only have been his grandson.

Dollar.

W. B. R. W.

413. IONA OR IOUA (III., 173; IV., 58).—Adaman, in his *Life of Columba*, gives the name Hyona, which is quoted by Chalmers in his *Caledonia*, lib. i ch. xxxii., lib. ii ch. xxxix. Tishona is a misprint for Tihona, which is given by Hector Maclean in his short *Account of the Western Islands of Scotland* (16th century). Innis-Nan-Druinneach is certainly wrong and a misprint for Innis-Nan-Druidneach.

87 Huldon Rd., Wandsworth. D. F. H. L.

500. HANDFASTING (IV., 240).—I am afraid that Mr. Carrie's last note must be pronounced *nil ad rem*: To show the extent of country over which the custom was at one time prevalent, the following may be added:—"Sky has been ravaged by a feud between the two mighty powers of Macdonald and Macleod. Macdonald having married a Macleod, upon some discontent dismissed her, perhaps because she brought him no children. Before the reign of James the Fifth, a Highland Laird made a trial of his wife for a certain time, and if she did not please him, he was then at liberty to send her away. This, however, must always have offended, and Macleod resenting the injury, whatever were its circumstances, declared that the wedding had been solemnised without a bonfire, but that the separation should be better illuminated; and raising a little army, set fire to the territories of Macdonald, who returned the visit and prevailed."—Johnson's *Tour in the Western Isles*.

J. C. R.

525. WILLIE BEATTIE'S POEMS (IV., 220).—I have read a small volume, called *Fruits of Time Farings*, by W. Beattie, which may be the book referred to by "C." It first appeared in 1813, and was republished in 1873. Beattie is said, in a preliminary sketch of his life, to have been born in the sixth decade of the 18th century. The place of his birth is not stated, but is supposed to have been Inverurie parish. He died in 1815; and is said to have wrought for most of his life as a heckler at the Gallowgatehead factory, Aberdeen. If this is the poet sought after by "C.," it should not be difficult for him to get a copy at least of the 1873 edition of his verses. The one I read was the property of the late Rev. Matthew Dickie, Alva, and is now beyond my reach. My recollection of the book is that it was marked by a descriptive power, equally faithful and forcible, as well as by a homely strength of diction very uncommon. It abounded in rare and racy Aberdonianisms.

Dollar. W. B. R. W.

532. GOLF IN ABERDEEN (IV., 239).—As to the antiquity of golf-playing in the North of Scotland, I may state that the earliest reference to golf, in the records of the burgh of Banff, is in the year 1637, when Francis Brown, "ane boy of ane evill lyiff," was hanged on the Gallows Hill of Banff for *inter alia* stealing "some golf ballis," two of which he confessed "he sauld to Thomas Urquhartis servand." The earliest reference in the records of Cullen is in the year 1641, when "James and George Duffus and Charles Stevinson were convict in break of the Sabboth, for playing at the golf, efternoone, in time of sermone, and therfor ar ordayned, evrie ane of them, to pey half a merk, and mak ther repentance the next Sabboth." C.

534. MARKET CROSSES (IV., 239).—Annexed is a list of some of the market crosses in Scotland, arranged under the counties in which they are situated:

AberdeenAberdeen (restored), Fraserburgh (modern), Inverurie (part of cross in garden wall of hotel, dated 1671), Old Rayne, Turriff.

Argyle.....Inveraray (?), Lochgoilhead (dated 1626).

AyrPrestwick.

BerwickColdingham, Cockburnspath.

Clackmannan...Clackmannan.

ElginThe "Muckle Cross" of Elgin, demolished 1790, recently restored, Forres, Fochabers (in policies of Gordon Castle), Dallas, Duffus.

FifeAnstruther (Easter), Crail (recently restored), Cupar (taken down 1789, and removed to Wemysshall Hill), Inverkeithing (a very fine cross), Markinch, Pittenweem, Leven (removed 1767, restored 1889), Dunfermline, removed 1752, restored 1878.

ForfarDundee (only the shaft ancient, which has on it the town's arms and the date 1586, formerly in Seagate, then in High Street, from which it was removed in 1777, now in front of old steeple).

Haddington ...Preston (perhaps the finest cross in Scotland) Ormiston.

KincardineStonehaven, Fettercairn (dated 1670, and having on shaft a representation of Standard Scotch Ell), Bervie.

Kirkcudbright Kirkcudbright.

LanarkCarnwath, Newbigging, Biggar (this cross was dated 1632, and part of it was built into New Corn Exchange at Biggar in 1860).

MidlothianEdinburgh (recently restored), Canon-gate, Musselburgh.

PeeblesPeebles (Now in Chambers' Museum, date on shaft, 1699, on vane, 1662).

PerthPerth, (demolished 1765, shaft at Fingask Castle), Crieff, Doune, Culross, Kincardine-on-Forth, Meikleour, Rossie (dated 1746), Scone, Dull, Fowlis Wester.

RoxburghMelrose.

Selkirk.....Galashiels (vane dated 1695).

StirlingAirth, Stirling, taken down 1792. A restoration took place on the 23rd ult. It is understood that the original cross dated from the 12th century.

Wigtown. Wigtown.

The following crosses have been demolished: Forfar, Brechin in 1767, Hawick in 1762, Selkirk in 1765.

It will be observed that from the middle to the end of last century the municipal authorities of the various towns were especially mischievous in destroying these interesting memorials of former times.

R. C. W.

534. MARKET CROSSES (IV. 239).—The *Proceedings of the Society of Antiquaries* contain a good deal of information regarding Market Crosses, with illustrations thereof. The Market Cross of Banff still stands, outside the town, whither it was removed in 1768. The shaft is very old. The shaft, at least, of the Market Cross of Cullen still stands in the Public Square. This Cross was begun to be erected in 1675, completed in 1695, removed from the Old Town to the Castle Hill about 60 years ago, and re-erected in the Square in 1872. C.

536. THE NEWTON STONE (IV., 240).—I am not likely to be able to instruct "Querist," who knows Coptic and Ancient Egyptian; but venture to suggest he errs in supposing Burton wrote seriously of "a Hebrew race who made use of the Greek alphabet" on the N.E. shore of Scotland: he was evidently indulging in a little mild fun. I do not know whether when he wrote this fun was justifiable; but it certainly has long ceased to be so. The two oldest alphabets in the world are—1, the Baal-Lebanon, found on fragments of sacred vessels from that temple; 2, the Moabite, on the famous stile of King Mesha, B.C. 890, found A.D. 1869. The inscriptions here are in the Phœnician language, but the letters are those which later were used in Greece. There was no particular "Greek alphabet"; Greece used a host of different alphabets (divided by Canon Taylor into no less than seven groups), and it was only in B.C. 403 that the Athenians officially adopted one of these, the Ionian, which is, roughly, what we now call "Greek." All these alphabets are modifications of the same symbols as the two Syrian ones (virtually one) above-mentioned, and are supposed to be derived from them. (For my part, I believe they are rather brothers than sons; nor can I see the truth of the received view that they, and the quite dissimilar Hebrew, are derived from Egyptian hieroglyphics; but I am no authority). I will give an amusing instance of the varieties of these alphabets: In the *Saturday Review*, in Jan., 1888, there was a notice of Mr. Roberts's *Introduction to Greek Epigraphy*, in which the writer expressed vehement wonder at finding that at Corinth Zeus was called IBTM. Now, the first letter was I, the Corinthian Z: the second was the Corinthian E: the third was U: and the fourth S; so Zeus was Zeus there, as elsewhere; only the reviewer had not taken the trouble to learn the alphabet. After this he complained that readable versions of the inscriptions were given, because "a scholar likes to make out a bit of Greek for himself"! I should like to see *his* results.

There are three inscriptions in Europe which no one has ever been able to decipher,—one found in the Thames Valley, another near Paris, and a third in Sweden (if I mistake not). Perhaps the Newton Stone is in the same language. I trust you will give an engraving of it as of the other Newton Stone.

I doubt whether Mr. Agnew's version (alluded to by "Querist") is correct; "Xyolouobth" cannot surely be Phœnician, since they had no X; and *u* and *y* could hardly be both in the same alphabet; neither is in the two Syrian ones. The greatest distrust should be felt of such decipherings; Cepolla translated an inscription he found in Calabria, which is really the alphabet written in two lines, and *obviously* so.

If the Ogham inscription on the Newton Stone mentioned by Burton can be read with certainty, is it not probable that the *other* is a translation of it, and can be read by its aid? *i.e.*, that the stone is bilingual like the Rosetta Stone, which gave the first clue to ancient Egyptian. A. P. SKENE.

Literature.

Two Centuries of Border Church Life: With Biographies of Leading Men, and Sketches of the Social Condition of the People in the Eastern Border. By JAMES TAIT, formerly Editor of the *Kelso Chronicle*. Vol. II. Kelso: J. & J. H. Rutherford, 1891.

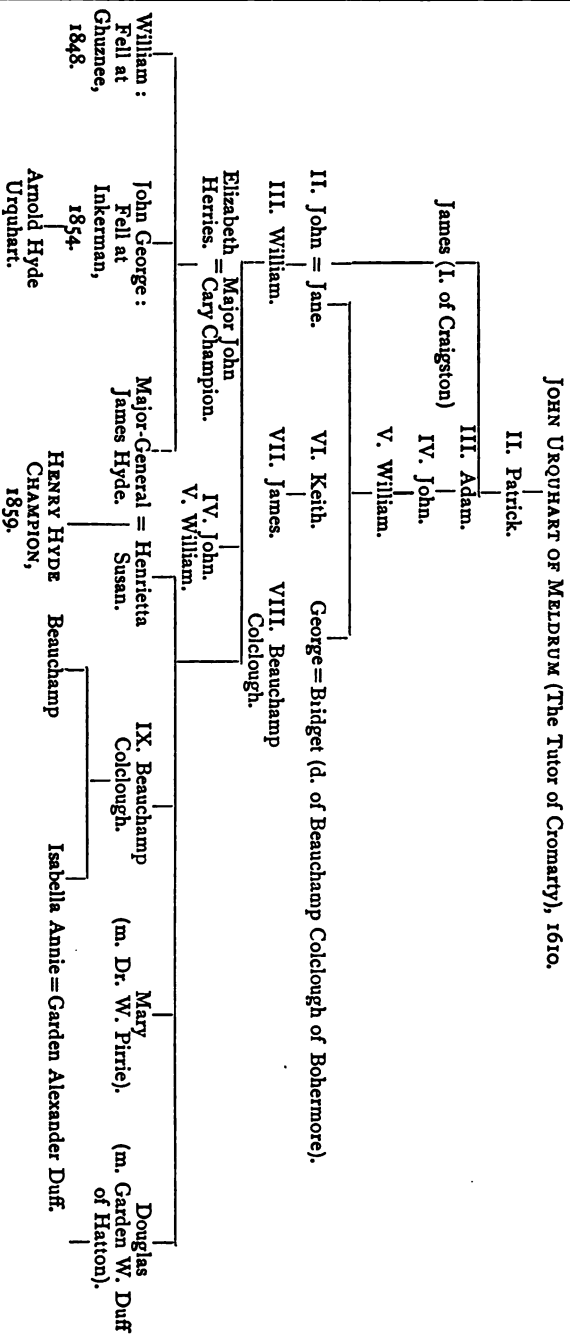
THIS volume is a distinct and valuable contribution to the social and ecclesiastical history of Scotland. It is not a compilation from authorities at second-hand: it is pioneer work. The author has gone to the original sources of information, and being familiar with the places he describes, and having had free access to ecclesiastical and other documents, his record is not only accurate but glowing with life and brimful of interest. It is the history of Church life for the last 200 years, as it has transpired chiefly in the rural districts of the Border, and mainly in connection with what is now known as the United Presbyterian Church. The sturdy battles for religious freedom during that period are perhaps best illustrated by the history of this Church. But we have more than an ecclesiastical history here: we have, in addition, a graphic picture of social life and customs. What, moreover, might have been a dry chronicle of facts becomes, in Mr. Tait's hands, a living and moving narrative. The volume opens with a sketch of Henry Erskine, father of Ebenezer and Ralph, the illustrious founders of the Secession. The story then gathers round Stow, Earlston, Lauder, Midlem, Newtown, Lilliesleaf, Melrose, and Liddesdale, the narrative being in each case brought down to the present time. Much valuable information is also supplied regarding "small holdings," prices of provisions, modes of locomotion at various periods on the Border. We get some idea of the value set upon ordinances by the Seceders in 1740, when we read that they sat out three long sermons in the open air in the latitude of Stow on the 19th Nov. of that year. Extracts are given from a remarkable document, written by one Catherine Hamilton, in the parish of Smailholm, and a member of the Established Church, to which she was devotedly attached. Judging from the specimens given, this MS. is worthy of being reprinted in full. Where is it preserved? It would be pleasant to linger over this delightful volume, and to cull quaint fact, racy anecdote, and personal traits of pastors and people, but we must content ourselves with recommending the volume to our readers.

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URQUHART AND CHAMPION FAMILIES.

It has frequently been pointed out that Mr. H. H. Champion, the well known labour leader, is connected with the Aberdeenshire family of Urquhart. The connection may be fully traced in the following genealogical table, which traces both the Craigston and the Meldrum lines of the Urquhart family.

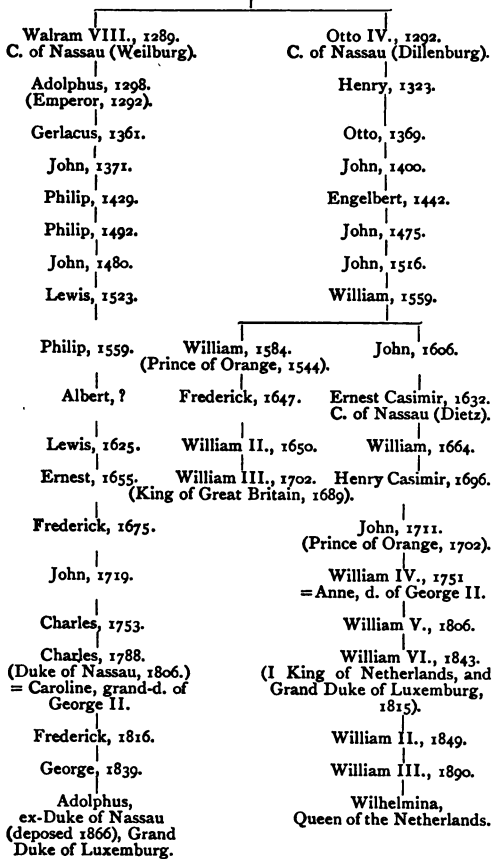
J. MALCOLM BULLOCH.



SALIC LAW: A CURIOSITY OF
SUCCESSION.

THE recent death of the King of the Netherlands has brought about what is probably the most curious application on record of the Salic law. On the throne of Holland William III. was succeeded by his daughter, Wilhelmina, on that of Luxemburg by his *seventeenth cousin*, Adolphus. The appended table shows the lines of descent of the senior and the junior branches of the house of Nassau, the present representatives of which are in the succession to the British throne, under the second Act of Settlement (*S. N. & Q.*, IV., 64). The dates, except those within brackets, are the years of death.

HENRY III., COUNT OF NASSAU, 1254.



P. J. ANDERSON.

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE.

FROM its commencement *Scottish Notes and Queries* has made bibliographies of periodical literature one of its leading features. Bibliographies of the periodicals, past and present, issued in the following towns, have already appeared in these columns:—Aberdeen, Arbroath, Inverness, Peterhead, Montrose, and Dundee. That the value of such work to the historian, the antiquary, or the ordinary literary student is incalculable, goes without saying. It will in days to come prove a boon in various ways; *e.g.*, to any one desiring to trace, say the history of the stage in any particular locality, the progress, artistic or industrial, that a town has made during a certain period, or the origin of any religious denomination, guild or association within a given area. The history, social, political and intellectual, of a town is, to a large extent, found embalmed in its periodical literature.

But this literature is, from its very nature, ephemeral; the old newspaper or magazine is only preserved here and there, and is mostly to be found hidden away in obscure corners of a library or in the private (and often inaccessible) collection of the bibliophile. Where to obtain the desired information as to what periodicals are likely to contain the facts required, with the titles, dates of first and last issue, number of volumes, and changes in titles, is a *sine qua non*. Hugh Miller somewhere says, and his words apply with equal force to all kinds of periodicals, that "the newspaper editor writes on sand when the flood is coming in. If he but succeed in influencing for the present, he must be content to be forgotten in the future." And not only is the editor forgotten, but, in the majority of instances, his work, valuable and successful as it may have been, and interesting and valuable as it still is, could it be got at, is forgotten as well. It is at this point that the value of the labours of the bibliographer, who, by collecting, collating and tabulating the flotsam and jetsam which have been thrown out by the periodical press, are most to be appreciated.

When the Editor of *S. N. & Q.* asked me to prepare the Bibliography of Edinburgh Periodical Literature, I had but a faint conception of the magnitude of the undertaking, or of the serious difficulties to be overcome. Having once set my hand to the plough, however, I felt that it would be dishonourable to turn back and abandon the task, as at times I felt inclined to do, owing to the difficulty of obtaining accurate information, and the fact of my working from the first single-handed. In this Bibliography the compiler claims to have done little more than "break ground" upon the subject, and no

one is more conscious than he is of its defects, the meagreness of the details given, and the serious gaps that may be discovered in the chronological list. I would ask all my readers to "deal gently," bearing in mind that there are no special facilities within reach for prosecuting the research, and that the work has been performed in the brief leisure of one whose time has never been his own. The compiler, however, considers that he may safely say that never before has so lengthy and complete a list of Edinburgh newspapers, magazines, and other periodicals, been compiled; and that as throughout accuracy has been his chief aim, he trusts that, until some one with better facilities, and more leisure at his command, appears to extend and complete the work, the instalments, which will appear month by month, may not prove unhelpful to those engaged in any research connected with the intellectual, social, or ecclesiastical history of the Scottish capital.

The fact of Edinburgh being the capital of the northern kingdom, the seat of a famous university, and of the chief Scottish courts—civil and ecclesiastical; and, moreover, having for a long period been a centre of literary activity, the home of literature, art and science, and the abode of the cultured and intellectual, made the task of preparing a bibliography of its periodical literature one of no ordinary difficulty. It was only by researches in the British Museum Library, the Advocates' Library, Edinburgh, and similar institutions in London, Edinburgh, and Glasgow, laborious conning of biographies, old catalogues, directories and almanacs; a perusal of the works issued on the History of the Press; and a constant search in old book-shops and book-stalls; that the material now published has been accumulated. Although the compiler has from the commencement worked alone, it would only be just to mention that he is much indebted to Mr. Crabb Watt, Advocate, Edinburgh, for many valuable facts regarding Edinburgh newspapers (as apart from magazines, &c.), unfortunately the least complete section of the work.¹ Mr. Watt also placed the nucleus of a collection of his own at my disposal, and kindly offered to revise the proof sheets and add such facts as his knowledge of the subject enabled him to supply. I would also mention the kindly assistance given by Mr. J. Calder Ross, Edinburgh, who has furnished not a few important details; and Mr. John Inglis, Edinburgh, who readily undertook the revision of that portion of the bibliography dealing with current periodicals.

¹ As the files of newspapers in the possession of the British Museum authorities are not catalogued, and as, in most instances, on the discontinuance of a newspaper, the files were sent to the paper-mill, the list of those published in Edinburgh is necessarily very incomplete.

Knowing the nooks and corners yet to be explored, the many serials which, like comets, have vanished from human ken, leaving but a name or a memory behind them; the many others that may scarcely be said to have been born, and regarding which but the slightest details are to be obtained; the compiler can appreciate somewhat the regret of Kinglake when obliged to abandon the congenial task of collecting materials for his great work on the Crimean War, in order to take up the pen to tell the story of that memorable campaign.

I would ask all who have any material at their disposal bearing on the subject to kindly communicate with me, so that it may be incorporated with the work as it appears, it being of the utmost importance that the Bibliography should be as complete as possible. Any corrections that readers of *S. N. & Q.* may make, or fuller information that they may be able to supply respecting any of the periodicals named, will, if of sufficient importance, be incorporated in an appendix.

JAMES W. SCOTT.

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REGENTING IN THE ABERDEEN UNIVERSITIES.

DR. BAIN in his Rectorial Address on "The University Ideal" (reprinted in *Practical Essays*, 1884), has the following remarks:—

"Melville's next proposal was all too revolutionary. It consisted in restricting the Regents each to a special group of subjects; in fact, anticipating our modern professoriate. He actually set up this plan in Glasgow. . . . The same enactment was extended to King's College in a scheme having a remarkable history—the so-called New Foundation of Aberdeen University, promulgated in a Royal Charter of about the year 1581. The Earl Marischal was a chief promoter of the plan of reform comprised in this charter. The division of labour among the Regents was most expressly enjoined. *The plan fell through.* . . . We now approach the foundation of Marischal College. The Earl Marischal may have been actuated by the failure of his attempt to reform King's College. At all events his mind was made up to follow Melville in assigning separate subjects to his Regents. The charter is explicit on this head. Yet in spite of the charter, and in spite of his own presence, *the intention was thwarted.*"

The statements italicised are misleading. The substitution of Professors for Regents was undoubtedly carried into effect in each College for a time.

From an examination of the lists of King's College entrants (1601-86) and graduates (1600-86), printed in the *Fasti Aberdonenses*, it appears that, while down to session 1627-28 each Regent

taught the same students from the first to the fourth year, during sessions 1628-32 David Leech had charge of the bajan class only, and Andrew Strachan of the magistrands; during 1633-38, Robert Ogilvie taught the bajans, and David Leech, now sub-principal, the magistrands; during 1638-41, Alexander Middleton taught the bajans and Robert Ogilvie, now sub-principal, the magistrands. In 1641 the system in vogue before 1628 was reverted to. The minute authorising the change is not given in the *Fasti Aberd.* It runs as under:—

“At the kingis collidge of Abirdein the aucht day of Junii 1641 yeiris In ane meitting convenit the reverend memberis following, Doctor Wm Guild rector and prin^{ll}, Mr James Sandilandis, Civilist, Mr Alex^r Middiltoun supprin^{ll}, Mr Jhone Lundie gramarian, Mr Alex^r Gardyne w^t the first class, Mr Patrick Gordoun, and Mr Wm Rait, regentis.

“The said day the haill memberis of vniforme consent for the maist pairt have appoyntit that the supprin^{ll} and regentis shall follow ther scollaris and continow with thame fra ther entrie till they be laureat and so furth in tyme cuming; And becaus Mr. Robert Ogilvie lait supprin^{ll} is to laureat the magistrandis this yeir it is appoyntit of consent forsaid that Mr Alex^r Middiltoune sall enter w^t the magistrandis at Michelmes nixt, Mr Alex^r Gardyne w^t the first class, Mr Patrick Gordoun w^t the third class, and Mr Wm Rait w^t the second class, q^{ll} they be laureat; And in all tyme thereafter to follow ther scollaris from the first class q^{ll} they be laureat as said is, and as the memberis sall think fitting.”

In like manner, at Marischal College, during Sessions 1622-26, James Sibbald (Professor of Natural Philosophy) taught the magistrands, William Ogston (Professor of Moral Philosophy) the tertians, Andrew Massie (Professor of Logic) the semis, and William Wedderburn (Professor of Greek) the bajans; during 1626-37 John Seton (Professor of Natural Philosophy) taught the magistrands. It is almost certain that this system prevailed from 1593 when the College was founded, the principal teaching the magistrands until 1620, when the fourth regency was instituted. Patrick Dun is styled Professor of Logic in 1610, and William Forbes in 1601. The year 1641—the date of the attempt to unite the Colleges as King Charles' University—probably saw the abandonment of the professorial system at Marischal as at King's College. In 1642-43 John Rae taught the magistrands, but in the three following sessions he had charge of the bajans, semis, and tertians respectively.

P. J. ANDERSON.

¹ Ordnained Minister of Methlick, on a presentation from the College, 14th April, 1641. The graduation usually took place in July.

HEROIC GAELIC BALLADS.

V. THE DEATH OF CONLAOCH.

THE death of Conlaoch by the hand of his father Cuchullin is the Celtic version of an old Aryan tale, which occurs in Persian as that of Sohrab and Rustem, in old German as the Hildebrandslied, and elsewhere. The beginning of the story is told in the Irish tale, “The Wooing of Emer.” Conlaoch was the son of Cuchullin and Aife, an enchantress in Skye, and was to be sent to his father in Ireland when he grew up. When Aife sent him away she put him under a vow not to tell his name at first, but she had forgot to teach him one of Cuchullin's feats, and by this he was killed.

The ballad occurs in the Dean of Lismore's book, and in the collections of Gillies, Miss Brooke, Kennedy (who greatly alters it), &c. Macpherson's Carthon is founded on it, as also one of Dr. Smith's Gaelic poems. There are many variations in the text, which is somewhat obscure in places: the translation is mainly from that of Gillies.

1. I have heard from the times of old a tale that brings me sorrow, on a day when I am sad and heavy on the side of Innis Roghal.
2. The Clan Rury of deliberate judgments, of the house of Conchobar and the house of Conal, with their active youths in the field on the plains of the province of Ulster.¹
3. Though there were against us the true heroes of Ulster, whose judgments were not hasty, there would not come from elsewhere any that would inflict defeat on the Clan Rury.²
4. There came to us, and fierce his rage, the hardy hero Conlaoch, to seek the fair and well-loved men,³ to Erin from Dun-scathach.⁴
5. Conchobair⁵ spoke to the rest, “Whom shall we get to send to the youth to bring a report or tale from him, and not to return with a refusal.”
6. Conall went, not weak his arm, to take a tale⁶ from the youth; and as a proof of the hero's might Conall was bound by Conlaoch.
7. The hero ceased not from his handling, the wrathful furious Conlaoch,⁷ till a hundred of our host were bound by him, a lasting wonder to tell of.
8. A message was sent after the Hound⁸ from the wise chief-being of Ulster, to sunny fair Dundalgan,⁹ the old prudent¹⁰ Dun of the Gael.
9. From that Dun of which we speak, that of the daughter of Forgall,¹¹ came the noble hero of slender steeds to the generous king of men.
10. To seek the men of green Ulster, came the Hound of the Red-branch, the white-toothed youth with cheeks like berries, that refused not to come to our aid.
11. “Long,” said Conchobar to the Hound, “were you in coming to our aid, and Conall, lover of

- lively steeds, in bonds together with a hundred of our host."
12. *Cuchullin*—"Sorry am I that the men who would aid their friends are away from us in bonds,¹² but it is not easy to go to measure swords with the man that has bound Conall."
13. *Conchobar*—"Think not of not going to meet him, O hero of the dreaded sharp weapons ;¹³ O arm that never was weak before anyone, think of your foster-father in bonds."
14. When Cuchullin of the smooth blades thought upon the bonds of Conall,¹⁴ he went with the strength of his hand to take a tale from the youth.
15. "Since we have come to meet you," said the Hound that never shunned a contest, "O smooth side with brown eyebrows, tell us tidings of your race, or which is your native land."
16. *Conlaoch*—"Vows were laid on me when I came from home to give no tidings to a stranger ; but if I should give them to any man, I would certainly give them to that form of yours."
17. *Cuchullin*—"You must either fight with me or give me tidings like a friend : take your choice, youth with the soft ringlets ; it would be unwise for you to choose to fight with me."
18. To the conflict that was stern went Cuchullin and his son,¹⁵ and there his own son was wounded, the hardy war-like fosterling.¹⁶
19. Cuchullin and fierce conflict were that day without profit : his only son was slain by him, the noble, valiant, gentle, green sapling.¹⁶
20. "Tell us," said Cuchullin of the feats, "since you are now for ever in my power, knowledge of your name or of your kindred, and seek not to conceal them from us."¹⁷
21. *Conlaoch*—"Worse than that has befallen you, O active prosperous Cuchullin, noble hero in the front of battle ; it is sad that my might should be in your power for nought."¹⁸
22. "I am Conlaoch, the son of Cuchullin, the rightful heir of Dundéalgan, the secret that you left in the womb when you were learning with Scathach.
23. "Seven years was I in that land learning hero's feats from my mother : the feat whereby I have fallen was wanting in what I learned from her."¹⁹
24. "Take my spear with you, and carry off this shield from me, and take with you my hardened sword, the burnished blade that I received.
25. "Bear my curse to my mother, since it was she that put me under vows, and sent me to my suffering, O Cuchullin, by thy feats.
26. "O fair, white-belted Cuchullin, by whom is broken every gap in battle ; will you not look, since I cannot see, on which finger is the ring ?"²⁰
27. "Ill did you understand me, O proud and forward father, how I threw feebly and aslant the spear with its shaft foremost."
28. When Cuchullin saw his son dying . . . ;²¹ with

- thinking on the welcome of the hero he lost both memory and sense.
29. Cuchullin, though great his fame, it was this that brought his honour low, his own son falling by his hand, the noble, valiant, dexterous sapling.
30. The soul and body of Cuchullin by grief were almost parted, when he saw at the back of the gien the young hero of Dundéalgan.²²
31. *Cuchullin*—"Were I and Conlaoch alive and sound, playing our feats in battle, we would wage a strong enviable war on the men of Erin and Alban.
32. A hundred woes have surrounded me ; 'tis little wonder I am sad. From my combat with my only son my sorrows to-night are many.
33. "Let us take with us the arms of the hero, the sword and shield of Conlaoch ; like this awhile shall I lament like a woman without son or brother."²²

¹ More correctly "of the Ultonians," the name being that of the people,—"*Ulaid*," in Irish.

² The meaning of these two verses is obscure, and the translation somewhat doubtful. The Dean's version differs in verse 3.

³ *al.* "to see our fair ramparts" (7).

⁴ *i.e.*, the fort of Scathach, one of the enchantresses of the Isle of Skye, who taught Cuchullin many of his feats. Out of these big feats, in Gaelic *classa mora*, Mac Pherson has got the name Clessamor in his poem of Carthon.

⁵ Conchobhair Mac Nessa was king of the Ultonians, and had his seat at Emain Macha in the palace of the Red Branch (*Craobh ruadh*, now Creeveroe). The cycle of tales relating to him is quite distinct from that relating to Finn and Ossian, in which point MacPherson has sadly erred.

⁶ *cf.* Ballad No. 1., v. 13. ⁷ Or "his handling of the . . . Conall."

⁸ *i.e.*, Cuchullin, whose name means the "Hound of Culaind," a smith whom he served in place of a dog for some time.

⁹ Now Dundalk.

¹⁰ So in the Scottish copies. The Irish one has "the old hospitable Dun of Deitchinn." Dechtine or Dechtire was the mother of Cuchullin.

¹¹ Emer, the wife of Cuchullin, was the daughter of Forgall Manach (F. the Wily).

¹² *al.* *Conall*—"Hard for me to be in bonds, O man that could aid a friend." *Cuch.*—"It is not easy," &c.

¹³ *al.* "King of the dread blue swords."

¹⁴ *al.* "When he heard the lament of Conall."

¹⁵ *al.* "They encountered each other, it was no womanlike conflict."

¹⁶ *al.* "There the youth received his wound by the edge of the burnished spear."

¹⁶ This verse is from the Dean of Lismore's copy.

¹⁷ *al.* "Now, O youth, disclose your tale, since your wounds are grievous : 'tis but a short while till I shall rear your tombstone ; conceal no longer your adventures."

¹⁸ In the Dean's copy this comes before v. 18, and runs "Think not . . . that my honour will be yours for nothing."

¹⁹ This feat was that of the "gath-bolg," which was a barbed weapon used by Cuchullin, who generally fought in a ford, so as to avail himself of it.

²⁰ This ring was given by Cuchullin to Aife, and was to be sent along with Conlaoch to his father.

²¹ A few words here are uncertain.

²² This verse from the Dean's copy.

²³ This verse is from Dr. Irvine's and Miss Brooke's copies. After this in the latter and in Kennedy there follows the "Lament of Cuchullin for Conlaoch" of twenty verses or so.

TIBBY FOWLER O' THE GLEN.

(IV., 57, 79).

WHAT does antiquity, history, and the sculptured stones of Leith say about "*Tibbie Fowler o' the Glen*"?

There stood a fine old mansion at the head of the Shirra Brae, Leith, facing the Coalhill, usually described as the residence of one of the Logans of Restalrig. This building was demolished in 1840, to make way for St. Thomas Church and Manse, erected at that time by Sir John Gladstone of Fasque.¹ The upper row of windows, which rose above the eaves of the house, were elegantly sculptured, and bore various dates and devices. These are still preserved, having been built into the wall of the manse. One of them exhibits a shield, with the device of a heart, surmounted by a fleur de lis. At the side are the initials I. L., and above, the date, 1636; another has the initials I.L. M.C., and the date, 24 December, 1636; a third has a shield and the initials M.C.; while the fourth displays "D.D.M.C 1730." It will be noticed that the initials M.C. appeared on the four windows, while I.L., supposed to be those of Logan, were only on two. Tradition has assigned this house as the residence of that most attractive damsel, celebrated in Scottish song as "*Tibbie Fowler o' the Glen*," who was carried off by Logan, to the utter discomfiture of the remainder of the "ane-and-forty wooing at her."

Robert Logan of Restalrig was deeply implicated in the Gowrie Conspiracy, but died about eight years before his share in it was disclosed. His eldest son Robert, and all concerned, were cited to appear before the Estates of Parliament, 15th July, 1609. The bones of Logan were dug up and carried into Parliament to receive judgment. The Estates of Parliament decreed the family name, memory, and dignity to be extinguished, their armorial bearings cancelled; they were stripped of all their property and cast forth as beggars to suffer the bitter misery of being penniless outcasts in the place where they lorded it as feudal tyrants.

Can Tibbie Fowler be connected with the house described? If the mansion was really, (and we see no reason to doubt it,) the residence of Logan, it must have been by marriage, seeing that the loss of the family possessions occurred so recently, and affords substantial ground for the belief that Logan was the successful wooer of Tibbie Fowler.² Referring to the same sub-

¹ In *Williamson's Directory of Edinburgh and Leith for 1773-74* occurs the name of "Thomas Gladstones, Flower [sic] Barley Merchant, Coalhill, Leith." Sir John was the eldest son. Born at Leith on the 11th December, 1764; commenced business there, but removed to Liverpool, where he amassed a large fortune.

² Campbell's *History of Leith* says—"We think it not im-

probable that it was Tibbie's tocher that enabled Logan, who was ruined by the attainder of 1609, to build the elegant mansion in the Sheriff-brae. The marriage contract between Logan and Isabella Fowler (supposed to be the Tibbie of the song) is now (1827) in the possession of a gentleman in Leith." I have as yet been unable to trace this.

ject, Dr. Robertson, in his *Antiquities of Leith*, says—"Logan's supposed grandson, George, married Isabella Fowler, daughter of Ludovic Fowler of Burncastle, the Tibbie Fowler of Scottish song, and is said to have resided in a mansion on the Shirra Brae."

Logan of Restalrig, at the time of the forfeiture, was a youth living in retirement with some of his mother's relations. He early manifested a taste for military life, but, in consequence of the stigma attached to his family, could not find employment at home. He went to France, where he found ample room for the development of his aspirations. His gallantry on several occasions attracted the notice of his superiors, and he seemed on the high road to fortune, when an unlucky incident brought him into disgrace and danger, and compelled him to retire in a hurried manner from France.

On his return to Scotland Logan longed for active employment in the army, but he still found that the name he bore shut him out from the service; he was, therefore, compelled to seek retirement which was so distasteful to him. He had not been long in this country when he met, in the house of a friend, Isabella Fowler, the only daughter and heiress of a wealthy laird in the neighbourhood. Isabella, or rather Tibbie Fowler, was an intelligent, high-spirited girl, and there was a piquancy in her manner which proves a more permanent attraction than beauty. There was a greater attraction about Tibbie than either beauty of face or mental accomplishments—she was a "well-tochered damsel," and would make the fortune of the happy individual who should be successful in obtaining her hand. Need it be a matter of surprise that her father's house was beset by hosts of suitors

"Wooin' at her, pu'in' at her,
Courtin' her, and canna get her.
Filthy elf, its for her pelf
That a' the lads are wooin' at her."

It is not a matter of wonder that a mutual affection sprang up between the gay and fascinating Tibbie and the polished soldier, and that Logan, in consequence, was a welcome and frequent guest at her father's residence. The other suitors soon perceived that they had a formidable rival to do with; and when Tibbie's father was informed how matters stood, he declined to see Logan at his often recurring visits to Fulton Grange. Finding this had no effect, he plucked up courage, at the instigation of his better half, to say to Logan that his visits were not desired,

and that he had no wish nor ambition to have so fine a gentleman for a son-in-law. Knowing, however, his position with Tibbie, Logan informed the old laird, that so long as he had the lady's permission to continue his visits, he would not consult any other one. Unprepared for such a reply, the laird spoke of his esteemed friends and neighbours, on one of whom it was his intention to bestow his daughter. Logan coolly offered to fight any one who thought he had a superior claim to the hand of the coveted Tibbie.

The story thereafter is easily told: Logan formally proposed to Tibbie's father for the hand of his daughter and got the rebuff direct. He left Fulton Grange without desiring to see Tibbie, but hurried home. Instead of going to his room he went to the stables and had a conference with the person in charge. Logan returned well mounted, with a trusty servant leading a spare horse carrying a side-saddle. On arriving at Fulton Grange about midnight, he went to the garden gate, which he found open by arrangement for his admission. Making a careful survey he tapped at one of the windows, when the shutter was immediately unbarred, and quickly enough the well-mounted lovers were speeding away. Notwithstanding Logan's careful survey he had failed to observe the presence of two of Tibbie's suitors. The alarm was given, and the fugitives were followed in hot haste. The breaking down of a wooden bridge over a stream brought pursued and pursuers to a halt. Blood would soon have flowed, but Tibbie's father forbade violence, and there and then gave his consent to her marriage with the man of her choice.

After his marriage Logan gave up his military ideas, settled himself in Leith, applied his mind to mercantile pursuits, and, besides carrying on a manufacturing establishment at Bonnington, on the Water of Leith, he entered into a variety of speculative transactions, all of which turned out highly successful. So much so, that his business, when he retired therefrom, was in the most flourishing condition, and was the nucleus of great wealth to his descendants.

The authorship of the song is still doubtful. It does not seem to be in style earlier than the reign of George I. Your valued correspondent, "J. C.," Macduff, supplements his own remarks (IV., 79) by informing me that in George Thomson's 8th edition of *Scottish Melodies*, the song is attributed to Joanna Baillie.

What proof there may be to support this I know not, but if any of the readers of *S.N.&Q.* can further expiscate the question of the authorship it will be a pleasure to all who take an interest in Scottish song.

WILLIAM THOMSON.

7 Madeira Place, Leith.

THE NEWTON STONE.

(IV., 187, 219).

IT is difficult to show when the Phœnicians came to this part of Scotland; but that they were early in it, and held there the most commanding position, seems to me very plain. This is shown by the great festival Beltane, which was commonly observed in it, and many traces of which are to be seen there to the present day. That, as all know, was a principal part of the worship of Bel, or the Sun, the great god of the Phœnicians. And as the word is still a law term in the country, that shews the very commanding position that these then held in it.

But besides the sun they worshipped the moon and all the hosts of heaven, and especially those stars and meteors that indicated the seasons, or any change in the weather, or that in any way assisted mariners and others in carrying on their work. They also worshipped all those many things that were engaged in carrying on the different operations of nature, as light, and fire, and flame, the various winds, and thunder and lightning; as well as all fountains and streams, and the mighty power of the sea and ocean. Indeed they seem to have worshipped almost everything that had in it power to do either good or evil: and so they worshipped death as well as life, and also the different affections of the mind, as well as all those creatures that were remarkable for anything, and so they worshipped the serpent and all such-like creatures; as well as all those men, after their death, who had been remarkable for anything, such as wisdom, or strength, or cunning, or who had given men valuable inventions. And, what is stranger still, they even worshipped the earth, and what grew on it, such as corn and fruit, and such imaginary beings as the god of war and the goddess of victory.

Part of that worship appears in the word *Xyoloubth*, used in the *Newton Stone*, which literally means death's servant, while the religion of Azif and Sjyer also appears in the names they bear, as they are clearly Phœnician names *Picticized*, or they are Hebrew names given them because they were Christians.

And as there are clear traces of all that worship in many of the opinions and customs that are still held and observed in this district, that again shows how thoroughly the Phœnician religion once prevailed in this part, and therefore how surely the Phœnicians were early in this country, and held the most commanding position in it, as all this must have been most fully set up and matured long before Christianity was made known and embraced in this country: seeing it has thus withstood all the power of that to uproot and destroy it, and there was no

other way in which that religion could be thus set up and matured and confirmed.

And accordingly, when we return from what we find to consider what ancient writers have said on the subject, we find that Ptolemy, who wrote his Geography about A.C. 150, places the Venicontes between the Tay and the Grampians; the Texali in south-eastern Aberdeen; and the Vacomagi in the country south of the Moray Firth, from Kinnaird Head to Inverness.

Now, of these the Venicontes are clearly the same people as the Veniconians of Donegal, who are, as clearly, Fomorians or Phœnicians; while the Texali are, as clearly, the Saxons of the Pictish chronicles, and the Vacomagi are the Wars and Murrays of the Scottish historians, or War-Murrays.

And, as regards these Murrays, it is to be observed these historians declare they came from Germany, and settled on the Firth of Forth, to assist the Britons in their wars against the Romans, in the time of Boadicea, Queen of the Brigantes; and when they were then defeated and driven home, they say they were settled in Murray, from which the old inhabitants, the Wars, had in part been expelled. But if so, they were clearly settled among their own countrymen, as we have corresponding names in many parts of Europe, showing how very widely these people were then scattered: and how they were, therefore, a maritime people, much given to commerce; and how surely they were also Phœnician, as we have corresponding names in Hebrew, viz., Parbar and Merab, with which we may compare Varar, the ancient name of the river Ness, which seems to mean, that which is cleft or broken up, and Moreb, Morref, or Muref, the proper name of Moray, which seems to mean that which has multiplied.

And here I would ask all to observe how large the country of the Vacomagi was, and how it abutted on the very place where this stone was first erected; and how very easily, then, Xyolouboth, their chief, could make an attack on Azif and Sjyer, and destroy them, as this stone records.

Nor does it in anything weaken this that Richard of Cirencester gives, in his treatise, Vecturones, or Venricones, instead of these Venicontes; because in doing that he is in error, as Vecturones is clearly the Latin rendering of the proper name of the Picts, whom the Scots or Gaels called Picardachaib; and the Saxons, Pehtar or Pechtar; and the Welsh, Flychtieit or Pictieit, from which the Romans got their word Picti, but whose real name we do not know.

And here it has to be observed that Ptolemy does not give all the tribes that were in the country, but only those that were most famous

for commerce, or those that they came most closely into contact with. And as he gives all those in Scotland, as well as in most of the world that were thus situated in his day, that gives a clear proof how very widely the commerce of the Phœnicians then extended, and how very surely those we have mentioned belonged to that people.

There are many other proofs of this matter that might be adduced; but this must suffice for the present, as it would require no less than a treatise to do full justice to the subject.

J. M. AGNEW.

NOTES ON THE ORIGIN

OF THE

NAME, FAMILY, AND ARMS OF SKENE.

No. IX.

THE SKENES OF RUBISLAW.

THERE is not in the empire, I think, a more respectable or respected family than this. I have hardly ever been introduced to any one of mark without being immediately asked, "Are you related to the Skenes of Rubislaw?"

It was then with profound surprise that I read in the *Saturday Review*, of 28th June, 1884, a notice of "*With Lord Stratford in the Crimea*," by J. H. Skene," where the reviewer gave such a remarkable proof of ignorance as to say that the author gave no clue to the *capacity* in which he was with Lord Stratford—whether as secretary, dragoman, or—*chef!* i.e. cook: and asking what right he had to explain military operations to Lord S. I wrote to the Editor, telling him I was no relation, but only chief of the clan, and asking if he really did not know that the author had been for a long term of years H. M. Consul at Aleppo, nominating all the Vice-Consuls in the Levant;¹ that he had left the army with the rank of captain, and so might be supposed to have some, at least superficial, acquaintance with military matters; that he was son of Sir Walter Scott's friend, to whom he dedicated the 4th canto of *Marmion*; that his daughter was married to the Archbishop of York; and that his

¹ Professor Sayce, in his "Hittites," under date Oct., 1888, thus speaks of one of the chief glories of the name (p. 98):—"To Mr. Skene, for many years the English (!) Consul at Aleppo, is due the credit of first discovering the true site of the old Hittite capital. On the western bank of the Euphrates, midway between Birijik and the mouth of the Sajur, rises an artificial mound of earth . . . in the name of Jerablús Mr. Skene had no difficulty in recognising an Arab corruption of Hierapolis. . . . Two years after . . . Mr. George Smith visited Carchemish on his last ill-fated journey, . . . and recognised at once that Mr. Skene's identification was right. . . . The site was bought by Mr. Henderson, Mr. Skene's successor at Aleppo. . . . The mound which had first attracted Mr. Skene's attention marks the site of the royal palace. . . ."

wife was a descendant of the Emperor Michael?²

The Editor did not reply—*more suo*—but I fear he must have passed a *mauvais quart d'heure*. I narrate the circumstance as showing that I have no ill-feeling towards the family of Rubislaw. My grandfather became acquainted with them when he was appointed military paymaster at Aberdeen, and my uncles subsequently visited the family at Edinburgh. I received myself an invitation from Scott's venerable friend in 1856, but for some reason declined it. I had, later, an opportunity of enjoying the fund of varied information amassed by Her Majesty's Historiographer for Scotland, now of Rubislaw.

Year after year I have been quite disappointed at not learning that his eminent studies have been rewarded by a baronetcy; being grandson and nephew of two members of that order, the compliment would have been singularly appropriate; and if it had been desired that the honour should be merely personal, his celibacy insured its extinction with him, if limited to his own issue.

Many years ago, my uncle told me that his father had had some idea of inquiring into the destination of the patent granted by king Charles I. to Sir James Skene of Curriehill; because, if it was to the heir male whomsoever, it might have been rightly claimed, or rather assumed, by the lairds of Hallyards, Midlothian; later by the lairds of Skene; and then by us, as next heirs male; but he added that the patent was lost, and was said to have foundered at sea with many other documents which were being taken to London at the time of the Union.

On a first perusal of the *Memorials*, I perceived that (1) Dr. Skene gives the *signature* of the patent, which shows that the destination was indeed to "aires male quhatsumever from tyme to tyme perpetuallie in all tyme cuming," whereas the destination of the *lands* granted in barony in Nova Scotia is, over and over again, to "his airis male and assignies; (2) that the patent itself had been in the Rubislaw charter chest—(it is difficult to imagine how it could have got there)—but had been destroyed by accident; (3) that Dr. S. states that he is himself the heir male of Sir James Skene.

Thereupon I wrote him, asking why he did not assume the baronetcy, which must belong either to him (if heir male), or to myself, as next

² Michael Rhangabe was only a common soldier when John de Skene was signing the Homages; but "a croon's a croon for a' that," (witness the family of Sweden, 100 years ago peasants at Pau,) so the Rhangabes objected to Captain Skene as not sufficiently noble; he sent home and had his pedigree drawn out by the Lyon, showing 31 quarterings: double nobility, with only one "window," twice as much as is required for any chapter in Germany. I could not do as much. It does not go back very far in *time*, but it explores a man's origin in all *directions*. An odd thing is that Gibbon says the Emperor had *no* descendants. Mrs. Skene's family are perhaps collaterals.

nearest to Sir James; that I earnestly wished he would, and, if he liked, would call upon him in print to do so.

Dr. Skene replied in a long letter, the sum of which was, that the evidence in support of the claim had been first collected, then lost, then again collected;³ and that his heir male, Mr. Felix Skene, would certainly claim the title; that if their line failed, it would be taken up by Mr. Thomas Skene in Australia.

I answered that I thought it would be most unwise and incongruous on the part of relatively obscure gentlemen like those mentioned to assume an hereditary honour long in abeyance, when the really eminent, and officially and academically distinguished uncle of the first had not done so. I also urged that, after myself and Dumbreck, Dr. Skene might apparently be served heir to Skene; the descent of Baron von Skene being in nowise established, as I pointed out. I added, however, that on a more careful perusal I perceived a serious desideratum, as follows:

The Historian is certainly the heir male of David Skene in Potterton, about 1600. In Burke's *Commoners*, 1838, article *Skene of Rubislaw*, it is stated that David Skene of Pollerton (*sic*) was son of Dr. Gilbert Skene, brother of Sir John. In 1860, Dr. S. reprinted the *Tracts* of this "Medicinar to his Majestie," and stated, as in the *Memorials*, that he never had a child. In 1856 I had inquired by letter if he knew who wrote the article in Burke, and his reply, I find, tells me—"I rather think I wrote the article in Burke, but it was inserted with many errors."⁴

³ It is a pity that Dr. S. should have damaged his claim by citing the testimony of "Mr. Rose of Banff," to the effect that this baronetcy is "Represented by Robslaw," since it is not of much more value than the old shirt-tail, marked "A. C.," which an old Miss Crichton used to "instruct" to show her descent from the Admirable.

⁴ A sketch is given in it of the family of Skene, down to the death of the second baronet of Curriehill; and then "The representation of the family then devolved upon the descendants of Gilbert Skene, younger brother of Sir John Skene, first of Curriehill. This Gilbert Skene was professor of medicine in King's College, Aberdeen, and afterwards physician to his majesty. He resigned this office in 1594, and retired to the small property of Pollerton, Aberdeenshire, where he died, leaving a large family by Agnes Lawson, his wife. He was succeeded by his eldest son, David Skene, of Pollerton," &c., down to Scott's friend, "my Skene," in right line! I remember the Historian once writing me—"In Scotland we are commonly supposed to represent the Skenes of Skene—a position to which we make no claim." Why—it is made, *totidem verbis*, as above! There is not a word about us, or that any cadet branch existed (except Curriehill, of which Rubislaw is affirmed undoubted heir!) nor is there in the sketch in Dr. Skene's *Tracts*: and "*de non apparentibus et non existentibus eadem est ratio*." Yet my uncles and father were enrolled in the Army and Navy Lists till their respective deaths in 1835, 1837, and 1849; the Historian's father knew them personally, and could at any time ascertain from these official records if they were still living and where; yet he allowed his son (who had already won the prize for the *History of the Highlanders*.) (a) to ignore the true heir, a crown vassal like himself, and bearing, besides, H.M.'s commission; (b) to substitute his own line for him, by giving them as issue to a man who died childless, and none of whose family ever owned an acre in Belhelvie!

I may, therefore, say that it is certain that (a) in 1838, Dr. Skene did not know who was the father of his ancestor, David; (b) Potterton was even misspelt; (c) David was ascribed wrongly to Dr. Gilbert, on authority which should be forthcoming.

In the *Memorials*, David is enrolled as third son of Robert, brother of Sir John; but there is no evidence given, nor is he ever called son to Robert, or nephew to any other of the ten brothers. How are we to know that the father ascribed in 1888 is any more historical or authentic than the one assigned in 1838, and abandoned before 1860?

I have pointed out to Dr. Skene that it is most important that this point should be clearly proved, and have begged him, in the most respectful manner, to furnish me with the evidence, which it is most extraordinary should have been omitted in the *Memorials*, where the most insignificant details are carefully recorded.

For the first time, after so many years, Dr. Skene has left my letter unanswered. I am, therefore, almost justified in assuming that there is no more proof of the present theory of David's paternity than of the former.

I should like to ask, also, what proof there is that Robert Skene, burgess of Posen in 1593, was a nephew of Sir John? also, that his line is extinct? May he not well be the ancestor of that Skinowski of whom I heard in 1877? Again, where are the births or baptisms of this Robert, of "II. Gilbert," of "III. David"? and proof of the first marriage of this David? In a genealogical work no statement is of any value unless accompanied by reference and proof.

Furthermore, there is presumptive evidence much in favour of the view that David was not a lawful son of Robert, senior in Belhelvie. This latter had, by his marriage with M. Forbes in 1574, James (numbered VII.), who was an undoubted lawful son, for he is twice so called (v. p. 126.) Now (a) "he received numerous grants of escheat" from his uncle Sir John, who in the same way enriched my ancestor Sir Andrew. Is it conceivable that he would so provide for a cousin, while his own lawful nephews (*ex hyp.*) Gilbert and David and their sons, were struggling in Belhelvie, and being evicted by their landlord? (b) In 1602 this nephew James is decerned executor *ad omnia* to Dr. Gilbert (*Tracts*, x.) yet his (*ex hyp.*) elder brother David was in full health, since in 1606 he re-married. (c) In 1617, in an edict raised (*Tracts*, *ibid.*, not mentioned in the *Memorials*), the executors of Dr. Gilbert are named—seven children of Sir John, and "James, Jonet, and Robert and Janet Skeynes, brother bairnis to the defunct and Jeane Forbes, sister dochter

to the defunct"—twelve in all, *seven of them maiden ladies*. Here, again, the whole "next of kin" of Dr. Gilbert appear to be named, and are nominated as executors; is it conceivable that if Gilbert and David in Potterton and Overhill, &c., were lawful nephews, *they* too should not have been included? David may have been defunct. but his eldest son Thomas was in Potterton after him; a ruling elder, too, which makes omission of his father or himself the more remarkable.

A. P. SKENE.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 12, Vol. V.)

XI.

259. *Grace Kennedy*, Novelist. Wrote several religious novels—*Clement*, *Dunallan*, *The Decision*, *Profession is not Principle*, and *Anna Ross*. *Philip Colville*, an unfinished tale, was published on her death. She was daughter of Robert of Pinmore, and born there, in the parish of Colmonell, 1782, d. 1824.

260. *Robert Perry, M.D.*, Noted Physician and Medical Writer. b. Kilmarnock, 1783, d. 1868.

261. *Thomas Morton*, Mechanical Adventurer and Manufacturer. He invented the carpet machine, improved the three-ply carpet machine, as well as the Brussels carpet machine. He built the Observatory, Kilmarnock, and was a good astronomer. b. Mauchline, 1783, d. 1862.

262. *General Vans Kennedy*, Distinguished Indian Officer of literary gifts. He was brother to Grace Kennedy, the Novelist. b. Pinmore, Colmonell.

263. *Mrs. William Shirriff nee Russell*, daughter of Burns's "Black Russell," one of the heroes of the "Holy Fair," of whose preaching he says—

"His piercing words, like Highland swords,
Divide the joints and marrow."

She left Presbyterianism and became a Baptist. A woman of great saintliness of character her life has been written. b. Kilmarnock (178).

264. *Archibald Crawford*, Minor Poet, Novelist, &c. Educated Ayr. Bred a baker, but entered the service of a gentleman in Edinburgh, named Hay, who gave him free access to his library. Here he became acquainted with the English classics. In 1811 he returned to Ayr and began business as a grocer but failed. In the meantime he had acquired some celebrity as a song writer by his popular song "Bonny Mary Hay," which was set to music by R. A. Smith. He commenced to contribute to the local press, and issued successively three volumes of tales, entitled—*Tales of my Grandmother*, *The Huntly Casket*, and *The Gaberlunzie*. He also conducted for a time a weekly journal called *The Correspondent*. Mr. Crawford was born in Ayr in 1784, or according to others in 1779, and died in 1843.

265. *James Tannock*, Portrait Painter. He early showed taste for art, and was placed under Nasmyth, the Edinburgh artist. In 1810 he entered the Royal Academy, London, attending at the same time the anatomical lectures of Sir Charles Bell. Among this

artist's portraits are several of Burns, much admired, one of Sir James Shaw, painted for Kilmarnock Council Chambers, and an admirable likeness of his own father. Tannock was born in Kilmarnock, 1784, and died 1863.

266. *Major-General Andrew Campbell*, Distinguished British Officer. *b.* Avisyard, Cumnock, 1784, *d.* 1861.

267. *Patrick Mitchell*, Successful Manufacturer in Vale of Leven. *b.* Secession Manse, Beith, 1784, *d.* 1848.

268. *Robert Burns*, Eldest Son of the Poet, and himself a writer of verse. Educated at Dumfries Academy; appointed to a Clerkship in the Stamp Office, London, 1804; returned to Dumfries and resided there till his death. *b.* Mauchline, or others say Tarbolton, September, 1786, *d.* 1857.

269. *Lady Charles Bell nee Shaw*. Assisted her husband as his amanuensis. After his death published *The Letters of Sir Charles Shaw, with Recollections*; also, in conjunction with her brother, issued new editions of the *Expression*, and *The Hand*. *b.* Ayr, 1786, *d.* 1876.

270. *William Cunninghame of Lainshaw*, a Student of Scripture Prophecy, well known for piety and benevolence. Writings:—*Letter on the Evidences of the Christian Religion*, 1802; *Remarks on David Levi's Dissertations on the Prophecies relative to the Messiah, &c.*, 1810; *A Dissertation on the Seals and Trumpets and the Prophetic Period of 1260 years*, 1813; *Letters and Essays on Subjects connected with the Conversion and National Restoration of Israel*, 1822; *The Church of Rome the Apostacy and the Pope the Man of Sin*, 1833; &c., &c. Mr. Cunninghame was probably born at Lainshaw, Stewarton, about (1780), and *d.* 1849.

271. *John Ferguson*, Millionaire, founder of the Ferguson Bequest Fund. His fortune of £1,300,000 was mainly the accumulated wealth of his uncles, and fell to him by succession. After allocating £700,000 among relatives, Mr. Ferguson left the rest of his fortune to various benevolent objects. *b.* Irvine, 28th March, 1787, *d.* 1856.

272. *Mrs. John Bishop*: "Betty Burns," "Sonsie, smirking, dear-bought Bess," concerning whom Burns wrote "The Poet's Welcome to his Illegitimate Child." She grew up to womanhood, married, and had a family. Her death is thus announced in the *Scots Magazine*, 8th December, 1817:—"Died, Elizabeth Burns, wife of Mr. John Bishop, overseer at Polkemmet, near Whitburn. She was the daughter of the celebrated Robert Burns, and the subject of some of his most beautiful lines." *b.* Mauchline, 1784, *d.* 1817.

273. *Right Hon. Thomas Francis Kennedy*: Prominent Whig Politician. Educated at Harrow and Edinburgh University; sat as Liberal M.P. for the Ayr Burghs, 1818-34; Clerk of the Ordnance, 1832; Lord of the Treasury, 1833-4; Paymaster of Civil Service, Ireland, 1837, when he was sworn Privy Councillor; Commissioner of Woods and Forests, 1850-4. Died at Dalquharran Castle, aged 90, where he was probably born 1789, *d.* 1879.

274. *General Sir James Shaw-Kennedy*: Distinguished Officer. *b.* Kirkmichael House, 1788, *d.* 1865.

275. *John Goldie*, "The Poetic Seaman," published a vol. of poetry and wrote verses. *b.* Ayr, 1788, *d.* 1884.

276. *James Dobie*, Antiquary. *b.* Beith, 1788, *d.* 1853.

277. *John Kennedy*, Minor Poet and Novelist. Bred to the loom, but in 1807 enlisted as a soldier, discharged in 1815. He afterwards became a schoolmaster at Chapel Green, Kilsyth. He published three volumes of verse, and a story entitled *Geordie Chalmers, or The Law in Glenbuckie*. He also published *Fancy's Tour with the Genius of Cruelty, and other Poems*. *b.* Kilmarnock, 1789, *d.* 1833.

278. *Rev. John Burt (Professor)*, Poet and Theologian. Apprenticed to a weaver; writes *O'er the mist-shrouded cliffs*; pressed into the Navy, 1807, and served five years on board "The Magnificent"; taught afterwards in Kilwinning and Paisley. In 1816 he issued a volume entitled *Horae Poeticae*. Becoming involved in political agitation he emigrated to America in 1817, and studied there at Princeton University. In 1819 he published *Transient Murmurs of a Solitary Lyre*; was ordained Minister of a Presbyterian church, Salem; and in the end was appointed, 1835, to a chair of theology in Cincinnati. *b.* Knockmarloch, Riccarton, 1789, *d.* 1866.

279. *John M'Kerrow, D.D.*, Historian of the Secession Church. He was educated at Glasgow University, and under Dr. Lawson of Selkirk; licensed by the Secession Presbytery, Kilmarnock, 1812; ordained, 1813, Minister of Bridge of Teith congregation. There he laboured with great acceptance and success. In 1841 he was honoured with the degree of D.D. by Washington College, U.S. He was the author of a valuable *History of the Secession Church*, published 1840; a prize essay on *The Office of the Ruling Elder in the Christian Church*; as well as of the *History of the Foreign Missions of the Secession and U.P. Churches*, 1867. He was also joint author with the Rev. Dr. Macfarlane of the *Life and Correspondence of the late Henry Belfrage, D.D., of Falkirk*. *b.* 15th May, 1789, Mauchline, *d.* 1867.

281. *William Dobie*, Local Poet and Antiquary. Author of *Parish Churches and Burying Grounds of Ayrshire, &c.*, as also of numerous verses. *b.* Beith, 1790, *d.* 1868.

282. *George Macartney*, inventor of the thrashing machine. *b.* Cumnock, 1790, *d.* 1868.

283. *James Connell, LL.D.*, prominent and successful Teacher. He was successively employed in his native town, in Irvine, and in the High School, Glasgow. *b.* Kilmarnock, *d.* 1846.

284. *Hew Ainslie*, Poet. Educated at Ayr Academy, and studied law in Glasgow, but finally obtained employment in the Register House, Edinburgh, where he remained till 1822, when he emigrated to the United States. In 1820 he published *A Pilgrimage to the Land of Burns*, which was favourably received; and in 1855 he published in America *Scottish Songs, Ballads and Poems*. *b.* 5th April, 1792, Bargany Mains, Dailly, *d.* 1878.

285. *James Dunlop*, Self-taught genius, who, under the patronage of General Sir Thomas M. Brisbane, became Astronomer Royal, New South Wales. *b.* Dalry, 31st October, 1793, *d.* 1848.

THE FAMILY, &C., OF SKENE.—If the readers of *S. N. & Q.* have not recently had a surfeit of the name of Skene, it may be proper to point out that the present chief, though having more near connexions in the peerage than any Skene ever heard of, is as wide of the mark in his comments upon the ennobling of his Austrian relatives (Vol. V., p. 6) as in his previous criticisms on the use of the designation "Earl Fife."

(1) The permission accorded in 1889 by the Emperor of Austria to Herr Alfred Skene to use the aristocratic prefix "von," simply promotes that gentleman from the "bürgerlich" class to the "adelig" class, and in nowise constitutes him a Baron.

(2) The proof of descent was not "of course" the volume of *Memorials* issued in 1887. It embraced the results of an extended Record search, instituted by Herr Alfred Skene after the appearance of that volume.

It will thus be seen that the sneer at "Baron von Bogus" is altogether unwarranted.

C. D.

Queries.

546. THE CHURCH OF RUTHVEN.—The Church of Ruthven, in Strathbogie, was dedicated to St. Caral. His well is still used, and there is said to be a cairn bearing his name in the neighbourhood. The fair called after him was held on the second Tuesday of November (old style), so that his "day" probably fell on that month. He is supposed by some writers to be the same as St. Cyril. Can more definite information regarding him be given?

Cairney.

A. F.

547. HÓRIZON OR HORÍZON.—I have noticed that fisher folk and nautical people emphasise the first syllable of this word—horizontal—whereas educated people emphasise the second syllable—horizon. The tendency is for the accent to rise, but in this word educated people seem to be out of date. Is the pronunciation hórizon confined only to nautical or fishing lingo?

M.

548. CHAPS YE.—In sealing a promise the words "chaps ye," (and in Aberdeen "cheps ye,") is often used by the young folk. What is this a corruption of?

DEXTER.

549. YOU SHALL HAVE THE HALF-MARK OR THE MALISON.—This proverbial expression is found in a letter from Sir Charles Erskine of Alva, in London, to his wife in Edinburgh, 25th February, 1645. In the course of the letter, which refers to a matrimonial proposal which rather unwillingly Sir Charles, on his wife's suggestion, had undertaken to make, and which in the long run seems to have been successful in securing a husband to his sister-in-law, he remarks—"Your father owes you a *budd*," i.e., a bribe or reward, and then at a later point of the letter adds—"Your father has promised you ane basin and ewar of silver; *you shall have the half-mark or the mali-*

son." What does this mean? Can any of your readers explain the allusion?

Dollar.

W. B. R. W.

550. WILLIE WASTELL.—Is not this game a form of "Glesca hoosie"? Jamieson describes it thus:—"A piece of ground is chosen for a *den*, circumscribed by certain bounds. He who occupies this ground bears the name of *Willie Wastell*: the rest who are engaged in the play approach the limits of his domain; and his object is to get hold of one of them, who sets his foot within it, and to drag him in. If successful, the person who is seized occupies his place till he can release himself by laying hold of another. He who holds the *castle*, or *den*, dare not go beyond the limits, else the capture goes for nothing. The assailants repeat the following rhyme:—

Willie, Willie Wastell,
I am on your castle;
A' the dogs in the toun
Winna pit Willie down."

A.

551. "BERWICKSHIRE SANDIE," A MINOR POET.—In 1801 a volume of verse was published, entitled *Poems, mostly in the Scottish Dialect*, by "Berwickshire Sandie." Was the name of this local poet Alexander Brown, and what is known of his history? In the course of the volume, in one of his pieces, he makes the heroine say—

"My daddie he wad me disown,
An' a' my friens wad say,
Were she to marry S—— B——
She'd fling hersel' away."

He seems to be referring to himself in the third line. Is this so? Elsewhere he makes allusions that seem to point to Lauder as his birthplace, and to the Lammermuirs as his place of abode. Thus he writes in one place—

"Yet here, in Lammermuir, there's chapps
Inured to climin' scaurs and slaps."

And again—

"Whilst we wha dwell mang hills and rocks,
Where Ceres half our labour mocks,
To usher in—nae feathered flocks—
The cheerfu' spring,
But whaup and plivers, and muir-cocks,
How can we sing?"

Is the author known to any of your readers, and what is the truth about his name and history?

Dollar.

W. B. R. W.

552. LOCAL NOTES AND QUERIES.—The advertisement pages of *S. N. & Q.* reveal the existence of several local Notes and Queries. Can any reader supply a complete list of these, with names of publishers?

P. J. ANDERSON.

553. THE FAMILY OF HAMILTON.—There is evidence that a gentleman of the name of Henry Hamilton was born in Scotland in the latter half of 1747 or early half of 1748, who went to America, and married and settled there. It is much desired by his family to know of whom or of what family he was descended, and any information or suggestions as to possible sources of information will be welcomed by

Edinburgh.

A. HAMILTON.

554. JOHN ROY STEWART.—This famous poet and soldier, of the Kincardine family in Strathspey, had a son. Can any one kindly say what the name of this son was, what became of him and his family, if he had any? Do any of his descendants now survive?

NOTA PYRNEH.

555. ANDREW PARK, POET.—Can any reader state where I can obtain biographical facts relating to Andrew Park, an obscure Glasgow poetaster?

JAS. W. SCOTT.

556. THE DALGARNO FAMILY.—There was a Dalgarno who perished when riding the water at Kintore with "Montrose," about the time of the battle of Alford. I think another Dalgarno was taken prisoner later and carried to Edinburgh with Gordon of Gycht and others. I would like to know the Christian names of the two, and the fate of the last one. I once heard that the first was named William, and the second—who, I think, was hanged—Patrick. It was no disgrace to be hanged with Montrose. Can any of your readers verify these facts?

JAMES DALGARNO.

557. "MILITARY DISCIPLINE LEARNED FROM THE VALIANT SWEDE."—This is the title of a book which the Rev. Dr. Doddridge (Works, Vol. IV., p. 128), says was published in 1644. I am very desirous of seeing this book or of learning something about it, and shall be glad if any reader of *S.N. & Q.* can give information about it. Dr. Doddridge mentions in his Works—"Monro, His Expedition with the Worthy Scots Regiment, called *Mac-Keyes Regiment*;" but that cannot be the volume to which he refers, as it was published in 1637, whereas the "Military Discipline," he states, was published in 1644. I have been unable to trace the book in the British Museum Library, or the Advocates' Library. It is quite possible that "Military Discipline," &c., which, Doddridge says, makes mention of many Scottish officers who served under Gustavus Adolphus, may be a sub-title, but that is only my own supposition.

JOHN MACKAY.

Marburg ^a/Lahn, Germany.

558. LOCKING THE DOOR DURING DINNER.—It seems to have been a universal custom in Scotland, at one time, to lock the outer gate or door of the house during dinner. In a note to *Old Mortality* it was explained that this was a point of high etiquette, and that probably the custom arose from the family being anciently assembled in the hall at the meal and liable to surprise. As this seems to look a very inhospitable proceeding, I would like to know when it originated, and what was the actual reason for it. I understand it was latterly done merely as a matter of custom and not for any practical purpose.

Edinburgh.

P. C.

559. MONTROSE'S MARCH FROM ATHOLE TO ARGYLL.—Where can I find a report of the damage done by Montrose during his march from Athole into Argyll in 1644?

Kenmore.

J. C.

Answers.

320. MR. AULD, PAINTER (III., 45. 191, V., 14). Mr. P. C. Auld was not, as you at first supposed, a son nor even a relation of the famous Minister of Mauchline, as the following extract from a letter recently received from a venerable grand-niece of that worthy man clearly proves. The lady says—"As to the worthy good old 'Daddy Auld,' he lived and died unmarried, so it would be scandal of the most wicked sort to make out this artist a son of his!!! The Rev. William Auld, Minister of Mauchline, was uncle of my father, and brought my father up from five years old until his own death, which took place when my father was a very young man—at College. My grandfather died when my father was only five years old, and this led to his uncle adopting him." In regard to the extraction of the Mr. Auld referred to, the same lady is able to testify that, though in no way connected with her family, he was, like herself, a native of Ayr. She believes he was the son of a barber named David Auld, although there was also a Captain Patrick Auld in Ayr who might have been related to him. It is certain, however, that Mr. Auld, his wife and family, were resident in Ayr sometime about 1860, and that at that time he taught drawing in at least one of the schools there.

Dollar.

W. B. R. W.

525. WILLIAM BEATTIE'S POEMS (IV., 220; V., 15).—The first edition of these poems was published in 1801, and contains four poems which are not in the edition of 1813, or any other edition. None of the poems in Part II. of the edition of 1813 were written by Beattie. The edition of 1801 is of extreme rarity. It was printed at Aberdeen by W. Rettie, No. 9 Long Acre.

528. THE CALEDONIAN ITINERARY (IV., 220).—This poem was printed and published for the author in 1819, in two volumes, price 7/6. I have two copies bearing the same date; but in one or other the sheets E F G have been cancelled, and rewritten, apparently for the purpose of inserting a panegyric on the Earl of Fife, and a questionable pedigree of his family. I think the first issue is the one in which these are wanting, as it is full of printers' errors, which are carefully corrected in the other.

449. ABERDEEN GRAMMAR SCHOOL MEDALS (IV., 57).—Thanks to Dr. Moir for his answer to my query. Like him, I think there is little doubt about the Mackenzie medal being of earlier date than 1667. It was made by Walter Melville, who received rights of craft in 1649, and was made Deacon of the Hammermen in 1662. He made the mace in King's College and the Strathnary Cup in Marischal College. My object in the query is to get, if possible, an exact date for the maker's mark. The Bannerman medal was made by one of the Scotts, which is my difficulty, though the probability is that it was made by William Scott, elder, who received rights of craft in 1666, and his son in 1691. It was the elder Scott who made the Banff, Cullen, and Forglan communion cups, also the Adam Gordon and William Keith medals in the Grammar School.

J. A. Ch^o.

455. ABERDEEN PROFESSORS IN 1567 (IV., 58).—The answer as to the Aberdeen Professors who were regarded as reactionary and obnoxious soon after the Scottish Reformation in 1560 will be found in Cosmo Innes's *Fasti Aberdonenses*, p. xxvii. A Principal and four Professors came under penalties, and the proceedings are there described dealing with these adherents of the old *regime*. Principal Alexander Anderson was the chief victim of the ejection, and his successor—Principal Arbuthnot—was thus the first Protestant Principal. W. D. G.

473. HUMPHREY MILLS, CLOCKMAKER (IV., 119).—In the Glasgow Exhibition, Bishop's Palace Collection, there was a brass lantern clock, engraved "Humphrey Mills, Edinburgh, 1606." It was to be illustrated in the Memorial Catalogue. From the number of specimens that remain, Mills seems to have been a craftsman well known, and of no mean order. J. A. Mc.

523. REGIMENTAL RECORD (IV., 220).—There were only three battalions of Breadalbane Fencibles. The 1st and 2nd were raised in 1793 and disbanded in 1799; and the 3rd was raised in 1794 and disbanded in 1802. Kenmore. J. C.

534. MARKET CROSSES (IV., 239).—The following belong to the southern counties, as far as they have come under my notice:—

Gifford, Haddingtonshire.

Pencaitland, Ditto.

Melrose, Roxburghshire.

Bowden, Ditto.

At this village all that remains of the ancient cross are a few boulders. Edinburgh, The Burgh "Mercat Cross," recently restored by Mr. Gladstone; and, Edinburgh, Canongate Cross, the last remaining of three that are known to have existed in the ancient Burgh of Canongate.

To make the list not only complete, but also of historical interest, would it not be as well to add notes concerning the crosses, when that is possible?

J. CALDER ROSS.

535. KIRN (IV., 239).—That Mr. Mearns has rightly explained the origin of this word may be inferred from the fact that Dr. Murray, in the *New English Dictionary*, issued under the patronage of the Philological Society, has, *sub voce* CHURN, the following definition and quotations:—CHURN-GETTING, *dial* = next CHURN-SUPPER (= Kirn-supper, Kirn, a Churn, being identified with Kirn, a harvest-home), a supper given at a harvest-home. Then follow the quotations:—

1866. WAUGH. *Ben an' th' Bantam*, VI., 118. On their way home from a "churn-gettin"—as the hay-harvest supper is called.

1870. *Brand's Antiq.* (ed. Hazlitt) II. 18. Aram asserted that it was called the churn-supper, because from immemorial times it was customary to produce in a churn a great quantity of cream, and to circulate it in cups to each of the rustic company.

1875. *Lanc. Gloss.* (E. D. S.) *Churn-supper*, an evening feast to celebrate the close of the hay-harvest. From these quotations it would seem that the word

was applied originally to the celebration of the hay-harvest. Ayrshire, however, having been from time immemorial a dairying district, that harvest would in all probability be the chief harvest there, and so any celebration of the harvest, as comprehending arable as well as pastoral fruits, might naturally enough come in that region to take its name from what was previously applied only to the harvest of the meadows.

Dollar.

W. B. R. W.

541. CONQUERANT (V., 13).—Formerly, according to the Law of Scotland, heritage was divided into two classes, viz.:—(1) heritage proper, or that which descended in the direct line; and (2), heritage which had been acquired by purchase or otherwise than by succession, called conquest. The heir of line took the former, while the latter went to the heir of conquest. This distinction in heirs, of course, only held good in the case of two or more brothers or uncles being next in succession. In this case the heritage proper descended to the immediate younger brother, while the conquest ascended to the immediate elder brother. In the case of a son succeeding he took both. This distinction was, however, abolished by the "Conveyancing (Scotland) Act of 1874," and the heir entitled to heritage now succeeds to the whole. Edinburgh. P. C.

544. WEE WILLIE WINKIE (V., 14).—In the glossary to his *Songs for the Nursery*, Miller, explaining Willie Winkie, says—"The Scottish nursery Morpheus, 'Willie Winkie's coming ower ye'—you are going to sleep." I expect this is the only explanation that can be given of the phrase. Curiously enough, Chambers, in his *Popular Rhymes*, makes no mention of it. J. M. B.

Handbook of the Ferns of Kaffraria, comprising Descriptions and Illustrations of the Ferns, and Descriptions of the Plants allied to Ferns, with Cultural Notes. By THOMAS R. SIM, Curator, Botanic Gardens, King Williamstown, South Africa. Aberdeen: Printed by Taylor and Henderson, 1891. [62 pp. 8 × 5½ in.]

AMONG the cryptogams none have found more admirers and cultivators than ferns. To all these Mr. Sim's volume will be welcome. A careful examination of the book reveals not only the accurate botanical training and knowledge of the author, but also the fact that, from his practical method of dealing with this popular subject, the author's main design is to be helpful to all who may be interested in the subject. And we are sure he will succeed in this. This publication is the first fruit of the author's valuable experience in the best botanic schools and gardens, and now of his congenial curatorship at King Williamstown, and it reflects credit on him. The volume contains 66 plates, carefully reproduced from the author's own beautiful drawings, and is well got up. We are informed that the issue is limited to 100 copies.

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ABERDEEN, AUGUST, 1891.

OBITUARY OF MR. CHARLES ELPHINSTONE- DALRYMPLE, F.S.A. Scot.

IT is with no ordinary regret that we record the death of Mr. Charles Elphinstone-Dalrymple of Kinellar Lodge, on the 14th of last month. He was the seventh son of Sir Robert Dalrymple-Horn-Elphinstone, and was born in 1817. The family are nearly connected with the Earls of Stair. With the ample leisure of a country gentleman, Mr. Elphinstone-Dalrymple largely devoted it to the pursuit of antiquarian research. Indeed it has been well said that "his death removes one of the most distinguished Scottish antiquaries." During at least half-a-century his activity had enabled him to amass vast stores of accurate knowledge on all matters connected with the study and explication of Scottish Antiquities, History, and Genealogy, a branch of study for which he had a decided *penchant*. Of his readiness to impart his information one may truly say that with him it was "more blessed to give than to receive." Mr. Dalrymple was a Fellow of the Society of Antiquaries of Scotland, a member of the first Spalding Club,

and one of the promoters and a Vice-President of its successor. When the British Association met in Aberdeen in 1859, under the presidency of Prince Consort, the important collection of Scottish Antiquities and Portraits was largely due to Mr. Dalrymple's intelligent zeal. His catalogue of the portraits, which comprised the largest number of "Jamesones" ever brought together, gives perhaps ampler proof of Mr. Dalrymple's resources than anything he ever wrote. The only other separate work he published was *Lays, Highland and Lowland*, in 1885. Mr. Dalrymple, along with his brother-in-law, the late Col. W. Ross King, was among the very earliest to give *S. N. & Q.* his sympathetic imprimatur, and he contributed valued papers as long as he was able, and his helping hand was felt in many directions. We cannot close these few lines without a positive tribute to the gracious personality of this most modest and estimable gentleman. By Charles Elphinstone Dalrymple's death the world loses a man of singular beauty of character, and those who knew him personally feel that they have lost a wise and considerate friend. ED.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

ALTHOUGH Edinburgh had, during the seven-teenth century, many notable master-printers working in her midst, whose excellent printing is still admired, it was not until the year 1661 that she could boast of a newspaper written as well as printed within her protecting stone walls. That one was short-lived, and it was not till 1705 that a permanent newspaper was established in the city. Previous to that year the inhabitants had been content with London newspapers, some of which, from their titles, appear to have been specially prepared for their perusal, or with re-prints, by Edinburgh printers, of the London journals. These were, however, subject to strict judicial scrutiny before they were permitted to pass into the hands of the citizens; as is proved by the fact that, in 1650, newspapers were prohibited from being published in Scotland until they had been revised by the censor of the press—the Bishop of Edinburgh. These re-prints of London papers dealing with Scottish affairs scarcely come within the compass of our

subject, but as they were the only form of periodical literature within reach of the citizens of Edinburgh until towards the close of the seventeenth century, and as they are sometimes erroneously tabulated as genuine Edinburgh newspapers, it may not be thought amiss to prefix a list of them to this Bibliography of Edinburgh Periodical Literature.

1642. *The Scots Scout's Discoveries.*

1643. *The Scotch Intelligencer, or The Weekly News from Scotland and the Court.* No. I: Oct. 13 to Oct. 17. It was intended to communicate more particularly the state of affairs in Scotland to the Londoners.

1643. *The Scottish Mercury.* No. I., Oct. 5, 1643.

1643. *The Scotch Dove*, so called from a woodcut representing a dove which appeared on the first page;

"Our Dove tells newes from the King's,
And of harmonious letters sings."

No. I., Sept. 30 to Oct. 6, 1643. It existed for some years.

1644. *Intelligence from the South Borders of Scotland.* Written from Edinburgh, and published in London. (No. 8, March 18—May 13.)

1651. *Mercurius Scoticus, or A True Character of Affairs in England, Ireland, and Scotland, and other Foreign Parts, Collected for Publique Satisfaction.* This newspaper is believed to have been the first printed in Scotland, but no printer's name nor place of publication is mentioned on it. The first number is dated July 28 to August 4, 1651. Weekly, 8 pp., small 4to.

1652. *The Theme, or Scoto-Presbyter.* "Whether it be not as little dishonourable for the Scots to be conquered by the English in 1652 as to have been these twelve years past slaves to the Covenant." This was another London publication. I am indebted to Mr. J. C. Watt, Advocate, Edinburgh, for the brief reference given of this curious periodical.

1652. *A Diurnal of Some Passages and Affairs.* A London newspaper, re-printed at Leith, by Christopher Higgins, an English printer. The *Diurnal* was first re-printed in November, 1652. Accounts differ as to whether Higgins was "conveyed by General Cromwell to Leith," or was sent down by some London stationers to whom Evan Tyler, printer to Charles II., had, on Cromwell gaining ascendancy in the north, assigned his patent. It does not appear that the newspaper was re-printed in Leith for any length of time, as we soon after find Higgins embarked upon a new venture.

1653. *Mercurius Politicus: Comprising the Sum of Foreign Intelligence, with the Affairs and Designs now on foot in the Three Nations of*

England, Ireland, and Scotland, in Defence of the Commonwealth, and for the Information of the People. This was a re-print of the London newspaper of the same name (which commenced its career on June 13, 1650, and was practically re-edited by Milton during the years 1651-52, although it was ostensibly under the management of Marchmont Needham). The design in re-printing it in Scotland was to keep Cromwell's army well acquainted with the state of affairs in London. It was first printed at Leith, by Christopher Higgins, on October 26, 1653, but in Nov., 1654, it was transferred to Edinburgh, being published at Hart's Close, opposite the Tron Church. On April 11, 1660, it appeared under a new title—*Mercurius Publicus*, and continued to be published under that name until the beginning of 1663.

1661. *Mercurius Caledonius: Comprising the Affairs now in Agitation in Scotland, With a Survey of Forraign Intelligence.* Motto—*Conamur Tenues Grandia.* This was the first newspaper edited, written, and printed in Scotland; all of a date prior to it being merely reprints of London newspapers. No. 1, 8 pp., Monday, Dec. 31, 1660, to Tuesday, Jan. 8, 1661. A small quarto, of varying size, from 8 to 12, 14, or 16 pp., published, on irregular dates, by a Society of Stationers in Edinburgh. The second number is dated Tuesday, Jan. 8, to Wednesday, Jan. 16, and consists of 16 pp., the folios being numbered on from the first. The third, Wednesday, Jan. 16, to Friday, Jan. 25, is also of 16 pages, but is separately numbered, as if it had no connection with the first and second. The fourth, Friday, Jan. 25, to Friday, February 1, is of 12 pp.; the fifth, Friday, February 1, to Friday, February 8, also consists of 12 pp., the folios being carried on regularly from the third. The later numbers, some consisting of 12 pp. and others 16 pp., have the folios correctly indicated, though the mottoes are sometimes changed. It is singular that no price is marked on any of the numbers. Only 12 numbers of the paper were issued, the last being dated March 22 to March 28, 1661. The editor was Thomas St. Serfe or Sydserfe, son of the Bishop of Orkney. On the discontinuance of the paper, Sydserfe left the city, but turned up again in a few years, and once more proved himself an originating genius, as manager of a play-house in the Canongate—the first theatre, it is thought, established in Scotland. On May 8, 1669, he narrowly escaped being killed in the theatre by Mungo Murray, a lieutenant in the King's Guard. The father of the newspaper press in Scotland, as he may deservedly be called, was also a writer of verse, and was highly complimented for his poetical powers by

the Earl of Dorset. The *Mercurius Caledonius* vindicated, often in too fulsome a manner, the Royal cause, and supported the constituted against the unconstituted authorities of the day. The "leader" in the first number consists of nine lines: "Our clouds are dissipate, the rays of Royalty, darts from the breasts of *Scot's*-men, not being in the power of the most skillfull Artificers of Treason, to stave off our Allegiance, which was bravely manifested in the reception of His Majesties High Commissioner the Earl of *Middleton*; (who according to the grandeur of his State) was welcomed seven miles from the City, by numerous Troops of Nobility, Gentry and Citizens, all in such equipage, as became both Court and Camp." The first number, in addition to a detailed account of the reception of *Middleton* and the opening of the Scottish Parliament, has a description of the collecting together, with all suitable pomp and ceremony, of the different portions of the dismembered bodies of the Marquis of Montrose and Sir William Hay of Dalgety, who, in *Sydserserfe's* words, were "murthered both for their prowes and transcending Loyalty to King and Country, whose Bodies to their Glory and their enemies shame, had been ignominiously thrust in the earth, under the publike Gibbet half a mile from Town." In consequence of not having had time to "establish our Forraign correspondence," the editor invites his readers to "take a little view of the most materal things in the English *Intelligencer*"; but as the "Forraign" intelligence given, relating to four towns, only consists of eighteen lines in all, his readers might well have pardoned his omitting it altogether. When not eulogising the acts of the Scottish Parliament, or belabouring, with no gloved hand, all "Phanaticks," or Presbyterians, *Sydserserfe* gave such accounts of local events as the following: "Our accustomed recreations on the sands of Leith was much hindered because of a furious storm of wind accompanied with a thick snow: yet we have had some noble gamesters that were so constant at their sport as would not forbear a designed horse match. . . . This tempest was nothing inferior to that which was lately in *Caithness*, where a bark of fifty ton was blown five furlongs into the land, and would have gone further, if it had not been arrested by the steepness of a large promontory." A somewhat singular foot-race is announced in the same number: "Sixteen fish-wives to trot from *Musselburgh* to the Canon Cross for twelve pair of lambs' harrigals."

1662. *A Kingdom's Intelligencer*. Arnot, in his *History of Edinburgh*, classes this as an Edinburgh newspaper, coupling it with the *Mercurius Caledonius* and the *Edinburgh Gazette*;

but it was, like so many of its predecessors, merely a reprint of a London paper. According to the *Encyclopædia Britannica*, (not the latest edition,) no copies of this paper with a Scottish imprint are now known to exist. A recent writer,¹ when dealing with early Edinburgh printers and newspapers, says:—"Some numbers of *Mercurius Publicus* were republished in Scotland also in 1660, being succeeded by the *Kingdom's Intelligencer* in 1661, which continued till 1674." This statement seems at variance with fact, for *Mercurius Publicus* (formerly *Mercurius Politicus*), was published in Edinburgh until the beginning of 1663.

1680. *Edinburgh Gazette*. This paper must not be confounded with the *Edinburgh Gazette*, established in 1699; it was begun in December, 1680, and was very short-lived.²

1692. *The Scottish Mercury*. No. I., May 8, 1692. This appears to have been a London newspaper, based upon Scottish news-letters, although in an article, written in 1848, in *The Scottish Journal of Topography*, v. ii., p. 303, it is mentioned as an Edinburgh newspaper.

1695. *Ridpath's Flying Post*. No. I., May 11, 1695. This London paper, which seems to have found its way north, was at one time edited by Daniel Defoe. It gave special attention to Scottish affairs.

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¹ *History of the Bassandyne Bible*. By Wm. T. Dobson, 1887. (Wm. Blackwood & Sons.)

² *Ibid.*, p. 197.

BIBLIOGRAPHY OF ABERDEENSHIRE PERIODICAL LITERATURE.

HUNTLY.

1827. *Christian Visitor*. No. 1. January (?) I am indebted to Mr. James Macdonald, The Farm, Huntly, for all the information I have got on this periodical. Mr. Macdonald does not know whether the *Visitor* was printed in Huntly, but of its local character there can be no question. There were at least four numbers, and all were written by Rev. John Hill, M.A., Minister of the Congregational Church there. The first one took the form of a "Letter to Apprentices in Huntly." The second, a "Dialogue on the Causes, Extent, and Cure of Drunkenness in Huntly," created a great sensation in the town and neighbourhood, and, at the Licensing Court following its publication, the Justices refused 17 applications for licences. The third number, on "Sunday Pleasure Partics," appeared on 20th December, 1827, and in the following May was republished in an extended form, 1000 copies being immediately sold. No. 4 appeared in

August, 1828, the subject being "The Sacrament." The *Huntly Monthly Visitor*, which appeared at a much later date, was in no way a local publication, being only the district name of this well known periodical.

1837. *Huntly News*, for the year Nineteen Hundred and Thirty-Seven. Huntly, October, 1937. Price Three Halfpence. Folio, 4 pp. Imprint—Huntly : Printed, Published, and Sold by W. Cruickshank. This curious and clever production, the *Utopia* or *Looking Backward* of its time, was really published in 1837, and was written by James Macdonald, uncle of George Macdonald, the novelist, and father of Mr. James Macdonald, The Farm, author of *Place Names in Strathbogie*, who has kindly furnished me with a copy. It was written to bring the press of the first printer in Huntly, William Cruickshank, before public notice. It is got up exactly like a newspaper. It is remarkable for its prophecies of things which have come true. Much of it, of course, is purely fanciful, as the following items will show :—

The population of Huntly, by the Census of 1937, amounted to 30,000. [By the census of 1891, it may be said, it amounted only to 4581]. Since that time, it is supposed there is an increase of 2000, so that the present population of the Burgh and Suburbs amounts to 32,000.

Ironstone is said to have been found at the Binn, and coal at Ardonald, and other places, where it is not higher than 5s. per ton. Steamer sent up the river with all kinds of goods. The Milltown Foundry

has purchased a number of the Cannon in use many years ago in Forts, and on board His Majesty's Ships, for the purposes of war, at the time when Europe and the World, then only partially civilised, took pleasure in that murderous occupation. These Cannons are to be converted into ornamental gas-light pillars—[would it not be electric light in 1937?]—for the Park and the Castle Crescents.

District Academies of Science flourish in the country, having been established "80 years ago," that would have been in 1857, "to fill up the void that existed between Parish Schools and the Universities." At such a time as this, when the gap is getting greater, and the secondary schools are in a bad plight, this item has a peculiar interest. The writer was too sanguine. The Deveron is a large navigable stream.

Immense quantities of Coal, Iron, Lime, Slate, Fir timber, and Grain were by this channel sent to the coast for shipment, and the revenue rising from the traffic has exceeded the expectations of the Company. Quays and Warehouses were erected on the Invers, at the junction of the Bogie and the Deveron, where the navigation begins, and railways from thence, along the line of both rivers, were laid down for the speedy transmission of goods.

Huntly Castle, by the aid of a Government Grant of £10,000, has been transformed into the Academy of Sciences, with a fine library, museum, laboratory, and observatory. In the course of an article on the extension of the town we are told that "the Beet-root Sugar Works, commenced in 1874, after the repeal of the Act for the protection of Colonial Sugar." Among the more remarkable prophecies is that of the "galvanic telegraph, which has for many years been established between Aberdeen and London." A message takes an hour and a half to go from Huntly to the Metropolis. "In this way orders transmitted for goods in the evening to London are forwarded the following day by the railway, and received by the party ordering within twenty-four hours." Forecasts are given of steam ploughs, "itinerant libraries," on the Mudie principle, the Suez Canal, and many other things. Perhaps the most remarkable prophecy was that which foretold the growth of the Forest of Binn. Binn was in Mr. Macdonald's day a huge common; now it is one of the largest woods in Aberdeenshire. The *Huntly News* seems to have been republished by William Simpson, bookseller, Huntly.

1858. *The Herald of Mercy*. January. Printed at the *Herald Office*, Whitehaven. No. 5 was printed at the *Free Press Office*, Aberdeen. This periodical was started by Duncan Mathieson, a well known evangelist in the North of Scotland. He had been missionary to the soldiers in the Crimea, and was afterwards employed in missionary work by the last Duchess of Gordon. In 1850-4, he established the "Huntly Religious Tract Press," and published a series of leaflets, called the "Huntly Tracts." Some of these were of his own composition, while others were extracts or reprints. About 100 are believed to have been issued. No. 39 was headed, "First hundred thousand of the series." These were all printed by Mathieson himself, who had learned the compositor's art, for the purpose of preparing these tracts. The *Herald of Mercy* continued to be published at Huntly till June, 1864, when it was removed to Perth, where Mathieson had taken up his residence. Messrs Morgan & Scott, London, now publish the magazine, which is issued as a half-penny monthly.

1863. *The Huntly Express, Strathbogie, Strathisla and Strathdeven Advertiser*. Such was the title under which this paper appeared for the first time, on 15th August, 1863, the publisher being Mr. Adam Dunbar. Six numbers were published monthly, and six fortnightly, after which the *Express* was issued weekly, from July 2nd, 1864, to the present time. On Jan. 7th, 1865, it came out as a four page paper of

24 columns, and in this form it was published until 18th January, 1873, when it was enlarged to an eight page paper of 40 columns, at which size it now stands, the title becoming the *Huntly Express and Advertiser for the Counties of Aberdeen, Banff, and Elgin*. During the first six years of its existence the *Express* was conducted by the second son of the proprietor, Mr. Robert H. Dunbar, now of the *Sheffield Daily Telegraph*, and afterwards by the proprietor himself, the former editor occasionally contributing leaders. Mr. Joseph Dunbar, the youngest son of the proprietor, now does the bulk of the literary work on the paper.

J. MALCOLM BULLOCH.

HARVEST HOME : A KIRN.

THESE has recently been published by Messrs. Macmillan & Co., London, a book entitled *Forty Years in a Moorland Parish*, by the Rev. J. C. Atkinson, D.C.L., Vicar of Danby, in Cleveland, Yorkshire. It contains a vast store of the folklore of that district, and has doubtless preserved for the information of posterity the origin of many of the provincial words, usages and customs, that are now, in this utilitarian age, fast passing away. It will be found that there is a great similarity betwixt many of the Yorkshire words and customs therein described, and those existing, at the same time, on the east coast of Scotland. Indeed, as we proceed to consider the subject, the instances crowd upon us, in which it is very evident that many of the old-world customs, both in England and Scotland, have a common origin, arising out of the primitive culture of the Sun worship, which mingled largely with the personal life of the people, and tinged, in some way or other, all the later forms of idolatry with which the natural tendency for ornate worship, in course of time, obscured the plain ritual of an earlier rite. Not only was it so with things secular, and with idolatrous worship, but, as Mr. J. R. Green, the historian of England, observes, Christianity itself had to "capitulate" to the then prevailing nature-worship, and adopt several of its spells, and turn many of its charms into prayers. Even to this day there are many survivals of the ancient Sun-worship in the ritual of several of the churches, as in the orientation of the churches, the eastern position of the altar, &c., turning when the Credo is said and the Gloria is sung; and the same idea is visibly signified by lighted candles placed upon the altar during divine service. Many of the present-day feasts and customs, now inseparably linked with Christian observances, are undeniably timed to former pagan festivals, amongst which old customs the modern harvest-festival services in churches, and the kirn supper in farm houses, are survivals.

It appears from Dr. Atkinson's book, that in certain parts of the counties of York and Durham there were usually two suppers observed—one called the "Kern-supper," when the reaping of the corn was completed, and the other called the "Mell-supper," at the ingathering thereof. I think the distinction so made in the names popularly applied to the two suppers enables us to see more clearly that Huddleston was right in his conjecture as to the derivation of the word "kirn," when applied to the great autumn celebration. Thanks having been publicly given to the Deity by the assembled people at the venerated cairn, they afterwards considered themselves entitled to some enjoyment, just as is still the case at Christmas and other high festivals of the Christian church. Moreover, the distinctive names applied to the two separate feasts imply that the former was the religious, and the latter the social feast, for *meala-stan*, in the speech of the Angles, meant "that which grinds," and was therefore especially appropriate to the ingathering of the corn, preparatory to its being stored up for subsequent use, to be ground as became needful for the sustentation of man and beast. Having discussed at some length the derivations of the words in question, but apparently missed the real root of the word "kern," Dr. Atkinson proceeds to say, "is it altogether too far-fetched a notion that the ideas . . . are intimately connected, not only with the old pagan harvest-festival, but with the perplexing terms associated with the survival of the said old, old autumn feast?" And we are further reminded that, under the Mosaic economy, as related in Leviticus xxiii. 10-11, the children of Israel were commanded—"when ye come into the land which I give unto you, and shall REAP the harvest thereof, then ye shall bring a sheaf (or *handful*, as in the margin, A.V.) of the first-fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord, to be accepted for you." It will thus be seen, that throughout all the ages of the world's existence there has ever run the central idea, that mankind ought always, at all times and at due seasons, to thank the GREAT GIVER of every good and perfect gift for having mercifully provided them with the means of subsistence, and thereby, by an overt act, to recognise their entire dependence upon Him for every needful blessing so long as life endures.

Carnoustie.

JOHN CARRIE.

A LEGEND OF LOCH AWE.

I EXTRACT the following paragraph from a copy of the "Oban Times," at least three years old. "Fionn" is the writer—

"On the top of Ben Cruachan is the spring from which Loch Awe was filled, and this is how they say the event happened:—Aged Bera lived in the cave of the Great Rock. She was a daughter of Grenan the Wise. For many ages her ancestors inhabited that country—a princely family, hospitable and powerful. Bera was the last of that renowned family. She owned as her inheritance each fair grassy glen all around Ben Cruachan, and the many flocks that fed in every dell and strath around. To Bera was entrusted that secret spring of many virtues, hid from the knowledge, and beyond the ken of the world. That became the spring of woe to Bera, and to her father's race! There was a great flagstone on the mouth of the spring, and it was Bera's duty to place the flagstone over the spring about sundown and to lift the same stone away as soon as the beams of the morning light began to gild the horizon. There were words graven on this flagstone, like ancient writing, but no eye ever beheld the stone that could read the secret letters. One of those days, Bera happened to be out hunting the deer among the rugged steepes of Ben Cruachan, and, being faint with the weariness of the chase, she no sooner returned home at night, and set herself on her bed of rushes under the leafy shade, then she fell asleep and neglected to place the flagstone over the mouth of the spring! The water quickly poured forth like a great river which could not be stayed! Swiftly streamed the flood, like a torrent or great waterfall, down the side of the mountain, from rock to rock, till the waters filled the glen, which from that time is called Loch Awe. On the third day poor Bera awoke. She looked down the glen, but instead of that green and most beautiful and lovely glen, nothing could be seen but water. Bera gave forth a dreadful scream which was echoed by every crag and grove and dell, and Ben Cruachan quivered to its centre! Bera left this poor world! She ascended to the lofty halls of the great princes from whom she sprung—far far up beyond the vision of created eyes, among the thin white clouds of heaven. Up there her scream may still be heard, and is the dread of the shepherds and hunters of Ben Cruachan. On dark clouds she is seen hovering around the top of the Ben; there oft-times may be heard her song of sorrow, and often she is abroad amid the roar of the tempest. On the dark skirts of the black clouds of the sky she is often seen sporting in wild fury. Like a tall pillar of the whitest mist she is seen hunting the deer on the hill, with her bow and her quiver of arrows! In white foam she is seen on the flood; from cascade to cascade, from pool to pool, till at length she

reaches Loch Awe, on which she may be seen swimming like a calm, white swan from island to island. From the broken ruins of Kilchurn, from the old abbey of Innisfail and of Inniswraith, are often heard her dismal wail. And on the peaks of Ben Cruachan she is often seen on a summer's morning rising in her airy robes of mist to welcome the sun, till she is quickly lost from view amid bright and joyful birds of the air."

The formation both of Ullesmere in the "Lake District," and of Loch Ness in the county of Inverness, is accounted for in local tradition in the same way—perhaps there are others. The legend of Loch Ness is much more prosaic than that of Loch Awe. The aged Bera becomes a crofter's wife, who had to go a long distance for her supply of household water. One night an old beggar was kindly entertained by her, and in return for her goodness to him (for he turned out a "warlock" in disguise), showed her a spring close at hand. One condition, however, he imposed, viz: that a large flat stone should be replaced on the spring every time water was drawn. After being faithfully kept many times, the condition was once neglected. Next morning the crofter was awakened by his wife shouting in her native Gaelic, "Ian, Ian, tha na loch nis"—"John, John, it is a loch now"—(the last two words being pronounced "Loch Neesh"). The water had overflowed the well and filled up the valley before the house. To the new loch, the crofter, whose powers of invention must have been very limited, gave the name which his wife's exclamation suggested—Loch Ness.

J. CALDER ROSS.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 29, Vol. V.)

XII.

286. *General Sir Patrick Montgomery, K.C.B.*, Distinguished Officer. *b.* Irvine, 1793, *d.* 1872.

287. *John Stevens, R.S.A.*, Scottish Artist, studied his art in London, but spent much of his life in Rome. *b.* Ayr, 1793, *d.* 1867 or 68.

288. *John Campbell, D.D.*, Congregational Divine, Journalist, &c. He was bred a blacksmith, but subsequently studied for the ministry. His first pastorate was in his native town; but in 1828 he proceeded to London, where he ultimately succeeded the famous Matthew Wilks in Moorfields and Tottenham Court Road. A most voluminous author. Among his many works are—*The Martyr of Erromanga*; *the Memoir of David Nasmyth*, &c. In 1844 he established *The Christian Witness*, and 1848 *The Christian Banner*. He was also editor of the *British Standard*. In his lifetime he was a prominent controversialist on the orthodox side. He did good service in contesting the Bible monopoly with the Queen's printer, 1839. In

1844 he was made a D.D. of St. Andrews University. *b.* Kilmarnock, 1795, *d.* 1867.

219. *Archibald Buchanan*, Inventor of self-acting spinning and carding machine. *b.* Catrins.

290. *Thomas Y. M'Christie*, Journalist and Barrister. He was lame but possessed remarkable energy, proceeded to London, where he acted for some time as reporter to *The Times*; then studied medicine and became Surgeon and M.D.; finally studied law at Lincoln's Inn, and in 1842 was appointed Revising Barrister for the City of London. *b.* Kilmarnock, 1797, *d.* 1860.

291. *George James Laurie, D.D.*, Church of Scotland Divine and Minor Poet. *b.* Loudoun Manse, 1797, *d.* 1878.

292. *Hugh Crichton, D.D.*, U.P. Divine. He was trained at Glasgow and at Selkirk under Professor Lawson, and then under Dr. Dick of Glasgow; ord. 1826 Minister of Duntocher Secession Church, and in 1838 was translated to Mount Pleasant, Liverpool, where he laboured till his death, a much honoured and useful man. In 1842 he received the degree of D.D. from Glasgow University. *b.* Old Cumnock, 2nd December, 1797, *d.* 1871.

293. *Honourable R. C. Wylie, M.D.* This gentleman became about 1845 the Foreign Minister to the Hawaiian Government, and from that period till his death in 1865 he was the leading mind in the Government. *b.* 13th October, (180-), Hazelbank, Dunlop, *d.* 1865.

294. *James Thom*, Self-taught Sculptor. At intervals, during his labours as an obscure stonemason, Thom produced his famous group in Scottish gray-stone, "Tam O'Shanter and Souter Johnnie." This brought him into notice; and his companion group, "Old Mortality and his Pony," was almost as successful. Thom obtained many commissions for busts, &c. He emigrated to New York in 1837 and died there. *b.* Tarbolton, 1799, *d.* 1850.

295. *James M'Crie, D.D.*, Original Secession Divine and Author. Ordained 1st December, 1827; D.D. of Princetown University, 1861; removed to his native parish 1863, where he died. He was author of *The Primal Dispensation: the original character of its delegated Head, His first Sin with its immediate and remote consequences*; also, *Autopasdia, or Instructions on Personal Education*, and two other vols. of the same stamp. *b.* Colmonell, 1799, *d.* 1873.

296. *John Dunmore Lang, D.D.*, Minor Poet, and Australasian Ecclesiastic and Politician. Educated at Largs and Glasgow, in 1823, he emigrated to Australia as the first Minister of the Church of Scotland there. He gave himself to promote emigration from the home country, and was the means of bringing great numbers of Scotsmen to Australia. Besides discharging his ministerial duties faithfully, Dr. Lang represented successively Port Philip, Moreton Bay, and Sydney in the Local Legislative Assembly, and was one of the principal advocates and promoters of the separation and independence of Victoria and Queensland. He also carried other useful measures in Parliament. He was a prominent journalist for many years, and published several works both in prose and verse, the chief of which is a *History of New*

South Wales. He aided the movement for Presbyterian Union, and helped to establish the Presbyterian College. He is said to have been born in Largs, but another authority says Greenock, in 1799 or 1800, and died in 1878.

297. *John Cowan, Lord Cowan*, Lord of Session and Judge. Educated at Ayr and Edinburgh, he was called to the bar in 1822, became Solicitor General in 1851, and was raised to the bench the same year. He retired in 1874. *b.* Ayr, 1798 or 1800, *d.* 1878.

298. *Rev. Joseph Young*, Secession Divine. Educated in Irvine and Glasgow, he entered the Theological Hall under Dr. Dick in 1820, and was ordained 21st October, 1829, in the Secession Church of Haddington, that used to be presided over by the excellent author of the Dictionary of the Bible, the famous "John Brown of Haddington." Demitting his charge in 1857, he proceeded to Canada, where he was settled Minister of Brentford. He was author of a curious work on Demonology. *b.* Irvine, 1798, *d.* 1864.

299. *John Fulton*, Self-taught Astronomer and Mathematician. Eldest son of a shoemaker, to which trade he was himself bred, he became interested in astronomy, and devoted himself to the construction of an orrery, which, after ten years' labour, he succeeded in doing. It was exhibited throughout the country, and obtained a medal from the Scottish Society of Arts. He was also a student of botany, as well as of the French and German languages. Going to London, he was for fifteen years employed as a Mathematical Instrument Maker; but, broken down by overwork, he was forced to retire to his native village, where he died. *b.* Fenwick, 1800, *d.* 1853 or 1855.

300. *John Templeton*, Eminent Scottish Vocalist. Taught music by his brother, another musical member of an exceedingly gifted family, he became a public singer, and was regarded as the first tenor singer of his time. He made his first professional tour in Scotland in 1836-7; in Paris, 1842; in America, 1844-5. For long before his death he had retired from public life. *b.* Riccarton, near Kilmarnock (1800), *d.* 1885.

301. *Thomas Brown*, Weaver and Geologist, "the Ayrshire John Duncan," a remarkable self-taught genius, much respected in his native district. *b.* Stewarton (1800), *d.* 1865.

302. *Hugh Crawford*, Prize Essayist and Temperance Reformer. He gained the prize for an "Essay on the Sabbath," open to all *bonâ fide* working-men in the three kingdoms, and which was awarded to him in 1849. His Essay was published in the same year, with a short sketch of the author's life prefixed, under the title of *Life's Peerless Gem; or, the Value of the Sabbath, especially to the Working Classes*. It was dedicated by permission to Prince Albert; and in respect both of dialectical and rhetorical power, reflects great credit on its author. Mr. Crawford was the son of a tailor, and after some time spent as a factory worker at Catrine, was bred to his father's trade, at which he continued till he was appointed manager of the Catrine Co-operative Society, about the year 1840. This situation he resigned in the hope of bettering his position in Glasgow; and it was while residing in that city that his prize Essay was written. Mr. Crawford was from the beginning of the movement a Temper-

ance Reformer. The temperance song, "The Drunkard's Raggit Wean," was written, I believe, either by Mr. Crawford or one of his family. *b.* Cumnock, 1800, date of death not ascertained.

303. *Archibald M'Kay*, Minor Poet and Local Historian. He was a bookseller in Kilmarnock, and published his own books. He was the author of *Recreations of Leisure Hours*, 1844; *Ingleside Lilts*, 1868; *Burns and his Kilmarnock Friends*, 1874. He also published a *History of Kilmarnock*, which is quite a gem of a local history. A fourth edition was called for in 1880. *b.* in Kilmarnock, June, 1801, *d.* 1883.

304. *Professor Thomas Clark, M.D.*, Chemist and Discoverer in Science. Educated at Ayr Academy and the University, Mr. Clark was for some time employed as Chemist at St Rollox Works, Glasgow, and in 1826 was appointed Lecturer on Chemistry at the Mechanics' Institution in that city. He was the discoverer of the hydrophosphates of soda. In 1831 he was made M.D. of Glasgow University. In 1833 he became Professor of Chemistry, Aberdeen. His name is well known in connection with his discovery of water tests. *b.* Ayr, 1801, *d.* 1867.

305. *Hugh Brown*, Minor Poet. Bred a weaver, by persevering study he qualified himself for the teaching profession, and became master of a school first at Drumclog, and thereafter at Galston, and Lanark. Of poetical tastes and gifts, he published in 1835 his poem on *The Covenanters*. This work has gone through several editions, and has taken rank among the more favourable specimens of the minor poetry of Scotland. Mr. Brown has also written vigorously on behalf of the Total Abstinence movement, one of the most striking of his poems being on *Intemperance*. In 1885, on the suggestion of Mr A. B. Todd, Cumnock, Mr Gladstone was induced to give the aged poet £50 from the Royal Bounty. Mr Brown latterly lived in Glasgow, and was in the employment of Sir Wm. Collins. *b.* Newmilns, 1801, *d.* 1885.

306. *Robert Smith*, one of the founders of the great ship-owning Glasgow firm of George Smith & Sons. He was also an active social reformer. *b.* Saltcoats, 1801, *d.* 1873.

307. *Thomas Brown, of Waterhaugh and Lanfine*, Minor Poet. He was son of an eminent Glasgow physician, and nephew of Lord Jeffrey. Educated at Glasgow and Edinburgh Universities, and at Trinity College, Cambridge. He was author of *Borgia, a Tragedy*, and other poems.

308. *John Andrew*, Local Poet, settled at Ochiltree, where he had some reputation as a local bard, and wrote much verse under the name of Werdna. *b.* Ayr, 1801, *d.* 1871.

309. *John Ramsay*, Minor Poet. Bred a carpet-weaver, and left almost wholly uneducated, he yet early began to write verse, and became a contributor to the *Edinburgh Literary Journal*. Having tried and failed to make a living as a grocer, Ramsay resolved to travel over Scotland selling a volume of his verse. For fifteen years he earned a precarious livelihood by thus selling his *Woodnotes*, when he became agent for a benevolent society in Edinburgh. His two best productions, *Eglinton Park Meeting*, and

the *Address to Dundonald Castle*, are of considerable length. *b.* Kilmarnock, 1802, *d.* 1879.

310. *Prof. John M'Mechan Pagan, M.D.*, Professor of Midwifery, Glasgow University, and Medical Writer. Son of a farmer, Dr. Pagan was educated at Irvine Academy and Edinburgh University, where he graduated in 1823. After a short period of practice in England Dr. Pagan settled in Glasgow in 1827, and became surgeon to the Royal Infirmary. He also taught for a time the class of Forensic Medicine in the Andersonian University, during which period he published a work on *The Medical Jurisprudence of Insanity*, which attracted much attention. In 1840 he was promoted to the chair of Midwifery in the University, and for nearly thirty years continued to discharge its duties with great success. He was born at Auchinleck, 1802, *d.* 1868.

POLITICAL BROADSIDE.

THE following curious broadside, belonging to the '45, is from a double columned foolscap folio, sent by a contributor, and it is here reproduced almost entire. ED.

A List of the Goods and Effects taken after the Battle of Culloden, belonging to the young Pretender, and brought from Scotland, to be Sold To-morrow, under Prime Cost, at the Ax on Tower-Hill.

A Stack of Faggots for an Inquisition-Fire in *Smithfield*.

A Carcase-Butcher from *Rome*, to flea and skin stubborn Protestants.

A Model of a *French Bastile*, to secure, for Life and Death, the Free-Writers and Teachers against Popery.

A Bundle of Rods to whip the Nakedness of pretty Maids, with *Spanish* Padlocks for private Uses.

A quantity of Gridirons, Spits, and *Scotch* Coal, for *Irish* Cooks to cure Heresy.

A large Sponge, to wipe off all national Debts, Stocks and Funds, contrived by *Belloni*, Banker at *Rome*.

Strong Blisters of *Spanish* Flies, for the Backs of hot-headed Protestants.

A Quantity of Beads to tell Sins by the Dozen.

A Mixture of *Jesuits* Powder, *Roman* Wormwood and Vitriol, *Genoa* Soap, *Scotch* Snuff, with a Course of Steel to mend *English* Constitutions.

A double Gagg to muzzle the Mouths of Church-Preachers and Dissenters.

A Gang of *Jesuits* from *St. Omers* and *Salamanca*, for School-Masters to teach Youth bad Morals, and good *Latin* in the right *Roman* Stile.

Some sanctified Daggers of the *Kavilliac* Make, and subtle *Italian* Poison, to remove dangerous opponents.

A fresh Set of Molten Images for every Church in *Great-Britain*.

A Set of Hangings, where the Figures of *Ignatius Loyola*, and *Jagues Clement*, are nicely wrought in Tapestry by the best Hands at *Arras* and *Tournay*.

The Pictures of the Seven Sacraments, for every private House, drawn by a Priest at *Rome*, by human Authority.

A Swarm of Monks and Friars to possess the several Colleges in *England*.

Bottles of *Lachrymæ Christi*, *St. Januarius's Blood*, and Holy-Water, for pious Uses among the credulous Populace.

Scotch Bagpipes played to a *French* Tune, by a young Pretender to Musick, taught after the *Italian* Mode, together with *Cremona* Fiddies, to outdo the *German* Flute and *Hanover* Trumpet.

A Bundle of Schemes for our Government.

A Project left by Doctor *Leslie*, the famous Non-juror, for incorporating and reconciling the *Gallican* Church with the High-Church of *England*.

A Plan for a Pardon-Shop for small venial Sins, as Perjury, Adultery, Robbery and Murder.

A Chest of white Sheets to do Penance, for poor Offenders only.

Rude Draughts for Acts when our Parliament is suffered to sit.

An Act to legitimate Father *James*, and naturalize his two Sons.

An Act to export Wool to *France*.

An Act to encourage the useful Trade of Smuggling, as a good Run of Business.

An Act to import *French* Cambricks and Wooden-Shoes Duty free.

An Act ament the Union.

An Act to burn *Harry* the Eighth, Queen *Elizabeth*, and King *William* in Effigy.

An Act to abolish the 5th of *November*, to demolish the Monument, with a Clause to dissolve the Abjuration-Oath.

An Act to prohibit the Use of Warming-Pans, as containing Reflections on the *Stuart* family.

An Act to prohibit *Brunswick* Mum and *Hanover* Piermont Water, as being disagreeable to true Catholic Stomachs.

An Act to burn *English* Bibles, and to deny Liberty of Conscience, and the free Exercise of the true Protestant Religion.

An Act to resume all Ecclesiastical Livings, to disannul Clergymens Marriages, and to bastardize their Children.

An Act to purge the two Universities of all their Revenues and Learning, by a Dose of Monks Wood and *Tinctura sacra*.

An Act to give *Jamaica* and *Georgia* to *Spain*, *Cape-Breton* and *Ireland* to *France*, as a Gratuity for their Expences.

An Act to impower the young Squire of *Mull*, to marry a Daughter of *France*, and firmly unite the House of *Stuart* to the House of *Bourbon*.

Provisions taken from the Ship L'Esperance on board.

An Olio, to represent this medley Crew of all Nations, Soup Meagre, *Naples* Biscuit, *Bologna* Sausages, *Scotch* Collops, *Irish* Potatoes, *Lancashire* Oat-Cakes, *Spanish* Onions, Gingerbread Kings with Mock Crowns and Sceptres, and Puffs of all Sorts.

Water-Gruel made of *Scotch* Oatmeal, *Irish* Whisky, *Hermitage* and *Priest-Port*, *French* Capillaire, Punch Royal, made of right *French* and some *English* false Spirits with the Waters of *Bourbon*, as an excellent Sovereign Restorative.

F I N I S.

HEROIC GAELIC BALLADS.

VI. THE SONS OF UISNECH.

THE story of Deirdre and the three sons of Uisnech is one of the "three sorrows of tale-telling." Deirdre was the daughter of Feidhlimid, story-teller to Conchobar, king of Emain. At her birth Cathbad the wise foretold that ill would come of her, but Conchobar decided to rear her until she should be of age to become his wife. One day the girl's foster-father killed a calf on the snow-covered ground, and a raven came to drink its blood. Deirdre wished for a husband who should have hair like the raven, cheeks like the blood, and skin like the snow. She was told that Naoise, son of Uisnech, was such a man, and prevailed on him to carry her off, accompanied by his two brothers, Ardan and Ainle. They crossed over to Scotland, and took service with the king, but the beauty of Deirdre brought them in danger of their lives, and they fled to an island. From this they were induced to return to Ulster by Conchobar, who then attacked and killed them. Of Deirdre's death there are various accounts, which will be noticed afterwards.

The story is extant in two forms in Irish, both of which are printed in Windisch's Irish Texts. In Scotland it is represented by two ballads and a traditional tale. The following ballad has no exact counterpart in the prose versions, but points to the time when they were "in an island of the sea." It is found, though in an imperfect state, in the MSS. of Fletcher and Dr. Irvine, and both are printed in Campbell's *Leabhar na Feinne*. Macpherson has distorted the story into his poem of Darthula.

1. When the sons of Uisnech went on a voyage over the waves from dark Lochlann, they left Deirdre and the black-haired lad¹ on Ben Ard all by themselves.
2. Where did you ever hear a sadder tale than the black-haired lad wooing so hard fair Deirdre of the curling locks:—"Twere meet for you and me to be together."²
3. *Deirdre*—"Twere meet for neither you nor me, black-haired lad of evil mind, until they return safe again, the sons of Uisnech from dark Lochlann."³

¹ The "*Gille dubh*" here answers to the king's steward in the Irish tale, who, however, wooed her for his master. *Du-lochlann* (= Welsh *Dulychlyn*) means Scandinavia, but ought to be in Scotland.

² Irvine's copy has—"2. A day and a year were we like this in Ben Ard all alone; and the black lad said to me, 'Tis time that we were wedded.'"

³ "No reason to talk of our wedding: never will it happen, unless they come not back safe and sound, the sons of Uisnech, at the end of a year." Fletcher is evidently wrong at the end of the 3rd verse.

4. *The Lad*—"Although it should be your death, and though you should die of grief for them, you shall sleep in one bed with black Ian¹ until earth shall cover your face."
5. "In the morning, pretty Deirdre, you would get from me the milk of many a herd, and the shell-fish of Inch Aonach."
6. "You would get the necks of swine, and the . . .² of the old boar besides; you would get . . .³ and kine, and the tender calf . . ."²
7. *Deirdre*—"Though I should get from you the choicest parts of the deer, and white-bellied trouts; rather would I have the poorest meat from the hand of Naoise,³ son of Uisnech."
8. "It was Naoise that would kiss my lips, my first husband and my first love: Ainle⁴ it was that prepared my drink, and Ardan that would shift my pillow."
9. But when fair Deirdre gave a look out over the tops of the dewy places. "Fair are the three brothers that I see, sailing hither over the seas.
10. "Ardan and Ainle at the helm, sailing proudly, smoothly, with oars: my fair love with the white hands, 'tis my own husband that is steering.
11. "Let not a word escape your lips, O black-haired lad of idle tales: you would be killed though innocent: for more than that I should be believed."⁵
12. "O sons of Uisnech of the steeds that have come from the land of bloody men: have you endured disgrace from any, or what is it that has detained you?"
13. *Naoise*—"Twas the king that kept us away from you, the cruel man of red sword edges, the son of Rosnach,⁶ chief of the men of Fáil, who seized us and detained us."
14. *Deirdre*—"Where were your arms of valour, and your daring warlike hands, that you allowed, while all unhurt, the son of Rosaich to detain you?"
15. *Naoise*—"While we were sleeping in our ship, the three of us back to back, before we noticed fraud or guile, sixteen ships were round about us."
16. *Deirdre*—"It was not I that did not tell you, O well loved sons of Uisnech, that . . ." and that sleep was not good in war.
17. "And though there were no war beneath the sun, if a man is far from his own land, little profit is it to sleep long when a man is in exile.
18. "Ill is it for those whose fate is exile and who are ever wont to wander. Little is he honoured, much is he despised; unhappy the man whose lot is exile."
19. *Naoise*—"There they placed us in a filthy cave beneath the ground where the salt sea would come under us thrice nine times in every day.
20. "But the king's kind only daughter took great pity upon us; in her father's hall was many a skin, abundant hides of hind and doe.
21. "These she placed between us and the cold water, the fair maid of good understanding; but her father sat in the Red Branch¹, and many of his friends around him.
22. "*King*—"Come hither to me, Tirvái;² gentle brown-haired maid: the news I have concealed from all I will tell to you, my love.
23. "But poor is the secrecy of women, they will tell in a corner what they hear." *Tirvái*.—"What is the secret that you have that you will not tell your only daughter.
24. "The secret I receive from you I will keep seven years under my right breast (!): and the secret that I hear from: others, dear father, I will tell to you."
25. 26. *King*—"The king of Erin sent word over the sea to the princes of the men of Fail, that I should get the fill of my ship of gold, of silver, and of alloy,³ to send the heads of the prisoners over the sea of Erin to-morrow."
27. "The maiden gave a heavy sigh from out her heart. The rafters of the house echoed to the sigh the maiden gave.
28. *King*—"Who was this that gave the heavy sigh: of a truth they pity the captives." *Tirvái*.—"T was I that gave the heavy sigh, and I care nothing for your prisoners.
29. "There is a pain in my left side that would kill fifty kings: and there is a great throbbing in my heart on the other side (!) that answers to the pain."
30. But she came to visit us, Tirvái of whitest skin, (we asked)—"Were you in the palace over there, or what news have you to tell us?"
31. 32. *Tirvái*.—"I was in that palace there, and sad the tale I have to tell you, that my father will get the fill of his ship of gold, of silver, and of alloy, for sending the heads of his prisoners without deceit over the sea of Erin to-morrow.
33. "But stretch out to me your feet till I measure the locks, and leave not one of them forgotten, in length or breadth or depth."
34. Then went she to the crafty caird, the son of the wright of the Red Branch. . . .⁴
35. "Arise, crafty caird, son of the wright of the Red Branch: the king's only daughter is come to seek you." . . .
36. 37. "It is a wonder to me, O daughter of the king, that you should be coming by night when

¹ This name is evidently of late insertion.

² The text here is corrupt, and the meaning uncertain.

³ The original form of the name is *Noise* (*gen. Noisen*): the modern form is *Naois*, but Fletcher has *Snaois*.

⁴ *Ainle* is the proper form. Fletcher has *Aille*, Gillies *Ailve*, and Irvine *Aille*.

⁵ The text here is uncertain.

⁶ Irvine calls him *Niall mac Frasnain*; but as *Fáil* usually means Ireland itself, there seems to be a mistake in his title.

⁷ This line is very obscure.

¹ This is still worse confusion. The "Red Branch" was Conchobar's own palace at Emain.

² In Fletcher "Tiormhail": Irvine has *Tirvail* in the text, but *Tirvái* as an alternative (*mh* and *ba* both= *v*).

³ From Irvine's copy. Fletcher has "of gold and riches." The word rendered *alloy* (*fiandruinn*) was some kind of white metal.

⁴ Irvine's copy has: "She found the smith's hammer in his hand, and him ever striking on his anvil:" but the smith is evidently asleep in Fl.'s version.

- I am asleep." *Tirvãil*—"It is this that makes me come by night, a claim that I have upon you."
38. 39. *The Smith*—"It is a shame for me to be alive, and you to have a claim upon me. The black head that is on my neck, it was you that preserved it for me.
40. "I was one day working gold in the smithy of your father: it befell that I stole the gold and that was a tale for my enemies."¹
41. *Tirvãil*—"While I was playing in my boat on the raging of the wild sea, I had all my father's keys with me in my foolishness.
42. "They leapt out over board, and it is a pity I did not go in their wake. . . ."
43. But the cunning caird rose up, the son of the wright of the Red Branch, and he made the three keys of power at his anvil in one half-hour.
44. *Tirvãil*—"Let never a word escape your lips, early or late or in the evening, except the black forge shall tell it, or the anvil on which they were made."
45. Back again she came to seek us, Tirvãil of the curling ringlets. . . .
46. "Stretch out to me your feet, till I open the locks, if I have not forgotten any of them in length or breadth or depth."
47. Naoise lifted his foot full lightly, and Ardan and Ainle as quickly. . . .
48. "Ye three brothers, good and perfect, are you now upon your feet? or is there aught yet to complete you?"
49. "If we had but our three swords and food for five nights, and lights of wax side by side that we might see each other's faces."
50. She went to seek the three swords,—no easy matter to accomplish,—she came to the groom of the chamber, the young maid adorned with amber.
51. "'Tis a wonder to me, O king's daughter, that you should come by night when I am asleep." " 'Tis this that makes me come by night, a claim that I have upon you.
52. "I am seeking three swords and food for five nights, and lights of wax that we may see each other's faces."
53. "What would you do with a sword, O daughter of the princely king, when you cannot fight a battle with it, nor take service with it?"
54. "I would give one of them as a gift to the son that the king has got for his daughter: I would give another of them to the foremost rider of the horsemen.
55. "I would give another of them to the high marshal of my ship." She laid down nine pieces of gold on the table for the three swords.
56. Then she came again to seek us, Tirvãil of the whitest skin: "My father's ship floats on the sea at the headland of the rainy town."¹
57. "Six men guard it day and night and one big man at their head . . . that would bind a hundred in a contest.
58. "But if ye go against him without fear and without treachery: strike equally and surely your three swords on one joint of him."
59. "Though the night was dark and gloomy boldly we made the attack: equally and surely we struck our three swords in one joint.
60. "Come into your ship yourself, Tirvãil whom most we love; never a woman shall be above you except one woman in the land you will come to."²
61. 62. "Who is the one woman that would be there, when it was I that saved your lives. Too proud were I to do the like,³ when so many king's sons are asking for me; or that I should go in strait paths for the sake of a band of strangers."
63. "They will read⁴ it on you, O bright radiance, if it is true you are with child: if it be a son or a daughter, give it the name of the man that is in dark Lochlann."
64. "I am the king's one daughter, and more than that is my worth: poor enough is the bread⁵ that cannot bring one bird into port.
65. "But I will wait one year for your love, and another year for your fame; at the end of five or six years⁶ come here to ask me from my father."⁷
66. "And I will procure peace for you from the King of the World and from Conchobar.

¹ *al.* "over there at Ciaran's haugh."

² *al.* "only one woman will be above you among us in the Gaelic lands."

³ *al.* "why should I come into your ship?"

⁴ *al.* "cast."

⁵ So Irvine. Fl. has "labourer!"

⁶ *Irv.* "five thousand years!"

⁷ *Irv.* adds: "O my love, if you will not do this, choose a wife in the land where you chance to be."

♦♦♦

HERALDIC EXHIBITION. — We desire to draw special attention to the Heraldic Exhibition which was opened at Edinburgh on the 6th of last month. Although Heraldry is not exclusively an antiquarian interest, this exhibition seems a natural concomitant of that renaissance of antiquarian research which has been going on of late years, and will, no doubt, be appreciated by that select but growing class who take up with national, burghal, and family history. The exhibition, which is fitly held in a floor of the Scottish National Portrait Gallery, although it has been wisely restricted to its subject proper, within that limit it is very diverse in its ranges, and embraces many unique objects of priceless value, and some of which never before left the custody of their owners. It would be impossible to attempt to

¹ Verses 36-40 are mainly from Irvine, whose copy is here fuller than Fletcher's. In the latter it is Tirvãil who recounts the reason of the smith's obligation to her.

² Verses 48-55 are from Irvine, Fl. has only: "She brought to us our three swords, and food for five nights, and light, &c." The insertion of these verses makes the subsequent numbering differ from both copies.

specify any of the 1200 exhibits, but we may indicate roughly the groups illustrated in some instances with something approaching completeness. There are Royal Banners and State Seals, Burgh and County Seals, Corporation Arms, private armorial bearings, showing their numerous applications, such as on monuments, buildings, plate, books, book plates (a splendid series), dining ware, armour, &c. Then there are genealogical trees, such as the famous Glenurchie (Breadalbane "brod"), painted by Jamesone; and others, besides an interesting series of portraits of heralds, and pursuivants, with numerous works on heraldry, heraldic costumes, and heraldic curios from S. Kensington and the Louvre. A bulky catalogue of 166 pages, compiled by Francis James Grant, Carrick Pursuivant, gives a literary completeness to the whole enterprise. A large general Committee have given the scheme their support and co-operation, while the burden of the work has necessarily fallen on the shoulders of the Lyon King of Arms (Mr. J. Balfour Paul), as Chairman of the Edinburgh Committee, along with Mr. Andrew Ross, Marchmont Herald, Dr. Rowand Anderson, and Mr. John M. Gray, the Honorary Secretaries. ED.

ARCHERY MEDALS.—Referring to the Illustration of last month, I think the question of the age of at least one of the owners of these medals is settled in Dr. Skene's *Memorials*, p. 79, "Joannes Skeene" having been baptized in 1658, and being therefore presumably about 17 in 1674. (But why he adds a crescent, when he was then eldest surviving son, is a mystery.) I suppose he could hardly have been at the Grammar School at that age.

The other "Andreas Skeene," 1667, also with a crescent, is no doubt, as Dr. Skene suggests, of the Ruthrieston family—"3rd June, 1672, of Andrew Skene, second son of Andrew Skene of Ruthrieston, as a burgess." He was probably then about 21, and therefore 16, like "Joannes" in 1667; collegians, not school-boys?

The public use of the arms of Skene of Skene, with a private addition (a skene fessways in base) is, apparently, proof positive that this family, though only artisans, were of acknowledged kin to the laird of Skene. I should be much pleased if even so much presumption could be had concerning David of Potterton.

A. P. SKENE.

ADDENDA ET CORRIGENDA to "Extracts from the Presbytery Book of Strathbogie (1631-1654), published by the Spalding Club, 1843.—Having occasion some time ago to consult the oldest record of the Presbytery of Strathbogie, it occurred to me to note a few of the errors in the printed volume. The examples given are rather

representative than complete. It is satisfactory to find that the original seems to be so well cared for that the writing appears to be even more legible than it was fifty years ago.

Page.

- 4 For 'dyk,' read 'dykis.'
 5 ,, 'Preip,' read 'Philp.'
 6 ,, 'Vocat,' read 'Hocat.'
 7 ,, 'McArmick,' read 'McArmeich.'
 8 ,, 'Crichton,' read 'Crichtune.'
 10 ,, 'and communicating,' read 'not communicating.'
 27 Blank in record. The new Clerk begins 18th May, 1642.
 30 For 'Botruphne,' read 'Botruphnie.'
 33 After 1642 (twice), insert 'Visitatione.'
 33 Blank from Jan. to July, 1643.
 42 After 'Cairnborrow,' insert 'Cutts his spous,' and delete these words a few lines later on.
 42 For 'Cairn,' read 'CairnqP,' i.e. Cairnwhelp.
 59 ,, 20th August, read 29th August.
 60 ,, '[],' read 'to proceed with.'
 63 Blank 16th April to 15th August, 1645.
 72 Line 2, 'Gordone' is omitted in the original.
 80 last line. 'Examined,' i.e. by the Synod.
 84 For 'Achinclech,' read 'Achindech.'
 94 ,, 'Blerfindie,' read 'Blerfindie.'
 95 After line 3 insert as heading: 'Att Botarie, 27th December, 1648.'
 96 For '[verses],' read 'sections.'
 124 For 'p[],' read 'free.'
 165 line 12. For '[],' read 'Lusset.'
 ,, ,, 14. ,, '[],' read 'Thernemie.'
 ,, ,, 15. ,, 'Knachlee,' read 'Knachlen.'
 211 For '[],' read 'The Lord's Day.'
 213 line 4. For 'verified,' read 'revised.'
 220 ,, 6. For '[],' read 'Essell.'
 224 ,, 1. Delete '[].'
 225 ,, 14. For 'bearer,' read 'hearer.'
 228 ,, 8. For '8,' read '15.'
 231 ,, 19. For 'drown,' read 'drownd.'
 239 ,, 2. After 'speaker,' insert 'Mr. James Petrie.'
 241 ,, 8. For 'Achina,' read 'Achnyma.'
 253 ,, 6. For Acknynna,' read 'Acknyma.'

C.

Queries.

560. THE NEWTON STONE.—I am very much obliged to you for your sketch of the Serpent Stone at Newton, as, like many more, I had never seen a drawing of it, though I have often searched for it in vain. I was sorry, however, you did not enter more fully into an explanation of the meaning of its symbols, as I must own that, however plain its emblems may be to you and some more of your readers, they are very far from being clear to me. I would, therefore, be much obliged to you, or any of your readers, if you would be so good as show me what the serpent means; why it is thus impaled by a bent rod, or thunderbolt? and why it is under the double disc, or spectacle ornament, a part of one of whose members

is bent in, in a way that I never remember to have seen before, in any of our sculptured stones? An answer to this will much oblige. I.

561. ROSE FAMILY.—I should be grateful for any information as to the paternity of James Rose, of Bequia, St. Vincent, who lived in Dundee. He married Jean, daughter of James Robertson, watchmaker, of that city, upon 20th November, 1820. His brother William died unmarried in St. Vincent. James Rose died in 1822, leaving, along with a daughter Isabel, a posthumous son, James, afterwards a Major-General and A.D.C. to the Queen.

D. MURRAY ROSE.

5 Harpur Street, Theobald Road, W.C.

562. FAMILY OF HAY.—Can any of your readers give information about Jean, daughter to William Hay of Urie. She lived in Montrose about 1630. Was she ever Heritable Town Clerk of Montrose?

D. F. H. L.

87 Huldon Road, Wandsworth Street.

563. ADAM LINDSAY GORDON.—It has been reiterated repeatedly that Adam Lindsay Gordon, the great Australian poet, came from an Aberdeenshire family, his father having been a cadet of the Gordons of Esslemont. Can any reader trace his pedigree?

G.

564. CUNNINGHAM.—John Cunningham of Cambuskeith, Ayrshire, and Kilmarnock, Dumbartonshire, second son of James, 7th Earl of Glencairn, had three sons, the eldest of whom is believed to have been the Rev. Alexander Cunningham, ordained Minister of Ettrick in 1641. Is this correct? Who were the other two sons? Where can information be obtained? Alexander Cunningham, the Historian, (*vide Chambers's Eminent Scotsmen*), was the younger son of the Ettrick Minister.

Garmony, Mull. ALEX. WM. CUNNINGHAM.

565. PRINCIPAL ROBERTSON, THE HISTORIAN.—Can anyone give me the maiden names of Principal Robertson's sisters, and state to whom they were married? I want particularly the maiden name of the one who married James Cunningham of Hyndhope, Selkirkshire, father of Alexander Cunningham, the principal Edinburgh friend of the poet Burns.

Garmony, Mull. ALEX. WM. CUNNINGHAM.

566. SCOTTISH PRESBYTERIAN MAGAZINE.—Can any Ayr reader of *S. N. & Q.* supply information concerning this periodical, the organ of the Reformed Presbyterian Church? At one time it appears to have been published in Ayr, but its publication was afterwards transferred to Edinburgh. When did it commence, when was it transferred to Edinburgh, and is it still being issued?

AMO.

567. HOUSE NEAR OLD BRIDGE OF DON.—Can anyone tell me whereabouts a house was, built by George Cruickshanks previous to 1700? The materials were taken from the haunted house, called Tam Framper's, in the Chanonry at Old Aberdeen—the legend of which I would also like to know. It is mentioned by Orem—No. 10.

C. S. L.

568. AN OLD SWORD.—Having just come into possession of an old sword with the words "IN *

SOLINGEN * " stamped thus on either side of the blade, I should be obliged if any one could say what is the import of the words.

Insch.

G. B. C.

Answers.

453. TIBBY FOWLER O' THE GLEN (IV., 57, 79; V., 24).—Respecting both the age and the authorship of this song there are different opinions, but seemingly there is no certain knowledge of either. It appeared first as we now have it in *Johnson's Museum*, 1787, being apparently a development of the fragment given in *Herd's Collection*, 1776.

"From a reference in Ramsay's *Tea Table Miscellany*, we gather that there must have been a very old song, with the title 'Tibbie Fowler o' the Glen.'"—*Ballads and Songs of Scotland*, by J. Clark Murray, LL.D.

"The authorship has been ascribed to a 'Rev. Dr. Strachan, late Minister of Carnwath'; but David Laing says that there has been no Minister of Carnwath of that name for at least the last three hundred years."—*Whitelaw's Book of Scottish Song*, p. 61.

"R. Chambers, finding a Tibbie Fowler married to young Logan of Restalrig, in the sixteenth century, concludes she is the Tibbie of the song. It may be so, but the pointed reference to Tinto shows the writer was acquainted with Clydesdale. There is a tradition that a Minister of Carnwath was the writer, which is not unlikely."—*Songs and Ballads of Clydesdale*, p. 190.

In George Thomson's folio *Collection of Scottish Melodies*, Vol. IV., 1805, the authorship of Tibbie Fowler is said to be "unknown," but in the octavo edition, 1822, it is attributed to Joanna Baillie. That the song was written by her needs to be verified, but as Joanna Baillie was one of those from whom, after the death of Burns, George Thomson asked and obtained assistance in the *Poetical* part of his work, it may be presumed that before the publication of the 8vo edition, he had acquired accurate knowledge of the authorship of "Tibbie Fowler," and possibly from Joanna Baillie herself. It is agreed that the air is very old.

Near the end of the exceedingly interesting communication by your esteemed correspondent, Mr. W. Thomson, Leith, (V., 24,) it may be noted that 8th edition should be 8vo edition.

Macduff.

J. C.

525. WILLIAM BEATTIE'S POEMS (V., 31).—By quoting the titles of the four poems which are to be found in the 1801 edition only of W. Beattie's Poems your correspondent would greatly favour

Macduff.

J. C.

551. BERWICKSHIRE SANDIE (V., 30).—His name was Alexander Brown, the son of William Brown and Marion Nesbit, and was born about the year 1775, at Thimbleha', a small farm near Spotswoode, in the parish of Westruther, Berwickshire, which was farmed by his father. Alexander learned the mason trade, an occupation he gave up for three years, during which he taught a "side school," kept up by the farmers in

the district, at a hamlet called The Lambridge, three miles east of Lauder, and situated on the main turnpike road to Edinburgh. At this period when occupied with teaching during the day he frequently broke road metal during the evenings. On giving up the teaching he removed to Glasgow, where he wrought at his trade under one of his brothers, who was a contractor for several large works, principally canals and bridges. With the exception of a short time spent in Edinburgh, Alexander continued in Glasgow, where he died somewhere about 1834, at the probable age of 60. He was married, but I have no information as to family. Alexander's father appears to have been an intelligent person for his time, and to have possessed a good education, as he usually taught a class during the winter evenings. The most of the family appear to have been of the same stamp. There were four sons. Besides the one I have noticed, another, William, was a teacher. He was first in Abercorn, afterwards in Falkirk, then in Dunkeld, and finally settled in Edinburgh, where he kept an academy and taught languages. The mother, Marion Nisbet, belonged to an intellectual family. She had a nephew, William Nisbet, who spent the evening of his days at Houndslow, a hamlet five miles northwest from Greenlaw. This W. Nisbet had a son, Alexander, who was Minister of the Secession Church of Portsburgh, Edinburgh, and was a young man of much promise, being the author of a volume of dissertations of considerable merit. His early death blasted the expectations of his friends. Another son, John, was in the commercial line in Leith. I have a copy of a poetical piece of his, entitled "My Native Vale." It displays much poetic ability. "Berwickshire Sandie's" family relations seem thus to have been persons of ability, and the poetic muse to have found with them a home. The most of the foregoing facts relating to "Berwickshire Sandie's" personal family history I got eight years ago from his nephew, Joseph Deans, who communicated one or two interesting incidents connected with the history of the work after it had gone out of print, which I might have noticed, had I not already used too much space. Greenlaw, July 6.

ROBERT GIBSON.

534. MARKET CROSSES (V., 32).—There are also Market Crosses at

Thornhill, Parish of Morton, County of Dumfries.
Moniaive, Parish of Glencairn, Do.

JAMES GORDON.

[In connection with this subject we give as our Illustration for this month, the recently erected Cross at Stirling. ED.]

536. THE NEWTON STONE (IV., 240; V., 16).—Like "Querist" and others, I am much interested in the interpretation of the Newton Stone; and my difficulty about the reception of Mr. Agnew's interpretation is, that if the Picts were originally Egyptians, as he seeks to show, and therefore descendants of Ham, why are their descendants in Scotland and elsewhere not dark in complexion, and of a weak and trifling nature, like the other negroes, whom almost nothing can stir up to anything that is either great or useful, but who seem almost destined to remain the

butt and ridicule of the rest of mankind; while the Picts, from the first, seem to have been a very highly physical and intellectual people—most ingenious, active, and enterprising, and who therefore seem almost constantly to have taken the foremost, or about the foremost, place in all the events in which they were engaged? An answer to that, from Mr. Agnew or anyone else, would much oblige me; as that is to me a great difficulty to the reception of his interpretation, which seems to me as plausible and likely as any one that has yet been given. A. B.

537. INVENTORIE OF THE PLENISHING WITHIN THE KINGIS COLLEGE OF ABERDEEN (IV., 240).—I have been unable to discover the meanings of "foddill," "portell," or "saddir," in the above-mentioned inventory, by Mr. A. M. Munro. A farther examination of the document confirms A. H.'s suggestions, that "wastall" and "skelsis" should read "warstall" (a wardrobe), and "skelfis" (shelves). J. M. B.

541. CONQUÉRANT (V., 13).—Even if I had books to refer to, I should probably be unable to trace where I read in youth that this word, in old French, had no respect to force, or fighting. I thought it an alphabetical truth: and am surprised that Dr. Murray does not know all about it; though I do not see how it comes into his Dictionary, being a French word, and its E. *conqueror* not, so far as I know, meaning anything but a subduer, or victor.

But I can do better, *i.e.*, show that it *could* not have had this later meaning in the 11th century. In that age (see Latham's "English Grammar") a Latin song was sung by French soldiers at a siege; and whence it is inferred that Latin was still widely understood. Hence, *conquérir* could have had no meaning then but its Latin ones. *Conquiro* is "to seek for, go in quest of, procure, bring together, collect, seek to commit": *conquisitè* is "carefully": *conquisitio*, "a seeking out, bringing together, procuring, collecting"; *conquisitor*, "a recruiting officer"; *conquisitus*, "select, chosen, costly" (just as *exquisite*). In short, *conquest* is a brother of *request*, *inquest*, *quest*; of *exquisite*, *requisite*, *perquisite*, *inquisitive*, *acquisitive*, &c. (Smith's Lat. Dict., 1862.) In a Spanish-French Dict., 1809, I find "*conquistar*" defined "*conquérir, gagner, attirer à son parti*," *i.e.*, win over. In Weller's French-English Dict., 1864, I find "*conquêt*" (*jur.*) "a purchase," just like "*acquêt*" (*jur.*) *acquest, acquit, acquisition, purchase; (fam.) profit, advantage.*" (It is rather "legacies accrued," I think.) Now, *conquêt* and *conquête* must originally have been the same word, since there is only one in Latin from which either could come.

It is to be observed that even now *conquérir* does not mean *conquer* in our large sense "to win the day," but always implies a *gain*, though by force—"to conquer, vanquish, subdue, overcome, subjugate." If one said "Qui a *conquis*?" speaking of a *battle*, or any other contest, it would not be understood, because it always implies the *augmentation of the victor's possessions*. We could not say "Wellington a *conquis*," because at Waterloo he acquired no *territory*. But it is common to say of a man "*il a conquis ses*

galons," or "son grade," or "l'estime de ses camarades." In short, French still recognises that force is only a branch of conquest, and is not of the essence of the word. And my doctrine is that "William the Acquirer," and "the Norman Acquisition," would give a more correct notion than is commonly found; and that the word would have been used just the same if the English had received William as they afterwards did James, or George; which last had to fight for his "conquest," just as William had. A word with two meanings of course leads easily to error; just as in English law the purchaser of realty is not a buyer, but (I think) the next heir. I suppose William I. was called "*le conquérant*" in later Norman times, merely to distinguish him from his son William II.; as, in a Scottish family, I have heard "the entail earl" spoken of.

I should say that when we speak of a person having made a conquest of another, we do not refer to force, metaphorically; but use the word in this primitive signification of "an acquisition not originally our own." But I think you will probably have a better defence than this, from some one with larger resources.

I believe Pretender, too, was, and is, misunderstood in Great Britain. At Versailles "*le prétendant*" would mean "*the claimant*," merely; *prétendre* means "to assert," with no shade of error, or fraud, as with *pretend*; i.e., the term was first applied by the friends of the exiled dynasty, not their opponents.

A. P. SKENE.

552. LOCAL NOTES AND QUERIES (V., 30).—This query has brought replies from Messieurs Arthur Mee, Llanelly; Geo. F. Tudor Sherwood, London; E. Bain, Jr., and J. Malcolm Bulloch, Aberdeen. We have collated their various contributions below, and although the list is a long one, its usefulness will be materially enhanced by the further record of any omissions that may have been made. It will be observed that the list is not confined to "Notes and Queries," but to publications of a similar nature. Besides *Notes & Queries* of London, that deservedly popular and widely known publication, there are in ENGLAND.

Antiquary. Pub. Elliot Stock, Paternoster Row.

Archæologia Cambrensis. Pub., Whiting & Co., Sardinia Street, W. C.

Archæologia Cantiana. Pub., Mitchell & Hughes, 140 Wardour Street, W.

Bedfordshire N. and Q. Quarterly. Ed., Frederick A. Blydes. Bedford, F. Hockliffe.

Berkshire N. and Q. Quarterly. Ed., George F. Tudor Sherwood. London, Elliot Stock.

Berks Archæological, &c., Society's Journal. Quarterly. Ed., Rev. P. H. Ditchfield. Pub. Reading.

Cheshire N. and Q. Quarterly. Ed., E. W. Bulkeley. Pub. Stockport.

Durham Magazine. Editor, G. W. Fawcett, The Grange, Saultley, Durham.

East Anglian. (For Suffolk, Cambridge, Essex, and Norfolk). Ed., Rev. C. H. Evelyn White. Ipswich, Pawsey & Hayes. Founded 1858.

Ecclesiologist. Pub., W. Weale, 15 The Grove, Clapham.

Falcon (The). Monthly. Pub., Z. Wright, Thirsk, Yorks. Discontinued (?)

Fenland N. and Q. (Huntingdon, Cambridge, Lincoln, Northampton, Norfolk, and Suffolk). Quarterly. Ed., W. H. Bernard Saunders. Peterborough, George C. Caster.

Folk Lore. Pub., D. Nutt, 270 Strand, E. C.

Folk Lore Journal. Pub., Elliot Stock, Paternoster Row, E. C.

Genealogist. Pub., Bell & Sons, 4 York Street, Covent Garden.

Gloucestershire N. and Q. Quarterly. Ed., W. P. W. Phillimore. London: Simpkin, Marshall, Kent & Co.

Hampshire N. and Q. Reprinted from *Hants Observer.* Pub. Winchester.

Hampshire Antiquary and Naturalist. Reprinted from *Hants Independent.* Pub. Southampton.

Havelock's Local Records. Pub., Examiner Office, Newcastle-on-Tyne.

Holroyd's Collectanea (relating to Bradford, Yorks). Occasionally. Discontinued.

Index Library. Pub., C. J. Clark, 4 Lincoln's Inn Fields.

Journal of Derbyshire Archæological Association. Pub., Bemrose & Sons, Tringate, Derby.

Journal of Royal Archæological Institution, 17 Oxford Mansions, Oxford Street.

Journal of the Society for Preserving Memorials of the Dead, Belle Vue Rise, Hillesden Road, Norwich.

Kentish Note Book. Half-yearly, Illustrated. Ed. and Pub. G. O. Howell, Plumstead, Kent.

Lancashire and Cheshire Antiquarian Notes. Reprinted from *Leigh Chronicle* and *Preston Guardian.* Ed., W. D. Pink. Discontinued.

Leicestershire and Rutland N. and Q. Quarterly. Ed. and Pub. by John and Thomas Spencer, Leicester.

Lincolnshire N. and Q. Quarterly. Ed. Ernest L. Grange and Rev. J. Clare Hudson. Horncastle, W. K. Morton.

London and Middlesex Note-Book. Quarterly. (For the Cities of London and Westminster, and the County of Middlesex). Ed. W. P. W. Phillimore. London, Elliot Stock.

Manchester N. and Q. Half-yearly. Ed., J. H. Nodal. Manchester, City News Office.

"*Old Lincolnshire.*" Ed., G. H. Burton. Begun 1886.

Midland Antiquary, for Warwick, Worcester, Stafford, &c. Pub., F. Carter, 33, Waterloo Place, Nottingham.

Monthly Chronicle of North Country Lore and Legend. Illustrated. Reprinted from *Newcastle Weekly Chronicle.* Pub. Newcastle-on-Tyne.

Norfolk Antiquarian Miscellany. Ed., Walter Rye.

Northamptonshire N. and Q. Quarterly. Illust. Ed., C. A. Markham. Pub. Northampton, Taylor & Son.

Northumbria, for Yorkshire, Lancashire, Durham, Westmoreland, Cumberland and Northumberland. Ed., T. Tindall, Wildridge, Hull. Begun 1887.

Notes and Gleanings. Monthly. (Chiefly for Devon and Cornwall). Ed. W. Cotton and James Dallas. Exeter, W. Pollard & Co.

- Palatine Note-Book.* Monthly. Ed., J. E. Bailey. Pub. Manchester. ? Discontinued.
- Salopian Shreds and Patches.* Reprinted from *Ed-dowes's Shrewsbury Journal.*
- Somerset and Dorset N. and Q.* Quarterly. Ed., Frederic W. Weaver, and Rev. C. H. Mayo, Vicar of Long Burton. Pub. by the Editors.
- Suffolk Records.* Ed., H. W. Aldred. Pub. Camberwell, S. E.
- Western Antiquary.* Monthly. Illustrated. (For Devon and Cornwall). Ed., W. H. K. Wright, Borough Librarian, Plymouth. Plymouth, W. H. Luke.
- Westmoreland Note-Book and Natural History Record.* Quarterly. Kendal, Edward Gill.
- Yorkshire County Magazine* (incorporating Yorkshire Notes and Queries, Folk Lore Journal, Genealogist, and Bibliographer). Monthly. Illust. Ed., J. Horsfall Turner. Pub. Idel.

WALES.

- Bye-Gones.* Quarterly. Reprinted from *Oswestry Advertiser.* Pub. Oswestry.
- Caermarthenshire Notes & Miscellany for South West Wales.* Quarterly. Illustrated. Ed., Arthur Mee. Reprinted from *Welshman.* Pub. Llanelly.
- Cymru Fu.* Half-yearly. Illust. Reprinted from *Weekly Mail.* Ed. G. H. Brierley. Pub., Cardiff. Discontinued.
- Old Welsh Chips.* Ed. E. Poole. Brecon. Discontinued.
- Old Pembrokeshire.* Antiq. column in *Pembrokeshire Times,* not reprinted.
- Montgomeryshire Collections.* Illustrated. Organ of Powys-land Club.
- Red Dragon, The.* This now defunct magazine contained a very extensive N. & Q. department relating to Wales.

SCOTLAND.

- Scottish Antiquary, or Northern N. and Q.* Quarterly. Ed., Rev. A. W. Cornelius Hallen. Edinburgh, G. P. Johnstone.
- Scottish N. and Q.* Monthly. Ed., John Bulloch. Aberdeen, D. Wyllie & Son.

IRELAND.

- Journal of the Royal Association of Antiquaries of Ireland.* University Press, Trinity College, Dublin.

ISLE OF MAN.

- Manx Note Book.* Published at Douglas, Isle of Man. Begun 1885.
- Yn Livar Manninagh.* Pub. by the Isle of Man Nat. Hist. and Antiq. Society. Ed., Rev. A. S. Newton, Ramsey.

A whole host are published in the

UNITED STATES OF AMERICA,

among which the following may be mentioned :—

- American Antiquarian Bimonthly.* Ed. and Pub. by Rev. Stephen D. Peet. Mendon, Illinois.
- Bangor Historical Magazine.* Monthly. Bangor (Maine), J. W. Porter.
- Essex Institute Historical Collections.* Quarterly. Pub. at Salem, Massachusetts.
- Maine Historical and Genealogical Recorder.* Quarterly. Ed. and Pub. by S. M. Watson, Portland, Maine.

Notes and Queries, with Answers. Manchester, New Hampshire, S. C. and L. M. Gould.

New England Historic and Genealogical Register. Published in Boston.

553. THE FAMILY OF HAMILTON (V., 30).—In *Travels in the Interior Parts of North America, in the years 1791 and 1792,* by P. Campbell, reference is made to a family of Hamiltons :—"Stopped at the Grand Falls and saw them for the second time. Called at Mr. Hamilton's, and arrived in the evening at Niagara." And under date 4th March, 1792 :—"Before taking leave of Niagara, I must not omit to express my obligations and acknowledgements to my very particular friends, the Messrs. M'Nab, Mr. Hamilton and family," &c.

Edinburgh.

JAMES GORDON.

555. ANDREW PARK, POET (V., 31).—James W. Scott will find a brief Memoir of Andrew Park in Rev. Charles Rogers's *Scottish Minstrel.* Edinburgh, William Nimmo, 1870. I think the querist is scarcely justified in speaking of Park as "an obscure Glasgow poetaster." His "Silent Love" was highly spoken of at the time of its publication, and an edition of it was illustrated by Sir Noel Paton. I have a copy of his works in royal octavo, published by Bogue, London, in 1854.

W. C.

555. ANDREW PARK, POET (V., 31).—A notice of Park will be found in *The Poets and Poetry of Scotland,* by James Wilson Grant, Vol. II., p. 289. He was by no means an "obscure poet." His collected poems were published by David Bogue, London, in 1854, in which he claims, for the first time, to be the author of a poem "Silent Love," consisting of 452 lines, which was printed at Paisley in 1843; the author's name on the title page being "James Wilson." The publication of this little poem was followed by lavish praise of the press. In *Chambers's Journal* is the following :—"We read with wonder, in strains as musical as Pope's, feelings as impassioned, yet as delicate, as those of Tasso. The whole production is a literary curiosity of a very singular kind." The fourth edition was in small quarto, with illustrations by J. Noel Paton. For eleven years Park silently listened to the praises bestowed upon the poem, and then published it in the collected edition of his poems, with the leave of Bogue, who "holds the copyright, having purchased it from me." Whoever reads the poem as it appeared in 1843, and then reads it as claimed by Park in 1854, will find the simplicity and beauty of the poem robbed of all its merit. He attempted to correct, amend, and improve it, and succeeded in spoiling it. How an author, whose poem was compared to the work of Pope, Tasso, Cowper, and Campbell, could deliberately sit down and improve the beauties out of his poem, and add 320 additional lines of mere rubbish to it, is unparalleled in the annals of authorship.

JAMES GORDON.

N.B.—A number of literary and other notes are unavoidably left over. ED.

11

The road and the carrier's cart did then what railroads do now. So we find "the Quarters, Arrivals and Departures" of over 100 recorded. A large number were "fortnight carriers," but many went twice a week to such places as Peterhead, Ellon, Banff, Fraserburgh. There were regular carriers to Dundee, Edinburgh, Glasgow, Inverness. In Harriet Street, Gerrard Street, St. Nicholas Street, Meal Market Street, and the Green, extensive stabling for man and beast existed. Rates of fares for "shore porters, street porters, backmen, and carters," lists of stage coaches, shipping companies, steam yachts, and canal boats, fill up about a dozen pages, while as many more are needed to tell all about the Window Tax, Inhabited House Duty, &c. Between the dates given at the top of this paper we have the life of two generations and population nearly tripled. The mixture of the trades of the city is very much the same. Sons, grandsons, and great grandsons are toiling in their forbears' trades. Few new names have been added, and few new trades.

Many a country laird had then a house in town. There is a quaint simplicity in finding George —— described as "of the Customs," or Peter —— "of the Excise," William —— "of the Nancy Brig," or David —— "of the Don." In the first volume we find five "Frosts," we have but one now. We had then a "Fries," we have one still. Furbisters, Exfords, Fairloughs, have all vanished, and so have the Eddiesons, Elgens, Finnies, MacSweins, Mercers, and Milners, their places being taken by Esselmonts, Souters, Sharps. Where we had then one Smith we have now five; where there were fifty Gordons, there are now ninety, and the same relative proportioned rate of increase holds with Walkers, Reids, and Forbes. There are twice as many "Stewarts" in 1891 as there were in 1824. Then there were three "Stuarts" in Aberdeen, twenty-one now own the *Stuart* name. In 1824, as I have already mentioned, the population of "the City and district" was about 47,500, and the "*Directoried*" names, about 3,600, being something like one in every ten of the population. In 1891 the population included in the Directory may be set down at about 123,000, and the names entered at about 9,000, being nearly one in every 13.

This increase of the population of registered names is, I daresay, explainable upon the supposition that in the last sixty years we have accumulated in Aberdeen rather more of the "classes" than of the "masses." Anyhow one would like to learn what is the proportion of the population, in places circumstanced like Aberdeen, which of necessity, or by taste, seeks

name and residence to be recorded. In some grey old cathedral city one could fancy, not one in ten, or one in thirteen, but one in three to be put in print. I do not know if the Celtic element is greater, but I see that there are three times as many with the affix "Mac" than in the first edition. There are only two names in the 1891 issue of a distinct Hebraic type. There are none in the older volume, I think, to warrant the traditionary story. There are a few more French and German names, but the general caste seems the same. The greatest contrast is, however, in the collateral matter contained in both books, fully one-third of the 1891 Directory is made up of one kind or another of advertisements; while into about a dozen of well arranged pages of print, in the 1824 book, we have a lot of curious information, doubly curious because it tells of a condition of things now rendered intensely interesting. Here we are told that the Royal Mail Coach starts from Dempster's Royal Mail Coach Office, 63 Union Street, every day, at half-past eight o'clock p.m., and arrives at Edinburgh next day at noon; that the Inverness Royal Mail, by Banff, leaves the same office at a quarter before four o'clock p.m., and arrives at Inverness at six o'clock next morning; the Prince Saxe-Coburg coach, the Duke of Gordon light foot coach, and Earl of Erroll coach, all seem to have made early starts. We may wonder to read that from the Red Lion Close, in the Broadgate, the Aberdeen and Kincardine O'Neil coach set off every Tuesday, Thursday, and Saturday, the inside fare was 10/6 and the outside 6/6. The Aberdeen and London Shipping Company had eight smacks, and the New London and Aberdeen Shipping Company, four, which sailed thrice a week in the summer, and twice a week in the winter, to and from London and Aberdeen. The steam yachts, Velocity and Brilliant, carried cargoes and passengers between Leith and Aberdeen every Monday and Friday; and the canal boats sailed from Kittybrewster and Inverurie at eight o'clock in the morning, and three o'clock in the afternoon, fore-cabin fare 2/6, after-cabin fare 2/-

A Post Master, a clerk, and four letter carriers, managed the postal matters. A twenty pounds rental paid two pounds and five shillings a year for Inhabited House Duty, and the light of heaven, for the same period, cost, for the same sort of house, eighteen pence a window. There was a levy for every shopman, clerk, porter, or cellarman, of one pound per annum. Where two or three travellers were employed, the tax on each was two pounds ten shillings per annum. Let the grumblers of to-day think on these things.

A. W.

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE.

1688 (?) *Bibliotheca Universalis; or an Historical Account of Books and Translations of the Learned World.* (Jan., 1688.)

1699 (?) *The History of the Works of the Learned; or, an Impartial Account of Books lately printed in all parts of Europe. With a particular Relation of the state of Learning in each Country.* In 1699 James Watson, the printer, was connected with this literary journal or magazine; which may have been identical with the periodical immediately before mentioned. *The History*, a reprint of a London publication, contained reviews of books recently issued, and announcements of others about to be published. It was a small quarto of 56 p.p., and was issued monthly.

1699. *Edinburgh Gazette.* (Printed by Authority) Tuesday and Friday. The original price is stated, by Andrews, to have been one penny; but the price now varies according to the size of the paper. It contains announcements and intelligence of the same nature as the *London Gazette*, and the *Dublin Gazette*. The year 1690 has been often incorrectly given as the date of the first issue of the *Gazette*. The British Museum Library has a copy of the first volume, but the first three numbers are too much mutilated for the date to be correctly ascertained; No. 4, however, reads Friday, March 10, to Monday, March 13, 1699. The earlier numbers consist of a whole sheet folio, with two columns. The paper was edited by James Donaldson, and published by James Watson, the celebrated printer, author of a *History of the Art of Printing* (1713). Captain Donaldson, the "writer of the *Gazette*" as he called himself, had a very chequered career. He began life as a merchant in Edinburgh; but in 1689 he, at his own charge, levied a company of foot, and served in the Earl of Angus's regiment. At the close of the Revolutionary wars his regiment was reduced in strength, and Donaldson, his vocation gone and his fortune spent, was cast adrift on the world. In this strait the idea of starting the *Gazette* occurred to him, and for a while he combined his editorial duties with the printing of funeral cards, "with the decencie and ornament of a border of skeletons, mortheads, and other emblems of mortality." The appearance of the *Edinburgh Courant*, in 1705, was a serious blow to him, and he vigorously but vainly protested that there was not room in Edinburgh for the publication of two newspapers; and that, by legal enactment, he alone had the right to publish a newspaper in the city. A few sentences from the act in favour

of Donaldson for printing the *Gazette*, may be here given: "the petitioner doeth humbly conceive the publishing of ane *Gazett* in this place containeing ane abridgment of fforaigne newes together with the occurances at home may be both usefull and satisfieing to the leidges, . . . The Lords of his Majesties Privy Councill haveing considered this petition . . . doe hereby Grant full warrand and authority to the petitioner for publishing the above *Gazette*, and Discharges any other persones whatsoever to pen or publish the like, under the penaltie of forfaiting all the coppies to the petitioner, and farder payment to him of the soume of ane hundred pounds Scots money, by and attour the forsaid confiscatioun and forfaiture." The condition which follows shows how little liberty was then allowed either editor or printer: "and (the Privy Council) Recommends to the Lord high Chancellor to nominat and appoint a particular persones to be Supervisor of the said *Gazetts* before they be exposed to publict view, printed, or sold." After printing 41 numbers, Watson, in July, 1699, handed over the *Gazette* to John Reid, on whose death it passed to his son, who carried it on till after the Union of 1707. During the earlier years of its publication the *Edinburgh Gazette* underwent many changes in title, and absorbed several struggling newspapers.¹ A new series, in 4to, was began in 1706; a third, in folio, in 1707; the *Scots Postman, or the New Edinburgh Gazette*, in 1708; the *Scots Postman*, another series, in August, 1709; the *Evening Post, or the New Edinburgh Gazette*, in 1710; the *Edinburgh Gazette, or Scots Postman*, in March, 1715. In 1806 a sinecure was created by the Whigs, during their brief tenure of office, in favour of Dugald Stewart, who was appointed printer of the *Edinburgh Gazette*, with a salary of £300 a year, and the profits. "This small job," writes Mr. Bourne,² "quite excusable under the conditions of the times," was, with one exception, the nearest approach to bribery in connection with the press attempted in Scotland.

1705. *The Observer.* A Dialogue between a Country-Man and a Landwart School-Master, concerning the Proceedings of the Parliament of England in Relation to Scots Affairs, &c. Nos. 1—5, (? if all.) Published by J. Reid Younger, Edinburgh.

1705. *Edinburgh Courant.* Numb. I., Published by Authority, from Wednesday 14 to Monday 19 Febr., 1705. Edinburgh: Printed by James Watson in Craig's Close, and

¹ *History of the Bassandyne Bible*, by Wm. T. Dobson, 1887, (Wm. Blackwood & Sons) *vide* p. 204.

² *English Newspapers*, by H. R. Fox Bourne, 2 vols. (London: Chatto and Windus) *vide* Vol. I., p. 385.

sold at the Exchange Coffee-House, 1705. A single sheet fol. f. cap., with double columns; issued twice a week. The price of the paper was three half-pence. On its appearance Donaldson became anxious for the existence of his *Edinburgh Gazette*, which, indeed, seemed likely to be pushed from the field by its new and vigorous rival. Donaldson interpreted the grant of the Privy Council given him in 1699 as conferring a monopoly of the Edinburgh press upon him; the Lords of Council, however, read it differently, as is shown in their "Act in Favours of Adam Boig for Printing the Edinburgh Currant" (Feb. 13, 1705). The concluding sentences of this document run:—"The saids Lords doe heirby allow and grant warrand to the petitioner to sett furth and print ane paper entituled Edinburgh Currant, containing the remarkable forreign newes from their prints and letters, as also the home newes from the ports within this Kingdome, when Ships comes and goes, and from whence; he alwayes being answerable for the samen, and for the newes therin specified and sett down." The first number of the *Edinburgh Courant* is made up of excerpts from the Paris and the Amsterdam Gazettes, a "London-written" letter, three brief items of local intelligence, two official notices, and three advertisements. The "London-written" letter relates almost exclusively to the war then in progress, as, indeed, does the "forreign newes." One of the advertisements, in spite of the obsolete spelling, looks strangely familiar: "Famous Loozengees for curing the Cold, stopping and pains in the Breast, the Kinkhost, &c., are sold by George Anderson, at the foot of the Fish Mercat, and at George Moubray's shop, opposite the Main-Guard. Price 8 sh. the Box." Watson issued the first 55 numbers, after which the printing was transferred to Andrew Anderson, "Printer to the Queen, the City, and the Colledge." Before the *Courant* was many months old it got into trouble with the authorities over an advertisement which appeared in its columns. It was an innocent enough announcement, and would, at the present day, give no offence. The Privy Council, however, stopped the publication of the *Courant*, and also of the *Edinburgh Gazette*, although it was affirmed by Donaldson that the advertisement did not appear in his paper. The ban on the latter extended to a few weeks only, that on the *Courant* to five months; being finally removed on the editor subscribing a declaration: "That I shall publish nothing in my Courant concerning the Government till first the same be revised by the clerks of Her Majesty's Privy Council." Boig died June 27, 1710—the last number which he edited being

No. 685; and on the margin of a copy of this issue, preserved in the Advocates' Library, is written the words: "This day the Courantier dyed," (*vide* Dobson's *Bassandyne Bible*, already several times quoted). In the same year, 1710, the celebrated Daniel Defoe, author of "Robinson Crusoe," became editor of the *Courant*; under the official authority of the Town Council, as appears from the following municipal ordinance: "Att Edinburgh the first day of February jm vijc and ten years: The same day the Councill authorized Mr. Daniel Defoe to print an Edinburgh Currant in place of the deceast Adam Bog, Discharging hereby any other person to print News under the name of the Edinburgh Currant." The first number of the *Edinburgh Courant*, edited or printed, (for the words were then loosely employed, and the functions of printer and editor were frequently combined), by Defoe, bears the date Monday, March 20, 1710. From this it would appear that Boig, for some time prior to his death, had little connection with the conduct of the paper. Defoe's paper was entitled: "*The Edinburgh Courant, with the Freshest Advises Forreign and Domestick*." Published by Authority. Edinburgh: Printed by John Muncur, for the Undertakers, and to be sold at Mr. John Johnston's House almost at the foot of Mowbray's Closs at the Netherbow." On Defoe's return to London, when his mission in connection with the Union was at an end, the paper once again changed hands, its subsequent history being somewhat obscure. Authorities differ as to whether the *Edinburgh Courant*, whose existence terminated in 1886, was the legitimate successor of the *Edinburgh Courant* started in 1705. This view, which has long been cherished, (especially by the admirers of the defunct paper), appears to many untenable. The paper, which ceased to be issued under that title in 1886, seems rather to have been the descendant of the *Edinburgh Evening Courant*, first published in 1718, some eight years after the first *Courant* was discontinued. It was not until the close of the year 1871 that the recently deceased Tory organ dropped the word *Evening* from its title, (although for years previously it had been a morning paper) and thus became identical, in name at least, with the *Edinburgh Courant* of 1705. Mr. Crabb Watt, Advocate, affirms, on the other hand, that the proprietors of the *Edinburgh Evening Courant* "acquired, as part of their title, a file of the earlier paper, going back to nearly the first number." The question is not one of much importance, however, at the present day, but those who wish to investigate the matter for themselves may consult the works mentioned below.³ The history of the *Courant* newspaper,

which relinquished publication in 1886, will be given under the title *Edinburgh Evening Courant*, 1718, as it appeared under that name for a hundred and fifty-three years.

1705. *Scots Courant*. A folio half-sheet, first issued September, 1705, and sold at the Exchange Coffee House. Edited by James Muirhead, printed by James Watson. It was published on Monday, Wednesday, (and Friday). It continued to be issued until 1718, when it was superseded by the *Edinburgh Evening Courant*. The *Scots Courant* was mainly intended for country circulation.

1706. *The Paris Gazette*. Published in English, by Authority. Edinburgh; . . . Freebairn. The British Museum Library Catalogue has "Nos. 1 and 2," but does not state whether any more numbers were published.

1708. *Edinburgh Flying Post, or Impartial Account of all Forreign News . . . together with the Domestick Occurrences*. Established October, 1708; the Catalogue of the British Museum Library, however, has "Nos. 1 and 2, 1707." It was a folio half-sheet, issued three times a week, by Messrs. John Reid, elder and younger.

1709. *Scots Postman*. On August 17, 1709, a license was granted to David Fearn, advocate, to issue a paper with this title; the Town-council, at the same time, discharging all others from publishing on his days. It was printed by John Muncur, and was issued on Tuesday, Thursday, and Saturday. A series of the *Scots Postman* was incorporated with the *Edinburgh Gazette* in 1714, and printed by Robert Brown; but there appears to have been an earlier issue under the same name, as, in 1708, the *Scots Postman, or the New Edinburgh Gazette*, was circulated in the country. (See account of the *Edinburgh Gazette*, 1699, in *S. N. & Q.*)

1710. *The Examiner, or Remarks upon Papers and Occurrences*. Published at Edinburgh, September, 1710; printed by James Watson. Each number contained solely a political or literary essay, in which the subject was treated with great freedom of utterance. After two numbers had appeared it was transferred to London, and in 1715 its publication was discontinued altogether.

1710. *The North Tatler*. Printed by John Reid for Samuel Colvin, every Monday and Friday. No. 1, March 27 to April 1, 1710, four folio pp., price one penny.

JAMES W. SCOTT.

³ *Grant's Newspaper Press*, 1873, III., 412. *Notes and Queries*, 7th S., VI., 196. *About Newspapers* (Edinburgh: St. Giles' Printing Company), 1888, p. 43.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.

THE following notes are additions to the Bibliography of Aberdeen City Periodical Literature. See also *S.N.&Q.* Vol. I.—3, 20, 39, 53, 72, 85, 99, 115, 131, 147; Vol. II.—74, 122, 176; Vol. III.—7, 43, 93, 104, 156, 172; Vol. IV.—96, 178. These additions bring the number of separate Aberdeen periodicals up to 160.

1839. *The Aberdeen Patriot*. Conducted and published by the Working Men's Association. Motto—"The greatest possible happiness of the greatest possible number, at the least possible expense"—*Bentham*. This journal, the death of which, chronicled in the *Aberdeen Shaver*, led me to query its existence in *S.N.&Q.* (September, 1887), has now actually come under my notice; No. III., the only number I have seen, is dated February, 1839. It is a very long folio, price 2d., and bears the imprint—"Aberdeen: printed by G. Mackay, 21 Guestrow, for the Aberdeen Working Men's Association," the committee rooms of which were at 41 Queen Street. The officials of the Association were—John Legge, President; Joseph Rowell, Treasurer; and John Fraser, Secretary. This journal, to modern eyes, must look bombastic in the extreme. There is no lack of vigour in its articles, and the intense partizan spirit, and the virulent attitude it adopted towards its local contemporaries are very characteristic of the period. This is illustrated in the following extracts from the "Address of the Aberdeen Working Men's Association to the members of the Northern Radical Association," which is printed in No. 3:—

Brethren—We hail, with unmingled satisfaction and delight, the noble efforts which, in common with ourselves, you are now, in good earnest, making, to burst asunder the accursed fetters by which we have been so long unhappily bound. We rejoice that you have at length awoke from your unnatural slumber, that you are no longer a torpid and insensate mass, dead to the feelings and sympathies that are stirring the spirits of your fellow workmen in the south; but are yourselves now filled with that fervent, but steady, ardour, which well beseems men resolved, at all hazards, to be free . . . That the brave and hardy denizens of the north, upon whom it was believed the poisonous weight of aristocracy had fallen with peculiar stringency, have felt themselves constrained by a paramount sense of duty to join the ranks of the "anxious to be free," is highly cheering, inasmuch as it increases our chance, already great, of carrying to a successful and glorious, but bloodless termination, those measures upon which all our hopes and fears are, at the present moment, centred . . . Whigs and Tories are but synonymous terms for everything that is base and dishonourable in the annals of political jugglery . . . Once more,

countrymen, we congratulate you on the proud position you have now assumed; we call upon you to maintain inviolate that position; to resist all attacks to drive you from it, come these attacks from whatsoever quarter they may. Remember that you now constitute the northern outpost of the Radical army of Scotland. Yours be the glorious task to extend the line still further in that direction.

The journal, as has been said, is typical of the feuds which the local newspapers of the period carried on unintermittently against each other. Almost every other Aberdeen paper of the period—the *Examiner*, *Constitutional*, *Observer* (dubbed by the *Herald* the “Sand Cart”), the *Herald* and the *Journal*—came in for criticism, which is certainly not mealy-mouthed:—

Taking the whole together, says the *Patriot* we must say that the conduct of the Aberdeen weekly newspapers to the working classes, during the last month or two, has been really most disgraceful. . . . And prostituted indeed must be the printing press—once the bulwark of wisdom and intelligence—when its mighty energies are directed to the vomiting of slander and malice, instead of breathing the mild spirit of Christianity which bids us “Do unto others as we would that they should do unto us.”

As an offset to the existing press, the *Patriot* is “happy to state that the establishing of a weekly newspaper to advocate the principles contained in the National Petition and People’s Charter is in progress of agitation,” it being proposed to form a joint stock company of 40 shares of £25 each. The *Patriot* promises to print in its next number the prospectus “of this much wanted organ in the cause of freedom, this noble, this patriotic undertaking, so essential to the interests of the hitherto calumniated and misrepresented working men of Aberdeen.” The *New Shaver* about this date speaks of the *Northern Vindicator*, which was evidently a Radical paper. Was this the paper which the *Patriot* heralded so magnificently? I have been unable to discover when the *Patriot* ceased to represent the “northern outpost of the Radical army in Scotland.” The *Shaver*, which was a more outspoken production still, in its February issue, 1839, says: it is its “painful duty to record that the first instance of mortality which took place in Aberdeen, during the present year, was that of the *Aberdeen Patriot*, at the tender age of two months, occasioned by a special visitation of *public contempt*. The funeral obsequies were conducted in the most solemn and impressive manner, the chief mourners being ‘German Silver Jock,’ ‘Swab M’Donald,’ ‘Findlay’s Jemmy,’ and Rory M’Bean, Esq., the small beer poet, and knight of the rueful countenance.” As already noticed, there were three numbers of the *Patriot*, but they must have been a different size from No. 3, which is

pages 17-20. No. 1 probably appeared in December, 1838, for the *Patriot* is noticed in the December number of the *Shaver*. The *Patriot* is very typical of the mushroom magazines of its time.

1861. *The Phonographic Luminary*. Edited and published by John Neil, 23 Marywell Street, Aberdeen. I have seen No. 8 of this production, dated 15th August, 1861, price 1d. It is an eight page, 8vo, (pp. 57-64), and apparently was either a fortnightly or a monthly. It is written entirely in phonography, and is varied in its contents. How many numbers were published?

1886. *Quarterly Record*. Issued by the Session and Managers of the Woodside United Presbyterian Church. No. 1, April, 1886, 8vo, 4 pp. No imprint. Unlike most church publications, this is entirely a local production. The *Record*, we are told in the opening number, “is intended to be a messenger between the congregation and the home,” and it contains little except official information about the church, which, by the way, was opened in 1881. The second number bears the imprint—“William Barker, Printer, Hadden Street, Woodside.” Twenty-two numbers have appeared, the last in July of this year, but no other one bears an imprint. Messrs. Lindsay, Market Street, Aberdeen, printed at least one of the numbers, however. With No. 19 a portrait is given of the Rev. Mr. Dunbar, the pastor of the church, now in Wishart U.P. Church, Dundee, he being succeeded by Rev. John Ure.

1891. *Quarterly Record*. Issued by the Managers and Session of the United Presbyterian Church, St. Paul Street, Aberdeen. No. 1, February, 1891, 4 pp., 8vo. Imprint—“Printed by W. & W. Lindsay, Aberdeen.” This magazine, of which three issues have appeared, is exactly of the same nature as the Woodside U.P. Church Record, noticed above.

1891. *Wee Willie Winkie*. No. 1, vol. 1, April, 1891. [Price ½d.] Printed by Lewis Munro, at *Ross-shire Journal* Office, Dingwall. 12 pp. This is probably the most precocious sample of journalistic literature that has appeared in this country. It is, indeed, a very “wee” magazine, being only 6 inches by 4½. *Wee Willie Winkie* is an appendage to *Onward and Upward*, the magazine of the Onward and Upward Association, formerly the Haddo House Association, edited by Lady Aberdeen. The editor is Lady Marjorie Gordon, a very youthful journalist, and the “staff” are nearly all children. The sixth number of the magazine, which has been enlarged to 24 pp., is illustrated, and has a cover, appears this month.

1891. *Northern Daily News*. No. 1, Aber-

deen, Wednesday, May 13, 1891. Price One Penny. Imprint—"Printed and Published by the Northern Newspaper Company, Limited, 18 and 22 Broad Street, Aberdeen." This is the fourth daily newspaper which Aberdeen has produced, and makes the third daily at present published. The *Northern Daily News* is a Gladstonian Liberal organ. At the time of the Home Rule split in the Liberal camp the *Free Press* took the Unionist side.

All the journalistic pens of the local daily newspapers (says the *News* in its opening leader), have been in the employ of the cult, which appears to hold that the Liberal principle, *vox populi lex suprema*, was only manufactured for foreign exportation, and not meant for Irish or home consumption. The professors of this doctrine failed in their Liberalism at the critical juncture when a great leader had the courage to propose the logical application of Liberal principles to Ireland. From the time of that defection the Liberalism of these Northern Counties has, so far as the daily press is concerned, been inarticulate and mute. . . . The *Northern Daily News* now comes forward to supply the voice that has been lacking.

Various attempts had been made from time to time to attempt to supply the sound of a voice that was still, but none of them came to anything until the Northern Newspaper Company, Limited, was started in 1890, with a capital of £50,000 in 50,000 shares of £1 each, not more than 20,000 being issued, and 10/- per share being called up. The directors of the company are Mr. John Davidson, Mugiemoss, Chairman, the Earl of Aberdeen, Mr. John Crombie of Grandholm, Mr. Esslemont, M.P., Dr. Angus Fraser, Mr. William Henderson, Devanha House, and Professor Minto; Mr. J. S. Watt, Advocate, being the Secretary. The Editor is Mr. Jesse Quail. The company are empowered to issue an evening and weekly issue, "as may be deemed expedient." It may be noticed that the *News* occupies the old offices of the *Free Press*.

1891. *Settmakers' and Stoneworkers' Journal*. Vol. I., No. 1, June, 1891. Price One Penny. 4to, 8 pp., monthly. Imprint—Printed by W. & W. Lindsay, Market Street, Aberdeen. This journal is one of the very few specimens of trades union journalism that have been published in Aberdeen. It is the official organ of the Settmakers' Union. This Union was started in Woodside in June, 1886, by agreement of the settmakers, or causeway dressers, of the various quarries in Aberdeenshire. The Union was first named the United Causewaymen's Association, and its headquarters then and since have been at Woodside, one of the centres of the trade. After some ups and downs, the Union at last got firmly on its feet. Until last year

the Union was entirely a local association, there being only one branch besides Woodside—at Kemnay. The membership has now increased to some 700, and branches have sprung up all over Scotland, Wales and Ireland. There is a movement on foot to amalgamate the Settmakers' Union and the Scottish Associated Paviers' Federal Union. Mr. A. Beattie, Woodside, general secretary of the former Union, is the editor of the *Journal*, which is a very well got up production. While primarily, of course, a trades union journal in the sense of seeking to redress the " manifold wrongs and injustices " of the settmakers, the journal contains much valuable information as to the progress of the stone trade in the country.

1891. *Bon-Accord*. A country edition, with distinct country matter and pictures, began to appear on July 11th, 1891. The "*Bon-Accord Ballads*," by "Dot," (Mr. Arthur King, now editor of the paper), were published in book-form in July, 1891.

J. MALCOLM BULLOCH.

THE NEWTON INSCRIPTION STONE, AND THE HISTORY IT TELLS.

THE picture and description of the Newton Inscribed Stone, together with the rendering of the inscriptions thereupon by the Rev. Mr. Agnew, in No. 10 of Volume IV., has awakened a great amount of interest amongst antiquaries, as evinced by the fact that since its appearance it has led to several of your correspondents asking questions about it. I lately became possessed of a pamphlet containing the report of an essay on "Ancient Pillar-stones and Cairns," which was read at a meeting of the Liverpool Literary and Philosophical Society, in the year 1867, by the author, Mr. Thomas Inman, M.D. In the course of the essay Dr. Inman notices the Newton Stone, and makes a good many observations concerning it. He also supplies a view of the stone, and gives an extended separate display of the inscriptions upon it. He inclines to the opinion that the inscription is Phœnician. After noticing several of the recorded translations, based upon a Phœnician origin, he gives that of Dr. Moore, but somewhat differently to the version in Vol. IV., 162. "In the tomb with the dead (is) Aittie, the light of the darkness of a perverted people, who shall be consecrated pure priest to God. Like the vessel of prayer my glory covered me." The Oghams he gives thus:—"When Baal ruled Jutland and the coast before thee latti was smitten." Dr. Inman says, "We may fairly doubt the accuracy of the different translations, but we cannot doubt that the author of the inscriptions was acquainted with

letters belonging to two distinct alphabets, and was in possession of a graving tool sufficiently hard to enable him to cut them into the rock, all of which tell of travel, literature, and art, which existed in Scotland before the time of the Picts. Whether he who erected the stone was of the Indo-Germanic stock, or some mariner in a Phœnician galley, none can tell. But so long as the stone remains it affords evidence that our country was not wholly peopled by savages, whom ancient traders avoided." It is now generally admitted, that while a great wave of Aryan emigration passed over central Europe, spreading over into Britain, another and quite distinct wave of Oriental emigration issued from Asia Minor, along the track of the Mediterranean, passing through the Pillars of Hercules into the Atlantic ocean, skirting the coast of Spain, and spreading itself along the west coasts of Ireland and Scotland. It was until recently customary amongst literary people to discredit this supposition, but it is found to be supported by reliable history; indeed the proofs of it are manifold. In the preamble to the famous Declaration of the Independence of Scotland, adopted at a Convention of the Estates of Scotland, held within the Abbey of Arbroath, under the presidency of King Robert the Bruce, on the 6th of April, 1320, and which Declaration was doubtless drawn up by the learned Abbot of Aberbrothock, it is confidently asserted that "in every famous nation this of Scotland has been celebrated with many praises; this nation having come from Scythia the Greater, through the Tuscan sea, and by the Pillars of Hercules, and having for many years taken its residence in Spain, in the midst of a most fierce people. And having removed from those parts above 1200 years after the coming of the Israelites out of Egypt, did, by many victories and much toil, obtain the parts in the West which they still possess, having expelled the Britons and entirely rooted out the Picts." The principal argument relied upon by King Edward I. of England, in his appeal to the Papal Court, in his support of his claim to the Superiority of Scotland, was that he, being a descendant of the eldest son of the Trojan Prince Brute, (Latin, Brutus,) his claim to the suzerainty, as Lord Paramount of the three thrones of England, Scotland, and Wales was incontestible. And the pretence then distinctly set up was never explicitly departed from by the Kings of England, for in the Remonstrance of King Henry VIII. to his kinsman King James V., against making war on England, the assertion is reiterated in the following words:—"Brute had three sons, Lochrine, Albanact, and Camber, who determined to have the whole isle within the ocean sea to be after governed by them three. He appointed Albanact to rule that portion now called Scotland, Camber the parts of Wales, and Lochrine that now called England: unto whom, as being the eldest son, the other two brethren should do homage, recognising and acknowledging him as their superior." It may be mentioned that the Stuarts claimed to be of royal parentage, both by the line of their father and their mother, and to be directly descended from Brutus the

Trojan, in common with the Kings of England. The epitaph upon the tomb of Matthew Stuart, Earl of Lennox, for a short time Regent of Scotland during the minority of James VI. (then an infant of four years), and who was basely murdered at Stirling, on the 2nd of September, 1571, during the sitting of a Parliament then being held there, claims Trojan descent from both lines of his parentage—

"Thus did King Brutus' blood conjoine,
For both, by grace divine,
Are come of North Wales princes hault,
Which were of Trojans line."

History informs us that the Greeks were the pioneers of the Western nations in the pursuit of the maritime commerce of the world, and there exists much proof of their frequent intercourse with Scotland. Julius Solinus, who wrote towards the end of the first century, says that "an altar existed in Caledonia with the name of Ulysses inscribed upon it in Greek characters." It is thought by some who have looked into the matter, that this altar was erected at the haven on the east coast of Forfarshire, now called Usan, near Montrose, and that the name of the place was derived therefrom, being an abbreviation of Ulysses his Haven. About the year 1608 John Leighton, heir-male of his father, Robert Leighton, was returned in the lands of *Ullishaven*, together with the mill and the port and fishings of Usan.

In the August number of *S. N. & Q. your Correspondent*, "I," desires information as to the meaning of the symbols upon the Newton Stone, and on other stones of a similar class. It may be useful to him, and some others also, to learn what Dr. Inman says about them:—"Amongst the most numerous of the emblems sculptured are the crescent and the triangle, the serpent, the fish, the mirror, the comb, and the horse-shoe. This fact is particularly interesting to the student of ancient history. He recognises in the serpent and the triangle symbols of the maternal creator. The serpent has long been recognised as an emblem of desire or love. The fish has been sacred to Venus, or the female deity, from time immemorial; it is still eaten amongst ourselves on Venus' day (Friday), as is also the case in different Mahomedan countries. So far as I can learn the fish, which appears so frequently on the sculptured stones, was revered so largely in ancient times in consequence of its supposed influence in increasing virile power, it being supposed that the flesh of any creature that is conspicuous for fecundity can impart to those who eat it a power similar to that possessed by the animal itself. The mirror, which is equally to be noticed with the fish, has long been recognised as one of the emblems of Venus. It was carried in state before the goddess Isis in her processions. The comb was used as an euphemism for the female organ, and to that effect writes also Saint Clement, of Alexandria. This view of the meaning is confirmed by the Greek etymologists. The comb is also figured in ancient Egyptian sculptures. It is curious, but very significant, to find upon these Scottish stones an ornament resembling a horse-shoe. We infer that the emblem is mythic. The figures of Isis are sometimes represented with an ornament of a somewhat similar shape to the crescent

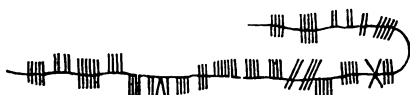
moon. The old ring-money of Ireland and of Africa was of the same form, and there have been crescents dug up in England, made of gold, supposed to have been worn by the Arch-Druids on their heads, as Isis did on her own. It appears to me that the horse-shoe emblem is the crescent moon inverted, so as to be retained on the head. The crescent moon was an emblem of the female creator, Astarte or Venus, known amongst the Babylonians and Phœnicians under the name GAD, the one who brought good luck. The form which it commonly assumed was that of a horse-shoe, whence the modern custom of using the old iron crescent from a horse's hoof as a guard against evil. Putting all these considerations together, we conclude that the emblems which are found in such large numbers upon ancient stones in Scotland has a feminine significance, and being sculptured upon a pillar, the emblem of the male, the whole, pillar and ornaments, signified reverence for the mysterious androgyne from whom all things sprung".

Carnoustie.

JOHN CARRIE.

[We are enabled to give an exact reproduction of the inscriptions upon the inscribed stone—as displayed in Dr. Inman's pamphlet—from a fine wood engraving, executed for the purpose, by Messrs. Henry Watkinson & Co. of Manchester. It will perhaps be the means of inducing some of our learned correspondents to attempt a further rendering of the inscriptions, in which task they might derive considerable assistance from the previous efforts made in that direction.]

Σ Ε Ι Ε
 ϕ Ο Ν Τ Ν Λ Λ Υ Γ
 ϕ Ο Χ Ο Β Ο Χ Θ
 Ο Γ Κ Ρ Ε Β Σ Ι
 Χ Α Ψ Ψ Ψ
 Η Ο Χ Ο Υ Γ Ο Τ Ρ



THE ABERDEEN UNIVERSITY AT FRASERBURGH AND PETERHEAD.

(S. N. & Q., Vol. I., page 108.)

MR. ANDERSON asks, is there any other reference known to exist? How this subject was not noticed at the time I cannot understand, as I consider it is surrounded by historical interest. He further says it was in consequence of the plague at Aberdeen. Perhaps it may be proper to allow Kennedy to give a short account of what this consisted, and led up to the professors and students of Marischal College removing from Aberdeen to Peterhead:—"When the citizens were suffering amidst the distresses occasioned by the civil war, they were visited by that

grievous calamity the plague, which first made its appearance at Pitmuxton [Kennedy says "Pitmuckstone"], in the vicinity of the town, in the month of April, 1647. The contagious disease had been brought to that place by a woman who laboured under it, and had come from Brechin, where it was raging. By her intercourse with some of the inhabitants the contagion was communicated, spread with rapidity over the town, and carried off daily great numbers of the inhabitants. In the month of September it had not abated its virulence, for the magistrates, probably seized with the dread of the infection, deemed it prudent to hold the meeting of the Town Council for the annual election at Gilcomstone: and from that time till the subsequent month of January there was no divine service performed in the church. In the hospitals erected at Woolmanhill, and in the Links, for the reception of those afflicted with the disease, which seems to have baffled the skill of those appointed by the Magistrates to attend upon them, and went under the name of cleangers, no fewer than 1600 of the inhabitants of the town and 140 in the villages of Fittie and Torry having fallen victims to its fury." In connection with this subject it may be well to give a note of the expense, which will be found in Treasury and Guildry Accounts, as follows :-

	£	s.	d.
December 9, 1647.			
To James Graham, cleanger, for his services and attendance on the people,	1086	10	0
„ James Campbell, ditto, ditto,	121	6	0
„ John Barclay, ditto, ditto,	26	13	4
„ George Watt, ditto, ditto,	80	0	0
„ Expence of burying the dead and for 37,000 turfs to cover the graves,	153	6	8
„ Expence of wood for huts in Links and Castlehill, &c.,	378	10	0
„ Expence of constructing a Court de Guard in the Links,	2	4	0
„ Expence of a double tree for a gibbet and for erecting it, ¹	2	15	0
„ Expence of a pair of joggis upon it, and ten fathoms of ropes,	2	9	4
„ Captain John Duff and the military for guards,	820	11	0
„ Expence of rosin, vinegar, and medicines,	125	2	4
„ Sir William Forbes of Craigievar, for 300 bolls meal, £5 the boll,	1500	0	0
„ Lady Marischal for meal,	1366	16	6
„ For meal, and baking into bread for the poor people,	181	6	4
	5847	10	6

Having thus far narrated the cause which in-

¹ The patients in the hospitals were not permitted to mix with the other inhabitants under pain of immediate execution.

duced the Professors of Marischal College to go to Peterhead, we may allow Buchan, in his *Annals of Peterhead*, to complete the story:—"As Peterhead can boast of being contemporary with and founded by the same illustrious personage as the Marischal College, Aberdeen, so can it boast of its worthy Professors being sheltered within its sanctuary from the fury and ravages of a devouring plague, which raged with insatiable violence in Aberdeen and the south of Scotland in June, 1647. Here they remained in the winter following and held their session." I have not been able meantime to ascertain what building in Peterhead was converted into a temporary college. Now, however, that the subject has been again referred to, it may be further elucidated.

For the same cause King's College, Old Aberdeen, removed to Fraserburgh. Mr. Anderson says the holding of College classes for one session at Fraserburgh must not be confounded with the erection of a University there by Sir Alexander Fraser. As it may not be generally known that an attempt was made to establish a University at Fraserburgh, it may be well to give the Charter of Foundation. In 1592 the Crown and Parliament granted him a charter for the erection of a fully-equipped university. By the charter of 1601 this permission was removed:—"Our Sovereign Lord and the three Estates of Parliament understanding that Alexander Fraser of Fraserburgh has obtained a new infestment of his barony of Philorth and in which also he has obtained the town and burgh of Faithlie—now called Fraserburgh—to be erected a free burgh of barony with express liberty to erect a university, big and mak colleges, and place masters and teachers with all the liberties and immunities that may pertain to a free university; since which time the said burgh has not only greatly flourished in bigging, repairs, and resort of people, so that sundry gentry of the County are becoming inhabitants and burgesses of the said burgh, but also the said Alexander has made there ane sure haven and port and also being of deliberate mind and purpose to erect an university has begun to edify and big up a college which not only will tend great decorement of the country, but also to the advancement of the lost and tint youth in bringing them up in learning and virtue. Various mortifications were made for the support of the Professors and master of the said University." The buildings erected in accordance with this charter are described as being situated at the west end of the town, and consisted in 1844 of an old quadrangular tower of three storeys, being part of a large edifice intended to have been erected as a college by Sir Alexander Fraser.

Another account informs us that the old quadrangular tower was demolished (1840) many years ago. A large house on the right on leaving the town is said to have been built with material taken from the college, four stones built into the front of the house having inscriptions, probably renewed at the time of their removal. They are—"Trust in God for he is good," "His mercy is for ever," "Give him thanks for all you have," "For he is the only giver."

In 1600 the General Assembly recommended the minister of Fraserburgh, "a great stickler for presbytery," as Principal. Whether the interference of the Assembly with Sir Alexander's prerogative, or the religious bias of the nominee, the account of the transaction concludes—"Nothing further was done." The erection as contemplated, from whatever cause, was never carried into effect. It may be the expenditure was more than Sir Alexander could afford.

It was to this building so described that the Professors and students of King's College went in consequence of the causes stated, in 1647.

WILLIAM THOMSON.

7 Maderia Place, Leith.

NOTABLE MEN & WOMEN OF AYRSHIRE

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

XIII.

311. *John Kelso Hunter*, "Artist and Cobbler" and Essayist. Bred a shoemaker, he became ambitious of being an artist, and by dint of persevering industry succeeded in securing for himself a respectable position as a portrait-painter. Hunter settled in Glasgow, where he wrought alternately at the easel and on the stool. A man of sturdy independence, he had many friends. In 1868 he published a racy "Retrospect of an Artist's Life," in which his own history is fully stated. This was followed up by "Life Studies of Character," and "Memorials of West Country Men and Manners." *b. Gilhead, Symington, 15th December, 1802, d. 1873.*

312. *Wilson Dobie Wilson, F.R.S.E., F.S.A.,* Antiquary. Bred a barrister, he married a daughter of Archbishop Sumner, who was well known in Society for her exquisite singing. *b. Beith? (180—) d. 1838.*

313. *General Sir William Wylie, K.C.B.,* Distinguished Indian Officer. He entered the army in 1819, became Lt. General 1862 and General 1871. Said to have served with distinction in Scinde and Afghanistan. *b. Kilmarnock, 1802, d. 1891.*

314. *John Craig, D.D.,* Divine of Church of Scotland, &c. Educated for the Ministry in the Relief Church, Mr. C. was ordained at Newlands, Peeblesshire, in 1832, translated to Cupar-Fife in 1846, in which year he received the degree of D.D. from St. Andrews. Dr. Craig objected to the union of the Relief and Secession Churches, and stood

alone in his dissent. Immediately thereafter (1847) he joined the Established Church, and after a short service as assistant to Dr. Haldane, St. Andrews, he was appointed to Sandwick, Shetland, of which parish he still is Minister, now one of the oldest ministers in the Church of Scotland. Dr. Craig has published, in addition to a Treatise on Baptism, a small pamphlet on Relief Principles and various sermons, &c. *b. Irvine, 1802.*

315. *William King Tweedie, D.D.*, Free Church Divine and Author. He was educated for the Ministry at Edinburgh, Glasgow, and St. Andrews, and spent a few years on the Continent before license. In 1832 he was ordained to London Wall Presbyterian Church; 1836 translated to South Church, Aberdeen; 1842 Tolbooth Church, Edinburgh. He came out at the Disruption, and in 1852 was made D.D. by St. Andrews. His writings are numerous and varied. In 1844 he issued a tract on the Sacrament of Baptism; 1845 another on "Is thy soul safe." He also wrote the "Life of the Rev. John MacDonald;" "Light and Shadow in the Life of Faith;" "Man by Nature and by Grace;" "Words of the Heart or the Glad Tidings." In 1854 appeared "A Lamp to the Path;" in 1855, "Man and his Money, its use and abuse;" in 1857, "The Rivers and Lakes of Scripture;" in 1858, "Seed-time and Harvest" "Jerusalem and its Environs;" in 1859, "Ruined Cities of the East;" and in 1860, "Daily Devotion." He was also author of "The Early Choice," "The Life and Work of Earnest Men," and many other booklets too numerous to mention. He was born in Ayr in 1803, and died 1863.

316. *Professor William Lindsay, D.D.*, U.P. Divine and Author. Trained for the Relief Ministry, Mr. Lindsay was ordained at Johnstone, 27 April, 1830, and in 1832 was translated to Dovehill, subsequently Cathedral Street, Glasgow. His reputation for scholarship led to his appointment by the Relief Synod to the Chair of Exegetical Theology and Biblical Criticism in 1841. In 1844 he was made D.D. by Glasgow University. In 1847, on the occasion of the Union of the Relief and Secession Churches, he was made Professor of Biblical Criticism by the U.P. Synod, a position in which he was much esteemed as an able and successful teacher. Among other minor works, Dr. Lindsay was also author of an interesting biography of Rev. Thomas Gillespie, the Founder of the Relief Church; and of a most valuable and suggestive Treatise on the Bible Teaching regarding the Law of Marriage, in which the legitimacy of the marriage of a deceased wife's sister is discussed with equal learning, impartiality and candour. His most important work is his "Lectures on the Epistle to the Hebrews," published posthumously in 1867. Dr. Lindsay was born in Irvine, 1803, and died in 1866.

317. *George Smith*, One of the Founders of the great Glasgow shipwining firm, George Smith and Sons. *b. Saltcoats, 1803, d. 1876.*

318. *William Walker Carmichael*, Noted Edinburgh teacher. Educated at Edinburgh University in 1831, he was appointed Master in George Watson's Hospital; in 1833 in Madras College, St. Andrews;

in 1843 in Edinburgh High School. & Muirkirk, 20th October, 1803, *d. 1848.*

319. *William M'Kerrow, D.D.*, U.P. Divine. Trained for the Secession Ministry, he was ordained Minister of Brunswick Street Secession Church, Manchester. Here he became the leading Presbyterian Minister of that city, and distinguished himself also as an eloquent advocate of Free Trade. He was author of various pamphlets, sermons, &c. Was made D.D. by the University of Heidelberg, 1856. His Life has been written by his son. *b. Kilmarnock, 1803, d. 1878.*

320. *Rev. James Wright*, Remarkable Edinburgh Divine. Trained for the Original Secession Ministry, Mr. Wright was ordained at Coupar-Angus in 1830, translated to Edinburgh in 1834. Declined to unite with the Original Burghers in 1842 when the rest of his Church did so. Built a church in Laughton in which he posed as the true and only Original Seceder. He was a powerful preacher. Author of "Britain's Last Struggle," being Lectures illustrative of the Character, Death, Resurrection, and Ascension of the Two Witnesses, 1851; "Europe's Crisis," 1856, &c. *b. Ayr, 1803, d. 1879.*

321. *John Wright*, Minor Poet. Bred a weaver and resident in Cambuslang, he issued "The retrospect" in 1824, and in 1843 a larger collection of his pieces, one of the most characteristic being "Kiss the Goblet." His latter days were clouded by in temperance. *b. Auchincloigh, Sorn, 1st September, 1805, d. 1846 or 1853?*

322. *James Paterson*, Antiquary, Local Historian, &c. Bred a painter, became a journalist. Author of "Contemporaries of Burns," 1840; also wrote "History of the Counties of Ayr and Wigton;" "History of the Families of Ayrshire;" "History of Ayr;" "Wallace the Hero of Scotland;" "Auld Ayr," &c. He edited the "Obit-book of the Church of St. John the Baptist," Ayr, and published "The Poems of the Sempills of Belrees," 1848. "Life and Poems of William Dunbar," 1860. He also contributed the greater part of the letter-press for Kay's Edinburgh Portraits, and wrote "Autobiographical Reminiscences," 1871. *b. Struthers Farm, near Hurlford, 18th March, 1805, d. 1877.*

323. *John G. Ingram*, Artist and Minor Poet. Studied art, and for a time presided over a drawing school in Kilmarnock, then went to Cumock and took to painting the boxes made there. A contributor to Tait's Magazine, in 1847 he published "The Angel of Hope" and other Poems. *b. Barskimming, Mauchline, 1805, d. 1875.*

324. *John Taylor, M.D.*, Radical Politician and Poet. He contested the Ayr Burgh, in 1832 and again in 1834 as the Radical candidate; but in each case was defeated. He was afterwards a member of the Chartist Convention, and suffered imprisonment and considerable privations for his adherence to that party. He died in Ireland where he had retired in ill health. In 1851 a memorial volume of "Christian Lyric" was published in Dublin. *b. Newark Castle, Maybole, 1805, d. 1847.*

325. *William Tannock*, Artist, brother or perhaps son of James Tannock, portrait-painter. Alive in 1860. *b. Kilmarnock.*

326. *Rev. James Miller*. Trained for the Secession Ministry, Mr. Miller emigrated to the United States of America where he became a prominent presbyterian divine in Ohio. *b.* in Newmilns, Loudoun, (1804) *d.* —.

327. *Hugh Mair, D.D.*, Prominent New York Divine. Dr. Mair was also a native of Newmilns who emigrated to America in the earlier years of this century and rose to eminence. *b.* Newmilns, Loudoun.

328. *William Muir*, Noted Engineer and Inventor. Bred a machinist under Morton of Kilmarnock, he went south to Manchester where he became a noted Mechanical Engineer and patented many inventions. He founded the "Britannia Works" there. His life has been written by Samuel Smiles. *b.* Catrine, 1806, *d.* 1888.

329. *Rev. Andrew Lambie*, Original Secession Divine. Educated under Dr. Dick, he joined the "Associate Synod of Original Seceders" while a student, and became Minister of a congregation in that connection in Pitcairngreen. He was one of the most active Ministers of that denomination, but like Mr. Wright, refused to join with the Original Burghers in 1842, and claimed to be the only true Original Seceder along with Mr. Wright. On that gentleman's death in 1879. Mr. Lambie became the only remaining witness to Secession Principles. Author of several pamphlets, as well as of a volume called *The Bible, The World's Age, The Old Paths, and Divisive Courses*, 1867. *b.* Old Cumnock, (1802) *d.* 1887.

330. *George Turner*, Blind Poet and ingenious Inventor. Though blind he was the author of much verse, as well as of a writing machine for the use of the blind. His poems are said to be tender and touching. *b.* Ayrshire, 1806, *d.* 1886.

331. *Rev. Robert Whyte*, Devoted Home Missionary Evangelist. His life has been written. *b.* Dykescroft, Kilmarnock, 8th March, 1806, *d.* 1836.

332. *Hamilton Montgomerie MacGill, D.D.*, Poet and U.P. Divine. Trained at Glasgow for the Secession Ministry, he was ordained as colleague to Dr. Muter in 1837, and in 1840 separated with part of his congregation and formed a new congregation in Montrose Street, in which he laboured with great success for 18 years. During this period, besides other works, he published an interesting biography of his father-in-law Dr. Heugh, and edited the *Juvenile Missionary Magazine* of the U.P. Church. At the end of this period of service Dr. MacGill was appointed Home Secretary by the Synod of his Church in the year 1858, and in the year 1868 he succeeded Dr. Somerville as Foreign Mission Secretary. In both these offices he was an earnest and successful administrator, and in the latter conducted for ten years the *Monthly Missionary Record* of the Church. Besides various sermons, lectures, &c., Dr. MacGill has published an interesting and valuable contribution to Hymnology in his well-known "Songs of the Christian Creed and Life." Dr. MacGill resigned his post in 1879 and died the following year. *b.* Catrine, 1807, *d.* 1880.

SERPENT WORSHIP.

SERPENT worship, we are told, was begun in Egypt by Taausus or Thoth, the Prime Minister of Osiris and Isis, and as that was the very time in which the Hebrews were saved from destruction by the erection of the brazen serpent in the wilderness, (Num. 21, &c.) and the figure of that serpent is the very one in which we find it on the rod of Æsculapius, there can be no doubt it was because of that cure, and the way in which the terror of the Lord had been lately brought upon Egypt, that the serpent began to be worshipped there; while from that its worship began to be carried into India, Greece, Rome, Africa, Sarmatia, Scythia, and many other places—among the rest Ireland and Scotland, because of the Picts—in all of which it seems to have been worshipped as the great destroyer, and to keep away the evil it would do. Hence it is often in the monuments represented as death, and the name Xyolouobth, or Servant of Death, that Mr. Agnew finds in the main inscription of the other Newton Stone, would seem to show it was so worshipped, A.C. 241, when he supposed Azif and Sjyer were destroyed, and after which that stone was erected. He therefore supposes that the placing that serpent in that highly lively and dignified position, and the giving it that bent rod or thunderbolt, or, as it has been sometimes called, sceptre symbol, is designed to represent how Xyolouobth triumphed in the destruction of Azif and Sjyer, whom he also supposes are here represented by the double disc, or the representations of the sun and moon, which are generally regarded, in such language as this, to represent the higher ruling powers of the time and place.

Besides, it has to be remarked, that the serpent or dragon was ever regarded as the great enemy of the sun and moon, insomuch that he caused the sun to decline in power in autumn, and both him and the moon to be eclipsed, and so on; and so that break in the lower limb of the disc, on the left hand side of the double disc, would seem to show that there was then a partial eclipse made of the moon, which that disc seems always intended to represent; and, as the moon seems always in such language to represent the church, while the sun seems to represent the supreme civil power, that break in the lower limb would seem to denote there was then a partial eclipse made of the church by Xyolouobth, and thus he would read the two stones as in reality declaring the same thing—the serpent stone declaring symbolically and figuratively what the other stone declared literally and in plain language. That seems his view of the matter, and it is to be observed that the serpent seems clothed with the sun in his centre, even as the woman is said to be clothed with

the sun—Rev. 12, 1, &c.—even as there are many more things in that chapter that have most clearly to do with this serpent worship, or that depict things in connection with it, in a language and manner that the people in John's time most fully understood, but which we can now only very imperfectly realize, because of the superior light and knowledge that we now have.

M. A.

THE FAMILY, &C., OF SKENE (V. 30).—The talented author of these papers, in availing himself of the right of reply to the strictures of "C. D.," has written at such length as to be out of touch with the sense of relativity. Our space being altogether too limited for a correspondence on such a scale, we are compelled to offer only a brief summary of the leading points in Mr. Skene's reply. (1) For the continuance of these papers Mr. S. rightly holds the editor responsible, (a position we neither shirk nor regret). (2) For calling Alfred von Skene a *Baron*, Mr. S. claims that if he sins he does so in the most excellent society of the Historiographer Royal of Scotland and of the Secretary of the New Spalding Club. (3) On the question of Herr von Skene's "proof of descent," claims the support of his critic so far at least as the *Memorials* go. They obviously contain no proof—hence the Record Search, which not having seen, Mr. Skene does not believe, although he is ready to recant all that he has said on proof being shown. Meantime it is only a witticism, and no sneer, to speak of the descendant of the former of the two Bogues as Baron von Bogus. (4) In conclusion, Mr. Skene asks "Why does 'C. D.' attack me in a hostile way? How does he come into the question, or how is he injured? Is he the person who made the Record search? and does he feel bound to do battle for his client? If so, that is a position he has no need to be ashamed of. An advocate is licensed to 'lie on either side.' But he must do so as an advocate, not as *amicus curiæ*."

ED.

JAMES BEATTIE'S POEMS.—In Mr. Walker's interesting book, *The Bards of Bon-Accord*, p. 238, is given the title of the first edition of Beattie's poems thus:—"Original Poems and Translations, by James Beattie, A.M. London: Printed and sold by A. Millar, in the Strand, 1760," and at p. 239, it is stated "one peculiarity about this book, pointed out by a writer in *Notes and Queries*, and which enhances its value to local collectors, is worth noting—'In comparing it,' says the writer, 'with other works printed at Aberdeen, it would appear to have been in reality printed by 'Francis Douglas,' and not by 'A. Millar, London.' A badly

formed *b*, which will be seen in page 13, line 6 from the top, is also found in other Aberdeen books, and the ornaments in the so-called London edition are found in *The Whole Duty of Man*, published by Douglas in 1756.'" The title page of the copy I have of Beattie differs from that given above. After "Translations," the stop is a period—the *B* in "by" is a capital, and after the word "Printed" is a semicolon, which indicates that the book was not printed in London. The *b* on line 6 of page 13, in my copy, is neither better nor worse than those in line 7. On examining *Rural Love*, printed by Douglas in 1759, there is no room for doubt, I think, that the three types used in it are identical with those used in Beattie's poems. Those used in the "Advertisement," text and notes, are the same as those used in the "N.B" text, and notes in Beattie.

Edinburgh.

—JAMES GORDON.

THE NEWTON STONE.—I was very much struck with your quotation from Lord Southesk—(IV., 227)—

"As certainly

As Wales produces many a Jones,
So Scotland swarms with bastard babes
Wherever there are sculptured stones"—

and being interested in the study of the Picts and their sculptured stones, I at once set about thinking what connection there could be between these babes and stones, and now send you the result of my meditation, in the hope you may find for it a place in your very valuable paper. But first let me say, which I suppose no one will dispute, that Scotland owes her sculptured stones to the Picts, and that these set forth, more or less, the ancient religion of that people. That religion, their chronicles declare, was a worship of the sun, moon, and stars, of the heaven and the earth, the sea and the land, the dew and the elements, and so on; but was more especially a worship of Isis and Apis, as the great producing and procreating powers of nature. Now, the nature of their worship, and the horrible rites connected with that, are too shocking to admit of a moment's consideration. What effect that had on all is shown by Paul, in Romans i., 19-32, and so on; and although the worship of these ceased when the Buddhists came to this country, about B.C. 160, &c., and set up their religion in its stead, (as Lord Southesk's interpretation of the Newton Stone takes for granted), still the worship of these others was always more or less observed in secret, and though the people have been Christians for nearly eighteen hundred years: still so consonant is that worship to our corrupt nature, and so deeply also is it rooted there, that it still shows itself, in all its hateful deformity, and requires much care and

endeavour from all than they have been able as yet to give it. But, now that it is being thus publicly noticed and condemned, it is hoped that it will help to remove it. N. W.

HARVEST HOME—A KIRN.—Referring to the May number, Mr. Carrie, IV., 238, following Huddleston, prefers a different origin for the word *kirn* from the common one. Huddleston declares without any hesitation that it is "a corruption of the word *carn* or *cairn*." It is universally known that *kirn* is the Scotch form of the word *churn*; but there is no apparent connection between the words *kirn* and *cairn*. In my book on "Muirkirk" I have occasion (p. 49) to quote an expression of the Earl of Angus to Henry VIII., in which his Lordship refers to "the skirts of Kirnatable." There is no doubt that Cairntable is the mountain referred to. It is situated in a wild region near Muirkirk; and the Earl proposed to retire to it "against all the English host." I regard this as a mere misspelling of the name of the mountain, and I take occasion to remark that "even Earls were bad spellers in those days. The three words—*kirn*, *quern*, and *cairn*—are sometimes confounded, though totally different in meaning." The reference of *kirn* to the Druidical *cairn* seems to me far-fetched. Dr. Jamieson is a great authority in the Scottish language, and customs; and he distinctly says, in his Dictionary, that *kirn* is a churn, and that the name is applied to the feast of harvest-home. Dr. Ogilvie too, in his Imperial Dictionary (Supplement), defines *kirn* as "a churn; the feast of harvest-home, supposed to be so called because a churnful of cream formed a considerable part of the entertainment." Dr. Gammack, in another paragraph, p. 239, thinks that *kirn* "may be allied to *corn*"; but this idea seems to be peculiar to him; and it has nothing to recommend it.

Coldstream.

P. MEARNS.

Queries.

569. BERNARD STEWART.—I should be very grateful for any notes regarding Bernard Stewart, (said to have been a brother of Stewart of Barscabe), who married a daughter of William Halcro of Aikers, and was living in 1614. Please reply direct.

J. G. BRADFORD.

157 Dalston Lane, London, E.C.

570. ANGUS STEWART MACVICAR, SCHOOLMASTER, AUCHINBLAE.—Can any of your readers tell the whereabouts of Mr. Angus Stewart Macvicar, who, in the year 1848, taught a Parochial School in Auchinblae, in the Parish of Fordoun, Kincardineshire? One who was then his pupil would gratefully receive any information regarding him.

C. M.

571. JAMES COLQUHOUNE.—Is anything known of this person, who appears in Dorset about the middle of the 17th century? On 8th June, 1648. "Jacobus Colhoun Scotobrytanus clericus, et Ursula, filia Thomæ Clarke, rectoris," were married at Hazlebury Bryan. His name appears in connection with Powerstock, in the same county, in the preceding year.

Long Burton, Sherborne.

C. H. MAVO.

572. THE CHRISTIAN'S DICTIONARY.—A lady of my acquaintance has a number of engravings that formed part of a publication entitled "The Christian's Dictionary." The pictures are mostly of an allegorical character, and are very quaint and interesting. She is anxious to know the date and place of publication. Can any of your readers supply the information? Carnoustie. J. C.

Answers.

500. HANDFASTING (IV., 201).—In addition to the examples already given, perhaps the following may still be considered interesting:—John Mac-Vic-Ewen, who is designated as the fourth laird of Ard-gour, after being handfasted to the daughter of Mac-Ian of Ardnamurchan, sent her home after the expiry of two years. Her son, however, was considered legitimate. On the other hand, the child of a Mac-Neill of Barra, who had been handfasted to a Mac-Lean, was held to be illegitimate.—(*History of the Macleans*, by a "Seneachie.")

In 1608 a conference took place at Aros, in Mull, between commissioners representing James I. and certain of the chiefs in regard to matters pertaining to the better government of the Highlands. Among other things, the conference agreed that the introduction of an additional number of "pious divines, who should be provided for by the great island proprietors," was advisable, and that the custom of handfasting should be abolished.

J. CALDER ROSS.

525. WILLIAM BEATTIE'S POEMS (V., 45).—After "Character of a Gentleman," is "Agur's Wish, paraphrased, Proverbs xxx., 7." The first verse is—

"Two things have I required of thee,
O Lord! before I die;
As Thou art gracious unto me,
Do not my suit deny."

This is followed by "Ode to Summer," beginning—

"Hail, pleasant summer,—nature's noon!
Which gives the varnished fields their down;
And adds new vigour to the clown,
Depressed by winter's cold."

After "The Winter's Night" is "Essay on Mortality," beginning—

"In Eden's Garden, at the Fall,
The fatal sentence passed on all
Was, 'Thou shalt die!' but how, or when,
Is hidden from the sons of men."

Following the "Essay" are verses on "Avarice," the first lines being—

"In vain the sons of Avarice,
In quest of wealth their time employ,
Till grey with years; when, in a trice,
Death shall their golden hopes destroy."

As yet I have been unable to discover any reason for the omission of these poems.

Edinburgh.

JAMES GORDON.

534. MARKET CROSSES (V., 32, 46).—Taking note of Mr. Ross's suggestion, I take from the *Kelso Chronicle*, as quoted in the *Border Counties' Magazine* of 1880-81, some particulars of two crosses not already mentioned, Maxton and Greenlaw.

Maxton.—Since Sir William Ramsay Fairfax, Bart., inherited the Maxton estate, he has taken great interest in his property, and been very desirous to enhance its amenities. The shaft of the old cross has for a long period of years stood in the hedge at some distance from where it originally stood, while the rampant lion which crowned it has formed one of the curiosities in the rockery at Maxton House. Since, however, Sir William has intimated his intention of having this ancient relic replaced, we may feel assured that, with the assistance of Mr. Currie, Darnick, the cross restored will be as enduring a monument to Sir William's antiquarian taste as it will be representative of Mr. Currie's well known skill as a sculptor. It is pleasing to see our landed gentry not only improving their possessions, but fond of keeping up these ancient landmarks, so rich in historic memories. The gallant baronet, though retired from military life, has not forgotten that round Maxton Cross, in times of yore, 1000 armed men were wont to assemble at the call of their leader, and though we live in more peaceful times, everything that tends to foster the old independent Border spirit should be encouraged. The cross has been restored and erected.

Greenlaw.—In connection with the improvements in the Churchyard of Greenlaw, the Old Market Cross was discovered in the under part of the church-tower, which formerly constituted a part of the old prison. The place where it was found was known by the name of the "Thieves' Hole," situated between the old court-house and the parish church, all of which, at one time, stood together. The cross, which was of the Corinthian order of architecture, had its shaft and capital entire; but the lion rampant, bearing the coat armorial of the Earl of Marchmont, with which it was surmounted, was wanting. It has now been set up at the west side of the church tower. The cross formerly stood in the centre of the Market Green, and was taken down in the year 1829, when the building of the present County Hall was begun; and it appears it had then been consigned to the ignominious resting place of the "Thieves' Hole." The cross was erected by the Earl of Marchmont, at what time it cannot be said with certainty, probably about 1696, the year when Greenlaw was made the county town.

Bowden.—In the *Illustrated Scottish Borders*, No. 3, August, 1891, occurs the following notice of Bowden Cross, which may serve to supplement Mr. Ross's communication:—The ancient cross stands on an elevated piece of ground at the side of the

street, about midway along the village. All that remains of it now is the base and capital, the middle portion of shaft being gone. The height as it stands, from the ground to the top, is nearly four feet. It is undoubtedly Saxon, and good authorities pronounce it "as old as the reign of Alexander III.;" there is good reason, however, for believing that it is much older. We have frequent mention of the "Market Cross" in the reign of David I., and of the purpose it served as the central point around which the people gathered to hear a Royal Proclamation or Act of Parliament read—no Act being in force till it was read by the Royal messenger from the steps of the cross. A huge stone lies at the side of the cross, but has no historical connection with it.

Dryburgh Abbey Cross.—In No. 2 of *The Illustrated Scottish Borders*, there is a passage relating to the supposed remains of a cross in the vicinity of the Abbey. A few hundred yards from the Abbey, on the right side of the road going towards Bemersyde, is the base of what has evidently been a cross. These were common at the approach to abbeys, as places where the pilgrims halted and did homage before entering the sacred precincts. This seems to have escaped the notice of writers on the subject of antiquarian remains on the Borders, and is not included in the list of crosses furnished by good authorities.

Selkirk.

JAMES COCKBURN.

536. THE NEWTON STONE (V., 25).—The difficulty that "A. B." mentions is one that cannot but occur to any thinking mind, but it is also one of very easy solution. For there is nothing more certain than this, that the Egyptians, in the early periods of their history, were a people that very much resembled Europeans in almost everything they possessed. They were therefore a red or dusky race, as their own monuments show;—of a very high character, both physically and mentally, taking almost the very first place in arts and science and arms, and showing, in all their useful inventions, that they were just such a people as we can suppose the Picts to have sprung from. But that only applies to the old empire, for from the sixth dynasty they began to extend their empire over the negroes in the south, and to press them into their armies, and at length to intermarry freely with them and others, so that in due time they have come to what they now are. But at the time the forefathers of our Picts left Egypt, under the command of Sesostrius, and were settled by him in Colchis, they were purely Egyptian in every particular, as all the representations of them on their monuments show. For in these they are as clearly Egyptian as any one can imagine, considering the long time that elapsed from their settlement there till they were depicted on their monuments in Scotland; and the people, &c., with which they had mixed during that time; and all the many influences to which, during all that time, they had been subjected. Indeed so closely do their monuments correspond with what we know of all that belongs to the ancient Egyptians, that very analogy would lead us to think they were descended from them; and it can be nothing else than a bad habit of thinking that prevents any from seeing that is and must surely be the case.

J. M. A.

566. SCOTTISH PRESBYTERIAN MAGAZINE (V., 45).—I have been informed by Rev. Thos. Lang, successor to Dr. Graham, who was editor of this magazine, that it was published in Ayr only during the term that Dr. Graham was settled there; but that on the removal of that gentlemen to Liverpool, in 1858, he ceased to edit it any longer, and it was then published in Edinburgh.

Dollar.

W. B. R. W.

568. AN OLD SWORD (V., 45).—In reply to "G. B. C.," Solingen is a town in Prussia, long celebrated for the manufacture of sword-blades, together with other iron and steel goods. The inscription "IN SOLINGEN" probably means that the blade was made there, and the makers initials may be found on some other part of the sword, or "IN" may stand for these initials.

Brighton.

R. P. H.

Literature.

Galloway in Ancient and Modern Times. By P. H. M'KERLIE, F.S.A. Scot., F.R.G.S., &c. Wm. Blackwood & Sons, Edinburgh, 1891. [324 pp., crown 8vo.]

THE author of this volume also wrote *Lands and their Owners in Galloway*, and there can be no question that he writes from a well stored mind—a mind full of his subject. The ancient border district of Galloway, comprising Wigton and Kirkcudbright shires, is full of historic interest, dating from the very earliest till our own times. Mr. M'Kerlie traverses the whole ground, and with such an obvious command of authorities and resources that his book is a repertory of facts. Indeed it is perhaps too much so to be wholly interesting, especially in the earlier portions. We do not share the author's dislike to chapters, nor his love of long paragraphs, extending sometimes over half-a-dozen pages. Then, if we must say it, the diction is frequently at fault—the sentences being often involved, and too parenthetical. This last is, of course, the result of packing more into a sentence than it is licensed to carry. The general reader will find the work rather stiff, but the student of local history will turn to it as an authority; but even he will miss the helpfulness of both map and index. Like all Messrs. Blackwood's productions the book is beautifully printed.—ED.

From the Brig o' Balgownie to the Bulls of Buchanan. By JAMES DALGARNO, Cor. Mem. S.A. Scot. Aberdeen: A. Brown & Co., 1891. [45 pp.]

THIS little book, noticed before, has now had the good fortune to reach a second edition, revised and enlarged. Within the area named the author does not omit much or anything that is of interest.—ED.

Place Names in Strathbogie, with Notes Historical, Antiquarian, and Descriptive. By JAMES MACDONALD, F.S.A. Scot. With Map and Plans. Aberdeen: D. Wyllie & Son, 1891. [xiv. + 300 pp., 8vo.]

WE have the greatest pleasure in recommending this important work as one of a class of which there are too few specimens, for although Mr. Macdonald, in his Preface, designates his labours as 'Notes' and 'Studies,' the volume fills a gap which has been most conspicuous in the literature of our Northern Counties. The groundwork of the volume appeared in the "Proceedings of the Huntly Field Club," but since then the matter has been revised and for the most part re-written, so that practically the present production is entirely a new work. While the district treated by Mr. Macdonald may be of limited extent—the old Gordon country—yet the results worked out must apply to a more or less degree to Gaelic Place Names in other parts of the country, so that whoever the "competent authority" may be who undertakes the whole subject of Place Names in Scotland, he cannot afford to ignore the solid contribution to the subject which lies before us. As is naturally to be expected, the author is not sure of all the district names, and in dealing with the subject he has roughly treated them as (1) those names of which absolutely nothing is known, or regarding which no suggestion can be given; (2) names which are obscure or unintelligible in part only, or allow of a double meaning; and (3) names regarding which there is certainty or reasonable probability as to their true meaning. Mr. Macdonald has, however, wisely we think, not grouped his names under any formal classification, but has treated them in conjunction with their historical associations, and their connection with the various properties in each parish, and has thus given us a most readable and interesting volume. In this connection it is worth noting, that much of the history of the district has been found by the author to be "either partly or wholly untrue, or very defective," and the volume is therefore considerably enhanced in its value as a contribution to our historical and genealogical knowledge, since care has been taken to partially supply authentic materials for a better understanding of the history of the district.

The volume is supplied with an excellent map of the district, and with plans and sections of the vitrified fort on the Tap o' Noth, which is treated of at considerable length. There are no less than four separate indices, which make the volume one of easy reference to all who wish to consult it; while in the matter of production the book leaves nothing to be desired.

M.

THE NEWTON STONE.

I AM not sure whether Mr. Skene is not, like Mr. Burton, indulging in a little mild fun, when he says, in your June number, "The two oldest alphabets in the world, are,—1, The Baal-Lebanon, found on fragments of sacred vessels from that temple; 2, the Moabite, on the famous stile of King Mesha, B.C. 890," because he nowhere indicates the age of the first of these alphabets, and never says to what language or people it belongs. But if he is not above taking a hint or two on this subject, which may be of use to him when he again writes on the matter, I would say that the invention of letters is commonly ascribed to Thoth or Mercury, who lived in Egypt in the time of Saturn, whom he assisted to dethrone Ouranus or Heaven, so that Saturn reigned in his stead. And although it is very difficult to say when that took place, the change in religion it points to seems to have taken place when the Hykos conquered Egypt—as Josephus very well notes from Manetho, in his work against Apion, B. I., 9-14. This, then, would make Saturn be the Saïtes of Manetho—the first King of his XV. Dynasty. These together, with the Greeks and other, seem to have held Egypt 255 years, till about the time of Moses, when they were conquered, and left Egypt along with the Hebrews, B.C. 1490, common reckoning, but probably B.C. 1650. And if so, this Thoth or Mercury must have lived some time about B.C. 1905. And there can be no doubt that to him is to be ascribed the making some of the Hieroglyphics that were most commonly used by the Egyptians, stand for all the sounds that they used. About the same time, Abraham is said to have invented the Syriac and Chaldee letters; while the second Thoth is said to have invented the Hieratic letters of the Egyptians in the time of Moses; and Queen Isis to have then invented the Demotic. After the Phœnix is said to have been invented the Phœnician, which are plainly those Mr. Skene speaks of—as found in the temple of Baal-Lebanon. And surely he will not say that they are older than the time of Phœnix, or Abraham, or, if he says, but I meant letters that we now find on monuments, I need not more than remind him, that the ancient Egyptian letters that I am now dealing with are still found on the monuments of that country—and that in the wilderness of Sinai we still see the letters that the mixed multitudes that accompanied the Hebrews, when they left Egypt under Moses, cut or dabbled out in the rocks, when they were passing with him to the countries beyond Jordan. And if he will say, I doubt whether they are so old, I am happy to inform him I have lately translated hundreds of them,

and find those of them I now speak of to be Hebrew in language, but ancient Egyptian, ancient Hebrew, Rabbinic, and Samaritan Hebrew in the form of their letters, as well as Phœnician, Numidian, Ancient Greek, Etruscan, Syriac, Armenian, Arabic, Kufish, Ethiopic, Coptic, Irish, Saxon, and Zend; or at least, to have forms very closely corresponding to the most ancient letters of all of these languages, though some of them may also, of course, like the Hieratic R and M (r and m), be original Egyptian forms which some of these later alphabets adopted and modified, and, as all that is but a small part of what I have gone through to master this subject, and make most certain that what I have given in my translation will stand all investigation, I hope Mr. Skene and all will see it is little more than "indulging in a little mild fun" to say the greatest distrust should be felt of such decipherings, and compare my translation to that of Cepolla, that he mentions in such contemptuous terms.

J. M. AGNEW.

HEROIC GAELIC BALLADS.

VII. THE DEATH OF DEIRDRE AND THE SONS OF UISNECH.

AFTER the sons of Uisnech had fled from Scotland to the "isle of the sea," word reached Ireland of their whereabouts. The Chiefs besought Conchobar to recall them, that they might not fall in foreign lands. To this the king agreed, and the exiles accepted the proposal on condition of receiving Fergus as their protector. Accordingly they returned to Ireland; but here Fergus was wiled away from them, and they were attacked and slain by Conchobar's followers, their death being afterwards revenged by Fergus. Deirdre was still left alive, and remained a year in the house of Conchobar, and "all this time she never smiled nor took her fill of food or sleep nor raised her head from her knees. . . 'Whom do you hate most of all men you behold;?' said Conchobar, 'You,' she said, 'and Eogan mac Durthacht.' 'Then you shall stay a year with him,' said Conchobar, and to him she was given." When he had taken her into his chariot to carry her off, "Well, Deirdre," said Conchobar, 'the look of a ewe between two rams is the look you give between me and Eogan.' There was a great rock of stone in their way, and she struck her head against it so that she broke her skull and died."

Such is the oldest account of the death of Deirdre. The following ballad gives a different story. Unfortunately the text (which is found in the collections of Fletcher, Gillies, Irvine, and

Stewart), is in little better condition than that of the preceding one. A number of verses have crept into it out of the songs of Deirdre which belong to the later prose tale. The following translation is based on a collation of the different versions :—

1. We put forth our fleet to sail the sea full skilfully : we were happy at sailing, but Deirdre was sad and sorrowful.
2. *Naoise*—"Woman, what is the cause of your sorrow, while we are still alive. We know no one who will smite us : we fear neither hatred nor peace."
3. *Deirdre*—"A dream I had last night of you, ye three gentle brothers¹, that you were chained and put in the grave, by Conchobar of the Red Branch.²"
4. *Naoise*—"O Deirdre, cast out your dream on the hill of high braes, and out on the sailors of the sea, and on the rough grey stones ;
5. "On the stones and on the trees and on the ducks of the loch, and on the whelps of the wild dogs, and the crooked tail of the fox.
6. "And we shall get peace as well as give it from the king of the world and from Conchobar."
7. *Deirdre*—"What should take us to meet the hero? The seas without are wide ; there is many a harbour, sound, and port to which we could draw fearlessly."
8. At the time of the sun going down, it was no cause of sleep for us ; where did our ship take land but beneath the great town of Conchobar.³
9. Conchobar himself came forth, with seven score ready warriors,⁴ and asked with hasty words, "who are these folk in the ships?"
10. "The children of thy own sister are we, the three that have come over the waves, on the honour and protection of the king, and pleading the closeness of our kinship."
11. *Conchobar*—"No sister's children are ye to me : no hero's deed have ye done me :⁵ you took my wife from me with guile, the fair, the brown-eyed Deirdre."
12. "What though we took from you your wife, the fair, round-handed, womanly Deirdre ; we have done you some little kindness, and now is the time to remember it.
13. "When your ship split on the sea, and it full of gold and silver,⁶ we gave you our own ship and we ourselves swam the sea round about you."
14. *Conch*—"Though you had done me fifty kindnesses⁷ for my behoof, you would not gain your peace from me, but every trouble that I could give you."
15. "We did you another little kindness, and now is the time to remember it⁸"
16. "The time that the piebald horse failed you on the field of Dundalk, we gave you the grey horse that would bear you quickly on the way."
17. *Conch*—"Though you had done me fifty kindnesses, &c." (as v. 14).
18. "We did you another little kindness, and now is the time to remember it : we put you in many a tie with us, and strong is our claim to your protection.
19. "When Murcha mac Brian⁹ set his seven battalions on Ben Eadair, and you turned your back to them, they drove you to *Imis an Iul*.¹⁰"
20. "We fought a great cheerful battle behind you on that day and brought to you at your mercy the heads of seven sons of the king of the great sea."¹¹
21. *Conch*—"Though ye have done me, &c." (as v. 14).
22. "Rise, O Naois, and grasp your sword,¹² goodly son of the king, of keenest watch. Why should the gentle body get but one turn of life?"
23. Naois put his heels to the deck and seized his sword in his hand ; rough was the rush of heroes, falling on each side of the ship¹³
24. *Conchobar*—"Your death I reckon not as death, O sons of Uisnech unaged, since there has fallen by you without deceit the third highest man in Erin.
25. "But come you, Deirdre, out of your ship, fresh twig of brown eyebrows ; your fair face need fear no hate, nor jealousy, nor reproof."
26. *Deirdre*—"I will never come out of my ship until I gain my chosen boon"
27. "It is not land, nor ground, nor cattle, nor the three brothers of fair hue ; nor gold, nor silver, nor horses, nor am I a haughty woman.
28. "But leave to go to the beach where the sons of Uisnech are at rest, that I may give my three sweet kisses to the three fair white bodies."
29. 30. They loosed her curling yellow hair about the woman fair of form¹⁴her dress to the points of her feet, that she might not take with her by stealth as much as the eye of a needle.
31. But a gold ring that was on her finger she put into her mouth, and she went with it to the shore where were the sons of Uisnech.
32. Whom did she meet upon the shore but a wright making oars, with his knife in the one hand and his axe in the other?
33. *Deirdre*—"O fairest wright that e'er I saw, for what will you give me the knife : I will give you for it the one ring of virtues that is in Erin."
34. *The Wright*—"Where was the charmed ring on the day the sons of Uisnech were destroyed : strange are the virtues of the ring, since they have received pain and wounding."
35. *Deirdre*—"One day when Naoise was placing a stone as doorpost for the hunting booth in the field, the gold ring on his finger broke and my love gave it me to keep.
36. "He gave to me the broken ring, he gave it and it was a free gift : I gave to him a whole ring.
37. "O had my fair love but remembered that the ring of power was near him, he would not have feared the rage of hosts, or to be wounded by band or troop."
38. Then the wright desired the ring for its beauty and its fairness. "I will give you for it the one lucky knife in Erin."
39. Then she went down to the shore where were the sons of Uisnech : and there she found without doubt the three bodies stretched out at length.¹⁵

40. "Draw thou close, O modest Naoise, son of the prince of noblest wont; if the dead trembled before the living you would now tremble before me."¹⁶
41. There she stretched out her side to his, and put her mouth to his, and drove the sharp knife through her heart and met her death without regret.
42. But she cast the black knife in the the sea that the wright might receive no reproof
43. As soon as the day came Conchobar himself came along the way,¹⁷ and he found there without doubt the four bodies stretched out at length.
44. "A thousand curses, a thousand woes, on the mind that possesses me, on the mind¹⁸ that set me on to slay my own sister's children.
45. "I am to-day without Deirdre or one faithful man: but I will bury in one grave Naoise and Deirdre in one bed."¹⁹
46. "The small plant that grows out of their grave, [to which folk come from south and north:]"²⁰ whoever puts a knot on its top will gain their choice of a love.
47. If I were in Tuirenn of victories to-night, though cold is the wind, I would put a knot upon its top although the tree were withered.²¹

¹ Fletcher has, "On the three sons of the king of Barrachaol.

² In Gillies, "by red-haired squinting Conchobar:" for the Red Branch see No. vi. v. 21.

³ Fletcher has, "But as soon as day appeared, and the mist cleared from our backs, where did our fleet take land but at the door of the high king:" and Irvine, "when the day shone upon us, the blind mist surrounded us, and our coracle took land," &c.

⁴ "And nineteen hundred with him," (Fl.): "and all his friends about him," (Irv.)

⁵ Fl. goes on "but disgracing me by guile in the presence of the men of Erin."

⁶ From Fl. Gillies has "and you on the top of the deluging sea, we gave you our own ship, and were at your will at that time."

⁷ Gill. "though you have slain fifty kings."

⁸ This dialogue has suffered by omissions, but these can be replaced from the other verses, e.g. compare v. 18 with this one.

⁹ *Mac Lir* (Irv.): *Beinn Eadair* is the Hill of Howth.

¹⁰ Irv. has "We put you in Innis an Iul, and we were that day of one mind."

¹¹ *al.* "We brought to you without deficiency the heads of the kings of Eardheas (?) sons.

¹² *al.* "Rise, said N., and grasp your swords, sons of the king, &c.": the end of the verse is doubtful.

¹³ Fl. has "But N. lifted his foot over-board, Ardán and Ainle close behind him, the three brothers of fairest face." After this verse several have been lost in which the death of the brothers would have been told.

¹⁴ The remains of two verses are here, but three lines are lost. The meaning evidently is that Deirdre was carefully searched to see that she had no means of doing herself harm.

¹⁵ Fl. has only one verse for these two: "The wright conceived a keen longing for the ring, and gave the knife to Deirdre, and she went to the shore where were the sons of Uisnech." Gillies' copy ends at v. 38, though v. 40 is afterwards inserted in the lamentations of Deirdre.

¹⁶ This verse differs in all the versions: Irvine has "Draw over here, O knowing mouth, good and ill didst thou nurture: if the dead make room for the living ye will make room for me:" and Gillies, "These are the sons of Uisnech there, lying foot to foot, &c."

¹⁷ *al.* "Conchobar reached the shore and five hundred with him to seek the woman, &c." (Irv.)

¹⁸ "Want of sense" (Fl.)

¹⁹ "They are without life and I am without Deirdre. They buried them in the meadow of Eadair, &c." (Irv.)

²⁰ From Irvine, who has also "will gain their chosen request."

²¹ "or else the tree would be withered," (Irv.) These two verses are probably a later addition.

NOTABLE MEN & WOMEN OF AYRSHIRE

(Continued from p. 60, Vol. V.)

XIV.

333. *Patrick C. Auld*, Artist, who had been trained to another line, betook himself to the study of art, and came to Aberdeen, where he is said to have established himself as a teacher of drawing and painting between 1830 and 1840. He painted landscape. A keen rivalry subsisted between Mr. Auld and the young art school connected with the Mechanics' Institute, and about 1850 Mr. Auld is said to have gone to London. He cannot, however, have continued long there, as, for a time before 1860, he was acting as drawing-master in Ayr Academy, and painting landscapes for sale. Mr. Auld returned to Aberdeen in poor health and died there. He was married to a sister of the well-known agriculturist, William McCombie of Tillytour. *b. Ayr, 18—, d. 1864.*

334. *Rev. Joseph Wilson*, Noted Free Church Evangelist. Mr. Wilson was trained for the Original Secession Ministry under Dr. Paxton; but resenting the action of the Synod, which, in deciding between two competing calls, sent him to the church he did not personally prefer, he left the Secession Church and joined the Reformed Presbyterian Church, in connection with which he was ordained a minister in 1841. Though at first opposed to the Free Church, and alleged to have said he would rather break stones on the road than join that body, he yet saw it to be his duty in 1848 to do so. In that year Mr. Wilson was inducted Free Church Minister of Abernyte and Rait. He was a most devoted evangelist all through his ministry, and was much blessed in his labours among the navvies on the Perth and Dundee Railway, as well as in his own neighbourhood. He was in his element at such meetings as the Perth Conference, and had a singular access to the upper classes as well as to the poor. His impressiveness lay in his holy earnestness. He was also a strong advocate of total abstinence. He had a strong aversion to preaching old sermons, which he is said never to have done in his ministry. *b. Ayr, 1807, d. 1873.*

335. *Rev. Robert Warcup*, Eloquent Secession Preacher. Educated at Glasgow and St. Andrews and under Dr. Dick. Though called both to Dundee and Liverpool, he declined both calls on the score of his delicate health. His select sermons and a memoir have been published, and prove that he was a man of remarkable intellectual force. He was born at Burnbank, Loudoun, 22nd Sept., 1807, and died 1840.

336. *James Ferguson, D.C.L., F.R.S.*, Architect, &c.: ed. High School, Edinburgh; settled in India, where he prospered greatly as a merchant. Retiring early from business he travelled extensively in the east, published *Rock-cut Temples of India*, 1845; *Ancient Architecture of Hindostan*; *Ancient Topography of Jerusalem*, 1847; *Handbook of Architecture*, 1855. Mr. Ferguson was appointed in 1859 a Royal Commissioner for the defences of the United Kingdom, and published, 1869, an *Essay on a Proposed New System of Fortification*. In 1862-5, he published his *History of Modern Styles of Architecture*; and in 1868-73, his interesting work on *Tree and Serpent Worship*. He was awarded the Royal Gold Medal

of the Institute of British Architects, 1876. Mr. Ferguson was born in Ayr in 1808, and died 1886.

337. *James Allan*: one of the founders of the great Shipowning Firm of Allan Brothers. The Allan Liners have long been famous on every sea for safe and successful voyages. This firm possesses the largest fleet of any private shipping firm in the world. Mr. Allan was born in Saltcoats in 1808, *d.* 1880.

338. *Robert Simpson*: notable Temperance Reformer and Evangelist. Mr. Simpson, who was a Glasgow merchant, gave a large part of his time to religious and temperance work in Glasgow, and was the means of doing much good in that city. *b.* Saltcoats, 1808, *d.* 1887.

339. *Sir Andrew Lusk, M.P.*, Lord Mayor of London, described as "the most popular magistrate in London." Sir Andrew was the architect of his own fortune. He was born in Girvan about 1806, and after a short business career in his native town proceeded to London, where he rose not only to wealth but to civic position, having been one of the very few Scotsmen who have attained the rank of Lord Mayor of London. *b.* Girvan (1806).

340. *Rev. William Maccall*: Unitarian Divine, Journalist, Critic and Author. Educated at Glasgow for the Presbyterian pulpit, he after a curriculum at Geneva became a Unitarian Minister successively at Chester, Bolton, and Stamford Street, London. For the greater part of his life, however, he was a man of letters, and a constant contributor to many Journals. He worked extensively for the *Critic*, and was long, if not in name, at least in fact, the editor of that journal. He was author of *The Elements of Individualism*, and other works. His latest book, *Via Crucis*, is a passionate lament over his lost wife. *b.* Largs (18—), *d.* 1888.

341. *Ivrie Mackie*, successful Manchester man. *b.* Girvan (180—).

342. *Henry Crawford*, minor poet. Bred a weaver in Irvine, young Crawford joined "The British Verse Association," which a few young men of poetic tastes had started in that town in the second quarter of this century. Here he became an adept at verse-making, and wrote not a few excellent songs. Emigrating in 1840 to America, he acted first of all as teacher of youth in Sparta, Illinois, then took to farming, and latterly accompanied his family to Kansas, where he still resides. Mr. Crawford has published quite a large collection of his songs, which are all simple, graceful and singable. *b.* Dreghorn Parish, 1809.

343. *William Burns*, Patriot Historian. Bred a lawyer, he was for over 20 years business adviser to Western Mineowners and Ironmasters, and as head of the firm of Burns, Alison and Aitken, was much engaged in the consideration of public bills and legal education. An enthusiast in the cause of Scottish nationality, he was active in promoting the Wallace Monument, on the Abbey Craig. He was author of a work called *The War of Scottish Independence*, 2 vols, 1874, and of a pamphlet, *What's in a Name?* against the misuse of the words England and English. *b.* Saltcoats, December, 1809, *d.* 1876.

344. *James Manson*, Journalist and Poet. Bred a clothier, he early took to Journalism, and was engaged

on the staff of the *Glasgow Herald*, acting for a time as sub editor of that paper. In 1862 he published a volume of poems. *b.* Kilwinning in 1809, or another account says 1812, *d.* 1863.

345. *James Shaw, M.D., F.R.C.S.*, Principal Inspector Medical Department of the Madras Army. *b.* Ayr, 20th February, 1809.

346. *Honourable Samuel Campbell*, Prominent Politician in United States; 1867 Senator of New York. *b.* Tarbolton, 1809.

347. *Peter Muir*, Champion Scottish Archer. For years the hero of the Kilwinning Papingo, that ancient Ayrshire Sport. *b.* Kilwinning, 1809, *d.* 1886.

348. *John Gilmour*. "The Kirk White of Ayrshire." Precocious genius and minor poet, entered Glasgow University at 13, where he greatly distinguished himself, dying however in his 4th session, of consumption. A small volume of his verse was posthumously published, which is still read by many in his native parish. *b.* Clerkland, Stewarton, 1810, *d.* 1828.

349. *James George Neill*, General and Hero of Indian Mutiny. He early joined the 1st Madras European Regiment, of which he wrote an *Historical Record*, served through the Burmese War of 1853, and in 1855-6 was appointed second in command to the Anglo-Turkish Contingent in the Crimea. In April, 1857, he returned to Madras as colonel of his old regiment, and next month was called to Calcutta by news of the Mutiny. His were the first troops to proceed up country, and his resolute treatment of the railway officials at Howrah has become a household story. He arrived in time to save Benares and Allahabad, and followed Havelock into Cawnpore, where it became his duty to inflict condign punishment for the massacre. General Neill was killed while leading his brigade in the street fighting of the first relief of Lucknow. A statue to his memory has been raised in Ayr. *b.* Barnweill, Craigie, 1810, *d.* 1857.

350. *Neil McMichael, D.D.*, Professor of Church History to U.P. Church, and author. Educated at Glasgow for the Relief Church, he was ordained at Dunfermline, 1835. Seven years later he was chosen Professor by the Relief Synod, and on the union of his own church with the Secession Church was continued as Professor of Church History and the History of Doctrine to the United Church, 1847. This post he retained during the rest of his life, discharging its duties with much efficiency. He received the degree of D.D. from St. Andrews in 1850, and was author of the following among other work:—A Commentary on *The Pilgrim Psalms*, and a volume on *Hildebrand and his Age*. *b.* Kilmarnock, *d.* 1874.

351. *David Mure, Lord Mure*, Scottish Judge. Educated at Westminster and Edinburgh. Mr. Mure passed as advocate, 1831; became Sheriff of Perthshire, 1853; Solicitor General for Scotland, 1858; Lord Advocate, 1859; M.P. for Bute, 1859; appointed Judge, 1865; Lord of Justiciary, 1874. *b.* Caldwell House, Beith, 1810, *d.* 188—.

352. *Sir Hugh Allan*, great shipowner and enterprising captain of industry in Canada. Settled at an early age by his father as agent at Montreal for the ships owned by that enterprising gentleman—the

active founder of the well-known Allan Line of Clipper Ships—young Hugh at once came to the front and became speedily a partner and ultimately head of the firm. In 1856 he obtained the Government contract for the first line of steamers from the river St. Lawrence to Liverpool, and afterwards established the line to the Clyde. His firm had in addition a large fleet of ships trading to various parts of the world. In recognition of his services to Canada in promoting her commercial prosperity, the honour of Knighthood was conferred upon him in 1871. *b.* Saltcoats, 1810, *d.* 1882.

353. *John Cuthbertson*, Teacher and Author. Commenced life as carpet-weaver, but took to teaching, first at Kilmarnock and then in Maryhill. Subsequently he taught in Manchester and Glasgow, and for 21 years was English Master in Dundee High School. In 1868 he retired to Barassie to spend the evening of his days in well-earned leisure. Here he wrote a number of serial tales, as well as completed his valuable work entitled *The Glossary of the Poetry and Prose of Burns*, a book which is a triumph of patient toil and scholarly research, and by which he will long be favourably known. *b.* Struthers Farm, near Kilmarnock, 1810, *d.* 1890.

354. *Sir James Salmon, M.D.*, Inspector General of H.M. Hospitals and Fleets. Dr. Salmon early entered the Medical Department of the Naval Service, and rose rapidly there to the very highest position open to him. Knighted 1878, he was soon after nominated Honorary Physician to the Queen. *b.* Irvine, 1811, *d.* 1886.

355. *Alexander Smith*, Scotland's Champion Quoiter, for years the unconquerable victor in every quiting tournament. *b.* Mauchline, 1810.

356. *Rev. William Gebbie*, Established Church Minister, Dunlop, and devoted Evangelist. In the year 1861, Mr. Gebbie, who had taken a characteristically enthusiastic part in the great religious revival that swept over the West of Scotland in 1859-60, was dealt with by his presbytery on the charge of following irregular and objectionable methods of religious work, and was censured for the same. Mr. Gebbie submitted to the reproof of the presbytery; but continued as earnest an evangelist as before. He was the author of many evangelical tracts, and a man of holy character and fervent spirit. *b.* Kilmarnock, 1810, *d.* 1883.

357. *A. B. Parker, D.D.*, Free Church Divine and Author. Educated Ayr and Glasgow, ordained as minister of Lavern Established Church, 1836, translated to Lesmahago in 1838, joined Free Church, 1843, and in 1855 was translated to Wellpark Free Church, Glasgow. He was author of a volume entitled *The Fulness of the Mediator*. *b.* Newton on Ayr, 1810, *d.* 1867.

358. *William Crawford, A.R.S.A.*, Portrait and Subject Painter. He studied art at Edinburgh under Sir William Allan. In 1862 he was made an associate of the Royal Scottish Academy. Among many excellent works, his "Highland Keeper's Daughter," which has been engraved, is perhaps best known. *b.* Ayr, 1811, *d.* 1869.

359. *Rev. Jas. McCosh, LL.D.*, Principal of Prince-

ton University, Metaphysician and Divine. Educated in the Universities of Glasgow and Edinburgh, he early began to show signs of literary and philosophical talent of a high order. His first serious work, an *Essay on the Stoic Philosophy*, obtained for him the honorary degree of M.A., and he was ordained a minister of the Church of Scotland at Arbroath, 1835. In 1839 he removed to Brechin, and from that time he took a prominent part in the controversy, then agitating the church, and which terminated in the disruption of 1843. When that event occurred he threw in his lot with the Free Church and laboured for some time in her communion. In 1851, however, he was appointed Professor of Logic and Metaphysics in Queen's College, Belfast, and transferred his services accordingly from the Church to the University. Prior to this event, however, he had published one of his best known works, *The Method of the Divine Government, Physical and Moral*. His next work, which was produced in collaboration with Professor Dickie, was entitled *Typical Forms and Special Ends in Creation*. This work was followed by an excellent work on *Intuitions of the Mind*, and by an admirable *Examination of Mill's Philosophy*. Dr. McCosh was chosen President of the College of New Jersey at Princeton in 1868, and held that office till his resignation a year ago. Among the works which he has written in the meantime may be mentioned:—*The Latus of Discursive Thought; Treatise on Logic; Christianity and Positivism; The Scotch Philosophy, Biographical, Expository, and Critical, from Hutcheson to Hamilton, &c.* *b.* Patna, Straiton, 1st April, 1811.

360. *James Law*, successful merchant. Became Lord Provost of Edinburgh. *b.* Girvan, 1811, *d.* 1867.

361. *James Reid McGavin, D.D.* Educated at Glasgow for the Secession Church, he was ordained in 1833, Minister of Tay Square Congregation, Dundee. Here he laboured for nearly 50 years, much beloved and useful. In 1858 he received the degree of D.D. from Princeton College, New Jersey, and in 1875 was unanimously chosen Moderator of the U.P. Synod. On the occasion of his jubilee in 1883, Dr. McGavin, in addition to many congratulatory addresses, received a present of £550 and other gifts. Among Dr. McGavin's writings are the following:—*Lectures to Young Men on the Christian Evidences; Perils by Sea and Land; Sailor's Prayer Book; and Scenes and Incidents in a Scottish Pastorate*. He has also published a *Compendious Commentary on the Bible*, which has been spoken of as "a noble monument of his theological erudition, his skillfulness as an expositor, and his rare felicity and grace of expression." *b.* Irvine, 27th October, 1811, *d.* 1887.

362. *Sir Douglas MacLagan, M.D.*, Professor of Medical Jurisprudence, Edinburgh; educated Edinburgh High School and University, and became a distinguished Physician in that city. In 1862, he was appointed Professor of Medical Jurisprudence to the University. He has also been chosen President of the Royal College of Physicians and Surgeons. He is a ready song writer, and published in 1851 *Nugal Canora Medicæ, Lays by the Poet Laureate of the New Town Dispensary*. *b.* Ayr, 17th April, 1812.

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE.

1717. *The Mercury or the Northern Reformer*. By Duncan Tatler, Esqr. No. I., 4to. (? Numbers issued).

1718. *Edinburgh Evening Courant*.¹ No. I., Monday, December 15, 1718; 6 pp., each measuring 11 inches by 7, having the matter arranged in double column; published on Mondays, Tuesdays, and Thursdays. One of the three registered proprietors, James M^cEwan, stationer and burgess, obtained from the Town Council the exclusive privilege of using the title on the simple condition that "the said James be obliged before publication to give ane coppie of his print to the Magistrates." The editor, or as he preferred to call himself, the "author," in announcing the aims and objects of the new journal in a preface which, in italics, filled about three-fourths of the front page of the first number, dealt some hard blows at the newspapers of the time. "Hitherto," he wrote, "our newspapers have been very partial, tame, and defective, or otherwise stuffed with uncertain, ill-digested, false, or frivolous accounts." He set himself to remedy these defects, and not without success. Previous to that date, Edinburgh newspapers had been merely compilations from London prints; the *Edinburgh Evening Courant* was the first *Scottish* newspaper to give foreign intelligence direct from original sources. It may be of interest to insert here the advertisement of Ramsay's first volume which appeared in the *Courant*:

"The Poems of Allan Ramsay in a large 4 vo. volume, fairly printed, with notes and a complete glossary (as promised to the subscribers), being now finished; all who have generously contributed to carrying on of the design may call for their copies as soon as they please from the author, at the Mercury, opposite to Niddry's Wynd, Edinburgh."

In 1780 David Ramsay, a man of position and wealth in the city, purchased the copyright of the paper. The property remained in his family up till the year 1860, when from a tri-weekly—the days of publication having been previously altered to Tuesdays, Thursdays, and Saturdays—it became a daily newspaper. During the French Revolution, Ramsay gave a signal illustration of his push and enterprise, for he managed to anticipate by 24 hours all his Scottish contemporaries, and procured intelligence from France almost as soon as the London journals. Until the year 1861 the *Courant* was neutral on religious and political questions, with, nevertheless, a strong bias

towards Toryism. It was the advocate of order and morality, and of religious and social reform. "The leading articles are just and moderate, written in an elegant and gentlemanly style, but greatly lacking in vigour and originality. Its evident timidity upon political topics arises, no doubt, from a fear of belying its principles of neutrality. It is more occupied with metropolitan matters than any of the other (Scottish) newspapers."¹ "The *Courant*," (according to *The Torch*, an Edinburgh weekly literary journal, commenced in 1846,) "an emblem of the national character, keeps on its cautious and sober way, civil to all parties, but espousing the direct cause of none; endeavouring to catch truth by sailing mid-way between extremes, and always candid and intelligent if not brilliant." "It possesses a staid, elderly gentleman sort of character." So much for contemporary criticism. After 1861, its politics became decidedly Conservative, and remained so to the end. Not only did its politics and days of issue change, but its hour of publication also changed, for it became a morning paper; although the word "Evening" continued to be retained in its title until 1871. It passed into new hands, too,—the trustees of the Ramsays giving place proprietarily to a co-partnery. This co-partnery lasted for some seven years, and on its dissolution the paper was taken up by Mr. Westcombe, a Devonshire gentleman, whose connection with the paper was a comparatively brief one. On its termination the *Courant* came into the hands of the Conservative party in Scotland, who had to do with it until, in 1886, it was incorporated with the *Glasgow News* under the title of the *Scottish News*; since relegated to the newspapers that were.

"In its time the *Courant* had one or two eminent men at the editorial helm."² The last editor, for instance, under the tri-weekly régime, was Dr. Joseph Robertson, record scholar and antiquary, whom many considered to be among the greatest charter students of his day, and in more recent times, Mr. H. B. Farnie, the dramatic writer, held the post of sub-editor. Its first editor after its conversion into a daily was the Rev. W. Buchanan, who came from Ayr, and who was succeeded by Mr. James Hannay, author of "Singleton Fontenoy," and many other works. Mr. Hannay retired in 1864, and received a consulship at Barcelona in 1868. On Mr. Hannay's retirement, the editorial chair of the *Courant* was filled by Mr. Espinasse, who in turn made way for Mr. Henderson. Next came Mr. James Mure, who resigned the editorship for a consulship in the Balearic Isles. Mr. Mure's successor was Mr. W. R. Lawson, who 'saw it die.'

The *Edinburgh Courant* had one editor who

¹The question of the connection of the *Edinburgh Evening Courant* (1718) with the *Edinburgh Courant* (1705) has already been discussed, vide *S.N.&Q.*, V., 51.

¹ Vide *Scottish Newspaper Directory*, 1855.

² *Scotsman*, Feb. 8, 1886.

reflected little credit either upon his paper or his profession. This was George Houy, who sat in the editorial chair of the *Courant* for only two years. He had previously been editor of the *Fife Herald*. On his flight from Edinburgh, in 1838, it was found that he had forged to the extent of £10,000, besides being deeply in debt. He was succeeded by David Buchanan, a native of Montrose. The *Courant* thus existed for 168 years; or, according to those who maintain its identity with the paper of the same name begun in 1705, for 181 years.

1720. *The Caledonian Mercury*. Giving "A Short Account of the Most Considerable News, Foreign and Domestick, and of the latest Books and Pamphlets imported from Abroad or Printed here. Thursday, April 28, 1720. This paper will be Published Thrice every Week, in a few Hours after the Arrival of the Post. Printed for W. Rolland (an advocate), by Wm. Adams, junior, and sold at the Sign of the Printing Press in the Parliament Close, and at the Printing House in Carrubber's Close, on the west side of Bishop's Land, at both the which places Advertisements and Subscriptions are taken in." A goodly-sized folio of 6 pp., printed in bold Great Primer type; price three half-pence. The first page is surmounted by a large engraving of the Scottish arms, with the motto, *Nemo me impune lacessit*. It is curious to note, that in his initiatory number the projector claimed a right to identify the *Caledonian Mercury* with the *Mercurius Caledonius*, which began in 1661, and was discontinued after 12 numbers had appeared. On January 8, 1861, the proprietors of the *Caledonian Mercury* celebrated the *second centenary* of the publication of their newspaper, when they brought out a fac-simile of the first number of *Mercurius Caledonius*, which they styled "our tiny original, the infant of a 'span long'". Sixty years, however, elapsed between the disappearance of the one newspaper and the appearance of the other; and sixty years is a "far cry". The earlier numbers consist solely of compilations of news, book notices, and advertisements, some of the latter being exceedingly curious and amusing. In a sort of introductory statement, which appeared in the first number, "For the Satisfaction of the Readers" we are informed that "the Account of the new Books will be done with all imaginable Impartiality"; and in this connection it is interesting to know that the *Caledonian Mercury* was the first Scottish journal to give a conspicuous place in its columns to literature—*foreign as well as Scottish*. Nothing in the shape of "an editorial" appeared throughout the first volume, nor, indeed, did any editorial matter, expressive of opinion on the current topics of the day, make its appearance until

about the year 1839, when the paper assumed in its "make-up" the form of papers of the present day. Adams printed 589 numbers. Thomas Ruddiman, a scholar and a publisher of repute, who was for many years Keeper of the Library of the Society of Advocates, began to print the paper at Morocco's Close, in the Lawnmarket, on January 17, 1724. On June 14, 1725, the paper appeared as a small 4to, of 4 pp., coarsely printed, on inferior paper. It was issued without the Scottish arms, the imprint reading—"Printed for Wm. Rolland by Mr. Thomas Ruddiman." In this form it appeared every Monday, Tuesday, and Thursday, until 1753. On Rolland's death, in 1729, the paper became the joint property of the brothers Thomas and Walter Ruddiman and James Grant. Walter acted as cashier, whilst Grant undertook to collect the foreign and domestic intelligence, to attend to the press, and to publish the paper, of which 1400 were sold every week. It was arranged that the co-partnery was to exist for ten years but, on the breaking out of the Rebellion of '45, Grant renounced his part and sacrificing his prudence to his zeal, joined the insurgents, and finally found a refuge in France. The paper was Prince Charlie's organ, until his overthrow at Culloden; all the Prince's public documents and despatches appearing in it. For obvious reasons the *Mercury* during that period was printed anonymously. Thomas Ruddiman, junior, virtually sacrificed his life for his adherence to the House of Stuart; for, being confined in the Tolbooth in consequence of a paragraph, offensive to the reigning sovereign, (taken from an English newspaper with the addition of significant italics), which appeared in the *Mercury*, he there contracted a disease of which he died soon after his release. On the final downfall of the Stuart dynasty the *Mercury* espoused the cause of the Hanoverians. It has had, states the writer of the Bi-centenary article:—

"On its Subscribers' List the names of all the Georges of the British Throne, George IV.—the last of our Royal readers—like a faithful prince, sending to our publisher, who admits that he had to 'dun' his Majesty, on the occasion of his visit to Edinburgh, an order for £20, the amount of several years arrears."

In 1753 another change occurred in the history of the paper. It then appeared as a goodly sized folio; and in the first number of that year the following explanation is given of the change in its size and arrangement:—

"We take this Opportunity of wishing our Readers the Compliments of the Season. Our Appearance in this new Shape would have taken Place with the New Stile, had we not been under a Necessity of postponing it, in condescension to the Stamp Office, which had

a Quantity of their former Paper on Hand.—What naturally led us to this Enlargement was a grateful Regard to our Readers, as we have been for some Time past abundantly sensible of the Scantiness of our News, by reason of the great Number of Advertisements. By this new Method we hope in Time coming to be able to gratify the general Taste without advancing the Price, notwithstanding the increased expense of the Paper.”

The *Mercury* remained in the Ruddiman family until 1772, when it became the property of James Robertson, and afterwards, in 1791, of Robert Allan. The paper was further enlarged, both in length and breadth, in 1769, and underwent similar changes in 1774, and again in 1786. It then cost “46s. 6d. per Annum when sent by Post, 40s. 6d. when sent to any house in the City or Suburbs, 37s. 6d. when called for at the Printing House, and a single paper 3d.” The imprint was: “Printed for and by John Robertson, and sold at the Printing House in the Old Fishmarket Close.” On Robert Allan acquiring the paper, in 1791, it was considerably increased in size, the price being raised to 3½d. per copy; and the publishing days being Monday, Thursday, and Saturday. In 1810, Thomas Allan, 265 High Street, “took the management.” In 1829, Dr. James Browne, author of *A History of the Highlands and the Highland Clans*, and various other works, who succeeded Buchanan in the management of the *Mercury*, quarrelled with M'Laren, the editor, over an offensive article that had appeared in the paper. A duel was fought, Alexander Peterkin, at one time first clerk of Lord Advocate Murray, and afterwards editor of the *New North Briton* and the *Kelso Chronicle*, acted as second to Browne; M'Donald, a sculptor, to M'Laren. Like the celebrated duel between Moore and Jeffrey, however, it was a bloodless affair. A writer in *Fraser's Magazine*,¹ a by no means impartial critic, states that the *Mercury* “happens at this present moment (1837) to be without an editor, being conducted by a knot of young Whig lawyers, suckling politicians, and expectant commissioners, who, gratuitously, it is said, furnish the requisite ‘leaders,’ &c. . . Owing to its slavish adherence to the pseudo-Liberalism of the day, it has lost a good deal of its standing and influence in Edinburgh. It is very economically conducted, and is, to say the truth, a poor concern.” In 1839, when further additions were made to it, the price of the paper was raised to 4½d. per copy; and in 1854, when it was increased to the greatest possible dimensions under the law then regulating public journals, it was issued twice a week, Mondays and Thursdays, instead of thrice as formerly. On the abolition of the Stamp

Duty on newspapers in 1855, the *Mercury*, to keep pace with the crowd of new journals which rushed into the market, reduced its proportions, and appeared daily at 1½d. Two years later it was issued at 1d. the copy. A sentence or two from the *Scottish Newspaper Directory* of the time will indicate the character of its contents:—

“It is essentially a political newspaper, and a consistent supporter of the Liberal party. The leading articles are generally fair expositions of the party to which it is attached: well written, but seldom characterised by original or striking ideas. Commerce and agriculture obtain a share of notice. Nearly a third of the space contains advertisements. Its politics not being extreme, it is read by all parties, and is a favourite family paper with the better class of shopkeepers. Average circulation (in 1854) 1145 copies.”

In the first number of *The Torch*, the writer of a rambling article entitled, “Thirty Years Ago,” makes the following sage observation: “The *Mercury*, pursuing a more ambitious and precarious course (than the *Courant*), has met with more varied success; but it still soars and glides in double panoply, with railway advertisements instead of wings to its heels.” This notice is already too long, though a newspaper which existed for nearly 150 years is deserving of having its history set forth in detail. In 1868 *The Caledonian Mercury* ceased to appear, the proprietors of the *Scotsman* acquiring the copy-right.

1729. *The Echo or Edinburgh Weekly Journal*. No. I., Friday, January 10, 1729, 4 pp., la. 4to. Printed by R. Fleming & Co.; and sold by J. MacEwan, and others. Price half-a-crown per quarter.

1734. *The Thistle*. No. I., February 13, 1734, to January 14, 1736; (Nos. 1-101). Chambers was manifestly in error when he makes the statement that this paper “rose and sank in 1734.” *The Thistle* was a weekly paper, issued in the Jacobite interest. [A stray reference may be noted: “*The Thistle*, by Sir J. de Graham, Knight, December 3, 1735, No. 95; Edinburgh: W. Cheyne.”]

1735. *The Conjuror*. (No. 40 was dated January 16, 1736; ? when begun and discontinued). It was a 4to publication.

1737. *The Reveur*, fol., 27 nos. (? if all issued).

JAMES W. SCOTT.

We hail with the greatest satisfaction the announcement of a literary magazine, “*The Bookman*,” under the editorship of Dr. W. Robertson Nicol, whose name is a guarantee that it will be of the highest excellence.

¹ *Fraser's Magazine*, 1838, V. 17, p. 559.

THE NEWTON STONE.

ONCE more, fact is shown far above fiction. Monk barns's "A.D.L.L.," and immortal Pickwick's "BILST | VMPSH | ISMARK" "hide their," &c. ; even Cepolla, who performed the acrobatic feat of translating an alphabet, must now "take a back seat." Nearly 40 years ago I attended a service at St. Giles's, Edinburgh. Somewhat wearied with the discourse, I cast my eyes aloft, admiring the graceful vaulting of the old abbey, when, to my surprise, I descried on a boss immediately above the minister's head the legend (in a circle) "ave grâ plâ dns tcm." (Much I marvelled that scaffolding had not long before been erected in order to remove this sole relic of Popery.) Now, supposing Christianity and Latin to be both "clean forgot," by-and-bye (which at present seems far from improbable) this inscription would indeed be a nut to crack for the future savant. How could he possibly divine that the graver had laid down the Procrustean rule that each word should consist of three letters, and no more? Easier scripts by far puzzle us ; as thus.

On opening *S. N. & Q.* for September, and looking at the inscriptions on this stele, I was astonished to perceive that the two middle lines of the one that has very generally been seen to be in some sort of Greek letters are two well-known Greek words, written, not indeed in common Greek character, but in that used in Attica in the 6th century B.C. These words are "*theologos Orpheus*." I turned to the not very recent lexicon of Liddell and Scott, to ascertain the earliest date of the word "theologos," and I found "speaking, writing on God [the gods?] and the divine nature,--Homer, Hesiod, ORPHEUS were especially so called. cf. Cic. N.D. 3, 21."

I now give my version of the inscription. It is written *βουστροφῆδον* in the characters above mentioned, as was still customary at the period when they were in use, and is the left-hand portion of one whose other half--probably more--has perished irrecoverably. It began at the right-hand upper corner, so that the 4 letters of the first line are to be read from right to left--of these presently. The second line starts of course from the left, and begins *σύνταγμα*--the rest is broken, but the remains are consistent with the view that it was *σύνταγμα*, "a schedule," a word very likely to occur in an inscription. Then the end of the third line is from right to left again, *οσογολοεθ* (whence the marvellous "Xyolouobth" of the Rev. Mr. Agnew), *i.e.*, *θεολόγος θ* (the last symbol, is not clear.) The fourth line reads from left to right--*ορχηευσ*. It is well known that ξ, ψ, φ, χ were used promiscuously one for the other all over Greece ; but, more than that, the *same* word in the *same* dialect was often spelt with either, *e.g.*, *φοριαμύς*--*χωριαμύς*. After φ and χ the cutters usually added Η, needlessly. The fifth line, beginning from the right (and adding the two first letters of the sixth at the left) reads *ωννακον*, a bad spelling of *Ἰνάχου*--everyone knows that the inscriptions swarm with similar errors (they had no dictionaries!), and this is a very likely one : we know by *Τελχίν*--*Θεελγίν*, κτλ, that X stood for ΓΗ as

well as KH. O was in regular use for ou. The rest of the sixth line is *το υποτρ*

+ ΖΕΖΕ (apparently)
+ ΣΤΝΤΑΓΜΑ
+ ΟΣΟΓΙΟΛΟΕΘ
+ ΟΡΧΤΕΥΣ
+ ΧΑΝΝΙ
+ ΓΟΤΟΤΙΟΤΡ

or in usual order :

. *έξης* [?]
σύνταγμα
θεολόγος
ορχεὺς
ινάχ
--ου του *Ἰποτρ*
. *ezes* [?]
schedule
Orpheus the singer of the gods
of Inachos
the son of Hypotr

All the above, on the engraving made for Dr. Inman 24 years ago, is as plain as the legends on an ordinary piece of money.

The difficulties that struck me were (1) θ is in the modern form, without the cross bar universal at the date of the other letters. (2) There is no example of X with the ends turned as in the Etruscan pattern--the nearest is a X of the N. Coast of the Euxine (see Mr. Roberts's "Greek Epigraphy," p. 191), where the arms are terminated by curves. (3) The ε in *θεολόγος* is not turned to the left, as it should be.

Shortly after I happened on your March number, where this monument is lithographed from a recent *photograph*. (Strange to say--see my note in your June number--I never before saw this engraving.) The differences here are so great that I cannot resist the impression that the stone has been much crumbled by weather since Dr. Inman's copy was made--for it seems impossible he could have *imagined* letters which exactly fit common Greek words, of which neither he nor any one else had a thought ; and the decay is quite natural : for it seems only to have been exposed of late years. In the photograph the first line shows nothing legible but σ, the second shows *συν* plain enough, but the rest is nought. In the third a good glass has not shown me any sign of a θ. There is something indistinct at the right edge, and then I see *most clearly* Ε turned, *as it should be*, to the left. What Dr. Inman gives as Ε (turned right minus middle bar) looks more like a broken ο, and the two following letters are both--fidelity forces me to say--like the Attic λ, *i.e.*, J (in our alphabet). This, however, agrees quite well with the proper style of Orpheus--the word reads *εόλλογος* ; θ is crumbled ; and λ is doubled as in *παλλογος* (where it comes from ν), and *τριλλιστος*, poetic for *τριλιστος*. The ρ of Orpheus looks more like η (which form was not in use with the other letters) and χ is rather F--*Ορφεύς*, which in sound would be nearly = *Ὀρφεύς* (but at that period F was not used in Attica, and this applies to the alleged F in the 1st line, which also is turned the wrong way). The letter following may be an Η of the period, *i.e.*, with bars at top and bottom as well as in the middle. After the s there is

a fragment of χ —a simple + at that time. $\iota\nu\alpha\kappa$ is pretty clear; in the 6th line what is in Dr. Inman like a τ is more like a λ of the period. The character I have guessed to stand for $\pi\sigma$ is not like any Greek letter at all. It will be noted that the σ of the first line is just like the σ of the 2nd, instead of being turned the other way. In the first Attic period σ retrograde was the same as σ direct in the second period. The word $\dot{\iota}\pi\sigma\tau\eta\rho$ may have been $\dot{\iota}\pi\sigma\tau\eta\rho\upsilon$ (one-third less). I would like to suggest $\dot{\iota}\pi\sigma\kappa\eta\tau\eta\rho\iota\omega\varsigma$, very common in inscriptions, but in the photo. the letter after σ is clearly τ , and not κ .

To sum up—The fragment is plain Greek in Dr. Inman; in the photo. it is not so plain, though the same reading can be sustained.

Now as to how these two stones came there—I think that is pellucid. In Homer's time every ship had two immense stones tied to cables, and thrown from the prow as anchors. They must of course have been oblong—bolt-shaped—or, at least square, otherwise the cables would not have stood the strain, but slipped off. These stones were the *éval* of a trader fitted out in one of the ports of Athens; they were perhaps got "a bargain," rejected unfinished by the master cutter on account of bad workmanship. (The tug of the cable is very likely the cause of the breach in line 5). Such *éval* were in use certainly at the time the letters were cut, for we read first of anchors in Theognis, B.C. 540? some say they were used nearly two centuries later. Thuc., vi., 67. The vessel was driven by tempest up channel, as far as the coast of Aberdeen, and there wrecked. She went entirely to pieces, but the *éval* were, or were washed above low-water mark; and perhaps have served as idols. Given the specific gravity of the stone, and dimensions (above and below ground), it would be easy to cube these unique remnants of ancient seafaring, and thence form an idea of the tonnage of a ship that could require and use them. It would also be useful to know if the kind of stone is found in Attica. They seem to be foreign, as Professor Nicol thought them glacier-borne. They are guessed to be each about a ton weight; less would not hold a vessel capable of so long a voyage, and a modern anchor often weighs a ton; 7 or 8 men with a capstan can weigh such a one. They are now more than 15 miles from the sea. Compare the "High Rocks" near Tunbridge Wells; wave-eaten, spray-pitted cliffs, now 25 miles, at least, from the nearest sea.

The spectacle ornament and serpent on the other stone were carved by inhabitants of Scotland; both stones show lines of dots roughly straight, but ceasing towards the bases, and where the inscription is; but—these dotted lines (which, strange to say, I see better without a microscope), go on all through the serpent, &c., which were thus cut after the inscriptions had been worn off by constant blows of the surf ("smooth as if it had been subjected to ice-action" you remark in the May number).

It is a matter of more than amazement to me how anyone who ever saw a $\beta\omega\sigma\tau\rho\phi\eta\delta\acute{\omega}\nu$ script of the date could fail to read this one, as I did, almost at the first glance. I amused myself with Mr. Roberts's book when it came out nearly four years ago, and

since then have not opened it. The correctness of the version is of course fixed by $\theta\epsilon\omega\lambda\acute{o}\gamma\omega\varsigma$ being the proper title of Orpheus.

But what word can be found to express my sense of the vileness of human nature as displayed in the eight wholly different versions given in your January number from Mr. Bulloch's *Historic Scenes*? Let the proud man scan these; and be proud no more. For,—in the cream of the brain of the race there is clearly either no sense or no honesty.

As to the notches called "oghams," I believe they are an old Greek account book; very likely a list of the cargo, notched on the *éval* as they lay in the hold beside the articles composing it: perhaps part of the very "schedule" which seems to be mentioned on the stone.

A. P. SKENE.

JAMES BEATTIE'S POEMS.—Mr. Gordon's note on James Beattie's Poems—(V., 61)—caused me to look at my copy, and I find the title page exactly as he describes it, while the 'b' in page 13, line 6, is certainly the badly formed letter instanced by Mr. Walker. Probably Mr. Walker will find *his* title page is printed similar to Mr. Gordon's.

Insch.

G. B. C.

SCOTTISH BURGH SEALS.—Mr. Cramond—(V., 49)—is wrong about the Dornoch seal: the crest is not a fox but the cat, the crest of the Sutherland family. Banff. Henry Laing's No. 1200 is said by him to be "appended to a charter A.D. 1408. See Forglan Papers, Hutton's Collection." I have a cast of this seal. It is No. 1201 that is said to be "Matrix office of Town Clerk." I know of other matrices said to have been in care of Town Clerk that have vanished since the stamp for embossing seals on official documents was introduced into Town Clerk's offices.

H. A. R.

THE NEWTON STONE.—As so many of your readers are taking such a keen interest in my interpretation of the main inscription on this stone, I desire, for their sakes and my own, as well as for all others, to notice a slight misprint or two that you have fallen into, when giving, in your March number, the Pictish letters of my translation. These, you say, are, Azif Kum ti Shev Sjyer Xyolouobth wichpehdli eí ò 241 Kopsonsutr, whereas they should have been—

"Azif Kumti shev Sjyer
Azif Count of Shevach [and] Sjyer [his Countess]
urchehdli Xyolouobth, eíð
were [here] trampled to death [by] Xyolouobth, in the year
241 Khopsonsutr.
241 of the cut off saviour."

The fault was mine and not yours; and I am sorry I forgot to notice it sooner.

J. M. AGNEW.

FUNERAL CHARGES.—In *S. N. & Q.*, III., 156, and 173, appeared a note of funeral expenses in the years 1764 and 1819. The following refers to a still earlier date :—

“Account of the funeral charges of John Gordon of Neithermoor, who deceast Aug. 1732 years :—

	Sco. Mo.
Impr. To a Phisitian,	£25 4 0
It. To a Surgeon,	14 4 0
It. For a coffin and mortcloath and charges to the church officer,.....	18 10 0
It. Spent in Entertaining the Gentlemen at James Gerarts after the bureil,.....	4 10 0
It. To the servt for bying small necessors at that time and to the poor People,	4 0 0
It. To Mrs Craig the Baker per account,	12 0 0
It. To Mr Forrest Merchant for vine per account,	29 0 0
It. To the price of the Relicks mournings per two discharged accounts	62 7 0
It. For Mutton and Some other things,	3 0 0

£172 15 0”

C.

THE FRASERS OF PHILORTH.—The following genealogical notes are extracted from a letter written by Lord Saltoun, Philorth, December 7, 1791, to Mr. William Rose Montcoffer :—

“Fraser, Thane of Cowie, is by no means extinct, as I consider myself the lineal heir male of them. Sir Alex^r. Fraser of Cowie who married Mary, sister to Robert Bruce, had a large family. His eldest son John left an only daughter who married Huntly, in consequence of which the Duke of Gordon still bears the arms of Fraser and possesses some superiorities in Kincardineshire. Sir Alexander's second son was William Fraser of Cowie [see Lord Hailes' Ann: of Scot.] and his son Alex^r. Frazer married Johanna Ross, younger daughter and co-heiress of William Ross, Earl of Ross, by whom he got the barony of Philorth. This marriage is proved by several parchments in my possession, and in particular two transumpt of charters, anno 1480, the one a transumpt of a charter granted by Walter Leslie, Lord of Ross and Euphemia Ross his spouse 'confratri et sorori nostrae Alexandro Fraser militi et Johanne Ross sponsae suae et eorum alteri diutius viventi' of certain lands in Buchan. The other is a confirmation of this charter, anno 1375. Also a charter of confirmation by Robert, King of Scotland in the 8th year of his reign confirming a charter by Archibald, Earl of Douglass of the lands of Aberdour in favours of Alexander Fraser, knight, and Johanna his wife. This Alexander Fraser's son was William who preferred Philorth and sold Cowie to Lord Erroll anno 1413—an original copy of the sale is in my possession—and Lord Erroll only lately sold the superiority of these lands. I have also rights from Douglass, Lord of Abercorn and Aberdour in

1408 on the lands of Pitsligo, Pittuly, Aberdour, &c. in this neighbourhood, and in 1420 from James Douglass of Balveny on Memsie in favours of Alexander son of the above William Fraser. From this marriage in 1375 I have a regular progress of descent from my papers.

The Barony of King Edward seems to have been in several hands. The Ross, Earls of Ross had it as early as 1351 and Fraser of Philorth has always retained part of their share. Then James, Earl of Buchan, anno 1491 styles himself Baron of King Edward in a charter of apprysing in favours of William Cuming of Inveralochy on the half of Kindrocht and Andyal on the said barony. But Philorth had long before this held of the Crown.” C.

COLLEGE EXPENSES AT ABERDEEN A CENTURY AGO.—The following will give an idea of the expenses of a student at King's College, Aberdeen, a century ago. They are the disbursements of John Rose, son of Mr. William Rose, Montcoffer, Banff, Factor to Earl Fife, in session 1791-2. The entries commence 16th November and close 28th March. His total outlays are £21 2s. 3d., of which Colledge fees amount to £3 10s. 6d., board to £6 13s. 6d., and room £1 7s. 1d. These items constitute more than one-half of the outlays, the other half showing a greater variety of details. These details commence in earnest with “paper and pens 1s. 6d.,” but three days thereafter degenerate to a “Students' dance 1s” and “a pair of gloves 2s. 6d.” Books, as is natural, are constantly putting in an appearance. For example, a Greek Dilectus costs 2s. 7d., Horace 3s., New Testament 1s. 6d., Bible 1s. 6d., Homer 3s., a volume of Sections 1s., Thomson's Works 4s., Byron's Voyage 9d., Ramsay's Works 3s., Human Prudence 1s. 6d., Edinburgh Miscellany 4s., Beattie's Evidences 1s., Swift 1s., &c. Coal and candle amount to 12s. 5d., and “coal in the class 1s.” Of articles of dress and personal adornment occur a watch chain 3s., “tiers for my shoes 8d.,” “to the tailor for making a gown 3s.,” a pair of buckles 5s., a pair of knee buckles 1s. 6d., “a pair of tags to my shoes 6d.,” waistcoat 6s., “seal to my watch 1s.,” pair of shoes 6s. 6d., pomadum 7d., “to a ribbon for my hat 6d.,” dyeing a pair of breeches 1s., dyeing silk stockings 6d., to Simpson for cloth £2 5s. 2d., hat 8s., washing 10s., to the hair-dresser 7s. 6d., “to the other barber when the other was not present 7s.” The college porter receives a gratuity of 2s., while the modern Matriculation Fee appears thus in the mild form of its youth, “to the putting down my name—a law of the colledge 1s.” A few entries betoken occasional relaxation. For example: “To the play 2s. 6d.,” “to the funny jester 6d.,” “to another such thing 6d.,” “to paper and flute 7s. 6d.,” &c.

C.

"DROWNED" USED INSTEAD OF "WAS DROWNED."—In the old Churchyard of the Parish of Dunnet, Caithness, there are several tombstones raised to the memory of those who have been lost at sea, on which the inscription runs—"John Smith, who drowned May 1892" (say.) I do not know whether this curious use of the verb in the passive without the usual sign of that voice (or is it an active in reality?) be common or not, but perhaps a note of it is worthy of a corner in *S. N. & Q.*

J. CALDER ROSS.

A 16TH CENTURY MASONIC CHARTER.—

Charter granted by King James VI. of Scotland, in favour of Patrick Copeland, Esq., of Udaucht, of the office of Warden over the Craft of Masons, within the shires of Aberdeen, Banff, and Kincardine:—

Ane lettre maid makand mentioun that our Sovereane Lord being informit of the qualificatioun of Patrick Coipland of Udaucht for useing and exerceing of the office of Wardaurie over the airt and craft of Masonrie and that his predecousouris hes bene ancient possessouris of the said office of Wardaurie over all the boundis of Aberdeen, Banff and Kincarne lyk as the said Patrick himself is elected and chosin to the said office by common consent of the maist part of the master Masounes within the sheriffdomes of Aberdene Banff and Kincarne thairfoir Gevand and Grant and to the said Patrick the said office of Wardaurie over the said Craft of Masonis within the said hail thrie sheriffdomes and makand him Wardlane and Justice ovir them all the dayis of his lyif with power to the said Patrick to use and exerce the said office als frielie in all respectis as any uther Warden of the said craft within this realme dois or may do or as the said Patrick is unquihle gather usit and exercit the samyn with all fees privileged casualties commodities and dewities pertenyng thereto & with power also with him to hald Wardene and Justis courts at quahsumever part or place within the said bounds as he sall think expediente and in the saidis courts 's justice to quahsumever parties complemand to minister as accordis of the law deputtis under him with clerks serjants demstaris and all uther officeris and memberis of court neidfull to mak creat substitute and ordane for quihikis he sall be hald in to answer unlawis amercementis and escheittis of the saidis courts to ask lift and raise and for the samyn gif neid be to poind and distrinzie assize and assisses ane or mae of the best and worthiest personis within the saidis boundis and of the foure half about leist suspect and that beist knowis the veritie to sufficient nowmer to summond warne chieiss and cause be sworne and generally &c. firm and stable &c.

At Halirudhouse, the 25th day of September, the year of God 1590.

Per Signaturam.

AN ABERDEEN DOCTOR'S PRESCRIPTION IN 1754.—Dr. James Forbes, Aberdeen, sent the following prescription to Mr. Gordon of Aberdeen:—"It's necessary you should be let blood of to the quantity of 16 ounces, and in case

afterwards you should be distressed with the oppressions and stiffings in your sleep it may be repeated to 10 or 12 ounces. It's proper you should take care of your regimen as to diet, &c. Your food should be light and what tends to keep you regular . . . as costiveness is apt to encourage the rheums and these oppressions, therefore let it be as much as possible of fresh broths with young meats fowls and chickens, but little butchery meat. You may eat tender greens as spinage and tender kail. You may eat a little turnip or carrot if agreeable but potatoe are apt to constipat the belly. You may drink tea, coffee, or fresh whey and malt liquor at dinner, and a moderate glass of what wine is most agreeable or small punch, but beware of excess. Your suppers should be light and go to bed at regular hours before eleven of the clock and rise early in the morning and use exercise, but beware of cold, especially in your head, as it is apt to be pained. As it's probable the hemorrhoids are of benefit to you, you may sometimes take one or two of the pills you have been in use of and drink thin warm pottage and ale . . . If you could conveniently get sea water I should think it proper you frequently in the morning drink of it beginning with two gills but not to exceed four gills, and in case it should lie cold or heavy on your stomach you may take two or three spoonfulls of sherry or a spoonfull of brandy. As the intention of the above directions is to prevent plethor, which is mostly to be afraid of in your case, you should be as exact as possible in observing them." The foregoing is from the original in Dr. Forbes's handwriting. C.

THE ABERDEEN UNIVERSITIES AT PETERHEAD AND FRASERBURGH (I., 108; V., 57).—I am indebted to Mr. Thomson for his note on the subject of my query. I fear, however, that Peter Buchan's reference to the temporary removal of Marischal College to Peterhead can hardly be taken as independent testimony; for it was doubtless based on Spalding's remark.

The subject of Sir A. Fraser's University at Fraserburgh, and of the College building there, is fully discussed by me in *Fasti Acad. Mariscall.*, p. 78; and by the Rev. Mr. Lippe in Wodrow's *Biographical Collections*, p. lxxvii. "It was to this building so described that the Professors and Students of King's College went in consequence of the causes stated, in 1647." Will Mr. Thomson kindly give his authority for this assertion?

Unfortunately the Kirk Session minutes for 1647-48 have been lost, both in Peterhead and in Fraserburgh. (New Spald. Club *Miscellany*, pp. 223, 225.)

P. J. ANDERSON.

Queries.

573. THE NEWTON STONE.—Like many of your readers I have paid much attention to what you have said about the Newton Stone, and, in my own way, I have been doing what I could to find out what is the true interpretation of the main inscription on it; and I must own that, in so far as I can understand the matter, Mr. Agnew seems to have laid hold of the right principle of interpretation, if, indeed, he has not succeeded in giving the true interpretation, as he seems to answer very easily every difficulty that is presented to him on the subject; while every answer he gives but the more clearly shows into what a wrong and false groove we have all gotten in regard to this matter; and, as my own difficulties may be only of the self-same nature, I now gladly submit them to his consideration, and that of your readers, in order that some one may be able to relieve my mind of them, and so confer on me a much desired boon. These difficulties then are—

1. According to our best and most recent authorities, the Picts were either a Celtic or Teutonic people, and their language, of course, either Celtic or Teutonic; while now we are urged to believe they were originally Egyptians, and their language Egyptian; and in particular, that at the time this stone was engraved, about A.C. 241, their language was a kind of mixture of Coptic, Greek, Phœnician, Latin, and so on, and as I am unable to believe all that, in my present state of mind, I would be very much obliged for any further information that would give me to see wherein the truth lies.

2. Besides, I cannot very well see how a mere comparison of the letters of the main inscription, with those that most resemble them, can show what the meaning of these letters is, and the relation of the language they are in to all those with which they are thus compared, which seems to be the principle upon which his interpretation mainly rests. And then,

3. The languages with which he thus compares this inscription are so many and various, and belong to such entirely different classes or families, being Coptic, Phœnician, Greek, Latin, Saxon, French, and so on, that I find it most difficult to see what connection the people who used these languages had with these Picts, A.C. 241, and how all the different analogies he mentions can be referred to this language. And, in addition to this—

4. The words of the language he sets before us seem to me so short and void of case endings, that until I know more of the Coptic and Ancient Egyptian than I do now, I find myself wholly unable to receive his interpretation, however much I admire the patience and ingenuity that wrought it out, as well as the skill and tact he shows in setting it forth, and in explaining every difficulty that has as yet been presented to him in connection with his interpretation. I hope, then, you and your readers will kindly bear with me while I present my difficulties, and that yourself, or some of the rest, will kindly do what you can to free my mind of them.

ABERDEEN.

574. DAVID BROWN, "THE HORNDEAN POET."—In Henderson's *Popular Rhymes of Berwickshire*, page 15, mention is made of David Brown, the Horndean poet, "who was once a weaver there, and who is now wandering about the country as a packman. He is a very worthy individual with the true poetical afflatus. I hope yet to see his poetical fragments before the world." These fragments, I am informed, were afterwards published. Can any reader say where the volume could be obtainable, or particulars had of Brown's career?
W. S. C.

575. THE WARDLAW MS.—In Dr. Robert Carruthers' *Highland Notebook* (Inverness, 1843; reprinted 1887) are given extracts from "Polichronicon seu Policratica Temporum, many Histories in one, or nearer the true genealogy of the Frasers, showing clearly their original rise in France under Carolus II. Emperor, anno Creationis Mundi, 4874," &c. This is stated to be "a curious, thick manuscript volume, bearing the stains of age, and a coating of venerable dust. . . . The author was a clergyman of the Episcopal Church, and resided at Wardlaw, or Kirkhill, about seven miles from Inverness." Can any reader of *S. N. & Q.* inform me—1. In whose hands this Wardlaw MS. now is? 2. Whether it has, in whole or part, been printed?
I.

576. DID THE PICTS DATE EVENTS FROM THE BIRTH OF CHRIST?—My difficulty in regard to Mr. Agnew's translation of the main inscription of the Newton Stone is not at all what others have given expression to, but is this—Was it customary for the Christians among the Picts here, at the time he mentions, A.C. 241, to date events from the birth of Christ; and if so, will he kindly give us some plain and undeniable proof that that was then done? His attention to this will much oblige.
R.

577. JOHN PATON, ARTIST.—Can any of your readers say what was the scene of this artist's labours, and if any of his works survive, and what was the value of it? Mr. Paton was son of one of the ministers of Dumfries after the Revolution, and brother of the Rev. Robert Paton of Dailly. He was probably born about the close of the 17th century.
Dollar.
W. B. R. W.

578. MATTHEW HALLIDAY, M.D.—Can any of your readers supply details of this distinguished doctor's career, who was Physician to the Empress Catharine of Russia?
Dollar.
W. B. R. W.

579. ALEXANDER PARK.—*The Minstrel's Daughter*, a Metrical Tale of the Scottish Border, in four cantos, by Alexander Park. (Edinburgh, 1824.) I possess a copy of the above poem, and should like to learn some particulars of the writer. Can any reader of *S. N. & Q.* favour me with a brief biography?
W. S. C.

580. WILLIAM CROW.—William Crow, a native of Chirnside, Berwickshire, published towards the end of last century a poem entitled *The Parisians*. I have the poem, but have found difficulty in procuring any particulars of Crow's life. Can any reader help me in the matter?

"BERWICKSHIRE."

581. ANDERSON'S GUIDES TO THE HIGHLANDS.—What are the dates of the various editions of these Guides? X.

582. STORMS.—Great service has been rendered to the subject of the hitherto little-known domestic poetry of ancient Greece by the publication of *Classical Texts from Papyri*, now being issued from the British Museum. Aristotle's Treatise on the Constitution of Athens may be said to have startled the literary world in January last, and it certainly enabled us to form a juster conception of the politics of the Greek Republics. But so far as relates to the means of affording a clearer insight into the domestic life of the ancient Greeks, the discovery of the seven poems of Herodas (or Herondas)—one of the minor poets of Greece, but perhaps in a greater degree than any of the better known ones, the poet of the people—will rank before the Treatise in general interest. A First Recension of these poems has just appeared from the press of Messrs Macmillan & Co., embodying the conjectural reading of Dr. Rutherford, and this essay towards the elucidation of the original text will doubtless lead to an English translation of the poems. Many of those people who take an interest in ancient history will anxiously wait for that appearing.

But my present purpose in writing is to call attention to an incidental allusion in one of the poems to the phrase "The moon of Akesaios" (iii., 61), employed in the time of Herodas towards those who urge delay, *i.e.* wait for the full moon. It seems that Akesaios was a legendary Greek pilot, who always waited for a full moon before he proceeded to sea. The Greeks were a great maritime people, and made the ocean their highway, at a time when the rest of Europe was enveloped in darkness, and made warfare their principal study; so much so that ancient Greece was termed by scholars the eye of Europe, because of its attainments in literature, science and art. Even the common people of Athens, in the best days of its history, had an intelligent conception of the higher studies that has surprised observers of modern times. We might therefore expect to find disclosed in the domestic intercourse of such a people profound ideas, which modern science has frankly endorsed, and has not yet been able to surpass. It would be well worth while endeavouring to ascertain if there is good ground for the belief that there is really some fixed relation betwixt the occurrence of storms and the different phases of the moon. Her influence upon the tides is admitted; does she also influence the winds? Will any of your correspondents assist in throwing light upon this subject?

Carnoustie.

JOHN CARRIE.

583. A DRAPED FIGURE OF CHRIST ON THE CROSS.—The parish church of Duddingston, near Edinburgh, is built in the Norman style. One of the old doorways has been shut up by having the last minister of the parish—Dr. James Macfarlane, who died in 1866—buried at it, his tombstone occupying the centre of a fine Norman arch. The pillars on either side of this doorway are highly carved. One has only this ornamentation, but on the other certain figures, of one of which I give a slight sketch, have been cut. As will be observed it is a figure of Christ

on the cross, but the peculiarity is that the figure is draped and not nude, as are most representations. On the inner side of the pillar, and on the same level, are a bird and a person kneeling with outstretched hands towards the cross. My questions are:—

- (1) Are there any other examples of a draped crucifix of this kind in Scotland?
- (2) Are there any other Norman arches which have similar figures cut on the pillars?
- (3) Does this figure give an indication of the date at which the doorway was built?
- (4) What is the likeliest reason why the figure of Christ has been so treated?

The entire length of the carving is $9\frac{3}{4}$ inches, and it is placed immediately below the capital.

J. CALDER ROSS.



584. FAMILY OF MILNE, KING'S MASTER MASONS.

—In records of baptisms, between 1600 and 1700, where witnesses bear the same name as the father of the child, may relationship be in general predicated?

In his "Memoir of James Young and Rachel Cruickshank," Appendix, p. iv., the late Mr. Alexander Johnston says:—"Robert Milne, Writer in Edinburgh, an eminent Antiquary, who died in the Scottish Metropolis on 21st December, 1747, appears to have been related to the family of Elspet Milne, the mother of Mrs. Rachel Cruickshank". This conjecture is put beyond doubt by a Deed of Mortification (for a bursary) printed in the *Fasti Academiae Mariscallanae*, p. 316, in which the mortifier, James Milne, elder, burghess of Aberdeen, (granduncle

of Elspet Milne,) styles the said Robert Milne, Writer in Edinburgh, his, the mortifier's, "brother's son."

In the entries of baptism of Robert Milne's two eldest children, born in 1679 and 1680, "Robert Milne, Mason," appears as a witness. In the entry of the third child, born in 1682, the witness is styled "Robert Milne, His Majesty's Master Mason". Was old James Milne, founder of the bursary, related to these Master Masons of the King—nearly, or remotely, or at all? If related, how does he come to be in Aberdeen? One would suppose they resided in Edinburgh, as one of them who died in 1643 (and was only a few years older than the Aberdeen merchant) was buried in the Old Greyfriars Churchyard there. Besides, the position was hereditary since King James III.'s reign.

When was old James Milne made a burgess? I do not find his name in the recently issued *Miscellany* of the New Spalding Club; but the list of burgesses there given comes down only to 1631, when he was no more than 21 or 22 years of age.

Fergus, Ontario.

A. D. F.

Answers.

512. REV. ROBERT LAMBE, HISTORIAN OF CHESS (IV., 181).—Dr. Hardy of the Berwickshire Naturalist Field Club, informs me that this gentleman was a native of Durham, died in Edinburgh, and was buried in Eyemonsto.

W. B. R. W.

Dollar.

534. MARKET CROSSES (V., 32, 46, 63).—Besides those already mentioned, there is also a Market Cross still standing at Ochiltree, Ayrshire.

Dollar.

W. B. R. W.

540. TRANSLATION OF BLAZON WANTED (V., 13).—Gu; queyntee de ca mermounde. Red; a crane on a low sea wall.

H. A. R.

572. THE CHRISTIAN'S DICTIONARY (V., 62).—I suppose the reference here is to "The Christian Dictionary," which was a somewhat celebrated work of the early Puritan period. It was the production of the Rev. Thomas Wilson, Puritan Minister of St. George's Church, Canterbury, and was first published in 1612, though it has often been republished since. It seems to have been the first English concordance. Mr. Wilson, who was a very learned and pious man, is said to have been a native of Kent, and died in 1621. He was also author of a Commentary on the Epistle to the Romans, published 1614.

Dollar.

W. B. R. W.

Literature.

Memorials of the Church of St. John the Evangelist, being an Account—Biographical, Historical, Antiquarian and Traditionary—of the Parish Church of Montrose and Clergy thereof. By JAMES G. LOW. Montrose: Wm. Jolly, Printer, 1891. [xv. + 207 pp. 6 × 8½ ins.] IN the shape of reprints of standard books the

Montrose press has long held a respectable place, but we do not know an original work of more importance, or more creditably got up, than that whose title heads this notice, to have been issued from the ancient burgh before. Mr. Low must be credited with having executed his self-imposed task with much intelligent care. He has exhibited the spirit of a true researcher, not merely by collating existing printed references to his subject, but by working in a large amount of illustrative matter "not to be found in any of the books." Beginning with the introduction of Christianity into Scotland, the narrative is brought down to the twelfth century, when the Montrose benefice took its rise, and a chapel founded and dedicated to St. John the Evangelist. The various altars and their respective endowments are all detailed, whilst a careful attempt is made to trace and identify the lands and crofts so gifted by the pious donors. A list of the various incumbents is given, both of Catholic and Reformed times, including many interesting biographical and topographical details. A history of the various fabrics which have successively constituted the church proper is given. A dozen quaint illustrations by the author adorn the book, whilst a good index makes its varied contents easily accessible. Altogether we congratulate Mr. Low on the successful completion of his labours. He has produced a volume of useful, because reliable, history, which will be prized, as it well deserves to be.

ED.

The Journal of the Ex Libris Society. No. 1, July 1891.

IN accordance with a resolution adopted at the first meeting of this new society in May, no time has been lost in issuing an official periodical, which will be a most efficient promoter of its objects. Under the editorship of Mr. W. H. K. Wright, an enthusiastic Book Plate lover and collector, the Journal will be, as its first number foreshadows, a serial, interesting alike to the general reader and to the bibliophile pure and simple. It is well illustrated and sumptuously got up, and will in time become a repository of the most interesting specimens of book plates. The subject is a much larger one than most people have any idea of, and it is not before time that a society should exist to draw existing knowledge of the subject to a focus. The book plate seems to have had its origin in Germany, but now the spread of literature, and the habit of collecting books, is world wide, and the necessity for a kenmark of ownership would seem to be coincident therewith. We should therefore expect such a Journal to be widely if not numerously circulated.

ED.



Bishop in pontifical vestments with the crozier in his left hand and apparently a book in his right. 'Sigill. commune de Invernarn.' A.D. 1479."

"Nairn. A full-length figure of a saint crowned with the nimbus, a cross-staff in his right hand and an open book in his left. 'Sigillum Commune de Nairne.'—From the original copper matrix in the office of the Town Clerk of Nairn. On the handle of the seal is the following inscription in capitals—'Ex dono Joannis Ross de Neuck Representative in Parliament and Burrows for Nairne, 1703.'"

Kirkwall.—Kirkwall was erected a Royal Burgh by James III. "No. 1238. A three-masted galley on the waters, sails furled. 'Sigillum commune civitatis Kirkualensis, 1675.' Matrix in the office of the Town Clerk of Kirkwall." This description (from Laing) may refer to an older seal than that represented in our Illustration.

W. CRAMOND.

DEATH OF THE REV. FATHER HENRY GALL.

It is our painful duty to record the death of this estimable gentleman, which took place at Paris on the 17th of September. He had been an occasional contributor to these pages from time to time, and although

'Our commune was alone in Letters,'

it was always pleasant and profitable. Father Gall's wide information was attested by his various voluntary literary efforts in different directions, but it also stood the deeper test of responding fully when put in request.

We gladly avail ourselves of the following memoir of Father Gall, abstracted from the *Peterhead Sentinel* of 29th September, 1891, and of which he had been a frequent and valued correspondent.—ED.

The deceased clergyman was born at Aberdeen 63 years ago. He studied first at Blairs Catholic College till 1846, when he proceeded to the Scotch College at Valladolid, but finally finished his studies in philosophy and divinity at Blairs, and was ordained in 1852. He then officiated as priest at Tomintoul for some years, and returned to Blairs as one of the Professors. After a few years he was appointed Secretary to the Right Rev. Bishop Kyle, D.D., with whom he resided at Preshome till the Bishop's death in 1869. He was then appointed to the cure of St. Mary's, Peterhead, where he remained from 1871 till 1874. His health gave way, and he retired to Bruges, in the famous cathedral of which he was appointed one of the minor canons. Latterly he lived at Paris, in the Rue de Sevres, where he was frequently visited by his countrymen of all denominations,

on visiting that city. Through the influence of the Lord Provost of Aberdeen, of which his father was a Burgess of Trade, he obtained the entré of all the libraries of Paris, where he mostly spent his time reading and copying documents, chiefly in connection with Scottish history. His writings, both to the local and London Catholic papers, were numerous and always interesting. He wrote under the *nom de plume* of 'Scotus Peregrinus.' It is said that he has left a large and valuable collection of manuscripts, which it is hoped will soon see the light of publicity. Father Gall had natural abilities of a high order. He had fine literary tastes, and was an enthusiastic student of history and antiquities. His knowledge of the history of his own church was remarkably full and accurate. He devoted much research to the records of the historical families of the North of Scotland, and it is understood that his Continental studies contain much valuable information with regard to the Keiths of Inverugie. Father Gall was much beloved for his genial social qualities, his brilliant conversational powers, as well as his wide and varied knowledge. He was a man of public spirit, ready to give his aid to any movement calculated to promote the intellectual or moral well-being of the community.

SOME DUNDEE EPITAPHS.

In the Dundee Howff is a stone (No. 321), erected by William Clark, jailor in the town in the early part of the century, to the memory of his children. On one side of this is the following strange inscription:—

I. W. C. D. O. T. O. S. C. T. D. I. O. 1793. T. I. H. M.
S. A. N. O. I. A. L. O. A. G. P. A. A. H. O. A. H. B. R.

The explanation of this, so far as I know, has never appeared in print, and is probably known to few. According to tradition the letters are the initials of these words:—

"I, William Clark, described on the other side, came to Dundee 1st October, 1793, then in His Majesty's service, a native of Inverness, a lover of all good people, and a hater of and hated by rogues." At the top of the stone is a small brass plate inscribed thus:—

T. S. & T. W. B. W. T. I.
W. T. R. A. C. F. S. D. Y. P.

but the meaning of this I am unable to discover. On the same side is a fictitious coat of arms showing three men's heads with gags in their mouths, surmounted by the Gaelic words, "Cumhnich am bas," "remember death."

One of the oldest stones in the Howff (No. 15), dated 1582, bears two verses which have been printed before, but not quite accurately. The

first is now almost illegible, but they ran as follows:—

(1)
MAN . TAK . HED . TO . ME .
HOV . THOV . SAL . BE . QV
HAN . THOV . ART . DED . D
RYE . AS . A . TRE . VERMES .
SAL . EAT . YE . THY . GRE
T . BOVTE . SAL . BE . LYK . LED

(2)
YE . TYME . HATH . BENE . IN .
MY . 3OVT . GRENE . THAT . J .
VAS . CLENE . OF . BODIE . AS .
3E . AR . BVT . FOR . MY . EYEN . N
OV . TVO . HOLES . BENE . OF . ME .
IS . SENE . BVT . BENES . BARE .

In (1) line 4, *Vermes* = worms, a spelling influenced by the Latin *vermis*. Line 5, *Ye* = thee. In (2), line 4, *ar* is pronounced as *air* rhyming with *bare*; line 5, *bene*, the southern plural introduced into Scottish in the 15th century: line 6, *benes* does not represent the Northern pronunciation *beens* but the Southern *bans*: spellings like *cleme*, *feme* (= claim, flame) are common in the 15th century, and show clearly the sound intended.

On a stone of 1609 (No. 264) are the words:

VIE . LIVE . TO . DIE . AND . DEHS .
TO . LIVE . FOR . EVER .

This shows the proper form of the present tense in old Scottish. The rule is that all persons of the present tense may have the ending -s, unless the pronouns *I*, *we*, *ye*, or *they* immediately precede. Hence *live* wants the -s, because *we* goes immediately before it, *deis* has the -s, because separated from *we* by other words. The distinction is always maintained, e.g. in the formula of charters. "*I gif and grantis*," so "*I traist and trowis*" as in the Bruce, &c. Any intervening words allow the -s to appear, as, "*I, John, Viscount of Dundee, grantis me to have received*" (receipt of 1689).

With the verb *to be* when any words intervene between nominative and verb the forms *is* or *was* are used for all persons. "*We oure self diswsit is*," (Stewart's Chronicle, 23464). The following lines on No. 71, (date 1613), have sacrificed grammar to rhyme:—

AS . GRAS . VE . PAS .
FROM . THAT . VE . VAS .
VE . HOPE . AGAINE . VITH .
CHRIST . TO . RAIGNE .

though indeed the rule began to break down toward the end of the 16th century. The rhyme *pas*: *was* shows that the *s* of *was* was still the hard sibilant as in Old English and Scottish, and not *ʃ* as in the modern language.

On No. 101 is an epitaph now partially de-

facated; the parts within brackets being from earlier copies:—

KYND . C[omarads] . HEIR . COVPARS . CORPS . IS
LAYD .
WALTER [by name, a] TAIL3OVR . OF . HIS .
TRAYDE .
BOTH [kynd and t]RE3V . AND . STVT . AND .
HONEST . HARTIT .
CO[ndol with me t]HAT . HE . SO . SONE . DE-
PAIRTIT .

F[or I avow he n]EVER . VEYLD . A . SHEIR .
[Had beter pa]RTS . NOR . HE . THATS . BVRID .
HEIR .

. HE . DEIT . 25 . DESEM . 1628 .

In line 2 *tailzour* represents the *ll* of the French *tailleur*. (The character 3 in old Scottish, usually printed *z*, was derived from the Anglo-Saxon form of *g*, and like that letter had the sound of the consonant *y*). In *tre3u* of line 3 the 3 is probably misplaced, the writer wishing to give *ew* the diphthongal sound, i.e. = *yew* and not long *u*. *Veyld* in line 5 is a survival of the old preterite of *wield*, coming from O. Eng. *weold*. *Burid* shows the rule that -*it* of the preterite and past participle becomes -*d* at the end of a word ending with a vowel: *deit* is probably to be pronounced *deid*, unless it is a dissyllable.

The following (No. 965, date 1627,) contains a word not common in epitaphs, viz., *oy* = Gael. *ogha*, a grandchild:—

HEIR . LYS . ANE . BAIRNE .
JAMES . WALKER . OY . TO .
THE . SAID . UMQVHIL . JAMES . etc.

An epitaph to "Eufame Ramsay, spouse to William Blythe, skipper," dated 1613, is of higher merit than most productions of the kind (No. 197):

"This earthlie tombe so low and heavene so hie
Keipes in devydit pairtes my deir frome me,
The heavnes hir soule, earth corps so mvst
ensev
That this divisione randerd both ther dew.
Bot vhil that each hes reposest his pairt
I vant the vhol and vith the vhol my hairt."

Line 3 is badly expressed, but the meaning is plain—"The heavens have her soul, earth has her body, it must therefore follow," &c.

One of the older stones (No. 941, date 1591,) has these lines:—

LAT . NANE . BE . SVRE .
LANG . TO . INDVRE .
HIS . LYFE . IN . EIRD . A . HOVR .
BOT . DEID . MON . CVM .
AND . MAW . HIM . DOVN .
AS . IN . YE . FEILD . A . FLO-
WRE

W. A. C.

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE.

1739. *The Scots Magazine*.¹ containing a General View of Religion, Politicks, Entertainments, &c., in Great Britain; and a succinct Account of Publick Affairs, Foreign and Domestick. Motto: *Ne quid falsi dicere audeat, ne quid veri non audeat*. Edinburgh: Printed by Sands, Brymer, Murray, & Cochrane. Price 6d. This Magazine, the first of its kind published in Scotland, a rich mine for the antiquary and the historian, existed, (under three several titles), for eighty-seven years, being finally driven out of the field on the appearance of *Blackwood*. Commencing in 1739 under the title given above, it, in 1804, appeared as *The Scots Magazine, and Edinburgh Literary Miscellany*: being a General Repository of Literature, History, and Politics; published by Murray & Cochrane. In 1817 it appeared under the title: *The Edinburgh Magazine and Literary Miscellany*; price 2s. 6d. per number. Latterly it was printed for Archibald Constable & Co., by J. Ruthven & Sons. "The sprightliness of her younger sister (*Blackwood*) proved (in 1826) too much for the elder and venerable lady;" and in that year this "venerable" and still valuable periodical ceased issue. It may be well to state the number of volumes published under the respective titles:—*The Scots Magazine*, 1739 to 1803, 65 vols.; *The Scots Magazine, and Edinburgh Literary Miscellany*, 1804 to 1816, 14 vols.; *The Edinburgh Magazine and Literary Miscellany*, August, 1817 to June, 1826, 18 vols. [With January, 1822, an Enlarged Series was commenced.]

1744. *The Edinburgh Weekly Journal*, one of the early pioneers of the newspaper press in Scotland. It is mainly noteworthy from the fact that, in the early part of the present century, it became the joint property of James Ballantyne and Sir Walter Scott. In 1767 William Smellie, editor of the first edition of the *Encyclopædia Britannica*, became the editor. In 1806 the *Weekly Journal* was exposed for sale, its circulation at that time amounting to 1500 copies. Mr. Blackwood, the publisher, and Provost Brown of Aberdeen, jointly offered £1830 for the property, but Ballantyne, who offered £20 in advance of that sum, obtained the proprietorship of the paper. Ballantyne acted as editor until his death in 1833, when the paper fell into the hands of Thomas Moir. John Wilson, "Christopher North," described the *Journal*, when under the editorship of Ballantyne, as "one of the best principled and best written newspapers in Scotland." It was for some time

¹ A special notice of this interesting publication will be given in a future number of *S. N. & Q.*

conducted by Thomas Aird, the poet, author of *Religious Characteristics*, who was for several years editor of the *Dumfries Herald*.

James Ballantyne, the original printer of the *Waverley Novels*, was a native of Kelso, where he for some time carried on a business as a printer. With the assistance of a man named Hughes, for many years in his employment, he succeeded in making some improvements in the typographical art, which attracted the notice of Sir Walter Scott. He entrusted the printing of *The Minstrelsy of the Scottish Border* to the provincial printer, "who executed it in a style of elegance till then almost unknown in Scotland." In 1805 Ballantyne removed to Edinburgh. The *Weekly Journal* rose into favour under the fostering care of "The Great Unknown," and in consequence of his contributions to its columns, especially (in 1826) on the Currency Question as affecting Scotland, in his famous letters of "Malachi Malagrowth" (afterwards embodied in a pamphlet), the paper acquired a large circulation—at one time the largest in Edinburgh. These letters, says Lockhart, produced "a sensation not perhaps inferior to that of the Drapier letters in Ireland; a greater one, certainly, than any political tract had excited in the British public at large since the appearance of Burke's *Reflections on the French Revolution*." It was mainly in consequence of Scott's spirited remonstrances that Peel's Currency Bill was not extended to Scotland, where the small note system still flourishes. A weekly instalment of the *Waverley Novels* appeared in the columns of the paper. During that period John Ballantyne, brother of the editor, whom Sir Walter Scott humorously styled "Rigdum Funnidos," supplied the theatrical criticisms. He was considered one of the first musical critics of his time. When Sir Walter ceased to contribute to its columns, the paper gradually declined in interest and value. It ceased to exist in 1848, its last editor being Theodore Williams.

1746. *The Edinburgh British Magazine; or, The London and Edinburgh Intelligencer*. 8vo. This publication was discontinued after two volumes had been issued.

1755. *The Edinburgh Review*: containing an account of all Books and Pamphlets published in Scotland. Only 2 numbers were issued, which were reprinted in London in 1818. This periodical, which must not be confounded with Jeffrey's famous *Review*, was projected by Adam Smith, Hugh Blair, author of *Lectures on Rhetoric and Belles Lettres*, and others.

1757. *The Edinburgh Magazine*, published by Walter Ruddiman & Co. July, 1757 to the year 1762, 8vo, 6 vols. Continued, say some authorities, as *Ruddiman's Weekly Magazine*. The *Weekly Magazine, or Edinburgh Amuse-*

ment, however, was commenced in 1768, some six years after the discontinuance of the above periodical.

1760 (?). *The Religious Magazine, or Christian's Storehouse*. July, August, 1760. (? Numbers issued.)

1763. *The Edinburgh Museum and North British Magazine*. No. I., January, 1763. Monthly, price 6d. In the last issue the following notice appeared: "Postscript—This work is now discontinued after having been carried on for two years. Though the reception which the *Edinburgh Museum* hath met with hath not been upon the whole unfavourable, yet the sale of it hath never been such as to afford compensation to the publisher."

1764. *Edinburgh Advertiser*. Conservative, established January 3, 1764, Edinburgh: Alexander Donaldson and John Reid, for Alexander Donaldson. Sold at the Printing-house on Castle-hill. Tuesdays and Fridays, 4to, 8pp. It was for a long course of years the prominent (Scottish) journal on the Tory side, and eminently lucrative, chiefly on account of the number of its advertisements. Robert Chambers, who was for a short time editor of the *Advertiser*, writes as follows in his *Traditions of Edinburgh*:—

"Printing and publishing were in a low state in Edinburgh before the time of Donaldson. In the frank language of Hugo Arnot: 'The printing of newspapers and of school books, of the fanatick effusions of Presbyterian clergymen, and the law papers of the Court of Session, joined to the patent Bible-printing, gave a scanty employment to four printing offices.' . . . About the middle of the century, the English law of copyright not extending to Scotland, some of the booksellers began to reprint the productions of the English authors of the day; for example, the *Rambler* was regularly reproduced in this manner in Edinburgh, with no change but the addition of English translations of the Latin mottoes, which were supplied by Mr. James Elphinstone. From this and minor causes, it came to pass that, in 1779, there were twenty-seven printing offices in Edinburgh. The most active man in this trade was Alexander Donaldson, who reprinted in Edinburgh, and sold in London, English books of which the author's fourteen years' copyright had expired, and which were only protected by a usage of the London trade, rendering it dishonourable as between man and man among themselves, to reprint a book which had hitherto been the assigned property of one of their number. Disregarding the rule of his fraternity, Donaldson set up a shop in the Strand for the sale of his cheap Edinburgh editions of the books of expired copyright. They met with an immense sale, and proved of obvious service to the public, especially to those of limited means; though, as Dr. Johnson remarked, this made Donaldson 'no better than Robin Hood, who robbed the rich in order to give to the poor.' In reality

the London booksellers had no right beyond one of class sentiment, and this was fully found when they wrestled with Mr. Donaldson at law.

Waiving all question on this point, Donaldson may be considered as a sort of morning star of that reformation which has resulted in the universal cheapening of literary publications. Major Topham, in 1775, speaks of a complete set of the English classics which he (Donaldson) was bringing out 'in a very handsome' binding, at the rate of 1s 6d a volume."

Donaldson's "wrestle" with the London publishers may be thus briefly explained:—The Company of Stationers had long fostered an idea, which they wished to have construed into a law, "That a perpetual exclusive right to the publication of Books was vested in their authors and assignees: or, if the author was not known, that the right was vested in the person who first published the book to the world, no matter how he came by the manuscript."

Their first attempt to enforce this right in Scotland was in an action before the Court of Session in 1748, the issue of which was unfavourable to the plaintiffs. About ten years afterwards, a plan was formed in England of procuring a judgment by a collusive trial (*Tonson against Collins*) which might be quoted as a precedent. But the court, sensible of its importance, having referred the matter to the twelve judges of England, it was allowed to drop. The London booksellers afterwards applied for several injunctions of the Court of Chancery, against Donaldson, who had set up in trade in London, and harassed him for twelve years with vexatious suits for printing books not protected by the Statute of Queen Anne. At last, being encouraged by a judgment of the Court of King's Bench in their favour (*Miller against Taylor*), they brought an action before the Court of Session, in order to obtain a solemn decree upon the general point of law. This suit was brought by Hinton, a bookseller of London, against Alexander Donaldson, for printing Stackhouse's "History of the Bible."

By the issue of the cause (*Hinton against Donaldson*), literary property, or an exclusive right to the publication of books, was declared not to be founded on common law, nor upon anything but the Statute of Queen Anne. This judgment was acquiesced in, in consequence of the decision of the Court of King's Bench in favour of literary property, the case of *Miller against Taylor* having been reversed on appeal.

After his father's death, James Donaldson conducted the newspaper. It is significant of the manner in which newspapers were at that time produced, that, during the progress of the Continental war at the beginning of the present

century, Donaldson, when he thought the intelligenc from the seat of war not sufficiently sanguinary to our enemies, instructed the printer to add a "o" to the figures given, thus making 5,000 appear 50,000. According to one writer, the *Advertiser*, in this way, killed more Frenchmen than there was population in France!

Prompted by the example of Heriot and of Watson, and "partly perhaps," as Chambers remarks, "by that modification of egotism which makes us love to be kept in the remembrance of future generations," James Donaldson, at his death, in 1830, devoted the mass of his fortune—about £240,000—for the foundation of an hospital in Edinburgh, for the maintenance and education of poor children. On October 1, 1818, Donaldson sold the *Advertiser* to Claud Muirhead, whose son, the late Professor James Muirhead, was, early in life, employed in the office of the paper. Chambers was succeeded in the editorship of the journal by the Rev. Dr. Andrew Chrichton, author of *The History of Arabia*, who made the paper 'an excellent and influential Conservative organ, one, too, that did good service to the cause,' Chrichton relinquishing the editorship in 1850, Robert W. Paterson became his successor. "The *Edinburgh Avertiser*¹ aims at the gradual perfection of our existing institutions, social, political, and ecclesiastical. It is attached to the Church of Scotland, and has proved an able advocate of the interests of religion and Christian education. It is a firm supporter of the British Constitution, Church Establishments, and generally of the thorough-paced Conservatism of the day, . . . Criticisms with freedom and ability anything of an interesting character which may be exhibited in Edinburgh, connected with the fine arts or the drama. Average circulation, 1,433 copies." In 1859 the *Advertiser* became merged in the *Edinburgh Evening Courant*.

1768. *The Weekly Magazine, or Edinburgh Amusement*: containing the essence of all the Magazines, Reviews, Newspapers, &c., with a variety of Original Pieces by men of Literature, both in prose and verse. Also extracts from new publications of merit on whatever subject or science. Being an Entertaining Record of the Writers and Transactions of the Times. Published by W. & T. Ruddiman. Price 1½d. per copy. It partook of the nature of a magazine and a newspaper, early intelligence being a speciality. This half-newspaper system brought the paper into court in June, 1777, for evading the stamp duty. It was found liable. In order to escape the stamp for two sheets, the magazine was divided, the news part being issued as

Ruddiman's Weekly Mercury. In 1776 the number of copies sold amounted to 3000 weekly. From 1780, until its discontinuance in 1784, it was known as the *Edinburgh Weekly Magazine*. The number of volumes issued was sixty. Robert Fergusson issued most of his poetry in its pages, and these effusions of "Allan risen frae the deid" did much to increase the circulation of the magazine. They were reprinted in every magazine and newspaper as by the 'celebrated' Robert Fergusson. Ruddiman's *Weekly* was in every hand, and many an eager circle surrounded readers in the coffee-rooms. From every nook of broad Scotland, complimentary verses and letters were received by the publishers.

A contemporary poet, Mayne, wrote:

"Blyth hae I seen about the ingle,
The neighbours a', baith wed an' single,
Flock round, to hear his verses gingle,
Frae far an' near,
(The priest wad aft amang them mingle,
An' lean to hear)."

"Thus passed the life of Fergusson, writes a biographer, 'shadows dark and sunlight sheen,' the unrelieved drudgery of a machine during the day, the transient relief and mirth of festive gatherings at night, the 'club' and the theatre, alternated with Luckie Middlemass's and the 'Cape Club,' and not a *Weekly* without its poem."

By 1773 his contributions to the magazine had been so numerous that he resolved to collect them into a small volume, and accordingly in that year "Poems by R. Fergusson, published by W. & T. Ruddiman," was issued. In the "Codicil to his poetical will," Fergusson thus refers to a portrait of himself:—

"To Walter Ruddiman, whose pen
Still screen'd me from the dunce's den,
I leave of phiz a picture, saving
To him the freedom of engraving
Therefrom a copy, to embellish,
And give his work a smarter relish."

Walter Ruddiman, the founder of the *Weekly Magazine*, was a brother of Thomas Ruddiman, whose name has already frequently appeared in the course of this Bibliography. In Vol. IX., (pp. 287-8) of the magazine the following lines to his memory were inserted:

"With ev'ry peaceful virtue, fraught his mind,
Of unaffected manners, social, kind;
To whom distress in vain could ne'er apply;
Whom honest labour found her best ally;
Whose useful life attain'd each virtuous end,
The gentlest master, father, husband, friend!"

and so on in the same strain for twenty-four lines. The most eminent writers of the day were contributors to *The Weekly Magazine*, and its pages may still be read with pleasure.

1773. *Medical and Philosophical Commenta-*

¹ *Scottish Newspaper Directory*, 1855.

ries by a Society in Edinburgh, edited by A. Duncan, 20 vols. London and Edinburgh, 1773-95, 8vo.

1773. *Edinburgh Magazine and Review*. Conducted by Dr. Gilbert Stuart and William Smellie. Like its predecessor of the same name, commenced in 1755, this periodical was short-lived. Only 47 numbers were issued (October, 1773—August, 1776, 5 vols.), its publication, according to Anderson, being dropped in consequence of its being thought too virulent in its criticisms.

1776. *The Scots Spy, or Critical Observer*. Begun May 8, ended August 30 of the same year. Issued weekly by Peter Williamson, a native of Aberdeen, who, when about eight years of age, was kidnapped and carried off as a slave to the American plantations. He was captured by Indians, and afterwards served against the Indians and the French. In 1762 he settled in Edinburgh, where he died in 1799. He issued the first Edinburgh Directory. The numbers of this paper bound together make a volume of 300 pp.

1777. *The New Scots Spy, or Critical Observer*. A fresh effort of Williamson's, which proved as unsuccessful as the previous venture. Begun August 29, last number, November 14, 1777. JAMES W. SCOTT.

THE NEWTON STONE.

I NOW offer to scholars some corollaries to my theory that these stones are *éval*—"beds." First of all, an oblong block bears a general resemblance to a narrow draped or solid couch for one person. A bedstead is called *éβή* in O. xvi. 34; but in O. xxiii. 179, *éβή* is the *bedding*, as opposed to *λέχος*. (Must not *éβή* mean this also in the phrase *λέχος πρόρουε και éβήν*? i.e., *λέχος π.* is to adjust the couch, unroll the mattress, &c., and then *é.*, the upper bedding? If so, the definition "present what one has already prepared" will disappear from *π.* entirely; and so will the meaning *share*, and *é.* will no longer be pleonastic, as we have been taught: which is a very great improvement. Π. indeed is but a vt. of *σπορέννυμ.*) This use, I submit, explains conclusively why anchor-stones were so called (which I believe is unknown), since the Newton stones look very much indeed like a person huddled up in bedclothes. Secondly, *έπωριδες* were "beams on each side of a ship's bows like ears." (*έτρα*), "whence the anchors were let down; sometimes strengthened to resist the charge of a hostile ship." In fact, *έπερον*s, spurs, rams; this strength shows they could support a great weight. But this etymon "like ears" has never satisfied me, because, (i.) horizontal beams would not be like ears, which never project straight forward; (ii.) —*is* means "thing for" or "with" in general, and *έπι* is "upon"; hence, *έπωρις* should mean "thing to put on ears." Now, *ώρις* is "a bastard, *outarde*," and *ώρός* is "the horned owl;" *ώρις* is also "a bracket, in Architecture;" (iii.) "prob.

also = *έπωρις*, an ear-cap, ear-flap," say Liddell & Scott; but under *έπωρις* they do not give this *proper* meaning at all. *Καρωρις* also is "a cowl or hood which goes over the ears, dab. l. for *καρωρίς*, q.v."—but this word also is omitted: *έπωρις*, however, is "the point of the shoulder where it joins the collar-bone; generally, the neck and shoulder; *the uppermost part of a ship*; a sort of woman's bodice with sleeves, opposed to *έξωρις* (a vest with one or no sleeve);" it is also the word for a university hood, originally a *tippet* with hood attached. And *παρωρις* is "the gland beside and behind the ear; a tumour of this gland; an ornament on the upper part of door-posts." *Έπωρις* means, then, "something to put or pull over the shoulders"; in a ship the shoulder would, I should say, be the *bows*, and the *έπωριδες* would be bulwarks or awnings. (We use "shoulder," too, for some part of a ship; but I do not know what part, exactly.) From all the above it results that the *έπωριδες* were *over* something else, called, or at least supposed *pro hęc vice* to have, *ears*. These would hardly be *anchors*, which would hang vertically, and even could hardly hang at all, because there would be nothing to which to cat and fish them.

But suppose the *original* anchors were oblong, and when home were lashed to the *έπωριδες*; then, if they in themselves suggested the idea of a human form huddled in bedding, assuredly the beams over these would look like extra coverlets—"things to pull over one's ears." Further, this way of carrying the *éval* would account for these beams, which have entirely disappeared with the prolonged use of anchors—they would be a "survival," when used for them, of their original utility, or rather necessity; just as the ornament Parisian saddlers put for centuries on a horse's head-gear, which "finds" at Mont Bouvray (Bibracte) showed a few years ago to descend from ancient Gaulish harness. The architectural meaning "bracket" is evidently taken straight from the ships, and does not originate in architecture.

2. There is an apparent contradiction in my note—first *ορχεως*, then *ορχεως*. I have maintained for some time past that the *radical* values of *φ* and *χ* were *π* and *κ*, and I have suggested that in many cases what copyists have set down as H (honestly believing it to be a crumbled H) is really T. It happens curiously that the letter on this stone which follows X is much more like T than H now; but may have been either originally.

3. The Rev. J. M. Agnew attacks me in a column and a half of leading type. As *S. N. & Q.* refuses to admit such replies to attacks as would be made in Parliament, or other literary places, I must barely say—

i. In Mr. Roberts's "Greek Epigraphy" Mr. Agnew will find full information (not superannuated twaddle) about the Baal-Lebanon and Moabite alphabets.

ii. When I indulge in *fun*, it is not (generally) when I am attempting to discuss a serious subject.

iii. Mr. A. will find few scholars to agree with him in his view that Mercury and Saturn were historical personages.

iv. "Is commonly ascribed"—"seems to have taken place"—"seem to have held"—"must have

lived"—"there can be no doubt"—"is said"—"is said"—"is said"—"is said." These nine statements that some person unnamed once opened his mouth are a correct transcript of Mr. Agnew's historical methods. Is it not in Aberdeen that a house bears the legend "They haf sayed. Quhat say they? Lat them say." So I "Lat them say"; but before I listen, I ask them to give some facts in proof.

v. I had, of course, adverted to the objection of "R" (5762). The first person (on received views) who ever thought of counting from the birth of Christ was Dionysius Exiguus, a monk of the 6th century. But there is a much more serious objection—" [A. D.] 241 " (the figures answering to three characters of the inscription) implies reckoning units, tens, hundreds, by three places of figures. But no one ever did this in Europe till the Crusaders learned the Arabic system in the East. It was charged against Joe Smith that the book of Mormon must be forged, because in it there is mention of the mariner's compass. He said it was mentioned in the Bible, and quoted "*we fetched a compass from Rhegium.*"

vi. I think "Aberdeen" is rather unreasonable: when a man has evolved a new language "out of his inner consciousness," you can hardly ask him for "case-endings" also.

vii. Again, he complains of the *mixture* of languages and alphabets; and, indeed, my compassion is moved by Mr. Agnew's own sigh over "what he has gone through to master this subject." Does not "Aberdeen" see that Mr. A. is a linguistic epicure? that the simple haggis of the Homeric heroes palls on his appetite *fin de siècle*, and that he yearns, like Lucullus with his thousands of songbirds' tongues, for a sesquipedalian Aristophanic dish of 26 ingredients, whose very name has 81 syllables, 166 letters—"Kufish 5 oz., Coptic 1 1-125 oz." &c., is no doubt Mr. A.'s receipt—(*scruples*, of course, disregarded)—And I certainly think he has succeeded in making a hash unexampled in either cookery or bookery.

viii. But I cannot but regret that 'among alphabets' he did not include ancient Attic, in which this fragment really is carved; and that, without neglecting Manetho and Josephus, he did not cast an eye on "Miss Mangnall's Questions," wherein our grandmothers learned when the Christian era and the Arabic numerals first came into use.

A. P. SKENE.

MR. SKENE has given us what he seems to consider a very pellucid interpretation of the inscription on this stone, yet wherein its lucidity consists I cannot in the least see. He begins by supposing most of the inscription has perished. But of that he adduces no proof, neither can any be adduced. And then, having fixed on a method of interpretation, and a meaning for most of the letters, in the most arbitrary manner, he proceeds to translate most of the words. But if his interpretation is so pellucid, why does he leave untranslated the very first word in it? and what, pray, can schedule in the second line refer to according to his hypothesis, that the stone

was intended to commemorate something concerning Orpheus the theologian or divine? Because you will observe the Syntagma cannot refer to the oghams, which he supposes to be a marking of the goods in the ship. For these, according to that, were not put there by the artist who engraved the main inscription, but after the inscription was finished, and sold, and when it was being used as an anchor. But surely the skipper of the vessel, or whoever is supposed to have made these markings, must have had much leisure, and nothing else to do; or could not get anything handy to put an account of the cargo upon, when he put down the particulars in this way on his anchors; which, as soon as he required to use, he could not make use of this, because these anchors would then be cast into the sea. And if the matter was only put on them till it could be transferred to more proper material, why, pray, were these markings made so deep that they still remain, while more than the half of the other inscription is gone? Was it because the other was worn away when the anchors were washed above low-water mark when the vessel was wrecked at Aberdeen? Most likely, indeed, and so just as much was disposed of as Mr. Skene did not require; and only as much remained as serves his purpose at the present time. That is indeed wonderful; but of course "*fact is far above fiction.*" But here query comes in—but where is the fiction? The spectacle ornament and serpent on the other stone, he allows, were engraved by the inhabitants of Scotland. Well, so also were the inscriptions on the other stone. For what he calls *notches* there, are undoubtedly oghams, as their very structure shews, and these were certainly put there by a Scotchman. And it is clear to any who has studied our sculptured stones, that both these belong, not to 6th century B.C., but to the 3rd A.C., and that the engraved stone is a native of the place; and was never in Athens, nor in any other place, except when it was being conveyed to where it is by the action of Noah's flood. This gave it its form and smoothness. But, as there was then nothing on it; so now, we have all on the stones that ever were on them, and therefore, I am afraid, Mr. Skene will have, so far at least, to modify his hypothesis and interpretation, if he means them to be received by any, and not rejected as the very wildest fiction. J.

THROUGH the kindness of Mr. Carrie I have been favoured with a perusal of Dr. Inman's pamphlet *On Ancient Pillar Stones and Cairns*, but cannot find much in it bearing on this stone, except what Mr. Carrie has given the substance of. And the reason of that is simply this, that

Dr. Inman only alludes incidentally to it as an instance of the stones he is treating of, or rather of a class which shows the existence of an ancient race, who had come from India to Europe. What that race was he does not say; but proceeds to speak of the emblems on our stones, the elephants, the crescent, and triangle, and so on. Now, what he there calls elephants I would rather call horses; and thus we would have all the emblems on our stones peculiarly Egyptian. What they mean, therefore, is just what meaning the Egyptians attached to them; and this, all the more, that they show undeniably that they were all Egyptian in origin; if they do not also show that the Picts, who used them, were also Egyptians by descent. Indeed clearer evidence than what they afford of that no one could desire. And when it is taken with all we know of that people, the conclusion becomes such, as no one who considers it will in the least reject or despise. Of this Dr. Inman gives a very striking instance in the horse-shoe ornament that is so often found on our stones. For that he shows in figure 21 is but a representation of what is often seen on the head of Isis, the great Egyptian goddess, viz., the crescent moon inverted. "The old ring money (he adds) of Ireland and of Africa was of the same form, and there have been crescents dug up in England, made of gold, which are supposed to have been worn by Arch-Druids on their heads, as Isis did on her own." "Venus, the star, (he adds) is looked upon as a patron of good fortune by the Arabs, and they used to nail over their tent door a rude figure, which commonly assumed that of a horse-shoe; whence (he adds) the modern custom of using the old iron crescent from a horse's hoof as a guard against evil." And the same, he observes, is shown "in the custom of throwing an old slipper after a bride for luck."

I might go over most of our old customs and show how they were inseparably connected with Egyptian idolatry and derived from it; and, indeed, cannot be understood unless they are viewed in that light. And I am sure, if I had only time and patience to go over them all, and point out their origin and connection, there would be no one who would duly consider these, and the place these others held in the minds of the Picts and Egyptians, who would fail to see and own they were peculiarly Egyptian, and that these Picts must have been also Egyptians by descent.

I cannot therefore but reiterate must fully what Dr. Inman says, in the opening sentence of his pamphlet, "that the spread of nations, trade, or missionary zeal, was much greater in days gone by than history had led us to believe;" as I cannot but here declare, that all the diffi-

culties others have brought to my notice, in regard to my interpretation of the Newton Stone, resolve themselves into this, that people do not know sufficiently almost anything in regard to this people; and that therefore they are very diffident to receive almost anything that may be said concerning them, no matter how clear and many are the proofs given concerning them. Clearly, then, a full and particular account of this people is much required; but who, or where is he, who is ready and willing to give it?

J. M. AGNEW.

THE FAMILY OF SKENE.

IN a paper published in *S. N. & Q.* in March last, I pointed out that the history of the branch of the family given in the "Memorials," under the heading of the "Skenes of Belhelvie" hardly fits in with the traditions of the "Blackdog" members of the family, or with such evidence as the possession by that family of the "Dyce Bible." Shortly after writing that paper I received a letter from Dr. Skene, dated 22nd Feb., 1891, in which he says, "I have again been looking into your family history with a view to endeavouring to throw light upon its possible connection with the Dyce family, but I do not see my way. Your granduncle" [Major Skene] "gives us a distinct fact when he says his grandfather went to Blackdog in 1707. This is borne out by the parish records, which show that James Skene had three children born in Whytecairns in 1699, 1701, and 1703, and four children born in Blackdog 1707, 1709, and 1714. It is therefore clear that he went from Whytecairns to Blackdog in 1707. Craigie adjoins Whytecairns, and may have been held with it. So far then the pedigree seems clear, but it is evident from the records that this James Skene was son of Patrick Skene in Whytecairns in 1704, and he was surely son of Gilbert Skene in Whytecairns who married Margaret Smyth in 1624. Now, turning to the Dyce family, the first Skene of Dyce was also a Gilbert Skene, who married Marjory Buchan in 1628. There could not have been two Gilberts in the same family, and Patrick Skene in Whytecairns could not have been his son, because he had a son Mr. Patrick Skene, a writer in Edinburgh. Altogether it is a puzzle which I am afraid we cannot with our present lights solve."

Since receiving this letter from Dr. Skene I have looked carefully through the "Memorials" for any information which appeared to have any bearing upon the subject, and although I cannot say I have found anything of a positive nature, I think there are one or two things which might be cited as tending to indicate a possible connection just at the point where Dr. Skene leaves

off. In the first place I notice, that in the earlier records a family of the name of Smyth comes in, first when Gilbert Skene in Whytecairns marries Margaret Smyth in 1624, and secondly when Laurence Skene, second son of Mr. Patrick Skene, ancestor of the Skenes of Dyce, in 1630 "receives a gift of the Escheat which pertinit of before to Thomas Smyth in Bandache." The fact of one son of Mr. Patrick Skene receiving a gift of the reversionary interest of one Thomas Smyth does not of course *prove* that it was another son that married Margaret Smyth and occupied Whytecairns, but to quote a recent contributor to *S. N. & Q.*, "Daylight will keek through a small hole," and a connection with people of the same name is thus shown to have existed at that time, namely, Gilbert Skene in Whytecairns and Laurence Skene of the Dyce family and Margaret and Thomas Smyth respectively. The marriage of Gilbert Skene of Dyce, brother to Laurence Skene before mentioned, to Marjorie Buchan in 1628 is of course an objection to the assumption that it was he who married Margaret Smyth in 1624, but, in the absence of proof to the contrary, not a fatal one. His marriage with Marjorie Buchan *may* have been a second marriage. I am induced to put forward this hypothesis by finding that unless this Gilbert Skene was the Gilbert Skene in Whytecairns in 1624-1626 he is not otherwise satisfactorily accounted for in the "Memorials" up to the date of his marriage with Marjorie Buchan and his installation as laird of Dyce in 1628. He is described in the "Memorials" (p. 85) as a burgess of Aberdeen, but I cannot find his name in the "roll" of the burgesses of that city given in the "Miscellany of the New Spalding Club." The only one in the list that could by any possibility be taken for him is "Gilbert Skene (servant to Robert Skene, treasurer,) admitted Sept. 17, 1630," but this date is nearly two years after his marriage with Marjorie Buchan when we find he was "infert in the just and equal half of the barony of Dyce, and also in the Kirkton of Dyce, and on 6th Jan., 1629, in the half town and lands of Pitmedden" It is hardly probable that the Gilbert Skene, admitted burgess in 1630, as servant to Robert Skene, treasurer, could have been Gilbert Skene of Dyce, upon whom fortune had just shone so benignly. But even accepting the description in the "Memorials" as correct, viz., that he was a burgess of Aberdeen when he married Marjorie Buchan in 1628, he is still unaccounted for up to that date—if he were not Gilbert Skene in Whytecairns—Dr. Skene's objection that there could not be two Patricks in his family loses force if they were, as I assume, the offspring of two marriages.

The fact that Gilbert Skene of Dyce called his eldest son by his marriage with Marjorie Buchan, Alexander, after his elder brother, his second, Gilbert, and his third, Patrick, after his father, is somewhat peculiar, as it is or was (so I am informed) so much the custom in Scotland to call the first born of a family after his grandfather. But of course it can easily be shown that there are numerous exceptions to the rule, even in the pages of the "Memorials." Deaths in infancy occur, the records of which possibly are lost, names are brought in from the mother's side of the family, and other disturbing influences make themselves felt. What I have to suggest in this instance is that the disturbing element may have been a son by a first marriage with Margaret Smyth, who had been called Patrick, after his grandfather. While on this point it may be interesting to note how frequently the name Patrick occurs in the records of the two families (Dyce and Whytecairns *cum* Blackdog).

I. We have Patrick, ancestor of the Skenes of Dyce.

II. Patrick in Whytecairns, 1704 (p. 127 "Memorials.")

III. Patrick, son of above, and father of Baillie Skene (p. 128).

IV. Patrick, 6th son of Alexander Skene of Dyce (p. 86), from whom, presumably, Baillie Skene got the "Dyce Bible."

V. Patrick in Blackdog (p. 128), father of Thomas Skene in Blackdog (p. 128), who was Baillie Skene's second cousin and residuary *legatee*, inheriting from him, amongst other things, the Dyce Bible before mentioned.

On the other hand, if we accept for Patrick Skene in Whytecairns in 1704 the line of descent assigned to him by Dr. Skene in the "Memorials," from whence comes his patronymic? If we pass Patrick, the tenth son of James Skene of Wester Corse, "of whom nothing is known except that he was twice married," we have to go back to Patrick de Skene who "signed the Homages" in 1296.

It seems to have been through his marriage with Marjorie Buchan in 1628 that Gilbert Skene acquired the lands of Dyce. Naturally the succession to these lands would be secured to the heirs of that line, notwithstanding that he may have had a son by a former marriage, and it is also natural to suppose that if he had such a son he would retain any interest he had in a place like Whytecairns for him.

All this I am of course aware is purely hypothetical, but I think it is sufficiently suggestive, backed up as it is by the following facts and

statements, believed to be facts by those who made them to me :—

- I. By the possession by my family of a Bible which undoubtedly belonged to a member of the Dyce family, and came into the possession of my great grandfather, Thomas Skene in Blackdog (p. 128 "Memorials"), as residuary legatee of the Auldtown (p. 128).
- II. By the unvarying tradition in the family, until disturbed by Dr. Skene's researches, that we belonged to the Dyce family. (I can myself testify to this from my recollection of conversations I had with various members of my father's family before any of us knew any of the particulars of Dr. Skene's researches.)
- III. By a statement frequently made to me by my father to the effect that when his grandfather, Thomas Skene in Blackdog (p. 128 "Memorials"), began there, he was assisted in an unexpected manner by the then Laird of Dyce.

I am tempted to contribute this sequel to my former letter because the pages of *S. N. & Q.* afford such an excellent opportunity for preserving anything which may seem calculated to be of use in future researches, and not with any idea that the subject can be of interest to the general reader. As it is likely this is the last word I shall have to say upon the subject, at any rate until some fresh light can be thrown upon it, I rely upon the kindly consideration of the Editor for the insertion of this paper.

Marnov, Banyena, THOS. SKENE.
Victoria, Australia.

NOTABLE MEN & WOMEN OF AYRSHIRE (Continued from p. 70, Vol. V.)

XV.

363. *William Gorman*, Mechanical Inventor. Bred as an engineer, Mr. Gorman afterwards learned the art of engraving. While engaged in this profession he designed and constructed the first medallion engraving machine in Scotland. Commencing business on his own account in Glasgow in 1836, his business prospered greatly. His genius, however, lay more in the field of invention. Thus he invented a Rotary Engine, which is favourably noticed by Professor Rankine in his work on "The Steam Engine and other Prime Movers." He also invented a compact and very efficient water meter, which is described as the best commercial meter in the market. He next turned his attention to the subject of combustion, heating, &c., and his coal-economising and smokeless furnace was adopted by many enterprising furnace owners. Mr. Gorman's heat-restoring gas-furnace has been remarkably successful and it is now used in all the principal shipbuilding yards, both in this country and the continent. Improvements which he

introduced into the blast furnace and in the manufacture of steel and malleable iron have been of great advantage to the iron industry of this country. Mr. Gorman was born in Muirkirk in 1811, and died in 1885.

364. *Rev. Robert Wallace*, London Baptist Divine. Educated for the presbyterian pulpit in Glasgow and Edinburgh. Mr. Wallace was settled in 1834 as minister of the Scottish Church, Birmingham. During his pastorate of 11 years there he was instrumental in establishing the churches at Dudley and Stafford. About 1845 his views having undergone a change, he cast in his lot with the Baptist denomination and was immediately called to Tottenham where his name for 40 years was a household word. In 1885 he retired from active service and died in 1888. He was a native of Colmonill, and born in 1811.

365. *Rev. David T. Jamieson*: U.P. Divine and Poet. Educated for the Secession Ministry. Mr. Jamieson was ordained at Busty, 1836, translated to Kilmarnock, 1842, and resigned his charge in 1870. He was author of "Scenes of Youth Revisited," a poem in which he described the beauty of the Stinehar Valley. *b.* Colmonill (1811), *d.* (1873).

366. *Captain John Martin Bladen Neill*, Soldier Author, fought in Afghanistan, and wrote a narrative of that campaign. *b.* (1811), Barnweill, Craigie.

367. *Rev. Hugh Smith, M.D.*, Local Poet, and Bred a Weaver, but of a literary turn, Mr. Smith, when only 21 years of age, issued a volume of verse under the title "The Poetical Miscellany of Morals and Religion," by Hugh Smith, and with the proceeds of this publication betook himself to Glasgow University. There he studied for the Congregational Ministry, and after license, officiated in that connection successively in Brechin, Falkland, and one of the suburbs of Glasgow. During this latest incumbency, Mr. Smith pursued his medical studies and obtained the customary diploma. Thereafter, in October, 1852, he emigrated to Australia, where at Newstead, Castlemaine, he still lives, or presently lived in an honoured old age. *b.* Irvine, 9th July, 1812.

368. *Rev. W. Hepburn Hewitson*, Free Church Evangelist. Bred for the ministry of the Church of Scotland, and a greatly distinguished student. Mr. Hewitson owing to a threatening of consumption proceeded as an ordained missionary to Madeira in 1844. Here following up a good work begun by Dr. Ralley, he was the means of greatly deepening the spiritual awakening originated by that excellent man, and was undoubtedly "a source of incalculable good" to many of the people of that island. The work so successfully begun, it is true was interrupted by persecution by which the Romanist converts were driven from their native island, and compelled to settle in Trinidad. Thither, however, Mr. Hewitson followed them in 1847, and saw them comfortably located before returning home in 1848. Immediately on his return he gave himself to evangelistic work with great success, and was soon after settled minister of the Free Church, Dirleton. Here for 2 years he laboured with great diligence and zeal, and made a deep impression on the district. His life a most interesting volume has been written. *b.* 16th Sept., Calroy, Maybole, *d.* 1850.

369. *Sir Arthur Augustus Thurlow Canynghame, G.C.B.*, General and Governor of Cape of Good Hope, entered the army, 1830, attained rank of General, 1877, served in China, 1841, and present at the capture of Chin-kiang-foo, and at the investment of Nankin. He also served through the Crimean War, commanded a division of the Turkish contingent, and occupied Kertch with 10,000 men. In 1866 he had command of a division of the Indian army. Sir Arthur besides being made a G.C.B., has received many other honours both foreign and domestic. He was appointed Governor of Cape of Good Hope in 1874, and Deputy High Commissioner in South Africa, 1878. *b.* Milncraig, Coylton, 12th August, 1812, *d.* (1883).

THE PRACTICE AS TO PAYMENT OF M.P.'S IN SCOTLAND PRIOR TO THE UNION.—Mr. Cramond, of Cullen, having in the course of some of his researches gleaned some information on this subject, has sent his note to Mr. Gladstone, along with a copy of the new edition of the *Annals of Cullen*, &c., Mr. Gladstone has replied, saying—"I am quite prepared to find your assertion as to payment of members borne out by the ancient facts, and I thank you very much for the works you have sent me: they relate to a subject in which I feel a great interest.—W. E. GLADSTONE.—24th Oct., 1891.

JOUGS THROUGHOUT SCOTLAND (IV., 200).—On the church door of the parish kirk of Cawdor, Nairnshire, there still hangs the jougs. The grandfather of Lord Macaulay at one time officiated in this church as minister.

New York, U.S.A. W. M. MACBEAN.

CHANCELLORSHIP OF KING'S COLLEGE AND UNIVERSITY OF ABERDEEN.—A correspondent, "C," sends us a copy of the following Petitions: To the King's most Excellent Majesty Charles the Second, King of Great Britain France and Ireland, &c., The humble supplication of the Masters and members of the King's College of the University of Aberdene Humbly Sheweth—

That whereas the said College and University were endued by your M. royall Predecessors with most ample privileges of teaching and professing all lawful faculties and Liberrall Sciences and the giving of Degrees of Bacca Laureat licentiat and Doctorat to those who are worthy and capable of the said Degrees with diverse others rights privileges donations immunities and exemptions & especially the nomination Election and admission of the Rector Principals professors Masters and all others members belonging to the said University excepting only the Chancellor thereof who by the first foundations and erections of the said University was ever the Bishop of Aberdeen for the time being.

And now seeing the place is vacant by the re-

movall of the Bishop and by the decease of George Marques of Huntly last Chancellor The masters and members being certainly informed of the rich abilities and noble disposition and good affection to the advancement of piety and learning in the person of the Right Honorable John Earl of Lauderdale your M. Secretary &c., have nominated and elected the said John Earl of Lauderdale to exerce the office and place of Chancelor of the King's College and University of Aberdene with all the dignities, place and power thereto belonging or did at any time belong to any Chancelor of the said University.

May it therefore please your Sacred M. graciously to approve of the forsaid election and nomination and to persuade the said noble Lord to accept in and upon him the forsaid office of being Chancelor of the Kings College and University of Aberdene. And we shall ever pray.

A. MOORE, in name of the Masters and Members of the Kings College and University of Aberdene.

Right Honorable

Noble and Potent Lord.—

Seeing the deep sense of o^r duetie & the crying necessities of this ancient & famous nurserie of piety and learning has forced us to commissionat our wel beloved D^r Andrew Moore Professor of Medicine in this Regal University to make addres to his Ma^{tie}: There were none hyer who did not congratulate themselves the great happines of having so eminent a patrone, nay pattern of virtue and learning, on the place, by whom they could accost his Ma^{tie} and promise themselves a gracious acceptance & successful event, if countenanced by yr Lop: So that if it may please yor Lop to condescend so farre as to patron and favour our said Commissioner, in this his address, as the deed itself doth embosome its reward, so shall it be a lasting monument of yor tender zeal to the interest of piety and learning in these northern parts & engage all concerned to importune the Almighty that fidelity, wisdom and all his best blessings be multiplied upon yo^r Lordship, which is and shall be the dayly prayer of

Right Hono^{ble}

Your Lops.

humble servants

Mr. AL SCRONGIE Rector.

Mr. JO: ROW.

PAT: SANDILANDS.

JO: FORBES.

AN: MASSIE.

H. JOHNSTOUNE.

K. Coll. of Abd.

Nov^r 9th 1660.

G: GORDONE.

[To the Earl of Lauderdale.]

LETTERS TO THE EARL OF LAUDERDALE.—Another correspondent (Mr. D. Murray Rose, London,) sends the two following letters for reproduction. The second bears no superscription, but it is reasonably supposed to be addressed to the Earl of Lauderdale, as is the first:—

ED.

Edinburgh 18 Aprill
1661.

MY LORD,

I have made bold to truble your Lo: for getting his Ma^{ties} hand to a gift of waird and marriage of on John Wishert of Cowbairdie for my behoofe, The lands wer myne owne and possessed now be the said Wishert be vertue of a comprysinge led be his father against me. The possession he did obtaine in the tyme the Englishes wer heire and did exact from me the rigoure of all he could crave both prin^d, anuelrents anelrents upon anuelrent and most exorbitant expenses and allowing me a most inconsiderable pryce for ye lands which I was forced to pass by in regard of the tymes and my affection to his Ma^{ties} service. The many favours your Lo: is always ready to put upoun his Ma^{ties} Loyall subjects and the greate inclinations I have to approve myself suche and be a servant to your Lo: makes me confident of your goodwill in this affaire wherein if it will please your Lo: to owne me shall be ane notable addition to all the obligations I ow you and in everie thinge shall endeavour myselfe to be

My lord,

Your Lops most humble Servant,
FRENDRAGHT.

To the Earl of Lauderdale.

MY LORD,

I receavit ane leter from your | Lo | signiefig that you haid beine much soleistit to move the King for recomending of Master James Kennedy to be our Toune Clerk but your | Lo | wes so tender of our priuileageis as to obstruct it. In this particular as in all other thingis your | Lo | hath evidenced more undeserved fauor upon the Toune of Aberdeine then they can be able to acqyut but it shall be there studie (and myne in particular) not to be ungrate but according to our power to obey your | Lo | comandes. I did noe sooner impart your | Lo | desire to the Counsell but they obeyit it although ther wer diueris in competition that haid relation to the place and wer weel qualified yet they haid such respect to your | Lo | desyr that in this as in all other thingis it was and shal be a comand to them. So wishing your | Lo | all happines I rest

My Lord,

Your | Lo | most humble servant
to his power,

GILBERT GRAY.

Aberdene 25 May 1661.

LEGENDS AND RHYMES CONNECTED WITH BOULDERS (II., 75).—Although a little late in the day, yet some additions may be made to what Mr. J. Calder Ross gives. Regarding the tradition hinted at by Hugh Miller in *The Cruise of the Betsy*, page 341, he says—"The High-

land chieftain of our old Gaelic traditions conversed with a boulder stone, and told to it the story which he had sworn never to tell to man." Here is the legend as told by the Rev. Alex. Campbell, A.M., Minister of the Parish of Croy and Dalcross:—To the west of the church (of Croy) there is a large grey stone, called *clach-na-seanaish*, that is "the listening stone," commemorative of those barbarous deeds which too frequently disgrace the memory of our ancestors. The Cummings (of Rait Castle, near Nairn,) conceiving they had received some offence from the Mackintoshes, were determined to be revenged, and, concealing their bloody purpose, invited the Mackintoshes to the Castle of Rait, where all animosities should be buried in oblivion at the festive board. One of the Cummings, from compunction of conscience or regard for one of the intended victims, sent private notice to one of the Mackintoshes to meet him at the grey stone, to which, addressing himself in the audience of his friend, he disclosed the bloody and treacherous intentions of his clan. The Mackintoshes being thus made aware of the design of the rendezvous, nothing daunted, repaired to the castle at the appointed hour, and before the Cummings could give the signal for the attack, each Mackintosh plunged a dagger in the bosom of a Cumming, and only saved the life of the man who communicated the treachery at the grey stone.

New York, U.S.A. W. M. MACBEAN.

ANCIENT RELIGION OF SCOTLAND.—As the Sculptured Stones of Scotland have of late engaged your attention to a considerable extent, I would ask you to insert the following quotation from *The Summary of the Scottish Chronicles*, which may help in some way to show the connection between Scotland's bastards and her sculptured stones:—"Josina (King of the Scots) succeeded his brother Thereus, the year of the world 3810, before Christ 161. . . . In his time were brought to his presence, in Berigone, two venerable philosophers, of pleasant visage, almost naked, being priests of Spain, passing from Portingal to Athens, and, by unmerciful tempests were shipwrecked at Rosse. . . . Also they taught the people to worship only God the Creator, prohibiting them to make sacrifice, as their custom was, to Isis and Apis, the gods of the Egyptians; but only to make their sacrifice, prayers, and adoration, in their temples, without any images, to the eternal God, Creator of heaven and earth, which the people for the most part observed long time." Now, whatever value any may attach to these Chronicles, there is no doubt that what is here set forth is in the main correct; and, as that is the case, that shows why ese people, through that worship, have become

so corrupt, that not even two thousand years of endeavour have been sufficient to clear them of the habits which were thus engendered in them; and I cannot but regard, as strikingly confirmatory of this people in Scotland, then worshipping Isis and Apis, that Mr. Agnew regards it as proving, in his interpretation of the Newton Stone, that the Picts were originally Egyptians, while Lord Southesk holds it sets before us a bastard Buddhism. L. O.

Queries.

585. HIGHLAND CLANS AND THEIR CHIEFS.—Mr Skene's remarks on page 4 of your June number suggest the queries:—

- (1) What are the names of the Highland Clans?
- (2) Who are the present Chiefs of these Clans?

I.

586. WATER MARKS ON PAPER.—Will some of your readers kindly inform me of any works on Water Marks on paper? C.

587. WILLIAM THE LION AT NAIRN.—In an article which appeared in the *Inverness Courier*, on the Beaulieu Priory, it is stated that William the Lion "had quite a fondness for the neighbourhood of Nairn, and was often in that district." What foundation is there for this statement? W. M. MACBEAN.
New York, U.S.A.

588. MARRIAGE OF GEORGE, THIRD EARL OF ABERDEEN.—Can anyone give the date of the marriage of George, Third Earl of Aberdeeen, with Miss Catherine Hanson? HERALDIC.

589. ADVOCATES—ABERDEEN.—In the Journal of Sir Walter Scott, 1825-32, from the original manuscript at Abbotsford, we read—"The Attorneys of Aberdeen are styled Advocates. This valuable privilege is said to have been bestowed at an early period by some (sportive) Monarch." Will any of your legal friends give the name of the Monarch who bestowed this distinction, and the cause therewith connected, with any other information which will interest your readers? WILLIAM THOMSON.
7 Madeira Place, Leith.

590. LORD GARDENSTON.—Can any reader give information, more than I possess, concerning Lord Gardenston (Francis Garden), one of the Lords of Session, and who was, I think, on the Circuit, West and North, in May, 1778, and subsequently. About this time he was proprietor of the Estate of Johnston and Blackiemuir, and the Burgh of Barony of Laurencekirk. My reason for the query is, that I have access to his Journal (Vol. 2nd, 1777 to 1789), which contains interesting notes on Agriculture, Tree-planting, Weaving, &c. Lord Gardenston died sometime in 179—, succeeded to by his nephew, Lieut.-Colonel Peter Garden, on whom he had settled these lands and which were enjoyed by him until 1800 or 1801, when, in consequence of his death, the right devolved on his elder brother, Francis Garden, Esquire, of Troup. In February, 1805, this gentleman sold the lands to James

Farquhar, Esquire, of Doctors' Commons, London, then M. P. for the Aberdeen District of Burghs, at the price of £19,500. F.

591. "CLYACK."—I should like to know the derivation of the word "Clyack," and why "meal and ale" are provided for the farm servants on the occasion of all the grain being cut down on the farm? F.

592. REFERENCES WANTED.—References wanted to works illustrative of social life in Edinburgh in the end of the 17th century, the dress of the inhabitants, the habits of the citizens, hours of work, houses and furniture, taverns, street cries, prices of provisions, street cries, and the like. C. R. F.

593. NISBET'S "SYSTEM OF HERALDRY."—I have a copy of Alexander Nisbet's *System of Heraldry*, Edinburgh, 1722, and in the preface he says:—"I shall never pretend to make a complete Collection of Memorials, relative to all our considerable Families, yet, in the Supplement, I propose to finish my whole System of Heraldry in all its Parts." Was ever the above Supplement published, or was it issued complete in two vols. not long after? LITTLEFIRLOT.

594. THE NARROW WYND SOCIETY, ABERDEEN.—In *Thom's History of Aberdeen* (II., p. 115, *et seq.*) there is an account of this Friendly Society, which was first erected in 1660, and in September, 1707, formed "of new." The Rules are given for the working of the Society, which seemed to be in being in 1811, the date of *Thom's History*. I shall be glad to know whether the Society is still in existence, with any particulars of its history and management. JOHN REID.

595. "SERVITORS" AND "SERVANDIS."—What is the distinction between "Servitors" and "Servandis," both persons being enumerated at the admission of the Earl of Rothes as an honorary burghess of Montrose. Fernlea, Montrose. JAMES G. LOW.

596. "CROMWELL'S LODGINGS," MONTROSE.—In 1879 an antiquary from Aberdeen came to Montrose, and asked a photographer to come to photograph an old building in the Castlegait, reputed to be "Cromwell's lodgings." Is any drawing of the building known to exist? or can the person alluded to furnish a view of the building? Fernlea, Montrose. JAMES G. LOW.

Answers.

552. LOCAL NOTES AND QUERIES (V. 30, 47).—It may be of advantage to append to the useful list of Antiquarian periodicals given in your August number, a note of—

(1). The chief Continental *Notes and Queries*, viz:—

France: *L'Intermédiaire des Chercheurs et Curieux*. Paris, 1864—.

Italy: *Giornale degli Eruditi e Curiosi*. Padua, 1882—.

Spain: *El Intermediario*. Madrid, 18— (?).
Holland: *De Navorscher*. Amsterdam, 1855 —.

Germany: (?).
(2). The Antiquarian Book-Clubs of Britain, of the type of the defunct Bannatyne, Maitland, Abbotsford, etc., Clubs, viz:

ENGLAND:

British Record Society. London, 1878 —.
Camden Society. London, 1838 —.
Chetham Society. Manchester, 1843 —.
Early English Text Society. London, 1864 —.
Folklore Society. London, 1878 —.
Hakluyt Society. London, 1846 —.
Harleian Society. London, 1869 —.
Oxford Historical Society. Oxford, 1884 —.
Pipe Roll Society. London, 1883 —.
Surtees Society. York, 1834 —.

SCOTLAND:

Ayr and Galloway Society, Edinburgh. 1879 —.
Burgh Records Society. Edinburgh, 1867 —.
Grampian Club. Edinburgh, 1869 —.
Hunterian Club. Glasgow, 1871 —.
New Spalding Club. Aberdeen, 1886 —.
Scottish History Society. Edinburgh, 1886 —.
Scottish Text Society. Edinburgh, 1882 —.

P. J. ANDERSON.

581. ANDERSON'S GUIDES TO THE HIGHLANDS (V., 79).—"X" asks for the dates of the various editions of these Guides. I may perhaps be pardoned the filial piety that makes me think not unworthy of a place in *S. N. & Q.* a somewhat detailed description of the quarry from which, for half-a-century, Murray, and Black, and Baddeley, and others, have drawn so largely:—

Guide to the Highlands and Islands of Scotland including Orkney and Zetland, descriptive of their Scenery, Statistics, Antiquities, and Natural History: with numerous Historical Notices. By George Anderson, General Secretary to the Northern Institution for the Promotion of Science and Literature; and Peter Anderson, Secretary to the Inverness Society for the Education of the Poor in the Highlands. With a very complete Map of Scotland, engraved by Mr J. Arrowsmith; and containing the most recent information respecting Roads, etc., for the use of Travellers. London: John Murray, Albemarle St. MDCCCXXXIV. Pp. xii. + 759. [This, the first edition, contains Appendices, the details of which are, in subsequent editions, "embodied in the descriptions of the principal localities to which they apply." The titles of these Appendices are:—*Geology of the Highlands and Islands of Scotland*; pp. 50. *Botany of the Highlands*; pp. 26. *Circles of Upright Stones and Cairns*; pp. 6. *Round Towers called Dunes or Burghs, and Sculptured Stones*; pp. 7. *Vitrified Forts or Sites*; pp. 8. *Natural History of the Orkney and Zetland Islands*; pp. 16. *List of Books relating to the History, Antiquities and Early Literature of the Highlands and Islands of Scotland*; pp. 7.]

Guide . . . By George Anderson and Peter Anderson of Inverness. New Edition. Edinburgh: William Tait, 107 Princes Street. MDCCCLXII. Pp. xii. + 744.

Guide . . . New Edition. Edinburgh: Adam and Charles Black, 27 North Bridge. MDCCCLXVII. Pp. 8. + xii. + 744. [The text is as in the preceding, but with the addition of several Maps, and of four Illustrations by Sir Thomas Dick Lauder.]

Guide . . . containing also Directions for visiting the Lowlands of Scotland . . . Third Edition, carefully revised, enlarged, and remodelled. Edinburgh: Adam & Charles Black. MDCCCL. Pp. x. + 808. [Six illustrations by Sir Thomas Dick Lauder.]

Guide . . . Fourth Edition. Edinburgh: Adam and Charles Black. 1863. Pp. x. + 843. Addenda to 1865, pp. 20. Addenda to 1866, pp. 8. [This, the Fourth Edition, was also issued in three volumes with separate Titles, as under].

Guide . . . Part I. The Western Highlands and Islands with the Route by the Caledonian Canal. Edinburgh, 1863. Pp. viii. + 294.

Guide . . . Part II. The Central, Southern, and Eastern Highlands, with the South Side of the Moray Firth. Edinb., 1863. Pp. vi. + 244.

Guide . . . Part III. The Northern Highlands, with the Orkney and Zetland Islands. Edinb., 1863. Pp. vi. + 308.

[Pp. 715-785 of the Fourth Edition were repaged and published separately with a Title, as under].

Guide to the Orkney Islands, including their Scenery, Climate, Agriculture, Trade, Fisheries, History, Natural History, etc.; with Map, Views, Notices of Inns and Ferries, etc. By the Rev. Charles Clouston, Minister of Sandwick. . . . Edinburgh: A. & C. Black. Kirkwall: W. Reid and R. T. Anderson. Stromness: John Rae. 1862. Pp. iv. + 76.

Handbook to the Inverness and Nairn Railway, and Scenes adjoining it, with the Time Tables, List of Fares, and Regulations of the Line. By George and Peter Anderson. . . . Inverness: Published at the 'Courier' Office. 1856. Pp. 32 + 8.

Handbook from Perth to Forres, Inverness and Bonbr Bridge, by the Inverness and Perth and Inverness and Aberdeen Junction Railway. . . . Edinburgh: George Waterston. [1864]. Pp. 63.

Handbook to the Highland Railway System. . . . Edinburgh: John Menzies. 1865. Pp. 91.

Handbook to the Highland Railway System and the Sutherland Railway. . . . Edinburgh: John Menzies & Co. [1868]. Pp. 117.

Handbook to the Highland Railway. Fifth Edition, Revised and Enlarged, by P. J. Anderson. Inverness: The Northern Counties Newspaper and Printing and Publishing Company, Limited. 1886. Pp. viii. + 203.

Guide to Culloden Moor and Story of the Battle, with Description of the Stone Circles and Cairns at Clava. By Peter Anderson of Inverness. Edinburgh: John Menzies & Co. 1867. Pp. vi. + 120.

Guide . . . Second Edition. 1874. Pp. 128.

Guide to Inverness and its Neighbourhood. By Peter Anderson of Inverness. With Appendix on the Local Geology and Plants. Edinburgh: John Menzies & Co. 1868. Pp. iv. + 132.

P. J. ANDERSON.

582. STORMS (V., 79).—Violent disturbance of weather at the syzygies, especially new moon, is a

patent fact to any dweller by the sea, or sailor on it : but scientific men, with that readiness to overlook factors which is their characteristic, have always denied that the moon influences the weather in any way. Last January, however, a contrite communication was made to the Academy of Sciences in Paris, admitting that a huge mistake had been made—that if the summer, when storms are rare, be eliminated, the rest of the year does show a preponderance of wind at new and full.

I do not despair now of their some day recanting their present doctrine that in dry, hot weather the air contains more moisture than in *damp* weather. It is founded of course on some oversight like the above.

A. P. SKENE.

500. HANDFASTING (V., 15).—From the following references to this custom in certain acts of the Kirk Session of Aberdeen, it would appear that *handfasting*, not *handfisting*, was the proper term applied to it. The words of the Act of 1562, already referred to in these columns, are :—“Because syndrie and many within this toun ar *handfast*, as thai call it, and maid promeis of mariage a lang space bygane,” &c. By a subsequent act in 1568, “it is ordanit be the Assemblie that nether the minister nor reader be present at contractis of marriage-making as thai call thair *handfastinis*,” &c.

Edinburgh.

P. C.

525. WILLIAM BEATTIE'S POEMS (V., 62).—In the volume of poems by Alexander Beattie (IV., 241) may be found the four poems so obligingly quoted by Mr. James Gordon (V. 62). “Agur's Prayer,” “On Mortality,” and “Ode to Summer,” differ only slightly, but verses on “Avarice,” very much from Mr. Gordon's quotations from William Beattie, the first lines on Avarice by A. Beattie being as follows :—

“Ye sordid sons of avarice, in vain
In quest of wealth you every hour employ ;
Till death, unthinking mortals—death amain
Shall all your gay and golden hopes destroy.”

Macduff.

J. C.

575. THE WARDLAW MS. (Vol. V., p. 78).—This MS. is, or some years ago was, in the hands of Sir William Fraser, London. With the exception of the extracts given by Dr. Carruthers, it has not been printed.

Inverness.

W. M.

Literature.

Burghead as the Site of an early Christian Church, with notices of the Incised Bulls and the Burning of the Clavie. By JAMES MACDONALD, LL.D., F.S.A. Scot.

SUCH is the title of an important communication which occupies 54 pp., 4to, of the Proceedings of the Glasgow Archæological Society. Dr. Macdonald approaches the admittedly difficult questions involved, although with the authority of one who is no novice in their discussion, yet with the air of one who, for that very reason perhaps, more fully appreciates the necessity for

being at least careful and tentative in what he says. An excellent map of the whole district enables the reader to follow the author in his topographical survey of it, and the better to judge of his answer to the question—When and under what circumstances did Burghead become a stronghold? That inferentially established is held to furnish the best reason for believing Burghead to have been chosen as the site of an early if not the mother Christian Church in the quarter, but whether founded by Columba himself, or some of his disciples, the author thinks “we can never know.” There are other reasons, however, in the ecclesiastical and sculptured remains, of a distinctly Christian type, found at Burghead to prove the existence of a church there in very early times. The most perfect of the ecclesiastical antiquities is a reservoir cut out of the solid rock, and Dr. Macdonald is perfectly satisfied on the point of its being a unique specimen that has come down to our times of an ancient sacred font or baptistery. Burghead has, however, been prolific of a still earlier series of sculptured remains, discovered first in the early years of the present century, in the course of improvements on the harbour and village, and so lately as 1884. These are a series of Bulls incised on flat water-worn sandstone boulders, measuring variously from 20 to 27 inches long. Naturally these Bulls have been the occasion of a good deal of antiquarian fighting. Into the whole question Dr. Macdonald enters very judiciously, and at learned length. He adopts the hypothesis that the Bulls represent the “votive offerings or substitutory sacrifices” of a primitive religious cult indigenous to Pictish paganism. And, as more or less connected with this same source, the Burning of the Clavie on the last day of the year O.S. is minutely described and critically discussed. The author, whilst of opinion that this ancient and peculiar ceremony may be a modified survival of some fire-worshipping practices, desires to leave his mind open to the influence of more light. As might be expected, the various aspects of the questions raised fall to be considered under the light of comparative mythology, a sphere in which the classical knowledge of the author plays an important part. As to the derivation of the word some diversity of opinion is pointed out. It may be from *clivvie*, a cleft stick, or *cliabh*, a basket—in either case the idea of a receptacle for holding fire, otherwise a torch, is the prominent one. We cannot close this brief *precis* without a tribute to the author's masterly treatment of the various topics, and the moderation with which he discusses debated points. The brochure is enhanced by most careful plates illustrative of all the subjects.

ED.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, DECEMBER, 1891.

THE ARMORIAL ENSIGNS OF INVERNESS. (V., p. 81.)

MR. CRAMOND has cited me as an authority on the Armorial Ensigns of Inverness. It is true that some half-dozen years ago I tried to find an explanation of the very remarkable supporters used by the burgh; but I then failed to discover anything definite regarding them, save that the traditional account of their origin will not bear investigation. In the hope that some reader of *S. N. & Q.* may throw light on the subject, I give a summary of the known facts.

Mr. Fraser-Mackintosh, in his *Invernessiana* (1875), p. 8, states that:—

"It is recorded by Leslaeus, Bishop of Ross, that 'Richard, King of England (for Henry died while these things were being done), furnished an expedition to the Holy Land, and demanded from William a subsidy of ten thousand pounds towards the expedition.' Part of this was contributed by Inverness, and in honourable consequence the king granted arms, whereof the supporters are an elephant and a camel, to denote their connection with the East, with our Saviour on the Cross in the centre. The town's arms were rematriculated about the end of the seventeenth century."

In the *Inverness Courier* I ventured to call in question the assertions of the last two sentences, and elicited certain explanations from Mr. Fraser-Mackintosh.

(1). The alleged rematriculation had been given on the authority of *Memorabilia of Inverness* (1822) by Mr. James Suter, who, Mr. Fraser-Mackintosh presumed, "took his information from the Council Registers, which would shew that an application was first ordered to be made and afterwards the payment of fees." This illustrates admirably how a tradition grows. It is true that Mr. Suter says (Reprint of 1887, p. 49):—"1680. The Town Council ordered that the Town's Arms should be matriculated." But the late Mr. R. R. Stodart, Lyon Clerk Depute, assured me that the Lyon Office Records, which are complete from about 1670, contain no grant or matriculation of arms for Inverness; and I satisfied myself that the Council Registers of the burgh have no entry thereanent. An Act of the Scots Parliament, passed in 1672, charged all "who make vse of any Armes and Signes armoriall . . . to send ane account . . . to the Lyon Clerk . . . to the effect that the Lyon King of Armes . . . may matriculat the same in his Books and Register"; and in 1673 the Convention of Royal Burghs specially enjoined "the haill burrowes of this kingdome to take forth extracts of their respective coats of armes out of the said lord lyon's books." But, as Nisbet quaintly puts it (*System of Heraldry*, 1722), "many neglected to Register their Arms, notwithstanding the Act of Parliament, partly through Indolence, and partly through an extravagant opinion of their own Greatness, as if the same could never be obscured."

(2). As to the grant by William the Lion (1165-1214), "I must have been told the story," writes Mr. Fraser-Mackintosh, "by some of the Burgh Fathers. . . . In any case, it is a pious belief, which I should regret, were it overthrown." Unfortunately, however, this pious belief makes too violent a demand on our credulity, for it is well-known that the use of supporters cannot be traced farther back than the beginning of the fourteenth century. In connection with the Royal Arms of Scotland, they appear (as two lions, the unicorns being introduced at a later period) for the first time on the seal of Margaret, queen of David II., A.D.

1372 (Henry Laing's *Catalogue*, Vol. II., No. 8). Indeed anything of the nature of a shield requiring supporters is unknown in the earliest stages of municipal devices. Mr. Laing remarks (II., p. xvii.) "with respect to the Armorial Ensigns of the burghs of Scotland, they are in most instances merely a transference of the design of the earlier common seal to a shield, thereby giving the desired armorial character. All the burghs, royal or baronial, had, from the earliest period of their erection, a common seal, the design on which was generally the patron saint." After the arms had been employed for some time, a legend usually sprang up, assigning to them some romantic origin.¹

As the plate in this number shows, the first Inverness seal was not armorial, but bore on the obverse our Saviour on the Cross,² on the reverse the Virgin and infant Jesus, with lily, crescent, and star.³ The 'Lily of the Garden' (*Lilium candidum*) is a recognised emblem of the Virgin. So also is the crescent, which likewise typifies a ship; while the star is a symbol of sailors. The last two are often found in combination on the seals of Scottish burghs situated on or near the sea coast, e.g. Crail, Dumfries, Edinburgh, Forres, Renfrew, Rothesay, Stirling.

The oldest authentic representation of a coat of arms for Inverness appears on one of two wooden panels, now preserved in the Town Hall, the other bearing a representation, by the same hand, of the Royal Arms (as borne by the Stuarts, 1603-1707), with the initials C.R., presumably, from the absence of a numeral, those of the first Charles. The Burgh Arms there depicted are:—Gules, a camel statant contourné, or; Supporters, two elephants, rampant,⁴ proper; Crest, a cornucopia: Motto, CONCORDIA ET FIDELITAS. This agrees with the design of the second seal, described

by Laing, No. 1225, but not shown in this number's plate.⁵

On 7th October, 1685, the Provost and Magistrates instructed James Smith, master-mason, Edinburgh, to cut in stone a coat of arms for erection on the newly built bridge: such arms to show "Our Saviour on the Cross supported by a dromedarie on the dexter and an elephant upon the sinister." (Mr. Fraser-Mackintosh's *Letters of Two Centuries*, 1891, p. 115). Here we have the old bearing removed from the shield and taking the place of the former dexter supporter: while to the shield is transferred the design on the obverse of the ancient seal. It would appear, however, that an attempt was made to correct the novel blazon: for we find Smith writing to the Provost on 28th May, 1686:—"Altho' I have cut the Town Arms likewise according to our communing, yet your letter by George Duncan puts me to a stand . . . for I find by your letter it is your will I should cut the dromedarie for the Arms, supported by two elephants" (*Ibid.*, p. 115). This was a reversion to the earlier type, but the correction came too late: Smith declined to make the new cutting under an additional payment of £5 sterling, and this was not sanctioned.

The stone carved by Smith, showing a shield bearing a Crucifix, and, as supporters, the dromedary (or camel) and elephant (both statant, an unusual position for supporters), is preserved in the Castle Wynd gable of the new Town Hall; and has formed the model for recent representations of the arms. But the evidence of the wooden panel, of the earliest armorial seal, and of the Provost's letter of 1686, goes to prove that the original bearing was a dromedary (or camel) supported by two elephants; and that the Crucifix was a variant introduced at a subsequent period, from a mistaken desire to adapt the coat of arms to the device on the first, non-armorial, seal.⁶

The question remains: How came the elephant and camel to be associated with Inverness? Though by no means common supporters, they are not altogether unknown. The Lords Oliphant had two elephants proper (an instance of 'canting,' or allusive arms); their descendants, Dundas of Arniston and Dundas of Beechwood, retain an elephant as sinister supporter. Among more recent grants we find a single elephant occurring as one of the supporters of the

¹ We have an excellent example of this in the arms of Aberdeen. These make their appearance for the first time in 1430: but in writers of the seventeenth century (Sir George Mackenzie, Parson Gordon, Baillie Skene, &c.) we find a detailed narrative of the granting of arms to the citizens by King Robert Bruce (1306-1329), "for killing all the English in one night in their town, their word being that night Bonaccord." And such is doubtless still the pious belief of the Burgh Fathers.

² This forms the central portion of the design on the seals of the Bishops of Moray as far back as the early part of the fourteenth century (Laing, vol. 2).

³ It may be pointed out that Laing, with characteristic inaccuracy, gives the inscription SIGILLUM COMMUNE DE INVERNYS. A glance at the plate will show that the true spelling is INWIRNYS.

⁴ In strictness the term 'rampant' should be used only of the lion, or, as Guillim says, "of other animal of fierce nature that is shaped in like form and action." Indeed, any such term is redundant, as applied to supporters, which, in the absence of any direction, are understood to appear in the erect posture.

⁵ It may be noted in passing that the matrix of this seal, which in 1866 was in the office of the Town Clerk, has gone amissing. It is believed to have been among the effects of the late Mr. Dallas, Town Clerk, at the time of his decease.

⁶ Compare the arms, and the non-armorial seals, of Nairn, Forres, Elgin, &c.

shields of the Earl of Powis (dexter, argent); the Earl of Caledon (sinister, argent); Lord Hampton (dexter, or); and Pollok of Pollok (dexter, proper). Two camels proper are shown in Workman's MS. as the supporters of Edmonstone of that Ilk, afterwards of Ednam; and the late Sir Rufane Shaw Donkin had a camel as sinister supporter. In several of these examples (notably with the Earl of Powis—the descendant of Clive)—it is evident that the intention has been to symbolise an oriental connection.

It is thus conceivable that, though the Crusade theory must be abandoned, the Inverness supporters testify to an "extensive trade once carried on between the port of Inverness and the East."—(Laing, II., 217.)

It should be pointed out, in conclusion, that the Inverness arms are not merely curious: they are unusually honourable. "Supporters," says Mr. Seton (*Law and Practice of Heraldry in Scotland*, 1863, p. 285), "are an armorial distinction of the highest order." It by no means follows that even the Lyon King can, of his own authority, issue a new grant of supporters. "Such a prerogative can be exercised only by the Sovereign, as the Fountain of Honour, from whom the Lord Lyon receives his appointment." Few corporations, either in England or in Scotland, have ever had supporters granted them: and such grants have always been made in recognition of some special merit on the part of the recipients. Of the sixty-six Royal burghs of Scotland only six besides Inverness have any right to this honourable distinction. These are Aberdeen⁷ (two leopards proper); Dundee (two dragons vert, their tails 'nowed' beneath the shield); Edinburgh (a maid richly attired, with her hair hanging over her shoulders, and a doe, both proper); Glasgow⁸ (two salmon fishes proper); Montrose (two mermaids arising from the sea, proper); and Perth (the shield of which is borne on the breast of a double-headed eagle, displayed, or). All these six have their coats of arms duly registered at the Lyon Office.

It is much to be desired that Inverness should follow the example of these burghs, and thus have definitely and finally cleared away, the doubt that hangs over its armorial bearings. Writing to me in 1887, anent the municipal entries in the Lyon Register, Mr. Burnett, the late Lyon, says:—"I do not think any other town of the same importance is omitted."

P. J. ANDERSON.

⁷ See Cruickshank's *Armorial Ensigns of the Royal Burgh of Aberdeen*. Aberd.: 1888.

⁸ See Macgeorge's *Inquiry as to the Armorial Insignia of the City of Glasgow*. Glasg.: 1867.

BEGGARS' BADGES.

ONE of the earliest references to the regulation of begging in Scotland is an Act of the Scottish Parliament, 1424, c. 25, which prohibited from begging disorderly persons fit to work, and granted permission to the poor to continue begging under certain regulations, such poor being identified by the permission of a badge or token. Among other Acts bearing on this question was one passed in 1672, which provided that when the contributions at church proved insufficient to maintain the poor, deserving paupers should be supplied with badges or tickets entitling them to ask alms in their own parishes. An English Act bearing on this subject is Act 5 and 6, Edward VI., c. 2, whereby the poor might be licensed to beg, and such as were licensed were to "weare openly upon him bothe on the breast and the back of his uttermost garment some notable badge or token."

Badges were usually of lead, but were occasionally of brass, copper, or mixed metal. In modern times they were sometimes of cardboard, having suitable words printed thereon.

They are designated badges, blazons, tickets, testimonials, and such like. In connection with this subject it may be remarked that the ordinary bedesmen had embroidered on the sleeve of their gown the cognisance or badge of their founder.

It is in the eighteenth century that mention is most frequently made of badges, but in the Session record of Stow we find, so early as 1635, that £3 was paid for badges to the poor. In Dumfries the wearers of such tokens were known as "badgers."

The entries in the minutes of the Kirk Session of Keith may be taken as one of the most illustrative of this subject among northern parishes:—

(1) "1730, June 26. The Session met in pursuance of an act of the J. P.'s of this shire for clearing this county of vagabonds, &c., and for taking care of the poor of the parish, each parish being obliged to maintain their own poor. The Session resolve that the poor in the parish who are natives get *bagges*, tokens, or testimonials when required. Those not born parishioners, but had been for twenty or thirty years in the parish, the Session refer their case to a fuller meeting. Those lately fallen into the parish the Session refer till it be seen what other parishes do."

(2) "1741. Paid of coarse copper for badges 4s stg. To making the badges 18s."

(3) "1742, May 25. The Session met with Alexander Grant of Tochieneil, factor to the Earl of Findlater and Seafiel, and Thomas

Innes of Muiryard, factor to Lord Braco, as also several other gentlemen and heads of families, who taking to their serious consideration the state of the poor of the parish, agreeable to what is done in other parishes in this County, and the roll of those who are or pretend to be poor in this parish, being considered there were several who were either Highlanders lately come into the parish, or idlers having youth and strength and supposed to be able to maintain themselves, who were ordered to be cancelled; but those who were inborn poor, and others who had spent their strength and substance in the parish, and also such as were real objects of charity, were ordered to be enrolled, but at the same time it was enacted that all those enrolled poor should dispoise their whole goods and gear to the Session for the use of the poor of this parish, or sign the disposition underwritten before they receive *badges* to beg, which badges, being provided by the Session, were produced by the clerk, being some coarse brass or copper found among the collections melted and formed into little badges with the word KEITH upon them, and a particular number for each, which were seen and approven, and further they ordained that the parish be divided into six parts, and that the begging poor do take a part of the parish to beg in for each day of the week, as follows:— &c.

(4) "1789, February 9th. Paid for 36 blazons for the poor of this parish, 12s."

(5) "1815, August 18. By cash to Mr. Kynoch for a stamp for making badges for the poor, 4s. By cash to Mr. Kynoch for lead and stamping 55 badges, 7s. 6d."

(6) "1826. Paid for sacramental tokens and badges for the poor —"

(7) "1827, Feb. 16. The moderator stated to the meeting [of Heritors and others concerned in the management of the Poor's Funds] that in consequence of a great number of vagrants coming to this place and settling in it, it was a great injury to the poor of the parish, and that he would be happy if measures could be concerted to put a stop to such a practice. It was agreed that Badges should be made for the poor of the parish, and that all the Badges should be numbered. April 15. List of persons to whom badges are to be given, 29 in all, of whom 4 are men and 25 women. Mr. Kynoch was appointed to make the badges."

(8) "1839, November 15. A meeting of the Heritors of this parish [Keith] agreed that badges be given to the deserving poor who are already in the practice of begging."

A few extracts may be given in reference to other parishes:—

Huntly.—1742, May 19. The Session

take under consideration the Act of the Justice of Peace in the county of Aberdeen at the Quarter Sessions in December last with respect to the poor, and likewise the regulations agreed upon by the Presbytery of Strathbogie. They take a list of the poor of the parish of Huntly, and divide the same into six divisions, and appoint the poor of these divisions to beg within the bounds thereof, and a constable for each division for taking care that the Acts of the Justice of Peace relative to beggars be duly observed. Blaisons are appointed to be given to all the beggars." [These were 34 in number, excluding the town's beggars.]

Huntly.—1789. Paid for 36 blazons for the poor of this parish."

The Huntly badge shown in the illustration is a heavy mass of lead, of oval shape, and upwards of two inches in length.

Rothiemay.—1660, May 6. Concerning giving of tokens to the poor of the parish to be advyced with the gentleman, &c., of the parish."

Rothiemay.—1839, Nov. 15. The heritors agree that badges be given to the deserving poor who are already in the practice of begging."

Mortlach.—1815. The Keith Session allow their poor to beg within the parish, and grant them tickets for that purpose.

Grange.—1688. "An Act made by the Session that no beggar without the pariochin be supplied, and that all within the pariochin that ar objects of charitie shall have tokens whereby they may be known, and non others to be served. The travellers among the poor being asked if they were willing to have tokens, refused all unanimously."

Grange.—1730. "Paid for 15 medals inscribed GRANGE, 15s. Sc. for the travelling poor."

Grange.—1742. "Badges appointed by the Heritors and Session to be given to the begging poor. Paid to George Symon for the badges £1 16s."

Grange.—1840. "Paid for printing badges 2s. 9d." These badges are of cardboard. A specimen, in the possession of the present writer, bears the words: "Permit — to beg through the parish of Grange. J. M. Innes, Heritor."

Boynadie.—1814. The Session give metal badges, with the name of the parish inscribed thereon, to three mendicants, whom they consider proper objects for receiving the charity of their fellow-parishioners.

Rathven.—1730. "The heretors appointed badges of lead, stamped with 'R—N,' to be given to the poor to travel through the parish for supply, also ordained that none else get badges but the listed poor."

Banff.—1742. To serve the burgh's own

poor, and to keep out stranger beggars, it was ordained "that there be a list made of all necessitous and depauperate persons within this burgh, and that badges of lead be made out, and delivered to them by the direction of the magistrates, for allowing them to begg every Saturday throw the town, but at no other time, and that stranger beggars be imprisoned, or punished as the law directs." Also "that if any burgess serve, or resett, any begging poor, except those above mentioned, and at the time above express, they shall pay a penalty of 20s. Sc., the one half payable to the informer, the other half to be applied for the use of the poor."

Banff.—1742. "Paid Robert Davidson, smith, £4 Sc., for making badges to the poor," &c.

Banff.—1775. "The bailies report eight persons to obtain badges. The inhabitants are ordered not to set houses to, or harbour persons who have not any visible way to maintain themselves."

On referring to the illustration, it will be observed that some of the badges have holes, whereby they could be sewed on to the badger's "uttermost garment." Of the badges figured, those of Huntly, Boharm, and Ecclesgreig (St. Cyrus), are from the collection of the present writer, the others, except that of Montrose, are figured from rough sketches of specimens contained in the collection of the late Mr. Rae.

W. CRAMOND.

THE PICTS AND THE NEWTON STONE.

It is impossible in a short article to enter into all the difficulties connected with the above subjects, but the following are the main results which can be looked on as fairly certain. As historical evidence is in this case very scanty and untrustworthy in the extreme, we must fall back on comparative ethnology and philology.

I. *The Ethnology of the Picts*.—From ancient remains and from modern physical peculiarities we may be fairly certain that the earliest inhabitants of Scotland were two dark-haired races, one of which was short- and the other long-skulled. These apparently correspond respectively to the modern Lapps and Basques. According to Penka's theory these two races advancing from the east of Europe, one along the Baltic, the other along the Mediterranean, met somewhere about Belgium. From thence the passage to Britain was easy, but whether both came at once is uncertain. What we expect to find in the Picts, then, is a mixture of these two races, whose types still persist all over Scotland. At the same time there may have been present, in smaller numbers, a race of fairer type similar to the Finns, which is perhaps

best seen in the modern tinkers. All attempts to prove that the Picts were Gaels, or Cymri, or Teutons, leave the presence of these earlier races unexplained.

II. *History of the Picts*.—Firstly as to the name: *Picti* cannot be the Latin word meaning "painted," because the word also appears in Pictavia (= Poitiers), a district in Gaul; because the Welsh knew it in the form *Ffichti*, and because the Norsemen found it when they came to Scotland in the 9th century, and called it *Pettaland*.¹ It is impossible that the people could have called themselves by a Roman name: the word must have belonged to their own tongue. In Irish, however, they are called *Cruithnich*, a word as yet unexplained, but strangely surviving in the name given by Irish tinkers to their Scottish brethren, viz., *Creemies*. The Irish historians explain *Cruithnich* as derived from the proper name *Cruithne*, the mythical ancestor of the race, who had seven sons, named *Cait*, *Ce*, *Cirig*, *Fib*, *Fodla*, *Fidach*, and *Fortrenn*. Translated into fact, this means that at the time when the Irish came to know the Picts they were divided into seven tribes, who believed themselves descended from a common ancestor. Five of these can be identified with certainty, viz., *Cait*=*Caithness*, *Cirig*=*Mearns* (Irish *Mairne* or *Magh Girgin*), *Fib*=*Fife*, *Fodla*=*Atholl*, *Fortrenn*=*Strathearn*; *Ce* is uncertain, *Fidach* may be *Banffshire*. For further information we must refer to Prof. Rhys' *Rhynd Lectures on Scottish Ethnology*, published in the *Scottish Review* for 1890-91, but we must add that at some period about the 7th century A.C. the Pictish kingdom seems to have been forced to the north of the Tay, while a Brythonic race had occupied *Fortrenn*, and was still pushing northward.

III. *Language*.—Here evidence almost entirely fails us. Bede gives one word which he calls Pictish, but he got it from Britons, and it is certainly Cymric. Nor did they use a Gaelic tongue, since St. Columba employed an interpreter. From their ethnological types we should infer that the language of the Picts was non-Aryan, and akin either to Finnish or Basque. One thing, perhaps, points to the former, viz., the occurrence of *p* in it. *P* is a letter foreign to early Gaelic, and its prevalence in Welsh is probably due to the fact that in this case a Celtic tongue was learned by a non-Aryan race. Otherwise we can say little, as the non-Gaelic place- and person-names yield no clue, but we shall have something more to say on this in treating of the inscriptions.

¹ *Petta*=*Pehta*, since *ht* becomes *tt* in Norse.

² The *g* here was soft (*gh*), and easily elided.

North of the Tay the Picts managed to hold their own for a time, but an invasion of Irish Celts now came upon them. The struggle apparently went on for two or three centuries, during which the Gael steadily advanced northward and eastward. The final blow is set down in the annals as falling in 843, when Kenneth MacAlpin overthrew the Pictish kingdom, an event magnified by monkish chroniclers into the extermination of the Picts. Naturally the three eastern counties, Forfar, Kincardine, and Aberdeen, would be least Celticized, but even here the Gaelic element found considerable footing, witness the number of Gaelic place-names, and such records as the Book of Deer; and further, the group of sculptured stones bearing Irish interlacing ornament, so common especially in Forfarshire. These may be dated with tolerable certainty from the 9th to the 11th century. Unfortunately inscriptions are wanting, except on the famous St. Vigeans' stone. In this case the letters, which correspond in form to those in Irish uncial MSS., are plain enough, but the meaning is not so. The inscription runs, in four lines: DROSTEN | IPEUORET | ETTFOR | CUS. *Drosten* is known as a Pictish proper name, and *Forcus* may also be a proper name with the Pictish prefix *for-*, occurring in Forfar, Forgan, Fordoun, Forteviot, &c.; notice besides the *þ* in *ipeuoret*.

On turning to the Newton Stone, however, we find that the letters here are apparently modelled after some cursive script, probably some type of Roman minuscules. If so, they are so badly done that we have nothing whatever to compare them with. There is however the Ogham inscription, presumably relating to the same matter as the other. But this too is very carelessly cut, so that several letters are quite uncertain, owing to the want of a proper stem-line. All that can be made of it is this:—AIDDAIQNN³NFORRE (?) R(?)R(?) IP⁴UAI-OSI(?)R(?)

and this is seemingly hopeless, but the apparent presence of *P* goes to show that we are dealing with the same language as at St. Vigean's. The obscurity of the inscription is not so surprising when it is remembered that all the Scottish Oghams are in the same plight. The Irish and Welsh can be read easily enough, and the natural inference is that the Scottish are unintelligible because they are in a lost tongue. This being so the Newton inscriptions are at present beyond our reach, until we can find some bilingual giving us both Gaelic and Pictish.

³ Sometimes read as ea, but if not *n* it ought to be *l*.

⁴ This value is not certain, as the character is very rare in inscriptions.

This much however we can infer. The Ogham shows that the inscription dates from a time after the Gaelic invasion of Pictland, while the apparent use of the Pictish language would indicate that it was probably earlier than the 10th century, because Gaelic on the one hand and Danish on the other must have pretty well driven out the old tongue by that time. A monument of such importance would moreover only be erected by the dominant race, and we may thus throw it back perhaps into the 8th century, but beyond this we can hardly go.

In dealing with such questions we must remember that all early inscriptions are exceedingly simple. They are put there to tell some fact, and to tell it in the plainest fashion. A few proper names, or very ordinary words, are about all we can look for. All Oghams and early Runes are of this kind, and any attempt to extract foreign religions or distant languages from them are simply misdirected ingenuity.

W. A. CRAIGIE.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

1776. *North British Intelligencer, or Constitutional Miscellany*. Edinburgh: Printed by W. Auld. Conducted by Dr. Dick and A. Belshis. This publication was discontinued after it had run for 4 vols.

1779. *The Edinburgh Eight-Day Magazine, or Scots Town and Country Intelligencer*. Edinburgh: J. Menzies & Coy., Brodie's Close. No. 1, September 1, 1779, 32 pp., 8vo. Last No. June 16, 1780. The contents resemble those of *The Scots Magazine*, and consist of articles on general subjects, poetry, reviews of books, and a summary of current events, political and domestic.

1779. *The Mirror*. No. 1, January 23, 1779, Tuesday and Saturday. A small folio sheet. Price 1½d. Printed by William Creech, the well-known publisher of the works of Burns. He was the son of the Rev. William Creech, minister of Newbattle; and was born in the year 1745. After attending the parish school of Dalkeith, he entered Edinburgh University as a student of medicine. Preferring to be a bookseller, he was apprenticed to Mr. Kincaird, the leading Edinburgh publisher, a man of highly cultivated mind; who carried on Allan Ramsay's business in the quaint assemblage of buildings in the High Street, known as the Luckenbooths. When Mr. Kincaird retired from the business, Creech became the sole proprietor, and conducted it with much enterprise for more than forty years. The shop, which had formerly been the favourite haunt of

Gay and of Smollett, suffered, during his time, no diminution of its attractions. It was the daily resort of the *literati* of "Auld Reekie," and was frequented every morning by such a large and distinguished company, that the meeting came to be called Creech's "Levee." Burns, who suffered considerable inconvenience in consequence of the dilatory business habits of Creech, where "siller" was concerned, has left in his poem "Willie's Awa," a racy description of the deserted condition of Edinburgh when the miserly old city magnate paid a lengthy visit to London:—

"O Willy was a witty wight,
And had o' things an unco' sleight,
Auld Reekie ay he keepit tight,
 And trig an' braw;
But now they'll busk her like a fright,—
 Willie's awa!

* * * * *
Nae mair we see his levee door
Philosophers and Poets pour,
And toothy critics by the score,
 In bloody raw!
The adjutant o' a' the core,
 Willie's awa!"

Creech's reputation is still preserved by his "Fugitive Pieces," a work which, however, affords a very imperfect idea of the wit and rich stores of amusing anecdote which made him the favourite associate of the most celebrated men of his day. He died in 1815, having lived to realise the generous wish of Burns:—"May the good things of prose and verse come among thy hands, until they be filled with the good things of this life! prayeth R. B."

The Mirror Club, which had previously existed under the name of the Tabernacle, was established in Edinburgh by some literary lawyers as a relaxation from their severer studies. The *Mirror*, which was after the style of the *Spectator*, arose out of this association. It commenced on January 23, 1779, and continued till May 27, 1780. Lord Craig, then an advocate, was the originator of the periodical, and next to Henry Mackenzie, "The Man of Feeling," the greatest contributor. Among the other contributors were George Home, clerk of the Court of Session; Alexander, Lord Abercromby; William M'Leod, Lord Bannatyne; Lord Cullen, Professor Richardson, Lord Hailes, Lord Woodhouselee, Cosmo Gordon, David Hume (nephew of the historian), Dr. Beattie, and others. The names of the writers of the articles were carefully concealed, and in order to avoid observation, the Club held its weekly meetings in no fixed place. "Sometimes in Clerihugh's, in Writers' Court, sometimes in Somer's, opposite the Guard House, in the High Street, sometimes in Stewart's Oyster

House in the Old Fishmarket Close,"¹ &c., when one of the chief occupations of the evening was the examination of the Contributors' Box, which stood open for all comers at Creech's shop-door. Henry Mackenzie, the conductor of the periodical, which on its appearance created quite a sensation among the coteries of the northern metropolis, contributed the largest number of articles. From his refined and graceful style he came to be called the "Addison of the North." Creech addressed him:—

"Be thine the task the lawless to control,
To touch the gentler movements of the soul,
To bid the eye with generous ardour glow,
To teach the tear of sympathy to flow."

Henry Mackenzie was born in the year 1745, on the very day that Prince Charlie landed in Scotland. After passing through the High School, and University of Edinburgh, he entered the law department of the Exchequer of Scotland. In 1775 he went to London for the purpose of studying the English modes of Exchequer practice. On his return he became first partner and then successor to Mr. Inglis in the office of Attorney for the Crown in the Exchequer of Scotland. He received the comptrollership of taxes for Scotland from Mr. Pitt for literary services to the Tory party. His works, written in the sentimental style characteristic of the eighteenth century, display "keen sensibility, high moral feeling, delicate appreciation of character, and a refined and graceful style." He died, honoured and respected, on January 14, 1831, at the advanced age of eighty-six. "Venerable and venerated," says Sir Walter Scott (who dedicated the *Waverley Novels* to him), "as the last link in the chain which connected the Scottish literature of the present age with the period when there were giants in the land—the days of Hume, Smith, Home, Robertson, Clark, and Ferguson—Mr. Mackenzie long lived the ornament and pride of his native city." The last number of the *Mirror* appeared on May 27, 1780; a hundred and ten papers are included in the serial, sixty-two of which were from the pen of Mackenzie. Although the circulation never exceeded 400, the venture proved a financial success. When the *Mirror* was published in duodecimo volumes, with the names of the contributors of the various essays attached, a considerable sum was obtained for the copyright; out of which the proprietors presented £100 to the Orphan Hospital, and purchased a hogshead of claret for the use of the Club.

1780. *The Weekly Mirror*, Being a Collection of Original Essays on Various Subjects. Edinburgh: J. Mennons & Co., Brodie's Close,

¹ Vide *Scottish Biographical Dictionary*, article "Craig."

Lawnmarket. No. 1, Friday, September 22, 1780. Price 1d. This periodical, which had no connection with Mackenzie's *Mirror*, somewhat resembled it in the character, although not in the quality, of its contents, containing essays, articles, poetry, and letters to the "Author." It was short-lived.

1780. *The Weekly Review*. The "Author," as he was styled, of this, and several other abortive newspapers and magazines, was "Balloon" Tytler." James Tytler's career is as interesting as that of any "harmless drudge" out of Grub Street. The son of the Rev. Mr. Tytler, minister of Fern, in the Presbytery of Brechin, he was born about the year 1747. He studied medicine in Edinburgh, and to increase his scanty finances and enable him to pay his class fees, made two voyages to Greenland. When very young he married a member of the Glassite persuasion. His college course finished, Tytler tried to practice as a doctor, and afterwards as a chemist, in Edinburgh and in Leith. Failing in both places, he fled from his creditors, and sought safety in Newcastle; but finding no rest he returned to Edinburgh, and, like De Quincey when similarly situated, found a refuge within the sanctuary of Holyrood Abbey. It was while residing there that he wrote his humorous poem, "The Pleasures of the Abbey." Whilst staying in that harbour of debtors he published several works, and made several unsuccessful attempts to issue a periodical. The titles of these periodicals were:—*The Weekly Mirror*, 1780; *The Weekly Review*, a Literary Miscellany, 1780; *The Gentleman and Lady's Magazine*, monthly; the *Historical Register*, 1792 (q.v.). During a short residence in Glasgow he published there, in 1786, *The Observer*, a series of essays, issued weekly. It extended to 26 nos., fol. He wrought at a press of his own construction, setting up the type as the words and ideas arose in his mind, instead of working from a manuscript. Tytler was no despicable scholar. He was the principal editor of the second edition of the *Encyclopædia Britannica*, to which he contributed a large proportion of the more considerable scientific treatises and histories, and almost all the minor articles. He had an apartment assigned to him in the office, where he lived, and worked as compiler and corrector at 16s. a week! He received the nickname, "Balloon Tytler," from the fact of his having once made an unsuccessful attempt to ascend in a balloon constructed on the plan of Montgolfier. Burns, in his *Remarks on Scottish Songs*, gives the following description of Tytler:

"Those songs in the *Museum* marked T., are the works of an obscure, tippling, but extraordinary body

of the name of Tytler; . . . a mortal who, though he drudges about Edinburgh as a common printer, with leaky shoes, a sky-lighted hat, and knee-buckles as unlike as George-by-the-grace-of-God, and Solomon-the-son-of-David; yet that same unknown drunken mortal is author and compiler of three-fourths of Elliot's pompous *Encyclopædia Britannica*, which he composed at half-a-guinea a week!"

About the close of 1792 Tytler issued "A Handbill Addressed to the People," written in such an inflammatory style as to render him obnoxious to the authorities. Learning that a warrant was out for his apprehension, he fled to Ireland, and thence to America. On his failing to appear when cited before the High Court of Justiciary, sentence of outlawry was pronounced against him. He settled at Salem, Mass., where he started a newspaper, which he conducted till his death in 1803.

1785. *The Lounger*. Printed for William Creech. No. 1, Saturday, February 5, 1785, folio, 4 pp.; to Saturday, January 6, 1787. This periodical was, after the discontinuance of the *Mirror*, issued by the Mirror Club. Henry Mackenzie acted as editor, and out of the hundred and one numbers which appeared wrote fifty-seven. The contributors were the same, with few exceptions, as those who supplied the earlier paper with articles. Special interest attaches to this periodical from the fact that No. 97 (December 9, 1786), contained one of the earliest and most appreciative notices of the poetry of Burns. In the words of Dr. Currie:

. . . "The ninety-seventh number of those unequal, though frequently beautiful essays, is devoted to 'An Account of Robert Burns, the Ayrshire Ploughman, with Extracts from his Poems,' written by the elegant pen of Mr. Mackenzie. The *Lounger* had an extensive circulation among persons of taste and literature, not in Scotland only, but in various parts of England, to whose acquaintance, therefore, our bard was immediately introduced. The paper of Mr. Mackenzie was calculated to introduce him advantageously. The extracts were well selected; the criticisms and selections are judicious as well as generous; and in the style and sentiments there is that happy delicacy by which the writings of the author are so eminently distinguished. The extracts from Burns' poems were copied into the London as well as into many of the provincial papers, and the fame of our bard spread throughout the island."

To Dugald Stewart belongs the credit of having given this welcome "lift" to the poet, at a time when

"The gloomy night (was) gath'ring fast."

Mackenzie, to whom Stewart handed the poems, read them with intense admiration: the result being the appearance of the famous critique in the *Lounger*. After quoting some stanzas from "The Vision," and the whole of the "Mountain

Daisy," as examples of the moral and the tender, Mackenzie states the conviction that :—

"Burns' power of genius is not less admirable in tracing the manners than in painting the passions, or in drawing the scenery of nature. . . . I am far from comparing our rustic bard with Shakespeare, yet whoever will read his lighter and more humorous poems—his Dialogue of the 'Twa Dogs,' or his 'Epistle to G. H., Esq.,'—will perceive with what uncommon penetration and sagacity this heaven-taught ploughman has looked upon men and manners. . . . Burns possesses the spirit as well as the fancy of a poet. That honest pride and independence of soul, which are sometimes the Muses' only dower, break forth on every occasion in his works."

It is curious to note that No. I. of the *Lounger* was reprinted in the *Scots Magazine* for February, 1785; a few days after it had made its appearance.

1788. *Analytical Review, or History of Literature*. Commenced May, 1788, to Dec., 1798, 20 vols., New Series, January to June, 1799, 1 vol.

1791. *The Bee, or Literary Weekly Intelligencer*; Consisting of Original Pieces and Selections from Performances of Merit, Foreign and Domestic. Motto: *Apis Matinae More Modoque*—Hor. Edinburgh: Printed by Mundell & Son, Parliament Stairs. Much curious and entertaining matter is contained in this miscellany. "Complete sets are of rare occurrence," says Lowndes. The title of this Edinburgh periodical was not original; two other notable papers, at least, bearing the same name, being known to "the curious":—*vis.*, *The Bee; or Universal Weekly Pamphlet, by a Society of Gentlemen and Booksellers*, edited by Eustace Budgell, having been issued during the years 1733, 1734; and Goldsmith's well-known series of essays, (date 1759,) which only extended to eight numbers. The Edinburgh periodical, discontinued in 1794, consists of 18 vols., small 8vo. It was conducted by James Anderson, LL.D., F.R.S., &c. The son of a farmer, Anderson was born at Hermiston, in the county of Midlothian, in 1739. On succeeding his father, a farmer of the old school, at a very early age, young Anderson manifested a superior intellect, and introduced many improvements in agricultural implements. He studied chemistry, under Cullen, at Edinburgh University; besides attending other scientific classes. He is stated to have been among the first to use the small two-horse plough, on its introduction into Scotland. His first literary production, a series of "Essays on Planting," appeared, in 1771, in *Ruddiman's Weekly Magazine*. Some time previous to the year 1777, Anderson removed from his father's farm, which his ancestors had tilled for generations, to an uncultivated tract of

1,300 acres in Aberdeenshire, named Monkhill; which, by skill and labour, he brought into an excellent condition. In 1780 the degree of LL.D. was conferred upon him by the University of Aberdeen. Having, in a pamphlet, privately printed, suggested the establishment of the North British Fisheries, he was requested by the Lords of Treasury, in 1784, to survey the western coast of Scotland; and in the following year he published, as the result of his investigations, *An Account of the Present State of the Hebrides and Western Coast of Scotland*. Anderson, in succeeding years, published many other able compositions, mainly on agricultural subjects; and, besides being a contributor to the *Encyclopædia Britannica*, conducted two periodicals, the *Bee* (Edinburgh, 1791-94), and *Recreations in Agriculture*, (London, 1799-1802). He died in London, in 1808.

"He was among the first of that long list of practical writers of which the present century has produced so many, who directed the public attention to the improvement of agriculture, and there was no agricultural subject of which he treated without throwing upon it a new light."²

The Bee, No. I., December 22, 1790, issued weekly, a literary and scientific miscellany, was discontinued on January 1, 1794. Anderson wrote a large proportion of the articles. Those under the signature "Senex," "Alcibiades," and "Timothy Hairbrain," besides many of the unsigned papers, being from his pen.

1792. *Historical Register, or Edinburgh Monthly Intelligencer*. Conducted by James Tytler, ("Balloon Tytler.") Printed within the sanctuary of Holyrood-house, Edinburgh. In this publication Tytler systematically advocated parliamentary reform. (*vide* 1780, *Weekly Review*.)

JAMES W. SCOTT.

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The Scots Magazine.

With reference to the note with regard to this periodical in last month's *S. N. & Q.*, I beg to mention that there was an issue of the *Magazine* after 1826, the generally accepted time of its discontinuance. I have the first two volumes of the new series bound in one. It was issued fortnightly under the same title. Vol. I. commences 31st Dec., 1828, and ends on 30th June, 1829, and extends to 513 pages. Vol. II. begins on 31st July, 1829, and ends on 31st January, 1830. It was published by R. Buchanan, 26 George Street, and printed by W. Aitken, 20 Bank Street, Edinburgh. The price of each volume was 12s. in boards. The preface, ex-

² Vide Anderson's *The Scottish Nation*.

tending to two pages, reviews the history of the *Magazine* since its commencement in 1739. The magazine is on much the same lines as previous serieses, and embraces an historical register of leading events; important public documents; miscellaneous essays; analytical notices of new books; a chronicle of domestic affairs: births, deaths, marriages, &c.; and a general sketch of foreign affairs. It is beautifully printed, and appears to have been edited with ability. Although I have several numbers of the various issues of a prior date, this is the only one of the last series I have seen. Query, Did it cease in January, 1830?

THOS. DUNLOP.

Supplemental to the notice of the Scots Magazine, page 84, of S. N. & Q. T. J. S.

Scots Magazine (The New), from Dec. 1828, to January 1830, inclusive. Edited by Peterkin and Buchanan. 2 vols. 8vo. 1828-30. "Complete copies of this singularly curious and highly interesting work are now rarely to be got. It is understood that the whole of the remaining stock on hand was sold for waste paper." The publisher's (Buchanan) prefatory notice to the *second volume* is highly interesting and descriptive of his feelings at the treatment which he received at the hands of the booksellers in town and country, and of their thwarting the sale of his various antiquarian publications, to his consequent loss.

It would be very acceptable and add to the usefulness of the articles if it could be stated where the most complete set of the newspapers are preserved. For example, I believe the Bank of Scotland, Edinburgh, have in their library the most complete set of the *Courant* and *Caledonian Mercury* extant, but the Rebellion years, 1745-6, are wanting. When the *Scotsman* acquired the goodwill of the *Caledonian Mercury*, I have heard that, through some inadvertence, the valuable file of the *Mercury* was sent to the paper-mill. Such Vandalism!

Leith.

D. W. K.

NOTABLE MEN & WOMEN OF AYRSHIRE
(Continued from p. 91, Vol. V.)

XVI.

370. *Rev. A. Morton Brown, LL.D.*, Congregational Divine and Author. Educated Glasgow University, settled as congregational minister at Cheltenham, where he obtained a great reputation as a preacher. He was Chairman of the Congregational Union in 1854. He was also author of a tale entitled "Peden the Prophet." *b.* Newmilns, Loudon, 12th March, 1812, *d.* 1879.

371. *Rev. George Stevenson*: Original Secession Divine. Ordained Kilwinning, 1836. Founded the

Industrial School there. Author of Sermons published porthumously and of various pamphlets, &c. *b.* Ayr, Original Secession Manse, 1812, *d.* 1859.

372. *W. F. Ferguson*. Successful merchant of the family of Moukwood Maybole.

373. *John C. Moore*, Journalist, studied medicine for a short time at Edinburgh University, but his father's death necessitating a change of career, he, after some years roaming over various parts of the earth, settled down to Journalism, and entered the office of the *Ayr Advertiser*, where his versatile talents were allowed full play. Encouraged by the popularity of his writings in that paper Mr. Moore started a journal of his own, which he conducted successfully for a time; but which he was forced ultimately to discontinue, owing to some injudicious utterances in the heat of a political campaign. From Ayr Mr. Moore passed to England, where he acted as reporter for a time, first in Birmingham and afterwards in London, where he served for four years on the reporting staff of the *Times*. In 1843, in pursuit of a commission to investigate the treatment of emigrants on board steamers trading with New York, in connection with which complaints were rife, he came to America. Here he fixed his residence permanently, speedily taking his place as one of the most efficient pressmen in the United States. During his American history he served on most of the Boston Journals, and for many years acted as night Editor of the *Boston Journal*. During the closing years of his life he was Editor of the *Lowell Weekly Times*. *b.* on a farm near Kilmarnock, 1814, *d.* (1881).

374. *William Gibb*: successful merchant. *b.* Ayr.

375. *John Orr*: Local Poet. *b.* Kilbirnie, 1814.

376. *Rev. Matthew Dickie*: U.P. Divine and Poet. Intended originally for a farmer. Mr. Dickie when a young man felt drawn to the ministry, and after some preliminary difficulties at last succeeded in prosecuting his studies for the U.P. Church in Glasgow. Ordained to the ministry of that Church in Cumnock in 1848, he laboured there with great success till in 1857 he was called to the pastorate of a new church in Bristol. Here he spent the rest of his days much beloved and greatly useful. His life and a selection of his sermons was published after his death. Mr. Dickie was author of various hymns and songs of great merit. He was born at Raws farm, Kilmarnock, 18th May, 1815, and died 1871.

377. *Samuel Bennett*: Journalist and Radical Provost of Dunbarton. Bred a tailor, he early settled in Glasgow, where he became a leading radical and chartist, studying at the same time for the ministry in the Congregational Church, and acting as a city missionary. Having been challenged for taking part in the Anti-Corn-Law Conference held in Edinburgh in 1842, Mr. Bennet severed his connection with the City Mission and became minister to the Chartists of Glasgow and took a leading part in that agitation. Obtaining employment on the *Glasgow Sentinel*, he thenceforward gave himself to Journalism, and about 1851 settled in Dunbarton as Editor and Proprietor of *The Dunbarton Herald*. Becoming member of the Town Council, he was in 1871 chosen Provost and served the burgh in that

capacity with great acceptance. He was also chosen Chairman of the School Board. He was one of the earliest advocates of Scottish Home Rule. *b.* Saltcoats, 12th August, 1815, *d.* 1876.

378. *Wm. Schaw Lindsay, M.P.*: Shipowner, Merchant and Politician: early went to sea: but latterly settling in County of Durham, became interested in the industries of that place. In 1841 promoted the extension and improvement of West Hartlepool: established a successful shipping business in London, which he conducted for many years with singular enterprise. He was the author of a work entitled *Our Navigation and Mercantile Laws Considered*, 1853, and also of a *History of Merchant Shipping*. He was elected M.P. for Tynemouth 1854, and for Sunderland 1859-74. A nephew of Dr. Schaw of the Secession Church, Ayr, he was born there in 1816, and died 1877.

379. *John Tweed*, Publisher. After serving for some time in the well-known Glasgow houses of Wm. Mackenzie, and Messrs. Blackie & Son, Mr. Tweed started a publishing business on his own account. From his press issued many important works, chiefly, however, of an antiquarian or topographical kind, among which may be mentioned *Glasgow and its Clubs*, *The Lord Provosts of Glasgow*, Dr. Henderson's *Annals of Dunfermline*, &c. He was born in Ayr 1816, *d.* 1886.

380. *Edward Henry John Cranford, M.P.*: called to the English bar 1845, he was chosen M.P. for the Ayr burghs at the general election 1852. He was an active politician of advanced views, and held the seat till the election of 1874, when on being defeated he retired from public life. He was born 1816, probably at Auchenames, West Kilbride, and died 1883.

381. *John McGavin*, Successful Merchant, Art Patron, and Benefactor to his native place. He early settled in Glasgow, where he soon became one of the foremost merchants. He was well known for his temperance principles as well as for his knowledge of and interest in art. He was donor of a fine public park to Kilwinning, his native town, where he was born 1816, *d.* 1881.

382. *Wm. Strathearn*, Sheriff and Literary Antiquary. Mr. Strathearn, who was much esteemed as an eminent Glasgow judge and cultured scholar, was born in Dunlop in 1816, *d.* 1868.

383. *Thomas M'Call*, Artist. This excellent man, who was revered in the whole of the district in which he spent his honoured life, was born in Mauchline in 1816, and *d.* 1889.

384. *Rev. David Thomson*, Baptist Minister and Author: bred a painter, but became a town-missionary in Manchester. Promoted thence he became (1839) Baptist Minister in Atherton, Lancashire. Here he was very successful, and in 1846 was called to a church in Devonshire. After labouring there for some time he was appointed agent of the Bible Society. In his declining years he returned to his first charge, but soon resigned and withdrew from the ministry. Among other minor works, Mr. Thomson published a volume on the Unitarian Controversy, entitled *Berea: a Scriptural Manual on the Triune*

God. He also wrote a *History of the Baptist Churches in North Devon*, and published his *Autobiography* in 1887. He was born in Galston 25th May, 1816.

385. *Alexander Winton Buchan*: Minor Poet. Trained as a teacher, Mr. Buchan, after some years' successful work in Craigie, Kilmarnock and Irvine, was transferred to St. James's Parish School, Glasgow, which he conducted with great ability for fifteen years. Among his pupils there was the celebrated novelist William Black, who never forgot his old master, and was in the habit of presenting him with copies of his published works. Mr. Buchan published several volumes of miscellaneous poems, among them being *The Song of Rest and other Poems*, also *The Vision Stream*. In 1873 he issued *Esther*, a dramatic poem, to which he subsequently added *Joseph and his Brethren*, and *Ruth*, two other sacred dramas. He was also the author of a small prose work, of a religious caste, entitled *The Evangel of Hope*. In 1876 Mr. Buchan retired to Saltcoats where he resided till his death. *b.* 1817, Kilmarnock, *d.* 1891.

386. *Matthew Wilson*: Successful Teacher. Bred a weaver, he early gave himself to teaching and became the Head of "The Glasgow Model Schools." He was author of a *Complete English Grammar* for the use of advanced classes and pupil teachers, and of other educational works. *b.* Kilmarnock, 1817, *d.* 1864.

387. *William Deans*: Pioneer of the Canterbury Settlement, New Zealand. Mr. Deans, who was much esteemed in the Colony which he helped to found, was born in Riccarton in 1817, and died 1851.

388. *Marion Macphail*, Blind Poetess. She belonged to the humblest ranks of society, and though blind from her sixteenth year, and absolutely deaf for many of her later years, she lived both a happy and a useful life. Having been in the habit of solacing herself in her solitude with writing verses of a religious cast, a selection of these was published shortly before her death. She was born in Dundonald 15th August, 1817, and died 1884.

389. *David Lindsay*, Minor Poet. *b.* Kilmarnock (1817).

390. *Duncan Macmillan*, "The Ayrshire Ventri- loquist." A rival of the well-known "Wizard of the North." *b.* Kilmarnock 1817, period of death not ascertained.

391. *James Hunter of Glenapp*, Ironmaster. Possessed of remarkable energy, Mr. Hunter raised himself from a humble position to be one of the chief ironmasters in Scotland. From the age of twenty-one he was employed at the Coltness Ironworks, and at the time of his death was managing partner of that great concern. He unsuccessfully contested Glasgow as a Conservative in 1874. *b.* Muirkirk 1817, *d.* 1886.

392. *Francis Percy*, Mining Engineer. From being a worker at nine shillings a week in the Muirkirk Ironworks Mr. Percy raised himself till, at the time of his death, he was consulting engineer in the Iron Department of the Wigan Coal and Iron Company. He was born in Barr, near Girvan, 5th February, 1818, *d.* 1885.

THE ABERDEEN UNIVERSITY AT
FRASERBURGH, AND
MARISCHAL COLLEGE AT PETERHEAD
(Vol. V., p. 77).

I RETURN to this subject with pleasure. I have unsuccessfully referred to authorities which I had not examined when I wrote, fourteen months ago, the paper which appeared in the September number of *S. N. & Q.*

Mr. Anderson is good enough to say (p. 78) that the subject of "Sir A. Fraser's University at Fraserburgh, and of the College building there, is fully discussed in *Fasti Acad. Maris-call.*" I may be allowed to say that the New Spalding Club books being in the possession of a very few of your readers, it would therefore have been interesting to have had the pith of what is said regarding the same.

I have carefully gone over *Fasti Aberdonensis Selections* from the Records of the University and King's College of Aberdeen, 1744-1854, edited by Mr. Cosmo Innes for the Spalding Club. So far as giving any light on the removal of the University to Fraserburgh, 1647-8, a veil seems to have been thrown over the whole proceedings for these years. The only notice taken is—"In 1647-8 the Commissioners appointed by the four Universities of Scotland—St. Andrews, Glasgow, Aberdeen, and Edinburgh—met at Edinburgh, and adopted measures for promoting a correspondence among them, and a uniform course of studies." There was also a Meeting of Visitors appointed by the General Assembly at New Aberdeen, 21st May, 1647.

Mr. Cosmo Innes informs us—"The history of the University during the 17th century—the government of the College funds—the discipline and studies—the dangers from without, and the greater perils from intestine discord—the partial decay and the restoration of the venerable school of learning—the steady increase of students through all the impediments of a turbulent age—are to be gathered in general with sufficient accuracy and detail from the records collected in this volume." Mr. Innes further adds—"For those who wish to study the subject more fully the following books will be useful:—Gordon of Rothiemay's *History of Scottish Affairs—Spalding Club*, edited, with notes full of accurate information, biographical, ecclesiastical, and literary, by Mr. Joseph Robertson and Mr. Grub. *The Funerals of Bishop Patrick Forbes*, reprinted, and also edited, with copious and valuable notes, and biographical preface, by Mr. C. T. Shand, for the late Spottiswood Society. *Spalding's Memorials of the Troubles in Scotland*, a much improved edition, contributed by the late Lord Saltoun to the Spalding Club, and edited by the Secretary. *The Correspondence of Principal*

Baillie, very carefully edited, with similar literary apparatus, by Mr. D. Laing, for the Bannatyne Club." I quote these, that others interested in the subject may assist in the investigation.

Mr. W. Ferguson of Kinmundy says—"On one occasion, during a pestilence in Aberdeen, the scholars at King's College were transferred to the College at Fraserburgh."

The Rev. Dr. Walter Gregor, Parish Minister of Pitsligo, says—"When the plague broke out in Aberdeen (June to October, 1647,) the College buildings of Fraserburgh were called into use—King's College removed to Fraserburgh, while Marischal College removed to Peterhead."

WILLIAM THOMSON.

7 Madeira Place, Leith.

SCOTTISH BURGH SEALS (V., 65).—CULLEN.—Describing the seal in last number, Mr. Stansfield writes:—"The four-legged animal under the throne probably refers to some local legend." May we not have the origin of the name of the burgh here? In Gaelic, "Cuilean or Cuilein is frequently used for a dog of full growth or of any age." From the abundance of the Holly locally, (*Ilex Aquifolium*), which is apparently indigenous, it has been suggested that the name is the Gaelic for Holly—Cuillionn, *vide New Stat. Acc. Scot.*, XIII., 318. Cuilean, however, seems more probable. Is there a local legend about some famous hunting dog? D. W. K.

THE NEWTON STONE (V., —).—In looking over Mr. Skene's interpretation of the Newton Stone, I was astonished to see the difficulties he makes about θ having the cross bar at the 6th century B.C., and χ having its ends turned as in the Etruscan pattern, as, to my mind, these and the other difficulty he mentions, of ϵ being turned to the left in theologos, are among the most trivial that would occur to any mind but his own. I think it very strange that he should thus strain at these things, which are but as a gnat, when, as regards all the rest, he had swallowed them at once, although, in comparison with these, they are as a camel. However, as regards the χ I would remind your readers they will find an instance of it in Wilson's *Prehistoric Annals of Scotland*, Part IV., Chap. III., where it is given as the mark on a gold pellet, found at Cairnmuir, Peeblesshire, in 1806, and was clearly put on it to mark its quality, and so on. Now that place was in the land of the Picts, and so this letter may be Pictish, as Mr. Agnew has shown. At anyrate, neither Mr. Skene, nor any other, need go so far as Etruria, or the north coast of the Euxine, to find an instance of it, as any one can find that, any day he chooses, by simply resorting to Sir Daniel Wilson's able production. O.

Queries.

597. THE BRUX FAMILY.—Would some of your readers, acquainted with the Brux family, tell me if the writer of the following was the famous Jacobite dike builder of Brux? The handwriting seems that of a very aged person:—

“Edin⁷ Sept^r 12th 1795.

“James,—Send me three chalders of meal at mine store tomorrow or Munday by some of the tenants as I am out. (Signed “JON. FORRES.

“To James Shand
in Mill of Brux.” W.

598. THE NEWTON STONE.—My difficulty in regard to Mr. Agnew's translation of the Newton Stone is not in regard to the translation itself, but in regard to the fact that he makes the Picts to have been originally Egyptians, and brings them from Scythia or Thrace to Scotland, by way of France and Ireland, at a time when their own country was fully open to them, and they might have returned to it with far more ease. If, however, they were originally Egyptians, I would like some more proof of that than I have as yet received, because we have all along been taught and believed that they were originally, or by descent, Celts, Teutons, or Goths, and so on. I will be much obliged, therefore, to him, or you, or any of your readers, to kindly assist me in this matter.

PICT.

599. SCOTLAND'S GLORY, &c.—I have recently had the privilege of reading an old chap book with this heading. The copy I have seen lacks a title-page and preface, and begins at page 3, and extends as far as page 80. It is written in somewhat rude ballad metre, and discusses the chief ecclesiastical questions agitating the Church of Scotland about the middle of the 18th century. The poem consists of three parts and an appendix; and it seems as if the several parts had previously been issued separately, and then republished as a whole. At the close of the verses a prose postscript is added, which states that the author happening to hear “an impious wretch sing that abominable song, ‘Whirry Whigs awa,’ at Laurence Fair, on the Muir of Halkerton, he was so grieved at finding the rabble giving pleased attention to such trash that he resolved to do what was possible to one in his station to remedy the evil.” This led to the first issue of the Rhyme alluded to, which appeared originally in 1745. Having been favourably judged by many on that occasion, he improved and added to it, and issued it anew. Has any of your readers seen this rare tract? Can its authorship now be ascertained? Internal evidence suggests that it was written by an Aberdonian Scot, who was probably a member of the Secession Church, and who certainly sympathised with that party. He quotes from and refers to the Secession fathers very frequently. He also puts in a note a quotation from Mr. Bisset of Aberdeen, to this effect—“Amos VII., 13—Mr. Bisset says, the ill-mannerly prophet was too plain in telling faults, but the priest was more court-bred.” From which it may perhaps be inferred that he was a hearer of that out-spoken divine. Another allusion in the second

part clearly indicates that the author sided with Moncrieff and Adam Gib in the matter of the Burgess oath controversy, which led to “The Breach” in the Secession in 1747. The third part, which was issued evidently in 1752, contains a paraphrase of a sermon preached at Newmachar by Mr. Bisset, against the abuses of Patronage, from which the following is an extract—

“But then to hide their cloven foot
In carrying on their actions,
A paper through the parish goes
To gather up subscriptions.
The tenants sure they must subscribe;
Their masters so commanded:
Or at the term of Whitsunday
Their tack will be demanded.
The poor sub-tenants' case is such,
He dreads his master's sentence;
And man and master many a time
Do vote against their conscience.
Yea some most brutishly will say,
(So ignorantly blinded)
They're for the man the laird is for,
His name they do not mind it.”

In the Appendix, which was probably added at some date subsequent to 1752, when the other three parts were combined into one piece, among other things denounced are superstitious errors regarding Christmas. The following quotation, which is given because of its reference to a Mr. C., shows the tone of these denunciations—

“This night, say they, the bees do sing,
And other beasts do bow them,
As you may see now hinted in
The hymns of Mr. C.”

Who is the Mr. C. alluded to. Was his name Cowan, or Cruden? There is a Rev. Wm. Cruden, M.A., mentioned by Mackelvie in his *Statistics of the U.P. Church*, who published hymns. He was son of the parish beadle of Pitsligo, and ordained at Logiepert, 1753, called to the Relief Church, Glasgow, 1767, and to Crown Court, Covent Garden Church, London, 1773. His Hymns were published 1761. I hope some of your readers can clear up the points noted.
Dollar. W. B. R. W.

600. “THE WHITE COTTAGE.”—I read lately of *The White Cottage*, a tale written by one More, a native of Berwickshire. Can any reader of *S. N. & Q.* give me any information on this point?
W. S. C.

601. WILLIAM SUTHERLAND'S POEMS.—William Sutherland of Langton or Gavinton, Berwickshire, had published some time ago a volume of his poems. Where can I find particulars of this author?
W. S. C.

602. AN EDINBURGH PERIODICAL.—In *Nugae Historicae*, a collection of tracts, appears the prospectus of an Edinburgh periodical entitled *The Spitfire*. Can any reader say whether it ever appeared, or was the announcement a joke?

MICHAEL MERLIN.

603. ROBERT MACKENZIE DANIEL, NOVELIST.—Information is requested regarding the parentage, education and works of Robert Mackenzie Daniel, styled in the *Scottish Nation* “an eminent novelist” and “The Scottish Boz”.

He is stated to have been the youngest child of a small landed proprietor within a short distance of Inverness; to have been born in 1814; and to have entered Marischal College at the age of fifteen. His name, however, does not appear among the matriculants of 1828, 1829, or 1830.

P. J. ANDERSON.

Answers.

453. TIBBIE FOWLER O' THE GLEN (IV., 57, 79; V., 24, 45).—I find this song claimed for no fewer than two Merse parishes—the parish of Hatton, and the parish of Mordington, the former of which parishes, I may remark, also prefers its claim to have been the locality in which the pathetic old song “Robin Adair” was composed. Now I am by no means satisfied that any of these claims is well-founded, but in the light of the fact that already in your columns this song has been claimed for Banffshire and the Braes of Auchindoun, for Leith in Midlothian, and Carnwath in Lanarkshire, I think it possible that other Scottish parishes may be equally ambitious to assert their connection with so popular a ditty. And, if so, would it not be interesting that such of your readers as have knowledge of such claims should communicate the interesting fact in your columns?

Dollar.

W. B. R. W.

573. THE NEWTON STONE (Vol. V., 78).—“Aberdeen” is correct in saying that all of those who are now generally recognised as our best and most recent authorities on the subject, consider the Picts here were either Celts or Teutons. But these authorities, while they are the most recent, are not, probably, also the best, for all our oldest and best authorities on the subject, who lived among the Picts while their language was still spoken, and who are therefore best qualified to speak, declare, in a way that admits of no doubt, that the Pictish language was neither Celtic nor Teutonic, but was entirely distinct, as the language of Bede very clearly shews when he says (*Eccles. History*, B. I., Chap. I.)—“This island (Britain) . . . contains five nations, the English, Britons, Scots, Picts and Latins, each, in its own peculiar dialect, cultivating the sublime study of divine truth.” And from this, I think, all cannot but see how very fully Bede distinguishes the Pictish from the Welsh and Gaelic, which were the languages then used by the Britons and Scots, and are the only languages of this family that any one has said were the same as the Pictish; while, as regards the Teutonic, he as carefully distinguishes the English from this, and as it was then spoken by his countrymen, who freely mingled with these Picts, it has a much better right to be considered to be the same as this than the Gothic, with which some would identify it. And though some have tried hard to make us believe Bede meant to say by this, the Pictish was a dialect of the British or Scotch, *i.e.*

the Welsh or Gaelic, it is clear, from what he says elsewhere, that he considered it as separate from these, as it was from the English or Latin, with which none have ever sought to identify it. And as these are the only languages of these families with which it can be at all identified, it is clear it cannot belong to them. And then it must be patent to all, that after all their vain boasting of knowing all about this language, and being able to correct Bede and others who have stated what they knew about it, it is very strange these great philosophers cannot agree as to what family the Pictish belonged, or what language it is a dialect of, but can only say it is “either Celtic or Teutonic;” as if that was any definite information, and the terms they use did not include, within them, most of the languages of Europe. For in all this there is clearly not science but guess work; seeing these men regularly fight shy of the proper authorities on the subject, or do their best to overturn them; and never as much as look near the Pictish language or anything belonging to it, unless when they find it convenient to support their favourite theory.

This is a true exposition of the nature of “Aberdeen’s” “Best and most recent authorities on this subject.”

Nor is it difficult to know how all this error and confusion arose, and when, and why, and what it is worth, because it clearly arose after the Pictish language had ceased to be spoken, and when the Picts that remained in the east of Scotland spoke a mixture of Pictish and Gaelic, or Pictish and British, and so these concluded that what was thus spoken was the real Pictish language, while it was as different from it almost as it could be. And as other enquirers were not satisfied with their theories, they must advance another, because they found the Picts were said to be Scythians; as if there was only one Scythia known, and all who were ever in it must needs speak the Gothic. Surely the least reflection is more than sufficient to blow that bubble for ever into the air, as there is no country in which all always speak the language of it, or that is called after it, or are natives of it, or are all belonging to the same people, and yet they are all called after it, and justly, too, as living in it, though there may be in it any number of different races, each one of which may use any number of very different languages.

But if anyone can really show the Pictish is Celtic, or Teutonic, or any other language than what I have set forth on the Newton Stone, I entreat him to do that as soon and as effectually as he can, as the present time is very much in need of such a demonstration; and though it has been often attempted of late, the attempts, all can see, never succeeded, which seems to shew the thing cannot be done. Instead, therefore, of attempting it, I would advise “Aberdeen” to rest content with the view of it that I endeavour to set before him. But if he will not take my advice, I will leave him, with pleasure, to follow the bent of his own mind. I may here say that the version of the inscription that I have dealt with is not that of Dr. Inman, but that which Mr. Thomson of Banchory prepared for study and submission to the various savants whose opinions were quoted by the

editor a year ago. I mention this because the two versions differ considerably, and anyone judging of my translation from Dr. Inman's text will not be able to do me justice.

J. M. AGNEW.

586. WATERMARKS ON PAPER (V., 94).—There are numerous articles in encyclopedias, magazines, and trade journals on Watermarks, but, so far as I know, there is no book in English specially dealing with the subject. If the object of the inquiry is to ascertain the origin and meaning of watermarks, I recommend the *Étude sur les Filigranes des Papiers employés en France aux 14^e et 15^e Siècles*, by Medou and Matton. Paris, 1868.

T.

585. HIGHLAND CLANS AND THEIR CHIEFS (V., 94).—What are the names of the Highland Clans? To answer this question with anything like completeness, one would almost need to transcribe Chapters VIII. and IX. of Skene's *Celtic Scotland*, Vol. III. But an enumeration of the Clans, drawn up on an historic occasion, may be quoted with advantage. In 1745 Lord President Forbes transmitted to Government a Memorial naming the Chiefs of all the Clans (and of a few "border families"), and stating the number of retainers they could bring into the field. The names, arranged in alphabetical order, are as under. I am unable in some cases to name the present Chief; and in others to give his number. Probably other readers of *S. N. & Q.* can supply the deficiencies. I should like to add a query of my own. How many of these "Highland" chiefs can speak Gaelic?

Name of Clan.

Present Chief.

Buchanan,.....John B.-Hamilton of Leny.
Cameron,.....Donald, XXIV. of Lochiel.
Campbell,.....George, 8th Duke of Argyll.
Chisholm,.....Alexander, XXXI. of Chisholm.
Colquhoun,.....Sir James, 5th Bart. of Luss [heir female?]
Farquharson,¹.....Andrew, of Whitehouse [?]
Fraser,.....Simon, 16th Lord Lovat.
Graham,.....Douglas, 5th Duke of Montrose.
Grant of Grant,.....James, 11th Earl of Seafield, XXIV. of Grant.
Grant of Glenmoriston,.....Ian, XII. of Glenmoriston.
Lamont,.....John of Ardlamont.
Macdonald of Sir Reginald, K.C.S.I., XIX. of Clanranald,.....Clanranald.
Macdonald of Glenco,.....?
Macdonald of Ronald, 6th Lord Macdonald, XXI. Sleat,.....of Sleat.
Macdonell of Aeneas, XX. of Glengarry. Glengarry,.....
Macdonell of Keppoch,.....?
Macdougall,.....Charles, of Macdougall.
Macfarlane,.....? in America.
Macgregor,.....Sir Malcolm, 5th Bart. of Macgregor.
Macintosh,.....Alfred, XXVIII. of Macintosh.
Mackay,.....Donald, 11th Lord Reay.

¹ "The only Clan name in Aberdeenshire."—*Memorial*.

Mackenzie,.....James, of Allangrange, XXIV. of Kintail.

Mackinnon,.....Francis, of Mackinnon.
Maclachlan,.....Robert, XVIII. of Maclachlan.
Maclean,.....Sir Fitzroy, 10th Bart. of Morvern, XXVI. of Maclean.
Macleod,.....Norman, XXII. of Macleod.
Macnab,.....? in America.
Macnaughton,.....Sir Francis, 3rd Bart. of Dundarave.
Macneil,..... { ? of Barra; or
William M.-Hamilton of Gigha.
Macpherson,.....Duncan of Cluny.
Menzies,.....Sir Robert, 7th Bart. of that Ilk.
Monro,.....Sir Charles, 10th Bart. of Fowls.
Robertson,.....Alastair of Strowan.
Ross,.....?
Sinclair,.....John, 17th Earl of Caithness.
Stewart of Appin,.....?
Stewart of Grandtully,.....Sir Archibald, 8th Bart. of Grandtully,.....tully.
Stuart,..... { Henry, 5th Earl of Castlestuart; or
Alan, 10th Earl of Galloway.
Sutherland,.....George, of Forss.

Border Families.

Present Chief.

Brodie,.....Hugh, of Brodie.
Drummond,.....George, 14th Earl of Perth.
Forbes,.....Horace, 19th Lord Forbes.
Gordon,.....Charles, 11th Marquis of Huntly.
Innes,.....James, 7th Duke of Roxburgh.
Irvine,.....Alexander, XX. of Drum.
Murray,.....John, 7th Duke of Athole. [?]
Ogilvie,.....David, 8th Earl of Airlie.
Rose,.....James, XXIII. of Kiltravock.

P. J. ANDERSON.

589. ADVOCATES, ABERDEEN (V., 94).—There does not appear to be any clear information regarding the origin of the title Advocates, applied to Aberdeen Procurators. Mr. William Kennedy, Advocate, Aberdeen, in his *Annals of Aberdeen*, says:—"The practitioners before the Court of Judicature at Aberdeen have, for a period of 250 years, been distinguished by the title of Advocates, which appeared to be sanctioned by many public deeds, and by judicial proceedings in the Courts of Record: but by what authority it had originally been conferred upon them, we have not been informed." The earliest mention we have of the Aberdeen Advocates is in 1633, when sixteen gentlemen were regularly admitted to practice before the Court as Advocates and Procurators. This was done by Sir Thomas Crombie of Kemnay, Sheriff of Aberdeen, in order to regulate the proceedings before the Court. In 1774 a charter was granted in their favour by George III., constituting them a corporate body, and confirming all their former rights and privileges; and in 1799 they obtained another and more extensive charter, under the name and title of the "President and Society of Advocates in Aberdeen." Edinburgh. P. C.

590. LORD GARDENSTOUNE (V., 94).—Probably the following information, taken from Brunton and Haig's *Account of the Senators of the College of Justice*,

² "On the death of George Ross, tenth laird [of Pitcalnie] in 1884, the male descent failed."—*N. N. & Q.*, V., 122.

may be of service to "F." Francis Garden of Gardenstounne was the second son of Alexander Garden of Troup, by Jane, daughter of Sir Francis Grant, Lord Cullen, and was born at Edinburgh on 24th June, 1721. He was admitted an Advocate on 14th July, 1744, appointed Sheriff Depute of Kincairdineshire in 1748, and in 1760 was appointed conjunct Solicitor General along with James Montgomery (afterwards Lord Chief Baron). He took his seat on the bench on 3rd July, 1764, as Lord Gardenstounne, and he also became a Lord of Justiciary in 1776.

He commenced the improvements on Laurencekirk in 1768, and in 1779 obtained for it a charter from the Crown, erecting it into a free burgh of Barony, at which period the population numbered 500. He succeeded to the estate of Troup on the death of his elder brother in 1785. He was in a declining state of health during the last few years of his life, and died at Morningside, near Edinburgh, on 22nd July, 1793.

Edinburgh. P. C.

590. LORD GARDENSTON (V., 94).—This somewhat eccentric Scottish judge, though born in Edinburgh 24th June, 1721, was of the Banffshire family of Garden of Troup, his mother being daughter of Sir Francis Grant, Lord Cullen. He died in 1793. A sketch of his life is given in Chambers's *Biographical Dictionary of Eminent Scotsmen*, as also in Anderson's *Scottish Nation*.

Dollar.

W. B. R. W.

591. "CLYACK" (V., 94).—This word, which he spells "cliack," is given by Dr. Murray in the *New English Dictionary* as "possibly adopted from Gaelic *cliathach* (*ΚΙΘΑΧ*) "battle," because of the contest or struggle to have the "last cut." As to why "meal and ale are supplied to farm-servants when the grain crop is all cut down," I would suggest that it is a survival of a primitive custom. It seems likely that ale and oat cake would be the ordinary fare of Scottish rustics in early times. And what more likely as a sign of social joy than that the entertainment common at the time should be offered to all who had taken part in the work whose successful close was the occasion of the joy?

Dollar.

W. B. R. W.

592. REFERENCES TO SOCIAL LIFE IN EDINBURGH (V., 94).—The late Dr. Rogers has published a large work in 3 volumes, I think, on the History of Scottish Social Life. It is not so well-arranged as it might be, but contains a vast amount of information relating to the subjects mentioned by C. R. F., and he might consult it with advantage. Some sidelights would also be cast on many of the points he is inquiring into by contemporary memoirs, such as Kirkton's *History of the Church of Scotland*, *The Spiritual Experiences of Elizabeth Weston*, *Fountainhall's Diaries*, &c., as well as the poems of Pitcairn, Pennicuik, and other contemporary rhymsters. I think it likely that Maidment's *Book of Scottish Pasquils*, as well as some of his other works, will be helpful. I also recollect at this moment some particulars about Edinburgh taverns, &c., in Robert Chambers's *Traditions of Edinburgh*. No doubt

Maitland's and Hugh Arnot's *Histories of Edinburgh* will contain much of the required information.

Dollar.

W. B. R. W.

593. NISBET'S "SYSTEM OF HERALDRY" (V., 94).—The second volume of Nisbet's *Heraldry* was published posthumously in 1742. A new edition of both volumes was issued at Edinburgh in 1804, and at London in 1816. The only other works dealing with Scottish Heraldry are:—

1680. *The Science of Heraldry treated as a part of the Civil Law*. By Sir George Mackenzie, Knt. (Reprinted in his Collected Works, 1716-22).

1700. *Essay on Additional Figures, and Marks of Cadency*. By Alexander Nisbet.

1718. *Essay on the Ancient and Modern Use of Armories*. By Alexander Nisbet.

1822. Facsimile of Sir David Lyndsay's *Booke and Register of Armes*. (New edition in 1878).

1837. *Heraldic Tracts*, by Sir James Balfour. Edited by James Maidment.

1850. *Descriptive Catalogue of Ancient Scottish Seals*. By Henry Laing.

1863. *Law and Practice of Heraldry in Scotland*. By George Seton.

1866. *Supplemental Catalogue of Ancient Scottish Seals*. By Henry Laing.

1881. *Scottish Arms*. 2 vols. By R. R. Stodart.

Heraldry, British and Foreign—by the late Lyon, Mr. Burnett, and the Rev. Mr. Woodward, Montrose—has just been issued.

P. J. ANDERSON.

593. NISBET'S "SYSTEM OF HERALDRY" (V., 94).—I examined two copies of the above, one Edinburgh, J. Mark Ewen, A.D. 1722, which gives, in the preface, as quoted by "Littleflot"; the other in two vols. Vol. 1 I found to be identical with the former. Vol 2, "Edinburgh"; Printed by R. Fleming, sold by Booksellers there; and at London by J. Millar and J. Davidson. 1742. Dedicated to James Earl of Morton, Lord Dalkeith and Aberdour, "from which I took the following quotation:—"The first vol. of this work was dedicated to the illustrious house of Hamilton. The second claims the patronage of your Lordship, a branch of the no less illustrious house of Douglas. Had its valuable author been alive he must have approved the choice." By this we see that Nisbet was dead. From the preface I take this quotation:—"But Mr. Nisbet not being able to overtake his whole design in one volume, as at first he intended, for the several reasons set forth in the said Preface, he therefore promises an appendix or second volume, wherein the several Branches of Heraldry not then treated of were to be illustrated, and as this undertaking is now finished and present to the Publick." From this we may say that the Appendix was issued 20 years after the first vol. by the Printer, Robert Fleming, who signed the Dedication and Preface, though the work is that of Mr. Nisbet.

Dunrobin.

H. A. R.

Want of space obliges us to hold over several communications, which are in type.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, JANUARY, 1892.

OLD DUNDEE.

THE story of the days of Dundee before the Reformation has been gleaned from sources outside the records of the town itself. Its ancient registers are believed to have perished in the flames of the many hostile attacks from which it suffered. It was pillaged on two separate occasions by Edward the First, when St. Mary's Church, built a hundred years before by the Earl of Huntingdon, was burned, together not only with much treasure, but also with many of the burghers who had fled to its altar for protection. The town was again burnt by Richard the Second in 1385. After the lapse of a century and a half it suffered even more severely from the armies of Edward the Sixth, who carried fire and sword into Scotland, by way at once of promoting the doctrines of the Reformation, and of wooing Mary, Queen of Scots, to be their sovereign's bride. In furtherance of objects so pious and peaceable, Protector Somerset burnt Dundee in 1547, and destroyed the Council Register and the Burgh Court Records, with the exception of a single volume, preserved by a fortunate accident. This book contains documents going

back to 1384, and records of the Burgh Court from 1520. It is one of the sources from which Mr. Alexander Maxwell has compiled the last published of the two valuable volumes named below.¹ Other information has been gleaned from Acts of the Scottish Parliament, and from papers in the Edinburgh Register House, the London Record Office, and elsewhere. The task of the historian was made all the more arduous, and his materials all the more scanty, by disasters in modern times. In the Commonwealth days Dundee was stormed by Montrose. This was in 1645; and five years later the inhabitants shewed their generosity to a fallen enemy, for, when the great Marquis was lodged at Dundee, a prisoner on his way to the scaffold in Edinburgh, the people took pity on him and provided for his wants, while General Leslie, his captor, was slow to permit him to enjoy their bounty. Ere Dundee had well recovered the ravages of Montrose it was sacked by Monk in 1651; and the severity of the blow is borne witness to by the great number of bones dug up in recent times around St. Mary's Tower, or the Old Steeple, where occurred the severest struggle. The woes of the town moved the pity of distant hearts. Dr. William Guild of Aberdeen, for example, dedicated a book to the Dundee Council with his wishes "that the Lord who hath shewn it hard things that it might have said Call me Marah, may so prosper that place hereafter that it may be Naomi."

Nor did misfortunes of a similiar kind cease even with the more peaceful days of the nineteenth century; for in 1841 a fire, which destroyed three of the Dundee churches, consumed also an ancient library containing books that had escaped the ravages of Somerset and Monk.

In days before the erection of St. Mary's Church in the twelfth century, by David, Earl of Huntingdon, brother of King William the Lion, and hero of Sir Walter Scott's Talisman, St. Clement had been regarded as the patron saint of the burgh; and his name is still borne by a lane adjoining the Town House. But afterwards the tutelar guardianship was vested in the

¹ *The History of Old Dundee.* Edinburgh; David Douglas 1884.
Old Dundee prior to the Reformation. Edinburgh: David Douglas. 1891.

Blessed Virgin. This connection the ancient seal of the town attested. It shewed Mary seated as its central figure; the Holy Child, standing on her knees, was embraced by her left hand, while in her right hand she held a lily-bearing stem; and a ministering angel stood on either side. Modern protestant sentiment rejected this symbolism, and substituted a pot of lilies supported by dragons, permitting, however, two mottoes, of which the one, Prudentia et Candore, testified to the virtues of the Virgin Mother; while the other, Dei donum, although meant as a mere reference to the name of the burgh, may easily receive even a more sacred signification.

The only extant charter by Sir William Wallace, as *Guardian of Scotland*, is dated 1298, and grants to Scrimgeour the office of Constable of the Castle and Town of Dundee, where Wallace's boyhood was spent at the Grammar School. Eleven years later, we find the Scottish clergy meeting there and declaring for Robert Bruce, uninfluenced by the fact that they were meeting under the roof of the Greyfriars Monastery, founded half-a-century earlier by Devorgilla, the mother of John Balliol, on a site in Friars' Wynd, now known as Barrack Street. Of this lady, granddaughter of David, Earl of Huntingdon, the world possesses a more stable memorial in Balliol College, Oxford.

Parliament met in Dundee in 1351, and occasionally afterwards; and the town more than once was the abode of royalty in those early days, as when Bruce himself resided there, and, long afterwards, his luckless descendant, James the Fifth. In the time of the latter monarch the doctrines of the Reformation were agitating Scotland; and Dundee took so decided a part in the controversy as to win the title of the Scottish Geneva. The names of many of its citizens appear in the accounts of the Lord Treasurer of Scotland as sufferers by fine and forfeiture of goods for the Protestant faith; and of one, David Straton, it appears that he was "justified to the death" for certain heresies.

Among the more conspicuous of the Scottish Reformers were Wishart and the Wedderburns. George Wishart was a man of the Mearns, who spent in teaching and preaching at Dundee most of the three years preceding his martyrdom at St. Andrews in 1546. The Cowgate Port, a gateway of the ancient wall of the burgh, has escaped the fate of antique memorials which obstruct the patience of the nineteenth century; and an inscribed brass upon it perpetuates the legend how Wishart, in time of the plague, preached to the people, the healthy within the town and the stricken outside the wall, from the words of psalm cvii., "He sent his word and

healed them." It now appears, however, that the scene of that historical discourse must have been a few hundred yards south-west of the traditional spot.

The brothers Wedderburn were sons of a merchant in West Kirk Style, the street where now stands George Gilfillan's church. James, the eldest brother, wrote plays after the fashion of the Mysteries and Moralities and Miracle Plays of the middle ages; and in these, whether the subject was John the Baptist or Dionysius the Tyrant, he did not fail to "nip the Papists" and roughly attack their abuses and corruptions. The younger brothers, John and Robert, were priests; but drinking of St. Leonard's well, that is to say, embracing the evangelical teaching of the Principal of St. Leonard's College, St. Andrews, they made themselves a name by their Good and Godly Ballads, otherwise called the Psalms of Dundee. To the youngest Wedderburn has been ascribed also an allegorical work entitled *The Complaint of Scotland*, in which Scotia exhorts the three estates of her realm. Professor Jonston apostrophises the brothers in this extravagant fashion:—"Distinguished ornaments of your race. Three equal in learning and piety. Begotten in heaven, distinguished Alectum bestowed you on the earth, whence I reckon it to have the name DEI DONUM."

Contemporary with these reformers flourished the historian, Hector Boece, whose ancestral parish was Panbride, and whose Chronicles name Dundee as his birthplace. We discover Boece in positions so varied as to certify to the versatility of his genius. He pled as an advocate in the Dundee Burgh Court. He published in Latin *The Biographies of Bishops* as well as *The Chronicles of Scotland*. He was Principal of King's College, Aberdeen, and incumbent of more than one Aberdeenshire parish.

(To be concluded next month.)

UNIVERSITIES AT FRASERBURGH AND PETERHEAD.

(Vol. I., 108; Vol. V., 57, 77, 108.)

I WILLINGLY act on Mr. Thomson's suggestion that I should give some further information about the University of Fraserburgh.

Let me point out to Mr. Thomson that Mr. Ferguson's note, like Peter Buchan's, is apparently a mere reproduction of Spalding's remark, which is also quoted in the *Book of Bon-Accord*, p. 325. Dr. Gregor's statement that "in 1647 the College building of Fraserburgh was called into use," certainly goes further. Will Mr. Thomson kindly say *where* Dr. Gregor makes this statement; and will

Dr. Gregor, who, I believe, reads *S. N. & Q.*, give his authority for the assertion?

The contemporary records relied on by me in my account of Sir A. Fraser's Foundation, in *Fasti Acad. Mariscall.*, p. 78, are as under—

CROWN CHARTER, 1st July, 1592 :—

“ . . . damus et concedimus plenariam libertatem et potestatem prefato Alexandro Fraser . . . collegium seu collegia infra dictum burgum de Fraser edificandi, universitatem erigendi . . . et generaliter omnia alia et singula immunitatem et privilegium unius universitatis concernentia, in amplissima forma et modo debito, in omnibus respectibus, ut conceditur et datur cuicunque collegio et universitati infra regnum nostrum erectis seu erigendis, faciendi, agendi et exercendi ”
(*Reg. Mag. Sig.*, xxxvii. 481).

ACT OF SCOTS PARLIAMENT, 16th December, 1597 :—

“ Our Souerane Lord and thrie estatis of this Parliament understanding that Sir Alexander Fraser of Fraserbrughe, knycht, being of deliberat mynd and purpois to erect ane Vniuersitie within the said brughe, with all priuelegis appertaining thairto, according to the tenour of his infetment, hes begwn to edifie and big vp collegis, quhilkis nocht onlie vill tend to the great decoirement of the cuntrey, bot also to the advancement of the loist and tint youthe in bringing tham vp in leirning and vertew, to the great honour and weil of our said Souerane Lord and natioun, quhillk honorabill intention and pollicie maid and to be maid be the said Sir Alexander, upone his exhorbitant and large expensis, aucht and suld be furtherit and advancit, and the said Sir Alexander nocht onlie allowit thairintill, bot also helpit and supportit to do the samin ; Thairfoir our said Souerane Lord and thrie estatis of the present Parliament, for the further advancement of the said brughe and collegis, and for the sustentatioun and intertenement of maisteris, teichearis and officemen within the collegis of the samin, hes, with expres consent and assent of the said Alexander, dotit, gewin and mortefeit the personagis, vicaragis, prebendaries, chaplanreis, and altarageis of the parochie kirkis of Phillorthe, Tyrie, Kremound, and Rathyn, haill teyndis small and great, landis, rowmes and possessionis appertening thairto, profits, dewteis, annualrentis and emolumentis quharsumevir, and *ad manum mortuam* disponit the samin to the saidis college or collegis : Provyding alwayis the saidis ministeris of the saidis college or collegis ather serve the cure of the saidis kirkis, or then the saidis maisteris, with advyis of the patron, furneis sufficient men for serveing the cure of the saidis kirkis, sua that the parochineris be nocht frustrat of the sacramentis, teicheing and preicheing of the word of God.”—(*Acts of Parliament of Scotland*, IV., 146).

ACT OF GENERAL ASSEMBLY, March, 1600 :

“ Anent supplicatioun given in be the Presbiterie of Deir, makand mentioun that quher the Laird of Philorth having erectit ane Colledge vpon the toune of Fraserbrughe, and agreit with Mr. Charles Ferme to be both Pastour of the said brugh and Principall of his Colledge, quhilk burdein the said Mr. Charles refused

to accept vpon him, without he be commandit be the General Assemblie : Desyreand, therfor, ane command to be given to the said Mr. Charles to accept both the said charges, as at mair length is containit in the said specificatioun : The General Assemblie having at length considerit the necessitie of the said work, and how the said Laird of Philorth has refusit to intertaine a Pastour at the said Kirk, vnlesse he vndertake both the said charges, therfor commandis and charges the said Mr. Charles Ferme to vndertake and awaite vpone, as weil the said Kirk, as to be Principall of the Colledge of Fraserbrughe.”—(*Book of the Universall Kirk of Scotland*, III., 958).

This Mr. Charles Ferme had been elected one of the Regents in the University of Edinburgh in 1598 ; and Craufurd, in his *History of the University of Edinburgh*, p. 33, (written 1626-46,) mentions Ferme's transference in 1598 to Fraserburgh, “ where there was ane beginning of an University, over which he had charge ”.

The then incumbents of the other three charges named in the Act of Parliament were—Crimond : John Gordon, M.A., second son of Alexander Gordon of Lesmoir. Rathen : Duncan Davidson, previously Regent in University and King's College, Old Aberdeen. Tyrie : John Howesoun, son of David Howesoun, Minister of Aberdeen.

References to the buildings of the College are to be found in Sir John Sinclair's *Statistical Account of Scotland*, in Pratt's *Buchan*, in Dr. Lindsay Alexander's *Life of Ferme*, and elsewhere. But the Rev. Mr. Lippe, in his Preface to Wodrow's *Biographical Collections* (New Spald. Club), p. lxxvii., is of opinion that “ no positive authority has ever been adduced to prove that the College was opened for students ”.

P. J. ANDERSON.

THE NEWTON STONE.

I SUBMITTED the four numbers of *S. N. & Q.* which concern this to the Rev. E. S. Roberts, author of *Introduction to Greek Epigraphy*, who is, I believe, the highest authority on Greek inscriptions in Britain, asking him to be so good as to send me his own impressions before seeing my article. (I had, three years ago, two very courteous letters from him about a paper in which I had had occasion to criticise some of his conclusions). He replied, under date Oct. 10th :— “ I thank you for your courtesy in sending me the copies of the *S. N. & Q.*, which I herewith return, in case you may wish to send them to some one else. I regret to say that at present I do not see my way to expressing any opinion on the inscription which would justify me in putting it into print. If I do at any time, I will not fail to let you know.” I then sent him my article, but have not heard further. When I

have a little more time than now, I will bring my version before the learned societies which have given quite different ones.

In your number for December I see a note signed "O." I should like to ask the writer what are the difficulties which he says I have swallowed? It seems hardly fair to blame me for stating frankly those which occurred to me. "Are among the most trivial that would occur to any mind but his own." He means probably—"trivial, and would not," &c.; being apparently as devoid of grammar as of courtesy. If I found in a MS. "wi—h—t . . . y abd . . . on," I might say "without any addition" will suit the sense; but it seems strange that, if this is the reading, the first *d* is turned to the right," &c. "O" is perhaps not aware that in the middle ages Latin was often written in Greek letters, and v.v.; thus, the "original" skene has "P Σ" on the blade; but is not therefore necessarily Greek. I have no doubt that X on the pellet does mean Χρυσός; but was stamped in some land where Greek was the vernacular: it may have come to Peeblesshire in many ways. Surely a sovereign found at Timbuctoo would not prove that the natives there spoke Latin.

Mr. Craigie (p. 101) writes that *Picti* cannot mean "painted" (Latin), because of *Pictavi* = Poitevins, *Ffichti* (Welsh). But 1. All the I. E. tongues are radically one at bottom. 2. *Cruithnich* does tend to show that was their real name. 3. "The Spaniards cannot have called their capital Madrid, because there is a town called Madras in India!" "7th century A.C." means surely "A.D."? "P. C." is more correct. "Bede gives one word, but he got it from Britons, and it is certainly Cymric." The right inference thence (so far as it goes) is that the Picts spoke Cymric. Mr. C. draws the opposite conclusion. The language of Gaul is inferred to be Welsh, not Erse, from *petorritum*, and one or two other words only. "From their ethnological types we should infer that the language of the Picts was non-Aryan." The present view is that language and race have no connexion. "Pictish contains *p*: Welsh contains *p*: therefore Pictish cannot be Welsh." That is exactly what Mr. Craigie says. "The struggle went on." He has adduced no sign whatever of any struggle. "St. Columba was obliged to employ an interpreter." At Kinghorn, wanting information, I spent half-an-hour in divers attempts to make myself understood by a woman of the place; the only answer I could get was "No me," with a hopeless shake of the head. Here I, too, wanted an interpreter; yet we both spoke the same language! "Li biou han escappa." Try that on any French peasant, save at Beaucaire; none will understand. Yet it is word for word "Les bæufs ont échappé."

(*escaper* for *s'échapper* is often used, hence *escapade*). "On turning to the Newton Stone, we find that the letters here are," &c. (*legite*). Has Mr. C. looked at an Attic alphabet of the 6th century B.C.? If he will do so, he will see the letters are the same. (By the way—One of my difficulties was F, there and then. I see in Mr. Monro's *Homeric Grammar*, April, 1891, that an inscription of that date and place has F.) "We may thus throw it [the N. S.] back perhaps into the 8th century." This would indeed be "putting the stone" with a vengeance. I would counsel Mr. C. to enter at once for the next Braemar Gathering. It recalls the vulgar menace of "knocking a man into the middle of next week." "All early inscriptions are exceedingly simple." This is quite incorrect; but, to conclude in peace, I applaud Mr. C., for his last words (all but the concord) "any attempt to extract [*à la Liebig!*] foreign religions or distant languages [am I the one 'skelped' here?] from them ARE misdirected ingenuity."

But stay—an afterthought. The Scots came from Ireland, originally called *Scotia*. They established themselves in Caledonia, exactly as the Hebrews in Canaan. In the 9th century P.C. the king of these Scots definitively subjugated a people widely established in Caledonia, then called Picts: the Canaanites, too, were not finally quelled till David's time. Must one be a witch to guess that these Picts were no other than the Caledonian aborigines, as known to *Ptolemy*, *Agricola*, &c.? If so, they were (broadly) the Highlanders: these wore "painted" clothes; "variegated" in Greek is *ποικίλος*, was very probably *ποικίλος*; Liddell and Scott suggest it is "perhaps from same root as Latin *pingo*, *pictus*." *ποικίλος* in Welsh would be *Ffichti*, or the like, I suppose. It seems more probable that the word is "*beg tir*," "small land"—the "reserves" which they had been driven into by the encroaching Scots.

A. P. SKENE.

P.S.—I gather from Mr. C. that *tinkers* are all Picts, or Finns (why did he not unfold that blessed word *Ugrian*?) Could not the *Τελχῆρες*, workers in metal, referred by Buttmann to Tubalcain, (where shall we stop?) be somehow buckled with the Picts, like a "linked battalion"? Now, near Durham there is a long, very long, and eke narrow, lane—and, *juxta proverbium*, it has a turning too—called by some *Tinklers'*, by others more refined, *Tinkers' Lane*. May not David II. have had a regiment of Pict Guards—("picked men" evidently—there is no trace of it in history; but that is a trifle—nay a positive advantage—where Picts are concerned)—and may not these Picts have done something in this lane, and have left this trace? This scent

is surely worth following up. King David (not of Scots, but of Israel,) had two such regiments of the aboriginal Canaanites—Cerethites and Pelethites. May not the former be the *Cruithnich*, the latter the Picts, originally perhaps *Plicts*?

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

1792. *Political Review of Edinburgh Periodical Publications*. By John Thomson, Edinburgh, 8vo. June 20, 1792—(Aug. 1, 1792). The above is copied from the Brit. Museum Catalogue.

1792. *The Scottish Register, or General View of History, Politics and Literature*. (4 vols., 1794).

1792. *Edinburgh Gazetteer*. Printed at Edinburgh; issued twice a week. The proprietor, Captain William Johnston, and the printer, Simon Drummond, were tried for sedition in 1793-4, for inserting a false report of a sedition trial in the paper.¹ Lord Cockburn, in citing these two cases of contempt of court, which he justifies himself in doing, because "they were ultimately connected with the current proceedings against sedition," calls the *Gazetteer* "a vulgar, intemperate publication." The only fact against Captain Johnston, according to Lord Cockburn, (a summary of whose account of the trial is here given), was his connection with such a newspaper. He was, according to his lordship, a respectable man, and a gentleman in his manners. His paper "was polluted with no such personal calumny as is now quite common, nor by anything that would now be thought criminal intemperance; but was discreditable solely from its being the popular organ, and from indulging in the vulgar declamation natural to such a championship." The trial of Morton, Anderson and Craig, journeymen printers, (January 8, 9 and 11, 1793,) for seditious speeches, and more especially for their having gone into the canteen in the Castle of Edinburgh, and had there, in presence of certain soldiers, drank "George the Third and last, and damnation to all crowned heads"; and had told the soldiers that their pay was too small, and held "out the prospect of higher pay if they would join a certain description of men whom the said persons styled The Friends of the People, or a Club for Equality and Reform"; was concluded on January 11, by their receiving sentence. On the 15th there appeared in the *Gazetteer* what professed to be a report of the proceedings, with a speech, bear-

ing to be in his own words, by the Lord Justice-Clerk.

There can be no doubt, remarks Cockburn, that this was an inaccurate, and probably a wilfully inaccurate, account of the trial. The impression at the time of the trial was probably correct, that if it had not been for the temptation of crushing the *Gazetteer*, and punishing its conductors, their contempt would never have been noticed. Captain Johnston was ordered to attend the Court, which, after a delay of a fortnight, occasioned by his being ill of inflammation of the eye, he did. He admitted that he was the proprietor and editor of the newspaper, and that *as such* he was responsible for what had appeared in it, which he did not defend. But he took no *personal* blame to himself, because at the time the article was published, and for some time before as well as after, he had suffered so severely from the disease, that he had taken no charge of the paper whatever, and indeed had been practically blind. "Had the treasures of the world been laid at my feet," he exclaimed, "I could not have dictated, read or wrote one line." He ascribes the publication of the inadvertence to Simon Drummond, to whom he had intrusted the superintendence of the paper, and had given positive orders that he should insert nothing without his knowledge and approbation. All intentional disrespect was disclaimed, and in rather fulsome language.

Drummond stated that he had received no instructions from Johnston except that he should avoid the insertion of anything which should appear to him (Drummond) to be libellous; and stated that it was his "invariable practice" to send a copy of the paper to Johnston as soon as it was thrown off; and that, calling on him the day after the publication of this issue of the newspaper, he had a conversation with him on the subject of this very article, part of which he (Drummond) read to Johnston, who expressly approved of it.

The result of the trial was that the Court found that "The said publication is a false and slanderous representation of the proceedings in the said trial, and a gross indignity offered to this high court, calculated to create groundless jealousies, and doubts as to the due administration of justice by the supreme criminal court of this part of the united empire." They were both, therefore, sent to jail for three months, and bound to find security, Johnston to the extent of £500, Drummond to £100, "for their good behaviour" for three years.

This ended the first stage of the proceedings. They were renewed about a year afterwards, (January 20, 1794,) by the Lord Advocate presenting a petition for the forfeiture of the bond

¹ Vide Cockburn's *Trials for Sedition in Scotland*, 1888, Vol. I., pp. 218, 221. *State Trials*, Vol. XXIII., p. 43.

granted to Captain Johnston and his sureties, in consequence of his having (as Cockburn puts it) *misbehaved*, in having spoken to members of the Convention of the Friends of the People, attended one or more of their meetings, and been in communication with Skirving, secretary of the Convention. Answers were lodged to this petition by Johnston and his sureties. "These answers were signed, and from their style, I (Cockburn) should think must have been written by Henry Erskine, who had then the honour of being Dean of Faculty, and about two years afterwards had the still higher honour of having been dismissed, on account of his political principles, from the situation.² The answer tears the complaint to tatters. No refutation could be more triumphant. Upon the absurdity of considering what Johnston had done was accession to sedition, which was the sole ground of complaint, but of which sedition he had never been convicted, or even indicted, it was unanswerable." Accordingly, "no further procedure took place, nor did Captain Johnston sist himself in Court."

1793 (?) *Edinburgh Herald*. Edinburgh: Stewart, Ruthven & Co. Thrice weekly—Monday, Wednesday, and Friday.

1793 (?) *Edinburgh Caledonian Chronicle*.

² During the autumn of 1795 great distress, consequent upon the failure of the harvest, prevailed in Scotland. Discontent was rife, and party feeling ran high. In the Adelphi Theatre, Edinburgh, a public meeting was convened to discuss politics and adopt measures for the alleviation of the general distress, at which Henry Erskine presided. This was looked upon as a great offence by the Tory majority in the Parliament House, and they accordingly determined to oppose his re-election as Dean of Faculty. All through the month of December the newspapers waged a furious war on the subject. When the election came off, on January 12th, 1796, the popular advocate, of whom it was said, "Nae puir man need want a friend sae lang as Harry Erskine's tae the fore," was defeated by a large majority; Robert Dundas of Arniston being the successful candidate,

"Yet simple Bob the victory got,
And wan his heart's desire."

The memory of this contest, which aroused the bitterest party feeling at the time, is preserved in one of Burns' wittiest ballads;

"Dire was the hate at old Harlaw
That Scot to Scot did carry,
And dire the discord Langside saw
For beauteous, hapless Mary;
But Scot with Scot ne'er met so hot,
Or were more in fury seen, sir,
Than 'twixt Hal and Bob for the famous job—
Who should be Faculty's Dean, sir."

It is interesting to note that, whilst Burns was thus venting his indignation on the opponents of Erskine, "Mr. Walter Scott" subscribed his name on the roll of the opposite party.

Printed at Edinburgh by James Robertson. Bi-weekly.

1795. *The Gleaner: Containing Original Essays in Prose and Verse, with Extracts from Various Publications, particularly the Reviews, and other Periodical Works*. Edinburgh: Printed by Mundell & Son, Royal Bank Close. Edited by James Graham, Esq., Advocate. Motto: *Quid deceat, quid non, quo virtus, quo ferat error*.—Hor. No. I., 40 pp., small 8vo. Only one number was published.

1795. *The Trifler: A Periodical Paper, Published in Edinburgh, by Richard Maw-Worm, Esq.* Edinburgh: Printed by John Elder, No. 9, North Bridge. Motto:

"Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er shall be.
In every work regard the writer's end,
Since none can compass more than they intend;
And if the means be just, the conduct true,
Applause, in spite of trivial faults, is due."—POPE.

No. I., Saturday, December 19, 1795. Last number, Saturday, August 1, 1796. Mr. Maw-Worm, in his valedictory address, states:—

"I have now brought my publication to that size I at first intended, and it therefore remains for me to say farewell to my readers. . . .

My principal intention was to promote the happiness of society; and in all my papers I have used my utmost endeavour not to deviate from the path of virtue."

The essays and papers which appeared in *The Trifler* are evidently not the work of one, but of several writers. It was not a very brilliant literary venture.

1796. *Annals of Medicine . . . Exhibiting a Concise View of the latest Discoveries in Medicine and Mental Philosophy*. This periodical, a valuable contribution to medical literature, was conducted by Andrew Duncan, M.D., and his son, Andrew Duncan, M.D. When *Medical and Philosophical Commentaries, 1773-95*, (*vide S. N. & Q.*, V., 86), was discontinued, this publication took its place. It continued to be issued until 1804; giving place, in its turn, to the *Edinburgh Medical and Surgical Journal*, under the editorship of Andrew Duncan, junr. The conductor of the *Annals of Medicine*, Andrew Duncan, sen., a native of St. Andrews, was born on October 17, 1744. After attending medical classes in the Universities of St. Andrews and Edinburgh, he went on a voyage to China as surgeon on the Hon. East India Coy.'s ship "Asia." In 1769 he received his M.D. diploma from St. Andrews. During sessions 1774 and 1775 Duncan delivered lectures on the Theory of Medicine in Edinburgh University. When Dr. James Gregory was appointed Professor of the Theory of Medicine, in 1776, Duncan an-

nounced his intention of continuing his lectures independently of the University; and adhered to his purpose for a period of fourteen years. He was the active and ardent advocate of every scheme for the advancement of science and the amelioration of suffering. It was mainly through his exertions that a public dispensary was opened in 1776, in Richmond Street, Edinburgh. In 1792 he brought forward a plan for establishing a Lunatic Asylum in the neighbourhood of the city; and a royal charter having been obtained in 1807, a building was erected for the purpose at Morningside. He was also the projector of a scheme for the establishment of a horticultural society, and of a public experimental garden, both of which objects were finally attained. Duncan was elected President of the College of Physicians, Edinburgh, in 1790; and shortly afterwards Professor of the Institutes of Medicine in the University of that city. He died July 5, 1828, in his eighty-fourth year. A list of his numerous works, and of his contributions to the *Annals of Medicine*, is given in Anderson's *Scottish Nation*.

1796. *The Christian Magazine, or, Evangelical Repository*. A Periodical Monthly Publication, by a Society of Ministers: Intended as a Treasury of Gospel Doctrine; for counteracting the influence of error, and disseminating religious knowledge among persons of all denominations. Mottoes: Rev. xiv. 6.; Dan. xii. 4. Edinburgh: Printed, for the Editors, by Murray & Cochrane. A prefatory announcement states that: "The profits arising from the sale of this publication will be appropriated to charitable purposes; especially to the relief of the widows and children of ministers." (How long did this religious publication exist?)

1796. *The Ghost*. By Felix Phantom. Edinburgh: Printed by G. Mudie & Son, South Bridge. Glasgow: Cameron & Murdoch. London: S. Murray, Russel Court. No. 1, Fairyland, Monday, April 25, 1796. Twice a week, price 2d. In his prefatory note "Felix Phantom" states:

"My originality gives me the right to invent, as well as to conduct, these Essays in my own way, without regard to any precedent of mortals. . . . I am a departed spirit."

The Ghost contains articles and essays on such subjects as Fairies, Spirits, Puffing, &c. Like Mr. Robert Montgomery's "Satan," the "departed spirit" who conducted this periodical took an interest in theatrical amusements, and one of his essays consists of a critique of Home's "Douglas," our old friend "Norval" having at that date been announcing to the Scottish public for thirty years, that his father fed his flocks on the Grampians. These super-

natural communications ceased on Wednesday, November 16, 1796. The reason for the cessation of these ghostly communings was that, in "Phantom's" own words:

"A lady complained that the periodical had now 'reached the size of the fashionable novels, and I will not be so ungentle as to read any more of any book'; I dropped my pen, and determined not to oppose the sacred laws of fashion."

Forty-six numbers of the periodical were issued.

1797. *The Herald and Chronicle*. Price 6d. (Thursday, June 6th, 1799, was No. 1448.) Printed by William Brown for himself and the other proprietors; and Sold at their Printing Office, where Advertisements, Articles of Intelligence, &c., are taken in. Issued every Monday, Thursday, and Saturday. Price of a single paper, 6d; £3 18s. yearly when called for; 4s. (? £4) when delivered in town and Leith; £4 10s. sent by post.

179—(?). *Edinburgh Quarterly Magazine*: Intended to Promote the Knowledge, Belief, and Influence of Divine Revelation. (The British Museum possess the Supplement for 1799, and Nos. for March and June, 1800).

JAMES W. SCOTT.

The suggestion of "D. W. K.," in last month's *S. N. & Q.*, with reference to the Bibliography of Edinburgh Periodical Literature, however desirable, is somewhat impracticable. At the outset it occurred to the compiler that it would add to any value the list of Edinburgh periodicals might possess to state where copies or sets are to be seen. In the majority of cases, however, this was found to be impossible. It might, where special permission had not been obtained, be invidious to give the names of private gentlemen who possessed sets or copies, and it takes an experienced bibliopole to correctly designate books or periodicals as "scarce," "rare," and the like. Speaking generally, it may be said that the British Museum Library contains the largest number of Edinburgh magazines and newspapers, although, unfortunately, as stated in my introduction, the latter do not appear in the catalogue. The Advocates' Library, Edinburgh, contains a considerable number; as do also such libraries as the Stirling, and Mitchell, in Glasgow. The various religious denominations, again, possess, in their offices or training colleges, more or less complete collections of their respective publications; and the four Scottish Universities, the magazines, generally short-lived, set on foot by the students attending the classes. In not a few instances a single number of a periodical, or a chance refer-

ence in a biographical work, is all that the compiler had to guide him; this being the first serious attempt to cover, however incompletely, the whole field of Edinburgh periodical publications.
J. W. S.

ADDITION TO PAGE 104—JAMES TYTLER.—In *Watt's Bibliotheca Britannica*, 1824, will be found enumerated a large list of his various publications. Also upon reference to *Chambers's Lives of Illustrious Scotsmen* there will be found an interesting notice of him and his literary labours. A Biographical Sketch of his Life, with his portrait prefixed, was published in 1805. This was written by a Robert Meek.
Edinburgh. T. G. S.

HEROIC GAELIC BALLADS.

VIII. THE SONG OF DEARG.

THIS ballad was a great favourite, and was regarded as a standard for such compositions. About a dozen independent versions have been collected in Scotland, and it is common in Irish MSS. The story is quite plain in the ballad, and need not be gone over here. The translation is based on a comparison of texts.

1. I shall tell the fame of the mighty man that came toward us from the east, the valiant hero full of prowess, the bold Dearg, son of Druivel.¹
2. The perfect hero made a vow, before he came across the sea, that he would have submission from every warrior to his might.
3. Towards the Fiann of mighty prowess moved Dearg, son of Druivel, west from the land of the Fair Men² to the eastern bounds of the men of Erin.³
4. When the fierce hero came west, before he engaged in conflict, the white-toothed Dearg took post at Ben Eadar⁴ of great hosts.
5. Two heroes that never brooked disgrace were watching the white-foaming sea; they were Raoine of the roads,⁴ the son of Finn, and the hardy Caol, son of Criman.⁵
6. While these two watched the sea they fell into a deep sleep, until the bark of the great hero touched the shore just close beside them.
7. Dearg leapt on shore in fairest wise upon the shafts of his spears, and dragged his well-made bark up on the white sandy beach.

¹ Dearg's patronymic is variously given as Druivel, Dreaval, Dreithin, Druidhan, Drochil, &c. The first seems best attested. Dearg (originally spelled and pronounced Derg) is now called *Djarrik*.

² This probably indicates Norway, the usual source of the assailants of the Fiann, but tradition says he came from Scotland.

³ The Hill of Howth.

⁴ *Raoighne nan ród*:—*ród* also means "a cast," "a shot," which might be its force here. Others give *Raoighne ród*, explaining *ród* as "swift;" cf. *roid*, a race.

⁵ *Crimthain*, from this old Celtic name comes the surname of the MacCrimmons, hereditary pipers to MacLeod of Dunvegan.

8. Fair yellow hair, like the gold of smiths, above his eyebrows and red cheeks, and two blue eyes like glass above the fair face of the warrior.
9. Two thick-shafted battle-spears in the hand of the great prince's son; a golden shield on his left side had the proud son of the high king.
10. A keen sword for mangling bodies had the hero who feared not conflict; an inlaid helm with precious stones upon the calm, blue-eyed warrior.
11. The submission of the heroes of the eastern world had Dearg, son of Druivel, gained, through his size, his strength, his fair form, by equal combat with hundreds.⁶
12. Raoine, son of Finn, awoke, and the hardy, brave Caol, wonder of hundreds: they seized their heroes' weapons in their hands and rushed to meet him.
13. "Render thy tale to us, O great man, to us who watch the sea, two kings' sons right victorious are we, of the right noble Fianna of Erin."
14. *Dearg*—"The land from which I now have come, few are they who know it not; I am Dearg, son of the king of the Fair Men, seeking the chief kingship of Erin."
15. The light-hearted Raoine answered hastily to Dearg, son of Druivel, "You will not get, O perfect hero, homage or submission from the men of Fáil."⁶
16. *Dearg*—"Though ye are good, ye two heroes that utter words of emulation and wrath; who shall prevent me from taking it, from grasping it and seizing it?"
17. *Raoine*—"Were I to count for you every man, O Dearg, son of the high prince, there is many a brave hero in Tara⁶ that would rise to meet you in combat."
18. "Where is there one of them," said Dearg, son of Druivel, "till we try upon each other our wrath and enmity?"
19. "Upon my oath, though fierce is your talk," said the hardy Caol, son of Criman, "I shall come to overthrow you now, O hero that has come over here."
20. On the hardy Caol of fairest form leapt Dearg full fiercely, with great rage and wrath; woe for him whom the bold hero struck.
21. They fought a hard fight, Dearg and the hardy Caol of great pride; loud was the din they made, splitting shields and helmets.
22. It was the fortune of the two in the conflict without gentleness that the hardy Caol was bound by Dearg.
23. Raoine of the roads arose not weak, after the hardy Caol was disabled—the son of the king of the Fiann without disgrace, against the great man before him.

⁶ To be able to fight a hundred at once was the test of an old Irish hero, and gave him the epithet *clad-chathach*: the name usually rendered "Conn of the hundred battles" should be "Conn the fighter of a hundred." Compare the next verse.

⁷ *i.e.*, Innis Fáil, one of the names of Ireland.

⁸ In Irish *Teamhair* (whence Macpherson's *Temora*), the seat of the Kings of Ireland.

24. Wonderful were the feats of valour between them in their hard straits, until Raoiné—hard the step—was bound by an active stroke.
25. *Raoiné*—"Good is your deed of valour, to bind the two of us together: loose the fetters, valiant hero, and take us with you to attend you."
26. *Dearg* of wrathful deeds loosed the bonds of the two good heroes; and bound each of them by an oath that they would never take up arms against him.
27. Then they went on to Tara, to Cormac⁹ of the great household, the son of Druivel of the sharp victorious swords, to the chief of Tara of heavy hosts.
28. The heroes of Tara arose, the big, straight, shapely men; straightway there was many a man with brown silken mantle about Cormac.
29. The faultless chief of Tara spoke. "Sit down, ye bold heroic warriors; ye need not fear one man's banner, nor lift up arms against him."
30. The valiant men of Innis Fáil go after each other to meet him, and the grave, right modest man comes on to meet them boldly.
31. When he came upon the green, the son of Druivel of great deeds, the bright shining road was left for the armed and harnessed youth.
32. *Dearg* greeted the chief of Tara pleasantly with melodious voice, and the prince answered without gloom to the warrior of bold inroads.
33. When the mighty *Dearg* had sat down the chief king of Erin addressed him: "Tell, O great courageous hero, the reason of your coming to Tara."
34. *Dearg*—"This is the reason of my journey for you, O Cormac, son of heroic Art: I would have the homage of Erin, or a shower of blows about it."
35. *Cormac*—"Often have valiant men sought to take the homage of Erin from us across the sea: its exaction by one youth never happened yet nor never will."
36. *Dearg*—"If I cannot get all your kingdom from you, Cormac, without your grudging, then give me combat of a hundred heroes, son of fair valiant Art."
37. Cormac sent his valiant hundred to overthrow the foreign youth; he raised his banner that ne'er was weak in wrath against them in the conflict.
38. It was the exploit of the son of the king of the Fair Men that the hundred fell in the strife: and two hundred others—no feigned deed—fell by *Dearg* in one day.
39. When the chief of Tara beheld *Dearg* making this slaughter, he sent his messengers right swiftly to MacCumhail of the heavy hosts.
40. There came to him upon the morrow Finn MacCumhail, full majestically, with three thousand bright heroes that no attack or onset would repel.
41. With a golden helm on each one's head of the
- host of Finn from Allen:¹⁰ a wooden shield with rim of gold, with mantles of silk and satin.
42. When they came upon the green, the valiant well-adorned host, *Dearg*, of goodly form, reared a wondrous lovely tent.
43. When the son of the king of the Fair ones went from us into his tent he performed three thousand feats of strength¹¹—great cause there was to envy him.
44. Cormac welcomed Finn of Allen without pride: the host of Muirne's marauding son received welcome and feasting in the hall of Tara.
45. The son of Cumhail went yet to the tent before he stopped, and there saluted *Dearg*, the fortunate fierce hero.
46. To the greeting of the blameless prince the comely *Dearg* made answer: readily and boldly he demanded tribute or combat from MacCumhail.
47. "Though good is your hand, O hero," said the chief of the Fiann of Allen, "I will not give you tribute, *Dearg*, from fear to fight, you."
48. *Dearg*—"It is against me ye have come, bold heroes of Leinster, the combat of a hundred I desire from you, son of Cumhail of fair arms.
49. My king sent a hundred there of his people to overthrow *Dearg*, about Dorn and Donn mac Smail and Conn mac Duvain.
50. There fell Mac Duvain and Dorn as well: *Dearg* overthrew with his own hand a hundred men with naked weapons.
51. When Finn saw how *Dearg* had overthrown his host he incited his war-battalions against the prince's son.
52. Faolan arose with great wrath and raised his noble silken banner: he went to restrain the furious hero:—ill for him who joined in conflict with him.
53. They buried their swords in each other's white-skinned bodies; and broke their good weapons on each other in the strife.
54. They seized each other's bodies after the fierce skirmish, till stout Faolan of hardy arts was bound by *Dearg*.
55. "O son of Morna never weak, O hardy warrior of prowess; keep from us the combat of the great man, O head of heroes in every great host.
56. "You shall have the first share, a third of the tribute and of the wealth, and thrice ten hundred ounces of gold," said the chief king.
57. *Goll*—"Though the children of yellow-haired Morna were banished by your Fiann,¹² I will give you my aid, O king of the Fiann, to comfort you."

¹⁰The Hill of Allen, five miles north of Kildare. From a confusion of Almhain and Alban came the attribution of Finn to Scotland which Macpherson adopted and perpetuated.

¹¹These feats were indispensable for every great Irish champion. Few of them can be understood, though many are named in old tales.

¹²Finn's father, Cumhal, was killed by Goll mac Morna: hence arose enmity between the two tribes of Baoisgne and Morna: the former at first defeated the latter, but the two afterwards became reconciled.

⁹*i.e.*, Cormac Mac Art, king of Ireland in the 3rd century, to whose times the Fiann were attributed.

58. The son of Morna went into hard battle armour to restrain the pride of the accomplished hero : —ill to incite one against him.
59. There they began their feats against each other in the great strife ; the men of all Erin kept silent listening to the strokes of the combat.
60. Seven nights and seven days were men and women anxious, until Dearg was overthrown by the son of Morna of the blows.
61. Ill for a year lay Goll after the combat with the fierce hero ; in the house of the King of Tara was the son of Morna being healed.
62. Goll received without grudge what had been promised him by MacCumhail ; thankful was the victorious prince for the combat of red-weaponed Iollan.¹³
63. Dearg made fierce work upon us ; we suffered from his weapon : three hundred fell of us in the strife, and six hundred of Cormac's people.
64. I am Fergus,¹⁴ the poet of Finn, of the regular Fiann¹⁵ of MacCumhail ; from the time the men first went forth a third of their prowess I cannot tell.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 107, Vol. V.)

XVII.

393. *Rev. George Turner, LL.D.* : Missionary to the South Seas, and Author. Educated at Glasgow University and the Relief Hall. Mr. Turner proceeded to Samoa in 1837 as an agent of the London Missionary Society. When he landed, Samoa was heathen ; at his death, a few months ago, it had for a good many years been Christian. Dr. Turner's chief distinction as a missionary will long be his translation of the Bible into the Samoan tongue. He was also author of an interesting volume entitled *Nineteen Years in Polynesia*. The degree of LL.D. was conferred on him by Glasgow University. He was born in Irvine in 1818, *d.* 1891.

394. *William Anderson* : Prominent Glasgow Business Man. He was engaged in his professional capacity in many important transactions. During the railway mania of 1844 he was largely employed in connection with the inception of new railway schemes. In 1857, at the fall of the Western Bank, he was appointed one of the auditors in the liquidation of that concern ; and again, in 1878, when the City Bank stopped payment, he had the same functions assigned him. *b.* Kilmarnock, February, 1817, *d.* 1890.

395. *Mary Maxwell Campbell* : Minor Poetess. Authoress of the popular Scottish song, "The March of the Cameron Men," to which she composed the music it is sung to. She wrote other songs and many poems for children. *b.* Skerrington, Cumnock (1818), *d.* 1886.

396. *Rev. Hugh Goldie* : Missionary to Old Calabar. As a young man, acting as a teacher in his native parish, Mr. Goldie offered himself as a Mis-

sionary to the London Missionary Society, was accepted and sent to Jamaica, where he was ordained in 1839. When the U.P. Church started a mission at Old Calabar he offered his services, and was one of the little band of missionaries who landed there in 1846. There the good old man still labours, having outlived all his colleagues. The story of his work he has recently told in an interesting volume, entitled *Calabar and its Missions*. In that book a most instructive account is given of the wonderful success that has attended the labours of the missionaries among one of the most degraded of African tribes. Mr. Goldie was born in Kilwinning in 1816, and still is alive.

397. *Peter Sturrock, M.P.* : Conservative Politician. Educated at Kilmarnock as Civil Engineer, but settled down as Coalmaster, &c. He has been very useful as a public man in Kilmarnock, and was long Provost in that town. In 1885 he was elected M.P. for the Kilmarnock Burghs. *b.* at a farm near Kilmarnock, 1820.

398. *Andrew Glass*, Minor Poet and Journalist. Became one of the staff of the *Ayr Observer*, and wrote for it many tales and sketches, but joined one of the Glasgow weeklies. In 1869 he published a volume of Poems and Songs. *b.* Girvan, 1820.

399. *John Davidson Brown* : Minor Poet and Journalist, "The Bard of Glazert." Became a teacher in early life, but, yielding to intemperance, he emigrated to U. S. of America. Returning soon, he published his *Adventures*, and in 1845 issued *The Bard of Glazert, with Miscellaneous Poems and Songs*. Appointed to the staff of the *Ayr Advertiser*, he soon lost his work through drink. In 1850 he brought out *Ballads founded on Ayrshire Traditions*, many of which he himself wrote. He then left for America and has never since been heard of. *b.* Dunlop, 1820, *d.* (185).

400. *Rev. Alex. M. Wilson*, Evangelical Union Minister and Author. Ordained 1846 at Carlisle, translated to Bathgate. For 34 years he was Secretary of the Evangelical Union. He was also author of several literary works of some ability, among which one on *The Wines of the Bible* evoked considerable interest at its publication in 1877. *b.* Kilmarnock, 1820, *d.* 1888.

401. *Hon. John Bowie Wilson*, Australian Politician. Emigrated to New South Wales in 1840, where he entered public life and did good service in resisting the pretensions of the Anglican Church to the exclusive possession of the church and school lands. Mr. Wilson was twice a member of the Government of New South Wales, as Minister of Lands on each occasion. *b.* Irvine Manse, 1820, *d.* 1883.

402. *John Deans* : Prominent New Zealand Colonist. He emigrated in early youth to that colony, and is still remembered, in Canterbury Settlement, as one of the most energetic and successful pioneers of that Colony. *b.* Riccarton, 1820, *d.* 1854.

403. *James M'Kie* : Publisher, Journalist, and Burns Enthusiast. Bred a printer and bookbinder, he, after some experience in Elgin and Saltcoats, started business for himself in Kilmarnock. Here for more than fifty years he was actively engaged in promoting the literary interests of his native town.

¹³ Iollan is another name of Goll, who was originally called *Aed mac Dairi*.

¹⁴ Others of these ballads are assigned to this Fergus.

¹⁵ *Gnath/hiann*—the constant phrase for Finn's standing army of warriors.

Besides editing and publishing several annual volumes of miscellanies called *The Ayrshire Wreath*, Mr. M'Kie also issued a poetic journal called *The Ayrshire Inspirer*, which reached its tenth number before it expired. In addition to this he also edited the *Kilmarnock Weekly Post* for many years. As a publisher he issued many works of local interest, among which may be mentioned *M'Kay's History of Kilmarnock*, and the same author's *Ingleside Lilts*, as well as Miss Aird's several volumes of verse. But Mr. M'Kie's chief claim to public fame is due to the interest which he took in the writings of our great national Poet. Thus in 1867 he issued a facsimile reprint of the original Kilmarnock edition of the poet's work. This was followed by several successive editions of a rare and recherché character, as well as by a number of books bearing on the Life, Poetry, and Times of Burns. Mr. M'Kie, shortly before his death, transferred to the Burns Museum his unique collection of the poet's works, extending to upwards of 700 volumes. *b.* Kilmarnock, 1816, *d.* 1891.

404. *Robert Gemmill*: Minor Poet. Bred a ship carpenter, but became a soldier. In 1846 he bought his discharge, and finally settled as clerk to the Glasgow and South Western Railway Co. A book-lover, he was not without a share of literary ambition, and issued in 1863 a volume entitled *Sketches from Life*. A second followed in 1868, under the title *Montague and other Poems*. Encouraged by the reception granted these literary ventures, he published in 1876 *The Deserter and other Military Tales and Sketches*. A fourth and last volume appeared in 1886, entitled *The Village Beauty and other Poems*. *b.* Irvine, 11th January, 1821, *d.* 1886.

THE LOVAT ESTATES 100 YEARS AGO.

THE following curious Broad-sides have been sent us with a view to their preservation in our pages. The third of the series may be looked on as the English translation of a Gaelic version which accompanied it:—

Honourable Sir,—Sometime ago I returned from visiting my Friends and native Country, the Aird;—and my Bowels yearned to have heard their doleful History. They told me they had informed your Honor of their unheard of Treatment.

Bear me patiently, noble Chief, while I am drawing in Miniature their wretched Situation. As early as April, 1784, being informed that a Cousin of mine, and another Friend, were emigrating to America, I wrote instantly to B—m and the S—ff, offering myself as their Successor Tenant at Kirktown, for the Sixteen Bolls they held of the Farm.—A few Days thereafter, being acquainted that Two Widows, who possessed Two Bolls, were renouncing the same, owing to their Poverty, I wrote the second Time to the above Gentlemen, offering myself and Two Brothers, who were in Possession of the Rest of the Farm,

as Taxmen of the whole Farm, empowering B—m to make a Rental in Proportion to the Rest of the Land in the Aird.—All these Facts happened prior to the 26th of May, 1784, and my sole Motive for offering so early, was to debar any Person from entering on the former, and be a Support to my Brothers, (having already a Subject of £50. Sterling there) and in my Letter in May, I became responsible to B—m for the whole Rent, payable Yearly at Castle-downie, after the 26th of November. It was not with a sordid View of enriching myself, by having One-third of the Farm, as my Affection for my Brother, and Attachment to my old *Duchass*,¹ that made me put myself in the Power of a Factor, by referring to him to make a Rental.—For his own Vindication, he told me, when I was in the Aird, they would give no Land to a Person residing at such a Distance as I am from the Country,—yet at the same Time they did not hesitate to give it to a young Officer, who has sailed for India.—This young Man is the Son of a Favorite, viz. W—m F—r, at Kinmylies, whose Mother nursed Colonel S—n B—h, and the Parson of K—k; and as a Reward of their *Coaldship* or Nursing, not only my Brother at Kirktown, but my Cousin J—n F—r, at *English-town*, must be removed; the oldest *Duchaser* perhaps this Day in the Aird.

It is a Fact that bears no Dispute, that my Grandfather was Eighty-four Years at Kirktown, my Father Seventy-two, and oldest Brother is there now, Sixty at least—And as a Reward of my Grandfather's Attachment to your Noble Family, he had the Seven Milns of the Aird, in his Possession, at the same Time; at what Period of Time we came to Kirktown, I cannot say, but we went from *Culnashiach, Airdblair*, and *Convent*, which we held as *Fieu*, by paying a Black Cow yearly, to the Kitchen of Castle-downie. We can count Antiquity with any Frasers that this day reside in the Aird. And I thank God, it is not for Evil Deeds, that my Friends are to be set adrift; our Attachment to your Family has been always unsullied.—And upwards of 100 Souls must share their Fate, to make Room for Colonel S— and W— F— The Colonel is to hold *Six Farms*, a Tract of Land indeed more suitable the Dignity of a Chief than a Tenant.—It is not my Friends alone, but *Hundreds* besides that stand in the same Predicament, and must bid farewell to the *Ashes of their Forefathers*, and look for *Protection in a more kindly Climate*. O! had I the Thousandth Part either of the Eloquence, or Utterance of the great *Dundas*! that *Decus*

¹ Family Residence.

Patria, how would I paint the intolerable Strides the Trustees are making to annihilate your Ancient Family, by aggrandizing themselves and extirpating your Clan.—If there is not a Stop put to their Career, they will soon monopolize and be *Farmers General* of the whole Estate, instead of being Nursing Fathers to your Clan.—Noble Chief assert your Authority—*Stand in the Gap*, and let the Blessing of those that are ready to perish light upon your Head.

With Esteem, I am,
Honourable Sir,

Your most obedient Servant,
ALEXANDER FRASER,
*Minister of Kilmalie,
by Fort William.*

TORE CASTLE, 20th April, 1785.

SUUM CUIQUE,

Every Man the Full and Unmolested Enjoyment of his Property.

The Lovat Estates have for many Years been resorted to as if a Common Good, for Fuel, Grass, Game, Fish, &c.—These Articles are now become necessary to the Proprietor, being called on by his Country to Defend the whole.—The Proprietor as foresaid, gives this Notice and Caution, not only to the Public at large, but to every Proprietor and coterminous Heritor—to their Inmates, Servants, Tenants, Cottars, and Game keepers,—that depredations on his Property must cease from this 22d October, 1803.—He will not permit unpunished, any Person or Persons whatever, under any pretext to Cut or carry off his Wood, Peats or Turf, or Hunt or Kill his Game or Fish, without his special leave in writing—and he will inflict the pains of Law on all trespassers—as also on his Ground Officers and Tenants, agreeable to their Leases, who permit any Person or Persons to do as foresaid, without Leave under the Proprietor's Hand and Seal.

Beaufort, 29th Nov., 1806.

Public Notice by the Hon. A. Fraser of Lovat.

To restrain unnecessary Applications and prevaricating or frivolous Complaints, all Persons wishing for Holdings or change of Places, or renewal of their Holdings, *will take notice*, that they will state their offers in writing only; deliver the same to his Factors, who have it in charge to verify the same and deliver such papers so verified to LOVAT, who gives no audience on business unaccompanied with written documents as above described.

Queries.

604. INFORMATION WANTED.—On the tower of Myres Castle, in Fife, which was added to at the beginning of the 17th century, the arms of Paterson occur—a fess 3 pelicans in base and as many mullets in chief, above are the initials S.P. and below E.M. : by the side of these arms are the following arms :—3 garbs within what might be a bordure with the initials E.M. above—evidently the wife of S. Paterson. No indication of the tinctures remain. Can any reader inform me who “E.M.,” the wife of S. Paterson, who probably owned Myres at the beginning of the 17th century, was?

WATER-BOUGET.

605. THE CANT FAMILY.—*Hans Cant*, future grandfather of *Kant*, the philosopher, emigrated from Scotland in or before 1678. In 1685 he resided as harness-maker at Memel, in Prussia. Ten pounds are offered by a collateral kinsman for unquestionable documentary proof of *Hans Cant's* birthplace and family in Scotland. Address John Kant, c/o Messrs. Cossart, Gordon & Co., Funchal, Madeira.

JOHN KENT.

606. PETER WILLIAMSON'S PRESS.—Wanted, a list of the publications that issued from Peter Williamson's Edinburgh Press. A beginning is made in the *Book of Bon-Accord*, pp. 91-2.

P. J. ANDERSON.

607. NORTHERN INSTITUTION, INVERNESS.—I find reference to the above in 1827. What were the objects of the Institution?

Kenmore.

J. C.

608. THOMAS GORDON, F.S.A. Scot.—Who was the Thomas Gordon, F.S.A. Scot., who compiled a Description of Ancient Coins from his Cabinet?

Kenmore.

J. C.

609. HIGHLAND CLANS AND THEIR CHIEFS (V., 94, 111).—But what of Cumming, Davidson, Duff, Ferguson, Galbraith, Gunn, MacAdam, MacAlister, MacAlpine, MacArthur, MacAulay, MacBean, MacBeth, MacCulloch, MacDuff, MacFie, MacGillivray, MacIan, MacIver, MacInnes, MacIntyre, MacKinlay, MacLaren, MacLennan, MacMillan, MacOnochie, MacQuarrie, MacQueen, MacRae, Malcolm, Mathieson, Murchison, Nicolson, Shaw, Spalding, Urquhart?

I.

610. CARUCATE OF LAND.—What measure of the present day corresponds to a “carucate” of land, or what is the acreage of “four and a half carucates, or ploughgates of land?

JAMES G. LOW.

611. RECEIVERS OF WRECKED GOODS.—During the 18th century the receiving of wrecked goods cast ashore was vested in the lairds whose properties adjoined the coast, or in town councils with a seaboard, under the title of “Admirals” of certain districts. In what year was this authority taken from these persons and vested in the Custom-house as representing the Government?

Fernlea, Montrose.

JAMES G. LOW.

612. SIR JAMES DOUGLAS AND THE HEART OF BRUCE.—A notion prevails in Montrose that this was the port from which Sir James Douglas set sail for the Holy Land, with the heart of the Bruce. Can any one support this theory by reference to printed works, &c.

JAMES G. LOW.

613. SIR JAMES MURRAY.—Can any of your readers favour me with some particulars regarding Sir James Murray of Kilbaberton (Baberton)? He seems to have been Master of Work in the time of Charles I., and was knighted at Seton, 14th July, 1633. The *Maitland Miscellany* contains the 'compt' of his "Expensis maid vpon building and reparatiounes within and about His Majestie's Castill of Stirling, MDCXXVII—MDCXXIX.

Currie.

R. B. LANGWILL.

614. REV. J. EAGLESON was ordained by the Bishop of London in 1768 for Nova Scotia, where he ministered until, in 1776, he was taken prisoner in the Revolutionary War, and after his escape got leave to go to England "to see an aged parent." He is said to have been a clergyman of the Established Church in Scotland, and to have laboured for some time in Nova Scotia before 1768. Can you give me any information about him or his parish in Scotland?

JAMES GAMMACK, LL.D.

East Toronto, Dec. 9th, 1891.

615. REV. GEORGE PANTON, born in America, took his M.A. at Aberdeen, and was ordained in 1773 by some Scotch or English Bishop. He returned to New Jersey, and then to New York, but with other Loyalists had to flee from the Revolution, and came to Nova Scotia in 1782. In 1786 he went to England, where he died. Can you tell me when he took his degree, and at what University? To what family of Pantons did he belong?

JAMES GAMMACK, LL.D.

East Toronto, Dec. 8th, 1891.

Answers.

20. STAGE DOCTOR (I., 44).—I suggest as a possible explanation of this title, that the word "Stage" stands for "the Scaffold" on which executions of condemned criminals took place. It certainly was used in the 17th century in that connection. In this way the Doctor who attended criminals to the scaffold may have been called "the Stage Doctor"; and as he was probably a public official with other duties, he might be known by that particular portion of his public duties which brought him most prominently under the public eye.

Dollar.

W. B. R. W.

54. LEADING APES (I., 92).—T. J. A. does not mention whether he had seen the suggestion of Cowden Clarke in Cassell's edition of Shakspeare in regard to the origin of this phrase, as suggesting the penalty proverbially assigned to old maids after death. In case he should not I send it to your columns. It does not profess to be anything but a tentative hypothesis, but at any rate it seems a plausible conjecture. It is to this effect, "perhaps originated in the idea that those women who remained unmarried did so from

having encouraged apish dangles instead of earnest suitors, and that, therefore, they were condemned to perform that as a punishment hereafter which they had heretofore done from choice." It may also be remarked, that it was also a proverb in that age to say, when one person made a fool of another, that he had put an ape in his hood or cap.

Dollar.

W. B. R. W.

224. BURROW (II., 124).—I find this word in the *New English Dictionary* of Dr. Murray, as applied to land, defined as follows:—"Lands in a burgh or held by burgage tenure." Burgage tenure is defined as "that tenure by which the property in royal burghs is held under the crown, proprietors being liable to the (nominal) service of watching and warding; or, as it is commonly called, 'service of burgh, used and wont.'"

Dollar.

W. B. R. W.

288. A FAMILY IN MAYBOLE CHURCHYARD, AYR-SHIRE (III., 14).—If J. C. T. has not yet learned to whom to apply regarding this family, I would suggest to him to write to Rev. Roderick Lawson, Manse, Maybole, a gentleman of antiquarian tastes, and likely to be both able and willing to supply the needed information.

Dollar.

W. B. R. W.

549. YOU SHALL HAVE THE HALF-MARK OR THE MALISON (V. 30).—I have found, I think, an explanation of this phrase. The late Robert Chambers, in his article on Clandero, an eccentric Edinburgh poet and pamphleteer of the last century, mentions that in his later years he gained his livelihood by celebrating what were called "*half-mark marriages*," a business resembling that of the Gretna blacksmith." Then, therefore, Sir Charles Erskine, alluding to his wife's success as a matchmaker, says: "You shall have the half-mark or the malison." He evidently means that she has qualified herself for claiming the fee customary when an irregular or unauthorised person joins two lovers in wedlock, and that as marriage, whether regularly or irregularly gone about, does not always turn out happily, she has equally qualified herself for the malediction which, in the event of the marriage proving unfortunate, will assuredly be her portion.

Dollar.

W. B. R. W.

585. HIGHLAND CLANS AND THEIR CHIEFS (V., 94, 111).—It may be well to give, as a supplement to my reply in *S. N. & Q.* for December, a reference list of the most recent works dealing with the family history of the different clans:—

Buchanan.—*History of the Ancient Surname of Buchanan.* By William Buchanan. Glasgow: 1793.

Cameron.—*History of the Camerons.* By A. Mackenzie. Inverness: 1882.

Campbell.—*The Clan Campbell.* By J. H. London: 1871.

Chisholm.—*History of the Chisholms.* By A. Mackenzie. Inverness: 1891.

Colquhoun.—*The Chiefs of Colquhoun.* By [Sir] W. Fraser. 2 vols. Edinburgh: 1869.

- Farquharson.—Douglas's *Baronage of Scotland*, p. 339. Edinburgh: 1798.
- Fraser.—*Historical Account of the Family of Frisel or Fraser*. By John Anderson. Edinburgh: 1825.
- Graham.—Wood's Douglas's *Peerage of Scotland*. Edinburgh: 1813.
- Grant of Grant.—*The Chiefs of Grant*. By [Sir] W. Fraser. 3 vols. Edinburgh: 1883.
- Grant of Glenmoriston.—*Reminiscences of the Grants of Glenmoriston*. By A. Sinclair. Edinburgh: 1887.
- Lamont.—
- Macdonald.—*History of the Macdonalds and Lords of the Isles*. By A. Mackenzie. Inverness: 1881.
- Maccougall.—
- Macfarlane.—Nisbet's *System of Heraldry*. Vol. II., Appendix, p. 58. Edinburgh: 1804. Douglas *Baronage*, p. 93.
- Macgregor.—Douglas's *Baronage*, p. 493.
- Macintosh.—*Memoirs of the House and Clan of Macintosh*. By A. M. Shaw. 1880.
- Mackay.—*History of the House of Mackay*. By R. Mackay. Edinburgh: 1829.
- Mackenzie.—*History of the Clan Mackenzie*. By A. Mackenzie. Inverness: 1879.
- Mackinnon.—
- Maclachlan.—
- Maclean.—*History of the Clan Maclean*. By J. P. Maclean. Cincinnati: 1889.
- Macleod.—*History of the Macleods*. By A. Mackenzie. Inverness: 1889.
- Macnab.—Douglas' *Baronage*, p. 389.
- Macnaughton.—Douglas' *Baronage*, p. 418.
- Macneil.—
- Macpherson.—Douglas' *Baronage*, p. 354.
- Menzies.—Nisbet's *Heraldry*, Vol. II., App., p. 242.
- Munro.—Douglas' *Baronage*, p. 79.
- Robertson.—*The Robertsons of Strowan*. By Sir Noel Paton. 1873.
- Ross.—*Northern Notes and Queries*, Vol. III., p. 140 et seq.
- Sinclair.—*Caithness Family History*. By John Henderson. Edinburgh: 1884.
- Stewart of Grandtully.—*The Red Book of Grandtully*. By [Sir] W. Fraser. 2 vols. Edinburgh: 1868.
- Stewart of Appin.—*The Stewarts of Appin*. By J. H. J. Stewart and Lieut.-Colonel Duncan Stewart. Edinburgh: 1880.
- Stuart.—*The Stuarts of Castle Stuart*. By Rev. A. G. Stuart. Edinburgh: 1854.
- Stuart.—*Evidence for proving the Descent of the Earl of Galloway*. By F. Williams. 1801.
- Sutherland.—*Genealogical History of the Earldom of Sutherland*. By Sir Robert Gordon. Edinburgh: 1813.
- BORDER FAMILIES,
- Brodie.—*Genealogy of the Brodie Family*. By Wm. Brodie. London: 1862.
- Drummond.—*Genealogy of the Most Noble House of Drummond*. By Hon. W. Drummond. Edinburgh: 1831.
- Forbes.—*Genealogy of the House of Forbes*. By M. Lumsden. Inverness: 1819.
- Gordon.—*A History of the Ancient House of Gordon*. By A. C. Gordon. Aberdeen: 1754.
- Innes.—*Account of the Origin of the Family of Innes*. Ed. by Cosmo Innes (Spalding Club). Edinburgh: 1864.
- Irvine.—Nisbet's *Heraldry*, Vol. II., App. p. 66.
- Murray.—Wood's Douglas's *Peerage* Vol. I., p. 143.
- Ogilvie.—do. p. 27.
- Rose.—*The Family of Rose of Kilravock*. Ed. by Cosmo Innes (Spalding Club). Edinburgh: 1848.
- P. J. ANDERSON.
599. SCOTLAND'S GLORY, &c. (V., 109).—The curious and very interesting publication described by W. B. R. W. is by no means so scarce as he seems to think. When and in what form it was first published, I have been unable to ascertain, but from the postscript in subsequent editions it would seem to have been "composed" in 1752. Several editions have come under my notice, of which the following is a note: 1786 (no place of publication); 1805, 1817, 1829, 1838, 1842, 1858 and (?) 1865, all at Aberdeen; 1823, at Edinburgh; 1806, and 1870, at Glasgow. The frequency of its publication in Aberdeen as well as internal evidence would seem to point to the fact that the author was in some way connected with this district; but as yet I have failed to get further corroboration of this surmise, though I have sought for it diligently.
- A. W. ROBERTSON.
599. I am not able to answer all the inquiries which a Correspondent makes in your last month's issue in reference to this work; but probably, I can give him some information which he does not possess, as he states his copy begins at page 3 and ends at page 80. My copy is complete and in good condition, beginning with the Title-page and ending with the Postscript on page 108. I here give the contents of the Title-page:—
- "Scotland's Glory and her Shame. Being a brief historical account of her Glory, by Presbytery so early brought into our land; and her deep revolt, first, to Prelacy, and then landed in dark Popery; as, also, her recovery again at our Reformation; and, likewise, some of her ups and downs until the Revolution, at which time she fell into the foul quagmire of Erastianism, where she lies all besmeared to this very day. By a Well-wisher of the Good Old Cause.
- The loss of time is much,
The loss of truth is more,
The loss of Christ is such
The world cannot restore.
- Glasgow: Printed by D. Mackenzie. 1816."
- In his Preface, the Author, by way of apology for his philippic "being put out in a sort of merry mood," says that "many would run a mile to hear a song, that would not stir a foot to hear a sermon." And being solicited by some friends to extend his Work, he complied; but, he says, "I began to think the old pan would needs be mended, before new brass was bought. And now when I have try'd it I am afraid I have done it tinkerways; that is, made two holes in mending one." In his Postscript, the Author informs us what induced him to compose his Work. Well, to counteract the evil effects of "that abominable song, viz., 'Whurly Whigs awa', man,'" sung by "an im-

pious wretch" at Laurence Fair in 1745, he begins his quaint and querulous production thus:—

"All you who love to lend your lugs,
And give my lines a hearing;
I'll not pretend to poetry,
But tell you without speiring;
The reason that I tryed the trade,
It was not ostentation,
But only to cast in my mite
To serve my generation."

By the way, the "Song" to which "the profane rabble gave such attention," and which "grieved his spirit exceedingly," is only a somewhat stirring Jacobite ballad—a mixed jumble of despondency and elation. (It can be seen in "Hogg's Jacobite relics.") There is really but scant difference, if any at all, in scurrility and spite between the Jacobite and Whig rhyming rhapsodies of those days. However, that particular "Song" excited the fiery indignation of our Author, and he "set about composing of the foregoing sheets, which he thought fit to do with some clink of the fore-named spurious rhymes, in order to clear up the truth and true case of those now nick-named Whigs." Which Work he finished in 1752, and "sent it abroad as an orphan to seek its quarters."

I may add that our Author has an Appendix to his work, with a variety of subdivisions, under the following respective headings:—"Idol Yule proved a fiction"; "Spells, evil comes from the devil"; "Sabbath profanation, a gross abomination"; "The sinfulness of common oaths"; "The sinful manner of marriages"; "Of child-birth feasts"; "Of healths drinking." On all these topics he writes in a trenchant and vehement style, and with all the truthfulness and fervour of a modern social reformer.

Aberdeen.

ALFRED GILCHRIST, M.A.

599. Another Correspondent, after giving the full title as above, says:—The copy before me was in the extensive library of Alexander Gardyne, London, who, as was his habit, has inserted a number of notes. The most pertinent of these I quote:—"The author gives some rhyming reason for concealing his name, but another anonymous piece, entitled *Poem on the Burgess Oath*, leads me to believe both were by the same author. The following appear good reasons for thinking so:—The first professes to be written 'By a Well-wisher to the good old cause,' the latter 'By a Well-wisher to the Covenant Cause.' *Scotland's Glory* purports to have been penned in 1745; the *Burgess Oath* bears date 1749. The author of the first, in his preface, alludes to several other things which would occupy his pen had he time. On page 53 of his *Poem* he makes direct mention of the Burgess Oath. The writer of the first speaks of his 'mean condition.' Whatever may have been the form and style of his original edition, the present is evidently a Chapman's book, while the *Burgess Oath* rejoices in the appellation of being 'Printed for and sold by Walter Smith, Chapman in Balfron.' Looking at these two little works in connection with the similarities I have pointed out, I am inclined to think them the productions of the worthy Walter Smith, the Chapman of Balfron, from whose pack they would, with

the *Gospel Sonnets and Pilgrim's Progress*, be published to the anti-prelatic folk of the West of Scotland." *Scotland's Glory* having been often reprinted is easily procurable, but the only copy I know of the *Burgess Oath* is that in the British Museum, formerly in the library of Mr. Chalmers. The present edition of *Scotland's Glory* appears to be the second. It was reprinted by Chalmers, Aberdeen, 1805; M'Kenzie, Glasgow, 1816; and again by Smith, Aberdeen, 1838. Glasgow. A. M. D.

T. G. S., Edinburgh, and J. C., Macduff, also write on this subject. ED.

Literature.

The Annals of Banff. Compiled by WILLIAM CRAMOND, M.A., Schoolmaster of Cullen. Volume First. Aberdeen: Printed for the New Spalding Club. 1891. [385 pp.]

IN this interesting volume, and in its successor, it cannot be denied that historical justice is being done to the royal burgh of Banff. This is due to two fortunate circumstances. One, that Banff, in its "fairly well preserved" records, has done justice to itself, and one that her present Annalist has, with his traditional energy and well directed industry, not only utilized these materials—perhaps too amply—but has incorporated every available scrap that in any way becomes illustrative of the municipal and social life of the ancient burgh. We venture to think that no work has yet been issued by the New Spalding Club which will give such proof of the Club's *raison d'être*. Certainly the spirit of the times is in favour of the preservation, in book form, of all MS. historical data, but the risk of loss of these must have run much longer until a work of this character had been undertaken at, say the author's own charges. We sincerely congratulate Mr. Cramond on this instalment of the most important of his contributions to the history of the north-east of Scotland. We naturally feel the want of an index to the volume, but are informed that a very full one will close the completed work—on the whole a more excellent way. ED.

Lochnagar, by ALEX. INKSON M'CONNOCHIE, Author of *Ben Muich Dhui and his Neighbours*, *A Guide to the Cairngorm Mountains, Bennachie*, &c. Aberdeen: D. Wyllie & Son. 1891. [188 pp., 7½ by 5 in.]

THIS volume is a very worthy sequel to the author's former publications noted on his present title page, and will go far to reconcile mountaineers, whether actual or only "on paper," to prospective issues. The charm of this Mountain Series is that the author himself is no mere litterateur. He is an enthusiastic climber, and writes because he knows his subject thoroughly

and practically. Hence as guide books the present, as well as the other volumes, are deserving of every confidence. In this volume is contained a large amount of interesting information relating to that district of the Dee in which Lochnagar is centred, stretching from Ballater to Braemar, and including the Royal demesnes of Balmoral and Birkhall. The information is topographical, historical, traditional and scientific. The volume bears every mark of care in its compilation, and includes all that is really noteworthy or likely to be useful. With a capital map, a series of excellent zincographic illustrations, and a careful index, we have all the elements which make for popularity. Mr. M'Connochie has produced a standard work on the subject.

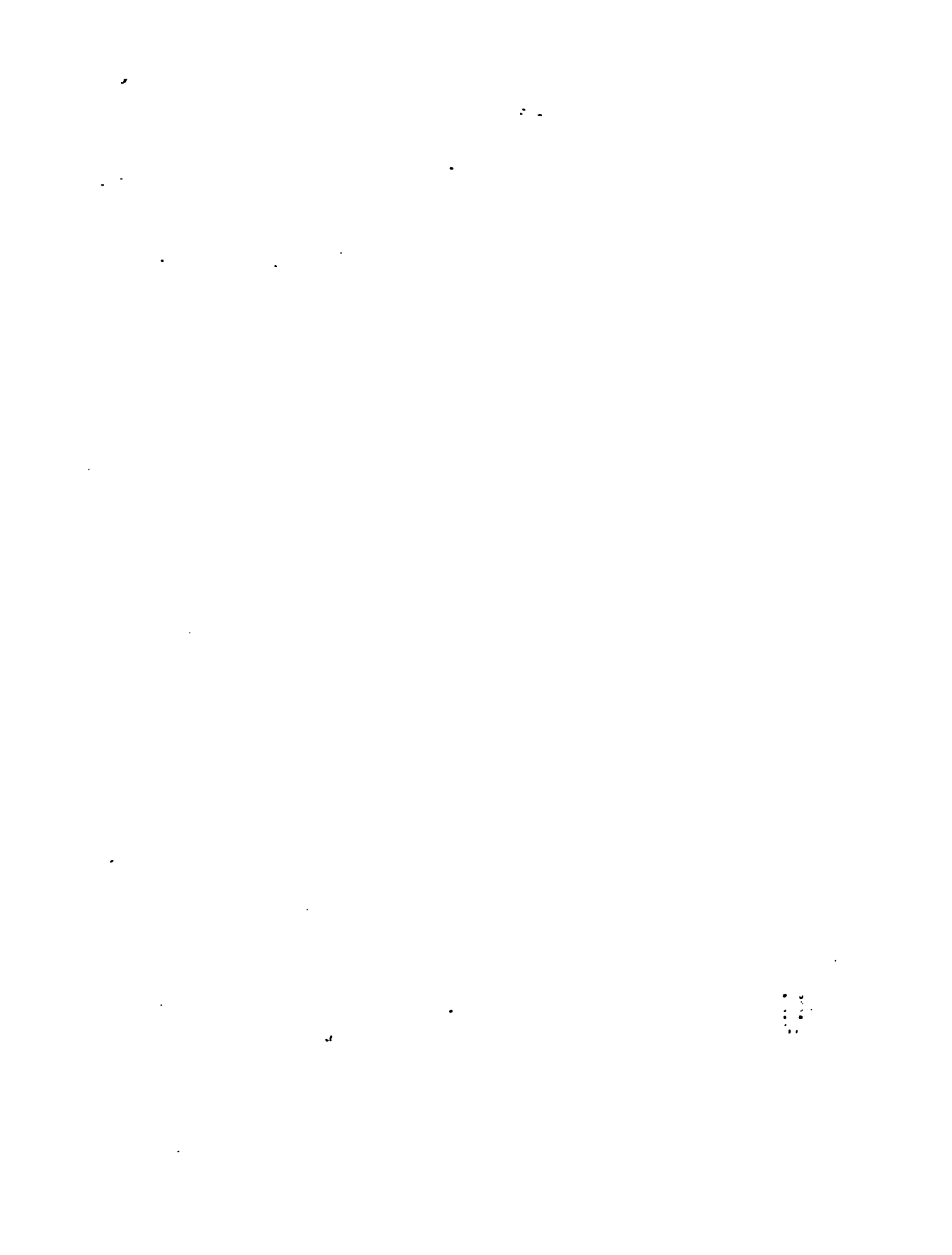
TOLQUHON AND HIS MINISTER.—“1677 February 15th.—This day Sir Alexander Forbes of Tolquhon was fined in Council in 10,000 merks, for giving Mr. John Strauchan, his minister, a cuff, and sent to prison till he paid it: as also to pay 500 merks to the minister and four dollars to every witness who came over. This was only done to pay a bond of the like sum which he had of My Lord Elphinstone, who has got a right to the fine. On the 10th of August, 1677, the Secret Council set him at liberty upon caution to re-enter when demanded.”

SCOTCH BOOKS FOR THE MONTH.¹

- An Imperative Duty.** W. D. Howells. Paper, 1s. Douglas.
- Alive in a Jungle.** Eleanor Stredder. 8vo, 1s. 6d. Nelson.
- A Treatise on Heraldry, British and Foreign.** John Woodward, F.S.A. Scot. &c., and the late George Burnett, LL.D., &c. 2 vols., demy 8vo, clo., £2 10s nett; half mor., £2 15s nett. W. & A. K. Johnston.
- Chambers's Cyclopædia.** Vol. 8, imp. 8vo, cloth, 10s; half mor., 15s. Chambers.
- Cut with his own Diamond.** Paul Cushing. 3 vols., cr. 8vo, 25s 6d. Blackwood.
- Dogma and the Church of England.** A. J. Fitzroy. Post 8vo, 7s 6d. Blackwood.
- Famous Artists.** Sarah K. Bolton. Post 8vo, 3s 6d. Nelson.
- Genealogical Chart of the Royal Family of Great Britain.** Rev. Robert Logan. Imp. folio, cloth, 15s; mounted on cloth, half bound, 21s. Macniven & Wallace.
- Gleanings in the North.** David Stephen. 5s. Sinclair H.
- Gods and Heroes; or, the Kingdom of Jupiter.** R. E. Francillon. Crown 8vo, 5s. Blackwood.

¹ Under this heading we intend to issue, month by month, a list of the principal books published in Scotland. To insure its completeness we invite information from publishers, to whom, as well as to the general reader, we have reason to believe that we thus render a grateful service.

- Haus Brinker.** Mary Mapes Dodge. Post 8vo, 2s 6d. Nelson.
- Lady Hymn Writers.** Mrs. E. R. Pitman. Post 8vo, 5s. Nelson.
- Life in Feather-land.** M. M. W. Cap 4to, 2s. Parlane.
- Martin Luther—German Student Life, Poetry, Late William B. Robertson, D.D.** Cr. 8vo, 3s 6d. Maclehose.
- My Visit to Palestine.** Rev. Alexander Andrew. Crown 8vo, 1s 6d. Parlane.
- Notes of a Pilgrimage to Jerusalem and the Holy Land.** F. R. Oliphant, B.A. Crown 8vo, 3s 6d. Blackwood.
- Of "Fifine at the Fair," and other of Mr. Brown-ing's Poems.** Jeanie Morison. Crown 8vo, 3s. Blackwood.
- Per Lineam Valli.** George Neilson. 2s. Hodge.
- Popular English Readings.** Edited by Robert Ford. Paper covers, 8vo, 1s. Gardner.
- Sacred Places of Scotland.** Rev. R. Lawson. Crown 8vo, 1s. Parlane.
- The Bailie Macphee,** written and illustrated by Walter Douglas Campbell and V. Kennedy Erskine. 4to, paper, 1s 6d. Blackwood.
- The Black Cross.** Dr. Hamilton Seymour. 8vo, paper, 1s. Morison.
- The Blessed Life.** James Elder Cumming. 1s; gilt edges, 1s 6d. Drummond.
- The Camp-Fires of the Ever-Glades; or, Wild Sport in the South.** Charles E. Whitehead. Royal 8vo, 3s 6d. Douglas.
- The Children's Voyage to the Cape.** Sarah T. Findlater. Fcp. 8vo, 1s. Nelson.
- The Church and the King.** E. Everett-Green. Crown 8vo, 5s. Nelson.
- The Divine Humanity and other Sermons.** (Late) Rev. John Turner Stannard. Edited by Rev. John Hunter. Crown 8vo, 3s 6d. Maclehose.
- The University of Glasgow, Old and New.** Edited by William Stewart, M.A., D.D. Imp. 4to, £5, nett; large paper, £10 10s. Maclehose.
- The English Imperial Atlas of the World.** J. G. Bartholomew. Crown folio, cloth, 21s. Nelson.
- The Fallen City, and other Poems.** Will Foster. Crown 8vo, 6s. Blackwood.
- The Iron Chain and the Golden.** A. L. O. E. Post 8vo, 2s 6d. Nelson.
- The Old and the New; English Country Life.** T. E. Kebbel, M.A. Crown 8vo, 5s. Blackwood.
- The Victoria Cross.** Morice Gerard. Fcap. 8vo, 1s 6d. Nelson.
- Through the Eternal Spirit.** James Elder Cumming. 7s 6d. Drummond.
- Trick, Trial and Triumph.** Andrew Cheviot. Demy 8vo, paper, 1s. Morison.
- Two Happy Years in Ceylon.** C. F. Gordon-Cumming. 2 vols. 8vo, 30s. Blackwood.
- Visions.** Mrs. A. R. Simpson. Paper, 6d; clo. 1s. Oliphant.
- World Wide Atlas.** J. Scott Keltie. Royal 4to, 7s 6d. Johnston.
- Wimpeburn (Poems).** James Milligan. 4s 6d nett. Oliphant.



sign, as thus defined, was then adopted, and has since been used as the common seal as well as for the arms of the burgh.

ALEX. MAXWELL, F.S.A. Scot.

OLD DUNDEE.

(Concluded from page 114.)

ABOUT the time of the Reformation, just before Dundee was burnt and destroyed by its old enemies of England, the population is estimated at 9000 souls. The town, in times still more ancient lying chiefly along the Seagate and Cowgate, had spread westwards, until its figure was likened to that of a man lying at full length with his arms extended behind his head. The body, in this "comparative anatomy," was the High Street, the arms were the Overgate and Nethergate, and the legs the Murraygate and Seagate. The Hilltown was formerly a distinct corporation, known as Rotten Row and Bonneathill, and was burnt by Claverhouse during the troubles of the seventeenth century. Of its separate jurisdiction the title of Baron Bailie of the Hilltown is a still surviving relic. Ancient local jealousies not only forbade the craftsmen of this suburb to work within the Royalty, but for the protection of the Grammar School ordained, that no burghess presume to hold his bairns at the school in the Rotten Row but at the pleasure of the master of the Grammar School, under pain of losing his freedom perpetually. In those days the trades not only asserted their privileges against outsiders, but exercised a more than paternal supervision over their apprentices. In 1534, a young baker having taken a wife within the time of his apprenticeship without the licence of his craft, was expelled and deprived of his freedom. The youthful benedict appealed to royalty against the sentence, and James the Fifth, then courting the princess Magdalene, commuted the penalty to one month's extra apprenticeship, imposed perhaps on the ground that during the honeymoon he might have been incapable of improving himself in his craft. The pynours or workmen of the shore had, in the first half of the sixteenth century, a society for mutual benefit similar to the guilds of the regular crafts, by whom, however, they were regarded with jealousy. In 1558, indeed, the collector of the crafts had to appear before the bailies, and engage to return to the workmen a banner that the craftsmen had wrested from them.

Dundee possessed a mint in the olden times, and coins of Robert the Third thence issued are found in the collections. Two hundred years later a proclamation by the Lords of Council ordered coinage of gold, silver and alloyed money there. Other favours of royalty were

granted to the town, where the later Stuarts had their abode now and then, as well as those earlier sovereigns already named. Mary Queen of Scots visited it in 1565. Her son resided twice in Dundee before he mounted the throne of England, and long after that exaltation he returned to the place in 1617, when the town clerk ministered to his pedantic vanity by the delivery of two Latin poems. Charles the Second occupied the town for a time and knighted the Provost. And the wife of Charles's hapless son, the Duke of Monmouth, Anne Duchess of Buccleuch, was born in the High Street, in the building called the Luckenbooths. This tenement is separated only by the breadth of the Overgate from the house in which Tom Hood spent some youthful days, when he made his earliest appearance in print as a correspondent of the *Dundee Advertiser*.

The seventeenth century Dundonians were openhanded in their way. The burgh records show, within the space of fourteen years, from 1604 to 1618, many instances of neighbourly helpfulness. The recipients of such assistance are very varied. Bridges at Monifieth, at Meathie, and over the Almond water shared in the benefactions. The harbours of Musselburgh, Arbroath and Stonehaven received donations varying from one hundred pounds to two hundred merks. Fourscore pounds went to Prestonpans, where the plague was severe. Three hundred merks were voted to Cupar for the repair of burnt houses, forty pounds granted for the South Ferry church, and a contribution was ordered to be collected for the relief of the town of Geneva, in the welfare of which Dundee Protestants took an especial interest.

These benefactions were made by the Town Council, which was just as little a representative body as were the Scottish Town Councils generally, down even to the times of the first Reform Bill. The Council was a self-elected oligarchy of twenty-one members, three of whom were craftsmen, but all the others merchants or landed gentlemen. The retiring Council, along with the Deacons of the Crafts, elected the new Councillors. And by the Council the Members of Parliament for the Burgh were chosen. Two members were sent to the Scottish Parliament, but after the Union in 1707, the town had until 1832 to be content with one-fifth of a member in the Imperial legislature. Notwithstanding this aristocratic constitution, the Town Council consulted the burgesses when occasion offered, and in particular we find that in 1643, when the jealousies between the town and its hereditary Constable, James Scrymgeour, Viscount Dudhope, had reached a climax in complex litigation before the Lords of Session, the Council

resorted to the very modern device of a plebiscite or referendum, and so shewed that in its conflict it possessed the sympathy of the entire community.

For these brief notes we are indebted not only to Mr. Maxwell's volumes, but to earlier histories of the town, whether alone or in connection with the county of Forfar. The latter works tell the story of long successive centuries, and incorporate materials of all degrees of authority, from vague tradition to contemporary records. But Mr. Maxwell sets himself the harder aim of dealing definitely and in detail with limited periods of time, and with sources of information absolutely trustworthy. It is not easy to give life and interest to the withered contents of musty quartos, abounding in facts commonplace as well as stale. And it needs no small skill to choose such portions only of the voluminous ancient narratives as at once best depict the whole, and also most aptly reach the feelings and interests of the modern reader. But by the patient industry of a long series of years, Mr. Maxwell has compassed these arduous tasks, and erected a monument to his own abilities as a historian, as well as to long past eras of his ancient Royal Burgh, now the youngest City of the Kingdom.

THOMAS KYD.

THIGGING.

THE word "thig" is common to all the Teutonic tongues. The Old English *thicgan* and Old Norse *thigga* meant to receive, accept; being nearly always used of accepting food or lodgings. In Old German the meaning was rather that of "asking," and in Middle English and Old Scottish the word came to be synonymous with "beg". Thus the Promptorium Parvulorum has "Thyggyng or begging: mendicatio". It does not occur very often in the old Scottish literature, but the following instances are found:—"Myne met of *thygand*" (= begging my meat) Leg. Saints. 18. 463. "And *thyggyt* leiff away with him to fayr," (= begged leave). Wallace. 2. 260. "Gif I may *thig* a vengeance but offence." Douglas. Aeneid, iii. 44. 8. "but wastis hir tym in *thiggin*" as it thrift war." id. 144. 22. With this accords the modern Danish use of *tigge*, to beg, and *Tigger*, beggar.

At some time or other, however, both in Scotland and Norway, the word came to have a more special and more honourable signification, and was only applied to requests for assistance made by the poorer peasants to their richer neighbours. The aid required was nominally seed-corn for sowing the crofts in spring, but, failing this, other contributions, such as meal, were taken as an equivalent. The custom was quite common until a generation or so back, and is


still in use in not a few districts, whether known by the old name or not.

In Norway the usage was a little different, and the following notices of it may not be without interest by way of comparison. They are taken from "Norske Bygdesagn" by L. Daae, Christiania. 1870. (i. p. 55, and ii. p. 125). There the custom was for newly married persons to go out "and ask folk for gifts, especially of corn. They were called Buste-man and Buste-woman" (*buste* from *bustadr*, a homestead). "When the Buste-man comes to a farm and asks for corn he never goes inside the house, but stands outside and waits for it," otherwise his luck would be spoiled. This practice was also observed in Scotland. "If anything is given to him to drink it is taken outside to him, but he is not allowed to eat." This account comes from the year 1723: in Söndmöre the custom became so annoying that it was prohibited in 1730. Another notice says that the man provided himself with a horse, a big new "toom sack," and a snuff-box, and started on his expedition. "Wherever he comes to he presents his snuff-box and asks aid for the Buste-man, and although he thereby means corn to sow his land, he also accepts anything else that is given him. Hence the old proverb, "Everything is useful for the Buste-man." This was forbidden at Christiansand in 1786. In the eastern districts this "Tiggeri" was called "to monk," apparently from the begging friars (*Tiggermunke*), and the bishop of Akershus in 1736 describes its bad effects on the people, who "consume in idleness what they have gathered, and then are beggars."

In Sweden there are also recollections of the old custom. "The bridegroom went about before Yule to gather oats, and so was called the oat-thigger (*Havretigger*), while the bride was called the tow-thigger (*Tona-Tiggerske*). Those who received this assistance were regarded as bound to give it to others, but those who did not go on this thigging-journey could say no to any one who came to them on such an errand." In Svennevad district this was stopped in 1696.

The old custom has thus continued longer in Scotland than in Scandinavia, but it is not so clear when it began to be known by the same name in both countries; the difference in usage probably points to a quite independent application of the word "thig" to this more respectable species of begging.

W. A. C.

 In reply to several subscribers, who missed the usual Illustration from last issue, we beg to say that the picture originally designed to appear in January was actually issued along with the December one, making a double illustration for that month.

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE.

1800. *The Banking, Insurance and Railway Gazette*. Edinburgh and Leith, 4to.

1800. *The Farmers' Magazine*. A periodical exclusively devoted to Agricultural and Rural Affairs. Edinburgh: Printed by John Moir, Paterson's Court, for Archibald Constable. Numb. I., Monday, January 6, 1800, 16 pp. A second issue of Numb. I. appears to have been published on January 20, consisting of 104 pp. 2s. each. For the latter fact the compiler is indebted to Mr. Malcolm Bulloch, Aberdeen. *The Magazine* was 8vo in size; 25 vols to 1825. When was it discontinued?

1802. *Christian Observer*, commenced January, 1802.

1802. *Edinburgh Review, or Critical Journal*. Quarterly. Number I., October, 1802. The history of this famous, and still powerful, periodical, although the palmy days when it was looked up to as a literary oracle, and its judgment was sufficient to make or mar a literary reputation are for ever over, has often been told. In Cockburn's *Life of Jeffrey*, Sydney Smith's Biography by his daughter, and other biographical works, considerable space is devoted to its origin and history. The following is Sydney Smith's account, now considered somewhat apocryphal, of the start of the *Review* :—

"Towards the end of my residence in Edinburgh, Brougham, Jeffrey and myself happened to meet in the eighth or ninth storey or flat in Buccleuch Place, the then elevated residence of Mr. Jeffrey. I proposed that we should set up a *Review*. This was acceded to with acclamation. I was appointed editor, and remained long enough in Edinburgh to edit the first number. The motto I proposed was: *Tenui Musam meditatur avenâ* (We cultivate literature on a little oatmeal); but this was too near the truth to be admitted. So we took our present grave motto, from Publius Syrus, of whom none of us had, I am sure, read a single line; and so began what has since turned out to be a very important and able journal."

The publication of the *Review* was put off from June to October, and Jeffrey, according to the tone of a letter he wrote about that time, seemed far from sanguine as to its success. "Perhaps we have omitted the tide," he wrote, "that was in our favour. We are bound for a year to our booksellers, and shall drag through, I suppose, for our own indemnification." The effect, on its publication, was electrical. Its liberal tone, its independent spirit, and the great talent displayed in its pages, created an unexpected sensation throughout the kingdom. The *Edinburgh Review* was printed by Bailie Willison, in Craig's Close. Constable was the publisher. To Sydney Smith, then residing in Edinburgh as tutor

to Lord Webb Seymour, is due the credit of originating it. Jeffrey, years afterwards, in dedicating his "Contributions" to Smith, expressly calls him "The original projector of the *Edinburgh Review*." In Smith's account of its origin, already quoted, the impression is given that it was a sudden, accidental resolution: but he probably meant to convey the idea that the project *then* first took practical shape. Smith edited the first number. Francis Jeffrey succeeded him, and for twenty-seven years conducted the periodical with much spirit, if with considerable bias and many errors of judgment. Lord Cockburn, in describing the founding of the *Review*, wrote :—

"There were circumstances that tended so directly to the production of some such work that it seems now as if its appearance, in Edinburgh, at that time, might almost have been foreseen. Of these it is sufficient to mention the irrepressible passion for discussion which succeeded the fall of the old system on the French Revolution; the strong feeling of resentment at our own party intolerance; and the obviousness that it was only through the Press that this intolerance could be abated, or our policy reformed; and the presence, in this place, of the able young men who have been mentioned, most of them in close alliance, and to whom concealed authorship was an irresistible vent."

The first number, besides several other articles, contained 7 by Smith, 4 by Horner, 4 commonly ascribed to Brougham, and 5 by Jeffrey. Jeffrey says that the first three numbers were practically *given* to the publisher, he taking the risk of defraying the charges. At first Constable allowed £10 to 10s. a sheet for articles, but not long after the *minimum* was raised to 16 guineas, at which rate it remained during Jeffrey's reign, though two-thirds of the articles were paid at a much higher rate—averaging from 20 to 25 guineas per sheet on the whole number. The anonymity of the contributors and conductors was at first strictly preserved: "we repaired to the printing-office singly and by back approaches, or by different routes!"

Much has been written, often very fulsomely, of the manner in which the yellow-backed, blue-covered periodical was received by the public, and the new era it marked in criticism. Space permits of but a few quotations.

Sir Walter Scott described the advent of the *Review* in the following fashion :—

"From their soothing dreams, authors, booksellers, and critics were soon to be roused by a rattling peal of thunder; and it now remains to be shown how a conspiracy of beardless boys innovated upon the memorable laws of the old republic of literature, scourged the booksellers out of their senate-house, upset the tottering thrones of the idols whom they had set up,

¹ *Edinburgh Annual Register*, 1809.

awakened the hundred-necked snake of criticism, and curdled the whole ocean of milk and water, in which like the serpentine supporter of Vistnou, he had wreathed and wallowed in unwieldy sloth for a quarter of a century. Then, too, amid this dire combustion, like true revolutionists they erected themselves into a committee of public safety, whose decrees were written in blood, and executed without mercy."

"What glorious amusement it must have been," writes Mr. J. C. Smith, "to see the astonishment of old Toryism, looking as if its sumptuous robes had been converted into fly-blisters, and gout had entered its every joint! What excitement for men nameless and unknown to watch the 'paper pellets of the brain' striking down time-honoured corruptions and follies! What a delightful consciousness of power to feel that they were working changes for the good of humanity which the obstinacy of all the royal Georges in creation could not avert!"

In speaking of the "beardless boys" who set the *Review* on foot, Sir Walter somewhat exaggerates the truth; Allen in 1802 was 32, Smith 31, Jeffrey 29, Brown 24, Horner 24, Brougham 23; "excellent ages," says Lord Cockburn, "for such work."

The following is from an obituary notice of Lord Jeffrey in *Tait's Magazine* (Vol. 17, p. 240):—

"It is not to be denied that the young reviewers discharged their assumed functions occasionally with excessive severity; nor need it be concealed that, besides indiscretions of this kind, they committed graver errors, arising from party spirit, the excitement of the times, and the confidence, coupled with the inexperience, of youthful minds. . . . It is not by these blots that the *Edinburgh Review*, or its original projectors, should now be judged, but by the improvement it rapidly effected in periodical literature, and by the beneficent influence which it has exercised on the progress of opinion and the intellectual development of the age. . . . They exalted periodical journalism from a subordinate and ancillary, to a paramount and independent place in literature, and made it the popular vehicle, not only of criticism, but of original speculation, which their great attainments and varied talents placed among the most valuable contributions to the literature and philosophy of the age."

At one time 20,000 copies of the *Edinburgh Review* are said to have been published; but the circulation declined in 1832 to 9,000. Number 16 contained Jeffrey's review of *Epistles, Odes, and other Poems*, by Thomas Moore; severely condemnatory on the ground of their immorality. This led to the famous attempted duel between the critic and the poet. In the summer of 1806 Moore sent Jeffrey a challenge. The parties met at the Chalk Farm on August 11, but the interference of the police put a stop to the proceedings. The two afterwards became fast friends. Num-

ber 22 contained the review, by Brougham, of Byron's *Hours of Idleness*, to which his lordship retaliated in 1808 by the publication of his famous satire, *English Bards and Scotch Reviewers*. Byron, who wrote under the belief that Jeffrey was the author of the review, handled him with exceptional severity, and, not content with raking up the affair of the duel, even linked his name with the infamous Judge Jeffreys:—

"To Jeffrey go, be silent and discreet,
His pay is just ten sterling pounds per sheet;
Fear not to lie, 'twill seem a lucky hit,
Shrink not from blasphemy, 'twill pass for wit;
Care not for feeling—pass your proper jest,
And stand a Critic hated, yet caressed."

"Can none remember that eventful day,
That ever-glorious, almost fatal fray,
When Little's leadless pistol met his eye,
And Bow-street Myrmidons stood laughing by?"

Many years after, Byron, who regretted in later life the manner in which he had written of Scott, Wordsworth, Southey, and others, generously wrote of Jeffrey (*Don Juan*, Canto 10, Stanza 16):—

"I do not know you, and may never know
Your face—but you have acted on the whole
Most nobly, and I own it from my soul."

On his appointment as Dean of the Faculty of Advocates, Jeffrey, after having conducted the *Edinburgh* for twenty-seven years, during which period he came to be regarded as the greatest master of criticism of his time, and the arbiter of the destinies of all the young authors of his day, resigned the editorship. No. 98, June, 1829, was the last he edited. Jeffrey's acknowledged contributions to the periodical amount to over two hundred, comprising articles on history, natural science, metaphysics, political economy, politics, poetry, biography, and travel. He was succeeded in the editorial chair by MacVey Napier, who in his turn gave place to William Empson, who was followed by G. S. Lewis. For over a quarter of a century the *Review* had been ably conducted by the eminent litterateur, Mr. Henry Reeve. Since Vol. 51, April, 1830, the *Edinburgh Review* has been published in London: it is now both published and printed in the English metropolis. Sir Walter Scott being dissatisfied with the *Edinburgh*, although he occasionally contributed to its pages, excusing himself by saying that he did so for his personal liking for its editor; persuaded John Murray to start, in 1809, its brilliant Tory competitor, *The Quarterly Review*. It was edited successively by William Gifford and J. G. Lockhart.

1803. *The Scottish (sic) Beacon*; or, Advice from an old Scotsman to his Countrymen. No. 1,

August 1, 1803. Printed by D. Willison, Craig's Close, Edinburgh, for Archibald Constable, Edinburgh. This short-lived paper was planned by Murray, Brougham, and others, and was "meant to rouse the people to military virtue." It was almost entirely written by John Archibald Murray. It must not be confounded with *The Beacon*, commenced in 1821, "an unfortunate newspaper," as Lockhart truly styles it, which, during its seven months' existence, caused no little stir in political circles, one result of which was the fatal duel between Stuart and Boswell, in which the latter, the eldest son of Johnson's biographer, was killed. In a letter to Murray, dated August 6, 1803, (being letter No. 38 in *Horner's Memoirs*), Horner says: "I like your *Beacon* well. It holds a strong, clear, true light. I hope it will guide your countrymen into the true harbour. The old Scotsman is well personated." ? only 5 Nos. published.

1803 (?) *Edinburgh Theatrical Censor*. No. 1 (apparently), March 21, 1803; No. 12, July 30. Scarce. ? only 12 numbers published.

1805 *Edinburgh Medical and Surgical Journal*, Exhibiting a concise view of the latest and most important Discoveries in Medicine, Surgery, and Pharmacy—(vide *S. N. & Q.*, V., 118). Number 1-57, 1805-1818, (3s. each), 14 vols.; No. 58, January 1, 1819, New Series, Quarterly, (4s. each). In 1855 the title was altered to the *Edinburgh Medical Journal*, which has been retained to the present year. As already stated, in the preceding number of *Scottish Notes & Queries*, this valuable scientific periodical, the organ of the first of medical schools, was started in place of *Annals of Medicine* (1796-1804). It was conducted by Andrew Duncan, M.D., junior. Like his father Duncan devoted his life to his profession, and from the first took a prominent place among contemporary scientific investigators. He was born in Edinburgh, on August 10, 1773. Having passed through Edinburgh University, he spent some time in London prosecuting his studies, and afterwards enrolled himself a student at Gottingen University. From thence he took a tour through the chief towns of Italy and Germany, visiting the hospitals and medical institutions, and making the acquaintance of the most cultured men in the places through which he passed. Returning to Edinburgh he became joint editor with his father of the *Annals of Medicine*. On his return from a further Continental tour, he settled in his native town, and commenced to practice. In 1805 he became the sole Editor of the *Edinburgh Medical and Surgical Journal*. His most valuable work, according to Anderson, was *The Edinburgh Dispensatory*, published in 1803, and early

translated into German, French, and other languages. It was mainly through Duncan's exertions that the chair of Medical Jurisprudence was established in Edinburgh University in 1807; he himself being appointed the first professor. He was shortly afterwards elected secretary and librarian to the University. In 1819 he was appointed joint-professor, with his father, of the Theory of Medicine, and two years later professor of *Materia Medica and Pharmacy*; "distinguishing himself throughout by his unwearied devotedness to the duties of his chair; and his unquenchable zeal in the investigation of science." Duncan died on May 13, 1832.

1808. *Edinburgh Weekly Chronicle*. For some time this newspaper was edited by Dr. Thomas Murray, of the firm of Messrs. Murray and Gibb, printers, Edinburgh. The famous Scottish story, *The Disruption*, which was pronounced at the time of its appearance "the best Scotch novel since the days of Galt and Scott,"—by the way the same thing was said the other day of Mr. J. M. Barrie's *Auld Licht Idylls*—was first published in weekly instalments in this newspaper. The history of the *Chronicle* may be regarded as typical of that of many newspapers published at the beginning of this century. The first of the many changes that the paper underwent was the alteration of its title from the *Chronicle* to the *Edinburgh News*. At that time, and for many years afterwards, under the careful management of its proprietor, John Stewart, it had the confidence and support of the working classes. Liberal in its politics, containing a well-selected summary of current news, and articles of a literary character, giving also reviews of new books, it was for long the most popular of the Edinburgh weeklies. Mr. Norrie's recent pamphlet² contains a succinct account of the *News*, from which we quote the following sentences:—

"Towards the end of the year 1858, the paper not being in a very good financial condition, an arrangement was contemplated with the Conservative *Evening Post*, by which it was proposed that they should borrow and lend about ten columns of matter weekly, by which arrangement, it was expected, the expenditure to both papers would be considerably reduced. The proposal caused a great outcry in the trade, and provoked an indignant denial from the two newspapers concerned, from which it was understood that the scheme had had to be abandoned. Towards the close of the same year, also, the *Edinburgh News* changed hands, Mr. Stewart, the proprietor, and Mr. George Mackay retired, and from that time the paper was understood to be the organ of the M'Laren party,

² *Edinburgh Newspapers Past and Present*. By W. Norrie. Earlston: Printed and published at the Waverley Press.

known as the Advanced Liberals or new Reform party. It was, however, unable to compete with the cheap weeklies, which were being brought out in the daily news offices, and from that period steadily declined in public favour. In the summer of 1860 it underwent a very remarkable transformation. The proprietor disposed of the copyright, and all the machinery, types, and material of every kind, were sold by private sale. Thus disappeared the last trace of the only (Edinburgh) weekly newspaper, the types of which were composed solely for itself. The *News* (still designated by its old name) was now printed in the *Scottish Press* office, and was in great part a mere reprint of what had been served up to the readers of the *Press*. From that period, therefore, there was not a weekly newspaper in Edinburgh which was not made up from matter that had appeared in the dailies, or, as in the case of the *News*, from a tri-weekly. For a short time after that the *News* was edited by Mr. H. Gilzean Reed, a journalist of considerable note, who in 1885 was returned to Parliament as the first member for the newly created burgh of Aston Manor. On June 18, 1862, the copyright and plant of the *Scottish Press* and the *Edinburgh News* were exposed to sale by public auction, and, at the upset price of £750, were sold to Mr. George Mackay, its former sub-editor. Renewed attempts were made to enlist the support of the working classes, by calling it the 'People's Own Weekly Newspaper,' the 'Advocate of the Rights of Labour,' &c., but to little or no purpose. Finally, in the end of January, 1863, it was incorporated with the *Weekly Herald and Mercury*, then owned by Mr. James Robie."

In 1859 the *Edinburgh News* was published by Daniel Gorrie, the price being 3d. and 4d.; in 1861, the price then being 2d. and 3d., it was issued by William Bryson. In 1867, the word *News* was dropped out of the newspaper's title, since 1864—the *Edinburgh Weekly Herald, Mercury and News*. For some time before its discontinuance, this paper, as well as the *Scottish Press*, was printed by Ballantyne & Co.

1808. *Edinburgh News* (*vide Edinburgh Weekly Chronicle*), described above.

JAMES W. SCOTT.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.

THE following additions have recently been made to this bibliography, bringing up the list of local periodicals to 165. Six new periodicals appeared during 1891:—

1891. *Aberdeen Y. M. C. A. Bulletin*. New Series. No. 1. January, 1891. 4 pp., 4to. This periodical was begun in 1879, first as an occasionally and latterly as a quarterly. It was formerly an octavo. The present series is illustrated.

1891. *The Magazine*, 4to, 8 pp. (unpaged). No price or imprint given. It was printed, however, by W. & W. Lindsay, December, 1891. This production is simply the ordinary "magazine" of the Free South Church Literary Society put into

type. It appears in a green cover, embellished with an amateurishly drawn view of the present church and the Rosemount Viaduct Bridge leading to the new church, which is in course of erection. There are two pictorial supplements of the new church, the mission hall of the congregation in the Gallowgate, and a portrait of the minister, Rev. W. M. Clow. The literary contents, which are varied, are smartly written. Each issue will be edited by a different person. The first number was edited by a lady—Miss Jane Arthur, I understand. This is the second Aberdeen periodical, so far as I know, that has been edited by a lady.

1891. *The Workers' Herald*, a Socialistic Weekly. No. 1, December 12, 1891. Price one penny. 4to, 12 pp. Imprint—Printed and published for the Aberdeen Socialistic Society by James Leatham, at 15 St Nicholas Street, Aberdeen. This publication was announced by an extraordinary prospectus, which commenced with a summary dismissal of all the existing local periodicals, ten in number. "The *Journal* may stand for Conservatism—the landed interest—the good old-fashioned people who believe that this is the best of all possible worlds, if everybody would but do the Duty of Man according to Mrs Grundy; the *Free Press* may serve the commercial Thugs of Liberal Unionism; the *Northern Daily News* may be the *beau ideal* of a newspaper to those who worship the Gladstone-Morley-Harcourt party of plausible platitudes. *Bon-Accord* may satisfy north country jokers, young and old, and *Figaro* meet the needs of cynics, musical people, and those who seek to cultivate the intellect by reading advertisements. The *Express* is "solid," respectable, Philistine; the *Gazette* is lively and gossipy, but a party paper, and a paper of the wrong party; the *People's Journal* is good enough for those who require a paper, not to lead public opinion but to follow at a safe distance the clearly-distinguishable "set" of the current. Each and all of these papers are owned by capitalists, written by men of capitalistic sympathies, supported by capitalist advertisers, and are, for those reasons, opposed to labour's new demands. The thousands of Trades Unionists and Socialists that are in Aberdeen and the surrounding district have no organ. . . . To those who want a paper which does not depend for its existence on advertisements from the exploiters of labour; to those who see the Liberal Party to be a party of capitalists chiefly, and of lawyers and landlords for the rest, and who realise what that means; to those who believe that Universal Suffrage, Payment of Members, Shorter Parliaments, and Home Rule all round, are simply means to an end, and who regard that end as being shorter hours, the wealth of the world for those who make it, and the ultimate conquest of the land and the other means of production—to all such *The Workers' Herald* will be the journalistic mouthpiece and mentor in Aberdeen. . . . What *The Star*, *The Daily Chronicle*, *Reynolds's*

Newspaper, and *Justice* are to London and the South, that and something more *The Workers' Herald* will be to Aberdeen and the North." Six weekly numbers were issued—the latest on Jan. 16, 1892. Since then the paper has not appeared, but is stated to do so in future monthly. This newspaper does not err on the side of parochialism. It contains news of all Socialist movements and literature, on the *Review of Reviews* principle, and apes the "new journalism" in style and appearance. As an example of its headings the following may be quoted:—"Working Men. Don't let your paper be squelched. Alleged intimidation of newsboys by the police to prevent the sale of the *Workers' Herald*." "How they 'interview' a boss in Italy." "Free Speech. 'The law recognises no right of street meetings'. So declaring at Clerkenwell, Sir Peter Edlin inflicts Imprisonment and Fines upon the World's End [Chelsea] Defendants." The "new journalism" has captured no local paper to the same extent as the *Workers' Herald*. Its contents are of the familiar noisy Socialistic type. It is not paged consecutively.

1891. *Alma Mater*, Aberdeen University Magazine. Vol. IX. The editors of this volume are—Mr. J. H. Barron, Magstrand, chairman of the editorial committee; Mr. J. D. Symon, Magstrand, who resigned; Messrs. W. E. Henderson and R. S. Duncan, Tertiars; Mr. T. T. Watson, Semi, treasurer; Mr. R. W. Lyall Grant, Bajan; Messrs. William Christie, W. C. Hossack (secretary), C. G. Cowie, M.A., and Peter Macdonald, M.A., Medicals; Mr. J. H. Milne, M.A., Divinity; Mr. J. Malcolm Bulloch, M.A., and Mr. J. B. Recano. In a Christmas number the portraits of the editorial staff were given.

1892. *The Porthill Magazine*. No. 1. (New Series.) All rights reserved. January, 1892. 8vo, 40pp. and a cover. Price One Penny. Printed by W. Jolly & Sons, Albany Buildings, 23 Bridge Street. This magazine—the organ of the Porthill Sunday School, conducted by Dr. Archibald Reith—was started in 1871 and stopped in 1875, owing to the expenses connected with opening the new school. The present series opens with a portrait of Dr. Reith, and contains matter of an official and evangelical character.

J. MALCOLM BULLOCH.

AN ANONYMOUS AUTHOR.

THE writer of the following anonymous works:—*Lexiphanes*; *Sale of Authors*; *History of the Man after God's own Heart*; and a reply to a criticism of this last work, referred to in the preface to the 1766 edition, was one Archibald Campbell. That the authorship of the *History* is disputed, I am aware. Halkett and Laing, however, attributed it to Campbell; and, in a copy of the 1766 edition, in my possession, (the first edition appeared five years earlier,) bearing the autograph, "John Pitcairn, Edinburgh, 1792," is inserted this MS. note—"By Mr.

Campbell, son of Professor Campbell at St. Andrews."

Born at Larbert in 1724, (a reference to the baptismal records shows that he was baptized on the 27th February of that year,) Campbell was the eldest son of the Rev. Archibald Campbell, minister of the parish, afterwards Professor of Church History in St. Andrews University, his mother being Christian Watson, daughter of John Watson, merchant in Edinburgh. He was one of a large family. A brother—George—became a merchant in Kingston, Jamaica, and died in 1781. Another brother—John—distinguished himself in the attack on Fort Dalling in 1782, being promoted, in recognition of his services on that occasion, to the rank of major. He died "at an island, near Cape Gracias a Dios," in 1787. A sister—Mary—became the wife of Rev. George Lawrie, minister of Loudoun, Ayrshire, the friend and patron of the poet Burns. Another sister—Louisa—married Dr. Lawrie's brother James, governor of the Mosquito Shore, and is believed to have perished on the voyage home.

Archibald, our author, entered the navy, and the records of the Admiralty show that from 11th October, 1775, to 19th June, 1779, he was on board H.M.S. *Active*, leading a "wandering unsettled life," as he tells us in the preface to *Lexiphanes*. Dr. Currie, in his edition of *Burns' Life and Works*, informs us, on the authority of a surgeon of a man-of-war, who was on intimate terms with both of them, that while at sea Campbell fell in with William Falconer, author of *The Shipwreck*, who was then a sea-boy on board the same vessel. "Campbell took him as his servant, and delighted in giving him instruction, and when Falconer afterwards acquired celebrity, boasted of him as his scholar." I wonder if anyone can tell me anything of Campbell's later years, around which there hangs considerable mystery. He seems to have married, but the terms of his will apparently point to some irregularity. He is believed to have died in 1780—"a professed infidel," says the Editor of the *Ochertyre MSS.*, "wretched and unlamented." The only friend to whom Campbell himself introduces us is 'George Johnston, late Governor of Pensacola'. Did not he even mourn his loss, or had he predeceased him?

Perhaps some one can throw further light on the history of one "of whom his father entertained sanguine hopes." That his works are long since forgotten is perhaps true, but in their day they were at least deemed worthy of criticism. Croker, in later years, sneers at Campbell; Chandler, a contemporary, replied to him.

R. B. LANGWILL.

Currie, Jan. 16, 1892.

SABBATH PROFANATION AT TAYMOUTH IN 1749.

THE following extract from the Kirk Session Records of Kenmore affords rather a curious and perhaps unparalleled instance of a whole community being admonished by a Kirk Session for Sabbath profanation:—

“ Kenmore, July 19th, 1749.

The Session being Constitute were present the minr., Patrick Stewart, James Walker, John Robertson, Angus M'Donald & Duncan Campbell Elders. The minister Reported that having got Good Information that all or most of the People in the Officiary of Taymouth were guilty of Prophaning the Lord's Day by setting out with their Horses and Creels for Coal Carriages in fair Day light Sunday was a fourtnight he laid this before a great Number of the Elders met at Lawers who all expressing their Detestation of such open and daring Prophanation of the Lords Day thought a Session should be held here this Day and the said Persons alledged guilty should be called before them that therefore he did cause the Kirk Officer Summond the Tennents of the said Officiary to compare here this Day at least such as he heard were concern'd in that Transgression and that this is the Reason of his Calling the Elders together the Session having heard this Report Aprove of the minrs Conduct and resolve to proceed to inquire into this scandal to know who was guilty and therefore they agree to call in the People of Stron Comrie first compeared Donald Fletcher and Alexander McIlandrish both in Stron Comrie who acknowledged that they sent of their servants and Horses that Sunday was a fourtnight before the sunset. Compeared also the Tennents of Dalmartaig and Inchaidan who all acknowledged their having been guilty of breaking the Lords Day. The Tennents of Ballnasuim also acknowledged a Breach of sunday in manner forsaid. The Tennents of Portbane also compeared and acknowledged the same Breach. Compeared also the Tennents of the Forty shilling land Revan and Aleckish who all acknowledged the same guilt compeared also the Tennents of Tomgharve and Ballagans who all acknowledged the same Prophanation Compeared also the Tennents of Auchianich and Callelichan who acknowledged that they went under night all the above Confessed themselves guilty of sin and Professed their sorrow and Repentance. The Session considering this Affair very maturely and remembering that they all expressed their sorrow in a penitent way so far as they can judge and that all promised to walk more Christianly and circumspectly. Unanimously agree that they be sessionally Rebuked and this rebuke to be intimated to the Congregation the next Lords Day The Session reserving to their after consideration whether they shall be fined or not. The said Tennents being call'd in this was intimated to them & they acquiesced, were sharply rebuked, and seriously exorted closed with Prayer.”

It may be remarked that the coal carriages would have been for Taymouth Castle.

Kenmore.

J. C.

THE NEWTON STONE.

IN answer to Mr. Skene's request to know what the difficulties are I say he has swallowed in his interpretation, I would say, that in Mr. Skene's interpretation there is no proof. What is the ground upon which he proceeds? He says he saw in the September number that the letter at the right hand end of the third line of the inscription was a Greek th. And seeing it was joined with three o's, o.o.o., he straitway concluded it must mean theologos; and so, turning to Liddell and Scott's Lexicon for further information, he says he found it meant speaking or writing on the gods, and that Homer, Hesiod, and Orpheus were specially so called; and because apparently he could not get any of the words of the inscription to read either Homer or Hesiod, he seems to have fixed on the fourth line to mean Orchteus or Orpheus, and thus he established his great principle, that the lines of the inscription were alternately to be read from the right to the left, and from the left to the right. He next tried the fifth and sixth lines in the same way, and made them out to mean of Innakos, the son of Hypotr; and so of the rest.

But why did he not translate the very first word of the inscription? and tell us what *schedule* in the second line means, as applied to this stone? and why did he leave out the last letter of the third line? Was it because that would have shown the inscription was not in Attic Greek of the time he mentioned or of any other period? Why did he not show he converted Archteus of his rendering of the fourth line into Orpheus? for Archteus is the correct reading, according to his principles, and so Orpheus cannot be allowed. And then, when he is rendering the inscription, why did he leave out the last letter of that line in both his rendering and translation? Was it because, like the last letter of the line before it, he could not make it out to be Attic Greek, sixth century B.C., or any other period, and so he must leave it out to conceal that defect?

These are a few of the difficulties that Mr. Skene hoped no one would notice or challenge. He made much of some things, while he omitted all consideration of others—strained at a gnat while he swallowed a camel. I think that we have had enough of this subject, and would better proceed to consider something much more pleasant and profitable.

O.

. This last sentence is the most sensible of all, and until some really new light is shed on this dark subject, the present controversy must now be considered at an end.—Ed.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 107, Vol. V.)

XVII.

405. *William Logan*: Minor Poet. *b.* Kilbirnie, 1821.
406. *Thomas McQueen*: Canadian Poet and Journalist. Mr. Edwards, in his *Modern Scottish Poets*, gives this author a place. He says Mr. McQueen was born near the Garnock, and died in 1861.
407. *Rev. William M. Taylor*: Prof. of Theology, E. U. Hall. Educated at Glasgow and Edinburgh Univ., Mr. Taylor attached himself as a student to Mr. Morison, the founder of the E. U. Denomination. He was ordained Minister of that body at Kendal in 1849, and was nominated Professor before 1872. *b.* Beansburn, Kilmarnock, 1823.
408. *John Curle Paterson*: Australian Journalist and Minor Poet. *b.* Ayr, 1823, *d.* 1879.
409. *John Dickie*: Theologian, Poet, and Evangelist. Educated for the Secession Church, he was compelled to desist from study by a threatening of pulmonary disease. His health recovering, he became a missionary, first in Irvine and then in Kilmarnock. A valuable contributor to the *Family Treasury*, several serial works issued from his pen in that periodical, as well as many beautiful poems and hymns. He was a man of most saintly character. *b.* Irvine, January, 1823, *d.* 1891.
410. *Archibald Hood*: Millionaire Ironmaster. This successful man, who has long been the leading spirit and managing director of the Glamorgan Coal Company, has raised himself from the position of a pit engineman to his present honourable condition by his own energy and ability. Before migrating to Wales, Mr. Hood had already distinguished himself as a coal manager both in Ayrshire and Midlothian. His connection with Wales dates from 1860. *b.* in Kilmarnock, 1823.
411. *Honourable James Service*: Australian Statesman. Bred in a Glasgow merchant's office, Mr. S. emigrated to Melbourne in 1853. Here he rose rapidly to be one of the first merchants in the city, and was for some years Chairman of the Commercial Bank of Australia. Entering public life in 1857, Mr. S. took office in 1859 as President of the Board of Land and Works; but resigned and left the Ministry in 1860. In 1862 Mr. Service temporarily abandoned politics; but in 1874 he re-entered public life as Member for Maldon, and was immediately appointed Treasurer in the new Government, a post he held for a year. Going into opposition, Mr. Service after the election of 1880 became Premier, but only retained that high post for five months. At the election of 1883, however, having entered into alliance with Mr. O'Loughlen, Mr. Service again became Premier, and governed the colony most successfully for three years. He is an advocate of Australian Federation, and obtained the high honour of being first President of the first Federal Council of Australia. An ardent Australian patriot, he has laid his adopted country under a deep debt of gratitude for his statesmanlike conduct of her affairs. *b.* Kilwinning, 1823.
412. *Rev. A. B. Paton*: Prominent Congregational Divine in England. *b.* Loudoun Parish.
413. *Sir Robert Murdoch Smith*: Antiquary, Archaeologist, Engineer. Mr. Smith was one of the first to profit by the system of competitive examination for Government appointments, in which he took so honourable a place that the then War Minister, Fox Maule, at once gave the scholarly Scot a commission in the Royal Engineers. Not long after he was associated with Mr. T. Newton, of the British Museum, in the expedition to Halicarnassus and Cnidus, and in 1860-1 he conducted the expedition to the Cyrenaica. In both of these expeditions Captain Smith distinguished himself. In 1864, along with his naval colleague, Commander Porcher, Captain Smith published a noble folio volume, *History of the Recent Discoveries at Cyrene*. Subsequently Captain Smith was sent to Persia to plant the Telegraph System in that country. In 1886, on the death of Prof. Archer, Colonel Smith was appointed Director of the Science and Art Museum, Edinburgh, and was shortly afterwards knighted. Sir Robert is cousin of Sheriff Guthrie Smith. He was born in Kilmarnock.
414. *Rev. Robert Kerr, A.M., LL.D.*: American Divine and Minor Poet. Bred a tailor, Mr. Kerr studied for the church. Ordained to the Congregational Ministry in England, Mr. Kerr early emigrated to the United States. Here he extended his reputation, and filled some of the most important pastorates. He was author of several volumes which attained great popularity. Among these were *Learn to Live*; *Sacred Hours by Living Streams*; and *The King of Men—a Blank in His History, its Filling up and Lessons*. Mr. Kerr was in the habit of writing verses, which he often contributed to the Press, and which were much appreciated by all lovers of Scottish song. Dr. Kerr was born in Kilmarnock (182-), *d.* 1890.
415. *Alexander MacKay*, Artist, flourit 1857. *b.* Kilmarnock.
416. *John Curdie*, Artist, flourit 1857. *b.* Kilmarnock.
417. *Andrew Kennedy Hutchison Boyd, D.D.*: Educated at Glasgow University; ordained 1851; successively Minister of Kirkpatrick-Irongray, St Bernard's, Edinburgh, and St. Andrews; received D.D. from Edinburgh University, 1874. Dr. Boyd is a most popular Essayist. He is author of *The Recreations of a Country Parson*, and many volumes of kindred essays and sermons, under the signature of A. K. H. B. Dr. Boyd was Moderator of the General Assembly in 1890. Born in Auchinleck Manse, 1825.
418. *A. B. Todd*: Minor Poet, Journalist, and Essayist. Sprung from a Covenanting family, Mr. Todd has written largely on Covenanting themes. He has played many parts in his lifetime—Farmer, Auctioneer, Journalist, Editor. In 1846 his first vol. of poetry was published. In 1858 he published a novel, *A Lord for a Rival*; in 1876, *Poems, Lectures, and Miscellanies*; in 1880, *The Circling Year and other Poems*. He has also written several volumes of Essays on The Covenanters of Ayrshire. Mr. Todd edits a local paper, and contributes largely to the newspapers of the day. *b.* Mauchline, 1825.
419. *William Landsborough*: Distinguished Australian Explorer. Emigrated to New South Wales in 1842, settled there as a squatter, but made his mark

as an explorer. In connection with the expedition sent out to search for the explorers Burke and Wills, Mr. Landsborough came to the front as a capable and energetic commander. He is said to have been the first to re-enter civilised life after conducting a party from one end of Australia to the other; while his expedition is described as the most successful and brilliant that resulted from the search of Burke. He was the means of opening up immense tracts of valuable country, which were speedily occupied by settlers. In recognition of his services, among other rewards Mr. Landsborough was chosen a member of the Upper House of Legislature, Queensland. He was also for a number of years Governor at the Gulf of Carpentaria. *b. Stevenston Manse, 1825, d. 1886.*

420. *James Paul Crawford*: Minor Poet. Bred a tailor, he settled in Glasgow, where he took a deep interest in the temperance movement, and wrote many songs in furtherance of that cause. Prominent among these stands out "The Drunkard's Ragged Wean," which was long a favourite in temperance circles. He also wrote many other poems and songs. In 1882 he was appointed Registrar of the parish of Govan, a post he held till his death. *b. Catrine, 1825, d. 1887.*

421. *James Mackay*: Artist, flourished 1857. *b. Kilmarnock.*

422. *Rev. John Andrew*: Minor Poet and Catholic Apostolic Divine. Educated for the Evangelical Union Ministry, he was successively Minister at Tradeston, Tillicoultry, Barrhead, and Dundee, in connection with that Church. While in Barrhead he published a prophetic work, *The Ages and the Purpose of God*, and while in Dundee, *The Parables of the Kingdom*. Here he joined the Catholic Apostolic Church, and after a time he became Angel in the Church of Belfast. He also published other works, and wrote verses. *b. Ochiltree, 1826.*

423. *Robert Howie Smith*: Journalist and Minor Poet. He began his professional career in the *Ayr Advertiser*, and was afterwards on the staff successively of the *Glasgow Mail* and the *Edinburgh Witness*. In 1857, while still a young man, he assumed the editorship of the *Ayrshire Express*, which was started as the organ of the advanced Liberals in Ayr. This journal he conducted successfully for twelve years, after which he went to London, and was engaged in the Reporters' Gallery in Parliament. He brought out in 1871 the *Life of Sir Alexander Boswell*, together with an edition of his Poems and Songs. He was afterwards for a short time Editor and Manager of the *Birmingham Morning News*. Returning to London he became proprietor of the *Chelsea News*, which he conducted till the time of his death. His verses were mainly satirical. *b. Ayr, 1826? d. (187-).*

424. *Hon. Thomas Kennedy Ramsay*: Canadian Judge. Educated at Ayr, St Andrews, and in France, he emigrated early to Canada, where he reached a high position in politics and at the bar. He conducted for a time a French paper, *La Patrie*, in which he combated the principles of Revolutionary France, then very current in Lower Canada. He also conducted a legal magazine, and published a valuable digest of law. He was the author of many political

pamphlets, and a prominent Conservative leader. He was appointed Crown Prosecutor, in which office he won a reputation second to none. Finally, he was appointed to the Court of Queen's Bench, which office he held till his death. *b. Ayr, 1826, d. 1887.*

425. *Hugh McKenzie*: Minor Poet. Noticed by Edwards in his *Modern Scottish Poets*. *b. Kilmarnock, 1828.*

"BON-ACCORD."—INVERNESS ARMS.— HIGHLAND CLANS.

MY whilome clansman, Baillie Skene, & ci., may not be worthy of the contempt with which Mr. Anderson dismisses their report of the first grant of arms to Aberdeen. I should incline to think that the "Bon-Accord" tradition may well have come down incorrupt through only three centuries, because I can cite one which has all the aspect of veracity, but is still older. In the cathedral burial-ground of Durham there is a monument—recumbent effigies of a man and a woman; there is no inscription, and never was any. The constant tradition is that these represent a man and his wife; the man was a mason or plumber, who fell from the roof of the church, but by good luck was not hurt. He thence inferred that he had a miraculous gift, and persuaded his wife that he could impart to her a similar immunity. He gave out that the next Sunday after high mass they would both jump off the roof. They did; and were killed. The style and costumes of the monument are of about 1400, I should say. There is no room for doubting the exact truth of this tradition. Again, near Durham there is a bridge over a little stream called "King David's Bridge"—tradition reporting that David II. was captured there after the battle.

I do not think the Virgin holds a lily, but a triple sceptre, expressive of the Holy Trinity and her own sovereignty at once. The crescent and star merely express *heaven—the sky*: (the V. is on her *throne*, and *crowned*. The Saviour appears, nevertheless, as a child, because the Divine Infancy having once been, is, in a certain sense, for ever): even though "star of the sea" be one of the titles of the Virgin. (A star *might* be "a symbol of sailors" no doubt, since they steer by them: but is it *reckoned* so? The initials "C. R." need not be those of Charles I. because they have no "II." I have a padlock bearing "W. R." under the crown, but it would be rash to conclude that this was patented in the reign of the Conqueror.

I read the legend, both obverse and reverse, *Invarny's*, or -nus.

"Rampant" in Fr. means "crawling," but in heraldry "buck-jumping," and so proper of all male quadrupeds.

"Statant," if correct, is a very interesting word: for *sto* has left in modern Fr. nothing but "ester (en justice)"; and *étant, états, etc.*; *constater*, even, is derived from *constat* in law Latin.

There seems to be a good deal of ambiguity in Scottish matters. In Mr. A.'s transcript I see Ld. Pt. Forbes is decisive against qualities commonly attributed to my clan: he says, "Farquharson is the only clan name in Aberdeenshire"; and names our neighbours, Forbes and Irvine, but not Skene, as Border families. Yet the laird told my uncle he had just entered his claim to become one of the *Highland chiefs* who were to receive the King *en corps*: and your correspondent, "I," names no less than *thirty-six* clans omitted by Mr. A., some of which I can say are surely genuine Highlanders—some with chiefs, some not. Again, Skene is *commonly* reckoned among Highlanders; though "Skene is not in the Highlands; the Highland line passes at Ballater." Is this so very sure? The place where I write is thought by its people now to be in Brittany, as Nantes certainly is. This, however, is not so; the lord had right to an "empan" (span) out of every fish coming into his port *from* Brittany: the fief was bequeathed to the Duke of B. by one châtelaine, but afterwards resumed (Edward IV. was one of the arbitrators); one of the leading antiquaries corrected me for inaccuracy, saying Pornic is in *Poitou*; on an old map the Poitou line passes at Machecoul, some few miles away. The real fact is that we are in *Retz*, a province of itself, whence the burgh St. Pere-*en-Retz*, the duc de Retz, Card. de Retz, &c. (pronounced *Ray*; though Metz is called *Mess*). But if there is all this confusion now, only a century after the provinces were abolished, assuredly Skene may *once* have been reckoned in the Highlands. I can well understand why my forbears may have "fought shy" of the character: the University was founded at Aberdeen to *civilize* those (barbarous?) parts. So the king says, I think, in the charter (or the Pope). "A Highlander in Edinburgh, when it had a Court, would have been looked upon just as a Red Indian would now in New York," says Macaulay. I will not go so far; but the Lowlanders in 1715 certainly regarded the Highland forces of Prince Charlie rather as foreigners.

There was a controversy about the Skene arms in 1879, in the *Newcastle Weekly Chronicle*. I have found a letter of a correspondent (which I had forgotten when I wrote on the subject last year), in which he argues that we had no arms in James IV.'s reign, because Sir David Lindsay makes no mention of them in his list. I should be very much obliged if any learned correspondent could supply the strange omission

of Dr. Skene, who gives no account at all of the earliest instance of the use of this coat &c.
Pornic, France. A. P. SKENE.

WELLS O' WEARIE.—In a very nicely written book, *Walks near Edinburgh*, by Miss Margaret Warrender, the versions of two songs are given, both of which are from those of Lady Jane Scott. The first is "The Water o' Wearie's Well," the second is "The Ladye and the Fairy; or, The Paddo's Song." The latter has been familiar to me from childhood, as a nursery song. I have long searched for it, but have not met with it in any printed collection of songs. The version I know differs from Lady Jane Scott's, and, so far as I remember it, I wish it recorded for preservation, if you can afford space:—

Oh, open your door, my hinny, my doo,
Oh, open your door, my dearie;
For dinna ye mind what we twa said
When we met at the Wells o' Wearie?
Oh, gie me my castock, my hinny, my doo,
Oh, gie me my castock, my dearie;
For dinna ye mind what we twa said
When we met at the Wells o' Wearie!
Oh, gie me your hand, my hinny, my doo,
Oh, gie me your hand, my dearie;
For dinna ye mind what we twa said
When we met at the Wells o' Wearie?
Oh, fare-ye-weel, my hinny, my doo,
Oh, fare-ye-weel, my dearie;
You're fause to what ye said to me
When we met at the Wells o' Wearie.

The version given by Miss Warrender must be the true one, and the above the popular one, as sung by nurses in days of old.

Edinburgh. JAMES GORDON.

UNIVERSITIES OF FRASERBURGH AND PETERHEAD (I., 108; V., 57, 77, 108, 114).—It was not my intention to have intruded on your space on this subject again until I had considered maturely the whole references as they now present themselves to me, and this will occupy some time. I have not sufficiently recovered from recent severe indisposition to apply my mind to the subject, but it is interesting and can afford to wait. Mr. Anderson requests, however, to know "where Dr. Gregor makes this statement." It is to be found in Smith's *New History of Aberdeenshire*, page 607. I may state that I have a communication, marked Fraserburgh, from a gentleman whose name, if I was at liberty to use it, would carry weight. He says—"The fact that King's College was removed from Aberdeen to Fraserburgh is believed in the district to have taken place as I have stated."

WILLIAM THOMSON.

7 Madeira Place, Leith.

Queries.

616. FAMILY OF COPELAND.—I want the name of any books on the history of this old border family, once seated at Copeland, near Boutle, in Cumberland. A branch of this family resided at Douglas Castle, in Dumfries, near the end of the last century. Any particulars regarding this branch of the family of Copeland, and their descent from the main stem, will be acceptable.

Antigonishe, Nova Scotia. J. D. COPELAND.

617. HIGHLAND CLANS AND THEIR CHIEFS.—What are the claims of the Earls of Castlestuart and of Galloway to represent the Royal House of Stuart?
C. D.

618. CAPTAIN WALLIS SCOT OF SACHEL.—Can any of your readers favour me with some particulars as to the author of *A True History of the Families of Scot and Elliot*, issued in 1688 and 1776, 4to?
Edinburgh. T. G. S.

619. ABERDEEN PERIODICAL LITERATURE.—Mr. John Ramsay is credited with an article in *Fraser's Magazine* on the Aberdeen press of the time—about 1830, I think. I cannot find any such article. Can any one state where that article appeared?
J. M. B.

620. FISHER SURNAMES IN THE NORTH-EAST OF SCOTLAND.—Can any reader give the predominating names of the fisher people's surnames in the north-east coast villages, assigning to each village its own name? Portlethen is peopled by Leipers, for example. What are the predominating names at Cove, Footlee, and along the Aberdeenshire coast?
J. M. B.

621. AN ABERDEEN UNIVERSITY VOLUNTEER CORPS.—Some years ago I remember seeing a paragraph in the Aberdeen newspapers about the legacy to the University Museum by a Miss Gerard, Old Aberdeen, of a standard which was said to have belonged to a volunteer corps of King's College students, raised at the time of the Rebellion of 1715 or 1745. Is this impression correct, and if so, where can I find any facts about this movement?
B.

622. FAMILIES OF HENDERSON, FLEMING, OR HOOD.—I shall be glad to learn what books or other publications there are referring to the families of Henderson, Fleming, or Hood.
Dundee. J. F. HENDERSON.

623. HAUNTED LAKES AND SPRINGS.—In his *Description of the Western Islands of Scotland*, Martin says:—"I saw a little well in Kilbride, in the south of Skie, with one trout only in it; the natives are very tender of it, and though they often chance to catch it in their wooden pails, they are very careful to preserve it from being destroyed; it has been there for many years." When referring to Loch Siant, also in Skye, the same writer remarks—"It abounds with trouts, but neither the natives nor strangers will even presume to destroy any of them, such is the esteem they have for the water." In both these cases the guardian spirits of the water were supposed to appear in the form of fish. At St. Mich-

ael's Well in Banffshire, the genius loci took the shape of a fly, which kept skimming over the surface of the water. Can any of your readers furnish other illustrations of the same superstitious belief?

Glasgow.

A. B. C.

624. FARDELS.—In Hamlet's Soliloquy on Death occurs the phrase:

"Who would fardels bear,
To grunt and sweat under a weary life?"

Could any of your readers give the meaning of "fardels," as used by Shakspeare? Is there any handy work published which gives the meanings of words as they were used by Chaucer and others, and their meanings now?
INQUIRER.

625. AGRICULTURE.—I have a book or pamphlet with the title, *A Dissertation on the chief obstacles to the improvement of land, and introducing better methods of Agriculture throughout Scotland*. 8vo, pp. 94. Aberdeen, printed by Francis Douglas, and sold in his shop, in the end of the Broadgate, 1760. It is dedicated to the Members of the Farming Club at Gordon's Mill, Old Aberdeen. Was Francis Douglas the author of it?
Edinburgh.

JAMES GORDON.

626. PROF. ROBERTSON SMITH HERESY CASE.—Can any one give me a complete list of the pamphlets issued by Professor Smith in connection with his case, either as it was before the Aberdeen Presbytery or the General Assembly? I have *Answer to the Form of Libel* and *Answer to the Amended Libel*. The exact dates of their tabling would also be of interest.
J. CALDER ROSS.

627. FAMILY OF GIBSON.—Could any of your readers give any information about the ancestry of William Gibson, tenant of Morphie, and John Gibson of Fithie and Britton, living in the middle of last century? The descendants of W. Gibson use a coat of arms with three keys crost, a pelican and her young. Motto, *Coelastes pandite portoe*? Fithie, Britton and Morphie are, I believe, in Forfarshire.
A. D.

628. STUART OF BANDOCH.—Any information respecting the ancestry of David Stuart of Bandoch, who is buried in Arbroath Abbey—(living 1745)—will be gratefully received.
A. D.

629. MACPHERSON'S EXECUTION.—Will Mr. Cramond explain how Macpherson was executed, in terms of his sentence (*Annals of Banff*, p. 102), on Friday, 16th Nov., 1700, when 16th Nov., 1700, was in Old Style a *Saturday* and in New Style a *Tuesday*? As it was prior to 1752 the Old Style was the public usage, but in either case it is a puzzle. Can there be a clerical error in the sentence of the Court; but if so, what effect might that have had upon the fate of Macpherson? He could not have been tried again, because he had once "tholed the assize," and his sentence was an impossibility if sought to be carried out. Mr. Cramond can tell us at least when the "publick weeklie mercat day" was, whether on Friday or Saturday. In 1626 the public market, March 25, was on a Saturday, but this may only have been Lady Day.
JAMES GAMMACK, LL.D.

East Toronto.

630. RECTOR OF LUNDIE ABOUT 1500.—Who was Rector of Lundy or Lundeif before 1500? In 1505 Alexander Myln, afterwards famous as Abbot of Cambuskenneth, held this benefice.

R. S. MYLNE.

Answers.

20. STAGE DOCTOR (V. 125).—I do not take such a grim view of a Stage Doctor as W. B. R. W. does. I think the name was given to Mountebanks, who at one time infested this country and many parts of the continent, and swindled multitudes by selling, among other articles, drugs, which in fluent language they extolled as cures for all diseases under the sun. They erected stages, from which they delivered their harangues, and sold their medicines. In Charles II.'s reign the Earl of Rochester erected a stage, upon which he appeared and played the fool as a Mountebank Doctor.

Edinburgh.

JAMES GORDON.

590. LORD GARDENSTONE (V., 94).—Francis Garden, Lord Gardenstone, the second son of Alexander Garden of Troup, Aberdeenshire, and Jane, daughter of Sir Francis Grant of Cullen, one of the Lords of Session, was born at Edinburgh, June 24, 1721. Having passed through Edinburgh University, he was admitted an advocate, July 14, 1744. In spite of his inclination for literary pursuits, and a strong taste for convivial enjoyments, he soon acquired eminence at the bar. He took a leading part in the celebrated Douglas cause, being one of the counsel sent to France to inquire into the circumstances connected with the case in that country. He perhaps never showed to better advantage than when before the Parliament of Paris, where he was opposed by Mr. Wedderburn, afterwards Lord Chancellor, astonishing all his auditors by his fluency in using the French language. In 1748 he was appointed Sheriff-depute of Kincardineshire, and on August 22, 1759, was nominated one of the Assessors for the city of Edinburgh. On April 30, 1760, he was appointed conjunct Solicitor-general with James Montgomery, afterwards Lord Chief Baron; and on July 3, 1764, he was raised to the bench, when he assumed the title of Lord Gardenstone. In 1762 he purchased the estate of Johnston, in Kincardineshire, and three years later added considerably to the value of his property by laying down a plan for the extension of the neighbouring village of Laurencekirk, then a mere hamlet. The village was, through his efforts, erected into a burgh of barony in 1779. Lord Gardenstone built a commodious inn, styled "The Gardenstone Arms," in the village, founded a library and museum for the use of the inhabitants, and established manufactures of various kinds. Among the industries of the village, in after years, was the manufacture of the highly-prized Laurencekirk snuff-boxes. On the death of his elder brother, who was for some time M.P. for Aberdeenshire, in 1785, his lordship succeeded to the family estates in Banffshire, worth about £3000 a year. He had been appointed to a seat on the justiciary bench in 1776, in the room of Lord Pitfour, which, on succeeding to this property, he resigned for a pension of

£200 a year. Falling into bad health, he, in 1786, went for a tour on the Continent, visiting France, the Netherlands, and Italy. On his return he published, in 1791, the first volume of his *Travelling Memoranda*, made in a Tour upon the Continent of Europe, in the years 1786, 1787, and 1788. The second vol. appeared the following year, and a third, compiled from his papers by his friends, shortly after his death. The collection of satires and light humorous poems, entitled *Miscellanies in Prose and Verse*, which was published in 1791, is said to have been erroneously attributed to his lordship. During his declining years he resided principally at Morningside, Edinburgh. Having derived benefit from the use of the mineral spring called St. Bernard's Well, on the banks of the Water of Leith, near Stockbridge, Edinburgh, he erected over it a massive building of freestone, surmounted by a temple in which he placed a statue of Hygeia, the goddess of health. This well, which had fallen somewhat into decay, was restored a few years ago by Mr. Nelson, the well-known Edinburgh publisher. "Claudero" (James Wilson) wrote some verses, which are to be found among his amusing but somewhat coarse lampoons, on the laying of the foundation-stone of St. Bernard's Well, September 15, 1760. These "F." might do well to consult, although I cannot recall the lines sufficiently to say whether they will prove of much service. Lord Gardenstone died on July 22, 1792, having attained his seventy-third year. Several anecdotes of this eminent but eccentric Scottish Judge will be found in Dean Ramsay's *Reminiscences of Scottish Life and Character*; notably the fate of the Visitors' Book which he placed for the benefit of the patrons of Laurencekirk Inn; and the story of his lordship's pet pig, which, whilst young, shared his bed, and when "growing up to advanced swinehood," slept in his room on a comfortable couch, which its master made for it with his own clothes!

JAS. W. SCOTT.

603. ROBERT MACKENZIE DANIEL, NOVELIST (V., 110).—Robert Mackenzie Daniel was the eldest son of John Daniel, Clothier and Marine Insurance Broker, Peterhead. Born in Peterhead about 1815; trained as a Writer in the office of the late Provost Alexander, Solicitor, Peterhead, and for a time with Messrs. Gamack & Forbes, Solicitors, Peterhead. After that he devoted himself to literature, and wrote a large number of novels. The following were very popular at the time:—*The Cardinal's Daughter*, *The Scottish Heiress*, *The Young Baronet*, *The Young Widow*, &c. My informant (an octogenarian) says he never was at College in Aberdeen.

Peterhead.

W. L. T.

586. WATER-MARKS ON PAPER (V., 94).—This subject is treated at some length in Herring's *Paper and Paper-making*; also in Sotheby's *Principia Typographica* and in his *Collection of 500 Watermarks used by Early Paper-makers*. In *Book-Lore* for Jan., 1887, there is an interesting article on the subject. If "C." would like to see it, I shall be happy to afford him the opportunity.

A. W. ROBERTSON.

Aberdeen Public Library.

584. FAMILY OF MYLNE, KING'S MASTER MASONS (V., 79).—The book I am writing on the Master Masons to the Crown of Scotland will throw fresh light on this subject. Meantime, I may observe that Alexander Mylne, buried in 1643, died of the plague, and was buried in Holyrood. His brother and son, both Master Masons to the King, were buried in Greyfriars. The family of the Master Masons are traced to Dundee, 1520-1580. The ancestors of the famous antiquary certainly came from Aberdeen. Possibly the James Burgess of Aberdeen, or his father, came from Dundee, and at an early date there was a common ancestor in Forfarshire.

R. S. MYLNE, M.A.,
Representative of the Master Masons.

Edinburgh.

597. THE BRUX FAMILY (V., 109).—The writer of the letter would undoubtedly be Jonathan Forbes, "the famous Jacobite dike builder of Brux." "Edinry" is a contraction for "Edinbanchory." At the date of the letter—and for a good many years before and some years after—he lived at Park of Edinbanchory, now usually called Park of Brux, but no part of Brux estate proper. The house he occupied, and which I believe he built for himself, remained much as he left it up to about eight years ago, when it was found not sufficient for a farmer of the present day. His arrangement of the fields on the farm still remains, except that, to suit the modern rotation of crops, several cross dikes have been removed, in order to put two fields into one. For convenience of working there is not yet a better arranged farm in the district. Jonathan Forbes survived to about 1808, and spent the latter years of his life chiefly or entirely in Aberdeen.

A.

607. NORTHERN INSTITUTION, INVERNESS (V., 124).—This query will be best answered by an extract from the address delivered, 8th November, 1881, to the Inverness Scientific Society and Field Club, by the retiring President, Mr. James Barron. (*Transactions*, Vol. II., p. 155):—

"The town of Inverness in 1825 was only about half its present size; . . . but the county gentlemen and professional classes were relatively the equals in culture of any classes at the present time. A few men took a special interest in scientific study, notably the late Mr. George Anderson, then a young man, fascinated by the rising science of Geology: Mr. Anderson was evidently the moving spirit in the Northern Institution. His brother, Mr. John Anderson, a Writer to the Signet, was an active member of the Society of Scottish Antiquaries; and it may have been this connection that suggested the formation of a Society with its headquarters at Inverness. At any rate we read that a meeting of gentlemen desirous to form an institution for the promotion of science and literature was held in the Town Hall, on the 4th of March, 1825. Provost Robertson was in the chair, and about twenty gentlemen were present, including, the report informs us, several of the clergy, as if the writer desired to assure doubting minds that the proposed association was recognised as having safe and sober objects. Mr. George Anderson gave a statement of the views and expectations of the promoters of the institution.

It was then agreed that the association should be called the Northern Institution, and Mr. Anderson was appointed interim Secretary. The next meeting was on a larger scale, and resulted in quite an imposing organisation. Upwards of forty gentlemen were present, comprehending several landed proprietors, clergymen, and professional gentlemen. Sir George Mackenzie of Coul was called to the chair; and Mr. George Anderson explained that the objects of the Institution were the promotion of science and literature in general, the investigation of the history or former condition of Scotland, and of the Highlands of Scotland in particular, and the establishment of a general museum. . . . The Northern Institution aimed at taking a high place, almost, it would seem, seeking to rival the Society of Antiquaries. . . . On 27th October, 1826, Mr. John Anderson read an *Essay on the State of Society and Knowledge in the Highlands of Scotland, particularly in the Northern Counties, at the Period of the Rebellion in 1745, and of their Progress up to the Establishment of the Northern Institution for the Promotion of Science and Literature in 1825*. This was the volume to which Sir George Mackenzie's gold medal was awarded". [Published in 1827 by William Tait, Edinburgh. Pp. 176. With Lists of Communications read at meetings of the Northern Institution; and of Donations to its Museum.]

P. J. ANDERSON.

612. SIR JAMES DOUGLAS AND THE HEART OF BRUCE (V., 125).—In his *Historic Scenes in Forfarshire*, p. 106, the late Dr. Marshall of Coupar Angus asserts that Montrose was the port whence Douglas sailed for Palestine with the heart of the Bruce. He does not, however, quote his authority for the statement. I find a statement made by Tytler in his *History*, Vol. I., ch. v., p. 161, which tends at least to corroborate Dr. Marshall's assertion. It is as follows:—"As soon as the season of the year permitted, Douglas, having the heart of his beloved master under his charge, set sail from Scotland, accompanied by a splendid retinue, and anchored off Sluys, in Flanders, at this time the great seaport of the Netherlands. His object was to find out companions with whom he might travel to Jerusalem; but he declined landing, and for twelve days received all visitors on board his ship with a state almost kingly. For this statement Tytler refers to Rymer's *Federa*, Vol. IV., p. 400. Probably, therefore, if Mr. Low can consult that work he will find mention of the part from which the expedition sailed.

Dollar.

W. B. R. W.

610. CARUCATE OF LAND (V., 124).—The definition in Dr. Murray's *New English Dictionary* is as follows:—"A measure of land, varying with the nature of the soil, &c., being as much as could be tilled with one plough (with eight oxen) in a year; a ploughland. A quotation from the Rev. J. Taylor follows, where it is said, "The acreage of the Carucate varied according to the system of tillage. If the land lay in three arable common fields the Carucate, according to Fleta, contained 180 acres—60 for fallow, 60 for winter corn, and 60 for spring corn. If the land lay in two fields the carucate consisted of 160 acres—80

for fallow and 80 for tillage. Commonly only the land under plough in any one year was reckoned, the fallow being thrown into common pasturage. Hence in ancient deeds the Normal Carucate is either 120 acres, or 80 acres by the Norman number (five score to the hundred); and 144 acres, or 96 acres by the English number (six score to the hundred). Tytler, in his *History of Scotland* I.—284, says on this subject, "A bovate . . . contained 18 acres; a carucate contained eight bovates; and eight carucates made a knight's fee."¹

Dollar.

W. B. R. W.

610. CARUCATA (V., 124).—A ploughland, as much as a plough, with the animals that worked it, could cultivate in a year. It varied in extent, like the bovate, from the nature of the soil and other causes. In Bishop Hatfield's *Survey of the See of Durham*, said to have been completed after his death, in the year 1382, under the head of Darlington Ward, Houghton—"Quælibet carucata continens cxx acra." And again, under the head of Ricknall—"Et quælibet carucata viii bovata, et quælibet bovata xx acra." Making, in the one case, the carucate 120 acres, and in the other 160 acres. In Orkney the carucate is 240 acres.

Golspie, Sutherlandshire.

HENRY A. RYE.

614. REV. J. EAGLESON (V., 125).—This name does not occur in Hew Scot's *Fasti Ecclesiae Scotticanae*.

P. J. ANDERSON.

615. GEORGE PANTON (V., 125).—George Panton completed his curriculum at Marischal College and University in 1763, but did not graduate. He is not styled "Americanus" in the Album, though no fewer than four of his classfellows are so designated: Samuel Carpenter, William Fauntleroy, David Grant, and Benjamin King. The same term is applied to George Fauntleroy, Moore Fauntleroy and George Harris in 1764; Russel Harris (M.A.) in 1765; William Keith in 1767; John Bowie (M.A.) in 1770; Patrick Robertson (M.A.) in 1771; George Leonard in 1774; and Colin Campbell in 1776. Can this influx of Americans have been due to the Rev. Dr. William Smith? (*S. N. & Q.*, I., 137).

P. J. ANDERSON.

SCOTCH BOOKS FOR THE MONTH.

- A Thorny Way.** W. B. Whittings. Cr. 8vo, 2s. Nelson.
- A Treatise on the Law of Scotland relating to Rights of Fishing.** Charles Stewart. Edited by J. C. Shairp. 2nd ed., demy 8vo, 20s. Clark.
- A Treatise on the Rights and Burdens incident to the Ownership of Lands and other Heritages in Scotland.** John Rankine, M. A. Royal 8vo, 3rd ed., 45s. Bell & Bradfute.
- At the Black Rocks.** E. A. Rand. Cr. 8vo, 2s. Nelson.
- Boundaries of Counties and Parishes in Scotland.** Hay Shennan. 14s. Green.

¹ Mr. Low will find this subject discussed in *S. N. & Q.*, Vol. I., p. 182. ED.

Burnsiana; A Collection of Literary Odds and Ends relating to Robert Burns. Vol. I. John D. Ross. Small 4to, 4s 6d. Gardner.

Church and State in Scotland—Chalmers' Lectures. Rev. Thomas Brown, D.D., etc. 8vo, 7s 6d. Macniven & Wallace.

Constitutional Year Book, 1892. 8vo, 2s. clo., sewed, 1s. Blackwood.

Dare Mac Donald: A Tale of the Riviera. E. M. MacNicol. Cr. 8vo, clo., 5s. Gardner.

Follow Me; or, the Young Preacher. Edited by W. T. McAuslane, LL.D. Royal 32mo, clo., 2s 8d. Bryce.

Handbook of Scottish Church Defence. Christopher N. Johnston. Cr. 8vo, 2s. Hitt.

How to read the Prophets. Rev. Buchanan Blake. Cr. 8vo., 4s. Clarke.

Life and Voyages of Christopher Columbus. W. Irving. Cr. 8vo., 2s. Nelson.

Life of Nelson. R. Southey. 12mo., 2s. Nelson.

Memorials of a Ministry: Discourses of late E. A. Thomson. Cr. 8vo, 5s. Clark.

Memorial of Auld Lang Syne. Thomas C. Latto. Small 4to, 2s 6d. Gardner.

Popular Tales of the West Highlands. Late J. F. Campbell. Vol. III., 8vo, 7s 6d. Gardner.

Round Burns' Grave. Enlarged ed., post 8vo (verse). Collected by John D. Ross. 3s 6d. Gardner.

Short Daily Prayer. H. Collins. Fcap. 8vo, 2s 6d. Bryce.

Simple Bible Lessons for Little Children. F. A. Laing. Cr. 8vo, 3s 6d. Bryce.

Table of Stamp Duties exigible in Scotland. Clo. limp, 2s. Skinner.

The Canterbury Pilgrimage. Epitomised by W. Calder. Cr. 8vo, 4s. Blackwood.

The Decalogue. Rev. Daniel Fraser. Demy 8vo, 2s 6d. Hitt.

The God of Reason and Revelation. Late Very Rev. W. R. Pirie, D.D. Cr. 8vo, 2s 6d. Hitt.

The History of Civilisation in Scotland. Vol. I. John Mackintosh, LL.D. Demy 8vo, clo.; 15s to subscribers; large paper, half mor., 25s. Gardner.

The Merchant's Children. E. Stredder. Cr. 8vo, 2s. Nelson.

The Monks of Melrose. Rev. W. G. Allan, B.D. 8vo, 2s 6d. Morrison (Hawick).

The Place-Names of Scotland. Rev. J. B. Johnston, B.D. Cr. 8vo, 6s nett (to subscribers only). Douglas.

What was It? Greda Armear. Post 8vo, 5s. Bryce.

Publishers will please forward lists, by 15th of each month, to

JOHN INGLIS,
12 Glen Street,
Edinburgh.

We are indebted to Mr. Maxwell for the use of the blocks in illustration of his article on the Burgh Seals of Dundee this month.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, MARCH, 1892.

ANCIENT BURIAL-MOUND AT GILCHORN, FORFARSHIRE.

TOWARDS the end of the month of January last year, while one of the fields on the farm of Gilchorn, near Arbroath, was ploughed over for the purpose of spring sowing, one of the ploughmen struck upon something hard, that at once arrested his attention. Upon examination it was found to be a cinerary urn. The man promptly informed his employer, Mr. James Bell, tenant of the farm, who thereupon had it carefully dug out, and taken to his house, to await the examination of persons interested in antiquities. I became aware of the circumstance from having seen the discovery noticed in the *Arbroath Guide*. As I knew that funeral urns had previously been discovered in that locality, I took an early opportunity of visiting the spot, and examining the urn. Being well acquainted with the locality, after a personal inspection of the knowe in which the urn was found, I felt convinced that it was the same knowe in which similar urns were discovered in the year 1808, and which were fully described by Huddleston in

his *Tour from Arbroath to Montrose*, a work published in 1810, but not now procurable. I thought the object of sufficient interest to call attention to it in a letter published in the *Guide* of the following week. It happened that a few days thereafter I had an interview with Mr. A. Hutcheson, of Dundee, F.S.A. Scot., when I brought the recent find at Gilchorn under his notice. It resulted in his submitting the matter to Dr. Anderson, Curator of the Society of Antiquaries of Scotland; and by his directions, and with the consent of Mr. Bell, the mound was carefully opened up by competent workmen, under the direction of Mr. Hutcheson and Mr. J. D. Mackay, of Arbroath, with some slight assistance from myself. The search was rewarded by some important discoveries, which left no doubt that the knowe was the same mound that had been partially excavated in the beginning of this century. At a meeting of the Society of Antiquaries of Scotland, held in Edinburgh, on the 11th day of May last, Mr. Hutcheson read a paper giving a full description of the find at Gilchorn. He claimed that this is the third burial-mound of the bronze age in Scotland that has been submitted to a systematic examination, and the results were considered highly satisfactory by competent judges of these matters. Dr. Anderson said that such examinations were of the very greatest interest, as tending to cast light upon the early methods of burial in Scotland.

Before proceeding further with our narrative it may be well to state what Huddleston has recorded about the discoveries in 1808:—"A tumulus of an elliptical form, which had hitherto remained undisturbed, was cleared off in order to take it into an adjoining field, when it was discovered to be an ancient burying-place. This was the more unexpected, as uniform tradition pointed it out as a heap of rubbish accumulated in opening up a stone quarry in an adjoining field. The workmen had not proceeded far in clearing away the rubbish when they discovered three inverted urns, placed on flat stones, and containing burnt human bones. The urns were formed of clay, indurated by fire, and each capable of containing about six Scotch pints. Within one of the urns was a smaller one, unindurated, which contained a few oblong beads, made of a black substance, and a few globular beads of

silver, of small size and rude workmanship. The urns had no characters, nor any kind of emblematical device. When the quarry rubbish was cleared away there was left underneath a complete circle, formed of, totally different materials. It became evident that the tumulus was the work of two different periods, if not of two different nations. The circle was literally a Gaelic sepulchral cairn. It was formed of whinstones collected from the surrounding ground, not a vestige of freestone being found in the whole mass. In the centre of the cairn was a Kistivæn of the rudest workmanship. It consisted of six flat whinstones—a bottom, a cover, two sides and two ends. It was exactly five feet long and two deep, and contained nothing but a kind of fat mould." Huddleston was of opinion that the cinerary urns pointed to Roman burial, but Mr. Hutcheson thinks they were undoubtedly of Caledonian origin.

To return to the recent excavations: They were throughout conducted under the immediate personal supervision of Mr. Hutcheson and Mr. Mackay, and no object disclosed in the search, however unimportant it seemed to be, was rejected until brought under their notice. The result was, upon the whole, very gratifying, and has been the means of making some important additions to the Museum of the Society of Antiquaries in Edinburgh. The articles found comprise—Cinerary urn, 16 inches in height; small cup-shaped urn, 2¼ inches in height, found within the large urn; fragments of another small cup-shaped urn, also found within the same; cinerary urn, 15 inches in height; knife or dagger-blade of bronze, 3 inches in length, with notches at the base; knife, or dagger-blade of bronze, 5¼ inches in length, in three fragments, with two parallel lines of flutings running along the edge; knife, or dagger-blade, 3½ inches in length, in six portions; oblong oval bead of whitish glass, scraper of flint, and cup-marked stone of sandstone. As was most fitting, the articles have been presented to the Society in name of Mr. James Bell, tenant of Gilchorn farm, by whose kind consideration the work of the discovery was permitted to be carried out. Of course the superimposed material had been much tossed about and levelled by the operation of ploughing, but when it was removed to the natural level of the virgin soil, there was found underneath, in the primitive strata, a grave-space of the exact dimensions of the stone coffin described by Huddleston—evidently the same grave, but with all the enclosing stones removed, thus identifying the mound beyond all question. The broken bronze knife above described was found amongst the stuff lying in the grave, greatly corroded, but all the separate parts were

there. This circumstance is very important, because it has not yet been satisfactorily established that bronze began to be worked at the time when our prehistoric ancestors still practised earth burial: it is during the succeeding crematory period that bronze implements are usually found. It is of course possible that during the first opening of the grave the bronze knife may have fallen into the open grave along with the superincumbent rubbish; therefore nothing certain is established by the find. Still the fact remains that it has now been found there, and much more decayed than the perfect knife of 3 inches in length. The small vessel found in the urn was of much finer workmanship than the large urn itself, and the use of these small urns, and the purpose they were intended to serve, is an unsolved problem in antiquarian research, upon which it is desirable that more light should yet be thrown.

It now only remains for me to add, that the name Gilchorn appears undoubtedly to be of Gaelic origin, for of ten possible derivations hazarded by a competent Gaelic scholar, four distinctly point to a burying-ground:—

Ceall-chuirn—The burying-ground at the cairn.
Ceall-chorrain—The burying-ground at the headland.

Ceall-choaraim—The burying-ground by the rowan tree.

Ceall-char-a' in—The burying-ground by the winding stream.

Carnoustie.

JOHN CARRIE.

BIBLIOGRAPHY OF ABERDEEN PUBLICATIONS, 1891.

THE following is a list of the works published in Aberdeen during the past year:—

Allan George.—Is the Spirit of Christianity Socialistic? By George Allan. Being a reply to a pamphlet by James Leatham, "Was Jesus Christ a Socialist?"

Ambulance Corps Bazaar Book (The) Edited by John B. Recano. Aberdeen: Lewis Smith & Son. MDCCCXCI. Pp. 67. (Titled on cover, "Seventh Division Volunteer Medical Staff Corps Bazaar Book." Contains "The Story of the Medical Staff Corps.")

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[Do.]—The Combined Class Series. Standard II. Reading Book, combining Lessons in History, Geography, and Poetry. Prepared in accordance with the Scotch Education Code. By a Public School

Teacher. Aberdeen: John Adam, 167 and 169 Union Street; John Avery & Co., Ltd., 6 Correction Wynd. Glasgow: R. Gibson, 16 Queen Street. Edinburgh: John Menzies & Co. 1892. Pp. 132.

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"The Apocalypse: Its Structure and Primary Predictions," by Principal Brown, (Hodder & Stoughton); "A Popular Hand-Book on the Origin, History, and Structure of Liturgies," by Rev. John Comper, (R. Grant & Son, Edinburgh); "Birthright in Land," by Professor William Ogilvie, King's College, Aberdeen (1764-1819), with Biographical Notes by D. C. Macdonald, (Kegan Paul, Trench, Trübner & Co., Ltd.); "Lays of Strathgogie and the Story of the Strath," by G. W. Anderson, (Dublin: R. Chapman); Scott's "Lady of the Lake," edited, with preface and notes, by Professor Minto, (Clarendon Press); a second edition of Mr. J. W. Crombie's work, the title of which is now altered from "The Poets and Peoples of Foreign Lands," to "Some Poets of the People in Foreign Lands," (Elliot Stock);

and "Evolution Illuminating the Bible," by Harriot Mackenzie, (published in London); and the pamphlets include—"Scottish Presbyterian Reunion," a sermon preached at St. Andrews by Rev. James Cooper, (W. Blackwood & Sons); "Technical Instruction in Agriculture; Suggestions to County Councils," by Colonel Innes, of Learney, (W. Blackwood & Sons); "The Martyrdom of St. Stephen: the Seatonian prize poem for 1891." By George William Rowntree, M.A., Rector of St. Paul's Episcopal Church, Aberdeen. (Deighton, Bell, & Co., Cambridge: and George Bell & Sons, London); and "Arn and his Wife," the Honeymoon," by Thomas Mair. (Peterhead: David Scott).

ROBERT ANDERSON.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

Edinburgh Weekly Chronicle (vide *S. N. & Q.*, V., 134-5). Since the account of this newspaper, which appeared in last month's issue, was written, the following note has come to hand. It differs somewhat from the one, already quoted, given by Mr. Norrie. A writer in *Fraser's Magazine* (vol. for 1838) says:—

"The *Edinburgh Chronicle* was established by William Watson, printer, who, in 1811, started the *Correspondent*. There is no paper in Edinburgh, nor, indeed, in the empire, which has undergone so many changes, both as respects politics and proprietors, as the *Chronicle*. It has veered round to all points of the compass. At one time it was Tory, then Whig, then Radical; and now again (*i.e.*, in 1838), it is Whig, or rather that villainous compound which is called Whig-Radical. Edward Hislop, at present editor of a Londonderry paper, conducted it for some years very judiciously. It afterwards came into the possession of David Blackie, W.S., a cousin of William Jerdan, editor of the *Literary Gazette*, who speculated a good deal in newspapers, by which he ultimately lost all his fortune. Blackie was also the proprietor of the *Edinburgh Evening Post*, and the *Edinburgh Literary Gazette*. While Blackie continued proprietor, the *Chronicle* had no distinct editor. After his failure, it got into the hands of William Blackwood, bookseller, and John Johnston, printer. It soon, however, changed hands again, and became the property of the notorious and thorough-going William Tait, of *Tait's Magazine*; John Anderson, jun., publisher; and John Johnston, printer; when it was edited, and in great part written, by Mrs. Johnston, wife of the last-mentioned individual, and authoress of *Elizabeth de Bruce, &c.* It is now, we believe, or was lately, the property of a Mr. Ainslie; and is, or was, edited by the Rev. Thomas Murray, author of the *Literary History of Galloway*, and lecturer on Political Economy."

A contemporary, writing about 1846, says:—

"If in some portions of the past the *Chronicle* has

'suckled fools, and chronicled small beer,' it now prospers in an enlarged sphere of utility."

The *Chronicle* was originally published on Wednesday morning, but afterwards on Saturday afternoon.

1808. *Edinburgh Star*. Number 1 (gratis), September 16, 1808; No. 2, and onwards, price 6d. Andrew J. Aikman was the proprietor and publisher. He was a brother of the Rev. Mr. Aikman who preached in the chapel at the head of the Horse Wynd, subsequently occupied by the Rev. Dr. Alexander's congregation, and now forming part of the site of the Museum of Science and Art.¹ The office of the *Star* was, for a time, in Gabriel's Road, between the site of the present National Bank, in St Andrew Square, and the west side of the Register House; "at one time," says Wilson,² "a country road, . . . that skirted the pleasant meadows and corn fields of Wood's farm, in days of yore a favourite trysting-place of lovers, where they breathed out their tender tale of passion beneath the fragrant hawthorn." The paper was very successful for several years, being mainly supported by the working classes. The French were at that time in the Peninsula, and the artizan classes of necessity had their interest excited in the progress of events to an extent that, as Government affairs were then conducted, the movements of rival political parties afforded no parallel. In 1822 the paper changed hands, and, having lost much of its original popularity, was discontinued about two years later.

1809. (?) *Missionary Magazine*: A Periodical Monthly Publication intended as a Repository

¹ The College and Horse Wynds, and, indeed, the whole district around the site of the present University buildings and the Museum, have, in the words of Sir Daniel Wilson, "suffered at the hands of the Improvements' Commission." Notwithstanding the disappearance of many a quaint, antique range of edifices, of many of the "dark tortuosities of Auld Reekie," as Dr. Chambers styled them, the Modern Athenian cannot but feel an honest pride in the noble pile of buildings, devoted to learning and the fine arts, which have taken their place. This "classic locality" teems with literary memories of the greatest interest. It was the home of the celebrated chemist, Dr. Black; the traditional abode of Oliver Goldsmith, when studying medicine at the neighbouring university; the birthplace of Sir Walter Scott; whilst "a singularly picturesque timber-fronted tenement," over the richly moulded doorway of which was to be deciphered the legend, *Gif ve deid as ve sould ve mycht haif as ve vald*, contained the printing establishment of Andrew Symson, a worthy successor of Chepman and Myllar, the first Scottish typographers, whose printing presses were worked not far from the spot.

² *Memorials of Edinburgh*. By Daniel Wilson.

of Discussion and Intelligence respecting the progress of the Gospel throughout the World. Published by Andrew and James Aikman. 8vo, 16 vols. All?

1809 (?) *The Register*. "David Buchanan, editor of the *Courant*, began his career in Edinburgh about 1809, when he started the *Register*, a Whig paper of the Foxite school.³ From the *Register*, which did not succeed, he was translated to the *Caledonian Mercury*, where he continued till Houay's flight (in 1838), when he obtained the editorship of the *Courant*. His style was calm and judicious. Becoming a disciple of Ricardo and Macculloch, he never inflicts a long article on his readers, except when any point on political economy comes upon the tapis, when he shines. On the banking system he is great." How long did the *Register* exist? Do the following sentences refer to it, or to another newspaper of the same name?

"The *Weekly Register* was the property of Mr. Harthill, the founder of the well-known news-room in Waterloo Place. It was a thoroughly Radical organ, the editor being Mr. Charles Scott, who was afterwards one of the Tory agents in Edinburgh. Mr. Thomas Paul, who was for a number of years the chief reporter of the *Scotsman*, commenced his reporting career on the *Weekly Register*. This paper was discontinued in the beginning of 1851."

1809. *Archives of Universal Science*. By A. Walker, 3 vols., Edinburgh, 1809. This is the entry in the British Museum Catalogue under "Periodicals."

1810. *Edinburgh Christian Instructor*. Monthly, 8vo. Motto: Proverbs xix. 20. Printed by A. Balfour and Co. Imprint, Edinburgh and Glasgow, from 1817 to 1840. When was it discontinued?

1810. *The Spy*: A Periodical Paper of Literary Amusement and Instruction. Weekly, 1810-11, 52 numbers. Edited by James Hogg, "the Ettrick Shepherd."

"Chagrined at the bad success of his *Forest Minstrel*, Hogg resolved to abandon publishers, as the enemies of all genius, and turn to the printers; but these he found as stiff-necked as the former class, for they would not print his lucubrations without the name of a bookseller as publisher on the title-page. His proposal also was little calculated to win them, for it was to publish a weekly newspaper called the *Spy*, devoted to *belles lettres*, morals, and criticism. Such a journal, and by such a man!—the whole trade cried out against it. At length, in his researches, he stumbled upon an obscure bookseller, who undertook the office of printing and publishing, and the *Spy* in due time came forth; but its language by the third or fourth number waxed so unruly and indecorous,

³ *Fraser's Magazine*, vol. for 1838.

that many of the subscribers sent in their resignation. Hogg, who was stiffly confident in his own good intentions, and unable to comprehend what he reckoned their unreasonable fastidiousness, persisted in his delinquency until he managed to drive all the subscribers out of the field, and bring the *Spy* to an untimeous end before it had lived and fretted for a short twelvemonth.⁴

Every writer on the subject has not dealt as hardly with the Shepherd of Ettrick as Robert Chambers, although one authority on Edinburgh newspapers, writing last year, in dismissing the *Spy* in three lines, says: "It soon died what was deemed a natural death." The following excerpt, from the *Edinburgh Magazine* (Feb., 1818), gives a far better idea of the merits of the paper, and of the courage of the shepherd-poet who originated, and, almost single-handed, conducted it:—

After pronouncing the publication of the *Spy* by far the most extraordinary of all Hogg's enterprises, the writer of the article alludes to the strange phenomenon of a man, newly escaped from his flocks and his mountains, ere his garments were purified from the smoke of the shepherd's cottage, daring to follow in the path of Addison, Steele, Johnson, and Mackenzie, in conducting a periodical on much the same lines as theirs. But the public were not aware of the power of the man who now stepped forward to claim their notice. . . . He received little assistance in the progress of the work; greatly more than one half of the papers being written by himself, and almost all the poetry, and strange as it may appear, in spite of the laugh of the fashionable circles and the sneer of the critics, it maintained its ground for twelve months, and increased in popularity to the end. It brought him but a limited fame, and no profit.

In her account of this "literary drudgery," as Hogg called it, his daughter, in her life of her father, says:—

"With little besides his plaid and his staff, his ink-horn and his brave heart, he went to Edinburgh, and, settling himself down in a humble lodging, betook himself to the life of a literary man. Farewell for the present to hills and sheep, to mountain rills, to Yarrow braes, and Ettrick Shaws, which were very dear to the poet. He must work now with pen and brain alone. . . . That the *Spy* should have continued so long, says much for his persevering energy, when we look at the limited funds at the command of the editor, proprietor, and principal contributor."

Among the friends who assisted Hogg with articles for the *Spy* may be mentioned Mr. Robt. Sime uncle of Professor Wilson, and Mr. and Mrs. James Gray. Mr. Gray was classical master of the High School, Edinburgh, a man of no mean talent, and distinguished both for learning and literary ability. Hogg married Gray's

sister-in-law. In Mrs. Garden's *Life of Hogg* a good story is told of the recovery of the poet's own annotated edition of the *Spy*; which was discovered doing service as a support to the decayed leg of an old chest of drawers. The worthy dame in whose cottage the book was found was unaware of the value of the volume she thus abused, and remarked: "It's been lang haddin' up the drawers!" Who now owns this valuable copy? It had the names of the writers appended to each article, in the poet's own handwriting.

In an antiquarian bookseller's catalogue of recent date, the *Spy* in one volume 4to, morocco, uncut, is quoted at 45s.

1811. *Edinburgh Correspondent*. Projected by William Watson, printer. It continued until 1815. In 1818 it was re-commenced under the title—the *New Correspondent*. In 1822 a lawsuit took place between Watson and his co-proprietors, which ended in the paper's name being altered to the *Edinburgh Observer*. The *Correspondent* was a Tory newspaper of great vigour and usefulness. The most remarkable thing about it, however, was, perhaps, the introduction to the Edinburgh press of its editor, James Brown, LL.D. (then a licentiate of the Church of Scotland), who has since been known to the public of the northern metropolis as Tory, Whig, and Radical, otherwise as "Colonel Cloud" of *Blackwood's Magazine*, successively editor of *Constable's Scots Magazine*, the *Caledonian Mercury*, and the *North Briton*, and of a series of unstamped political publications, which did not succeed, and of a great variety of works on all possible subjects, at few of which his name appears. He was at one time a sub-editor of the *Encyclopædia Britannica*. "In its later days the *Correspondent's* eyes, becoming dim, mistook or wavered in their vision of events, and at last closed for ever."—(*The Torch*, vol. I., 1846.) The *Edinburgh Correspondent* was a four-page paper, five columns to the page, 22 inches by 15. No. 771, Monday, June 26, contained the Duke of Wellington's dispatch, giving a full account of the battle of Waterloo, dated Waterloo, June 19, 1815, besides a list of the British officers killed and wounded, and many letters and other interesting matter connected with the great battle. There is also an advertisement announcing the proceedings of a meeting, "called by the Lord Provost and Magistrates of Edinburgh, of gentlemen disposed to promote the construction of a canal to connect the cities of Edinburgh and Glasgow, in a line recommended by Mr. Rennie, engineer."

1813. *The Theatre*. By E. Range. Numbers 1 to 8, ? all.

JAMES W. SCOTT.

⁴ *Biographical Dictionary of Eminent Scotsmen*, ix., 307.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 139, Vol. V.)

XVIII.

426. *James McDougall Hart*: Artist. One of the most successful artists in New York. Famous for his landscapes. *b.* Kilmarnock, 1828.

427. *Mungo Crawford*: Minor Poet, son of Hugh, the Prize Essayist on the Sabbath. *b.* Catrine, 1828, *d.* 1874.

428. *Wm. Lamberton*: Minor Poet. Noticed in Edwards's *Modern Scottish Poets*. *b.* Larchbank, near Kilmarnock, 1828.

429. *Wm. M. Taylor, D.D.*: Divine and Author. A graduate of Glasgow, he was ordained in 1853 U.P. Minister of Kilmarnock; translated 1854 to Derby Road Church, Bootle, where he became one of the foremost ministers in Liverpool. In 1872 he accepted a call to Broadway Tabernacle, New York, in which city he has had a distinguished career. Besides contributing extensively to religious journals and writing one or two brief biographies of ministerial friends, Dr. Taylor has published many theological and religious works, among which the following, treating of Scripture characters, may be named:—*David King of Israel, Peter the Apostle, Paul the Missionary, Joseph the Prime Minister, Moses the Lawgiver, Daniel the Beloved, Elijah the Prophet*. Dr. Taylor is an example from among many others of the debt which America owes to Scottish Presbyterianism. *b.* Kilmarnock, 23rd October, 1829.

430. *Alexander Smith*: Poet and Essayist. Educated at Kilmarnock, but trained in Glasgow for pattern-designing, Smith commenced his literary career in the columns of the *Glasgow Citizen*. His *Life Drama*, warmly praised by Gilfillan, appeared in 1853; in 1854 he was appointed Secretary of Edinburgh University. His works followed in the order noted:—*War Sonnets*, 1855; *City Poems*, 1857; *Edwin of Deira*, 1861; *Dreamthorpe*, a volume of Essays, 1863; *A Summer in Skye*, and an Edition of Brown, 1865; *Alfred Haggart's Household*, a Novel, 1866; and *Miss Dora M'Quarrie*, a Story of Scottish Domestic Life, 1867. Mr. Smith also contributed to *Blackwood* and to the *Encyclopaedia Britannica*, &c. *b.* 31st December, 1829, at Kilmarnock, *d.* 1867.

431. *John Guthrie Smith*: Sheriff of Banff and Forfarshire, &c. Educated at Glasgow; called to the bar, 1855. Mr. Smith holds a distinguished place among his legal contemporaries. He is a cousin of Sir Robert Murdoch Smith and of the late Robert Howie Smith. *b.* Kilmarnock.

432. *Dr. J. H. Maclean*: Scottish-American Millionaire. A well known patent medicine manufacturer at St. Louis, Dr. M'Lean was brought up in Nova Scotia, where his father was Government Geologist. For some years he resided in Philadelphia, but his fortune was made in St. Louis, where he began the manufacture of patent medicines, in which business he prospered notably. *b.* Ayrshire, 1829, *d.* 1886.

433. *John Nicoll*: Minor Poet, noticed in *Modern Scottish Poets*, by Thomas Edwards. *b.* Parkhouse, near Ardrossan, 1829.

434. *Alexander M'Knight, D.D.*: Principal of the

Presbyterian College, Halifax. Dr. M'Knight was appointed Teacher of Hebrew in the Free Church College, Halifax, N.S., in 1855; and in 1857 was chosen pastor of Dartmouth Presbyterian Church. In 1878 he was appointed Principal of the College, Halifax. In 1886 he was Moderator of the General Assembly of the Canadian Presbyterian Church. *b.* Dalmelington.

435. *Andrew Edgar, D.D.*: Divine of Church of Scotland, and Ecclesiastical Antiquary and Historian, a distinguished mathematical student. Brought up in Ochiltree, and educated in Glasgow, after licence he was for some years in charge of the chapel at Toward, and in 1863 was ordained to the ministry of Tongland parish church. In 1874 he was transferred to Mauchline. While discharging his duties here with great fidelity, he found time to write and publish several interesting works. In 1886 appeared *Old Church Life in Scotland*, a volume that was much commended by the press, and which gained for its author the degree of D.D. from his alma mater, Glasgow University. A second series of *Old Church Life* followed soon after, and in 1889 a third volume on *The Bibles of England* was published, which considerably augmented its author's reputation. He was engaged at the time of his death on a treatise concerning *The Discipline of the Church*, which was to form part of the *New History of the Church of Scotland*, now issuing under the editorship of Dr. Story. The work was well finished before his death. Dr. Edgar was a native of Catrine, Sorn, born Oct. 1830, and *d.* 1890.

436. *John Brown Paton, D.D.*: Professor of Divinity at the Congregational College, Nottingham. This distinguished minister, besides the prominent part he has played in his own section of the Christian Church, has the credit of originating those local societies for self-culture called "The Home Reading Union," which in recent years have spread over many parts of England and Scotland. He was born in Loudoun Parish, 17th December, 1830.

437. *Quintin Kerr*: Prominent Agriculturist. In 1885 he contested Aberdeenshire as a Radical Candidate and was defeated. *b.* Ayrshire, 1830.

438. *Robert Wylie, J.P.*, Journalist and Author. Bred as a Pattern designer in Glasgow, he was in early life the friend of Alexander Smith. In 1877 he wrote for the *Glasgow Mail* a series of papers on the Eglinton family, based on original investigation, and in 1878 he published his *History of the Mother Lodge Kilmwinning*, a work for which his position as Provincial Grand Secretary for Ayrshire peculiarly fitted him. He has also written largely for the local press. Returning to his native town in 1857 he became its first provost, and has been a great benefactor to the place. *b.* 3rd June, 1831.

439. *William Shields, M.D.*: Minor Poet, settled in Irvine, where he published two volumes of indifferent verse. *b.* Dec., 1831, in Kilmarnock, *d.* 1867.

440. *John Kennedy Crawford*: Minor Poet; member of a poetic family, author of several popular lyrics. *b.* Catrine, 1831.

441. *Hugh Clark*: Minor Poet, wrote some good verse while following a commercial life in Glasgow.

His intellect, however, failed, and he is now in an asylum. A volume of his poems has been published in Irvine under the nom de plume of Heone. *b.* on the farm of New England, Ardrossan, 1832.

442. *John Merry Ross, LL.D.*: Historian, Critic, and Teacher; studied for the U.P. Church, but gave himself to literature and teaching. He was appointed English Master, High School, Edinburgh, 1866, has contributed to various Encyclopaedias and Journals, was Editor of the *Globe Encyclopaedia*, 1876-9. His chief work is a *Critical Survey of Early Scottish Literature*. *b.* Kilmarnock, 21st April, 1833, *d.* 1883.

443. *David Lindsay*: Minor Poet. *b.* Kilmarnock, 1833.

444. *Wm. Jack, LL.D.* (Professor): Mathematician, Journalist, etc. Educated at Irvine Academy and Glasgow. Mr. Jack took high honours at Cambridge. He has been successively Inspector of Schools, Editor of *Glasgow Herald*, and Professor of Mathematics, Glasgow University, an office he now holds. *b.* Stewarton, 1834.

445. *James Brown, D.D.*: Leading U.P. Divine and Author. His chief works are:—*Life of the Scottish Probationer*; *Life of Professor John Eadie*; and *Life of W. B. Robertson, D.D.* He was also Editor of the *U.P. Missionary Record*. *b.* Secession Manse, Auchinleck Parish, 5th March, 1835, *d.* 1890.

446. *Rev. James Ballantine*: Poet and Missionary. Educated at Glasgow University. After some years spent in teaching, first in his native town and then in Glasgow, Mr. B. accepted an appointment as teacher in Jamaica. Here, having been found qualified for missionary work, he was ordained over the Stirling Congregation, from which he was called to Kingston. Passing thence to Canada he became for eight years a prominent Canadian divine, after which he returned to Jamaica, where he still labours. Mr. Ballantine, who has been a frequent contributor to many journals, and an occasional pamphleteer, published a volume of his collected poems in 1865. *b.* Irvine, 28th Aug., 1834.

447. *Rev. James Howie Wylie, LL.D.*: Journalist and Author. Mr. Wylie, who began life as a journalist in Ayr, proved himself a very able pressman, both in England and Scotland. He was for a time a Baptist minister in England, but his health rendered it necessary for him to discontinue public-speaking, and he returned to the profession of journalism. He wrote to many periodicals, and was the founder and for a series of years editor of *The Christian Leader*, a weekly religious paper. He was author of a *Life of Thomas Carlyle*, and other works. *b.* Kilmarnock, 1834, *d.* 1891.

448. *Major-General Merry*: Australian Merchant and Public Man. Mr. Merry emigrated to Australia when only 16 years of age, and has prospered greatly. He is now one of the leading citizens of Melbourne. *b.* Blue Towes, Muirkirk (1834).

449. *Ebenezer Smith*: Minor Poet. Copious contributor to local journals, he has published a volume of sonorous verse. *b.* Ayr, 1835.

450. *Sir Thomas M'Ilwraith*: Australian Statesman. Educated at Glasgow University in 1854, he emigrated to Melbourne, where he was employed as

an Engineer on the Government Railways. In 1860 he left the service of the Government and entered that of Messrs. Cornish & Bruce, railway contractors, in which firm he subsequently became a partner. In 1867 he retired from this business, and invested in squatting property in Queensland. Shortly after this he entered the Legislative Assembly of that Colony, became Minister for Works in 1874, and Colonial Treasurer and Premier in 1879. In the same year he visited London and succeeded in making a contract with the British India Company for the establishment of a line of mail steamers to run between London and Brisbane. The result of five years' administration of the Government bore testimony to his great ability as an administrator; for, coming into office at a period of great depression, and with a large deficit in the Treasury, he left it with every industry flourishing, with a largely increased population, with a considerable surplus in the Treasury, and with the public debt less in proportion to the population than it was when he took office. He came into prominence in Imperial politics by his bold action in annexing New Guinea, a step which succeeded at least in saving to the Empire that portion of that great island which lies opposite to Australia. In 1883 he fell from power by the popular vote going against him, in which year he returned home, and was presented with the freedom of his native town. *b.* Ayr, 1835.

451. *David Andrew*: Minor Poet and Teacher. Appointed to Old Kilpatrick School 1856, Renton 1858, and Duntocher 1877. He has written many poems, and also published a *Life of P. P. Bliss*. *b.* Ochiltree, 1835.

LORD GARDENSTONE.

"F." thanks P. C., W. B. R. W., and Jas. W. Scott for their exhaustive answers to his query 590 (V., 94), and in return, believing that your readers will now be somewhat interested in the sayings and doings among his tenantry of this "eminent but eccentric Scottish judge," he makes the following extracts from a MS. book entitled "Notes concerning the Lands and Farm of Johnston," copied from Lord Gardenstone's Journal, Vol. II. The Notes have never to "F.'s" knowledge been published, and therefore possess additional interest from not having seen the light of day. Volume I. is not meantime forthcoming, but may yet come into his (F.'s) hands. It would contain 240 folio pages, as Vol. II. commences with page 241, and is dated 1777. The transcription of the volumes would be done between 70 and 80 years ago, in caligraphy such as one seldom sees in these days of hurry and bustle.

EXTRACTS FROM LORD GARDENSTONE'S JOURNAL,
VOL. II., 1772 to 1789. (V., 94).

Let David pay Ten pounds of my subscription to the Lodge, and I shall pay the other Ten when I return.

N.B. 4th June, 1779. This day we had a grand

Procession, well conducted, to lay the Foundation Stone of this Lodge. Mr. Andrew Thomson of Banchory is Grand Master, and an excellent one he is. I left a subscription paper for the Lodge with the Laird of Skene—I have no doubt he has behaved handsomely himself and got other Subscriptions.

First Election of Magistrates.

31st May, 1780.—Arrived here after the South Circuit. I have intimate that all qualified Burgesses shall assemble here on Wednesday next at 11 o'clock, for our first Election of Magistrates and Managers under the Charter lately obtained. Doctor Leith, David Beattie, and I shall receive their votes—each giving in a List—and we shall report and set down in the Town Book the persons elected. I am to interpose in no shape, but desire an election absolutely free. In order to raise a Fund for Publick uses, I am after the Election to propose this simple Plan:—1st, That I, and every Proprietor of Johnstone succeeding me, shall pay Ten pounds Sterling yearly to the Town Treasurer for Behoof of the Community. 2nd, Each Burgess to pay in like manner at the rate of one penny per Fall. 3rd, I oblige myself that no Lot in the Village shall hereafter be granted without stipulating this payment. 4th, That proper Regulations be made for due administration of this and other public funds which may arise from Fairs, &c.

7 June, 1780. This day the newly-erected Village make a most free and uninfluenced Election of their Magistrates. I am to propose this fundamental bye Law to prevent the shameful corruption and embazlements which prevail in all Broughs. That no expense for drinking or Intertainments on occasions of making honorary members, doing business on any pretence whatever, except one Guinea on the King's Birthday, and another on the Birthday of Founder of Village, 24th June, and that this shall be spent in some Publick House within the territory of the Village. 2nd, That the Public Accounts shall be annually fitted and exhibited. 3rd, That any five Burgesses may challenge them, and submit to two Justices of Peace mutually chosen and the Sheriff-Depute and Oversman—this to be an act of all the Community.

Library.

I appoint Mr. Scott the Schoolmaster to be Keeper of the Library, with a salary of £1 stg. yearly, under such Regulations as I shall deliberately form; in the meantime I set them down, 1st, That on one fixed day of every week he inspect the Books, and mark in a Library Book the state of them and if any are missing; 2nd, That an exact Catalogue be made out and printed yearly; 3rd, That in the Catalogue be marked the Name and Designation of the Donor of each Book; 4th, Copies of the Catalogue to be Pasted up in every Room, that Travellers may call for Books as they choose; 5th, That Mr. Scott immediately Call in any Books lent out, and none hereafter be lent; 6th, That Mr. Ewen and Mr. Scott prepare Rules for preservation of the Books, to be printed with the Catalogue, after Lord Gardenstone has concerted with them. Francis Garden.

September, 1781.—When at Edinburgh last summer, I opened a Subscription for the purpose of

building a Library Room. I have collected about £80 stg.; £10 of which I have expended in purchase of Books sent to the Library: the Balance to be employed in making the Room by a Plan to be formed at Edinburgh. George Murloch, who is interested materially in the proper execution of this Work, is appointed by me to oversee and direct it, and I am from time to time to advance the money to him, and receive the accounts till it is finished.

THE NEWTON STONE.¹

Oh, "O."! Oh, "O."!

I BEG gently to remonstrate with our fair-minded Ed. for having printed a communication, signed "O," without remarking that it begins with what is not true; which surely is not worthy of *S. N. & Q.* Contrast as follows:—

<p>"He says he saw in the Sept. no. that the letter at the right-hand end of the third line of the inscription was a Greek <i>th</i>. And seeing it was joined with three o's, o. o. o., he straitway [straightway?] concluded it must mean theologos." "O."</p>	<p>"On opening the Sept. no., I am astonished to perceive that the two middle lines of the one that has very generally been seen to be in some sort of Greek letters, are two well-known Greek words, <i>theologos Orpheus</i>."</p>
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A. P. S.

Thus, I state the simple truth as it occurred: "O." knows better. He then goes on to say I referred to Liddell and Scott, "and fixed on the 4th line to mean Orchteus or Orpheus." The real truth is that, knowing *ch* and *ph* were confused everywhere, and being used to reading backwards, I saw at one and the same glance *theologos Orpheus*. I thought that this was an *early Christian bishop* of that name, and I referred to Liddell and Scott (as I state in the October number) "to ascertain the earliest date of the word *theologos*:" I had forgotten, if I ever knew, that the later Pagan Greeks used the word at all—it never occurs in the common classical authors. "O" goes on to ask me "why I did not translate the very first word?" or say what "schedule" means? and why I left out the last letter, &c., &c., &c. I reply (not to "O," but because, if I do not, many of your readers will believe I cannot) that I did not do these things because I could not; I report what my eyes see, what my mind knows; I am not a barefaced charlatan, or an illiterate fool, like those who fabricate values out of their own desires.

I have explained already, for the benefit of those who are ignorant, i., that after X (*ch*)

¹ The return to this *quaestio vexata* is solely with the view of closing its remaining side by this "right of reply."—Ed.

they usually carved H, so that *Orchheus* (and even *Orchteus*, I myself maintain) are perfectly common ways of writing *Orpheus*: ii., that the character after X may well be H, which had bars at top and bottom as well as in the middle: iii., that, *on the photograph*, the X to me looks like F: iv., that I objected that F was not used in Attica at the period: v., that a work recently published informs me that an inscription has been found of that date and character which does contain F; so that the word may be read *Orfheus* (which even his critical zero will admit is very like him!)

I cannot conceive who can have an interest in concocting a statement which anyone, on referring to my letter in the October number, would see is in part obviously wrong, in part quite inappropriate; unless, indeed, one of those "nobility, clergy, and gentry," as the tradesmen say, who have made themselves ridiculous by first showing their complete ignorance of the well-known script on the stone; and then by even *trying* to weave a connected story out of what are evidently broken scraps of words, with two or three whole ones among the lot.

A. P. SKENE.

SURVIVING OLD SCOTCH GAMES.—It seems to me that antiquarians would render no little service were they to set themselves to work up the whole question of old Scotch games. A good reliable work on this subject is still a desideratum. But one special point of interest is the old games that still exist. Now and again the newspapers refer to such games—but only in the briefest possible manner. For example, how difficult it is to say in how many places the game of football—on the old-fashioned lines—is played on New Year's day. Similarly with the games peculiar to other seasons of the year. I observed that the ancient game of handball was played at Jedburgh on 2nd February this year—but with a modification. In former times (said the *Edinburgh Evening News*) the boy who brought the largest offering to the Rector of the Grammar School got the privilege of throwing off the first ball. Five years ago the offerings were abolished by the School Board, and to-day [2nd February] the first throw was made towards the "uppies" goal by the last chosen king. Large numbers turned out, and the game soon became animated. The downward players were too strong for the "uppies," and soon scored three hails to nil." Here is a custom which must vanish at no distant date. Who is to write its obituary? These games are played with variations at almost every different place. Surely the recording of such matters is of as much interest as the reprinting of docu-

ments which are open to inspection at any time. They have a distinct place in sociology. It would be interesting also if correspondents of *S. N. & Q.* were to record the existing ancient customs throughout Scotland. For instance, the *Scotsman*, the other week, called attention to what is described as a "unique" custom in New Cumnock, in the Kyle district of Ayrshire, the proposed stoppage of which caused great commotion among the villagers. It has been usual for the ministers to attend the "coffining" of members of their congregation, and the clergymen at present there resolved to discontinue these attendances, as being peculiar to the district, and having neither Scriptural nor ecclesiastical authority. Before these games and customs cease to be even "unique," it would be well if some antiquarian club took a general survey of the question.

H.

WELLS O' WEARIE (V., 140).—I am quite sure every lover of ballad poetry is very much indebted to Mr. James Gordon for giving his version of the Paddo Song. Mr. Gordon says: "I have long searched for, but have not met with it in any printed collection of songs." In case any of your readers are in a like condition, will you allow me to say that the "Water o' Wearie Well," as given by Lady John Scott, in *Walks near Edinburgh*, (published in 1890, page 104)—

There cam a bird out o' a bush,
On water for to dine,
And sighing sair, said the King's dochter,
"Oh, wae's this heart o' mine!"

is to be found in *Buchan's Ancient Ballads and Songs*, Vol. II., published in 1828?

Lady John Scott's version of the "Ladye and the Fairy, or the Paddo Song,"

"Oh, open the door, my hinny, my heart!
Oh, open the door, my ain true love!
An' mind the words that you and I spak,
By the Well o' the Woods o' Wearie O!"

Also in Miss Warrender's *Walks*. I had not previously seen, but I was familiar with, Mr. Charles Kirkpatrick Sharpe's version, which he supplied to Chambers for his *Popular Rhymes of Scotland*, page 87. I will, with your permission, give you the opening of the story, with the first four lines of the ballad:—"A poor widow was one day baking bannocks, and sent her dochter wi' a dish to the well to bring water. The dochter gaed, and better gaed, till she came to the well, but it was dry. Now, what to do she didna ken, for she couldna gang back to her mother without water; sae she sat down by the side o' the well and fell a-greeting. A Paddy—[a frog]—then came loup-loup-louping out o' the well, and asked the lassie what she was greeting

for? She said she was greeting because there was nae water in the well. 'But,' says the Paddo, 'an ye'll be my wife, I'll gie ye plenty o' water.' And the lassie, no' thinking that the poor beast could mean anything serious, said she would be his wife for the sake o' getting the water. So she got the water into her dish, and gaed away hame to her mother, and thought nae mair about the Paddo till that night, when, just as she and her mother were about to go to their bed, something came to the door, and when they listened they heard this song:—

'Oh, open the door, my hinny, my heart!
Oh, open the door, my ain true love!
Remember the promise that you and I made
Doon i' the meadow where we twa met.'"

The rest of the story and ballad will amply repay perusal.

I do not remember to have observed the name of Charles Kirkpatrick Sharpe mentioned in *S. N. & Q.* It will not, I am sure, be out of place to say that he was an intimate friend of Sir Walter Scott. Celebrated for his great literary, artistic, and musical abilities, his collection of antiquities, paintings, prints, china, and books was the richest ever accumulated by a private individual in Scotland. Born in Dumfriesshire in 1781, and died in Edinburgh in 1851.

WILLIAM THOMSON.

7 Madeira Place, Leith.

EIRD HOUSE AT PITCUR.—There is a matter occurs to me that might interest the readers of *S. N. & Q.*, in connection with the Picts' or Eird House near Pitcur, a little over two miles from Coupar-Angus. This Bods House was, as I suppose is well known, opened and nearly unroofed a good many years ago. When visiting it some time ago I noticed that one of the large flat stones that had formed part of the roof had a series of shallow cup markings with slightly raised edges, arranged in a way indicating a design of some kind. The slab had evidently been much worn before being used for the roof, and also suffered from the weather since being removed from its place in the building. I am not familiar with the cup-marked stones found in various parts of Scotland, but from pictures and descriptions I have seen, I should think this stone was one of them. As some high authorities believe these stones to have been used in the religious rites of a pre-historic people, this would seem to show that, great as the antiquity of the Eird Houses is supposed to be, the religion, in the ceremonies of which the cup-marked stones was used, must have perished from the memory, or at least the respect, of the inhabitants of the land before the Eird Houses were formed.

Dundee.

J. F. HENDERSON.

ANTIQUARIAN FIND NEAR FORFAR.—On the 2nd of last month a most interesting and important find was made on the farm of Balma-shanner, in Forfarshire. Whilst a ploughman was at work turning over the soil on the farm, he unearthed the fragments of a bronze urn, encased in clay, with a number of amber beads, three rings of pure gold, along with a number of bronze rings, which when joined together make a chain of four or five feet long. It is conjectured that the ornaments belong to the fifth or sixth centuries. The *Forfar Review* of 5th February, from which this information is taken, also states that Mr. John Knox, headmaster of the Forfar Public School, is in possession of the articles.

THE BURGHS SEALS OF DUNDEE.—The second sketch on last month's illustration is neither an ancient seal of Dundee, nor is it a correct representation of the arms of the City. Any one who has the slightest knowledge of heraldry is aware that the *azure* is shown by horizontal lines, while the field, on the sketch referred to, has vertical lines, which means *gules* or red. In the verbal blazoning of the arms of Dundee, on page 129, there is another error, the dragons' tails are said to be *rowed* together. The correct expression is *nowed*, (knotted?)

R. C. W.

Queries.

631. CANADIAN UNIVERSITIES.—Could Dr. Gammack favour the readers of *S. N. & Q.* with an account of the Universities of the Dominion of Canada? I find it stated that there are seventeen distinct degree granting institutions within the Dominion, but the information regarding them to be found in British works of reference is meagre and contradictory. Accurate details are desired on the following points:—

- (1) Date of original foundation as teaching institution.
- (2) Date, and source, of charter empowering to confer degrees.
- (3) Degrees conferred.
- (4) Denominational or undenominational?
- (5) If examining board solely, like University of London, what are affiliated Colleges?
- (6) Number of students.
- (7) Number of professors.

How does Toronto come to possess two independent Universities? Prague rejoices in a German University (founded 1347) and a Bohemian University (founded 1882); but Toronto is not bilingual. Is the anomaly of two degree granting bodies within one town—an anomaly less striking to Aberdonians than to others—to be found elsewhere? The two Universities of Quito (see *Alma Mater*, IV., 158) were united in last century.

P. J. ANDERSON.

632. BACON WITH REVERENCE.—Can any of your readers give the exact meaning and origin of the

phrase *bacon with reverence*, used by Caleb Balderstone, in his description of the good things destroyed by the thunderstorm at Wolfscrag? It has been suggested that it is equivalent to what an American would call "bacon with fixings." But why reverence?

W. G. SCOTT-MONCRIEFF.

Weedingshall, Polmont.

633. "THE KING'S CALSEY IN COWIEMOUTH."—Can any of your readers give an account of this "calsey" or causey, stating where it ran, how it was constructed, and whether any remains of it still exist? It was several times the subject of legislation in the Parliament of Scotland. An Act, of which the title only seems to have come down to us, was passed in 1579 "for upholding of the Brig of Don and the Calsey of the mouth of Cowie." On the 7th August, 1630, in consequence of a "missive" read from Charles I. to the "estaitis," then assembled at Holyrood, power was granted to "the Justices of Peace within the Shirefdoms of Aberdein and Kincardine, and the Provost and Baillies of Aberdeen," to consider and report on the best way of providing for the repair of this "Calsey." In 1661 Parliament authorized the exaction of dues for the same purpose; and this imposition was continued by an Act passed in 1669. I should also be glad to have information regarding other Scottish causeys that were not streets of towns.

Glasgow.

JAMES MACDONALD, LL.D.

634. LOWE'S EDINBURGH MAGAZINE.—Would Mr. James W. Scott favour me by anticipating so far as to give, in next number, the initial and final dates of *Lowe's Edinburgh Magazine*? The magazine is specially interesting to Aberdonians as containing some of the earliest writings of Professor Bain. Perhaps Mr. Scott could enumerate these.

P. J. ANDERSON.

635. CUNNINGHAM.—I. John Cunningham of Ross, alive in 1627, second son of William, 6th Earl of Glencairn. "Ancestor of the Cunninghams of Aikenbar, Dumbartonshire" (?)—*Douglas and Wood's Peerage*. Names of his wife and children wanted. Where is Ross?

2. General Henry Cunningham, Governor of Jamaica. Dates and parentage? I understand that Alexander Cunningham, the Historian, died in London, 1735—younger son of Alexander Cunningham, minister of Ettrick, died 1676—mentions General H. Cunningham as a relation in his testament, which is probably in Doctors Commons.

ALEX. WM. CUNNINGHAM.

Garmony, Craignure, Mull.

636. WILLIAM TAYLOR, SCOTTISH POET.—Can any one furnish me with particulars regarding him? A volume of his "Scots Poems" was published in Edinburgh in 1787. He seems to have been a Banffshire man.

Currie. R. B. LANGWILL.

637. WILLIAM DAVIDSON, CONSERVATOR OF SCOTS PRIVILEGES IN BELGIUM.—His name occurs in Sir James Turner's "Memoirs." Can any one give any details of his career or his ancestry? He seems to have been connected with this parish (Inquisitiones).

Currie. R. B. LANGWILL.

638. HISTORIOGRAPHERS OF SCOTLAND.—Can any of your readers favour me with a "List of the Historiographers of Scotland," the origin of such an office, and the dates of their appointments?

Edinburgh. T. G. S.

639. WILD BOAR IN SCOTLAND.—Is it known when the wild boar was exterminated in Scotland?

Kenmore. J. C.

640. SEJANUS.—Who was Sejanus? In the course of my reading a reference to this person has occurred, and neither Lempriere nor *Phrase and Fable* afford me a solution.

STUDENT.

Answers.

20. STAGE DOCTOR (V., 142).—Mr. Gordon says: In Charles II.'s reign the Earl of Rochester erected a stage, upon which he appeared and played the fool as a Mountebank Doctor. There is in the *Earl of Rochester's Poems*, a copy of which I have, published by Jacob Tonson, 1705, a long rhapsodical harangue, addressed "To all Gentlemen, Ladies, and Others, whether of City, Town, or Country, Alexander Bendo wisheth all health and prosperity. Whereas this famous metropolis of England has ever been infested with a numerous company of such, whose arrogant confidence, backing their ignorance, has enabled them to impose upon the people, either premeditated cheats, or at best the palpable, dull, and empty mistakes of their self-deluded imaginations in Physick, Chymical, and Galenical, in Astrology, Physiognomy, and Palmistry." After several pages of declamatory repudiation of "Such," he proceeds to state what he is prepared to do to serve his country. He will, "by the leave of God, perfectly cure that *Labes Britannica*, or grand *English* disease of Scurvy." He "assures great Secresie, as well as care in diseases, where it is requisite," and is willing "to practice rare Secrets, for the help, Conservation, and augmentation of beauty and Comeliness." He "will also preserve and cleanse your teeth, white and round as pearls," "cure the worst breath," and "take from their fatness who have overmuch, and add flesh to those that want it;" and concludes with the intimation—"They that will do me the favour to come to me, shall be Sure from three of the Clock, in the afternoon, till eight at night, at my lodgings in Tower-Street, next door to the Sign of the Black Swan, at a Goldsmith's house, to find their Humble Servant, Alexander Bendo."

I have thought that possibly this may have been the character which the Earl played, covering his identity under the name of Bendo; and would be glad if Mr. Gordon, or any other of your readers, could give any further information about the matter.

Selkirk.

JAMES COCKBURN.

603. ROBERT MACKENZIE DANIEL (V., 110, 142).—The four novels mentioned by W. L. T. (together with many others) are given in the "English Catalogue of Books" as the works, not of Robert Mackenzie Daniel, but of *Mrs. Mackenzie Daniel*, presumably his wife or widow. So also in the "Supplement to Allibone." I find, on further investigation, that Daniel *was* a student at Marischal College, entering in 1831.

P. J. ANDERSON.

616. FAMILY OF COPELAND (V., 141).—Copland, a surname, originally English, and signifying a head-land, from *caput*, a head. At the battle of Neville's Cross in 1346, King David the Second of Scotland was disarmed and taken prisoner by John Copeland, a gentleman of Northumberland, who was governor of Roxburgh Castle, although not without having knocked out two of Copeland's teeth with his gauntlet in the struggle to free himself. Copeland conveyed the wounded and bleeding monarch off the field, and on refusing to deliver him up to the queen, who had remained at Newcastle during the battle, King Edward, then at Calais, sent for him, when he excused his refusal so handsomely that the King bestowed on him a reward of five hundred a year in lands near Wooler, which still bear the name of Copland, and made him a knight banneret. From this Sir John Copeland descended the Coplands of Collieston in Dumfries-shire, as well as others of the name in Scotland.—Anderson's *Scottish Nation*, Vol. I., p. 682.

617. HIGHLAND CLANS AND THEIR CHIEFS (V., 94, 111, 139, 141).—The Earls of Castlestuart are descended in the male line from Robert, 1st Duke of Albany, a younger son of King Robert II., the first Royal Steward: see Genealogical Tree appended. Were all the steps of succession lawful, the Earls would consequently be the Heirs Male of the Royal House. (*S. N. & Q.*, IV., 63). But the step from Sir James the Gross to Walter of Morphie is usually held to be illegitimate. See, however, the Hon. and Rev. A. G. Stuart's *Stuarts of Castlestuart*, 1854. The Earls of Moray, also, are descended from Walter of Morphie.

The Earls of Galloway do not claim to represent the *Royal* House, being descended from Sir John of Bonkill, a younger son of Alexander, the fourth Steward and great-grandfather of King Robert II. The line is double; an unquestioned female descent from Sir Walter, third son of Sir John; and a male descent (involving a step usually held to be illegitimate—see dotted lines in Tree) from Sir Alan, second son of Sir John. See, however, Williams' *Evidence for proving the Descent of the Earl of Galloway*, 1801. The Lords Blantyre, also, are descended from Sir Walter and Sir Alan.

Failing recognition of the above lines, the male representation of the early Stewards would seem to be in Grandtully, descended from Sir James, fourth son of Sir John of Bonkill.

P. J. ANDERSON.

620. FISHER SURNAMES IN THE NORTH-EAST OF SCOTLAND (V., 141).—From a list of fishing-boats, with their skippers' names, in *The Scottish Fishermen's Nautical Almanac*, I get the following statistical indication of prevailing surnames. The crews, as is well known, are often composed of sons and other near relatives of the skipper:

Portlethen (14 names)—Craig 8, Leiper 3.
Cove (39 names)—Wood 7, Main 6, Robertson 4, Walker 4.
Footdee (29 names)—Baxter 7, Guyan 4, Morris 3.
Boddam (78 names)—Stephen 39, Cordiner 17, Bruce 7.
Peterhead (97 names)—Buchan 26, Strachan 9.

Buchanhaven (38 names)—Buchan 13, Bruce 11, Strachan 5.
St. Combs (42 names)—Buchan 31, Bruce 5, Strachan 4.
Inverallochy (50 names)—Strachan 10, Duthie 9, Stephen 9, Ritchie 8, Buchan 5.
Fraserburgh (25 names)—Buchan 5, Duthie 3, Noble 3, Strachan 3.
Broadsea (37 names)—Noble 14, Watt 7, Crawford 6, Taylor 6.
Roseheartly (33 names)—Ritchie 14, Downie 9.
Crovie (16 names)—Watt 12.
Gardenstown (48 names)—Watt 19, West 6, Wiseman 6.
Macduff (43 names)—Mackay 9, Paterson 5.
Banff (40 names)—Mair 5, Wood 5, Watt 4, Wilson 3.
Cullen (72 names)—Findlay 21, Addison 13.
Portknockie (74 names)—Mair 30, Wood 13.
Findochty (69 names)—Flett 24.
Portessie (80 names)—Smith 47.
Buckie (195 names)—Cowie 52, Murray 33, Reid 21.
Lossiemouth (121 names)—Stewart 16, Smith 15.

It is very easy to see why so many fishermen should have "tee"-names (nicknames) in some of the villages. There used to be 25 George Cowies in the fishing community of Buckie; the present number I have not ascertained. Note also, that there is hardly a Celtic patronymic in the list. W.

620. In answer to this query, I have to state that 130 years ago the names *in the Cove* were Bonner and Masson, but both these are now extinct. Masson is the predominating name at Newtonhill, but the name of Bonner amongst the fishers has completely died out. The Bonners were intermarried with the Massons and Guyans of the Cove. Guyan is still a prevalent name in the Cove, as well as Brand, Morrice, Robertson, Caie, and Smith.

Burnbanks.—The prevalent names here were Main, Craig, and Leiper, who came from Portlethen, but have all gone to Torry.

Torry.—The chief names here were Caie, Morrice, Webster, Allan, and Forbes; but now this town is filled with fishers from Fraserburgh in the north to Anstruther in the south.

The prevalent names belonging to the village of Collieston, Parish of Slains, and now resident in Torry, are Walker, Buthley, Ritchie, and King; at Old Castle, Slains, Cormack; and at Port Erroll, Cruken, Freeland and White. Inverallochy, Parish of Rathen, White, Stephen, and Buchan; at Boddam, Stephen, Cordiner, and Bruce.

Wood is a name which belongs chiefly to the village of Findon, but has been and is common both in the villages of Cove and Torry; Baxter and Forbes are common to Footdee.

Newtonhill contains Masson, Christie, Broddie, and Stephen; the chief names in Muchalls being Christie, Main, and Leiper. There is a tradition that the original name of Leiper was Napier, which for shortness was pronounced Neeper, and got to be transformed into Leiper, at least Neeper was the main name of the fishers at Muchalls 150 years ago.

Cunningham is the chief name at Cellardyke.

J. B. F.

623. HAUNTED LAKES AND SPRINGS (V., 141).—Would A. B. C. kindly give his authority for stating that in the case of trouts inhabiting wells, "the guardian spirits of the water were supposed to appear in the form of fish," and that this accounted for the care with which such trouts were treated by those using the water. The passages quoted by A. B. C. give no support to his contention. I have known many instances of trouts being preserved in wells, but never before heard such a reason given for the practice. I have always heard it said that the trout was there to keep the water clean and free from insects, and for this reason care was always taken to avoid doing injury to the trout by those drawing water from the well. In reference to St. Michael's well in Banffshire, where A. B. C. says a fly was the "guardian spirit," might not this have been the little black insect so common in shallow wells, generally several individuals together, chiefly remarkable for the extraordinary lightness and agility of its movements on the surface of the water? These creatures were also supposed to be in some way a guarantee for the purity of the water, and in filling a pitcher care was taken not to remove any of these from the well. In my young days, these insects were known among boys in Forfarshire as "blind fiddlers." In the north of Fife, as a friend informs me, these insects were called "wash-wallers," a name also indicative of their supposed function of purifying or washing the "wall"—*Scottic* for well.

Broughty-Ferry.

A. HUTCHESON.

624. FARDELS (V., 141).—The word "fardels," as used by Shakspeare, simply means "burdens." When you buy a good edition of Chaucer, or any other early writer, there are usually notes and a glossary with it, quite sufficient for your purpose. I would recommend Meiklejohn's, or Willoughby's edition of Chaucer, (at least of the "Prologue" of the "Canterbury Tales,") either of which have got numerous and useful notes on the meaning of any obscure word or phrase.

Aberdeen.

J. T. F.

624. FARDELS (V., 141).—This word is explained in Singer's Edition of Shakspeare as "packs, burdens." The first folio edition of Shakspeare reads "these fardels." In Halliwell's *Archaic Dictionary* (London, 1887) the word is explained, "a burthen," also, "to pack up." The same meanings are given in Nare's *Glossary illustrating English Authors, particularly Shakspeare*, published by John Russell Smith, London, 1882. The two works here named are probably the best for Inquirer's purpose.

Broughty-Ferry.

A. HUTCHESON.

626. PROF. ROBERTSON SMITH HERESY CASE (V., 141).—The following is, I think, a complete list of the pamphlets issued by Professor Smith:

Report of the Proceedings in the Free Church Presbytery of Aberdeen, February 14 to March 14, 1878, (reproduced from the *Free Press*,) with Form of Libel. (Published by A. Murray, Aberdeen).

Answer to the Form of Libel (laid before the Presbytery, 12th February, 1878). (David Douglas, Edinburgh).

Additional Answers to the Libel, with some account of the evidence that parts of the Pentateuchal Law are later than the time of Moses. (Intended to have been laid before the Presbytery, 16th April, 1878, had the Synod not sustained the appeal on "tendency"). (David Douglas, Edinburgh).

Answer to the Amended Libel (laid before the Presbytery, 1st July, 1879). (David Douglas, Edinburgh).

Speech delivered at a special meeting of the Commissioners of Assembly of the Free Church, on 27th October, 1880. (Report of Committee and Reasons of Dissent appended). (Macniven & Wallace, Edinburgh).

R. A.

659. MACPHERSON'S EXECUTION (V., 141).—As soon as I have again an opportunity of consulting what remains of the original record of the trial, which will probably be within two or three months, I shall be happy to reply to Dr. Gammack's query.

W. CRAMOND.

Literature.

An Early Home of Masonry. By Bro. W. FRED. VERNON, P.M. 58 S.C. Margate: Printed at *Keble's Gazette* Office. MDCCCXCI. 9 pp.

THIS pamphlet is a reprint from *Ars Quatuor Coronatorum*, and deals with the present condition of the old meeting place of the Melrose Lodge of Free Masons at Newstead, some two miles from Melrose. It is only within quite recent years that anything has been done to preserve the records and traditions, few and scanty as they are, of the older lodges in Scotland, and anything which tends to do this is sure to meet the approval of all interested in masonic memorials, and who at the same time know anything of the difficulties in the way. The old lodge of Melrose, with documentary proofs of its existence in the seventeenth century, stands in a position which few lodges are able to equal, and still fewer able to surpass. It would therefore have been interesting, had Br. Vernon been a little more explicit as to the evidence he rests upon for affirming that "it was within the low-roofed thatched cottage that the brethren of the ancient Lodge of Melrose held their meetings for a hundred and thirty years," and that prior to 1743, when the meeting place was removed to Melrose. The fact that the house in Newstead was apparently built in 1613, by Robert Mein, and that members of this family appear to have been active members of the lodge when the extant minutes begin in 1674, would scarcely warrant the conclusion that is taken up, unsupported as it is by any collateral evidence. It is true that the plan of the house, as it presently exists, makes the fact apparent at a glance, that the building is admirably suited for the meetings

of a masonic lodge, but it is possible that this arrangement was an after consideration, and not the original plan on which the interior was arranged in 1613. Some interesting notices of the family of Mein or Main are also given in the form of notes, from which it appears that members of this family had a connection with Melrose so far back as the beginning of the fifteenth century. Two pages of interesting sketches and plans accompany the notice, and the whole gives one a strong desire to see the author's promised history of the Roxburghshire Lodges.

M.

BITS OF OLD AND NEW DUNDEE, 1891.—Under the guise of a souvenir of the celebration of the centenary of Mr. William Kidd's Book-selling and Publishing business, comes a desirable volume, largely composed of pictures and descriptive matter regarding Dundee past and present. In all old towns where large extensions are in progress, the accompanying spirit of improvement is very apt to destroy the ancient landmarks. This has been very much the case with Dundee, and whoever helps with reliable pen or pencil to fix the evanishing forms does a historical service. Mr. Kidd has made a happy hit in the way he has taken to memorize the occasion.—ED.

CATALOGUES OF BOOKS.—From the various Second-hand Book Catalogues, sent us with fair regularity, the following deserve mention as among the more important, viz., William Brown, 26 Princes Street, Edinburgh; James Fawn & Son, Queen's Road, Bristol; William George's Sons, Bristol; Arthur Reader, 1 Orange Street, Red Lion Square, W.C.; J. & M. L. Tregaskis, 232 High Holborn, W.C.; Henry Gray, 47 Leicester Square, W.C.; John Hitchman, Cherry Street, Birmingham; John Noble, Inverness; William Pateron, 67 Princes Street, Edinburgh; and D. Wyllie & Son, Aberdeen. The great improvement in the get-up and accuracy of book catalogues is brought to a climax by the present issue of Mr. Brown's list, where the modern methods of reproduction have enabled the publisher to illustrate it with four fac similes of important title pages. To the bibliophile such Catalogues as above, bearing largely on Topographical, Genealogical, and Antiquarian works, and most carefully classified, are a great boon.

SCOTCH BOOKS FOR THE MONTH.

A concise Dictionary of the English Language. Charles Annandale, M.A. &c. New edition, fcap. 4to, half mor. 9s; half Rox. 6s 6d; cloth 5s.

America and the Americans. A. Craib, F.S.A. Blackie. 8vo, 3s 6d. Gardner.

Annual Burns Chronicle and Club Directory.

Edited by John Muir. No. 1, 8vo, paper, 1s nett. Brown, Kilmarnock.

Botany: a concise manual for Students. Alexander Johnstone, F.G.S. Cr. 8vo, illust., 6s.

Pentland.

Browning. Henry Jones, M.A. 2nd ed., 7s 6d.

Maclehose.

Chronicles of Westerly. Author of "Culmshire Folk." (Novel), 3 vols, cr. 8vo, 25s 6d.

Blackwood.

Essays from "Blackwood." By late Anne Mozley. 7s 6d. Blackwood.

Illustrations of Zoology. By William Ramsay Smith and J. Stewart Norwell. Cr. 4to, g. t., 12s 6d. Pentland.

Indigestion. 8vo, paper, 3d.

Gardner.

In Green Pastures; Daily readings for every day in the year. J. R. Miller. 18mo, 1s 6d. Nelson.

Legends from the Lothians. Pastoral and otherwise. Post 8vo, 2s 6d. Elliot.

Lieutenant Christie. John Stewart Little. (Novel) paper, 1s. Thomson (Dundee).

Mediæval Scotland. R. W. Cochran-Patrick, LL.D., &c. Demy 8vo, illust., 7s 6d net.

Maclehose.

Mercy. W. D. Howells. (Novel) 8vo, 6s.

Douglas.

Outlines of Zoology. J. Arthur Thomson, M.A. Cr 8vo, illust., 12s 6d. Pentland.

Robert Burns and Scottish Nationality. Rev. D. Macrae. 1d. S. T. League.

Sheep Dipping. 2nd ed., 1s.

Blackwood.

Spiritual Development of St. Paul. G. Matheson, M.A., &c. 3rd ed., 5s. Blackwood.

Tales of the Heather. E. R. Mackenzie. Cr. 8vo, 3s 6d. Mackenzie (Inverness).

Text Book of General Botany. Dr. W. J. Behrens, revised by P. Geddes, F.R.S.E. 2nd ed., 8vo, illust., 5s. Pentland.

The Canon and Text of the Old Testament. Dr. Frants Buhl. Demy 8vo, 7s 6d. Clark.

The Church of Scotland in the Thirteenth Century. W. Lockhart, A.M., &c. 2nd ed., 8vo, 6s. Blackwood.

The Dogs of Scotland. D. J. Thomson Gray, F.Z.S. 8vo, illust., 5s. Mathew (Dundee).

The Early Religions of Israel (Baird Lectures, 1889). James Robertson, D.D. Cr. 8vo, 10s 6d. Clark.

The Hamilton Papers. Vol. II. (A.D. 1543-90), (Scottish Record Series). Edited by Joseph Bain, F.S.A. Imp. 8vo, 15s. Menzies.

The Life of our Lord upon the earth. S. J. Andrews. New ed., 9s. Clark.

Tuberculosis and its Successful Treatment. R. Bell, M.D. 1s 6d. Bryce.

Two Happy Years in Ceylon. F. G. Cumming. 3rd ed., 30s. Blackwood.

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ABERDEEN, APRIL, 1892.

THE OCCURRENCE OF CUP-MARKED STONES IN EARTH-HOUSES.

MR. HENDERSON, who writes on this subject in the March number of *S. N. & Q.*, draws attention to the existence of a supposed cup-marked stone, in one of the covering slabs of the roof of the Earth-house at Pitcur. Assuming Mr. Henderson's description of the stone to be correct, there are reasonable grounds for doubting the conclusion that this is a "cup-marked" stone. Will you permit me to say that genuine "cup-markings" are not found to be "arranged in a way indicating a design of some kind." On the contrary, so far at least as Scotland is concerned, no design worthy of the name can be traced in their varied arrangements. Nor do the individual cups ever exhibit "slightly raised edges." Occasionally the cups are surrounded by one or more rings, sunk, like the cups, into the surface of the stone. These rings may, on a cursory examination, seem to indicate that the edges of the cups project, but a more careful inspection will show that they really do not do so. From

these features I would infer that the stone at Pitcur does not belong to the class of cup-stones, properly so called; and I would suggest that Mr. Henderson should procure a rubbing of the stone, with careful measurements of the amount of projection of the edges of the cups, and submit them to some expert, so as to have the matter cleared up.

It is, however, undoubtedly the fact that genuine cup-marked stones have been found in the walls and elsewhere in these curious underground structures called earth-houses.

But we are not warranted because of this in deducing, as your correspondent has done, that the supposed religious rites associated with the origin of the cup-markings "had perished from the memory, or at least the respect," of the people who formed the Earth-houses, and that, inferentially, a long period of time must have separated the sculptors of the one from the constructors of the other. Such a conclusion does not follow from the premises. As well might we imagine that the Religion in the ceremonies of which the beautifully sculptured stone crosses of the early days of Christianity in Scotland were set up, must have "perished from the memory and respect" of the inhabitants at a later date, because we find numerous specimens of these crosses used as building stones in the walls of our oldest surviving churches.

The cup-marked stones may have had a sacredness, as we know they must have had a very living significance in the eyes of their sculptors, in the same way as we cannot doubt the sculptors of the early Christian crosses had a reverential feeling towards their work, for the sake of the sacred emblems they bore, and yet we know that that feeling did not save the crosses from being occasionally broken up or used as building stones in Christian churches, and doubtless also in other buildings of the period, as we know from sad experience has been done in building dykes and cow-byres in modern times.

As to the relative ages or periods of the cup-stones and of the Earth-houses, we know that the one preceded the other in point of time, but by how long an interval they were separated, or whether they were separated at all, it is impossible, in the present state of knowledge, to say.

The cup-stones are the very oldest stone sculpturings of which we have any knowledge.

No entirely satisfactory solution of them has ever been given; and whether the riddle they present to us shall ever be read, time alone may determine. It is not improbable that, in contemplating these simple hollows, as sculptured on the surface of some rough unhewn boulder, we are face to face with evidence of the very first attempts of the human mind and hand at sculpto-pictorial art,—at the expression of an idea in the enduring material of stone, which the passage of time has brought down to us. Certainly anything simpler or more elementary in form than these hollows it is difficult to conceive of. But simple and rude and assignable to primitive times as they are, these sculptures are referable also to times comparatively recent. Dr. Joseph Anderson, writing of the cup-stones, says—“They have at least been referable to the Bronze Age; they occur in associations which show that the custom survived to the late Iron Age, and even in a modified form to Christian times.” And, in treating of this very question of the existence of Cup-stones in Earth-houses, he says—“Their occurrence here in connection with these underground structures has no special significance with respect to the age of the structure. They may or may not have been sculptured on the stone before it was taken to form part of this underground gallery, and the only thing they tell us for certain is that here, at some time or other, there was a custom, of which traces are found scattered over a wide area of western Europe.”—(*Scotland in Pagan Times*, by Dr. Joseph Anderson.)

As to the age of the Earth-houses, which, so far as characterised by the features common to those in Scotland, are confined to the Celtic area, they have with good reason been assigned to the Pagan period immediately succeeding to the Roman occupation, and preceding the introduction of Christianity.

No proof has yet been forthcoming to warrant referring them to periods beyond these limits. But information regarding them has to be gathered not from written records, but from observation of facts and circumstances of construction and occupation; and information on these subjects is yet quite fragmentary. The period to which they are confined by the evidences seems too narrow, and it is probable that at much earlier times these or similar underground structures existed as hiding-places and as winter retreats.

The whole subject of the Earth-houses is fraught with interest, and is practically an unexplored field. It would be a good work if some of our Societies would take up the careful exploration and excavation of such structures, of which several in this neighbourhood await ex-

amination. Hitherto such investigations have been left to private enterprise, and are not infrequently imperfectly done, which cannot be wondered at when the expense of clearing out the accumulated earth with which they are usually filled is considered.

Broughty-Ferry.

A. HUTCHESON.

RECORDS OF THE SCOTTISH UNIVERSITIES.

THE History of the University of Edinburgh has been attempted four times. That of the other Scottish Universities lies buried in Blue-books, in Club publications, in MS. Registers. It may be convenient for reference to tabulate the titles of the books in which is to be found such information as has hitherto appeared in print.

If such bibliographic tables could be compiled for all the Universities included in the admirable *Jahrbuch der Universitäten der Welt*, recently issued by Trübner of Strassburg, they would add greatly to the usefulness of that publication.

I. ST. ANDREWS, 1411.

- (1). *Statistical Account of Scotland*. St. Andrews in Vol. XIII. Edinb., 1794.
- (2). *Report of Scottish Universities Commission of 1829-30*. Lond., 1831.
- (3). *Evidence before do.* Vol. III. : St. Andrews. Lond., 1857.
- (4). *Report of St. Andrews University Commission of 1840*. Lond., 1845.
- (5). *New Statistical Account of Scotland*. St. Andrews in Vol IX. Edinb., 1845.
- (6). *Report of Commissioners under Universities (Scotland) Act of 1858*. Edinb., 1863.
- (7). *Report of Scottish Universities Commission of 1876*. 4 vols. Edinb., 1878.
- (8). *The University of St. Andrews*. J. M. Anderson. Cupar, 1878.
- (9). *St. Andrews' University Calendar*. From 1865.
- (10). *The University News Sheet*. (Magazine of the Students' Representative Council. Name changed to *College Echoes* in 1889). From 1886.

II. GLASGOW, 1450.

- (1) *v.* St. And., no. (1). Glasgow (by Professor Thomas Reid : reprinted in his *Works*) in Vol. XXI., 1799.
- (2). *v.* St. And., no. (2).
- (3). *v.* St. And., no. (3). Vol. II. : Glasgow.
- (4). *Report of Glasgow University Commission of 1830-37*. Lond., 1839.
- (5). *Rectors' Addresses, with Historical Sketch of University*. J. B. Hay. Glasgow, 1839.
- (6). *v.* St. And., no. (5). Glasgow, in Vol. VI.

- (7). *Deeds instituting Bursaries, etc., in the University of Glasgow*. Glasgow, 1850.
 (8). *Munimenta Universitatis Glasguensis*. Cosmo Innes (for Maitland Club). 4 vols. Glasgow, 1854.
 (9). *v. St. And.*, no. (6).
 (10). *v. St. And.*, no. (7).
 (11). *The University of Glasgow, Old and New*. Prof. William Stewart. Glasgow, 1891.
 (12). *Glasgow University Calendar*. From 1826.
 (13). *Glasgow University Magazine*. (Magazine of S.R.C.). From 1889.

III. ABERDEEN, 1494.

- (1). *v. St. Andrews*, no. (1). Aberdeen (by Professors Thomas Gordon of King's Coll., and John Stuart of Marischal Coll.) in Vol. XXI. 1799.
 (2). *v. St. And.*, no. (2).
 (3). *v. St. And.*, no. (3). Vol. III.: Aberdeen.
 (4). *First Report of Aberdeen Universities Commission of 1836*. Lond., 1836.
 (5). *Second Report of do.* Lond., 1839.
 (6). *v. St. And.*, no. (5). Aberdeen (by Professors William Gregory of King's Coll., and William Knight of Marischal Coll.) in Vol. XII.
 (7). *Fasti Aberdonenses*. Cosmo Innes (for Spalding Club). Aberd., 1854.
 (8). *List of Masters of Arts at University and King's College from 1800*. Aberd., 1856.
 (9). *Deeds founding Bursaries at Univ. and King's Coll.* Aberd., 1857.
 (10). *Report of Aberdeen Universities Commission of 1857*. Edinb., 1858.
 (11). *List of Medical Graduates of Univ. and King's Coll. from 1800*. Aberd., 1860.
 (12). *v. St. And.*, no. (6).
 (13). *v. St. And.*, no. (7).
 (14). *Fasti Academiae Mariscallanae*. P. J. Anderson (for New Spalding Club). Vol. I. Aberd., 1889.
 (15). *The Lord Rectors of the Universities of Aberdeen*. J. Malcolm Bulloch. Aberd., 1890.
 (16). *Aberdeen University Calendar*. From 1864.
 (17). *Alma Mater*. (Magazine of S. R. C.) From 1883.

IV. EDINBURGH, 1582.

- (1). *v. St. And.*, no. (1). Edinburgh in Vol. VI. 1793.
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 (14). *Viri Illustres*. Patrick Geddes. Edinb., 1884.
 (15). *Quasi Cursorcs*. William Hole. Edinb., 1885.
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 (17). *Edinburgh University Calendar*. From 1834.
 (18). *The Student*. (Magazine of S. R. C.) From 1887.

P. J. ANDERSON.

MARISCHAL COLLEGE *v.* GORDON'S COLLEGE.

IN the course of the past year at least ten¹ different schemes have been put forward for relieving the congestion at Marischal College. The latest of these, propounded by Professor Trail in the *Free Press* of 2nd and 28th March, is remarkable as suggesting that the University of Aberdeen should reacquire the ground feued in 1732 by the Faculty of Marischal College to the Patrons under Robert Gordon's Trust, as a site for the proposed Hospital.

By a clause in his Foundation Charter, the Earl Marischal expressly forbade any alienation of College property.

"Cavemus ne ulla fiat perpetua agrorum aut feodorum locatio, aut ad emphiteosim alienatio, aut victualium in pretia permutatio, aut praetextu augmentationis, meliorationis, aut alterius rationis, aut

- ¹(1). "Extension of wings" scheme, retaining fabric of Greyfriars Church, submitted by Mr. Mackenzie. (No. 1). 1st May, 1891.
 (2). "Spread eagle" scheme, also retaining fabric, by do. (No. 2). 1st May.
 (3). Scheme of all the Science Classes at King's College. (*Free Press*, 13th May and 21st Sept.)
 (4). Rosemount scheme. 1st Sept.
 (5). Scheme of all the Arts Classes at Marischal College. (*Free Press*, 5th Oct. and 22nd Nov.)
 (6). Quadrangle scheme; new church in south side: submitted by Mr. Mackenzie. (No. 3). 20th Oct.
 (7). Scheme to remove Botany to Old Aberdeen. (*Free Press*, 14th Dec.)
 (8). Scheme of new building on King Street Road for Science Classes. (*Free Press*, 2nd and 4th Jan.)
 (9). Quadrangle scheme; new church outwith College: submitted by Mr. Mackenzie. (No. 4). 5th Jan., 1892.
 (10). Scheme of new University on site of Gordon's College. (*Free Press*, 2nd and 28th March.)

nominis cujuscunque; sed in eodem genere, statu et conditione, in qua nunc sint, perpetuo maneant, non obstante quovis consensu, approbatione, aut conformatione quacunque."

In spite of this wise prohibition, the members of the Faculty, tempted by the prospect of an augmentation of their meagre incomes, entered into a Contract with Robert Gordon's Trustees, binding themselves to deliver to the latter "an heritable and irredeemable feu-charter and right . . . of all and hail that croft of land with the houses and yaird pertaining thereto, which belonged to the Black Friars of the burgh of Aberdeen".

The Charter runs in name of Mr. John Osborn, Principal; Mr. James Chalmers, Professor of Divinity; Dr. Matthew Mackail, Professor of Medicine and Philosophy; Mr. John Steuart, Professor of Mathematics; Mr. Thomas Blackwell, Professor of Greek; Mr. David Verner and Mr. William Duff, Professors of Philosophy, with special advice and consent of the Rector [Sir Alexander Ramsay of Balmain, Bart.], the Dean of Faculty [James Thomson of Portlethen], and the Assessors of the said Rector [Rev. Mr. John Bisset, Rev. Mr. James Ogilvie, Dr. James Donaldson, and Mr. Alex. Thomson, Advocate]". It narrates at considerable length how

"Robert Gordon, merchant in Aberdeen . . . mortified his hail effects . . . for erecting a Hospital in Aberdeen to be called in all time coming Robert Gordon's Hospital . . . and appointed said Hospital to be built upon any fit place within the said burgh of Aberdeen where the patrons and governours should think fit or upon that piece of ground called the Blackfriars yeard lying in the Schoolhill of Aberdeen to be feued for that purpose . . . and did nominate and appoint the Provost, Baillies, Town Council and four Ministers of Aberdeen to be perpetual patrons . . . who have been considering and looking for proper ground whereupon they might build the said Hospital and lay out the gardens, and they called and employed Mr. William Adams, the most celebrated architect in this kingdom, to get his advice where it is proper to build the said Hospital and lay out the gardens, and to get a plan thereof from him, and he having come two several times and visited the foresaid Blackfriars yeard belonging to Jean Guild's Mortification with the adjacent grounds lying contiguous thereto, he found the said yeard too small and too low situate for erecting the Hospital and building the gardens therein, and that it would be more proper and consistent with the defunct's will to purchase from us the croft of land after specified . . . adjoining to the forsaid Blackfriars manse . . . in order to build the said Hospital upon a most convenient dry wholesome situation, where the same can have free air and a beautiful prospect to it, and for making the avenues and gardens large and regular, so as the whole may be decent and orderly and be every way suited to so good a design".

The granters accordingly dispoise the Blackfriars Croft,

"lying within the Schoolhill of the Burgh of Aberdeen towards the Woolmanhill thereof, contigue adjacent to the said Blackfriars manse and yeard presently belonging to the Master of Mortifications of Aberdeen as manager of the said Jean Guild's Mortification, betwixt the said manse and yeard to the East, the King's Common High Street leading from the Schoolhill to the Woolmanhill and the houses feued out by the town of Aberdeen near Lochermick's houses at the South and West parts, and the Lochlands belonging to Alexander and George Lochermick merchants in Aberdeen at the North parts . . . To be holden . . . of us and our successors in office . . . Paying yearly therfor . . . for the use and benefit of the said Doctor Matthew M'Kaile during his incumbency as Regent and Professor of Philosophy, and after him for the use and behoof of any of the Regents in the said Colledge who shall have the same allocat to them . . . twenty bolls bear good and sufficient merchant stuff . . . of the growth of the lands of Gilcomstoun which are the neighbouring lands to the said Croft and grow equally good bear therewith . . . or the conversion in money for the said twenty bolls bear at the same price that the Town Council of Aberdeen makes yearly upon the bear of Gilcomstoun . . . and also for helping to repair the Fabrick of the said Colledge all and hail the sum of Thirty pounds sterling money in name of Composition by way of Grassum or Entry money".

In a subsequent Act of Faculty an attempt is made to justify the transaction by pointing out that the twenty bolls of bear are "two bolls of yearly height and augmentation more than ever was known to be paid heretofore for the said Croft yeard and houses".

(*Contract*, 17th March, 1732, in Mar. Coll. Ch. Ch.; *Charter*, 17th March, in Chartulary, Vol. I.; *Act*, 29th November, in Accounts, Vol. III.)

P. J. ANDERSON.

ABERDEEN UNIVERSITY CLASS- PHOTOGRAPHS.

ALL who have been students in the University of Aberdeen during the past twenty or thirty years will remember the praiseworthy custom of the successive classes being photographed in the last year of their course in the Faculties of Arts and of Medicine, and at intervals in the Faculties of Law and of Theology. An effort is at present being made to take advantage of this custom in order to secure, for preservation in the College Library, a permanent pictorial record of those that have studied within the University. The interest of such a record is self-evident.

In the future a platinotype copy of each class-photograph will be prepared for the University; and there will be no difficulty in keeping the

series complete. But as regards past years, an appeal must be made to those who possess copies of photographs not yet obtained for the University.

Those as yet given or definitely promised are:

Arts.—Part of Semi class of 1858 at Marischal College. (Professors Nicol and Maclure alone represent the Senatus in this). Classes graduating in the University of Aberdeen in the years 1863 to 1874, 1881, 1883, 1885, 1888, 1890, 1892. (The photograph for 1873 is a good deal faded). Keys accompany the photographs for 1864 to 1870.

Medicine.—Classes graduating at the spring-graduation in the years 1871, 1875, 1876, 1879, 1886, 1890 to 1892.

Law Students attending during the sessions 1890-91, 1891-92.

Theology.—Students attending during the sessions 1860-61, 1866-67, 1869-70, 1876-77.

It is intended that the photographs, along with their keys, shall be bound in a suitable manner, in volumes of convenient size, grouped under the several Faculties, and that these volumes shall be accessible for reference in the University Library.

All who are able and willing to assist in rendering the collection complete are requested to communicate with me, as Curator of the Library. Photographs and keys, not included in the above list, would be most welcome.

JAMES W. H. TRAIL,
Professor of Botany.

FISHER SERFDOM IN THE NORTH.

It is well known that there were slaves in the coal mines and salt works of the south of Scotland long after serfdom or neyfiship as a universal institution had finally disappeared, and that, indeed, down to the year 1799, when an emancipating statute was passed, amending the previous act of 1775, the workmen engaged in these industries were as completely *adscriptitii glebae*, and under the power of their masters, as were the agricultural serfs of mediæval times.

It is not so generally well known, perhaps, that, only a century earlier, the fishermen of the Aberdeenshire and North-Eastern coasts were in a precisely similar condition, and that it was not till 1698 that the highest legal tribunal in Scotland, the Court of Session, pronounced definitely against the legality of the serfdom that inveterate custom had imposed upon them.

The information regarding this stray relic of an earlier time is exceedingly scanty. Some interesting traces of it, however, occur in the Privy Council records for 1684. On April 22nd of that year the Earl of Erroll presented a peti-

tion to the Council for a warrant to reclaim two of his fishermen, by name Alexander Brodie and Andrew Buchlay, who had "fled away from him without leave to his damage and prejudice." In his petition the Earl stated that it was the universal custom of the north country for fishermen "to be tied and obliged to the same servitude and service that the coal-hewers and salters are in the south," and further, that it was "not lawful for any man whatsoever to reset, harbour, or entertain the fishers or boatmen who belong to another." Poor Brodie and Buchlay had, of course, no friends at the Council, and, equally as a matter of course, the Earl's petition was immediately granted, no question being raised as to the lawfulness of his Lordship's demands.

Some twelve years later, however,—on July 31st, 1696,—the question came before the Court of Session in the form of a lawsuit between two Aberdeenshire proprietors, the "Laird of Woodney" (Udny) and Forbes of Foveran. According to the report of the case in Fountainhall (Vol. I., p. 732), "Reid, Beverley, and some fishermen upon Don having entered into a tack with the Laird of Woodney, they were also claimed by Forbes of Foveran, on this ground, that they were born in his land, and so were as much *glebae addicti*, and astricted to live there as coaliers and salters." The judges seem to have found the case one of novelty, and considerable difficulty, for, the report goes on to say, on the ground that it was "alleged that there was a general custom that had prevailed in the north astricting these men to the ground where they served, they superseded to give answer till they had inquired further thereanent."

Nowadays it is much the custom for the non-legal population to complain grievously of the law's delays, but these delays are nothing now to what they were in the seventeenth century, and it is not surprising, therefore, to find that the case fell asleep for nearly two years, the liberty of Reid and his friends hanging all the while in the balance. The result, however, was satisfactory. Lord Fountainhall himself reported the case to the Court (Vol. I., p. 825), and, after apparently a good deal of argument, "the Lords finding there was no law astricting fishers to the ground where they were born, and that the custom was not general, but only in some particular places, they condemned it as a *corruptela* and unlawful, and tending to introduce slavery contrary to the principles of the Christian religion and the mildness of our government: and found the fishers free to engage with whom they pleased."

In this way the serfdom of the fishers disappeared. That of the colliers and salters having

received some legislative sanction previous to the decision in Woodney's case, could not be got rid of so easily. It had to be abolished by the legislature itself by the statutes already mentioned.

GEORGE DUNCAN.

A BIBLIOGRAPHY OF EDINBURGH PERIODICAL LITERATURE.

THE SCOTSMAN.

1817. *The Scotsman, or Edinburgh Political and Literary Journal*. Number 1., Saturday, January 25, 1817. Motto:—"This is not the cause of faction, or of party, but the common interest of every man in Britain."—Junius. Price 10d. Printed for the Proprietors by Abernethy and Walker, Old Bank Close, and Published at No. 347 High Street, opposite St. Giles's. Price, when delivered in town, or sent post free to the country, by the year £2. 5s., or, if paid in advance, £2. 2s. "Amid the tameness of ancient days," says a writer in the *Torch* (I., 1846), "the *Scotsman* suddenly arose a giant, wielding his club against borough-mongering and every local and general abuse." In the words of another writer:—

"The *Scotsman* originally came under the direction of Macculloch, the political economist, one of the titular—that is, the class-less—professors of Stock-malee; William Ritchie, a Writer in Edinburgh, a gentleman of acknowledged business habits; and Charles Maclaren. The latter was at one time a mechanic, afterwards a clerk in the Custom House, but being of a literary turn, and of retiring and studious habits, he relinquished his situation for the press. Although his politics are vile, it is admitted that in science he has made some progress; his attainments in geology in particular are considered of no contemptible order. The *Scotsman* is the organ of the 'Voluntary' Dissenters, and is characterised by its violent, and even maniac, or rather demoniac, attacks upon the church and the clergy."

It may not be amiss to quote a few sentences from the first number of the *Scotsman*. After asking Campbell's question—

"What! can ye lull the winged winds asleep,
Arrest the rolling world, or chain the deep?"

the editor proceeds to unfold his programme, and to indicate the lines upon which the new-born newspaper is to be conducted:—

"We have not chosen the name of *Scotsman* to preserve an invidious distinction, but with the view of rescuing it from the odium of servility. With that stain removed, a Scotsman may well claim brotherhood with an Englishman, and there ought now to be no rivalry between them, but in the cause of regulated freedom. In that cause it is our ambition to labour;

¹ *Fraser's Magazine*, Vol. XVII., January, 1838.

. . . it is of more consequence that we redeem our pledge, as occasions offer, for firmness, impartiality, and independence, than that we should surprise by temporary brilliance. . . . We shall not, we assure our readers, remain unconcerned spectators of what passes around us, . . . but whether we shall in future have to feel regret for the errors of the people, or indignation at the folly or crimes of the minister, we shall endeavour to preserve that temperance and judgment, which most becomes those who are in the habit of addressing the public. We commence our labours at a period which many circumstances combine to render peculiarly interesting. We have but lately reached the termination of a war, long, bloody and expensive beyond example. The peace that has opened upon us, though hailed with rapture by all nations, has not brought the usual fruits of peace in its train. Instead of healing the wounds which the war had inflicted, it has exasperated every evil in our condition; and rich as the war has been in wonders, the peace promises to surpass it, by exhibiting the singular spectacle of a nation that had supported the expense of immense armaments by sea and land, . . . sinking at length under the diminished pressure of a peace establishment."

The history of this journal, which Lord Cockburn pronounced to be "The first Scotch newspaper which combined independence with intelligence, and moderation with zeal," has been sketched in an interesting little book, printed for private circulation, entitled *The Story of the Scotsman*. The *Scotsman* owed its origin mainly to the fact that the Edinburgh press of the period displayed so little independence that it was impossible to get any of the existing journals to expose local grievances. In the autumn of 1816, for example, William Ritchie, S.S.C., prepared a statement relative to the mismanagement of the Edinburgh Royal Infirmary. Although the abuses to which attention was directed in this statement were "gross and indisputable," not one of the editors of the existing journals would give publicity to it. "They were afraid to insert anything that reflected on the 'little great men' who, at that time, ruled the roast in Edinburgh. This refusal appears to have inspired Mr. Charles Maclaren with the purpose of starting a new journal." The "Story of the *Scotsman*" thus sketches the origin and development of the newspaper:—

"The project was first mentioned to Mr. John Robertson, at that time a respectable bookseller in Edinburgh; but within two days, according to Mr. Maclaren's own account, Mr. Ritchie was taken into council; and he it was who, after a little reflection, entered into it warmly, and gave it practical shape. 'He assisted,' wrote Mr. Maclaren, some fourteen years later, 'in forming the plan, suggested the title, drew up the prospectus, and, by his exertions and personal influence, contributed more than any other individual to establish the paper.' To Mr. William Ritchie and Mr. Charles Maclaren, then, belong the

honour of being the originators of the *Scotsman*. The other original proprietors were—Mr. William Ritchie, elder brother of Mr. John Ritchie, a draper in the town; Mr. John Robertson, already mentioned; Mr. James McDonald, silk merchant; Mr. A. Abernethy, printer; and Mr. J. M'Diarmid, at that time connected with the Commercial Bank, and subsequently the well-known editor of the *Dumfries Courier*. The projectors, during the autumn of 1816, held meetings, drew up minutes of agreement, and, on the 30th of Nov., issued their prospectus. In this document, the chief motive which animated those concerned in the establishment of the paper was set forth in very plain terms. The projectors declared their belief that 'nothing of a very liberal and spirited nature can find its way through the Edinburgh daily or weekly press; that many political matters and transactions in Scotland are thus never generally known; and that the conductors of the Edinburgh press act, editorially, as if they dreaded nothing so much as the idea of being thought independent.' Thinking that there was room for a newspaper conducted on different principles from those described in such outspoken fashion, the projectors proposed to publish, in the following January, the first number of a weekly paper, to be called the *Scotsman*. 'The conductors,' proceeds the prospectus, 'do not mean to confine their journal to the discussion of politics. They will endeavour also, by making it a reflector of morals and literature, to multiply the sources of rational amusement.' They 'pledge themselves for impartiality, firmness, and independence.' The political stand-point of the new journal is definitely stated. 'The editor and his immediate associates are lovers of their country. . . . They wish to preserve constitutional liberty equally from the encroachments of power and the destruction of anarchy. At present, they conceive, there are dangers to be apprehended from both; for an unfortunate estrangement, they fear, has taken place between the people and those who hold office over them.' For a remedy for these evils, the projectors look to a faithful and fearless application of the principles of free constitutional government, as formulated in the treatises of Burke and Sir James Mackintosh."

Expecting no great measure of success at the outset, they reckoned that with 300 subscribers the journal could be made to pay its expenses.

"The publishing and editorial departments," continues *The Story*, "were conducted in two small rooms in the High Street; the printing was done by contract. The occasional services of a single clerk, at the modest salary of £40 per annum, were sufficient to cope with the ordinary commercial transactions of the paper. For a considerable time there was no regular reporting staff, for the sufficient reason that there were no public meetings, and very few other public proceedings to report. . . . The advertisements in the first number occupied less than two columns. The projectors, indeed, so little anticipated the source whence by far the greater part of their revenue would proceed, that they announced in their prospectus that they did not intend to admit adver-

tisements other than literary announcements, and that even these would be limited to two columns of space! The responsible editors at the outset were Mr. Maclaren, Mr. William Ritchie and Mr. M'Diarmid; but the two first named took the most active share in the editorial work. During the first fourteen years of its existence—six years as a weekly, and subsequently as a semi-weekly, published on Wednesdays and Saturdays—the *Scotsman* consisted of eight quarto pages, of three columns on each page. The total amount of matter contained in each number was about twelve columns of the present daily issue. The commercial success of the *Scotsman* at the first was quite as great as the founders had anticipated. The circulation soon exceeded the limit which had been fixed upon as sufficient to make the paper pay, though the price was, of course, too great to allow of an extended sale. It is worthy of mention that in their original arrangement the proprietors did not make any fixed provision for the cost of the editorial work. It was agreed that after the profits had allowed a dividend of 7½ per cent. on the subscribed capital—which at first was very small—a sum of £500 per annum, or such proportion of that amount as might be available, should be allotted to the remuneration of the editors, out of which they were to provide for all the literary expenses of the paper—everything, in short, except the actual printing, publication, and clerical work. At the end of the first year the profits were sufficient to permit of the distribution of a 10 per cent. dividend to the proprietors, besides the £500 to the editors; and the result of the second year was a 20 per cent. dividend, while £700 was allotted to the editors."

In 1830 the circulation had risen to 1700 copies of each issue—a number at that time considered large. Although the original restrictions on advertisements in the paper had been abandoned, advertising was at that time everywhere on a very small scale; owing to the Government duty of 3s. 6d. exacted on each advertisement. Three years later the tax was reduced to 1s. 6d. A few statistics, relative to the progress and development of the *Scotsman*, may now be given. In 1831 the paper was enlarged, from 8 4to to 4 folio pages. In 1836, the cost of the Government stamp on each copy having been reduced from 4d. to 1d., the price of the paper was lowered from 7d. (to which it had been reduced in 1823, when it began to be issued *twice* a week), to 4d., with the result that the circulation rose to 2400 copies. In 1840, a halfpenny was added to the price, without any marked effect on its sale. On June 30, 1855, it first appeared as a *penny daily*. The latter change, which was rendered necessary, after the removal of the Government "taxes on knowledge," by the sudden and almost simultaneous appearance of five or six penny dailies in Edinburgh and in Glasgow, did not please Russel, who feared that, in such a reckless competition,

all the competitors would sooner or later die of starvation.

"He hoped, however" (says a writer in the *Dundee Advertiser*), "that, by submitting to temporary sacrifices, the *Scotsman* would outlive all the foolish upstarts, and, having then a clear field for itself, might rise to a more reasonable price than the penny, which he seemed to dislike for its vulgarity! The *Scotsman* did survive, and has proved what a vast amount of political influence and financial success lay within the despised penny, which rose mightily in Mr. Russel's estimation—even though the London *Times* had not condescended to give its *Jovian* sanction to the small coin."

Since that date the journal has undergone a wonderful development in the size of its sheet, the quantity and quality of its matter, the number of its advertisements, and the extent of its circulation. The circulation of the *Scotsman* may, it is said, be roughly put down as averaging 70,000 a day. During the first year of its existence the number of advertisements published in its columns was only 320—little more than half-a-dozen for each issue. At the present time, between 3000 and 4000 advertisements frequently appear in the Monday, Wednesday, and Saturday editions of the *Scotsman*, on which days the paper consists of 12 or sixteen large pages, of 8 columns to a page, equalling altogether about 100 or more columns, each of which would make quite 4 pp. of an ordinary-sized book. A single number of the paper, it is calculated, would contain sufficient matter to fill a volume of 400 closely-printed pages. On one Saturday, in April 1890, 3581 distinct advertisements were published in that issue; a number enormously in excess of that published on any one day by any newspaper in the United Kingdom. For a long period considerable space has been devoted to reviews of books and periodicals, and, since 1886, more prominence than ever has been given to this feature, with the result that between 3000 and 4000 books are reviewed in its columns during the year. The present printing and publishing office in Cockburn Street, which was specially planned for conducting the operations of a great daily newspaper, was erected in 1860; the London office, in Fleet Street, was opened in 1868. About 250 persons are exclusively employed on the *Scotsman*, and over 250 paid correspondents in different parts of the Kingdom.² A weekly edition of the journal, price 1d., was commenced in 1860; and in the beginning of 1886 a halfpenny evening paper—the *Evening Dispatch*—was projected.

The "*Times of Scotland*" has ever had editors and managers at its helm of enterprise

²An interesting account of the *Scotsman* is given in a small work entitled *About Newspapers*, published, in 1888, by the St. Giles' Printing Company, Edinburgh.

and genius—all have been men of mark in their profession. At first the editorial responsibility was divided between Charles Maclaren and William Ritchie, the two founders of the paper. During 1818 and 1819, John Ramsay Macculloch, the eminent political economist and statistician, acted as editor; after which Maclaren resumed the editorship, and conducted the paper until 1845. In March of that year, Alexander Russel became his assistant, and three years afterwards his successor. During the thirty-one years Russel occupied the editorial chair, he

"made the *Scotsman* the vehicle of the most brilliant and acute political polemic of the day; and thereby not only increased enormously its power and influence, but himself became . . . the most potent personality in Scotland. . . . He was unequalled, because he was unsurpassed in the depth and range of his insight into the character of his countrymen, and in perception of their sympathies, in the felicity and force with which he could present that view of a question which appealed most directly to their reason and their judgment."

In the words of Sheriff J. Campbell Smith :³

"He was a king of goodfellows, and almost all that a newspaper editor ought to be, mainly intent on educating the public mind in what is true, just and moderate, though joyously using the means of a satirist oftener than the propositions of a theorist; not at all an unscrupulous special pleader, a blind political partisan, or manufacturer of extempore printed twaddle that will sell and seem victorious for a day, but a man of wide living information touching men and affairs, who could maturely reflect, and promptly act for himself, preferring as a public teacher, when occasion required, the dictates of conviction to the discipline of the party; a man of the swiftest natural shrewdness, of a lively, sudden, saltatory, not unkindly humour allied with the readiest and sharpest of mother-wit, and a pious antipathy to all falsehood and humbug, whether appearing in Church or State or among the pretentious conventionalities of Edinburgh. In supplement to his skilful rapid touches, they had the benefit of the revision of Mr. John Richard Findlay, then assistant editor, now proprietor; and to his delicate taste they owe the removal of blemishes, some of which would have escaped the notice of a less careful and fastidious critic."

Since Russel's death, in 1876, the *Scotsman* has been conducted by Mr. Charles A. Cooper, for the first four years in conjunction with a former leading and powerful contributor, Dr. Robert Wallace, successively minister of Old Greyfriars, Edinburgh, a professor in the Divinity Faculty of Edinburgh University, and at present a member of the English Bar, and M.P. for the Eastern Division of the City of Edinburgh. Mr. Cooper, a native of Hull, where he was born in 1829, commenced work when fifteen

³*Writings by the Way*, by J. Campbell Smith.

years of age, and has been at it ever since. He possesses an extraordinary aptitude for work, which on some occasions seems to equal that of two ordinary men.

"The anonymous press he considers good in every way, and editors have no more right than contributors to break through their anonymity." He has been

⁴A biographical notice, with portrait, of the present editor of the *Scotsman* appeared in the *British Weekly*, May 27, 1887 (II., No. 30).

content with the enormous power wielded by the editor of such a newspaper as the *Scotsman*, and like his predecessor, Russel, his influence in election movements all over Scotland, and sometimes in England, has been strong and decided. His advice has been sought as to contests in every part of the country."

With regard to politics, as is well known, the *Scotsman* has generally sided with the Whigs, but, since Mr. Gladstone came forward as the advocate of Home Rule for Ireland, it has thrown in its lot with the Unionist and Conservative party. Such is the "Story of the *Scotsman*."

JAMES W. SCOTT.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 153, Vol. V.)

XIX.

452. *Hamilton Nimmo*: Minor Poet and Musician. *b.* Catrine, 1836.

454. *Rev. Andrew Mearns*: Educated for U.P. Church, in 1863 he became minister of the Congregational Church, Great Marlow; in 1866 was translated to Markham Square, Chelsea; in 1876 was named Secretary of the London Congregational Union; resigned the pastorate 1879. He is author of the famous pamphlet, *The Bitter Cry of Outcast London*, that gave such an impetus to work in the slums. *b.* New Cumnock, 4th July, 1837.

454. *James B. Reid*: Artist. *b.* Kilmarnock, 1837, *d.* 1863.

455. *Thomas Campbell*: Minor Poet. Some of his verses, which are good, are given in *Modern Scottish Poets*, by D. H. Edwards. *b.* Alton, Loudoun, 1837.

456. *William Caldwell*: Noted Scottish Rifle Shot. Often distinguished at Wimbledon; in 1889 he was the winner of the Caledonian Challenge Shield. *b.* Beith, 1837.

457. *Rev. Roderick Lawson*: Established Church Divine and Poet. Educated for the ministry, he was ordained 1863 minister of the parish of Maybole. He has written a Commentary on the Shorter Catechism, also many little books of a local historical character. He also writes verse. *b.* Girvan.

458. *Rev. William Nairn, M.A.*: U.P. Divine. Ordained Keith, 1869; translated 1873 to Hutchesontown, Glasgow. A volume of his sermons has been published, 1879. *b.* Irvine, 1838, *d.* 1888.

459. *Charles Howatson*: Ironmaster and Agriculturist. Brought up in the employment of Messrs. Baird & Co., Gartsherrie, he was at the age of 23

entrusted with the organisation and management of Muirkirk Ironworks. This position he held till 1870, when he retired with a fortune. Since that period he has been engaged farming his own land, and has been very successful, particularly in improving the breed of blackfaced sheep. It is said that no man has done more to improve this class of stock—more especially in developing their mutton-producing properties. Mr. Howatson, who has always taken an active interest in public business, is at present the Unionist candidate for South Ayrshire. *b.* Auchinleck, 1832.

460. *Rev. Thomas Dunlop*: U.P. Divine and Poet. Ordained at Balfron, 1867, and translated to Bristo Street, Edinburgh, 1871. Mr. Dunlop having married his deceased wife's sister, resigned his charge, and was shortly after chosen minister of a Congregational Church in Liverpool. There he has continued ever since. He has written many excellent hymns, sonnets and poems. *b.* Kilmarnock, 1839.

461. *Crawford Allan*: Minor Poet. Proceeding to Wigan, England, Mr. Allan has had a very prosperous business career. He has recently published a small volume entitled *Musings in Verse*, by C. A. *b.* Dalry, 1839.

462. *Robert Fisher*: Minor Poet, author of a vol. of verse, entitled *Poetical Sparks*. After running through various callings, Mr. Fisher has settled in Dumfries as a bookseller. He is also an antiquary. *b.* Prestwick, 1840.

463. *David Raeside*: Minor Poet. Educated Irvine Academy and Glasgow University for the ministry, but died of consumption before his studies were completed. He had a true lyric gift, and contributed some exquisite verses to *Chambers's Journal* and other periodicals. A posthumous volume, entitled *Hymns and Poems, by the late David Raeside*, was published in 1866. *b.* Dunlop, 1841, *d.* 1865.

464. *James Roger*: Minor Poet, referred to by Edwards in his *Scottish Poets*; also a botanist and geologist. Now stationmaster, Roslin. *b.* Kirkmichael, 1841.

465. *Alexander Stewart*: Minor Poet and City Missionary, has contributed largely to the local press. Noticed by Edwards in *Modern Scottish Poets*. *b.* Galston, 1841.

466. *Agnes Smith, Mrs. Lewis*: Novelist. Daughter of a Solicitor she has travelled extensively. In 1870 she published a record of these journeys under the title *Eastern Pilgrims: the Travels of Three Ladies*. She has published several novels. In 1876 appeared *Effie Maxwell*; in 1879, *Glenmavis*; in 1880, *The Bride of Ardmore*. *b.* Irvine, 1841.

467. *Rev. Robert Craig*: Prominent Evangelical Union Divine. Educated at Glasgow University, studied under Dr. Morison. He was settled for several years in Manchester, but is now a popular Edinburgh minister. *b.* Kilmarnock, 1841.

468. *Alexander Goldie*: Minor Poet, noticed by Thomas Edwards in his *Modern Scottish Poets*. *b.* Catrine, Sorn, 1841.

469. *Henry Cowan, D.D.*: Divinity Professor in Aberdeen University. Dr. Cowan, after a successful career as minister in several charges in the Church of Scotland, was a few years ago appointed one of the

Theological Professors at Aberdeen University. He was born and educated at Ayr.

470. *Robert William Cochran-Patrick*: Under Secretary of State for Scotland and Antiquary, &c. Educated at Edinburgh and Cambridge. He was chosen in 1880 M.P. for North Ayrshire in the Conservative interest, but lost his seat in 1885. On the accession of the Conservatives to power in 1886, he was nominated by Lord Lothian Under Secretary of State for Scotland. He has given great attention to early Scottish history, and has written some valuable works on his favourite theme. He is a Fellow of the Antiquarian and Linnean Societies, and an LL.D. of Glasgow Univ. *b.* Ladylands, Kilbirnie, 1842.

471. *Rev. Archibald B. Cameron, B.D.*: Educated at Glasgow University and U.P. Divinity Hall, he was ordained as minister of Princes Street U.P. Church, Arbroath, in 1873, translated to College St. U.P. Church, Edinburgh, 1882. He is author of a volume entitled *Revelation and its Record*, which has been well spoken of by the critics. He is at present one of the two Synodical Lecturers on Practical Training to the Students of his own Church. *b.* Loudoun Parish, 18th March, 1843.

472. *Robert Graham*: Prominent Glasgow Politician, &c. Trained in Beith Post-office, he early settled in Glasgow, where, after some time spent in the *Herald* office, he established himself as a successful newsagent. He has been for many years a member of the Glasgow Town Council, and is at present a Bailie. He takes an active part as a Liberal leader in local and imperial politics. *b.* Beith.

473. *Thomas Campbell*: Local Poet. *b.* Mauchline, 1844, *d.* 1866.

474. *Charles Gairdner, LL.D.*: Manager of the Union Bank of Scotland. He has written on Banking and other subjects. *b.* Kilmarnock.

475. *John Campbell*: Minor Poet. Bred a Composer, he has written much verse. A volume of Selections was published by him in 1874, called *Wayside Wanderings*, and a second and larger edition in 1883. *b.* Kilbirnie, 1846.

476. *W. Roxburgh*: Minor Poet and Teacher, noticed in *Modern Scottish Poets* by Edwards. *b.* Kilmarnock.

477. *John Gibson*: Scientific Author. Trained as a teacher, he gained by competition the post he subsequently filled in the Natural History Department of the Science and Art Museum, Edinburgh. He was chiefly distinguished for his popular treatment of a wide range of scientific subjects. Many of his fugitive articles were collected and published in book form, under such titles as "Science Gleanings in Many Fields," "Chips from the Earth's Crust," and "Great Waterfalls, Cataracts, and Geysers." He also contributed articles on Natural History to the *Encyclopaedia Britannica*, and was a valued contributor to many periodicals. *b.* Kilmarnock, 1846, *d.* 1887.

478. *John Macmillan Brown* (Prof.), educated at Irvine, Glasgow, and Oxford, where he became a favourite pupil of Professor Jowett's. At the close of his course he received an appointment to a chair in a New Zealand University. This chair he subsequently exchanged for a chair of English Literature, which he

has since conducted with great brilliance and success. He has published a number of Lectures and Addresses. *b.* Irvine, 1846.

479. *Gavin Brown Clark, M.D., M.P.*: Crofter Advocate. He was at sea from his thirteenth to his seventeenth year, then studied medicine at Glasgow and Edinburgh Universities, and at King's College, London. He was chosen Member for Caithness in the Crofter interest in 1885, is an advanced politician, and supports Scottish Home Rule. *b.* Kilmarnock, 1846.

480. *Eugene Wason, M.P.*: Liberal Politician. Educated Rugby and Oxford, where he graduated in 1870. Read for the bar, but did not practise, having preferred to join his father-in-law as a Solicitor. In 1885 he was chosen Liberal Member for South Ayrshire, but was defeated in 1886. He is an active politician, and is now candidate for his former constituency. *b.* 1846.

481. *David Patrick*: Journalist, &c. Educated Glasgow University. Mr. Patrick has contributed to many periodicals. He is now Editor of *Chambers's Cyclopaedia*. *b.* Free Church Manse, Ochiltree.

482. *J. Macdonald Cameron, M.P.*: Liberal Politician. In 1866 he entered the Inland Revenue Service, and in 1870 gaining a scholarship was sent to study Science at the Royal School of Mines. He was subsequently employed at the Inland Revenue Laboratory, Somerset House, and was Instructor in the Chemical Research Laboratory, Royal School of Mines, from 1874 to 1879. In the latter year he resigned his appointment, and began business in the Chemical Department of Science. At the General Election he stood as a Crofter and Advanced Liberal Candidate for the Wick Burghs, and was chosen their representative, a position which he still holds. *b.* Ballantrae, 1847.

—♦♦♦—
 CRAIGIEBUCKLER CHURCH BELLS.—It may not be known to many that the church bells of Craigiebuckler Church, near Aberdeen, were cast from the metal of "Auld Lowrie," the great bell of St. Nicholas tower, presented in 1351 by Provost Leith, and broken in the burning of the tower in 1874. Sir William Geddes (then Prof. Geddes) Principal of Aberdeen University, wrote a Latin inscription for the first of the bells, which runs thus:—

"Illa ego campana, quae quondam inter penates Urbis Aberdoniae incendio funesto turris Sancti Nicolai, A.D. MDCCLXXIV., labefacta corruis fracta, nunc demum liquefacta et denuo restaurata prodece campana Ecclesiae de Craigiebuckler: quod felix faustumque sit in secula seculorum. Amen. MDCCCLXXXII."

Translation:—"The same bell am I that once, among the heirlooms of the City of Aberdeen, having fallen in the direful conflagration of St. Nicholas Tower, A.D. 1874, was dashed to fragments; now at length having fallen into the melting pot and been restored anew, I come forth the bell of the Church of Craigiebuckler: which event I pray may be happy and prosperous for evermore. Amen. 1882."

I send the above to *S. N. & Q.* on the supposi-

tion that it may be interesting to those who are desirous of knowing what became of the metal of "Auld Lowrie," and also that it may supplement what has already been written about the bells of St. Nicholas. I hope to be able, at a future date, to give the inscription which was engraved on the bell itself. I may also add, that the original intention of the above inscription was, that it should be engraved on a brass plate and fixed to a part of the belfry near the bell.

S. C. C.

THE BURGH SEALS OF DUNDEE.—I am obliged to "R. C. W." for the correction of a mistake in my notice of the Arms of Dundee, page 129. I there quoted the heraldic description from the Certificate in "Charter and Writs of the Burgh," page 100, where the interlacing of the dragons' tails is printed *rowed*, without noticing that in the accompanying fac-simile the word is *nowed*. This latter is, no doubt, correct, for I have since examined the original document in the city archives, and find that there it is so written. This error tends to confirm me in the practice I usually adopt of, when possible, using an original writing rather than any printed copy.

ALEX. MAXWELL.

Queries.

641. LOCALITIES OF PLACES WANTED. — Where are the following places, mentioned in lists of Rebels of the '45:—Baliwater, and Arnabee? They are possibly in Inverness or some other northern county.

C.

642. THE ATHOLE HIGHLANDERS.—Are there any printed books referring to the Athole Highlanders, a regiment raised in Montrose towards the end of last century? They were drafted to America to engage in the War of Independence. They were raised by the Duke of Athole. Is there a history of the regiment known, or is it still in existence?

Fernlea, Montrose.

JAMES G. LOW.

643. PROFESSOR BAIN'S ENGLISH EXTRACTS.—Of these pamphlets printed by Dr. Bain for use in his class at least five series appeared—

1861. Prose and Poetry.

1866. Do.

1870. Prose.

1876. Do.

1878. Poetry.

I should be grateful for the loan of copies of the first, third and fifth series; also for the loan of copies of the Chart of English Grammar used by Dr. Bain in his class before the appearance of his *Grammar*, and of the Catalogue prepared by him of the contents of the old Mechanics' Library.

New Spalding Club.

P. J. ANDERSON.

644. KING'S COLLEGE GOWN.—I should be grateful for the loan of a specimen of the gown worn by students at King's College before the Union of the Colleges.

P. J. ANDERSON.

645. CATHERINE COLLACE'S MEMOIRS.—Can any of your readers give any information regarding this work, whether it was published in book form or in a periodical, and when? This Catherine Collace was one of "the Ladies of the Covenant," whose sphere of labour was more particularly identified with the County of Nairn, and specially mentioned for her piety and good works by the Rev. Dr. Macdonald in his book, *The Covenanters of Moray and Ross*.

New York, U.S.A.

W. M. M.

646. DIARY OF LILIAS DUNBAR OR CAMPBELL.—Dr. Macdonald states that this diary was published in a religious periodical in America. I would like to get some further information regarding this. The MS., I understand, is still in Scotland, but the name of the periodical in which it was published I have been unable to find. Perhaps some of your readers can assist me.

New York, U.S.A.

W. M. M.

647. FAMILY OF GEORGE WISHART, BISHOP OF EDINBURGH.—I should be grateful for any information as to the descendants of the above.

A. D. MURDOCH.

All Saints Parsonage, Edinburgh.

648. SHERIFF THE POET.—I shall feel very much obliged to any of your correspondents who can give me information regarding an Aberdeenshire Poet, — Sheriff, who published two volumes of poems about 1786. Was he the author of "The Kail Brose o' Auld Scotland?" Besides communicating an answer to *S. N. & Q.*, a reply direct, with the first verse of this song, if Sheriff was the author, will be esteemed.

WILLIAM THOMSON.

7 Madeira Place, Leith.

649. DAVID BEATTIE, LORD GARDENSTONE'S FACTOR.—Is it possible, at this time of the day, for any of your readers to inform me if David Beattie, Lord Gardenstone's Factor on the Estate and Lands of Johnston and Laurencekirk, was in any ways connected with James Beattie, the author of *The Minstrel*, seeing that the latter was born at Borrowmuir-hills, near Laurencekirk, in 1735, and that Lord Gardenstone took an interest in the poet's future?

F.

650. NURSERY RHYME.—Can any of your Correspondents inform me as to the origin or intention of the following rhyme, which I heard repeated the other day by a lady, who told me she had heard it from her mother in childhood? I do not know if it is complete in the form in which I heard it:—

"Blaw the bellows, auld man!

Auld man, skinny coat,
Loupit ower the ferry boat.
The ferry boat's ower dear,
Ten pounds in every year.
I've a cherry, I've a chess, (?)
I've a bonnie lookin' glass.

I've a {doug
coo } among the corn,
soo }

Blaw Willie Bucks horn!"

Stirling.

W. P.

651. ALEXANDER LAING, AUTHOR OF THE DON-EAN TOURIST, &c.—I shall be very glad to receive any biographical information regarding this person, or to have the sources of such pointed out. Is the gentleman of the same name who used to contribute to *S. N. & Q.* in any way connected with the author in question?

London.

C. S.

652. REV. WM. LESLIE, ST. ANDREWS-LHAN-BRYDE.—The Rev. William Leslie, St. Andrews-Lhanbryde, died in 1839, æt. 92. His original odd utterances, in and out of the pulpit, in common with his testimonials to farm-servants, when leaving the parish, sparkled with wit and humour. Can any be furnished?

J. F. S. G.

653. JOHN ADAMS, "KILBADY JOCK."—In Kilbady, parish of Grange, there lived and died, half-a-century ago, a character, poet, preacher, and fiddler, named John Adams—"Kilbady Jock." Although lame, he frequented all the adjacent fairs in the county, reading and reciting his ballads. He was wont to be overcome with usquebaugh potations, albeit he never broke the Third Commandment. At the Disruption in 1843 he was an ardent Non-Intrusionist, and walked Sunday after Sunday to Keith, decently attired and devout in listening to the several speakers. Can his publications be had?

J. F. S. G.

654. OLD CLOCK.—On an eight-day clock of superior workmanship, and still in excellent order, I find the inscription, "Jn Mearns Aberdeen Num^r 203", also a printed card pasted on the case, "Sold by Hugh Gordon, Aberdeen". What is the age of this clock?

C.

ERRATA.—In Query 633, "The King's Calsey in Cowiemouth," (V., 157), two misprints occur for which we take blame. Cowiemouth, and mouth of Cowie should be read Cowiemonth and month of Cowie. In calling attention to this Dr. Macdonald observes, that "two or three centuries ago the chief passages through the mountains from the Tay to the Dee went by the name of monthe or mounthe, and in the Spalding Club Collection for a History of Aberdeen and Banff (p. 77), the easternmost of them is called "the Calsay or Coney Monthe."—ED.

Answers.

603. ROBERT MACKENZIE DANIEL (V., 110, 142, 157).—In reply to Mr. P. J. Anderson's note, the author of *The Cardinal's Daughter* and other novels mentioned by me in *S. N. & Q.* for February last is Robert Mackenzie Daniel. I was aware of the error in the English catalogue, and the mistake once made would be reproduced in subsequent books of reference which had taken that catalogue as their authority. I wrote to the British Museum Librarian, and had a courteous reply from Dr. Garnett, confirming my statement. His wife, Mrs. R. M. Daniel, wrote several novels, hence very likely the mistake in the English catalogue.

Peterhead.

W. L. T.

447. FAMILIES OF BULLOCH, STOBO, GLEN AND BAILLIE (IV., 57).—My query has met with no response, but it may stimulate some member of the families named to furnish the information sought if I give the following narrative, expanding the outlines in my original communication. My ancestor, Rev. James Bulloch, left Scotland after the Rebellion of 1715, was in S. Carolina in 1729, first at Charleston, then at Willton, where he was a planter, removed to Georgia about 1750, and in 1767 was Justice of Christ Church Parish in that State. He married Jean Stobo, daughter of Rev. Archibald Stobo of Stobo Castle, Scotland. Their son was the distinguished Archibald Bulloch,¹ President and Commander-in-chief of Georgia from 1770 to 1797, and married Mary de Veaux. His family were (1) James II., an officer in Continental army, (2) Archibald Stobo, Justice of Inferior Court, (3) William Bellenger, U.S. Senator, and (4) Jane. James II. married Ann Irvine, daughter of Dr. John Irvine² of Aberdeen, and of Ann Elizabeth Baillie, Culterallers, Biggar, Scotland. Their family were (1) John Irvine, Clerk, Federal Court, (2) James Stephens, and (3) Jane, who married John Dunwody (formerly Dinwiddie). John Irvine married Charlotte Glen of the Glens of Bara Longcroft [Barrascrofts, Canonby?] and had three children, (1) William G., a distinguished Physician and Surgeon, (2) Jane, and (3) James Stephens, who married twice and had five children, two of whom live in Liverpool, England, viz., Capt. James D., late Confederate States Naval Agent in Europe, and Irvine S., a sailing master in Confederate ship of war Alabama. James D. has three children, viz., Stewart, who is a Lieutenant in the British Army, under the assumed name of Stewart Barrington; a daughter, who married Maxwell Maxwell, Esq., son of Sir — Maxwell, Bart. Dr. Wm. G. Bulloch married Mary E. Lewis, and had three children, (1) Joseph Gaston, M.D., the present writer, (2) R. H., by profession an Engineer and Architect, and (3) Emma H. I married Eunice Helena Bailey, and have three sons, (1) Archibald Irvine de Veaux, (2) William Gaston Glen, and (3) Douglas St. Cloud.

JOSEPH GASTON BULLOCH, M.D.,

Librarian of Georgia Medical Society, and a Member of the Aryan Society of St George of the Colonies, &c., &c.

P.S.—I subjoin part of the prospectus of the Aryan Society, which may be of interest to your readers:—

"The Emperor Charles V. extended some of the Orders of the Holy Roman Empire over America, which in the 16th century formed part of his domain. Since then, titles of the Holy Roman Empire were bestowed on individuals in America; but no Order was conceived until the formation of the Aryan Order by the consent of a few families whose heraldry and rank, derived directly or indirectly from the Holy Roman Empire, gave them a prescriptive authority to resume the designs of the Empire in America by this organization.

"The Aryan Order (of the Empire) in America was

¹ The arms on the President's will are charged with a lion rampant, a sheaf, a snake surmounted by a heron or eagle. The motto is—Plenty, Wisdom, Peace, Strength.

² I think Dr. John Irvine's father was Charles Irvine, who married Lady Euphemia Douglas.

formed in Boston, and formally instituted at Baltimore, in the rooms of the Maryland Historical Society, Oct. 28, 1880. It was instituted to give a basis of historic worth to American society, by associating together every honourable family of Colonial distinction derived in the male line from honourably mentioned civil or military Colonial officers.

"There were added to these families of more recent date in America, that had received titles of Nobility or Knighthood for merit from Royalty, as well as the younger sons of European Nobility settled in America, as well as officers of Royal Commission and honourably discharged, derived from titled families in Europe.

"No qualification enables any but those of the White or Aryan race to enter. The order is to preserve and keep alive the designs of the Holy Empire in America, transmitted from the Emperor Charles V., to protect the weak, encourage merit, maintain justice, and to live in honour and temperance.

"The great curse of American society is the persecution of the worthy poor by the unmannerly rich. The Order, therefore, provides for the social intercourse of the families on an equal basis, regardless of their wealth or poverty—'For an honourable name is to be chosen above great riches.' The Order takes cognizance but of the honour and glory of manhood, established by generations of continuance.

"All descendants, male or female, of the first ancestor, entitled the Order, who bear the family name, are eligible as members, and constitute but one family, that member of a family who represents the eldest line male ranks as *Casique*, or chief of the family in the Order."

531. LESLIE OF BIRDSBANK (IV., 162, 181, 220, 242).—In continuation of my previous note on this family, I may add that I have in my possession a letter, of date 17th December, 1760, written by "William Leslye," then commonly designated "Melrose," to Lord Fife. The letter refers to the recovery of the insurance money for a ship of Captain Goodall's, "wrecked near Emden, in the K. of Prussia's Dominions," and thus concludes:—"Mrs. Leslye and I beg our compliments may be made acceptable to my Lady Fife, Lady Macduff, your Lo/ and the young Ladys." Melrose was then resident in Banff. In the churchyard of Banff is a tombstone with this inscription—"Sacred to the memory of William Leslie," but unfortunately the rest of the inscription is gone. There is there also another tombstone, erected in 1812, by Bathia Cherry Saunders, in memory of her grandfather and other relations. The inscription thus commences:—"Sacred to the memory of Dr. James Saunders, late physician in Banff, who died in November, 1778, aged 61 years, and of his spouse, Mrs. Bathia Leslie of Melrose, who died 31st July, 1793, in her 82nd year," &c.

617. THE EARLY STEWARTS (V., 158).—On page 158 of the March number, Mr. Anderson says of the Earls of Castlestuart, descended from the brother of Robert III—"Were all the steps of succession lawful, the Earls would consequently be heirs-male of the Royal House." This may mislead some readers into supposing that these Earls form the family next in succession were the descendants of James VI.

exhausted. In that event the Ducal House of Hamilton would come first, and then the House of Lennox—if it still survives—as the descendants of even the earliest James would take precedence over those of his grandfather's younger son. During the minority of James V. a son of the Duke of Albany, who had settled in France, and thus a grandson of James II. was the next heir. This line appears to have been extinguished before 1543, when the Earl of Arran—ancestor of the Duke of Hamilton—was declared heir-presumptive to Queen Mary; and when the direct Protestant branch of the Stuarts dwindled down soon after the Revolution, the Duke of Hamilton, killed in 1712 in the celebrated duel with Lord Mahon, ranked immediately after the Electress Sophia and her family. Had that lady, like her seven brothers and sisters, been a Romanist, the Duke of Hamilton—I believe a Protestant—became heir to Queen Anne's Scottish throne. But not to that of England, as his shoot-parted company from the royal line before the marriage of James IV. with Margaret Tudor. Perhaps some of your readers may be able to tell me who in that event would have been heir of England. It is also interesting to those genealogically inclined to know, that before the birth of James VI., Queen Mary's husband, Darnley, was, after his father, the heir to the English succession, but not to her Scottish Crown. He, as well as his wife, was grandchild to Margaret Tudor, daughter of Henry VII., through his mother. But they, Mary and he, had different grandfathers. But through his father, the Earl of Lennox, Darnley had claims to the Scottish throne much nearer than those which ascend through Sir John of Bonkill, being also descended from one of the early Jameses. But the Earl of Arran was descended from a later James than the progenitor of the lady who married a Lennox. Thus, had the birth of "the lass" which broke the heart of James V. been followed at once, as was feared, by her death, Darnley, after his father, would have succeeded Elizabeth on the throne of England, while the Earl of Arran would have been King of Scotland; and only in the event of a failure of this latter line would the Union of the Crowns have been effected. A "tree" of these somewhat complex relationships would fitly supplement that which appears this month.

Fraserburgh.

MICHAEL P. JOHNSTON.

620. FISHER SURNAMES IN THE NORTH-EAST OF SCOTLAND (V., 141, 158).—Perts, Patons, Coulls, and Mearns are the four surnames by which the families who live in Ferryden are known. Ferryden is perhaps outside your limit, but still the names may help you somewhat.

Fernlea, Montrose.

JAMES G. LOW.

634. LOWE'S EDINBURGH MAGAZINE (V., 157).—This magazine consists of four volumes; Vol. 2, of the New Series, (*i.e.* the final volume), however, only comprises Number I., as the periodical was then (1847) discontinued. I regret that I cannot, at this stage at any rate, supply a list of Professor Bain's contributions to its pages. His first literary production was, it is said, an article which appeared, in 1840, in the *Westminster Review*.

J. W. SCOTT.

623. HAUNTED LAKES AND SPRINGS (V., 141).—Would "A. B. C." kindly give his authority for stating that in the case of trouts inhabiting wells, "the guardian spirits of the water were supposed to appear in the form of fish," and that this accounted for the care with which such trouts were treated by those using the water? The passages quoted by "A. B. C." give no support to his contention. I have known many instances of trouts being preserved in wells, but never before heard such a reason given for the practice. I have always heard it said that the trout was there to keep the water clean and free from insects, and for this reason care was always taken to avoid doing injury to the trout by those drawing water from the well. In reference to St. Michael's Well in Banffshire, where "A. B. C." says a fly was the "guardian spirit," might not this have been the little black insect so common in shallow wells, generally several individuals together, chiefly remarkable for the extraordinary lightness and agility of its movements on the surface of the water? These creatures were also supposed to be in some way a guarantee for the purity of the water, and in filling a pitcher care was taken not to remove any of them from the well. In my young days these insects were known among boys in Forfarshire as "Blind fiddlers." In the north of Fife, as a friend informs me, these insects were called "Wash-wallers," a name also indicative of their supposed function of purifying or washing the "wall"—Scottice for well.

Broughty Ferry.

A. HUTCHESON.

624. FARDELS (V., 141, 159).—The meaning of this word is asked in your February issue. It means a bundle, and is used in this sense four times in the *Winter's Tale*. Hamlet uses it in a metaphorical sense as mental burdens. There is an obvious misprint in the quotation, viz., *grunt* for groan.

Edinburgh.

R. S. S.

624. FARDELS (V., 141).—This word is explained in Singer's edition of Shakespeare as "packs, burdens." The first folio edition of Shakespeare reads "these fardels." In *Halliwell's Archaic Dictionary* (London, 1887), the word is explained, "a burthen," also, "to pack up." The same meanings are given in *Nare's Glossary Illustrating English Authors, particularly Shakespeare*, published by John Russell Smith, London, 1882. The two works here named are probably the best for "Inquirer's" purpose.

Broughty Ferry.

A. HUTCHESON.

624. FARDELS (V., 141).—It may be interesting to note, that though this word is obsolete in English it still exists in the French *fardeau* and the Italian *jardello*, both meaning "burden." The first syllable suggests a connection with *fero*, and *φῆρος* a "ship's burden."

Dundee.

N.

627. FAMILY OF GIBSON (V., 141).—The following facts may interest "A. D.," although not actually bearing on his query:—William Gibson was tenant of Mains of Morphie in the middle of last century, and his wife, Ann Allardice, died on 18th March, 1767. William Gibson, *not the above, was the beloved wife of William Smart*, of Cairnbank. This beloved wife

with the manly name was no other than the Miss Gibson on whom the ill-fated George Beattie, the poet, set his affections. She died at Montrose in her 42nd year, 22nd January, 1840, and was the daughter of William Gibson of Kinnaber. There was a Doctor William Gibson in Montrose, practising in the burgh in the beginning of this century. I believe he was related to the Morphie Gibsons, and his wife's name was Jean Barclay. They had two sons, George and David Stewart, who both died young. Fithie is in Forfarshire, near Farnell, and on the Earl of Southesk's estate. Brighton is in Kincardineshire, about 3 miles from Morphie. Morphie is also in Kincardineshire, and the farm of Mains of Morphie is, I think, incorporated with the farm of "Stone of Morphie." It was Stone O'Morphie that the Gibsons were tenants of in the beginning of the century, and in the garden is still shown "Geordie Beattie's Bower," where both he and Miss Gibson had often sat together.

Fernlea, Montrose.

JAMES G. LOW.

635. CUNNINGHAM (V., 157).—Beatson, in his *Political Index*, states concerning Major-Gen. Henry Cunningham, that he was gazetted Brigadier-General 30th May, 1696, and Major-General 1st Jan., 1704. He further adds that he was killed at the Battle of St. Estevan in 1606, which is evidently a misprint for 1706. The Henry Cunningham who was Governor of Jamaica was a different person. He was not a General at all. I do not think he was even a military officer. His name appears in a list of the Governors of Jamaica, given in a recent History of that island, under the date 1735. His tenure of office seems to have been very brief, only a few months, having, indeed, begun and ended the same year. This is evinced by the fact that his predecessor in office, a Mr. Gregory, who was appointed Governor in 1734, and held the post till 1735, became also his successor, having been reappointed 1735, and holding the post till 1738. If there was any connection between the General and the Historian, may the former not have been an uncle or a cousin? As he died, however, in 1706 he cannot have been remembered in the will of the Historian, who died in 1735. Probably the Henry Cunningham mentioned in the Historian's will was the Governor of Jamaica, and if he was the son of the General, and if the General was uncle of the Historian, then he would be a cousin of the latter, and so might naturally find a place in his will.

W. B. R. W.

640. SEJANUS (V., 157).—I do not think that either *Lempriere* or *Phrase and Fable* is the place in which to find ordinary biographical facts.

Lucius Aelius Sejanus was born at Vulsinii,—old Italian Bolsinio, now Bolseno,—one of the twelve cities of Etruria, now in the province of Rome, Central Italy. He was joint-commander of the Prætorians, and, in A.D. 14, was sent to quell the mutiny of the legions in Pannonia, with Drusus Caesar, whom he poisoned in A.D. 23. A favourite of the Emperor Tiberius, he persuaded him to retire to Capreae, (Capri), in his absence assuming the government, and rendering himself odious by cruelty and avarice. Having formed a conspiracy against the Emperor, he was put to death by strangling in A.D. 31.

The Wern, Pollokshaws.

ROBT. GUY.

640. SEJANUS (V., 157).—See Dr. William Smith's *Classical Dictionary* and Ben Jonson's play "Sejanus." J. M. B.

640. SEJANUS (V., 157).—Is not this the well-known Aelius Sejanus, son of Seius Strabo, and favourite of Tiberius Cæsar, who put him to death A. D. 31 for high treason? But a very full account of this man is given in Lempriere. If this is not the man wanted by "Student," will he give a reference to his author as a clue by which he may be traced?

Dundee.

N.

640. SEJANUS (V., 157).—In answer to the question in last month's issue—"Who was Sejanus?"—I give the subjoined:—Aelius Sejanus was prefect of the Praetorian guards, and the favourite counsellor of Tiberius the Second, Emperor of Rome from 14 to 37 A.C. He was the obsequious minister of the Emperor's tyranny and crimes, and conceived the daring project of a revolution which should place himself on the throne, by the extermination of the whole imperial family. Drusus, the Emperor's son, was cut off by poison; Agrippina, the widow of Germanicus, with the elder of her sons, was banished, and the younger confined to prison. Tiberius himself was persuaded to retire from Rome, under pretence of assassination. But while Sejanus, as a last step, meditated the murder of his Sovereign, his treason was detected, and the mandate for his immediate execution was issued, 31 A.C. The public indignation was not satisfied with his death: the populace tore his body to pieces, and flung it into the Tiber.

Aberdeen.


ALFRED GILCHRIST, M.A.

640. SEJANUS (V., 157).—Lucius Aelius Sejanus, a celebrated Roman, was the son of Seius Strabo,—a Roman knight. He first ingratiated himself into favour with Caius Cæsar, the grandson of Augustus, but afterwards attached himself to the Emperor Tiberius, who made him his confidant. He also contrived, by his insinuating address, to gain the affections of the people, soldiers, and the Fathers (Senatus). He was appointed commander of the Praetorian Guards, and gave all the places of trust and honour which he had at his disposal to his own relations. Inflamed by ambition he aspired to the imperial throne, and to this end murdered Drusus, son of Tiberius, after which he declared his intention of marrying Livia, the widow of Drusus, but to this Tiberius objected. The Emperor, now seeing through the treacherous plans of Sejanus, caused him to be accused before the Senate. Upon this he was deserted by his friends, sent to prison, where he was strangled. His body, after being dragged through the streets, was cast into the river Tiber. Born (date unknown) in Tuscany; died A.D. 31.

It is worthy of notice, that Ben Johnson (1573-1637), dramatist, and the great friend of Shakspeare, wrote a play called "Sejanus," in which, it is said, Shakspeare acted in 1603.

Aberdeen.

J. T. F.

 The Illustration for this month consists of a representation of the Udney Archery Medal, one of the handsomest of the Aberdeen Grammar School series. See Vol. IV., p. 209.

Literature.

Mediæval Scottish Poetry. Abbotsford Series of the Scottish Poets [Vol. II.] Edited by GEORGE EYRE-TODD. Glasgow: William Hodge & Co. 1892. [Pp. 269. 7½ by 5 in.] THE editor of this book does a notable service to the authors whom he interprets, and to the modern reader to whom their well nigh obsolete language is almost prohibitive of any enjoyment of their verse. His plan is the wise one of reverting to his author's earliest text, which, in the light of a marginal glossary, becomes luminous and poetic. Mr. Eyre-Todd, in making a selection of poets representative of the period, was of course shut up to the prominent names of King James the First, Robert Henryson, William Dunbar, and Gavin Douglas, and his brief introduction of each is in fine taste, discriminative and instructive. His selections from the poets named are also chaste and satisfactory to the general reader. Who wants more may then, if he please, turn to the scholarly and more elaborately critical pages of Irving. The volume is attractively printed, and its success should be assured. ED.

Annals of the Royal Botanic Gardens, Calcutta.

Vol. III. Printed at the Bengal Secretariat Press, Calcutta. 1890-1891.

IT was only in August, 1890, that the last of these Annals was noticed in these pages, and now there is to hand a fascicle, equal in bulk to a Family Bible of the first class, measuring 13 by 11 by 3 inches, testifying alike to the tireless activity of the Authors, who are authorities in their subjects, to the productive abilities of the press and draughtsmen of Calcutta, as well as to the liberality of the Government of India, at whose charges these works are carried through. The volume, or more properly fardel, consists of four monographs—two by Dr. King, the Superintendent of the Garden, and two by Dr. Prain, Curator of the Herbarium, in the following order:

- I. The Species of *Pedicularis* [*Lousewort, Brit. Flora*] of the Indian Empire and its Frontiers, by D. Prain, M.B., F.R.S.E.
- II. The Magnoliaceæ of British India, by G. King, M.B., LL.D., F.R.S., C.I.E.
- III. An Account of the Genus *Gomphostemma*, by Dr. Prain.
- IV. The Species of *Myristica* of British India, by Dr. King.

There are more than 300 pp. of letterpress with 174 full page plates, illustrative of the various species of plants, with maps of the regions of their distribution, as well as diagrams giving a pictorial idea of the groupings of the allied species. In short, nothing is omitted to render

perfect this instalment of a mighty work. That it will add laurels to the talented and industrious workers there can be no doubt in the minds of those most capable of judging. What we miss are the reasons for the selection of families described, and now that the botanical conquest of India "and its frontiers" has actually been inaugurated, one would naturally like to know the plan of campaign. On the same exhaustive scale of procedure a completed flora of India must necessarily be the inherited labour of many successive collaborateurs. Might not he who has had the genius to conceive it publish a Key to the natural sequence of the work to be ultimately overtaken? The present generation would thus, by anticipation, share in the gratification of those whose fortune it will be to see the fruitage of the present sowings. ED.

Is Burghead on the Moray Firth the Winged Camp of Ptolemy? By JAMES MACDONALD, LL.D., F.S.A. Scot. An 8vo pamphlet of 37 pp. Exeter, 1892.

THIS is a reprint of a paper read at the meeting of the Royal Archaeological Society of Great Britain and Ireland, at Edinburgh, last year, and is characterised by the Author's usual patient research, judicial weighing of evidence, and calm deduction. The recondite question comes to be answered in the negative by a series of arguments which carry conviction along with them, and these arguments are largely founded on a careful collating of the various codices of the Ptolemaic maps, two of which are reproduced and greatly aid the reader. Not often do we find such an impact of learning and reasoning as this pamphlet exhibits. ED.

SCOTCH BOOKS FOR THE MONTH.

A Blast to Warn Deluded Churchmen. Rev. Dr. Jamieson. 3d. **Menzies.**
A Call to the Unconverted to Turn and Live. Rev. R. Baxter. New ed., 8vo, cloth, 1s. **Oliphant.**
Annals of a Fishing Village: drawn from the notes of "A Son of the Marshes." Edited by J. A. Owen. New ed., post 8vo, 6s. **Blackwood.**
A Romantic Prison Story. C. Cook. 4to, 1d. **Drummond.**
Book of Robert Burns; Genealogical and Historical. Memoir of the Poet by late Rev. Charles Rodgers. Vol. III., small 4to (3 vols, £3 3s nett.) **Grampian Club.**
Canadian Nickel Mines. Official Report by Robert Bell, M.D. **Smith (Glasgow).**
Carnoustie and its Neighbourhood. G. C. D. 8vo, paper, with map, 1s 6d. **Reid (C.)**
Cómhraidhean an Gàidhlig's am Beurla (Conversations in Gaelic and English). Rev. D. Macinnes. 8vo, cloth, 1s. **Boyd (Oban).**

Fala and Soutra; including a history of the ancient "Domus de Soltre." James Hunter, F.S.A. Cr. 8vo, illust., 15s. Large paper edition, numbered and signed, illustrations on India paper, 31s 6d. **Hitt.**

Geological Pathology; an enquiry into the geographical distribution of infective and climate diseases. A. Davidson. 2 vols, 8vo, 31s 6d. **Pentland.**

Goldsmith's Choice Works. New edition, post 8vo, 2s 6d. **Nimmo.**

Grandmamma's Pockets. Mrs. S. C. Hall. New edition, cr. 8vo, 1s. **Chambers.**

Homer. R. C. Jebb. 4th ed., 3s 6d. **Maclehose.**

Howetoon. Records of a Scottish village, by a Residenter. Cr 8vo, cloth, 1s 6d. **Parlane.**

Ireland under the Land League. C. D. Clifford Lloyd. Post 8vo, 6s. **Blackwood.**

John Roper's Quest. (Story) Sydney Watson. 4to, 1d. **Drummond.**

Life of Laurence Oliphant. Popular edition, pos 8vo, 7s 6d. **Blackwood.**

Martin Luther. W. B. Robertson. 2nd edition, cr. 8vo, 3s 6d. **Maclehose.**

Mediaeval Scottish Poetry. Vol. II., Abbotsford Series. Edited by G. Eyre-Todd. Cr. 8vo, 3s 6d. Large paper, 5s nett. **Hodge.**

Musical Education and Culture (Inaugural Address). Prof. Frederick Niecks. 8vo, 6d. **Blackwood.**

Pastor and Prelate; a story of clerical life (Novel). Roy Tellet. 3 vols, cr. 8vo, 25s 6d. **Blackwood.**

Peat Reek frae ta West Hielants. By "Freed." 8vo, paper, illust., 1s. **Maclaren.**

Poor Nellie. By Author of "My Trivial Life." New edition, 3s. 6d. **Blackwood.**

Reata. E. D. Gerard. New edition, 3s 6d. **Blackwood.**

Scotch Stories; or, the Chronicles of Rickleton. D. Grant. 2nd ed., post 8vo, 1s. **Livingstone.**

Sheriff Court Styles. J. M. Lees, M.A., etc. 3rd ed., demy 8vo, 26s. **Bell & Bradfute.**

Story of Nelson and Wellington. Illust., cr. 8vo, 1s. **Chambers.**

Summary of the Law of Joint-Stock Companies. P. H. Cameron. 2nd ed., demy 8vo, 18s. **Bell & Bradfute.**

The Gospel of the Kingdom. By the Minister of a Country Parish. 8vo, 2s 6d. **Thin.**

The Scottish Law List, 1892. 9s. **Jack.**

The Story of the Scottish Church. 6d. **St. Giles' Pub. Co.**

The Syrian Church in India. G. M. Rae, M.A. Illust., post 8vo, 10s 6d. **Blackwood.**

Thumb Autograph Book. 64mo, 1s. **Bryce.**

Thumb Birthday Text-Book (Scripture). 64mo, 1s. **Bryce.**

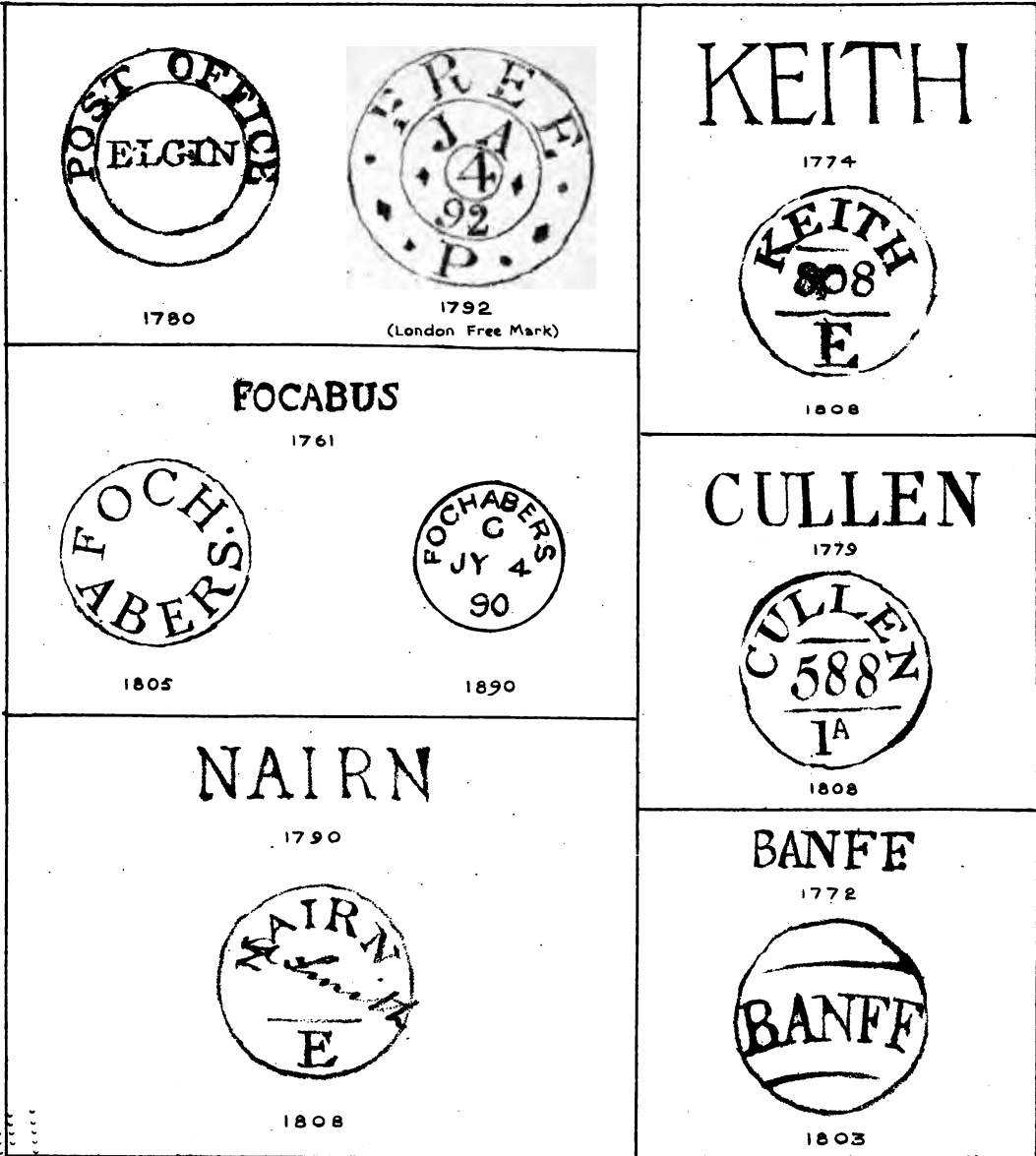
Wordsworth's (Bishop) Tract for Scotland. 1d. **St. Giles' Pub. Co.**

Zeph: a Posthumous Story. Helen Jackson. 32mo, cloth, 2s, sewed, 1s. **Douglas.**

Publishers will please forward lists, by 15th of each month, to

JOHN INGLIS,
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4



• Samples of Post Office Stamps •
• OF SOME NORTHERN TOWNS •

[a halter made of hair]—fan the wapin would a fa'en short o' m." I had read Sir Walter Scott's *Fairy Mythology*, but was of the opinion that the belief in the destruction of life by fairies had long been exploded. Being taken by surprise, I said—"Are you sure that it was not 'quarter-ill' that your stirk died of?" He said—"That couldna' be; my neebor an' me opent up the beast, an' there was a hole through his hert." I said—"What about the flint arrow? Did you find it?" He said they were never known to be found where the victim fell; but he knew of two instances where they fell short of doing injury to the parties intended. The first instance was in that of his grandmother, when a young lass, living in Badenoch, Inverness-shire. It was the custom, in her early days, to herd the flocks and "bucht" them in the glens, and make the dairy for the annual autumn market, held in the town of Inverness. Being fatigued with her duties one day, she went to rest in the "bucht," fell asleep, and dreamt that she was in company with the "good folks;" was startled in her dream, and on waking up found a "fairy dart" on the skirt of her coat. She took it home and showed it to a Highland Seer, who, on hearing the rehearsal, said, that though it had missed her, her first-born would die at the birth. This prediction was verified, said the narrator.

The second instance was in that of another relative, who lived in Buchan many years ago. A neighbouring guidwife had paid her a visit one day, and, on going to the door to have a crack at parting, a fairy-dart fell between them from an unseen hand, without any bad result.

The narrator of these marvellous stories, now gone to his long rest, had charm-stones, curing-stones, in the shape of pebbles and flint arrows, in his possession, which belonged to his grandmother, and would as soon have parted with his life as with them; and, following the example of the ancients, he expressed a wish during his lifetime to bury the precious relics with him.

In regard to the above, Pepys records, on the authority of Dr. Hicks, a very circumstantial story of elf-arrows, with which Lord Tarbet entertained the Duke of Lauderdale, and he adds, "I remember my Lord Tarbet did produce one of these elf-arrows, which one of his tenants took out of the heart of one of his cattle that died of an unusual death."

JAMES DALGARNO.

LORD GARDENSTONE.

EXTRACTS FROM HIS JOURNAL, VOL. II., 1772 TO 1789 (V., 94, 153)—Continued.

FROM a copy of an old lease which has just passed through my hands, I see that in 1791

Lord Gardenstone was proprietor of the lands of Blackhouse, including Burnhaven, in the parish of Peterhead.—F.

1777. From compassion to Mrs. Harly (and only from that motive), of whom I have the best opinion, I have now resolved to spare Harly and make one trial more if he can mend his manners and thrive. I am certain he will thrive if he can manage frugally, diligently, and with Temper—otherwise we do but postpone the Evil day to make it worse. My Plan is to prevail on his pressing Creditors for a supersede till Whitsunday, I being bound to see them paid not exceeding the sum of £30. He must satisfy me that he is to relieve Taylor, and I must take care to secure any sums allowed by the Board to answer the Demands.

Bailie Lyall must immediately either give up Retailing or Magistracy.

27th May, 1778. Harly's creditors having fallen upon him and put him in Prison I have happily got rid of him. Mr. Bowman, Hosier, from Aberdeen, comes at this term in his place. I am bound to advance him One Hundred Pounds—50 of which is already paid—he also gets Harley's looms, valued at £80, and has three reputable men bound for payment after 2 years without Interest, with other Terms as expressed in our Contract. He has a very good Character, and I entertain great hopes of his success.

I have authorised Robert Trill to demand reasonable payment for Stob-thatching Work from all who employ him. The less he is withdrawn from his proper Business the better—but gratis Work would be equally unreasonable and endless, and the Honest man refuses to put a penny of such wages in his own pocket, but employs the money to hire work in return to me.

Taylor, the Comber, to have two acres of the Blackiemuir ground—gone to the Army—to the Devil.

The old Prophet [?] to have one Acre for a Cow's grass without Rent upon good behaviour.

I have paid to Mr. Humphreys £6 stg. as annually stipulated to him from Whit: 1777, to Whit: 1778.

4th Octr. 1778. Arrived here from the South for a few Days' stay.

Honesty Humphrey, the Englishman, for whom I have a very particular kindness, must have his ground set off immediately for House, garden and Cow's grass.

Ground must also be set off to accommodate a Bleacher.

I observe the Alder plants in Blackiemuir Avenue have advanced greatly this year and begin to make a great Figure. They should be multiplied and more of the Sweetbriars set on Johnston avenue. I observe no trial of Honeysuckle in our Avenues, as suggested before. David should always attend to articles set down in this Mottly Book, however minute. Has there ever been any Trial of Holly on the Avenue?

David must attend at Division of the New Church of Garvock that we may have a share.

I have now paid £10 to Scotston as the price of a young Horse.

Taylor, Woolcomber, proposes to purchase from me the House he lives in, to grant Bill and pay when he can. I would have him to consider if it would not do as well to take a Life Rent Tack to himself and Wife at a moderate Rent, and when he saves as much as will answer for the purchase, I will be ready to sell it; however, as I told him, if he determines immediately to purchase, I shall give him credit for the price, and he may prepare proposals with D. Beattie one way or other, to be transmitted to me at Edinr.

I owe James Hay and wife for a Web of 20 yards; have not time now to settle it, but makes this memorandum against my return.

28th May, 1779. Arrived from the North Circuit.

Mr. Taylor has stopped payment, notwithstanding the great aids first and last which I have given or procured for him. From this I conclude that he has not been sufficiently qualified for the undertaking. The defect, I think, is in foresight and temper, though he, like Howe and Burgoyne, seeks an inquiry and justifies himself. I verily believe if these Generals had been very able they would have been very successful, and I know no other certain criterion in judging in management in which I am not a master myself. I have resolved, on the one hand, to concur in any measure of Lenity which he may obtain from his Creditors, and, on the other, not to advance one penny more; indeed necessity drives me to the fixed resolution and Rule to engage no more with Projectors of any kind.

I am much concerned for Mr. Humphrey, a Linen Printer, brought by Taylor from London, as an ingenious honest man, and I will do him full justice and favour too if I can. I have now advanced £11 stg. on his Receipt to account, which is left here for David Beattie to take care of. He proposed to give me Credit also for the value of his Cow, but I decline it, and mean that payment as one instance of my favour.

EXTRACTS FROM THE KIRK SESSION RECORDS OF ABERDEEN.

THESE accounts are contained in long narrow books, each of a few leaves, and as they still lie in the shape they left the various collectors' hands, it is a wonder that so many of them have been preserved, as they are pretty continuous from the beginning of the seventeenth century. The accounts present us with many curious entries, of which the following extracts may serve as an example—

Thomas Douglas, Collector, 1602-3.

1602 Item 7 of November resait from Janet Gibe for brake of the Sabothe day.....	10	3	4
1603 Item the 26 of Junii resait fra Alexr. Jaffray bailze and that for the annell of ane hundreth merks promittit be him to the puir the last voage he made to Franse.....	6	13	4

¹ Of course the sums in these Accounts are all in Scotch money.

Summa of the collectiones at the kirk duris during the said space extends to the soume.....	341	18	1
Summa of pennelties ² —year to 16 of Oct. 1603 extends to the soume of.....	164	2	0
Item conforme to the Warrant of the hail session for ane papier buik to Walter Robertstone clark yrof.....	1	2	4
Item the 6 day of March to Gilbert Jak beidman sax ells Blewis to be ane gown.....	8	0	0
Item for fasonne yrof.....	6	8	

James Davidson, Collector, 1603-4.

Penalties.....	169	4	5
Collections at the new kirk door.....	164	1	6
Collections at the auld kirk door.....	211	17	0
James Tod reidar his years stipend.....	6	13	4
David Robertstone, kirk officer.....	40	0	0

John Cochrane, Collector, 1604-5.

The Penalties.....	231	18	4
The Collections extend to.....	438	13	1
Item to Alexr. Schand for aucht ellis blew claythe to be ane gown and schort boiss to James Kay bedman the elle at 25/- is.....	10	0	0
For making the same.....	0	12	0
For thrie quair paper to the examinatours.....	0	12	0
For ane boll meill to Wm. Findlayis vyf.....	3	6	8
Item to Jon Melving for painting of the cros and broids.....	0	13	4

1606-7.

Penalties.....	151	17	4
The Collections extend to.....	536	14	5
Item from Stephen Robertstone for his absence from the communion examinationis and drinking in the Lord's sabbot in tyme of sermon.....	0	13	4
Item receavit frome Johnne Myll for absence from the communion.....	0	13	4
John Mow, subchanter to Martimes next.....	5	0	0
Item to Alexr. Davidson for expelling the extranen pure out of the toun... Given to Marione Hay, relict of Mr. Thomas Melvill, minister at Kildrummie.....	3	6	8
Given to James Johnstoun, ³ buikseller, conform to ane warrant.....	5	0	0
	3	6	8

Andrew Mowat, Collector, 1608-9.

Thomas Douglas, Collector, 1609-10.

The Penalties.....	288	9	10
The Collections extend to.....	439	11	3
Resait frome Archebauld Beines ane of the captors that blasphemeis godis name.....	1	4	0
James Sanderis subchanter one year... Johnne Barclay, ringer of the Bells in the kirk, ane pair schone.....	16	0	
	0	16	0

² These were fines for adultery, &c., and were kept in a separate book.

³ This is the first bookseller in the city whose name is known.

1610 Feb. 28 Janet Gordon dochter loutfull
to vmqll Robert Gordon of Saffok
confirme to ane warrand,..... 6 13 4
May 13 Item to meitt Cullan for the
Bureall, Mariage and Bapteism Buiks
qlk Walter Cullan hir vmqll father
buikeit the tyme he being eldar,.... 10 0 0
July 20 To the support of Abrahame
Kevk sumtyme bellman now in his
aige,..... 3 6 8
David Ronaldson, Collector, 1613-14.
The Penalties,.....215 4 0
The Collections extend to476 13 11
Patrik Davidsoune Mr. of the song-
schuill for his fee—one year,..... 16 0 0
Payit to by ane windinscheitt to ane
puir woman in futtie,..... 1 8 0
Gewin to ane Dutch woman to helpe
hir and hir barneis hameward,..... 4 0 0
Gewin for thrie quair of pepir to wreitt
the rollis befoir the communion,..... 0 10 0
Gewin to Alex. Thomesoun belman
in the auld toun,..... 1 6 8
Thomas Gray, Collector, 1614-15.
The Penalties,.....203 4 0
The Collections extend to545 19 3
William Gordon, Collector, 1616-17.
Thomas Gray, Collector, 1617-18.
The Penalties,..... 343 3 0
The Collections extend to707 16 10
Ressaut from Jon Andersone for not
completing his band of marriage w^t
Isoble Lennex,..... 10 0 0
David Knollis, Kirk officer, one year, 40 0 0
John Cochrane, Collector, 1618-19.
The Penalties,.....321 6 2
The Collections extend to777 9 9
Collected for the puir at Holy Com-
munion at Pasche 1619,.....353 7 4
1620-21.
The Penalties,.....272 12 4
The Collections extend to750 3 8
1621 March 25, Resaut fra Janet Robert-
soun, servitor to James Low, cordiner,
for intertening of onlauchtull persons
in drinking in hir seller in tyme of
sermone,..... 2 0 0
Collection at ministratioun of the
Lord's Supper,688 9 7
Item with the taxatioun set on the
nichthoris of the toune for help to
interteine the poore extends to.....1046 18 4
1621 Apryll 20, to John Scot trumpetour
being at the point of deathe, 1 0 0
Apryll 27. Jon Scot trumpetour for ane
kist,..... 1 10 0
for ane vindingscheit,..... 1 12 0
for buckron and naillis to the kist, . . . 0 18 8
to the twa men that maid the graif, . . . 0 4 0
John Cochrane, Collector, 1621-22.
1622 June 16. Resaut fra Paul Mengzes
baillie qlk he fand in the Lenx of
Montross,..... 3 0 0

Collections,.....673 1 8
Penalties,157 9 8
Taxation for the poor,.....1055 9 0
Collected at the Communion,..... 622 10 3
1621 Dec. 2. For ane vindingschet wt fyir
and candill to Barbara Chain,..... 1 16 0
1622 Jan. 20. Item to Alex^r Jaifray to help
him hame to Montross,..... 1 4 0
John Cochrane, Collector, 1622-23.
Collections,.....602 12 4
Penalties,186 1 0
Collected at the Communion,..... 605 7 6
Taxation for the Poor,.....1176 17 0
Item mortifeit be George Nicolson Pro-
vost qlk is restand in the hands of
James Cruickshank to be payit at
Martinmas next 1623, 400 0 0
1623 Jan. 19. To Jon Jameson gerdener in
his extreme seiknes, 2 0 0
Jan. 26. Item to Andrew Whyt sonne
to Alex^r Whyt post—4¼ cleythe to
be ane stand cleythis wt lynnng yrto
and making yrof,..... 4 4 0
William Gordon, Collector, 1623-24.
Collections,.....637 3 2
Penalties,175 10 0
Taxation for the Poor,.....1333 6 8
William Gordon, Collector, 1624-25.
Collected at the Communion, 423 4 0
Taxation for the Poor,.....1000 0 0
Resaut for Archibald Benis for sic as
be faund sweiring,.... 3 6 6
Collections,.....733 11 8
Penalties,181 11 8
Gevin to Johnne Cadill to help to
cuir his arme,..... 6 13 4
Gevin Patrick Forbes being in gryt
miserie his hous being brynt wt tyre, 6 0 0
Alexander Hendrie, Collector, 1625-26.
Alexander Ramsay, Collector, 1626-27.
The Session's funds lent out on Bonds, chiefly to
county lairds, amounted this year to 7000 merks.
Collection at Communion,.....510 9 1
Collections,.....946 3 4
Penalties,523 17 4
Item to John Barclay alias blew joip for
joip breikis and hois and ane new bonnet
and the making of his claithes,..... 10 0 0
William Gordon, Collector, 1630-31.
Collections,.....978 11 6
Penalties,382 5 8
Resaut fra Johnne Smith for his drunknis,.. 2 0 0
Gilbert Hervie, elder, Collector, 1631-32.
Resaut fra Doctor Johnstoun at the bap-
teising of his sone,..... 6 13 4
Taxation for the Poor,.....550 12 0
Collections,985 13 0
Penalties,341 19 4
ALEX. M. MUNRO.

A BIBLIOGRAPHY OF EDINBURGH
PERIODICAL LITERATURE.

1814. *Scottish Review*. Published quarterly. *New Series*. Number I., April, 1814. Motto: *Tam omnibus ignoscere crudelitas est, quam nulli.*—Grotius. Edinburgh: Printed for and by D. Schaw & Son, 322 Lawnmarket. Sold also by Peter Hill, and other booksellers in Edinburgh. Price five shillings. In size and "get up" it closely resembles the present *Scottish Review*, published in Paisley. How long did it run?

1817. *Edinburgh Monthly Magazine*. Published by William Blackwood, 17 Princes Street, Edinburgh; Edited by fierce James Cleghorn and mild Thomas Pringle, "the one beast," says the *Chaldee Manuscript*, "was like unto a lamb, and the other like unto a bear." Cleghorn was more successful in his financial than in his literary undertakings. He was the founder of the Scottish Provident Institution, and died in 1838. In 1817 Pringle and he applied to Blackwood to become publisher of a new monthly magazine which they had projected. The first number appeared in April, 1817, under the above title. The contents were varied and agreeable, but no way remarkable; and a prefatory note to the second number, in which the editors speak of "our humble Miscellany," indicates a certain mediocrity of aim which must have been distasteful to the aspiring energy of the publisher, who had very different views of what the magazine ought to be made. By a curious coincidence both Pringle, author of *Narrative of a Residence in South Africa, Ephemerides, &c.*, and Cleghorn, were lame, an infirmity to which ludicrous but improper allusion was made in the *Chaldee M.S.*, where they are described as coming in "skipping on staves."

"The magazine had not gone beyond two numbers when the editors and the publisher found they could not work together.¹ On the 19th of May the co-editors formally wrote to Mr. Blackwood, letting him know that his interference with their editorial functions could no longer be endured. Mr. Blackwood was perhaps nothing loath to receive such an intimation, and in the exercise of his rights as partner and publisher, advertised in the June number of the *Magazine* that its publication would be discontinued at the end of three months from that date. The editors, thrown adrift by this *coup*, immediately offered their services to Messrs. Constable & Co., as editors of a new series of the *Scots Magazine*, to appear under the title of *The Edinburgh Magazine*; while Mr. Blackwood, after some contention and correspondence, agreed to pay his quondam partners £125 for their share in the copyright of the *Edinburgh Monthly Magazine*. In

¹ *Christopher North: A Memoir of John Wilson*. By his Daughter, Mrs. Gordon.

acquiring the copyright of the magazine, Mr. Blackwood determined to abandon its old title, and give it a name combining the double advantage that it would not be confounded with any other, and would at the same time help to spread the reputation of the publisher. Accordingly in October, 1817, appeared for the first time *Blackwood's Edinburgh Magazine* (No. 7 from the commencement), and it needed no advertising trumpet to let the world know that a new reign (a reign of terror in its way), had begun. In the previous six numbers there had been nothing allowed to creep in that could possibly offend the most zealous partizan of the Blue and Yellow; . . . No. 7, spoke a different language, and proclaimed a new and sterner creed."

1817. *Blackwood's Edinburgh Magazine*. The genesis of this celebrated periodical has already been noticed in connection with the *Edinburgh Monthly Magazine*. When Blackwood decided to conduct the serial himself under the title *Blackwood's Edinburgh Magazine*, "the two beasts" (Cleghorn & Pringle, the editors of the *Edinburgh Monthly Magazine*), went over to Constable, "a man who was crafty in council," and edited his *Scots Magazine*, and Blackwood took heart and was encouraged by his friends, but perplexed by a multitude of advisers, until the veiled editor appeared and summoned his instruments. The first which came, says the *Chaldee M.S.*, "was after the likeness of the beautiful leopard, (John Wilson,) from the valley of the palm trees, whose going forth was comely as the greyhound, and his eyes as the lightning of fiery flame." John Gibson Lockhart was thus figured: "There came also, from a far country, the scorpion, which delighteth to sting the faces of men, that he might sting sorely the countenance of the man which is crafty and of the two beasts." William Blackwood, the publisher and director of "Maga," was introduced as follows: "And I looked, and behold a man clothed in plain apparel stood in the door of his house; and I saw his name, and the number of his name; and his Name was as it had been the colour of ebony." The new serial that had taken the thistle for its badge, and was to show the features of old George Buchanan on its cover, struck a key-note that was at once patriotic and popular. Under "Old Ebony," "Christopher North," and Lockhart, "the Scorpion," was for long a power; at first a terror. There is much truth in the contention of the publishers, of the periodical,² that

"'Maga' was beyond dispute the parent and the model of the modern magazine; and the idea then originated has proved so happily successful, that she has had a most miscellaneous family of promising imitators, and has founded a school of extraordinary

² *Blackwood*, Jan. 1879, p. 225. This number contains a very readable account of the principal contributors to "Maga."

popular literature. The form which the magazine quickly assumed has never been improved upon or materially altered; and it seems to us that there could hardly be a more conclusive tribute to the intelligence and experience which planned it. The magazine found the field free when it was planted, and circumstances were eminently propitious. In 1817 there had been a general revival, or rather a genesis, of taste—a stirring of literary intelligence and activity. The newly-born Quarterlies were no doubt the precursors of the Magazine; but from the first it assumed its individuality, striking out a line of its own. Its monthly publication gave an advantage in many ways. It threw itself as earnestly into party fight, and expressed itself equally on the gravest questions of political and social importance. But it could touch them more quickly and lightly, though none the less forcibly. . . . Its most cherished traditions, however, are, perhaps, more closely associated with the *belles lettres*."

The first number of *Blackwood* (No. 7 from the commencement) was typical of those which were to follow. It contained three articles at least of a kind well calculated to arouse curiosity and excitement, viz., an attack on Coleridge, whose *Biographia Literaria* was called "a most execrable" performance; another, on Leigh Hunt, who was spoken of as a "profligate creature, without reverence for either God or man;" and the *Chaldee Manuscript*.³ In the words of Mrs. Gordon:—

"It was evident that a new and very formidable power had come into existence, and that those who wielded it, whoever they were, were not men to stick at trifles. The sensation produced by the first number was kept up in those that followed. . . . Whatever subjects were discussed were handled with a masterly vigour and freshness, and developed a fulness of knowledge and variety of talent that could not fail to command respect even from the least approving critic. The publisher knew too well what suited the public taste, and had too much innate sense and fairness to allow more than a reasonable modicum of abuse in

³ This famous *jeu d'esprit* appeared in *Blackwood*, October, 1817, (it was afterwards, owing to the clamour raised against it, withdrawn; so that only a few vols. of the magazine have it). It professed to be from a document "preserved in the Great Library of Paris, Salle 2nd, No. 53, B. A. M. M.": but was really a pithy and symbolical chronicle of the keen and valiant strife between Toryism and Whiggism in the Northern Metropolis; describing, under the guise of an allegory, the origin and early history of *Blackwood's Magazine*. It consists of four chapters, written in parody of the phraseology of the Apocalypse, and containing respectively 65, 52, 52, and 42 verses, of which the first 37, with the general conception of the composition, are due to Hogg, the "Etrick Shepherd;" "the rest," says Professor Ferrier, "falls to be divided between Professor Wilson and Mr. Lockhart, in proportions which cannot now be determined." The MS., which contains about forty sketches of leading Edinburgh men, in verses that shocked many a reader as irreverent caricatures of the style of Scripture, was composed, we are told, in 53 Queen Street, Edinburgh, amid shouts of laughter, that made the ladies in the room above send to inquire what the gentlemen below were about. Sir William Hamilton, who exercised his wit in writing a verse, was so amused by his own performance that he tumbled off his chair in a fit of laughter. A detailed account of the *Chaldee MS.* is given in Professor Ferrier's Preface to it, in Vol. IV. of *Wilson's Works*.

the pages of his magazine. But he had a difficult task in accommodating the inclinations of his fiery associates to the dictates of prudence and justice; and he more than once paid dearly, in solid cash, for their wanton and immoderate expressions. Mr. Blackwood could keep a secret, and knew the power of mystery. Who his contributors were, who his editor, were matters on which neither he nor they chose to give more information than was necessary."

Among the more prolific contributors to the magazine may be mentioned Wilson, Lockhart, Hogg, Maginn, D. M. Moir ("Delta"), with his *Mansie Wauch*, and Galt. Other names also occur,—De Quincey, Aytoun, Lever, Lytton, Alison, "Tom Cringle," Samuel Warren, Mrs. Hemans, Elizabeth Barrett Browning, "George Eliot," (whom "Ebony" more than once addressed in his letters as "My dear George!"), Mrs. Oliphant, and many another famous for song and story. In the early days, however, "Christopher North" and Lockhart were by far the most voluminous contributors to the pages of what Carlyle called "the Sand Magazine." On more than one occasion the great bulk of the entire contents of a number was produced by Wilson during the currency of a month. In 1830, he had two articles in *Blackwood* for January; four in February; three in March; one each in April and May; four in June; three in July; seven in August (or 116 pages); one in September; two in October; and one each in November and December: being 30 articles in the year, or 1200 columns. During 1833-34 Wilson wrote no fewer than 54 articles for *Blackwood*, or upwards of 2400 closely printed columns. Besides the long and lively series of the *Noctes Ambrosianæ*, these contributions comprise an infinite variety of tales and essays, poems and critiques. "In the general literature of Britain," says Professor Masson, "a place of real importance is accorded to 'Christopher North'" The *Noctes Ambrosianæ*, a series of imaginary conversations, seventy-one in number, were contributed to *Blackwood* between the years 1822 and 1835. Of these, thirty-nine were from Wilson's pen. They were republished, with notes, in Ferrier's *Works of Wilson*. A selection from the *Noctes*, compiled by J. Hill Burton, with an introduction, appeared in 1876. The appendix to Mrs. Gordon's life of her father contains a list of Wilson's contributions to *Blackwood* from 1826. Mrs. Gordon's work also contains many interesting particulars relating to the magazine during her father's connection with it.

1817. *The Sale-Room*. A Periodical Paper, published weekly. Edinburgh: Printed by James Ballantyne & Co., for John Ballantyne, 4 Hanover Street. No. 1. Saturday, January 4, 1817; 4to, 4 pp., 28 numbers were published.

It contained original contributions on literary and social subjects, poetry, &c. Among the contributors to its pages were Sir Walter Scott, J. G. Lockhart, George Thomson, Henry Mackenzie, John and James Ballantyne, and R. P. Gillies. A complete set of *The Sale-Room*, in good condition, is of great rarity. Sir Walter Scott is largely represented, notably in a long tale in verse, entitled "The Sultan of Serendib; or, the Search after Happiness." The pieces by Scott are not included in his collected works. In a letter to Morritt, dated January 30, 1817, Scott says⁴:—"For amusement, and to help a little periodical that is going on here, I have spun a doggeral tale called 'The Search after Happiness,' of which I shall send you a copy by post, if it is of frankable size" A complete uncut copy of this periodical was recently quoted at 30s.

1817. *Edinburgh New Correspondent*, (vide *S. N. & Q.*, V., 151).

1817. *The Edinburgh Observer; or, Town and Country Magazine*. Price 1s. 6d. Edited by a Member of the Scottish Bar (viz., the father of Henry Glassford Bell). Young Bell, the precocious conductor of the *Edinburgh Literary Journal*, "in due if somewhat early course, became a contributor to the *Observer*, having latterly a special page for himself, devoted to literature, which by and by attracted a good deal of attention in the Edinburgh brilliant literary world of that day." The magazine did not "live" long.

1817. *Literary and Statistical Magazine for Scotland*, 1817-20, 4 volumes.

1817. *The Mentor, or Edinburgh Weekly Essayist*, containing Dissertations on Morality, Literature and Manners. 2 vols., all?

1817. *The Letter-Box, or Edinburgh Weekly Censor*. Edited by Oliver Oldstaffe, Esquire. One volume only.

1818. *The Thespian Censor, or Weekly Dramatic Journal*. No. I., January 19, No. 3, February 2, 1818. For how long did this theatrical journal exist?

1819. *Edinburgh Philosophical Journal*: Exhibiting a View of the Progress of Discovery in Natural Philosophy, Chemistry, Natural History, Practical Mechanics, Geography, Statistics, and the Fine and Useful Arts. Quarterly. No. I., June, 1819. Edinburgh: Printed for Archibald Constable & Co. The *Philosophical Journal* was conducted by Dr. (afterwards Sir David) Brewster and Professor Robert Jameson; after Vol. 10, by the latter alone; June, 1819—April, 1826, 14 volumes. In 1827 the title was altered to the *Edinburgh New Philosophical Journal*. Jameson, who has not inappropriately been

called the Father of Modern Natural History, was born at Leith on July 11, 1774. His name was long associated with the Museum of Edinburgh University, of which, "for the labour, zeal and anxiety he displayed in its collection and arrangement, he may be considered the founder." He died at Edinburgh, on April 19, 1854. At the time of his death the new series of the *Philosophical Journal* had reached Vol. 45. Professor Jameson thus edited 49 volumes of this scientific periodical.

1819. *Edinburgh Monthly Review*. No. I., January, 1819, 8vo, 2s. 6d. each. Edited by Dr. Richard Poole. Edinburgh: Waugh and Innes. January, 1819—June, 1821, 5 volumes. It was, after the latter date, issued quarterly, as the *New Edinburgh Review*.

1820. *Scottish Episcopal Review and Magazine*. Quarterly, price 3s. 6d. Edinburgh: Printed for Macredie, Skelly, & Co., 34 Princes Street, by John Moir, Royal Bank Close. Among the contributors to the magazine were Bishops Gleig, Walker, and Russell; the latter prelate acted as editor for a short period. Special interest attaches to this periodical, from the fact that it was the first attempt to supply "church literature" to the Episcopalian dissenters of Scotland. In spite of its excellence as a literary effort, the magazine ceased to exist after a career of three or four years only.

JAMES W. SCOTT.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.

THE following additions to this bibliography bring up the number of periodicals that have been published in Aberdeen to 170. It may be noticed that a series of papers entitled "Comic Journalism in Aberdeen, 1830—1880," and containing reproductions of the headpieces of the "comic" journals published in Aberdeen during that period, appeared weekly in *Bon-Accord*, between 12th September, 1891, and January 2nd, 1892.

1881. *The Free St. Clement's Congregational Paper*. No. 1, Volume I., Aberdeen, December, 1881. 4 pp., 8vo, unpagged, monthly. No imprint. This little paper, which was started and has since been conducted by the present minister of the congregation, Rev. A. D. Donaldson, is the longest-lived congregational magazine that has ever appeared in Aberdeen. It is valuable as a record of St. Clement's Free Church, to which it is exclusively devoted. The title was changed in Dec., 1883, to *The St. Clement's Free Church Congregational Paper*. Volume II. began appropriately (on February, 1888,) after the ministerial jubilee of the senior pastor, Rev. Alexander Spence, D.D. With the new volume a Meisenbach block of the church

⁴ Lockhart's *Life of Scott*, IV., 42, 1837.

appears as a head-piece. The current number of the paper, April, 1892, is the 113th issue, or Vol. II., No. 45—Volume I. having contained 69 Nos. A number of copies are printed on thin paper, and these are in several cases enclosed in letters to members of households who have gone abroad. The idea is certainly a novel one.

1891. *St. George's-in-the-West Parish Church Young Men's Association Magazine*. Edited by Alexander D. Thom. November, 1891. Aberdeen: Printed by J. Johnston & Co., 68 and 70 Netherkirkgate. Sketch of St. George and the Dragon on the title page. 8vo, 8 pp. The Association with which this magazine is connected was instituted in 1879. It contains, among other articles, a plea for a water supply for Aberdeen from Loch Callater.

1892. *Brown's Bookstall*. No. 1, January, 1892, gratis. 4to, 12 pp. and cover; no imprint. This is an advertising venture, issued by Messrs. A. Brown & Co., booksellers, 77 Union Street, Aberdeen—every alternate page being advertisement matter. The most interesting feature of the magazine is a history of Messrs. Browns' firm (by ex-Baillie Walker?). In No. 2 (February) which bears the imprint, "Aberdeen: James Leatham, printer, 15 St. Nicholas Street," a portrait is given of Alexander Brown, the founder of the firm, who was provost of the city in 1822-3 and 1826-7. No. 3 opens with a sketch of the shop in the Upperkirkgate in which Brown began business in 1785. The article is a notable contribution to the history of bookselling in Aberdeen. The rest of the magazine is largely a production of paste and scissors.

1891. *Ferryhill Literary Association Magazine*. March, 1892. 4to, 16 pp. and crimson cover. No price stated. Aberdeen: Printed by W. & W. Lindsay, 30 Market Street. This is hardly a new magazine. It is really a second number, the first having been issued in January, 1885, under the title of "The Ferryhill Magazine." The Association is in connection with the Ferryhill Free Church. The President of the Association is Mr. J. R. Wright, M.A., who graduated with first-class honours in Mental Philosophy at Aberdeen University in 1890. A zinco portrait of Mr. Wright is given. The magazine contains much interesting matter. Mr. R. S. R[ait, an Arts Student], contributes a poem on women's rights. A long letter is published from a former vice-president, Mr. John M. Moir, now of the Gordon Memorial Mission, Umsunga, Natal. Three sonnets are printed from "Protomantis and other poems," by Mr. Lewis Morrison Grant, an Arts student. Mr. Gardener, of Paisley, has just published Mr. Grant's book. The majority of the contributions are anonymous.

1892. *The Speedwell*. A leaflet issued by the National Phonographic Society—Aberdeen District. No. 1. Aberdeen, 30th March, 1892. One Penny. This is the least ambitious of the phonographic magazines which have been published in Aberdeen. It covers only one side of a foolscap page, and is lithographed. It is intended, we are told, to bring the country friends of the Aberdeen district of the National Phonographic Society into closer touch with

the Aberdeen district. It is edited by Mr. James Robson, jun.

1892. *Gilcomston Parish Church Fellowship Association Magazine*. No. I, April, 1892. 4to, 12 pp. and a cover. Aberdeen: Printed by G. & W. Fraser, "Belmont" Works, 1892. This magazine is the fourth of its kind which has appeared in Aberdeen within the last six months. The Association, instituted in 1890, conducts meetings on Sunday mornings. On the last Sunday of every month a magazine is read. The present publication seems to be this magazine put into type. Its contents are varied—from an article on the Council of Whitley, by R. Burnett, mathematical teacher, to articles on temperance and physical education. Mr. G. Watt contributes a pen-and-ink sketch of the church and its hall. Messrs. W. Hendry and R. Burnett are the editors.

J. MALCOLM BULLOCH.

NOTABLE MEN & WOMEN OF AYRSHIRE.

(Continued from p. 170, Vol. V.)

XX.

483. *Hugh Watt, M.P.*: Liberal Politician. Educated Kilmarnock and Geneva, followed a commercial life, first in Kilmarnock, in connection with the firm of Messrs. Finnie & Sons, then in Glasgow on his own account, where he originated the firm of Hugh Watt & Co., ship-brokers and merchants. Since 1879 Mr. Watt's head-quarters have been London. In 1885 he was chosen Member for the Camlachie Division of Glasgow, and that position he still holds. *b.* Kilmarnock, 1848.

484. *William Robertson*: Journalist, Novelist, Antiquary, &c. Educated at the Ayr Academy, Mr. Robertson, after some years at sea, adopted the profession of a Journalist, was reporter for a time to the *Ayr Observer*, and subsequently edited for several years the *Ayrshire Post*. He has also written several novels, as well as a series of stories entitled *Historical Tales and Legends of Ayrshire*. At present he is issuing a valuable work of local history, under the title of *Historic Ayrshire*, which gives in condensed and united form all the authoritative records hitherto published regarding the parishes of his native county. Mr. Robertson contributes extensively to the Glasgow and Edinburgh Press. *b.* Original Secession Manse, Ayr, 1848.

485. *James Strang*: Minor Poet. Noticed by Edwards in his *Modern Scottish Poets*. *b.* Ayr.

486. *George Boyd*: Local Poet. Noticed in *Modern Scottish Poets*. *b.* Kilmarnock, 1848.

487. *Charles James Sherer*: Local Poet. Noticed by Edwards. *b.* Ardrossan, 1849.

488. *William Brown Smith*: Local Poet. Noticed by Edwards. *b.* Saltcoats, 1850, *d.* 1887.

489. *William Aitken*: Minor Poet. Noticed by Edwards. He published, 1880, *Rhymes and Readings*. *b.* Sorn, 1851.

490. *John Macintosh*: Minor Poet, noticed by Edward. *b.* Galston, 1853.

491. *Robert Mantell*: Actor, who has gained distinction in the United States. *b.* Irvine.

492. (*Rev.*) *Gilbert Clark, M.A.*: Church of Scotland Divine and Poet. Educated at Glasgow, Heidelberg, and Leipsic, he was licensed in 1878 and ordained 1884 as minister of Hayward Chapel, Carnwath. He published in 1888 *Home and other Poems and Songs*. *b.* Auchinlongford, Sorn.

493. *John M' Lure*: Author of several works in prose and verse. *b.* Colmonell.

494. *Rev. Archibald L. Maclesh, M.A., M.B., C.M.*: Chinese Missionary. Educated for the ministry, Mr. Maclesh elected to go to China as a missionary in connection with the Presbyterian Church of England, in which country he has now been stationed for a number of years. *b.* Dunlop Free Manse.

495. *John Service, M.B., C.M.*: Journalist, Novelist, &c. Educated at Irvine Academy and Glasgow University for the medical profession, Dr. Service, after some years' medical work in the North of England, where he became intimate with Mr. S. Storey, M.P. for Sunderland, and contributed largely to that gentleman's newspaper, *The Echo*, emigrated to Australia, where he has now a large practice in one of the suburbs of Sydney. He is the author of a Scottish novel entitled *Dr. Duguid*; also of a series of sketches entitled *Thir Notanams*. Dr. Service, besides contributing to the Australian medical journals, is also the author of a treatise on *Infant Nursing*. *b.* Bridgend, Kilwinning, 23rd April, 1851.

496. *R. P. Wright (Prof.)*: Agricultural Author. Educated at Edinburgh University, where he took the highest honours at that time open in Scotland to students of Agriculture, he was chosen Lecturer on Agriculture in Glasgow and the West of Scotland Technical College. In this College he was some time ago appointed First Professor of Agriculture. He has published a number of lectures and articles on agricultural subjects. *b.* Ballantrae, 1857.

497. *George Neil*: Minor Poet. Noticed by Edwards. *b.* Whitlets, St. Quivox, 1858.

498. *James M'Pherson*: Minor Poet. Noticed by Edwards. *b.* Newmilns, 1861, *d.* 1887.

499. *John Thomson Levens*: Minor Poet. Noticed by Edwards. *b.* Saltcoats, 1862.

500. *Wm. Archibald Brysson Mackinlay*: Minor Poet. Noticed by Edwards. *b.* Coynton Manse, 1862.

501. *Arthur Wilson*: Minor Poet. Bred a miner. In 1884 he published a volume of his verse under the title "Lays of the Mine." *b.* Dalry, 1864.

502. *David G. Bailie*: Journalist, &c. *b.* Ardrossan, 1864.

503. *Sir William Wallace*: Scottish Patriot Hero. I include the name of this great captain among Ayrshire notables, because he was admittedly sprung from an Ayrshire family. John Major, in the 14th chapter of his History, says this William was sprung from one of the smaller gentle families only, in the land of Kyle, near to Ayr, where, too, his surname is one of the commonest. "Kyle for a man" is said to be as old as the days of Bellenden, who, in his Description of Scotland, though he has not quoted the rhyme, evidently corroborates or proceeds on the sense of it. For, speaking of Kyle, he says, "This country abounds in strong and valiant men, where was born the most renowned and valiant champion William Wallace, in

the barony called Riccarton." But though of Ayrshire origin it is now generally agreed that Wallace's birthplace was at Elderslie, in the adjoining county of Renfrew, where he was born in (1276). After a glorious career he fell into the hands of Edward I., and was cruelly executed, 23rd August, 1305.

504. *Sir Thomas Boyd, Lord Boyd*: Prominent public man. He died 1453. *b.* Dean Castle, Kilmarnock.

505. *Lady Janet Kennedy*: Famous Court Beauty. She became mistress to James IV. *b.* Cassillis House, Kirkmichael (1480).

506. *Robert Colville of Cleish*: Zealous Reformer and Politician. He was the natural son of Sir James Colville of Ochiltree. In the Supplement to *Row's History of the Church of Scotland*, an interesting story is told as to the way in which the laird of Cleish succeeded in exposing a spurious miracle which the monks of Loretta had boasted of as a proof of the Catholic faith. He was killed at the battle of Leith. Probably *b.* Ayrshire, 1512, *d.* 1560.

507. *John Thomson*: Brave Scottish Leader. He was in command of the men of Carrick in the unfortunate expedition by Lord Edward Bruce to conquer Ireland, anno 1317, and after the fatal battle of Dundalk, was the means of bringing home the broken remains of the Scottish army, a result which was largely due to his martial skill and intrepidity. He was also in 1334 in command of Lochdoon Castle, which he held successfully for David II., against the English invaders, at a time when almost all the other Scottish castles opened their gates to the enemy. A native of Carrick he flourished 1317-34.

508. *Adam Reid*: Reformer. He was one of the leading Lollards of Kyle. Knox, in his *History of the Reformation*, gives an interesting account of the way in which, by his bold and resolute answers, this early Reformer silenced his priestly accusers, secured the favour of the King, and obtained deliverance for himself and his fellow Lollards from the machinations of their enemies. He was a native of Barskimming, Mauchline, and flourished in 1494.

509. *James Hamilton, Viscount Claneboye*: Colonizing Adventurer. One of the leaders of the Ulster Colony. He is referred to in the Old Statistical Account of Scotland as having erected a fine monument in Dunlop to his father, who was minister of the parish. Born probably in Dunlop, he flourished in the 17th century.

510. *Sir James Fullarton*: Scholar, Courtier, &c. Educated at Glasgow under Andrew Melville, he became a distinguished scholar, acquired some celebrity in Ireland, but afterwards, having entered the Court of Charles I., he became a favourite with that monarch, who knighted him. On his death he was buried in Westminster Abbey, where an elegant monument perpetuates his memory. *b.* Dreghorn, Dundonald.

511. (*Rev.*) *Robert Boyd of Trochrig*: Scholar, Poet, Divine, Principal of Glasgow University. Educated at Ayrshire, Edinburgh, and France, where he was ordained and where he became a professor. In 1615 he was appointed Principal of Glasgow University, and in 1622 was transferred to Edinburgh. He was subsequently minister of Paisley, and died at Edin-

burgh in 1627. He was author of a Commentary on the Ephesians. He also wrote Latin poems: specially *Ad Christum Servatorem Hecatombæ*. *b.* Glasgow according to some, but according to others at Trochrig, Girvan, 1578.

512. (*Rev.*) *John Fergushill*: Covenanted Divine. Educated at Edinburgh, Montauban and Glasgow. He became minister of Ochiltree, and refusing to observe the Perth articles, he was suspended and sentenced to be confined in Perth. Afterwards he became minister of Ayr, where he was born (1581), *d.* 1644.

513. *James Cunningham, 7th Earl of Glencairn*: Public Man. Engaged in the Raid of Ruthven, 1582, he was afterwards a Privy Councillor to James VI., and one of the Commissioners for the projected Treaty of Union with England in 1604. *b.* probably in Ayrshire (1561), *d.* (1630).

514. *Rev. William Nesbitt, A.M.* Ordained to Tarbolton parish as colleague and successor to his father. He was author of *A Golden Chain of Time*, 1650, also *Scripture Chronology*, 1655. *d.* 1658.

515. *Sir Robert Montgomerie of Skelmorlie*: Active public man. *b.* Largs; flourished 1636.

516. *Thomas Richard*: Covenant Martyr. Suffered in his 80th year. *b.* Muirkirk, 1605, *d.* 1685.

517. *Sir Henry Montgomerie of Giffin*: Public Man. *b.* Eglinton Castle, Kilwinning, 19th August, 1614, *d.* 1664.

INDEXES.—“So essential did I consider an Index to be to every book, that I proposed to bring a Bill into Parliament to deprive an author who publishes a book without an index of the privilege of copyright, and, moreover, to subject him, for his offence, to a pecuniary penalty.” Thus did Lord Campbell write in 1857. Since then nothing has been done to follow up his Lordship’s proposal, in the hope, possibly, that the buyers of books will cease to buy those having no indexes, and content themselves with reading library copies. The forfeiture and the penalty are not too severe, where there are no indexes to works of History, Biography, and Topography. Some authors and publishers seem to think the “The Contents” will satisfy readers, but “The Contents” are of little use, when books are to be consulted as books of reference. In V., 64, 65, you notice two books, *Galloway in Ancient and Modern Times*, and *Place Names in Strathgogie*: the former has no index, the latter has no less than four. The former is to be read and thrown aside, the latter is to be bought, read and put aside as a book of reference, the indexes adding greatly to the value of the book.¹

JAMES GORDON.

8 E. Castle Rd., Merchiston, Edinburgh.

¹ In this connection we beg to state that the Index of our Fifth Volume is now ready, and has been done on a fuller scale than formerly, thus making the contents more readily available.
Ed.

Queries.

655. PRINCIPAL BLACKWELL’S MSS.—In Professor William Knight’s MS. *Collections* (now in the University Library), of date 1820-40, I find frequent reference to “Principal Blackwell’s papers shown to me by Mrs. C. Ross”. Who was this Mrs. Ross, and where are these papers now?

P. J. ANDERSON.

656. WORM AS A SYNONYM FOR TOOTHACHE.—Sir Charles Erskine of Alva, in a letter to his wife, dated 9th September, 1645, writes as follows:—“For this last 8 houres I have cryed of the worme lyck a woman in cheyld birth, yet wes ther no remedie till I, agenest all my colleges consent, went to London to ane french man & pulled out ane tuth. Night nor day I could find no rest, bot since I have, thoe deir bought.” Can any of your medical readers say whether it was common in the sixteenth century to use the term “worm” as a synonym for toothache, also what was the medical theory that occasioned the use of the term? Dollar. W. B. R. W.

657. ALEXANDER HALKET.—Alexander Halket, described by Robert Chambers, author of the *History of the Insurrection of 1745*, as the “Last of the Jacobites,” was, at one time of his life, a shopkeeper in Fraserburgh. Could any of the numerous readers of *S. N. & Q.* kindly answer the following questions:—

- I. In what year was he born?
- II. Was he born in Fraserburgh? If not, where?
- III. In what year did he remove to Edinburgh? (where he died in 1825).

Aberdeen.

J. T. F.

658. BANFFSHIRE NOTABLES.—Can any of your readers or friends give further particulars anent the following Banffshire notables:—

1. General James Abercromby, Glassaugh, Fordyce, who died before 1790.
2. Hon. George Alexander, Banff, Canadian Politician.
3. Madame Paul Bert, née Clayton, a native of Keith. B. 184-.
4. Alexander Cassie, Banff, benefactor of his native parish. B. 1757.
5. Principal John Chalmers of King’s College, Aberdeen. B. Marnoch Manse.
6. Alexander Chalmers of Cluny, public benefactor.
7. John A. Cameron, Banff, Minor Poet. Flour., 1849.
8. Alexander Craig, of Rose Craig, near Banff, Poet. Flour. 1604; died 1630.
9. Lillias Dunbar, Mrs. Campbell, Boggs, Enzie. Sainly lady of the Covenant. 1657-17-?
10. Admiral Robert Duff of Fetteresso, Craigston. Commanded British Fleet at Gibraltar in 1779.

W. B. R. W.

Answers.

641. LOCALITIES OF PLACES WANTED (V., 171).—I have found that Arnabee is in Invernesshire, and that Balivaler, originally Balavlair, forms part of the “acred lands” of the village of Tomintoul. C.

531. LESLIE OF BIRDSBANK (IV., 162, 181, 220, 242).—[Continuation of answer in April No.]—From the Register of St. Andrews Chapel, Banff, (begun 1723) it appears that William Leslie of Melrose was in 1739 one of the managers of that chapel, his signature there attesting to the fact. About that time he was resident at Melrose (in Gamrie). In 1731 he witnesses the baptism of a child of "Mr. James Duff at Cullen, in the parish of Gamrie." His own family consisted of at least the following:—

	Patrick, baptized May, 1732.
	William, " Aug., 1733.
	Margaret, " Feb., 1735.
	John, " Nov., 1736.
	Jean, " April, 1739.
twins	{ Alexander, " Mar., 1741.
	{ Henrietta, " Mar., 1741.
	{ Mary, " Jan., 1743.

George Leslie appears to have been a brother of William Leslie of Melrose, and Bathia a sister. This last was married, as this Register shows, on 28th August, 1742 to Mr. James Saunders. C.

623. HAUNTED LAKES AND SPRINGS (V., 174).—Mr. A. Hutcheson asks me to give my authority for the statement that, in the case of trout inhabiting consecrated springs, the guardian spirits of the water were supposed to appear in the form of fish. Dalryell in his *Darker Superstitions of Scotland* says:—"Mystical or sanctified fishes were recognised in a well near the church of Kilmore, in Lorn, during the course of the 17th century. These are described as having been two, black, never augmenting either in size or number, nor exhibiting any alteration of colour, according to the testimony of the most aged persons. The inhabitants of the country do call the said fishes *Easg Seant* that is to say *holie fishes*." Dalryell illustrates the subject by a reference to consecrated fish connected with various pagan religions. "A temple at Ascalon in Syria, near a lake abounding in fishes, was consecrated to a goddess half a fish." With regard to the fly at St. Michael's spring the following from Chambers' *Book of Days*, vol. 2, p. 7, may be quoted. "At St. Michael's (Banffshire) an immortal fly was ever at his post as guardian of the well." The writer of the article on the parish of Kirkmichael in the *Old Statistical Account of Scotland* says:—"Near the kirk of this parish there is a fountain once highly celebrated, and anciently dedicated to St. Michael. Many a patient have its waters restored to health, and many more have attested the efficiency of their virtues. But as the presiding power is sometimes capricious and apt to desert his charge, it now lies neglected, choked with weeds, unhonoured and unfrequented. In better days it was not so: for the winged guardian, under the semblance of a fly, was never absent from his duty. If the sober matron wished to know the issue of her husband's ailment, or the love sick nymph that of her languishing swain, they visited the well of St. Michael. Every movement of this sympathetic fly was regarded in silent awe: and as he appeared cheerful or dejected, the anxious votaries drew their presages."

Glasgow.

A. B. C.

648. SHERIFF, THE POET (V., 171).—In *Whistle-Binkie*, (1853 edition,) the Kail Brose o' Auld Scotland" is attributed to—

1st. Old Version. Alex. Watson, merchant tailor in Aberdeen, and Deacon of the Incorporated Trades. He wrote this song circa 1781, the MS. being afterwards in the hands of Peter Buchan, author, &c., Peterhead.

2nd. New Version. Robert Inglis. The editor of *Whistle-Binkie* considers this one the best of the two. Aberdeen. J. T. F.

648. SHERIFF, THE POET (V., 171).—If Andrew Shirrefs, who published a volume of poems in 1790 be meant, he was not the author of the "Kail Brose o' Auld Scotland." The author of that song was Alexander Watson, tailor in Aberdeen, born 1744, died 1831. (See Walker's *Bards of Bon-Accord*, pp. 326-9).

JAMES GORDON.

648. Andrew Shirrefs, A.M., as he is designated on the title page of his vol. of poems, was by trade a bookseller and bookbinder in Aberdeen. He was educated at the Grammar School, and, perhaps, subsequently at Marischal College, where in all likelihood he got his degree of A.M. Shirrefs appears to have been a man of considerable literary ability. He was at one time editor of the Aberdeen Chronicle, and of the Caledonian Review, and author of a Scottish pastoral, entitled "Jamie and Bess," said to have been first printed at Aberdeen in 1787, and afterwards at Edinburgh in 1790. The title of the Edinburgh edition is as follows:—"Poems chiefly in the Scottish Dialect, by Andrew Shirrefs, A.M. Edinburgh: printed for the author, by D. Willison: and sold by W. Creech and P. Hill, Edinburgh: and G. G. J. and J. Robinsons, London, M.DCC.XC." This one contains a portrait of the author. Burns, in his third Northern Tour, speaks of him as "a little decrepid body, with some abilities." It is certain he was a cripple, and required the use of one, if not two, crutches. One of his songs, "A Cogie o' Yill," which does not appear in the Edinburgh edition of his poems, is given in Whitelaw's *Book of Scottish Song*, 1845, p. 262, where also some particulars of his life are appended. The Song "The Kail Brose o' Auld Scotland" appears in Whitelaw's Collection, p. 63, and is there said, on the authority of Mr. Peter Buchan, to have been written by Alexander Watson, a merchant tailor in Aberdeen, and at one time deacon of the incorporated trades there.

Broughty Ferry.

A. HUTCHESON.

648. SHERIFF, THE POET (V., 171).—Should this not read Shirreffs? I find in a Biog. Dict. of living authors, published in 1814, the following notice:—Shirreffs, Andrew, M.A., a bookbinder at Aberdeen, who has lost the use of both his legs. He is author of several volumes of poems in the Scottish dialect. This author I believe to be the same person of whom I have the following MS. notes:—"Shirreffs, Andrew, b. 1762, flourished 1787, d. (1800)? Burns calls him a little decrepid creature with some abilities. He was brother of James Shirreffs, D.D., Aberdeen." Of this latter gentleman I have the following note:—b. Aberdeen, 1750 or '51; grad. 1770; ord. Aberdeen,

1779; D.D., 1795; Moderator of Assembly, 1807; demitted 1814; d. 1830. Works—*An Inquiry into the Life, Writings, and Character of Dr. William Guild, 1799; Sermons, 1821.* In regard to the authorship of the song referred to, I cannot be sure that it belongs to Andrew Shirreffs, though I have a faint recollection that I have read a statement somewhere to that effect. J. Ross, in his *Book of Scottish Poems, 1884, p. 639*, calls it an anonymous production. The following is the song:—

When our ancient forefathers agreed wi' the laird
For a wee piece o' grun' to be a kailyard,
It was to the brose that they paid their regard—
O! the kailbrose o' auld Scotland,
And O! for the Scottish kailbrose.

When Fergus, the first of our kings, I suppose,
At the head of his nobles had vanquished our foes,
Just before they began they'd been feastin' on brose,
O! the kailbrose, &c.

Our sodgers were drest in their kilts and their hose,
With bonnet and belt, which their dress did compose,
With a bag of oatmeal on their back to be brose,
O! the kailbrose, &c.

At our annual election of bailies or mayor
Nae kickshaws or puddings or tarts were seen there,
But a cog o' guid brose was the favourite fare—
O! the kailbrose, &c.

But when we remember the English, our foes,
Our ancestors beat them wi' very few blows;
John Bull oft cried, O! let us run—they've got brose,
O! the kailbrose, &c.

But now that the thistle is joined to the rose,
And the English nae langer are counted our foes,
We've lost a good deal of our relish for brose—
O! the kailbrose, &c.

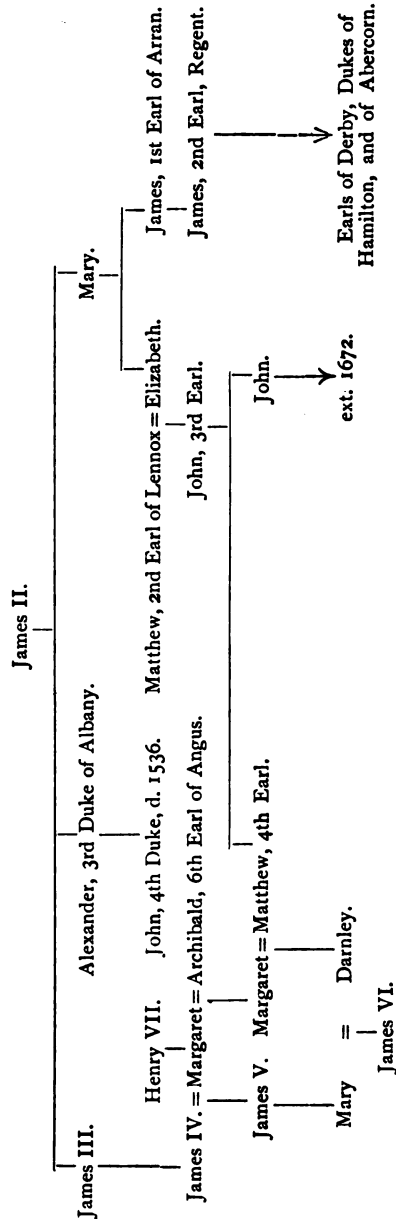
Yet each true-hearted Scotsman, by nature jocose,
Likes always to feast on a cog o' guid brose;
And thanks be to heaven we've plenty of those—
O! the kailbrose, &c.

Dollar. W. B. R. W.

645. CATHARINE COLLACE'S MEMOIRS (V., 171).—In the *Monograph on the Bass Rock*, under the head of The Martyrs of the Bass, a brief note concerning this lady appears. There she is described as the sister of a Mrs. Ross, of Morayshire, whose Memoirs, written by herself, have been published in book form. If, however, the note quoted is accurate, The Diary of Jane Collace, Mrs. Ross's sister, is still among the Wodrow MSS., Vol. XXXI., 8 vo. No. 7. Dollar. W. B. R. W.

617. THE EARLY STEWARTS (V., 141, 158, 173).—Mr. Johnston is right in stating that, had Mary Queen of Scots died in infancy, "Darnley, after his father, [4th Earl of Lennox] would have succeeded Elizabeth on the throne of England, while the [2nd] Earl of Arran would have been king of Scotland;" but he is wrong when he asserts that this was due to the fact that "the Earl of Arran was descended from a later James than the progenitor of the lady who married a Lennox." The 1st Earl of Arran, and Elizabeth, who married the 2nd Earl of Lennox, were brother

and sister—grand-children of James II. The true explanation is apparent from the accompanying tree.



When the Second Act of Settlement was passed in 1701, if all the descendants of James VI. had been passed over, the heir to the throne of Scotland would

seem to have been Anne, daughter of James 1st Duke of Hamilton, and widow of Lord William Douglas—whose heir of line is the present Earl of Derby; and the heir to the throne of England, Charles 6th Duke of Somerset, great-great-great-great-great-grandson of Henry VII., through his younger daughter Mary—from whom the present Duke of Somerset is *not* descended.

P. J. ANDERSON.

399. GOLDSMITH'S MARK (III., 157).—"W. L., with a hammer surmounted by a crown, between the initials, and a rose on each side of them," is stated in Tables of Old Scottish Hall Marks, by Mr. A. J. S. Brook, annexed to Burns' "Old Scottish Communion Plate," to be the mark of William Lindsay, the best known of the Montrose Goldsmiths (1671-1708). It is said that he made the communion cups at Fordoun.

R. C. W.

640. SEJANUS (V., 157).—Sejanus was also the name of a horse belonging to Sejus, a Roman Captain, which proved fatal to all the owners of it, whence came the proverb, "He has got the horse Sejanus," to denote an unfortunate man. See *Collier's Historical Dictionary*.

A. HUTCHISON.

642. ATHOLE HIGHLANDERS (V., 171).—In the *History of the Highlands*, by Browne, Vol. 4, there is a short account of the Athole Highlanders. Browne says, that the regiment was raised in Perth, (*not* Montrose), neither did he make any mention of that regiment ever being in America,—in fact, he asserts that it was never out of the United Kingdom.

Aberdeen.

J. T. F.

650. NURSERY RHYME (V., 171).—Perhaps the following North Country Rhyme may be worthy of preservation in your columns. It does not appear in Chambers' *Popular Rhymes of Scotland*:—

The cattie leuch,
An' the doggie leuch,
An' the yowie jumpit owre its tether an' leuch,
An' the aul' man cam' in frae the pleuch,
Took his cheir to the fire,
An' sat doun an' leuch.

Kenmore.

J. C.

650. NURSERY RHYME (V., 171).—It may interest "W. P." to see other versions of the same nursery rhyme. As for the origin or intention of this particular nursery rhyme, I fear that is a difficult question. The following version has been known in Cullen for the last seventy years at least:—

"My father was a cadger,
He sat upo' the cutty steel
An' took a haddock heel.
I've a cherry, I've a chess,
I've a bonny blue gless,
I've a dog amo' the corn,
Blaw Willy Buck's horn!
Willy Buck hes a coo,
Red and fite about the moo',
They ca' her Willy Benty.
She jumped ower the Brig o' Dee,
An' brok her covalentie.
King Covalentie, King Covalee,

A' the men o' Gordon
Wes forced to flee."

Next comes a Dundee version:—

"The ferry boat's ower dear,
Ten pounds i' the year.
Half a cherry, half a chess,
Half a bonny blue gless,
Half a dog amo' the corn,
Blaw Willie Buck's horn!
Willie Buck had a coo,
Black an' white about the moo'.
The King's Covenanters,
The King's Covanee.
We'll hang the Duke o' Gordon
An' lat the prisoners free."

Another version is:—

"I've a cherry, I've a chess,
I've a bonnie blue glaiss,
I've a dog amo' the corn
Blawin' Willie Buck's horn.
Willie Buck hid a coo,
Black and fite about the moo',
They caad her Bell o' Blinty,
She lap ower the Brig o' Dee
Like ony cove-o-linty."

C.

650. The following is the rhyme referred to by W. P. as it existed in this neighbourhood upwards of sixty years ago. Whether there is any sense concealed under its apparent nonsense, or whether it contains a veiled reference to any event which took place at the Bridge of Perth in the days of the Covenant, are considerations for the ingenious. The word "chess" would seem to indicate an antiquity as remote as the times of the Covenant. See *Jamieson's Scottish Dictionary* for this word, where also another form of the rhyme is given:—

As I gaed up the Brandie hill
I met my father wi' gude will:
He had jewels, he had rings,
He had many fine things;
He had a hammer wantin' nails:
He had a cat an' nine tails.
Up Jock, doun Tam!
Blaw the bellows, auld man!
Auld man,—skinny Scot—
Rows about the ferry boat;
The ferry boat's ower dear,—
Ten pounds i' the year.
I've a cherry, I've a chess,
I've a bonny blue gless:
I've a dog amo' the corn
Blaws Willie Buck's horn.
Willie Buck had a coo,
They ca'd it Broo-brentie,
It fell ower the Brig o' Perth
An' broke its Covenantie;
Covenantie, covenee,
Coven oot the birdie's ee.

For an abbreviated form of this rhyme see also *Chambers' Popular Rhymes of Scotland*, ed. 1870, pp. 158-9.
Broughty Ferry. A. HUTCHISON.