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OR

Northern Notes and Queries

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The Rev. A. W. CORNELIUS HALLEN, M.A.

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CONTENTS.

NOTES.				PAGE
471.	'Honours of Scotland' Sword Belt,	97		
472.	Tartans in Family Portraits, No. 2,	100		
473.	Stewart of Stenton,	103		
474.	Sir James Macdonell, K. C. B.,	108		
475.	Cant Family,	110		
476.	Examination for Lord's Supper,	110		
477.	Orkney Folk-Lore, Nos. 9, 10,	112		
478.	Pipe Banner of Glengarry,	120		
479.	Survival of the Fittest,	122		
480.	Sculptured Stones at Dundee,	122		
481.	Ross Family,	124		
482.	Skean Dubh,	128		
483.	Peebles of Dewsbury,	128		
484.	Some old Bells in Scotland,	129		
485.	A Relic of the Scottish Reforma- tion,	132		
486.	Walkinshaw of Barrowfield,	133		
487.	Old Linen,	137		
QUERIES.				PAGE
CCVIII.	Napier-Haldane,	138		
CCIX.	Thom, M'Culloch, Bisset,	139		
CCX.	French Prisoners of War in Scotland,	139		
CCXI.	Rebels of 1745,	139		
CCXII.	Caithness Legion of High- landers,	140		
CCXIII.	Robert de Keldelath,	140		
CCXIV.	'Poor Folk of Currie,'	140		
CCXV.	Hillcoat Family,	140		
CCXVI.	Grames of Drynie,	140		
CCXVII.	St. Devereux, Kilpeck, Kenderchurch,	141		
CCXVIII.	Sir James Murray,	141		
CCXIX.	Arms wanted,	141		
CCXX.	Mackay's Regiment,	141		
CCXXI.	Old Designations of Relatives,	141		
CCXXII.	Christian Hearsey,	141		
CCXXIII.	Cant, Bisset,	141		
CCXXIV.	Somerville Family,	141		
REPLIES.				
XXIX.	Graham of Gartur,	142		
LXX.	Frater,	142		
CXCIV.	David Beton,	142		
CXCVII.	Campbell of Glenlyon,	143		
NOTICES OF BOOKS,				143
OBITUARY—F. N. Reid,				144

NOTE.—*The Editor does not hold himself responsible for the opinions or statements of Contributors.*

*All Communications to be sent to the EDITOR of 'The Scottish Antiquary,'
The Parsonage, Alloa.*

471. HONOURS OF SCOTLAND.—The Sword-belt, of which the accompanying photoglypt gives a very correct idea, is admitted by the 'Society of Antiquaries of London,' before whom it was shown in the past summer, to be the belt given by Pope Julius II. in 1507 to King James IV. of Scotland. It bears the personal device of Pope Julius II., an oak tree fructed erased, and the Papal Tiara and Keys of St. Peter, with other ornaments worked in silver-gilt thread. The buckle is of silver-gilt and very beautiful, with a centre of blue enamel. This enamel has been very much injured, and the whole belt is much worn and in places nearly torn across. It appears to have been concealed with the Regalia, of which it formed a

part, in the church of Kinneff, but for some cause it was not delivered up at the Restoration with the rest of the Honours of the Kingdom, and its very existence was unknown to the Barras family of Ogilvy. It had evidently been concealed carefully by some one who, dying, was unable to speak of it, and not until about 1790, when the estate of Barras was sold, was it found wrapped up and built into the garden wall. Since that time



it has passed through the hands of Sir David Ogilvy, who found it, Sir George Mulgrave Ogilvy, his sister Mrs. Alexander Livingston-Ogilvy, her son George Livingston-Ogilvy, and his nephew Rev. Samuel Ogilvy Baker, who has now sent it to Edinburgh Castle, to be placed where it ought to be.

S. OGILVY BAKER.

MUCHELNEY VICARAGE.

We cannot do better than append to Mr. Ogilvy Baker's interesting note a portion of an article which appeared in the *Scotsman* of Nov. 29th:—

'Whether there is a large element of truth in the remark that all Scotsmen are antiquarians or not, there is no Scotsman who will not take a pleasurable interest in the restoration to its place in the Scottish Regalia of an important relic which has remained in private hands for 240 years. The Rev. Samuel Ogilvy Baker has placed in the hands of the Queen's Remembrancer the belt belonging to the sword of State, in order that it may be restored to its place, so long left vacant, among the Honours of Scotland. The broad outline of the history of the Regalia, especially of the strange perils through which it passed, is well known. How by order of the Scottish Parliament, on the 6th of June 1651, it was sent to the Castle of Dunnottar, on the rocky coast of Kincardineshire, for safe keeping; how George Ogilvy of Barras was intrusted by the Earl of Marischal with the command of the castle, and charged above all things to guard the Honours from harm; how in the succeeding November he was summoned by the Commander of the English Parliamentary forces to surrender, a summons which, though the garrison numbered only forty men, he emphatically declined to obey; how, being pressed beyond endurance by the assailants, and reflecting that it would be "an inexpressible loss and shame if these things should be taken by the enemy" he resorted to subterfuge, so that the Regalia was successfully carried out of the castle in the face of the besiegers by the wife of the minister of a neighbouring parish; and how, with lighter heart after the precious trust was removed to a place of greater safety, he continued to defend the fortress till the 4th of June 1652, when he surrendered, with all the honours of war, an empty keep, is all to be found in detail in a complete and valuable paper written by the late Mr. J. J. Reid and Mr. Alexander Brook, and published by the Society of Antiquaries in 1890. The Crown, the Sceptre, and the Sword, with scabbard and belt, were buried by Mr. Granger, the minister of the Parish of Kinneff, under the pavement within the church, and remained there till after the Restoration, when the secret was discovered to the King, the precious Honours restored to the Castle of Edinburgh, and those who had had a share in so great a service rewarded—Sir John Keith with a pension and an earldom, George Ogilvy with a Baronetcy, and Mrs. Granger with a gift of 2000 merks. The Honours, including the sword and scabbard, were thus restored; they continued to perform their journey from the Castle to the Parliament House at the opening of Parliament until the Union in 1707 closed the doors of the Parliament, and terminated their use in any public pageant. For 110 years the relics lay forgotten but uninjured in the great oak chest in which they had been placed at the Union. Unearthed at last by the insistence of Sir Walter Scott, they have since remained open to public view. But all this time where was the sword-belt? It had gone into the Castle of Dunnottar, but it had not reappeared from beneath the pavement of Kinneff Church. Long after the Civil War it was found concealed in the walls of the Manse of Barras, and having been kept as a precious heirloom in the family which had guarded the Royal Honours so well, it is about to be restored to the place it unquestionably ought to fill. The sword and scabbard now in the Crown Room and the belt were presented to King James IV. in 1507, six years before the battle of Flodden, by Pope Julius II.

The design of the latter corresponds precisely with that on the sword and scabbard, the heraldic device of the donor, an oak-tree 'fructuated and eradicated,' being reproduced many times.

It is no more than right that a relic of high historic interest should be in its proper place, open to view, and in public keeping; but it is, unhappily, rare that private owners take this generous and public-spirited view. The thanks of all who take a pride in the ancient history and proud independence of Scotland are due to Mr. Ogilvy Baker for the very real sacrifice which he has made in thus parting with a relic of priceless family interest. He has set an example which others would do well to follow. . . . Nothing could be more fitting than that the restoration of this important and long-missing relic should coincide with the removal of the Regalia to a position where it can be better seen and more appreciated by the public. Whatever decision may be taken on this point, Mr. Ogilvy Baker has earned the general and grateful thanks of the Scottish people.'

472. TARTANS IN FAMILY PORTRAITS, No. 2 (vol. vii. p. 49).—*Newhall House*.—In the notes on the Castle Grant collection in the last number of the *Scottish Antiquary* we referred to a large number of portraits of members of the Clan Grant, painted by Richard Waitt from 1713 to 1725. Yet another portrait by this artist is in the collection at Newhall House, and is there titled on the back in a modern hand, 'the old Pretender,' whom it certainly does not represent, but the subject is understood to be — Grant, younger of Cullen. It bears on the canvas 'Ric. Waitt, pinxit 1715,' and the colour scheme only tends to increase the perplexity as to the true Grant tartan. The style of dress is a rather unusual riding costume of considerable interest.

Balgownie.—The collection here preserved is of the very highest value, including as it does the relics of the Macdonells of Glengarry, of whom the present proprietor is a direct descendant. Of greatest interest in point of antiquity is a portrait of a Highland chief represented in a splendid costume of belted plaid, richly embroidered coat, and steel helmet with ostrich plumes. It is about one-third life size, and represents in the design of the tartan, which is painted with extreme minuteness, one of the most complicated patterns at present known. Of the period to which it belongs and the subject represented there are no records, but it is believed to date about the time of Charles II. (see notes on Langton collection regarding a similar figure). There are no other paintings of subjects in Highland dress recorded where the helmet and plumes are depicted as here, but that these were in use in the Highlands at this period is well known, and such references to their use occurs, as in the contemporary Gaelic poem 'Bàs Alasdair Mac Cholla.'

Co geal ri cèd eutrom an eas
'Nuair dh'eireas e fo ghrian maidne òg,
Bha itean o chein-thìr nan coigerach,
A' sruthadh mu hoilleireachd a bheirt.

White as the curling mist of the fall
When it rises in the morning sun,
The plumes from the stranger's land
Waved round his gleaming casque.

Next in point of age and interest is the portrait of Alastair Macdonell of Glengarry, who played so prominent a part in the 'Forty-five.' It represents him in the belted plaid, and a servant in the background wears the 'breacan an feilidh,' or modern kilt. This is the earliest occurrence of this form of the dress the writer has met with in portraits. Both figures are dressed in tartans, which, while clearly decipherable, differ from each other and from any pattern at present in use, and bear not the slightest resemblance to the modern Glengarry or other Macdonald tartan. A very beautiful life-size portrait by Angelica Kaufmann represents Alastair Ranaldson Macdonell, fifteenth of Glengarry, in coat and kilt of Glengarry tartan. This is the chief whose later portrait by Raeburn, presently exhibited in the National Gallery, Edinburgh, has been made familiar by its engraving, and whose tragic death was so greatly deplored. In female portraiture few efforts are more pleasing than the representation of this chief's lady, who was Miss Rebecca Forbes of Pitsligo, and who is shown in a tartan dress of the sett known in old records as Huntly district tartan, a pattern worn by various families, Forbeses and others, in Aberdeenshire a hundred years ago and more. On the figure is gracefully draped a plaid of Glengarry tartan. In this collection are preserved many of the fine equipments of the officers of the Glengarry Fencibles, and along with these some portions of the ancient armoury of Invergarry Castle.

Of special interest are the old wall-pieces used in its defence, and several of these have or had individual names and histories of their own. There was one known as the '*Cubhag*' or Cuckoo, and the '*Ramasach*' or Ramsey. The traditions regarding these, communicated by Glengarry nearly seventy years ago, are as follows:—

'Some time after the battle of Killiecrankie, a party from the garrison at Inverness, under the command of an officer of the name of Ramsey, was ordered out to take possession of the Castle of Invergarry. The news of its approach arrived only a little before its appearance at the north end of Loch Oich, when a man rushed into the hall where the chief was at dinner, and exclaimed.—"*Tha an Ramasach a tighinn, agus buidheann mhòr dhearg leis!*" "The Ramsey is coming, and a great troop of the red soldiers!" Ramsey was well known at Invergarry, and for a determined man; and Mac-Mhic-Alasdair, immediately rising from the table, ordered the house to be closed, and ascended the great square tower. Among the party assembled was the old armourer, who was no less remarkable for the extraordinary accuracy to which he had brought the use of the wall-pieces than the affection which he bore to them, from whence they commonly went by the name of "*Nigheanan-Alasdair-Dhuibh*"—Black Alexander's daughters. Glengarry leaned on the sill of the window, his eyes fixed on the little green corner of the lake at Aberchalader, where the road from Fort Augustus first comes in sight along the water, and old Alasdair stood behind watching over the shoulder of his chief. At length the scarlet gleam of the redcoats, and the glancing of the muskets, appeared upon the bank, and in a few moments the head of the detachment filed down along the narrow road which led along the margin of the lake. As they proceeded the officer could be distinguished on horseback at their head. Mac-Mhic-Alasdair looked over his shoulder at the old armourer—"*An toireadh beàil-nan-tàirneanach a-mhàin an coileach-ruadh ud?*" "Would the wall-guns bring down yon red-cock?" said he. "*Tha dhu ann,*" replied Alasdair, "there are two—I would not be sure of them

all—but for the *Cubhag* (Cuckoo) and her marrow, they would speak to them.” “Bring the gowk,” said Glengarry, turning to one of the men. The mighty hang-gun was brought; Donald laid “her” black mouth through the window, and levelled the barrel carefully on the sill. “Ay,” said he, “yon should do fine.” “Mark him, then,” said Glengarry. Alasdair waited until the head of the column had cleared some birch scrogg-bushes, and as soon as they came out upon the open road, he laid his eye to the stock, steadied the gun, but just as he was about to pull the trigger, some interruption happened; there was a momentary halt; the officer rode to the rear, and only the top of his hat appeared above the muskets. “*Cha-n’-eil comas air!*” “It can’t be helped!” said Alasdair, as he saw the officer linger; “*Gabhaidh mis’ am-fear eile,*” “I’ll take the other”; and he turned the muzzle of the Cuckoo upon the sergeant. He marked him steadily for a moment, and drew the trigger. The report rolled like thunder round the lake, and as the smoke blew off out of the window, the broad halbert and stiff square-skirted figure of the sergeant were no more visible, but a crowd of the men appeared busy round a red heap upon the road. “*S math thilg sibh!*” “You have shot well!” cried Glengarry. “*Thilg a’ chubhag smugaid orra,*” “The gowk has spit upon them.” At this moment the officer rode hastily to the front, and as the square-cocked hat appeared at the head of the detachment—“*Seall! ar Cabar Fèidh!*” exclaimed Mac-Mhic-Alasdair, “*Aon a ris!*” “There’s the stag’s head!—once more!” By this time the other guns had been brought without bidding. Alasdair chose his next favourite daughter, and laying “her” over the window, marked out the leader as he sat conspicuous on his horse. The old man levelled his eye along the barrel with a still and steady gaze; in the next moment the “bang” of the heavy gun went off through the casement, and the commander dropped out of the saddle. “*Sin a laochain!*” cried Glengarry, “*tha an Ramasach cho math ris a’ Chùbhaig,*” “Bravo, my boy, the Ramasach is as good as the Cuckoo!” From that day the gun retained the name. Upon the effect of these two fatal shots, the detachment fell into confusion, and lifting the fallen bodies, made a hasty retreat to Inverness. At the sacking and burning of Invergarry in 1746, the Cuckoo and her companions were sent to Fort-William to do garrison duty against their old friends and neighbours. Here they were retained until Glengarry raised his regiment, when he succeeded in obtaining their restoration to Invergarry.’

The whole of the collection is preserved with great care, and while not of the vast extent of the Seafield collection of the Strathspey Fencibles’ equipments, it includes many rare and curious items not usually met with.

Langton.—This collection of portraits is of a choice character, comprising the works of some of the most famous masters. Of prime consequence for the purpose in hand, however, is the painting called the Regent Murray, which was formerly at Taymouth, and which has been ascribed to Jameson.

It is very doubtful, however, as to whether it represents the Regent, or was painted by the artist named. The work is life size, and a splendid representation of the Highland garb. It differs from the Balgownie portrait, beside the matter of size, in the individuality of the face, the colours of the tartan, and the head-dress, which in this is a flat bonnet with a small plume. Ordinary observation would tend to an acceptance

of the tartan as simply black and white, but a careful scrutiny of the whole details of the picture, with the assistance of so valuable an authority as Mr. W. Skeoch Cumming, the well-known military artist, revealed the fact that what was in portions almost black was in reality a deep Indian red. The scheme thus obtained is a very beautiful one in red, black, and white, and of extremely early date as a tartan design. Here, too, is a painting by Sir Godfrey Kneller of John Campbell, Lord Glenorchy, afterwards Earl of Breadalbane, in the Belted Plaid, painted in 1708. The tartan, carefully drawn, differs utterly from any known Campbell pattern, and this is the earliest record of what must be regarded as a clan pattern of the Campbells, if clan colours were then in use, as is commonly alleged. In general effect the design more nearly resembles the Royal Stewart tartan (before the latter was modernised) than any other, although the scheme of arrangement is by no means the same.

There is a painting of Prince Charles Edward here, which was exhibited at the Stuart Exhibition 1889,—a small whole-length figure in tartan jacket and trews by an artist unknown. It contains a representation of a tartan not previously recorded; and a further variation of design is obtained in a miniature of the Prince from the Bernal collection. The white silk sash taken from the Prince's baggage at Culloden by Rauworth, who carried the first news of the battle to the Secretary of State, is well cared for, and is in excellent preservation.

The most effective of the Raeburn portraits here is that of Sir Allan Macnab, last laird of that Ilk, who is represented in a military Highland dress; the kilt consisting of the Macnab chiefs' pattern, while the waistcoat indicates an unusual variation from the received design. Here also is a life-size painting of the second Marquis (and fifth Earl) of Breadalbane by Thomas Duncan, displaying the modern and spurious sett which now passes as Breadalbane Campbell tartan.

D. W. STEWART.

473. PEDIGREE OF THE FAMILY OF STEWART OF STENTON, COUNTY PERTH.—King Robert II. of Scotland had issue by Mariota de Cardney. She is said to have been a daughter of Sir John de Ross, son of the Earl of Ross, who assumed the name of Cardney on obtaining from Robert II. the lands of Cardney, 19th June 1375, in which charter he is styled *dilectus consanguineus noster*, the king having married Euphemia Ross. Mariota got charters of various lands from the king, and bore to him four sons.

Mariota de Cardney is mentioned in the Treasurer's accounts for various sums of money in 1380 for buying napery for her use, and sums are also allowed for her son James for fees at St. Andrews College, 1384. Robert Cardney, Bishop of Dunkeld, was brother to Mariota.

Robert de Cardney, says Canon Mylne, Bishop of Dunkeld by his sister's interest with the king. He added to and adorned the Cathedral, and built a Bishop's Palace. He was excommunicated for some time by the Pope for ecclesiastical disobedience; he was also one of the hostages for the redemption of King James I. from English captivity. There are several sums given him by the Treasury; one for expenses in accompanying his nephew John Steuart of Cardneys when studying in Paris in 1394. He held the see of Dunkeld for forty years, and died in 1436. King Robert's sons by Mariota were—

1. Alexander Stewart, received with other charters one of the lands of Innerlunan, A.D. 1378. He died before his mother.
2. Sir John Stewart. See below (I.).
3. James Stewart got charter of Abernethy, A.D. 1373, and Kinfauns, 1383.
4. Walter Stewart, heir of tailzie to his brother in charter of Cardneys, 12th Feb. 1399.

I. Sir John Stewart (2nd son), got charter of Cardneys 1399, and of Airntully 1383. He was alive 1425. He married Jean, daughter of Sir John Drummond of Stobhall and sister of Queen Annabella. He left issue a son.

II. Walter Stewart of Cardneys, etc., had a charter of Cluny. He married ———, and left issue a son.

III. John Stewart of Cardneys, married Janet Wightman, and died 1540, having issue—

1. George Stewart. See below (IV.-A.).
2. Sir Walter Stewart, 1st of Dowally, which family ended in Captain John Stewart of Dowally, of the Perthshire Militia, who died at Bridge end, Perth, 1840.
3. Peter Stewart.
4. John Stewart, who got a charter of Dalguise 1543. He died 1576, having married Elizabeth, daughter of Alexander Stewart of Grantully. His descendants still hold Dalguise.

IV.-A. George Stewart (son of No. III.) died before his father. He married Catherine, daughter of Sir James Liddel of Halkertoun, Chamberlain of Scotland, and left issue—

1. John Stewart. See below (IV.-B.).
2. David Stewart.
3. James Stewart.

IV.-B. John Stewart, of Cardneys (son of No. IV.-A.), was M.P. 1560, and died 1563. He married Margaret, daughter of J. Ross of Craigie, by Elizabeth, daughter of John, 6th Lord Glamis.

John Stewart of Cardneys, M.P. 1560, was a keen reformer, and it was to him, as Bailie of the Regality of Dunkeld, that the letter of instruction was issued and signed by Argyll, James Stewart (the Regent), and Ruthven, concerning the Cathedral, which ran as follows:—

‘Traist friendis, after maist hearty commendacioun we pray you fail not to pass incontinent to the Kirk of Dunkeld, and tak doun the hail images thereof, and bring furth to the Kirk-yayrd and burn thaym oppinly, and siclyke cast doun the alteris, and purge the Kirk of all kynd of monuments of idolatrye, and this ye fail not to do, as ze will do us singular empleseur; and so committis you to the protection of God.’ A postscript cautions them to ‘tak guid heid that neither the dasks, windochs, or durris (doors) be ony ways hurt or broken, either glassin wark or iron wark.’ They were unhappily animated by too much zeal to take much notice of the latter injunctions, and, sad to say, the whole building was ruthlessly sacked from end to end, no doubt the monument erected to his relative the Bishop being wrecked at this time; and it is alleged that Stewart of Cardneys completed the unholy work later on by unroofing the Cathedral.

John Stewart of Cardneys had issue—

1. George Stewart. See below (V.).
2. John Stewart got a portion of Airtully; alive 1602; he married ——— and had issue—
 - i. Thomas Stewart, portioner of Airtully, who had issue—
 - (i.) John Stewart, served heir to his father, 1647.
3. James Stewart.

V. George Stewart (son of IV.-B), of Cardneys; died 1603; he married, 1566, Margaret, daughter of Sir William Stewart of Grantully, by a daughter of the third Earl of Athole. He had issue—

1. John Stewart. See below (VI.), page 108.
2. James Stewart, merchant in Perth, served heir to his brother Duncan, 1609, in his portion of Airtully.
3. George Stewart, portioner of Capeth, died before 1649. He left a son—
 - i. John Stewart, who renounced Capeth 1649.
4. Duncan Stewart, portioner of Airtully.
5. William Stewart had seizin of W. Capeth, 1649.
6. Thomas Stewart, stated in the Dalguise Pedigree, written in 1780, to have been progenitor of the Stenton branch of the family, got a charter of Craighton 1595, and renounced the same 1648, and Butterstone in 1618; got Tulymet, 1618. He married Egidia, daughter of John Penicuik of Stenton. He was probably father of Patrick and Gilbert, cautioners for Thomas Stewart, afterwards of Stenton, 1656, and of George in Dunkeld, 1659, who married M. Mylne, and had a son Robert in Dunkeld, who got the crofts of Fingorth, 1655. Thomas Stewart and Egidia Penicuik had besides, probably, other issue, two sons—
 - i. Walter Stewart, portioner in Dunkeld, paid tax in Cromwell's rental 1649 for Wester Capeth, alive 1651. He married ——— and had a son ———.

STEWART OF STENTON.

- (i.) ii. Thomas Stewart, of Stenton by charters 1656, 1666, of Wester Capeth 1651, 1656, 1665, of Gallowhill 1655, of Drumbellie 1660, a Commissioner of Supply 1689-1690. He married Margaret Murray.

Thomas Stewart, first laird of Stenton, appears to have acted for Lord Murray, son of the Marquis of Athole. The following letter, written by him from Tullimet, is interesting as clearing away the uncertainty connected with the death of Graham of Claverhouse, Viscount Dundee. It also gives a terrible picture of the times at that unhappy period. The letter is in the charter-room at Blair.

TULLIMET, *Julie the 29*, [16]89.

MY LORD,—Ther cam heir yestarnyt one ther march to Dunkeld the Leard of Strowane Robertstone and Duncane Menzies vith ane fore partie of King James forses, and the rest is to follow this day going for Anguse, threating all vho will not joyne vith them in the Kings service they vill

kill and slay all who refuses to joyne. So we ar all heir in ane sad conditione for ther is none to meit and doe ane thing for the cuntre. So I beg your Lordships advyse vhat I sall doe vith vhat goodis ye haue at Dunkeld if they distroy not them befoir they leaue it for ther is nothing to be expectit from them but sewer vsage vho joyns not ther ordiris is now givine owt since the death of my Lord Dundie be one Cannone ane Scotis off[ic]e[r] vho cam from Irland. Ther vas no persone kild of anie not but Dundie, 2 brithren of Glengarielis, ane second sone of Sir Donald M'Donaldis, ane Gilbert Ramsay, Pitcur, deadlie vowndit. My Lord Dundie vas shot dead one [*i.e.* at] the head of his horse[men]. Ther is seuerall souldiour kild and vowndit, but vho of King William's partie ve can not give ane accowmpt ther is so manie, ther vill be 4 or 5 hundreth prisonaris. I dout not but Glenegise hes givine your Lordship ane full accowmpt of the maner of the feight. I haue sent to your Lordship the sheip your father haid in the forrast according to your Lordships comandis. Cause grant ane receit for them. The number is 156. I haue payit them that cam vith them. They threatine your cuntrie verie hard. I ame so damp vith thir tymeis that I cannot act nor doe anie thing as I vowl'd, but I ame and sall continnew your Lordships servant and sall doe vhat lyes in my pouer to preserve vhat I can that is your Lordships intrest. God pitie vs for it is sad tymes. Howeuer I ame and sall continow, My Lord, Your Lordships faithfull servant,

THOMAS STEWART.

Endorsed—Stenton, *July 29.*

Thomas Stewart and Margaret Murray had issue—

- a. John Stewart, second of Stenton. See below (II.).
- b. Gilbert Stewart, merchant in Edinburgh, died 1742, *s.p.*, having married Rachell, daughter of Alexander Wedderburn of Kingennie.
- c. William, mentioned in charter 1651, probably eldest son, died young.
- d. Grissel, born 1670.
- e. Agnes, born 1674.
- f. Margaret, married, 1698, J. Stewart of Kinnaird, a branch of the Rossyth family, and had issue.
- g. Marjorie, married, 1701, John Stewart of Kinncragie, and left issue.

(II.) John Stewart of Stenton (son of Thomas (I.)) was a Comissioner of Supply, and died before 1731. He married 1st Jean, daughter of Rev. Patrick Makgill, of Tealing, of the Rankeilour family, 2nd, Margaret Davidson, and had issue—

- a. John Stewart. See below (III.).
- b. Thomas Stewart, born 1693. In a deed by his father dated 1722 he is styled youngest son, and gets 3000 merks 'in case he returns to Brittain,' called 2nd son in deed, 1707.
- c. Gilbert Stewart, born 1698, died before 1722.
- d. Patrick Stewart, born 1701.
- e. Margaret Stewart, served heir of provision general to her father, 1731.

(III.) John Stewart of Stenton (son of John (II.)) got the lands of

Drumgarthie and Glassingall 1743, died 1765. He married, 1724, Jean, daughter of Sir Alexander Lindsay of Evelick.

There is a letter at Blair written by John Stewart, third laird of Stenton, to the Duke of Athole, in reply to an urgent appeal by the Duke for recruits for the rising of 1745.

STENTOWN, *September 15th, 1745.*

MY LORD,—Your grace's of 13th current came to my hand yesterday forenoon by Mr. Laird, and in obedience to your Lordships commands I went to Dunkeld, but to no purpose, for I plainly see that the whole inhabitants there are quite degenerate from their Ancestors and not one spark of loyalty among them; and as the bearer can inform your grace, not one man of them will stir without force, and even then there is neither gun nor sould to be had; the Laighwood men are on the same footing, and have neither arms or willingness. As for Inwar and Little Dunkeld, Charles M'Glashen tells me they have delivered four men as their quota to Mr. Mercer of Aldie. Now from what I have said I leave your Grace to consider what is to be done with these unwilling people without arms.

This is all occurs to me at the time. I wait your Grace's further orders, and with all sincerety and due respect, I ever am, My Lord, your Grace's most humble and most obliged servant,

JNO. STEWART.

In the same Jacobite correspondence at Blair there is a letter from Robert Mercer of Aldie to the Duke, in which he says that he had seen Stenton that day, with whom he had left orders about the Strathardle vassals who had not yet arrived.

From which it will be seen that the Stewarts of Stenton were quietly but actively engaged in the Jacobite cause. They do not, however, appear to have given offence to the Government.

John Stewart had issue—

- a. John Stewart. See below (iv.).
- b. Gilbert Stewart, born 1728.
- c. Alexander, born 1734.
- d. William, born 1730.
- e. Margaret, alive 1759, married Patrick Greig of Haughead, surgeon in Dunkeld, died before 1752.
- f. Helen. g. Jane. h. Rachel—mentioned in their father's will for mournings.

(iv.) John Stewart of Stenton (son of John (iii.)) captain in 42nd Regiment, served in America, born 1729, died 1791. Married, 1768, Jean, daughter of Paul Husband of Logie. Merchant in Edinburgh. Died 1778. He had issue—

- (v.) a. John Stewart, fifth of Stenton, lieutenant 20th Regiment, died at Port-au-Prince, *s.p.*, 1794.
- b. Alexander Stewart, see below (vi.).
- c. Isabella, born 1769, died 1839, married, 1793, Isaac Bayley of the 72nd Regiment; issue residing in Edinburgh.
- d. Emelia, born —, died 1843, married, 1793, Dr. Walker Arnot of Edenshed, Fife, and left issue.
- e. Jane, died unmarried 1814.

- f.* Margaret died *c.* 1854, married George Lyon, younger of Wester Ogill, Forfarshire. Issue, Colonel George Lyon of Kirkmichael, 2nd Life Guards, and John Lyon, who bought Kirkmichael from his brother; she married, 2nd, 1821, Sir Adam Fergusson, Sir Walter Scott's friend, and son of Principal Adam Fergusson of St. Andrews.
- g.* Catherine, died 1836, married J. M'Ritchie of Edinburgh, and left issue there.
- h.* Jane, died 1814, unmarried.
- i.* Rachel, married, 1799, William Jobson of Dundee, merchant in London, and had issue, a daughter Jane, who married Sir Walter Scott, second Bart. of Abbotsford. He died, *s.p.*, 1848, she died 1877.

(vi.) Alexander Stewart of Stenton (second son of John Stewart (iv.)), captain 3rd regiment of Buffs, born 1781, died in London 1820, married, 1810, Jane, daughter of Rev. D. Moncrieff of Redgorton, and had issue.

- (vii.) *a.* John David Stewart of Stenton, sold the estate 1834, and died *s.p.* He married, 1854, Mary, widow of J. Graham.
- b.* Jane, died unmarried.

VI. John Stewart of Cardneys (see page 105), died 1639, married *ante*, 1603, Barbara, daughter of W. Hay of West Gourdie, and had issue.

VII. Sir John Stewart of Cardneys, died 1646, married Jean, daughter of Alexander Blair of Balthayock, and had issue.

VIII. John Stewart of Cardneys, died 1660, married 1st, Cecil, daughter of Sir Thomas Stewart of Grantully, and 2nd, Agnes, daughter of D. Rattray of Craighall. He had issue.

IX. Patrick Stewart of Cardneys, who carried on the family. He married Agnes, daughter of Colonel J. Menzies of Culdares, through whom they succeeded to Culdares.

Arms of Stewart of Stenton.—Seal of Captain Stewart of Stenton, from his letters in British Museum: A lion rampant, over all a bend. The colours are not given. Crest: a demi-lion rampant. Motto: God help.

Arms of Stewart of Dalguise.—Or, a lion rampant, gules, over all a fess chequy, argent and azure. Crest: a demi-lion. Motto: *Hinc Orion*.

L.

474. SIR JAMES MACDONELL, K.C.B.—This distinguished soldier was the second son of Duncan, fourteenth Chief of Glengarry, by his wife Marjory, daughter of Sir Ludovick Grant, Bart. of Dalvey, and was next brother to Alastair Ronaldson Macdonell of Glengarry, who is mentioned at page 102. On entering the army he was gazetted to the Coldstream Guards, and maintained the character of that celebrated regiment. He is chiefly known for his gallant conduct at Waterloo, which is narrated by Alison (*History of Europe*, vol. xii. p. 345):—

‘The first of these brave officers (M'Donell) when a vehement onset had burst open the gate of the courtyard (of Hougoumont), and a party of the French, great part of whom were in the end slain or taken, had rushed in, actually, by a great exertion of personal strength, drove the survivors out, and closed it in the face of the French bayonets.’

Some little time after the battle a gentleman offered a considerable sum



of money to be given to the BRAVEST MAN. The Duke of Wellington, to whom it was left to make the award, divided it between Macdonell and the sergeant who shared in the gallant exploit, and to whom his superior officer magnanimously gave his share of the prize. Sir James Macdonell became a Lieutenant-General in the army and principal equerry to the late Queen-Dowager. He died unmarried in 1857. The portrait, of which a copy is given, is by Raeburn, and is in the possession of John Alastair Erskine Cuninghame, Esq. of Balgownie, Co. Perth, the last lineal descendant and heir-general of Alastair Ronaldson Macdonell of Glengarry. The statement as to the reward of bravery is traditional in the family; it is, however, we believe, well authenticated. Colonel Sterling, commanding the Coldstream Guards, has most kindly endeavoured to procure the official records of the award, but as yet without success. We hope in a future number to give full details of honour done to one who besides and above his other honours is known as 'The Brave Man,' a hero of whom not only his clan, his regiment, and the British Army, but the whole nation may be justly proud.

A. W. C. H.

475. CANT FAMILY (vol. vii. p. 78).—See the *List of the Deans of Guild from 1407 to 1890*. 8vo. Printed for private circulation. I find under dates 1413, James Cant, and in 1443, 1444, 1445, and 1447, 1448, 1449, and 1450, Adam Cant, were Deans of Guild of Edinburgh.

T. G. S.

476. EXAMINATION FOR LORD'S SUPPER (vol. vii. p. 9).—In the *Scottish Antiquary* of last June is given the text of an unknown Catechism entitled 'The manir of ye examinatione befor ye Lord's Supper,' copied into this first volume of the Registers of Stirling, in the year 1591. As to the authorship of the Catechism, or whether it was ever printed I can say nothing. But some facts regarding a similarly unique, and until quite recently, unknown Scottish Catechism, of ten years earlier date, may interest your readers.

At the Laing sale there was much interest excited at the appearance in the catalogue of the entry (No. 1205), 'Forme and maner of Examination befor the admission to ye tabill of ye Lord. Edinburgh, Henrie Charteris, 1581, 12mo.' The date of publication was that of the first edition of John Craig's 'Shorte Summe,' to which, however, it bore no resemblance. The book had entirely passed out of memory, and no other copy was known to exist. There was naturally a brisk competition at the sale, and the volume was ultimately knocked down to Mr. Quaritch for the sum of £70.

It appeared shortly afterwards in Mr. Quaritch's catalogue announced as 'UNIQUE,' and afterwards passed into the hands of a well-known Edinburgh collector of books of this class.

It now appears that, although this copy with Henry Charteris's imprint is unique, there was a reprint made in London in the same year by Thomas Marsh; and of this edition also there is but one copy known, preserved in the library of Lincoln Cathedral. Mr. Archibald Constable pointed out the volume to me on a recent visit to Lincoln, and has since kindly furnished me with the following notes and extracts, which may be compared with the Stirling Registers Catechism. The volume contains 24 folios, including title-page and one blank folio at end, in small 8vo. The spelling is somewhat anglicized throughout. The title runs:—

The
Maner, and forme
of examination before the
admission to the Table of
the Lorde
Vsed by the
Ministry of Edinborough &
directe to the Maisters of euery
Family, that by the oft reading
thereof, they may bee the bet-
ter Instructed in the grounds,
and principall Heads of
Religion.
Imprinted At
London in Fleet-
street by Thomas
Marsh
1581.

The dedication is as follows:—‘To the Maisters and Housholders of euery Family, grace bee multiplied. The care of the Church and ministry hath bene such towards you (dere brethren in ye Lord) that for your cause order hath ben taken to teach the principall heads of Religion in foure seuerall places ech Sunday, for the instruction of all in generall: and to teache youre Youth in the schooles in ye same heads, as in a most necessary doctryne. And now besides all this we offer vnto you this short treatise cōtaining in effect the groūds of Chrystian Religion: earnestly desyring you in the name of Christ Jesus to Reade or cause the same to be red diligently in your houses, for the instruction of your selues, your Children and seruants, that they may be the more able to aunswere whē they shalbe examined. In so doinge (deere brethren) yee shall followe the good example of *Abraham* who is commended of the Lord, in that he instructed his houshold. Your Consciencs also hereby shall be the better discharged, & you shall heape vp blessinges in your houses, to your comforte & the glory of your GOD, who may increase you the true—godlines, and Rule your heartes euer in his true feare. Amen.’

The questions are in roman type, the answers in black letter. The heading to the text of the Catechism is ‘A breife examination of the Christian fayth’; the running headlines throughout, ‘A breife examination.’ The sub-divisions are—(B2) Of the fall of man; (B2 *verso*) Of the restitution; (B3) The office and duety of the [*torn*] that are restored; (C *verso*) The ii Parte of the Catechisme; (C *b. verso*) The iiiii [misprint for iii] Parte of the Catechisme; (D 2) The iiiii Parte of the Catechisme.

The following are some of the questions and answers, beginning with the first:—

Question. Beleevest thou there is one onely GOD?

Aunswer. That surely I believe, & thereof I was assured from my youth vp.

Q. What meanest thou by the Communion of Saynctes?

A. This signifieth the vnity of all the Members in the Church, making one body. So that vnity may be in the thirde note attributed to the Church.

Q. May we not then pray to saints departed or Angels?

A. No: for then we spoyle God of his due honour, and make Gods of them.

Q. What thinkest thou of Prayer in a straunge language?

A. That is a mockery of God and an abuse of the tongue.

On the last page: *Q.* Then the state of the Godly is onely happy in this earth, and the state of the wicked most miserable.

A. Yea, truely: and therefor we whom ~~God~~ hath mercifully called in Christe, are happy here, and our full happinesse shall appeare, when all teares shal be wiped away from our eyes, and we shall raigne in Glory: whereunto ye Lord our GOD through Jesus Christe may bring us all. Amen.

* * *

F I N I S.

Imprinted at London in Fleet-stret nere vnto Saint Dunston's Church by Thomas Marsh.

It will be observed that the last Question and Answer are verbally identical with those of the Stirling MS., but that otherwise, judging from Mr. Constable's description and extracts, there appears to be little similarity between the two Catechisms. There were doubtless many such short Catechisms in use at this time, each new one borrowing freely from its predecessors. But in the case of the 'Forme and Maner,' the simultaneous republication in an English dress of a Scottish Catechism specially intended for the use of Edinburgh, is an interesting illustration of the sort of sympathy which then existed between the London Puritans and the Scottish Church; and to bibliographers it is curious that of each impression only a single copy should be known to exist. T. G. L.

477. ORKNEY FOLK-LORE. SEA MYTHS (vol. vii. p. 81).—9. *Hildaland*.—This once popular belief had its origin, doubtless, in some atmospheric phenomena, alas! only presented to the wonder of a superstitious people who at once converted a shade, or the image of a shade, into a tangible reality.

It needs no poet's eye to discern the beauty of sky scenery in Orkney. There is only one word that can adequately convey a faint idea of the exquisite loveliness and yet majestic grandeur of our autumnal sunsets, and that word is glory. But I ask more especial attention to the wonderful effects sometimes produced in the clouds by the almost horizontal beams of a winter sun. In winter the big blurred sun, like a dropsical and bleared-eyed old man, rises only a few hand-breadths above the horizon, so that shortly before and after the winter solstice our day may be said to consist of only sunrise and sunset. On a calm frosty day huge masses of cloud may be seen hanging over the sea in every imaginable form, with here and there an opening like a curtain partly flung back, showing weird vistas that seem to lead into a world unknown. When these clouds are struck and lit up by the nearly level beams of a winter sun they form what—if allowable to use a misnomer—may be called an atmospheric fairyland. But it is with the wonderful varieties of colour displayed by such clouds that we have to do. Green, yellow, orange, purple, may be seen, of every hue and shade. Now, if the sea be smooth and its surface glassy, as it often is, even while an unbroken ground-swell

rolls over it, every colour in the clouds is imaged on the sea, as in an undulating mirror. In such images so mirrored the old Orcadian saw glimpses of Hilda-land. To those willing to be deceived, deception is easy. And yet such images in the sea show a remarkable resemblance to an Orkney landscape seen at a far-off distance. The Orcadian saw in the mirrored green hue the luxuriant grass of his native valleys. He saw in the yellow colour the golden hue of the wild mustard that so abundantly flourished in every patch of cultivated land; and, in each purple tint he saw the hue of his own heath-clad hills, while the undulations of the sea only added the charm of greater mystery to the enchanted land.

There are other conditions of the atmosphere that produce mirage in the sea, but enough, if not more than enough, has been said to show what may have been at least one origin of this sea-myth.

Hilda-land, that is, the hidden land, was by the younger of my informers called enchanted land. I, however, give the first name as that always used by the older people, and therefore more correct.

This land lay or floated on the sea in the form of beautiful islands. Fair houses, cornfields, and green pastures covered with cattle were seen on these islands.

This land was only visible at rare times, and some people had the power of seeing it far more clearly than others. One old man said, 'Hid's only the e'e that sees the unseen that can see Hilda-land,' a paradox containing more truth than he suspected. At the same time, it is well known that a representation of land is sometimes seen on the sea which proves as illusory as the mirage on the desert.

Hilda-land is the summer home of the Finfolk, or rather their occasional residence whenever they choose to enjoy life above water. And fishermen supposed to have been drowned have sometimes been carried away to Hilda-land.

Annie Norn was a fair young woman living on the mainland of Orkney. Annie went to the shore one evening for salt water to boil the supper in, because salt was scarce and very dear. Annie Norn never came back from the shore. Her friends and family sought her far and near, but she was not found. Folk said that she was taken by the trows, and the old folk said, 'Tak' care of yourselves, bairns, and never gang on the ground between the lines of high and low water when the sun is down. Geud tak' a care o' is a' !'

Now it happened, I think it was three or four years after Annie Norn disappeared, that an Orkney vessel was coming home from Norway in the fall of the year. And in that vessel there was a cousin of Annie Norn; they called him Willie Norn. Now this vessel was sorely beset by a violent tempest, that tossed her to and fro for weeks in the North Sea, and her crew were fairly exhausted, and lost all sense of their bearing, seeing neither sun nor star. And when the tempest abated the crew were in no better case. A thick mist lay on the sea, and as the men did not know where they were, they knew not in what direction to steer. They had a small cool of wind, enough to keep the damp tarn sails asleep. Then the crew discovered to their horror that notwithstanding the wind their ship stood still on the sea. Then were the ship's men in doleful dumps. They began to bemoan themselves, saying they were bewitched, and that their ship would be like the enchanted ship that lay in one spot till all her men died, and she became a rotten hulk. In the midst of their

lamentations they were aware of something approaching them on the sea. they saw alongside a small boat rowed by one woman. The men thought her a fin-wife, and deemed if she got on board she would do them little good. Howbeit, as they debated this point, the woman sprang over the tafferel like a cat, and stood on deck. And Willie Norn knew her to be his cousin Annie Norn ; and says he to her, 'Lord, lass, is this thee, Annie?' 'O ay,' quoth she, 'hid's a' that's for me. Whoo's a' the folk at heem? Ay, boy, gin blood had no been thicker than water, thee wid no' seen me here the day.' Then, turning to the crew, quoth she to them, 'Ye muckle feuls! why stand ye gaping an' glowering at me as gin I war a warlock? Gae veer your vessel about,' and then she put the helm to lee, brought the vessel in the wind, and sung out her orders to the men, as if she had been a born skipper. And when the vessel got on the other tack she made more than usual headway. In a little the men saw as it were a bright cloud ahead. Then the fog lifted, and before them lay a fair land under a bright shining sun, and Annie steered them into a land-locked bay, calm as a lake, and it was encompassed by beautiful hills and valleys. Many a burn ran rollicking down the hill-sides, and sparkling in the sunshine on the green valleys below. Each bonnie burn hummed its own little song as it wimpled to the sea, and our ladies hens (skylarks) sang so that ye would have thought the sunny lift (sky) was showering music down. To the weary and tempest-tossed mariner this calm bay with its fair surroundings seemed a haven of bliss.

Annie took the men on shore, and led them up to a grand house, which she said was her home. And when she said that, Willie said, 'Bae me faith, lass, hid's nee winder that thu'r geen awa', for thu must be weel aff here.' Says Annie, 'O boy, hid's refreshan tae hear a aith (oath) ance mair; for I never heard a aith or ony swarin' since I left human kind. Na, na, Finfolk deuno spend their breeth i' swarin'. Sae, boys, I tell you a' ye'r best no sware while i' Hilda-land. And mind, while ye are here, a close tongue keeps a safe heed.'

Then she took the sailors into a big hall, and gave them plenty of meat and drink, till they were fairly full. And then she put them to bed, and they slept they did not know how long. And when they awoke they found a great feast prepared for them. All the neighbours were bidden to the feast, and came riding on sea-horses. Annie's goodman sat in the high seat, and bade the mariners hearty welcome to Hilda-land. When the feast was ended, Annie said to the men it behoved them to go on board their ship and make for home. The skipper bemoaned himself, saying he did not know where to steer for home. 'Take no thought for that,' said the good man, 'we'll give you a pilot; his boat lies alongside your ship, and each of you must throw a silver shilling into this boat as pilot's fee.' Then they all went to the shore, Annie and Willie Norn keeping behind to talk about old times, and Annie sending kind messages to her own folk. And when Willie pressed her to come home with him, she said, 'Na, na, I'm ower weel aff whar I am ever to think o' leaving it.' 'An' tell me mither I hae three bonny bairns.' Then taking from her pouch a token tied to a string of otter's hair, she gave it to Willie, saying, 'I ken thu'r coortan wae Mary Foubista, and shews no sure about takin' thee, for she has many offers. But whin thu comes heem, pit dis token about her hars (*i.e.* neck), and I's warrant she'll like thee better or any man.'

The mariners said farewell to Annie on the beach, and her husband rowed them to the ship. Each of the crew flung a silver shilling into the pilot's boat that lay alongside. One man sat in the boat, and as the silver fell, he laughed. Now when they had all got on board, and were to say farewell to the fin-men, says he to them, 'O mae geud freens, I hae lang wanted tae see men play at cards. Will ye play ae game wi' me afore ye sail?' 'That will we with right geud will. I hae a pack i' the locker below,' said the skipper. So they all went below, and began playing cards in the cabin.

Now, whether it was drugs in the drink, or some other cantrip of the Finfolk, I do not know; but it fell out that before the third trick was turned every one of the mariners sank into a profound sleep. Some lay with their heads on the table, and some lay over on the lockers, and there they all slept and slept; they did not know how long they slept, for hours or days. Howbeit, the skipper was the first who awoke, and having rubbed his eyes he ran up the ladder, and as he set out his head out of the companion, the first thing he clapped eyes on was the Crag of Gaitnup. He roused his men, and when they came on deck they found to their no small joy their vessel anchored safe and snug in Scapa Bay, and the morning sun 'glintan' on the cock of St. Manx—and were they not thankful to be so near home!

The fin-man had taken away the cards, and I do not know what he wanted to do with them, unless it were, as they are the Devil's books, he thought to read some devilry out of them. Many stories had that crew to tell of what they saw in Hilda-land, but I have forgotten more than half of them.

Willie Norn put the token he got from Annie around Mary Foubister's neck; and so might I get a blessing, as they were both married six weeks after he did that! Annie Norn was never seen or heard of again. And whether she be dead or living yet I do not know.

Here is another tale regarding a dweller in Hilda-land:—

Tam Scott was as clever a boatman as ever set foot on a tulfur; that was before he lost his sight, poor man! God knows, there's many a foul heart under a fair face, and Tam found that to his cost, sure am I. Now I am going to tell you how Tam lost his sight: Lord, tak' a care of us all!

Tam was at the Lammas fair in Kirkwall, where he had taken a number of folk from Sanday in his parley boat (boat of a certain old rig). Tam was going up and down through the fair when he met a big tall man, 'dark-avised' (of a dark complexion). 'The top of the day to you,' says the stranger. 'As much to you,' says Tam; 'but I'm a liar if I know who speaks to me.' 'Never heed,' says the man. 'Will ye take a cow of mine to ane of the north isles? I'll pay double freight for taking you so soon from the fair.' 'That will I,' says Tam, for he was not the boy to stick about a bargain when he thought the butter on his own side of the bread.

Tam ran to look for Willie O'Gorn—that was the man who went on the boat with Tam. He found Willie at the head of the Anchor Close lying dead drunk. Tam gave him a little kick and a big oath, and ran on to the shore; and by the time he got the boat ready, he saw the dark-avised man coming leading his cow. When he came to the edge of the water, the strange man lifted the cow in his arms, as if she had been a sheep, and set her down in the boat. When Tam saw that, says he, 'Be

my saul, geud man, ye 'r no been ahint-hand when strength was a pertin.' When they got under way, says Tam, 'Whar are we tae steer for?' 'East of Shapinshay,' said the man. When at Shapinshay, 'Where now?' said Tam. 'East of Stronsay,' said the man. When off Mill Bay in Stronsay, says Tam, 'Ye'll be for landing here?' 'East of Sanday,' said the man. Now Tam liked a crack, and as they sailed along Tam tried hard to engage his passenger in friendly conversation. But to every remark made by Tam, the stranger only gruffly replied, 'A close tongue keeps a safe head.'

At last it began to dawn on Tam's mind that he had an uncanny passenger on board. Now as they sailed on through the east sea, Tam saw rising ahead a dense bank of fog, and says he, 'I muckle doobt he's coman mist.' The stranger answered, 'A close tongue keeps a safe head.' 'Faith,' says Tam, 'that may be true, but a close mist winno be ower safe for you and me.' Then the man smiled a sulky smile. That was the first smile Tam saw on his dour face.

By this, the bank of mist ahead of them began to shine like a cloud lit up by the setting sun. Then the bright cloud began to rise; and Tam saw lying under it a most beautiful island; and on that fair land men and women walking, many cattle feeding, and yellow cornfields ripe for harvest. While Tam was staring with all his eyes at this braw land, the stranger sprang aft. And says he, 'I must blindfold you for a little while. Do what you're told and no ill shall befall you.' Tam thought it would only end badly for him if he quarrelled, so he let himself be blindfolded with his own napkin. In a few minutes Tam felt the boat grind on a gravelly beach. He heard many voices of men speaking to his passenger. He also heard what he thought the loveliest music that ever lighted on mortal ear. It was the sweet and melodious voices of many mermaids singing on the shore. Tam saw them through one corner of his right eye that came below the napkin. The braw sight and the bonnie sound nearly put him out of his wits for joy. Then he heard a man calling out, 'Ye idle limmers, ye need not think to win this man with your singing! He has a wife and bairns of his own in Sanday Isle.' And with that the music changed to a most doleful ditty on the minor key. The sound of that sad wailing song made Tam's heart sore, and brought tears to his eyes.

The cow was soon lifted out, and a bag of money laid at Tam's feet in the stern sheets, and the boat shoved off. And what do you think? the graceless wretches of fin-men turned his boat against the sun! As they pushed off the boat, one of them cried, 'Keep the oustrom (star-board) end of the fore thraft bearing on the Brae of Warsater, and ye'll soon make land.' When Tam felt his boat under way he tore off the bandage, but could see nothing save a thick mist. He soon sailed out of the mist; saw it lying astern like a great cloud. Then he saw what pleased him better, the Brae of Warsater bearing on his oustram bow. As he sailed home, he opened his bag of money, and found he was well paid, but all in coppers. For, ye see, the Finfolk love the white money too well to part with silver.

Well, it came about a twelvemonth (good grammar in Orkney dialect) that Tam went to the Lammas fair as usual. Many a time he wished he had lain in his bed the day he went; but what was to be must be, and cannot be helped. It happened on the third day of the market, as Tam

was walking up and down, speaking to his acquaintances, and taking a cog with a friend, who should he see but the same dark-avised man that gave him the freight the year before. In his own free way Tam ran up to the man, and says Tam, 'How is all with you, good man? So might I thrive, as I am blithe to see you! Come an' take a cog of ale with me. And hoo have you been since last I saw you?' 'Did you ever see me?' said the man, with an ugly look on his face. And as he spoke he took out what Tam thought was a snuffbox. The man opened the box, and he blew some of what was in it right into Tam's eyes, saying, 'Ye shall never have to say that ye saw me again.' And from that minute poor Tam never saw a blink of sweet light on his two eyes. Ye see, we should not make over free with folk we do not know.

Be as it will, that is a true tale, for Tam Scott was a forebear of Captain Scott, that is now skipper on the *Cock of the North*; and all their kind were mad on the sea.

10. *How Eyn-hallow, once Hilda-land, was made holy.*—Eyn-hallow, or Holy Island, lies in the sound of that name. Through this sound, that separates Ronsay from the Mainland, the tides rush with great velocity. When the ebb-tide, rushing west, is met by a nor'-west gale, heaping up and driving before it the huge Atlantic waves, the two forces meet, and form a terrific sea on each side of Eyn-hallow. From Evie the sight of this tremendous tumult of waters is magnificent beyond description, while the roar of warring elements sounds in your ears like the constantly continued roll of distant thunder. The situation of this little island is well described in the following Orkney nursery rhyme:—

'Hyn-hallow frank, Hyn-hallow free!
 Hyn-hallow lies in the middle o' the sea;
 Wi' a rampan rost on ilka side,
 Hyn-hallow lies i' the middle o' the tide.'

This islet is not without interest to the archæologist, as on it were found the ruins of one of those small churches once so common on these islands. It is the very spot that would have been chosen for communion with his God by the Celtic missionary, who proved his love to his Saviour by preaching His gospel to the northern savages. Isolated, yet central, free of access at slack tides, yet for most part secure by its bulwarks of turbulent waters, it formed the fitting home of a marine missionary. He wanted not only free access to, but, in case of danger, security from the heathens he came to convert. He wanted, above all, a secluded oratory, wherein by fellowship with the Unseen he could keep alive that heavenly enthusiasm of love to Christ which filled his soul, making him not only a waiting but a working servant of his Master. But this is an unconscionable digression, for which I humbly ask the reader's pardon.

In giving the following tale, let me remind the reader that I only try to give in English what was told me in the Orkney dialect; and that I am not responsible for the etymology of the intelligent but wholly uneducated peasant who told me the tale.

I tell thee—(Orcadians in friendly and familiar talk use thee and thou)—the name of the isle is not Eyn-hallow, but Hyn-hallow. I have heard it called An-hallow and In-hallow; but nowadays folk are getting so new-fangled, they change the names of places. Ay, by my certy, they are

changing their very names ! They may change what they like, but the name of the isle is Hyn-hallow, and I'll tell thee why.

This isle was the last won from the Finfolk. It was the last, or hinmost, made haly (holy) ; therefore it is called Hyn-hallow, that is hinmost holy. There's no doubt about it.

I shall tell thee how the winning of Hyn-hallow came about. The goodman of Thorodale married a wife ; she had three sons to him, and then she died. This would not hinder him to take another wife ; so he married a young lass. She was the bonniest lass in the parish of Evie, and Thorodale loved her with all his heart. One day he and his bonnie wife were down in the ebb (the land between high- and low-water tide). Thorodale sat down on a rock to tie the string of his rivlin (sandal or shoe) ; his back was to his wife, and she near the edge of the sea. He heard his wife giving a most lamentable scream. Turning, he saw a tall dark man dragging his wife into a boat ; he rushed down, and waded into the sea, but the dark man had the woman in the boat, and pushed out to sea before Thorodale could reach them. He ran to his boat, but long ere he got his boat afloat, the fin-man was fairly out of sight ; for it was a fin-man that took the wife away. Ye see, the Finfolk, Hill-trows and Sea-trows, are all servants of the ' Prince of the power of the air.'

By my certy, I wish Christian folk would serve their Master as well as the Devil's servants serve him. Be as it will, Thorodale never saw his bonnie wife any more. But Thorodale was no the man to take a blow for nought. He took up his breeches, took down his stockings, and went on his knees below flood-mark, and there he swore that, living or dead, he would be revenged on the Fin-folk.

Many a long night and day he thought how he should ever reek his vengeance on his enemy, but no way could he see. Be as it will, one day he was out fishing in his boat on the sound that lies between Ronsay and Evie. There was no Hyn-hallow to be seen in that sound then, though little doubt it was there as Hilda-land. Thorodale lay fishing at slack tide, near the middle of the sound, when he heard a female voice sing so prettily. He knew it to be the voice of his wife ; but see her he could not, and thus she sang :—

' Geudman, greet na mair for me,
For me again ye'll never see ;
Gin thu wad ha'e o' vengeance joy,
Gae speer the wise spay-wife o' Hoy.'

Thorodale went on shore, took his staff in his hand, took his siller in a stocking, and aff he set for the island of Hoy. I do not know all that passed between him and the spay-wife ; but she told him how he might get the power of seeing Hilda-land ; and how he was to act when he saw any of that land. She told him that nothing could inflict a severer blow on the Finfolk than to take from them any of Hilda-land.

Thorodale returned home, and for nine moons, at midnight, when the moon was full, he went nine times on his bare knees around the Odin Stone of Stainness. And for nine moons, at full moon, he looked through the hole in the Odin Stone, and wished he might get the power of seeing Hilda-land. After doing this for nine times, nine days on which the moon was full, he bought a quantity of salt. He filled a gernal (meal chest) with salt, and set three kaesies (large straw baskets) beside the gernal.

He had three sons grown to be young men, and he told them what they had to do when he gave them the word. Well, it happened on a beautiful summer morning, just after sunrise, that Thorodale was looking out on the sea, and he saw a pretty little island lying in the middle of the sound, where he never saw land before. He could not turn his head, or wink an eye, for if he once lost sight of that land he knew he would never see it again. So he roared out to his three sons in the house, 'Fill the kaesies, and hold for the boat!' To the boat the sons came, each carrying a kaesie of salt on his back. The salt was set in the boat, and the four men jumped in, and rowed the boat for the new land; but nobody saw it except Thorodale. In a moment the boat was surrounded by a shoal of whales. The three sons thought they should try to drive the whales, but their father knew the whales were only a ruse of the Finfolk to draw him from his purpose. And Thorodale cried, 'Pull for bare life! and Deil drook the delayer!' A great monster of a whale lay right in the boat's course, and as the boat neared it, the whale opened a mouth, big enough to swallow boat and men at a gulp. Thorodale, who stood in the bow of his boat, flung a 'guppom' (what can be held between both hands) of salt into the terrible mouth of the whale, and in a moment the whale vanished like an apparition; for thou knows, it was not whales at all, but only a trick of the Finfolk. And as the boat neared the shore of what had been Hilda-land, two most beautiful mermaids stood on the shore naked from head to waist, with hair as bright as gold, fluttering in the wind over their snow-white skin. The mermaids sang with such charming melody, that it went to the hearts of the rowers, and they began to row slowly; but Thorodale gave the two sons that sat next him a kick on their backs, without turning his head, minds thou, then he cried to the mermaids,— 'Begone, ye unholy limmers; here's your warning'; and with that he threw a cors (cross) made of twisted tangles on each of them. Then the mermaids sprang into the sea with a lamentable scream. When the boat touched the land, there stood on the beach in front of the men a great and horrid monster with tusks as long as a man's two arms, and feet as broad as quern stones. The monster's eyes blazed in his head, and his mouth spat fire. Thorodale jumped on shore, flinging a handful of salt between the monster's eyes; then the monster disappeared with a terrible growl. Then there stood before Thorodale a tall and mighty man, with a drawn sword in his hand. The tall man roared out, 'Go back, ye human thieves, that come to rob the Finfolk's land! Begone! or, by my father's head, I'll defile Hilda-land with your nasty blood!' When the three sons heard that they began to tremble, and said, 'Come home, Ded, come home!' Then the big man made a thrust with his sword at Thorodale's breast. Thorodale sprang to aside, and flung a cors on the big man's face. The cors was made of cloggirs (a kind of wild grass that adheres to the skin), so that when it fell on his face, Deilie off would it come; then the big man turned and fled, roaring as he ran with pain and grief and sore anger. Thorodale knew him to be the fin-man that ran off with his wife. Thou sees the fin-man was afraid to pull the cors from his face, because to touch it with his hand would have given him more pain; so the old folk said, be as it would.

Then Thorodale cried to his sons, who sat in the boat fairly dumb-founded with what they saw, 'Come out of that, ye duffers! and take the salt ashore!' The sons came on shore, each of them carrying his

kaesie of salt. Then their father made them walk abreast round the island, each man scattering salt as he went. When they began to sow the salt there arose a terrible rumpis (hubbub) among the Finfolk and their kye. They all ran helter-skelter to the sea, like a flock of sheep with a score of mad dogs barking at their heels. The men roared, the mermaids screamed, and the kye bellowed, till it was awful to hear them. Be that as it would, every soul and mother-son of them, and every hair of their kye, took to the sea, and never set foot on Hyn-hallow again.

Thorodale cut nine crosses on the turf of the island, and his sons went three times round the island sowing their salt; that was nine rings of salt around Hyn hallow. But the youngest son had a big hand, and sowed the salt too fast; so when he came near the end of his last circle his salt ran short, and not a particle would his brothers spare him. So the ninth circle of salt was never completed; and that is the way that cats, rats, and mice cannot live on Hyn-hallow.

That was the way the island was delivered from unholy Hilda-land; and because it was the hinmost land made holy it was called Hyn-hallow, and that's all I can tell thee about it.

In regard to the foregoing, I may say that many of the outlying islands were believed to have been conquered from Hilda-land by the magic power of man.

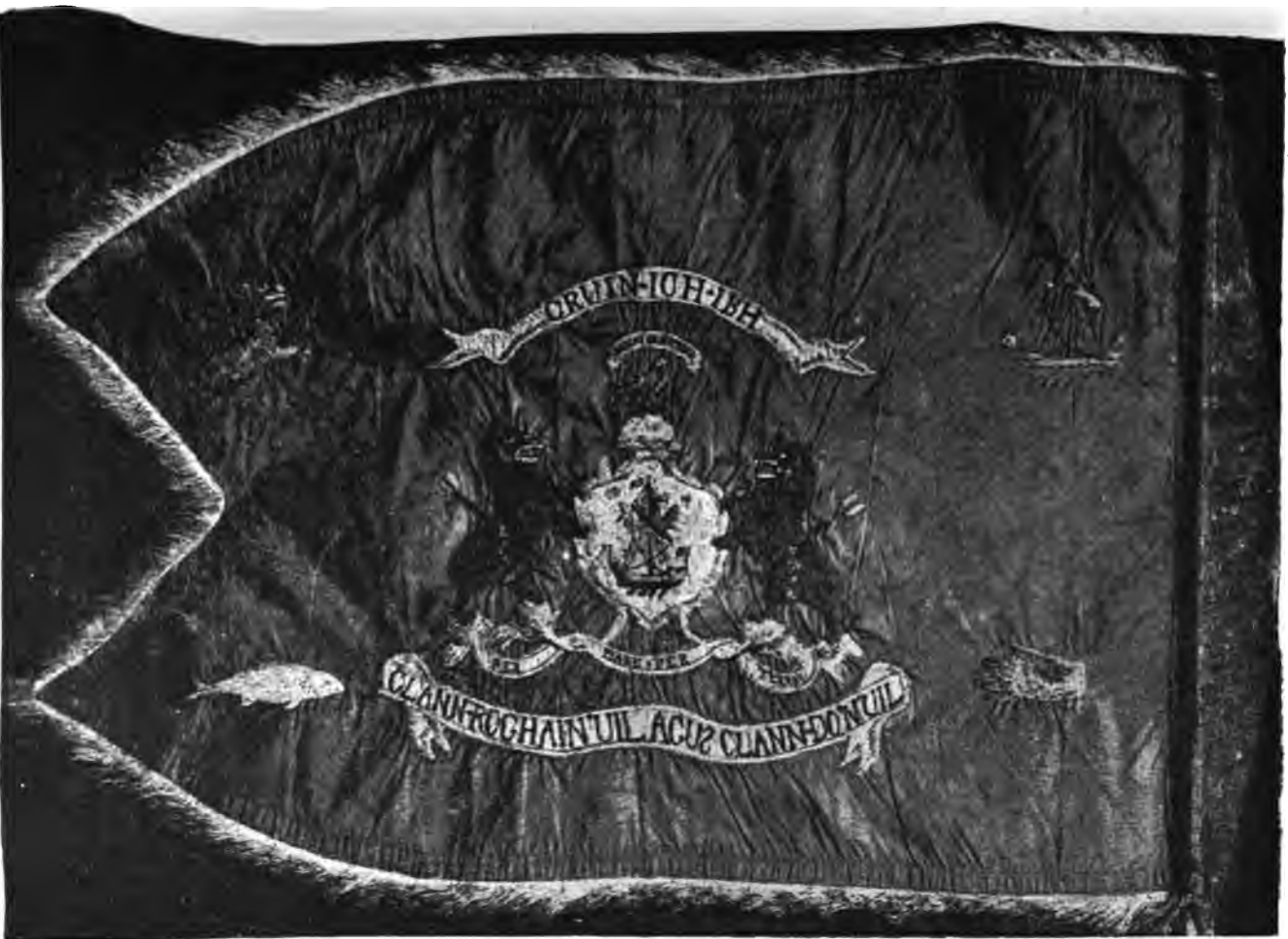
In Orkney there was neither extensive forests nor lofty mountain range to which the fugitive from law could flee for safety. It would be among the rocks and caves of the more secluded islands that outlaws, or the bolder spirits of a conquered race, would resort. Here such men might for a time maintain a precarious and predatory life until some overt act of violence or rapacity on their part brought upon them the accumulated vengeance of the race in power.

Perhaps in the many stories of fin-men, who are always represented as dark in visage, we have the dimmed and blurred memorials of the Pects or Picts subdued by the Norsemen.

In the story of Eyn-hallow we perhaps have the mythical history of how a remnant of the conquered race was extirpated or expelled.

W. TRAILL DENNISON.

478. THE PIPE BANNER OF ALASTAIR MACDONELL OF GLENGARRY.—Alastair Ranaldson MacDonell, fifteenth of Glengarry, was one of the last and one of the finest specimens of a Highland chieftain. His portrait by Angelica Kaufmann represents a man of grand physique and noble countenance. He kept up old Highland customs, and on the occasion of King George's visit to Edinburgh in 1822 he claimed as the representative of the Highland chiefs to be with 'his tail' in the king's bodyguard. This (as Mackenzie, the historian of the clans, records) was granted; and it is said that when Sir Walter Scott, who had charge of the programme, proposed to swear in the Glengarry men, he requested the chief to explain to them in their native tongue the nature of the oath, when Glengarry replied 'Never mind, swear them in; I will be responsible for them, and will take my own time to explain to them; I am security for their loyalty.' Glengarry was killed on the 14th January 1828, attempting to get ashore from the wrecked steamer *Stirling Castle*, near Fort-William. He was succeeded by his only surviving son, Æneas Ranaldson MacDonell, who was compelled to sell the estate with the exception of the ruins of the castle and the family



burial-place. His three sons died without issue. Of his three daughters one only left issue, viz. Helen Rebecca, who, in 1866, married Captain John Cuninghame of Balgownie, Perthshire, representative of the Cuninghames of Comrie and the Erskines of Balgownie (see *Scottish Antiquary*, vol. v. p. 102). The only surviving child of this marriage is John Alastair Erskine Cuninghame, now of Balgownie, who is proprietor of the ruins of Invergarry Castle, and who possesses a valuable collection of MacDonell portraits and arms¹; not the least interesting of the family relics is the pipe banner, of which we give a representation. It may have been made for the occasion of King George's visit; if older, as may well be the case, it may be presumed to have been then made use of. We believe such relics of Highland pomp are exceeding rare; we do not remember to have seen a single specimen at the Heraldic Exhibition held last year in Edinburgh. The banner, which is about a yard long, is of dark green silk, the arms and badges being embroidered in correct colours on both sides; the fringe is of yellow silk, and it is in a good state of preservation. By the kindness of Mr. Cuninghame of Balgownie a very successful photoglypt has been secured.

A. W. C. H.

479. SURVIVAL OF THE FITTEST.—Medical practitioners in Scotland in old times—called Chirurgeon Apothecaries—must have done a good deal to show the force of this doctrine. Mortality among children was enormous, for a large share of which, no doubt, they were responsible, if the following prescription may be accepted as a fair instance of their treatment. The subject of it was a young boy born early in the last century; his brother and sister died, probably under similar treatment, whilst he survived to become a learned divine and to die in his ninety-fourth year, in full enjoyment of all his faculties:—

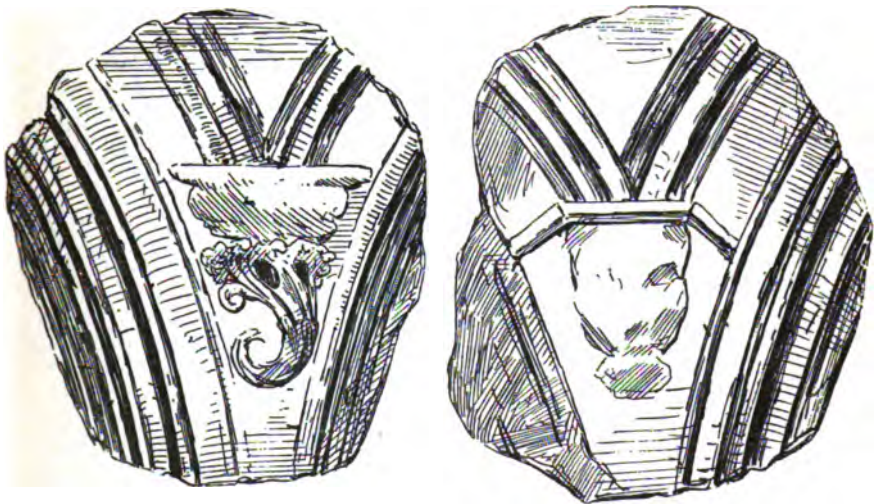
'I am concerned your son is again seized with nervous distempers, but I hope his youth with suitable applications will remove that obstinate distemper. I am of opinion his head be shaven close, and a setton or cord be put in his neck. Give him the vomite in the morning about nine, and warm water as it works. Give him three of the pills each night at bedtime in berrie, and one of the powders every morning in ale posset, and drop in with it 15 drops of the spirit. This method I expect will check his [illegible] until he get better.'

J. F.

480. INTERESTING DISCOVERY OF SCULPTURED STONES.—[The following note is copied from the columns of the *Dundee Advertiser* by the permission of the Editor, who has kindly lent the blocks which illustrate it.—ED.] Yesterday discoveries of a character of some interest to antiquarians were made in Dundee. While workmen were preparing the trench for the culvert for the electric lighting mains at the North-West Corner of the Howff Burying-Ground, in Meadowside, they came upon a stone about four feet from the surface. On removing it the stone was found to be beautifully sculptured. The attention of gentlemen interested in such matters was called to the discovery, and after examination they came to the conclusion that the stone formed the centre portion of a Gothic window, showing the spring of the arches. The base from which the arches spring is elaborately carved with re-

¹ See note 472, page 100.

presentations of what appear to be flowers and leaves in the form of a cornucopia. The stone is about 12 inches high, 9 inches on the face, which gradually widens out to 15 inches, and has a depth of 18 inches. The second discovery was made in Couttie's Wynd and Nethergate, where operations have been started for remodelling the basement of a tenement there which has been secured by Mr. William Millar, grocer, Commercial Street. At this place some very old buildings stand, and while workmen were demolishing part of a wall they pulled out, among other stones, one which, from the fine carving displayed on it, at once attracted their attention. Like the stone found at Meadowside, it also appears to be part of a Gothic window, and seems to have been the rest from which the arches of the window sprang. The carving work, which, however, has been somewhat injured by the stone having been built into the wall, is in the form of a head. The mouldings of both stones are



almost identical, and they were doubtless part of the same class of structure. This stone varies from 12 inches to 24 inches wide, 19 inches from back to front, and the mouldings on it were of a very deep and rich character. The discoveries were reported to the Burgh Engineer, and the stones have meantime been placed in the basement of the Old Steeple.

On 21st September we recorded the discovery of two sculptured stones in Dundee—one of them having been found near the north-west corner of the Howff while the trench was being dug for the electric lighting connections, and the other discovered in a building in Couttie's Wynd. Yesterday morning another stone similar in appearance to these was found in Barrack Street, at the north-east corner of Messrs. Don, Buist & Co.'s premises, while the workmen were proceeding with the operations for electric lighting. Like the others, this has been the springing-stone at the pier between two Gothic arches. The mouldings are as sharp as though fresh from the chisel. Below the entablature a well-carved figure of a

winged cherub is still in a good state of preservation. As the back of the stone has been dressed and finished, it is probable that this stone shows the full thickness of the wall—about 18 inches. It is not likely, therefore, that these three stones formed part of any very large structure. The style of the carving belongs to the close of the fifteenth century,—certainly not earlier. Taking into account the fact that two of these stones have been found in the immediate vicinity of the Howff, it is not unreasonable to suppose that they may have formed parts of the mausoleum of the Earls of Crawford, which stood in the garden of the Franciscan Monastery, granted to the town as a burying-place by Queen Mary. The exact date of the erection of this mausoleum is not recorded, but there is documentary evidence that Earl John, who was slain at Flodden, and his uncle and successor, Earl Alexander, who died in 1517, were both interred within its walls. The latter was Provost of Dundee in 1513. The fragments that have been discovered do not afford sufficient evidence to determine definitely to what building they belonged.

481. ROSS FAMILY.¹—CORRIGENDA ET ADDENDA (continued from vol. vii. p. 18).—Vol. vi. p. 86, line 8. After 'line,' insert, 'In 1529 there was a preacher at Leipzig, Johann Ross, who published there, in 4to, two sermons on the Justification of the Sinner (*Rechtfertigung des Sünders*), of which there is a copy in the library of the British Museum; the preface does not give any account of the author's life or origin.'²

'Towards the end of 1500 there was living Doctor Peter Matthes Ross, who wrote many medical treatises, which his son, also a doctor, printed at Frankfort, in 8vo, 1608 (*Grosses Universal Lexicon*, Leipzig, 1742). There is no copy in the British Museum. From the names "Peter Matthes" he in all probability was an ancestor of the Counts Ross. From Germany it is not easy to obtain information of this kind, access to documents being difficult to obtain.'

APPENDIX E.

NOTES ABOUT ALEXANDER ROSS.—Sloan MS. 955, Sec. xvii.: 'Alex. Rosse was born A.D. 1650, 1 Jan.; George Rosse, 1592, 4 Sep.'

MS. in A. Ross's writing:—'Compendia mia Logices, 1650.'

History of Southampton, by Rev. G. S. Davies, 1883, p. 312: 'In 1616 (April 22) Alex. Rosse, a Scottish man, was chosen being recommended by the Earl of Hertford. In 1654 he gave £50 to the school, for which the Corporation agreed to pay £5 a year to the master out of the rent of the petty customs. . . . He became rector of All Saints, one of the royal chaplains, and was presented by Charles I. to the vicarage of Carisbrooke. He died 1653.'

P. 302: 'The money left by A. Ross in his will to the poor is now devoted to the Grammar School, £3, 5s. 4d.'

P. 369: 'Vicar of Holy Rood, Alex. Rosse, M.A., July 7, 1628, on death of last, by presentation of Charles I.'

¹ [Mrs. Reid has sent the papers connected with this family, which were left by her husband (whose loss we refer to, page 144). We have arranged them to the best of our ability, and believe that the work will be completed in a few more pages.—Ed.]

² Johann Rossein, Pfarr-Prediger zu Leipzig in der Anfang der Reformation. Man hat von ihm 2 Predigten von Rechtfertigung des Sünders, Leipzig, 1529, in 4^o gedruckt.

P. 401: 'Alex. Ross, D.D., 7 July 1628. Rector of All Saints.'

George Ross, at Rotterdam, anno 1661, published *Virgilius Triumphantis*, etc., by Alex. Rosse, dedicated to Charles II.

Lives of Eminent Men of Aberdeen, James Bruce, 1841: 'The parentage of A. Ross is unknown; he quitted his native country while a young man. Of his history while at Aberdeen we have been able to learn nothing except what he has told us himself, that one morning, while walking along the banks of the Don, he had the satisfaction to hear the Water Kelpie, or some other water spirit. . . . "One day, travelling before day with some company near the river Don in Aberdeen, we heard a great noise and voices calling to us. I was going to answer, but was forbid by my company, who told me they were spirits who never are heard there but before the death of somebody; which fell out too true, for the next day a gallant gentleman was drowned with his horse offering to swim over."—ΠΑΝΣΕΒΕΙΑ, p. 77. On leaving his native place, Ross went to England, where he became master of the Grammar School of Southampton and chaplain to Charles I. He obtained these appointments through Archbishop Laud, to whom he dedicated a treatise against the Copernican system. . . . The earliest publication of Ross's now known appeared in London, 1617—a poem on the Jewish History, in two books. A third book was added in 1619; a fourth, 1632. Then *Questions and Answers on the First Six Chapters of Genesis*. In 1629 his *Tonsor ad Cutem Rasus*. Then his Latin Cento *The Christian*, in which the sacred history from the death of Abel to the birth of Christ is given in the language of Virgil. In 1642 he published *Mel Heliconium*, dedicated to the Marquis of Hertford, whose grandfather he says was "the true Mæcenas of my young Muses." In 1648 *The Philosophical Touchstone*, then *Medicus Medicatus, or the Physician's Religion cured*, 1645, an attack on Sir Thomas Browne. In 1647 a work on mythology, *Mystagogus Poeticus*, third edition in 1653 dedicated to Sir Edward Banister. One of Ross's strange notions was—"That the presence of a dear friend standing by a dying man will prolong his life a while, is a thing very remarkable and true, and which I found by experience, for about ten years ago, when my aged father was giving up the ghost, I came towards his bedside; he suddenly cast his eyes upon me, and then fixed them, so that all the while I stood in his sight, he could not die till I went aside, and then he departed" (*Arcana Microcosmi*, p. 149, London 1651). Ross believed in centaurs and griffins, in nations of pygmies and giants, and also in witches. In 1652 he published *The History of the World*, the second part in six books, being a continuation of Sir Walter Raleigh, and in the following year appeared *Animadversions and Observations upon Sir Walter Raleigh's History of the World*. The most celebrated work written by Ross, with the exception of his cento from Virgil, is his ΠΑΝΣΕΒΕΙΑ, of which the sixth edition appeared 1683. His last work appears to have been *Observations upon Hobbes's Leviathan*.'

British Museum Add. mss. 28001, f. 34.—Copy of letter in Latin to Henry Oxenden.

British Museum Add. mss. 28001, f. 44.—Copy of letter in Latin from Henry Oxenden, with Latin Verses to A. R., New Year's Day 1645.

Same mss. f. 52.—Letters from A. R. to my honoured friend Captain Henry Oxinden of Bareham, and various others, Bareham, Kent.

ΠΑΝΣΕΒΕΙΑ, or a View of all Religions in the World, from the

Creation to these Times. Together with a Discovery of all known Heresies in all Ages and Places. By Alexander Ross, 1 Thess. v. 21. Omnia autem probate quod bonum est, tenete. London, Printed for John Saywell, and are to be sold at his shop at the sign of the Greyhound in Little Britain, without Aldersgate, M : DC : LIII. With portrait of Alexander Ross, anno ætatis 63. Proinhardt sculpsit, Londini. Book dedicated to Robert Abdy.

Les Religions du Monde, etc. Escrites par le Sr. Alexander Ross, et traduites par le Sr. Thomas La Gour, etc., Amsterdam, chez Jean Schippes, 1669. Translated into German and printed at Amsterdam. Into Dutch, 1679, etc. etc.

In *Collectanea Topographica et Genealogica*, vol. vii.-viii., p. 61, there is an account of Eversley Church ; the inscription over Ross's vault is badly given.

In Add. MSS. there are many laudatory poems addressed to Alex. Ross.

There is a letter from Alexander's brother William to the Town Council, Aberdeen, 1 Feby. 1653/4, written from some place in England ; he says that Aberdeen is 'the place where I suck't my first breath.' He states that the husband of his cousin 'Marion Rose' is Thomas Mitchell.

Arms—A chevron checky azure and argent between 3 water bougets sable.

The couplet in *Hudibras* about him is—

'There was an ancient sage philosopher
Who had read Alexander Ross over.'

Will of Alex. Ross, Clerk, dated 21st February 1653, made in 64th year of age—Gives epitaph to be placed over his grave ; leaves to Southampton town £50 towards maintenance of schoolmaster ; £50 to poor of All Saints' Parish on Christmas Eve ; sermon to be preached on Christmas Day, 'Blessed are the poor in spirit,' etc., £4 of said money to be paid to preacher ; £25 to poor of parish of Caresbrooke for ever to be paid on Easter Eve ; £200 to the Senat of Aberdeen toward the maintenance of two 'poore schollers' born in the town and instructed in the Grammar Schoole, etc. ; £50 to Senat towards maintaining two poor men in hospital ; £20 to Mr. Lawrence Maydwell for a piece of plate ; to Mr. Andrew Henley, study of books, with all pictures, maps, etc., at Bramshill ; many legacies left, among them £10, to Sir L. Gordon of Southerland ; to Mr. Roger, attorney in Inner Temple, £5 ; to Mr. Robert Ross, of the Charter House, £2 ; to Marion Ross, my uncle's daughter in Aberdeen, £50 ; to my brother George Ross his four daughters, £400 (£100 a piece to be paid on marriage or age of 21) ; to nephew, William Ross, £700 to be laid out on Cuffield Farms, which Mr. Andrew Henley is to buy for him ; £5 to library at University of Oxford ; £50 to Cambridge ; to my brother-in-law, Mr. Thomas Urry, £5 ; my wife's wedding ring to her sister, Mrs. King ; to her husband one of my enamelled rings ; nephew William is left entirely to the care of Mr. Andrew Henley to be soberly and religiously brought up, etc., etc. ; Mr. Andrew Henley, joint executor with my brothers George and William.

Proved at Westminster, 19th April 1654, by Andrew Henley and William Ross.

APPENDIX F.

No. 1.

3/3 1876.

Dear Sir,—It would seem that the first Ross in Shetland was a Sir John Ross. This is the tradition the Bergen Rosses get, and this is the reason why we looked for some information on that matter in the *England's Nobility*, but could not find out that the Admiral John Ross (Lockard) had had relations answering to the Shetland and Bergen Rosses. My opinion is that there exists relationship between these two families, only I cannot find it out.

Later, when I have been able to gather more general particulars about the descendants of G. Ross in Norway, I shall feel great pleasure in telling you. I have some friends in London, and my own brother lives there often. Mrs. Lund is sorry that she knows nothing else about the heritage of Mr. George Ross but what the newspaper article says. I for my part have never put much faith in such things; it raises expectation, and gives only disappointment.

MINA BRANDT.¹

No. 2.

BERGEN, 2/3 1876.

DEAR SIR,—To-day Mrs. Lund has got from her son at Hamburg, George Ross Lund, a book with the title, 'Culmen's Classified and Descriptive Index to Advertisements for Next-of-Kin, Chancery Heirs, Legatees, Persons wanted, etc. etc., 1665-1872, together with a list of British subjects who have died intestate in Australia, Tasmania, New Zealand, America, and the Cape of Good Hope,' and at page 101 you will find as follows: 'Ross, George O., d. Enfield, 1825.'

Here, I think, you will find the origin of the 'great inheritance at Dundee, etc.,' but how to act further on this notice I do not at all understand. That book, 'unclaimed property,' has cost about only two shillings, and it would certainly have interest for you.

Since I last had the pleasure of writing to you, I have found out some more facts about George Ross. In a letter-book belonging to a Bergen merchant of those times, J. Wies asks George Ross when he was going to Havre de Grace to buy him some French articles. If George was born in 1727, he was only aged 21 in 1748. But if he was born in 1720, he was aged 28 at 1748. He was much admired by the wealthy Bergen people, who sent their young lads with him abroad, that they might improve by his superiority in knowledge and manners. I enclose to-day a photograph of the seal used by this Bergen George Ross. In the *Peerage* you will see a similar one, the arms of the Lockhart Ross family; only the roses are there a wreath of laurels.

I do not remember, when I last wrote to you, if I had received a notice out of *Times* for 2/3 1876, making inquiries about *ancestors* of a William Ross, perhaps a native of Scotland, who lived 1771 in the borough of Southwark. But you have seen it of course, and understood that *this William Ross* is a nephew of the Bergen George Ross.—Believe me, dear Sir, sincerely yours,

MINA BRANDT.

¹ [This and the following letter are not given in full, as they contain irrelevant matter.—ED.]

482. SKEAN DUBH (vol. vii. p. 78).—The skean dubh, of which a woodcut appears at p. 78, if not the same, is the counterpart of one I saw in the window of an Irish dealer in second-hand furniture in Crieff about three summers ago. It also was said to have belonged to Black Duncan. I asked the woman in the shop how she knew that the dirk had ever belonged to Black Duncan. 'Sure it was found at Finlarig Castle.' That may have been sufficient proof for a second-hand furniture dealer that it belonged to Black Duncan, but seems slender. J. M'G.

483. PEEBLES OF DEWSBURY, CO. YORK.—Sir William Dugdale's Visitation of Yorkshire (1665-6) is now being printed in the *Genealogist*, with additions by J. W. Clay, F.S.A. With the kind permission of the Editor and Mr. Clay, we print the pedigree of Peebles of Dewsbury, which will, doubtless, interest our readers. We must, however, state that we have failed to discover 'John Peebles, D.D., and Bishop of ——— ? in Scotland,' or 'Andrew Peebles, D.D.,' his son. The only family of the name of any position in the country in the seventeenth century were 'of Chapelhill,' Co. Perth. Dr. Scott (1771-1808) in his notes to his transcript of the Perth Registers mentions the family: 'The first proprietor of Chapelhill was Oliver Peebles, who married, in 1564, Jean Thornton; he was also a burgess and merchant of Perth' (*Scot. Antiq.*, vol. i. and ii. (comb), p. 134). I can find no trace of any Andrew Peebles in connection with the family.

N.B.—The portion of the pedigree printed in *italics* is Dugdale's, that in roman type being Mr. Clay's annotations. A. W. C. H.

Agbrigg and Morley Wap.

Hallifax 2^d Apr. 1666.



Peebles
of
Dewsbury.

ARMS:—Argent, on a chevron engrailed sable between three parrots vert a fleur-de-lis. An escutcheon of pretence: vert, a saltire engrailed or (Franke).

- I. JOHN PEEBLES, *D^r in Divinity, and B^{pp} of . . . in Scotland, obiit circa ann. 1604, mar. Jane, daughter to Will^m Middleton of . . . in Scotland.* They had issue—
- II. ANDREW PEEBLES, *D^r in Divinity and Chaplaine to K. James wth whom he came first into England a^d 1603, dyed in a^d 1632, mar. Anne, daughter of William Ramsey of Drackton in Scotland Esq^r.* They had issue—

1. *John Peebles* (III.).

2. *Andrew Peebles of Would-Newton in co. Ebor, marr. Beatrice, daughter to . . . Conyers of . . . in com. Ebor.*

III. **JOHN PEEBLES**, *Batchelour in Divinity and Rector of Would-Newton in com. Ebor. æt. 70 ann. 2^o Apr. 1666, mar. Sarah, daughter of William Booth of . . . in co. Cestr. gent. at Halifax 7 Jan. 161⁸/₉, who was bur. at Wakefield 24 Feb. 1667 (?). They had issue—*

John (IV.).

Grace, bp. at Halifax 12 Dec. 1619.

Mary, bp. at Halifax 27 Oct. 1622.

Alice, bp. at Halifax 21 Sept. 1630.

IV. **JOHN PEEBLES**, or Peables, *of Dewsbury in com. Ebor, Esq^r one of the gentlemen of the privy Chamber in ordinary to his Ma^{ty} K. Charles the 2^d, æt. 35 ann. 2^o Apr. 1666. J. P., Clerk of the Peace, West Riding. Purchased the Manor of Dewsbury. Nicknamed 'the Devil of Dewsbury' for his persecution of dissenters; (?) bp. Halifax 8 May 1627, bur. at Dewsbury 12 Mar. 1684 æt. 54, M.I., d. intestate. Adm. granted at York to his three sons-in-law 3 Apr. 1685. He mar. *Elizabeth, daughter and sole heir to Robert Franke of Alwoodley in com. Ebor, she d. 25 Jan., bur. at Dewsbury 28 Jan. 1681 æt. 49 M.I. They had issue—**

John Peebles, æt. 1 anni & dim 2^o Apr. 1666, b. 8 Oct., bp. at Dewsbury 21 Oct. 1665, d. 10 Mar. and bur. there 14 Mar. 1672.

1. *Elizabeth*, wife of Rev. Joseph Richardson, Rector of Dunsfold, Surrey, Lord of the Manor of Dewsbury in her right; b. 18 Aug., bp. at Dewsbury 9 Sept. 1657, mar. there 7 Aug. 1683, bur. at Dunsfold 14 Oct. 1726.

2. *Jane, died young*, b. 22 Aug., bp. at Dewsbury, bur. there 2 Sept. 1659.

3. *Anne*, wife of William Turner, b. 6 Dec., bp. at Dewsbury 19 Dec. 1661, mar. there 13 Oct. 1681.

4. *Mary*, wife of Bartin Allott of Bilham Grange, bp. at Dewsbury 5 Jan. 1663, mar. there 4 July 1682, d. 6 May 1696 (Hunter).

It is believed that the entries from the Halifax and Wakefield registers are properly placed, as they suit in all particulars. There is an entry in Wragby register '1608, Aug. 7, Anthonye, son of Mr. Audrey Peble, bp.' which may refer to this family.

484. SOME OLD BELLS IN SCOTLAND (vols. i. ii. (comb.), 36, 160, 164, iii. 129, iv. 85, 134).—*Melrose Abbey, the Clock Bell*.—This pretty little bell was evidently made in Holland, as were most of the old bells in Scotland, both from the name of its founder, and the shape of the loops technically called 'canons' on its crown, and to which the iron slings are fastened to bolt it to its headstock. It bears the legend in small roman letters :

SOLI · DEO · GLORIA · IAN · BVRGERHVVS · ME · FECIT · 1608.

Beneath the legend was a freize of leaves with seven points, the stems of
VOL. VII.—NO. XXVII.

each being divided and bent in a semicircular form to meet the ones on either side. Between the leaves and the legend run two lines of small beads. The leaves point downward, and above the legend is another freize and beads, with the leaves pointing upwards. Its diameter is $16\frac{1}{4}$ ". Its weight by comparison with similar bells of known weight about 1 cwt.

Monkton Parish Church, Ayrshire.—There is a cracked bell here, kept only as a curiosity, which was brought from the dismantled older church some few years ago. It has large Dutch canons with a beaded ornament on each, and is much smaller at the waist and shoulder than is usual. The legend in black letter is :

SANC · TE · CVTHBERTI · ORA · PRO · NOBIS · IB.

Above this runs the same freize as on the Melrose Abbey bell, and the stops are single leaves of the same. This bell was probably cast, if not by the same Jan Burgerhuys, by a predecessor of his. Although, as he cast the Melrose bell as late as 1608, he was hardly likely to have been a founder before the Reformation, it is still possible he did cast this bell, as invocations to Saints are in England at least comparatively frequent as late as 1600, or even later. The black letter is of a late character, and might well belong to the end of the 16th century. Its diameter is $15\frac{5}{8}$ ".

Prestwick, Ayrshire, the Board School Bell.—This was brought from the old church of Prestwick, about 1880. Diameter 14"; weight about $\frac{3}{4}$ cwt., Dutch canons, legend in same type as Melrose bell, but no freize :

MICHAEL · BVRGERHVYS · ME · FECIT · I 1619.

Tradition says some foreign sailors carried it away one night for a ship's bell. Some time afterwards, whilst loading at some foreign quay, some Prestwick sailors recognising its sound boarded the foreigner by night and got the bell back again.

Rutherglen Parish Church, Lanarkshire.—The bell here is another specimen from the same foundry as the other bells. The lettering is, however, much larger :

SOLI · DEO · GLORIA · MICHAEL · BVRGERHVYS · ME · FECIT · I 1635
CIVES · REVTHERGLENENSES · ECCLESIAE · SVÆ · PAROCHIALI · DONANT ·
CAMPANAM · HANC

There is a freize below the legend consisting of dragons placed in pairs. They are bent in crescent form, the necks of each pair being bound by a sort of brooch, and their tails also are bound to a floral ornament so as to form a continuous freize. The bell is long in the waist, with a flat crown and Dutch canons. It is of a very inferior tone. Diameter $26\frac{1}{2}$ "; weight about $3\frac{1}{4}$ cwt.

Jedburgh Town Steeple.—Three of the bells here came from the Abbey some years ago, when the tower became unsafe to hold them, but one has been since recast. They consist of a pair sometimes rung together, the smallest being used as the hour bell, and a small bell, probably the sanctus or saving bell of the Abbey, but now used as the fire bell. This last bears the legend in Lombardic characters preceded by a small plain cross :

CAMPANA · BEATE · MARGARETE · VIRGINIS.

It is short in the waist, with a very high crown and English canons. Diameter $17\frac{1}{2}$ ". It is impossible, unless other bells of similar lettering and cross and of known date are found, to determine its age. Lombardic,

which preceded the black letter of the 15th century, was used by bell-founders as late as 1700 on work of ornate character when there was room for it, much as nowadays roman type is often used instead of small print. Besides this, old type was handed down from generation to generation. The shape of the bell is that usual in early 15th century work, but this is not a good guide, as some founders of a much later period were much behind the times in the designing of bells. I have seen several 18th century bells quite as badly shaped. One thing is certain, that it is pre-Reformation, but that is all. The smaller or recast bell of the pair is quite blank. The larger bears the legend :

ROBERT · LORD · IEDBWRGH · HIS · GIFT · TO · THE · KIRK · OF · IEDBWRGH · 1692
JOHN · MEIKLE · ME · FECIT · EDINBURGI.

Above and below the legend are freizes evidently reproduced from older Dutch bells. The upper is the same as on the Rutherglen bell. The lower is similar, but the dragons heads are bound to a wreath encircling a grotesque human head. On each side of the waist is a circle enclosing Lord Jedburgh's arms and supporters. The shield bears a chevron charged with three roses. The supporters are roedeer, and a crown of five points surmounts the shield. The motto below the shield is FORWARD. This ornate bell is cracked. An attempt has been made to mend it by brazing the crack, but, as always is the case, this has only made the tone worse, whilst disfiguring the bell. Diameter $30\frac{1}{2}$ " ; weight about $5\frac{1}{4}$ cwt. There are four other bells in the tower, but these were only cast and placed there in 1881.

Alloa, St. Mungo's Old Kirk.—There was once a Dutch bell here, as the present bell bears the legend :

IMPENSIS JOHANNIS COMITIS DE MARR ET YAROCHLÆ ALOENSIS · P · O
ROTERODAMI · F A^o · 1668 · RECAST BY J · F ERSKINE OF MARR ESQ^r · JULY · 1818.

Glasgow Cathedral.—Here was another Dutch bell. Its representative bears the legend :

IN THE YEAR OF GRACE MCCCCCLXXXIII MARCUS KNOX A MERCHANT
ZEALOUS FOR THE INTEREST OF THE REFORMED RELIGION / CAUSED ME TO
BE FABRICATED IN HOLLAND FOR THE USE OF HIS FELLOW CITIZENS OF
GLASGOW AND PLACED WITH SOLEMNITY IN THE TOWER / OF THEIR
CATHEDRAL · MY FUNCTION WAS ANNOUNCED BY THE IMPRESS ON MY
BOSOM · ME AUDITO VENIAS DOCTRINAM SANCTAM / VT
DISCAS AND I WAS TAUGHT TO PROCLAIM THE HOURS OF UNHEEDED
TIME · CXCV YEARS HAD I SOUNDED THESE AWFUL WARNINGS WHEN / I
WAS BROKEN BY THE HAND OF INCONSIDERATE UNSKILFUL MEN · IN THE
YEAR MDCCXC I WAS CAST INTO THE FURNACE REFOUNDED AT / LONDON
AND RETURNED TO MY SACRED VOCATION

READER

THOU ALSO SHALT KNOW A RESURRECTION.

MAY IT BE UNTO ETERNAL LIFE

THO^s MEARS OF LONDON FECIT · 1790.

It is again broken, a large piece having been knocked off its lip. The inscription is the longest on any known bell in the world. It is fastened to the stock of the older bell, as is shown by the piece cut out to receive the large Dutch canons. Its diameter is $45\frac{3}{4}$ ", and its weight about 17 cwt.

WM. C. SAUNDERS.

485. A RELIC OF THE SCOTTISH REFORMATION.—In December 1885 there was a sale in Belfast of some *débris* from the library of the late Archbishop Trench, which had been found unsaleable in Dublin. Among some purchases which I made was a copy of the first edition of Calvin on Isaiah, a beautiful folio, printed and published at Geneva, by John Crispin, in 1551. The title-page was slightly torn, but it was otherwise in fine condition internally, though the binding was very dirty and in bad order. Nobody wanted it, and it was knocked down to me for a shilling. I at once put it into a binder's hands for a careful restoration of the exterior.

I had observed that the volume possessed some interest, an account of its previous owners, and a closer examination confirmed my impression. It bears the autographs of three of them.

1. The book is bound in brown leather, stamped on both sides with the initials D. F. within a small ornamental shield, unguilt. At p. 637, the end of the commentary, the following is written, in a very neat, minute hand:

*lector bone · hunc legito · et non penatebit ·
dauid forrest
iulii · 17 · a° 1552.*

Of this David Forrest I find, from Hew Scott's *Fasti*, that he was 'reader' at Carluke, 1574-6. He has made several brief marginal notes, in rude Latin, several referring to circumstances of his day, some of which may be worth copying.

On Is. vi. 7, Calvin argues against a merely figurative presence of Christ in the Eucharist, 'he presents his body by the hand of the minister'; here Forrest warns: *lege caute*.

On Is. xix. 16, Calvin has a remark about warlike nations becoming weaker than women; Forrest notes: *heus et in scottis uidi*.

On Is. xxiii. 8, Calvin reproves the luxury of Venice merchants and Antwerp traders; Forrest adds: *caueât · ueneti · et antuerpiæ · exemplo · tiri · et · tu lundina*; where *tiri* refers to Tyre, and *lundina* to London.

On Is. xxxiv. 11, Calvin refers to the Divine mercy in restoring cities; Forrest exclaims: *o quando fit ut te laudem pro reparata hadingtona*. This pious and patriotic wish, referring to the condition in which Haddington was left after the withdrawal of the English forces on 1st October 1549, implies some personal connection of Forrest with the place, I imagine.

On Is. xlii. 16, Calvin teaches that divine help is nearest when resort to human counsel is abandoned; Forrest affirms: *experimento rem didici esse ueram*.

On Is. xlv. 25, Calvin condemns astrology as mere imposture; Forrest writes: *obnixè rogamus dominū ut tueatur pia ingenia ne obceantur iis imposturis*. This prayer might have been uttered in regard to Melancthon; but I presume that Forrest was thinking of some native theologians who had a leaning towards astrology.

On Is. xlv. 14, Calvin refers to submission to the church (*ecclesia*) as a sign of true conversion; Forrest comments: *pii semper magnifaciunt congregationem*, a distinction of terms which those versed in the history of the Scottish Reformation will appreciate.

On Is. lxi. 2, Calvin maintains that vengeance on the impious is part of the Divine plan for freeing the church; Forrest instances: *ut uidemus cæsarem deiectū propter salutem germani eccle.*; an allusion, I suppose, to the

humiliation of Charles v. which produced the treaty of Passau, August 1552.

2. The title-page of the book bears an autograph which first attracted me to the volume. It has been obliterated, but is perfectly legible, as the ink smudged over it has faded. In good bold letters stands the signature *Adamus Episcopus orchaden*. As I had biographised Adam Bothwell (1527-1593) for Leslie Stephen's *Walhalla*, I was glad to possess a specimen of the script of him who united Queen Mary in her ill-fated marriage to the Duke of Orkney and Shetland, and who crowned and anointed the infant James vi. Bishop Bothwell evidently read Calvin's commentary with care. He observes and corrects errata, and discovers a knowledge of Hebrew, a language, according to M'Crie, 'almost entirely unknown in Scotland' till John Row, who had learned it in Italy, began to teach it at Perth in 1560. Hebrew words, as cited by Calvin, are nearly always unpointed: in one case Bothwell rewrites the word, supplying the points. I am ignorant of the place of Bishop Bothwell's education; he was probably trained abroad; his repute was that of a canonist and jurist; and, so far as I know, the marginalia now brought to notice exhibit the only extant proof of his interest in theological studies. In writing his life I followed what I thought good authority in making him the son of Francis Bothwell by his (first) wife, Janet Richardson: but he was by the second wife, Katherine Bellenden (*see* Maidment's *Scottish Ballads*, 1868, ii. 324 *sq.*).

3. The third autograph is also on the title-page of the book, and is apparently that of the person who unsuccessfully attempted to smudge out the sign and token of Bishop Bothwell's prior ownership. As the title-page is here torn, all that remains of the third autograph is *Arch. Ham. . . .*; but there can, I think, be no doubt that this may be filled up as Archibald Hamilton. There were so many of both these names, that, in the absence of comparison of signatures, it may be a vain guess to attempt to identify this particular one. Hence I merely hazard it as a possible conjecture that it is Archibald Hamilton (1580-1659) who was son of Claud Hamilton of Cochno, Dumbartonshire, was educated at Glasgow, and became in 1623 Bishop of Killala and Achonry, and in 1630 Archbishop of Cashel and Emly. Archbishop Hamilton, who also was a Calvinist and a pluralist, left Ireland in 1641, and died in Sweden.

I may just add here that in a later edition of Calvin on Isaiah, the Geneva folio of 1617, bought by me some time previously to the one above described, there are the autographs of five successive Presbyterian divines of Ireland, beginning with Thomas Gowan (1631-1683), a native of Caldermuir, who migrated to Ireland about 1658, and in 1674 founded at Antrim a 'School of Philosophy' which, with the assistance of the celebrated John Howe, developed into the first training-school for the Presbyterian Ministry in Ulster. A. G.

486. WALKINSHAW OF BARROWFIELD (vol. iv. p. 190).—There were only three Lairds of Barrowfield. Their immediate ancestor was 'a younger brother of the family of Walkinshaw of that Ilk in the reign of King James vi. (Semple's *Crawford Hist. of Renfrewshire*, p. 23). As will be seen hereafter, he must have been a brother of Mr. Patrick Walkinshaw of Garturk, sub-dean of Glasgow.

The late Mr. Stoddart, Lyon-Clerk Depute, p. 387, says: 'James of

TABLE I.

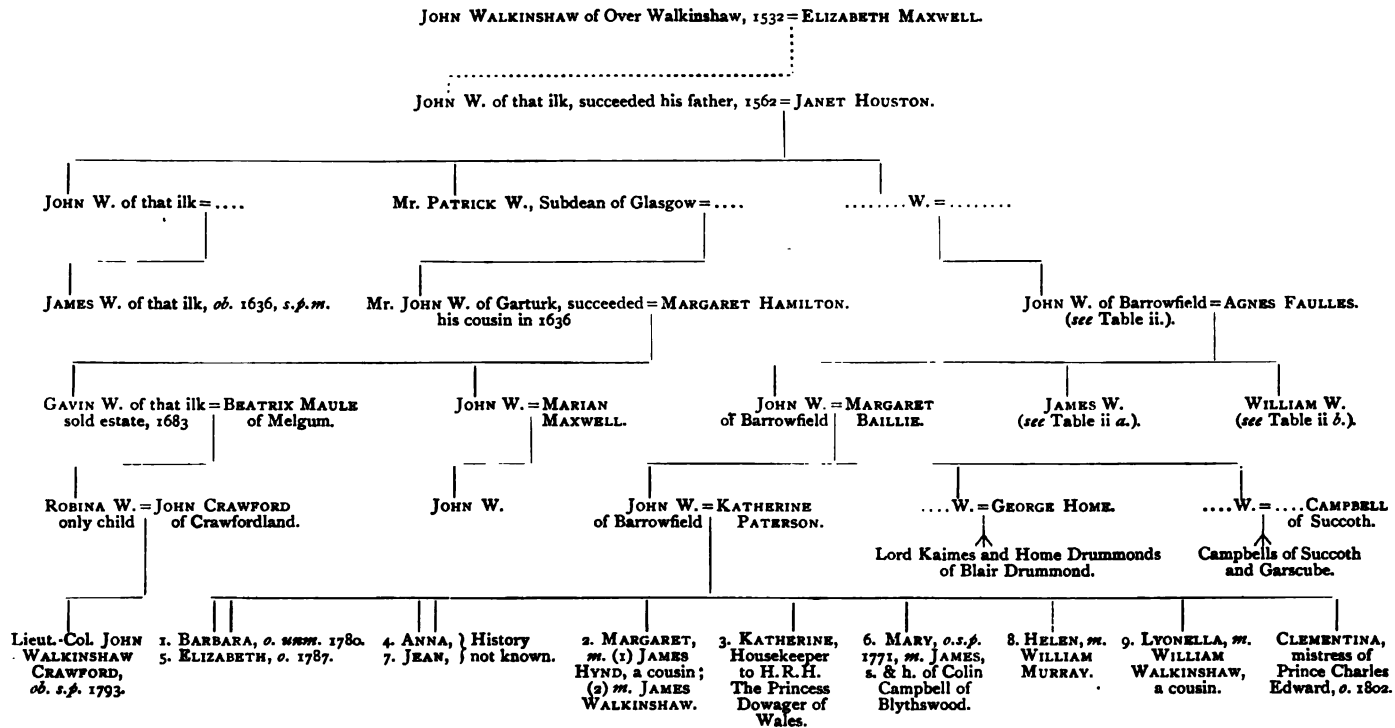
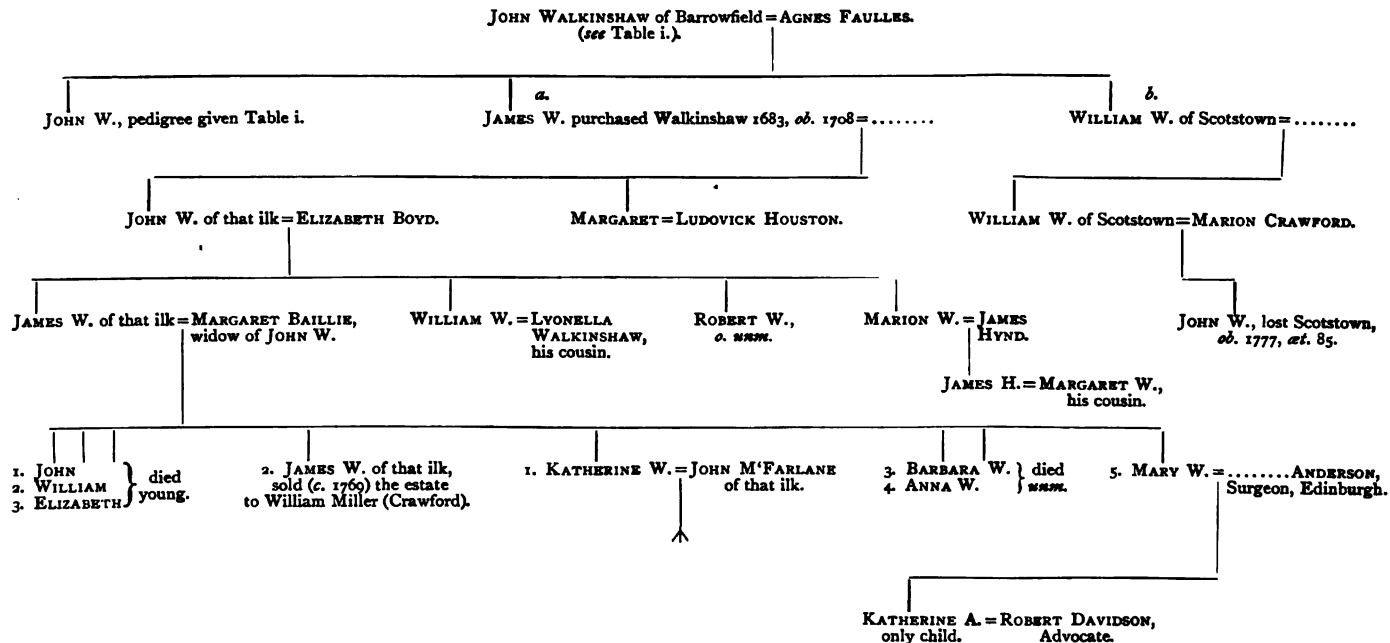


TABLE II.



or, Northern Notes and Queries.

that Ilk died 1636, leaving three daughters . . . but his cousin and heir-male, Mr. John of Garturk, took the designation of "that Ilk," and inherited part of Walkinshaw. His son Gavin in 1683 sold Walkinshaw to his cousin, James Walkinshaw, merchant in Glasgow, and died 1713, leaving an only child, Robina.' Mr. Stoddart, having shown how Robina's line failed in 1793, says 'a younger son founded a family of wealthy Glasgow merchants, of whom John, a magistrate of the city, 1655, acquired Barrowfield. *Glasgow Past and Present*, vol. ii. p. 510, says: 'He first acquired the lands of Camlachie in 1669, and shortly afterwards those of Barrowfield. He was Dean of Guild 1667-8, and also in 1672-3 (*Hist. Merchant's House*). He died 1589, having married, first, a lady whose name does not appear, and apparently without issue; second, Agnes Faulles; and third, Janet, daughter of William Anderson, merchant in Glasgow, the latter without issue (*Glasgow Past and Present*). The same authority says: 'By Agnes Faulles he had a son and heir, who succeeded him.'

John Walkinshaw of Barrowfield and Camlachie, like his father, a man of wealth, etc. . . . Mr. Stoddart says that James, who bought Walkinshaw from Gavin as above, was second son of John, first of Barrowfield, and that William, who acquired Scotstoun, and 'who wears a Mullet,' for third son, 'was James,' brother.

In M'Ure's *Hist. of Glasgow*, Book ii. p. 207: 'John Walkinshaw, younger of Barrowfield,' James Walkinshaw of Walkinshaw, and William Walkinshaw of Scotstoun, appear in a list of 'Sea Adventurers trading to sundry places in Europe, Africa, and America since the year 1668.'

John, second Laird of Barrowfield, married Margaret, sole child of the second marriage of the Rev. Robert Baillie, D.D., Principal of the University of Glasgow. Her mother, a daughter of Dr. Strang, who preceded Dr. Baillie as Principal of the same University, Mrs. Wilkie, 'a widow gentlewoman,' whom Robert Baillie married, 1st October 1650 (see 'advertisement' to Dr. Baillie's *Letters and Journals*, Ebro. 1775). By her he had John, third Laird of Barrowfield, and two daughters.

Mr. Fraser Tytler, in his *Life of Lord Kames*, says: 'His mother was a Walkinshaw of Barrowfield, and granddaughter of Mr. Robert Baillie, Principal of the University of Glasgow,' and adds in a footnote: 'Another of Mr. Walkinshaw's daughters married Mr. Campbell of Succoth, grandfather of the Right Honourable Ilay Campbell, Lord President of the Court of Session.'

Mr. Stoddart proceeds: 'John, third of Barrowfield, having taken part in the rising of 1715, his estate was forfeited and sold, 1723. He died before July 1731.'

Glasgow Past and Present says: 'He and his brother-in-law, Sir Hugh Paterson of Bannockburn, were taken prisoners at Sheriff Muir, and confined in Stirling Castle on a charge of high treason; but he escaped by the address of his wife, who changed clothes with him, and remained in prison in his stead.'

He was included in the Amnesty of 1717, and returned to Barrowfield; but his fortune was greatly impaired, and this once wealthy family was reduced to great straits. He married Katherine, daughter of Sir Hugh Paterson of Bannockburn. They had no son, but ten daughters.

25 Nov. 1780.—At Edinburgh, aged 97, Mrs. Katherine Paterson, daughter of Sir Hugh Paterson of Bannockburn, Bart., and widow of Mr. John Walkinshaw of Barrowfield (*Scott's Mag.*).

It may be noted that Hector Graham, Esq. of Leix Castle (Ireland), great-grandson of Sir Richard Graham, Knt. (c. 1600, see *Scot. Antiq.*, vol. i. and ii. comb., p. 152), married Jane, daughter of Mungo Walkinshaw of Ireland. His daughter, and eventually his heiress, Isabella Graham, married George Perry, Esq. of Seskinore, Ireland. Some reader may be able to inform us from whom the father of Hector Graham's wife was descended.

J. F.

487 (a). OLD LINEN (vol. i. ii. (comb.), 26, 46; iv. 74, 81).—My forebear, who is believed to have owned this tablecloth, was a merchant in Kilmarnock in the latter half of the sixteen-hundreds. The family record says 'his business was to supply the itinerant merchants through whom the internal trade of Scotland was then carried on with the various articles of Merchandise which they carried on their pack-horses through the various districts of the West of Scotland and of Galloway and Niddisdale, and to buy and export to Holland, through Borrowstoness, the coarse domestic woollen manufactures of Ayrshire, and to import in exchange for these tobacco, indigo, iron, cards, and the various articles of necessity and luxury, which could only be obtained at that period from the countries of Europe which had commercial intercourse with India and America, but of which Scotland had none.'

There is no mention of his having visited Holland in the course of trade, but judging from the custom of others, it is probable he did. This cloth, however, may have been in the family even before his time, but of this we have no knowledge.

J. F.

The linen of which the history is given above is interesting, not only on account of its age, but as reproducing in what is evidently a later style of art the design represented in page 75 of vol. iv. of the *Scottish Antiquary*; instead of an orange-tree in the centre a spray of orange is given, but without fruit. On the housings of the horse of the earlier St. George are armorial bearings which have been conjectured to be those of Sir John Norreys, the English commander in Flanders in 1574. What is apparently an oval shield rests on the flank of the later horse, but it is charged with the same arms; the town in the centre of the later design is of more modern appearance, and there is no name over it. In the bottom centre is an oak-tree with acorns instead of the olive, which was a common symbol of the Flanders in prosperity. The dog at the foot of Queen Elizabeth is more correctly drawn than in the older design. It is impossible to ascertain the exact age of this very interesting cloth. The early design may have been a popular one, and reproduced with slight changes by later weavers, even when the political events commemorated by it were matters of past history.

The size of the cloth is 7 ft. 2 in. by 6 ft., and the design is repeated on it nine times.

Ed.

(b). OLD LINEN.—Dear Sir,—I beg to enclose copy of letter from Mrs. Morgan, who gifted the ancient tablecloth to the Anti-Corn Law Bazaar, which appeared in *The League* of 26th April 1845. Mrs. Morgan, writing in 1845, speaks to knowing the cloth for 60 years, and the present owner has had it since that date, in all 107 years without doubt, so that the date 1661 may be considered authentic, the craze for antiques of every class having hardly commenced 107 years ago.

I annex as full a description as I can put together.—Yours faithfully,
J. W. M.

Ancient Damask tablecloth, 230 years old, marked with initials, with old sewn letters ^{T.}_{T.F.} 1661, also in another place E.B., and in marking ink 'S. Morgan.' Length $2\frac{3}{4}$ yds. Breadth $2\frac{1}{2}$ yds.

Top row of figures running across cloth: 'Elias iii. Re cap. xvii.,' figure of the prophet being fed by ravens.

2d row. 'Elias in Curru III. Re cap. 2.,' the prophet, with uplifted hands, in a chariot drawn by two horses.

3d row. 'Helizeus Jordane,' the prophet smiting Jordan with his mantle.

4th row. 'Mons Oreb III. Regum cap. xvii.,' the prophet standing before a mountain.

5th row. An altar with the word 'Elias' inscribed thereon with a figure of the prophet on each side of it, and a three-headed figure of Baal sitting on a throne with the word 'Baal' inscribed thereon.

6th row. 'Vidua zarepte III. Reg. cap. xviii.,' figure of the prophet with child in his arms and the widow standing in front of a house.

Bottom row. Same as top.

The whole interspersed with angels (winged figures) and ravens.

'Helizeus' in third row is only instance of that spelling.

Regum in full in fourth row only.

Extract from *The League*, April 26th, 1845.

PARKFIELD COTTAGE, NEAR STONE, STAFFORDSHIRE.

'Dear Sir,—I this day send, in a parcel by railway, a damask tablecloth, which according to the date marked in one of the corners, and which I have every reason to believe is correct, is 184 years old. It came into my possession as part of the property of a gentleman of Bristol, Mr. William Ford, with whom I resided from about two years old till his death, and who, through his mother, was the last representative of a respectable Quaker family of the name of Tyley, some of whom were living in Bath in the early part of the seventeenth century. I have also an old silver pepper-box with the initials ^{T.}_{C.L.}, Caleb and Love Tyley, who were probably the descendants of ^{T.}_{T.F.}, the owners of the cloth.

These circumstances are mentioned as rendering it probable that the date on the cloth, 1661, was the *real* date at the time of marking. I have myself a perfect recollection of the table-cloth for 60 years, in consequence of the impression made upon my mind as a child, by the figures represented upon it from Scripture history. Perhaps some of the manufacturers of modern table-linen may like to possess this ancient specimen of their craft; and I, therefore, with great pleasure send it, and the enclosed £5 in aid of the funds of the Anti-Corn Law Bazaar. With the sincerest wish for the success of the great undertaking in which you are engaged.—I am, dear sir, yours respectfully,

SUSANNA MORGAN.

QUERIES.

CCVIII. NAPIER-HALDANE.—Robert Napier of Kilmahew is said by the late Mr. Denistoun in his MSS. (Advocates' Library) to have married Katherine Haldane. In a work entitled *Genealogical*

Notices of the Napiers of Kilmahew, published 1849, at p. 24, speaking of the Haldanes of Gleneagles, the writer adds, 'from a daughter of which family sprang the later Napiers of Kilmahew.' It may be fairly assumed, I think, that this assertion is correct, as John Napier, last male of his line, who was son of the aforesaid Robert and Katherine, named in his unrecorded deed of entail, 'David, brother of John Haldane of Gleneagles, and John Haldane of Lanric,' among other heirs. Can any one confirm my suggestion that John Napier's mother was daughter of Sir John Haldane, who married Katherine Wemyss, or otherwise identify her? In this case David's father, Mungo Haldane, was John Napier's cousin-german, and John of Lanric, as son, or perhaps grandson, of Patrick of Lanric, was also his near kinsman. It is curious that Katherine does not appear in the Haldane pedigree as given by Mr. Dennistoun. J. F.

CCIX. (a). THOM.—Wanted the parentage and connections of the late Rev. — Thom, Dean of Brechin; and also of the late Adam Thom, LL.D., born at Brechin 1804, and afterwards a Judge in the North-west of Canada. Was there any connection between them?

(b). M'CUCCLOCH.—Wanted the parentage and connections of — M'Cuulloch, Sheriff of Dingwall about the end of last century.

(c). BISSET.—Wanted—(1) The relationship between Major John Bisset, 9th Foot, who died in 1814, and Rear-Admiral James Bisset, who died in 1824. If not brothers, who were their respective fathers? (2) The parentage and connections of Lieut.-General Andrew Bisset, Colonel of a regiment of Foot in Ireland, buried in the East Cloisters, Westminster Abbey, in 1742. (3) The parentage and connections of Sir John Bisset, K.C.B., Commissary of the Forces in the Peninsular War, who died at Perth in 1854. A. BISSET THOM.

GALT, ONT., CANADA.

CCX. FRENCH PRISONERS OF WAR IN SCOTLAND (1803-1814).—Can any one tell me the names of the places in Scotland at which French prisoners of war on parole resided? A little information on the articles manufactured by these prisoners is also desired. I am informed that toy coffins made by French prisoners were found in Salisbury Crag. Would any one kindly inform me as to this? F.

Can any one give information as to the French prisoners of war in Scotland so far as to tell the places at which prisoners of war were located in Scotland? Any out-of-the-way information in regard to the life of the prisoners will be acceptable, especially if hitherto unpublished. J. G.

CCXI. REBELS OF 1745.—'John Beaton' in one list, described an apothecary, pleaded, or was found, guilty at York, and seems to have been sentenced to death, but I can find no record of his actual fate. Who was he, where did he come from, and what became of him? Any particulars will oblige. ST. ANDREWS.

CCXII. CAITHNESS LEGION OF HIGHLANDERS.—In *The Correspondence of the Right Hon. Sir John Sinclair, Bart.*, London 1831, Sir John Sinclair refers to the raising in 1794 and 1795 of two battalions of Fencibles, and states that they had monthly parades, when Muster Rolls of exceptional particularity were used ; they gave the men's age, height, county of birth, and other unusual details.

Being anxious to see these rolls for genealogical purposes, I have tried all likely places, and find that neither the War Office Record Offices in London or in Ireland, where the Legion served during the Rebellion, the Clerk of the Peace for Caithness, nor the Provost, Sir J. G. T. Sinclair, know anything about them.

Can any one tell me of their actual or probable whereabouts?
ST. ANDREWS.

CCXIII. ROBERT DE KELDELETH.—The writer of the article on this somewhat celebrated ecclesiastic in the *Dictionary of National Biography* states that 'he bore a local Fifeshire name which is said to be now represented by Kinloch.' Is this so? Doubtless the statement is made on the authority of the Editor of the *Registrum de Dunfermlyn* (see his preface, pp. xi, xii). But it is difficult to see how the latter should have come to this conclusion. In the *Registrum* is incorporated a taxation roll of the diaconate of Linlithgow, in which roll the 'ecclesia de Keldelth' appears along with those of Gogar, Halys (Colinton), and Rathen (Ratho). Is it not more probable that Currie is the 'Keldelth' referred to? That the parish of Currie was known in olden times as Killeith is a well-established fact. Thus, on 25 July 1609, James Foullis of Colinton is served heir to his father 'terris ecclesiasticis ac gleba ecclesie parochialis de Curry *alias* Kildleithe' (Inquisitiones). And it may be mentioned that this day the southern portion of the parish is known as *Kinleith*.

R. B. LANGWILL.

CURRIE.

CCXIV. 'POOR FOLK OF CURRIE.'—This phrase occurs in the second stanza of a broadside entitled *The Cardinal's Coach Couped*, reprinted in Maidment's *New Book of Old Ballads*. Can any one throw light on the reference?
R. B. LANGWILL.

CURRIE.

CCXV. HILLCOAT, NAME AND FAMILY.—Can any correspondent give information? In the Roll of Voters for the Burgh of Newcastle-upon-Tyne, 1741, I find Thomas Hillcoate and William Hillcoat registered as voters under the Guild of 'Smiths,' and in the rolls for the elections of 1774, 1777, and 1780, there appear various others of the same name, registered under the same guild, and doubtless descendant. Is anything known of them prior to this? Are the Registers of the Smiths' Guild of Newcastle still extant, and if so, where can they be examined?

ROBERT GUY, The Wern, Pollokshaws.

CCXVI. GRAMES OF DRYNIE IN ROSS-SHIRE AND OF DAMSIDE IN PERTH-SHIRE.—Can any one furnish me with particulars of the former

family since it was founded by Archdeacon Græme *circa* 1573? He was a second son of Græme of Inchbrahsie and Aberuthven.

I would also like to know if Robert Græme of Damside was a son of Inchbrahsie's. Robert was town-clerk of Perth *circa* 1690, and I presume a grandson of his married Miss Deans of Woodhouselee 1740. Had they any *sons*, and when did Damside pass into the Beveridge Duncans hands? Kindly reply direct to Miss L. Græme, 8 Catherine Place, Bath, Somerset.

CCXVII. ST. DEVEREUX—KILPECK—KENDERCHURCH (vol. vii. p. 62).

—Are there any accepted derivations of these names, which occur in your very interesting notes on the Welsh Marches, a district with which I am but slightly acquainted? Who is St. Devereux? Is Kilpeck dedicated to St. Patrick, or to whom? Can Kenderchurch be equivalent to Charmelkirk, anciently Childenkirk—the Church of the Holy Innocents? W. T. D.

CCXVIII. SIR JAMES MURRAY.—I have a note to the effect that Sir James Murray of Kilbaberton was the second son of Patrick Murray of Falahill, and that, in early life, he was party to the slaughter of one David Stewart. I have, however, no evidence to support this statement. His will is dated at Holyrood House, 14th May 1634, and he died in December following, leaving a widow, Katherine Weir, and several children.

K. W. MURRAY.

CCXIX. ARMS WANTED.—I am searching, at present unsuccessfully, for the name of the family or families using the following arms: *Argent* on a bend *sable* 3 roundlets *or* between 2 unicorns' heads erased. I know that Smythe, Smith, etc., of Yorkshire have a coat something resembling it. It is on a book-plate empaled with the Arms of Hopper of that ilk.

R. P. H.

CCXX. MACKAY'S REGIMENT.—Is there any history, or are there any records, of the Regiment of Major-General Mackay? When was it raised, and when disbanded?

R. P. H.

CCXXI. OLD DESIGNATIONS OF RELATIVES.—I should feel obliged if some reader would give a list, with their meanings, of the old Scottish terms for relationship, as 'Oye,' 'Guidschyr,' etc.

R. B. A.

CCXXII. CHRISTIAN HEARSEY.—Any clue to the ancestry of Christian Hearsey, who married David Gavine of Langton, Burnside, about 1750, will oblige?

C. H.

CCXXIII. CANT—BISSET.—1. Information wanted about the parentage of Hugh Cant, born in Bishopmills, Caithness, about 1800, and also of his wife Ellen M'Culloch, sister of a Mr. M'Culloch, Sheriff of Dingwall.

2. Information about the family of Bisset who once lived at Errol, Perthshire.

A. BISSET THOM.

CCXXIV. SOMERVILLE FAMILY.—I would be glad of any information as to the Somervilles of Cambusnethen, Somervilles of Kennox, and the Somervilles of Plain. The only information I am in possession of at present is derived from the *Memoirs of the Somervilles*, published 1815.

S. A. B.

REPLIES TO QUERIES.

XXIX. GRAHAM OF GARTUR.—Two additions may be made to the pedigree of Graham of Gartur given in last number.

Duncan Stewart says John Stewart, of Annat, Co. Perth, married Janet, daughter of Gaspard (= Jaspar) Graham of Gartur, as his first wife.

M'Kerlie says that Thomas Stewart of Ballymoran, Co. Down (great-grandson of the Parson of Kirkmahoe) married Margaret, daughter of Walter Graham of Gartur, 'stated to have been the last cadet of the family of the Earls of Menteth' and had a son, John Stewart, who was in possession of Ballymoran in 1773. (*Lands and their Owners in Galloway*, v. 442.) * * *

LXX. FRATER.—The following entry is from the Register of Baptisms, Canongate, Edinburgh; it goes far to prove that Frater, Frere, and Freir are forms of the same name:—

1652, March 30. Margaret, daughter of Andro Frater, couper, and Christian Condie. *Witness*—George freir. ED.

CXCIV.—DAVID BETON, M.D., AND SIR ARCHIBALD BETON.—I am indebted to your two correspondents for their answers, but is there any real evidence that Dr. David was either grandson of Archdeacon Alexander, or father of Dr. James of Perth? and what authority is there for saying that Dr. James of Perth *was* the son of a doctor?

The unsigned answer seems clearly wrong, for in 1586 David Beton of Melgund settled Melgund, with the consent of his wife Lucretia, on James, his eldest son, with remainder to John, and a further remainder to David, son of Melgund and Lucretia (*Reg. Mag. Sig.*, A.D. 1580-1593, No. 1121). And in 1606 James Beton, son of David of Melgund, was retoured heir of David, his brother-german, in certain lands mentioned (*Inq. Sp. Supp.* County Forfar). Thus unless David of Melgund had two sons named David, one of whom was excluded from the settlement of the family estate, it is clear that Dr. David, who died in 1639, was not a son of David of Melgund, for his son David was dead in 1606.

Here, too, permit me to note that Dr. Joseph Robertson, in his valuable preface to *The Inventories of Mary, Queen of Scots*, omits any mention of the marriage of Lucretia Beton (who was one of the Queen's 'filles damoiselles') to David of Melgund, but asserts her marriage 'after 1575' to Andrew Wyshart of Muirton, whom he states that she survived, and he adds that she died in November 1623, having by her will left all her property to Alexander Abercromby of Birkenbog, and his daughter Mary.

If this Lucretia was widow of David of Melgund, here is further evidence against Dr. David being her son, for she would hardly exclude her own issue in favour of strangers. But I have somewhere seen that Melgund and Lucretia had a daughter Lucretia, and I would suggest that possibly the Lucretia who married Wyshart was daughter to Melgund, not his widow. This too would more plausibly account for her property being willed away. But Dr. David's parentage is still not solved.

I ought to add that both your correspondents make Dr. David grandson of the Cardinal, but without evidence there seems a *prima facie* doubt that a man, dying in 1639, was son of a man who received letters of legitimation in 1539.

CXCVII. Will A. F. C. K. say where the Discharge by Patrick Campbell can be seen, and favour,
J. M'G. ?

NOTICES OF BOOKS.

Views of Stirling Castle, Antient and Modern. Stirling: R. S. Shearer & Son.—A handsome volume, containing 14 views of Stirling Castle. The earlier views are specially instructive, as showing how by judicious restoration the building might reassume much of its ancient stateliness. Mr. Shearer and his brother, who is a skilful artist, have done their work well, and produced a book which will be valued by every patriotic Scotsman, and will, we trust, have an influence with those who have the means as well as the will to follow the example set by the late Mr. Nelson in rescuing from neglect the Palaces of Scotland. As the member for the Stirling Burghs is now Minister for War, the town on the Rock should use every effort to secure attention being paid to the Fortress Palace, which has too long been deformed by hideous adaptations to modern barrack requirements.

An Opening Address, by R. Rowand Anderson, LL.D. Edinburgh: Macfarlan & Dickson.—The new School of Applied Art, Edinburgh, was fortunate in securing Dr. Anderson to deliver the opening address. No man is better qualified than he is to speak on the subject. His address is full of instruction, of encouragement, and of warning. We can only find room for one pregnant passage: 'Think of the enormous wealth that is spent, the number of hands employed in the various industrial arts, and keen competition they are subject to. Other nations are straining every nerve to gain supremacy, and unless we do the same we must yield to the cultivated intelligence and skill of others' (p. 22). We strongly advise our readers to study this address.

The Castle and the Lords of Balveny, by Wm. Cramond, LL.D. Elgin: Courant & Courier Office.—Dr. Cramond has added yet one more to his most interesting and valuable Booklets. We trust that he may some day be induced to publish an edition of his collected works. He has the skill, not only to select what is most suitable for his purpose, but to clothe it in an attractive dress. Happy are the Castles and other old-world relics that attract his attention, for they are rescued from that oblivion which too often attends decay. The Castle of Balveny has this good fortune; not only is it well described, but a clear genealogical account is given of the owners of it.

John Laurie, Schoolmaster of Invershin, by Daniel W. Kemp. Edinburgh: Norman Macleod.—John Laurie, whose real name was George Crathorne, was a curious instance of a man seeking to hide himself from his youth up from his own land and kindred, and settling down in Sutherlandshire as a country schoolmaster. A strain of eccentricity ran through his life, and Mr. Kemp has done well to give us a brief account of it. The case is interesting as a psychological study.

THE LATE FRANCIS NEVILLE REID, ESQ.

It is with sorrow that we have to record the death of Francis Nevile Reid, an early and a valued contributor to the *Scottish Antiquary*. His history of the Earls of Ross and their descendants has been received as a welcome addition to Scottish Genealogy. He was known to be a writer of close and accurate research as a genealogist. He ever made his presence valued by his public-spirited benevolence, proving that antiquarian proclivities need not impair the active work of life. We cannot do better than quote from a letter received since his death from one who knew him and his work: 'He was son of the late Mr. Nevile Reid of Runnymede, by his second wife, Caroline, third daughter of the seventh Lord Napier. He was born in 1827, and married, in 1859, Sophia, youngest daughter of Sir Thomas Gibson Carmichael, seventh Baronet, but leaves no family. The climate of southern Italy suiting both Mr. and Mrs. Reid, who were not robust, he purchased the ancient Palace of Ravello, three miles from Amalfi; it covered several acres, but Mr. Reid retained the Tower, the Saracenic court, and enough for a considerable modern house, made most comfortable for the many visitors whom Mr. and Mrs. Reid entertained. Mr. Reid threw himself into works of utility and beneficence; he brought water from the mountains to the village of Ravello, cultivated lemons, walnuts, olives, and vines, introducing new species from France, while luxuriant gardens descended towards the sea by many terraces. Much was done for the district; a carriage road was made, whereas formerly only mules and portantinas could approach the house. The fragments of marble which had formed the beautiful gallery of the Cathedral were recovered and replaced, and the Cathedral restored, for which he received the thanks of the Italian Government. Not only were the poor attended to, but young men were educated, and much employment given. He died beloved and respected by high and low.' The record of such a life affords consolation to those from whom it has been taken.