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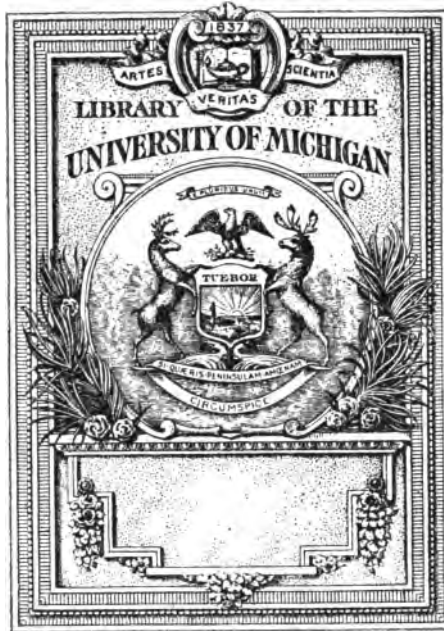
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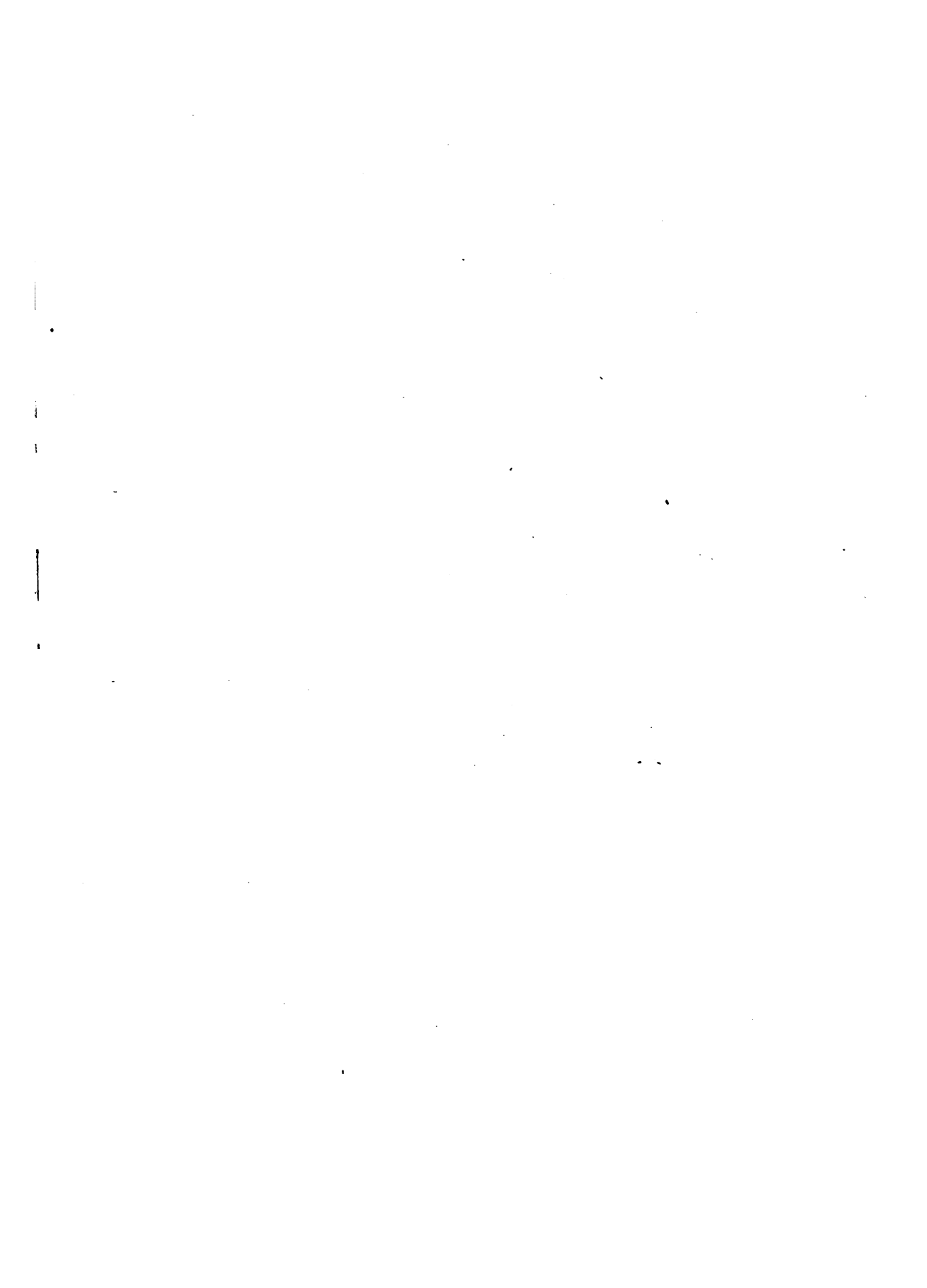
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SCOTTISH NOTES AND QUERIES

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ABERDEEN, JUNE, 1894.

THE SEAL OR COAT OF ARMS OF THE ROYAL BURGHE OF FORFAR.

LIKE the seal of many another burgh in Scotland very little is known about the origin or history of the Seal or Coat of Arms of the Royal Burgh of Forfar, or if it had a history. Mr. MacGeorge, in his *Old Places in Glasgow*, truly remarks, that at one time "the designing of Arms was left very much to the caprice of stone-masons and seal engravers." We have conclusive proof that such had been the case, for C. T. Davidson, Esq., of Edinburgh, informs me that he has collected the seals and arms of nearly 140 burghs in Scotland, only 26 of which are matriculated in the Lyon office.

All the books where one might expect some record on the subject of the Seal of the Burgh of Forfar, are silent. In none of Warden's 5 large vols. of the *History of Forfarshire* is the subject even noticed. We find no mention of it in Dr. Marshall's *Historic Scenes of Forfarshire*.

Andrew Jervise, in his *Memorials of Angus and Mearns*, when speaking about the Castles of Forfar, at page 45, says, "of the size or appearance of either of the old castles mentioned in De Quincy's Charter, or of the Modern one which King Robert the Bruce destroyed, it were idle to conjecture. It is true that the armorial bearings of the town, and also the ornament which formed the top of the cross of the burgh, erected in 1684, are said to be representations of one or other of these strongholds."

Dr. Jamieson, in his *Royal Palaces of Scotland*, also speaking of the destruction of the Castle, tells us that, "According to Archdeacon Barbour, the castle was taken by Philip the Forester of Plantane, who, if not by the King's express orders, according to his established plan of preventing the invaders from re-occupying the places of strength which had been taken from them, completely destroyed it."

In Barbour's *Bruce*, VI., v. 831, we find:—

The castell af Forfar wes then
 Stuffyt all with Inglis men.
 Bot Philip the Foraster off Platane
 Has off his freyndis with him tane,
 And with leddrys all priuely
 Till the castell he gan him fly,
 And wp our the wall off stane
 And swagate has the castell tane,
 Throw faute of wach, with littel payne.
 And syne all that he fand has slayne;
 Syne yauld the castell to the King.
 That maid him rycht gud rewarding,
 And syne (he) gert brek down the wall,
 And fordyd well, and castell all.
 ——— The castell of Forfar
 And all the towris tumblyt war
 Down till the erd.

And then Dr. Jamieson goes on to tell us that "The general tradition is, that this castle was never rebuilt, and that there is no historical evidence to the contrary. Its ancient honours," he adds, "however, cannot well be forgotten, for a figure of it, with projecting turrets, constitutes the armorial bearings of the burgh."

In an old book on Heraldry, written in 1780, Forfar's Seal or Arms are thus spoken of:—

FORFAR ARMS.—Az. a square castle embattled above the gate and at the top, triple-towered, the centre tower larger than the dexter and sinister; on each side the centre tower, a centinel-house or watch-

tower, which are, with the three towers pyramidically roofed, all ar, masoned sa, the portcullis and windows gu, the middle tower ensigned with a staff and banner charged with the Royal Arms of Scotland.

A Complete Body of Heraldry.
By Joseph Edmondson, Esq., F.S.A.
Mowbray Herald Extraordinary.

London,
1780.

[2 Vols., folio.]
Vol. I.

(*inter alia*).

The Royal Burghs in Scotland ranked according to their precedence on the Rolls of Parliament; together with the Blazon of the Arms of such of them as are matriculated in the Registers of the Lyon-Office.

From my researches I am convinced that the two men-archers on the present seal, standing on each side of the shield, are of comparatively recent addition. There can be no doubt that the old seal was as described by all the above mentioned authorities. I have seen it in this form attached to many ancient deeds. In fact, the seal of the burgh of Forfar, 150 years ago, was an excel *fac-simile* of the "Forfar Beggar's Badge," given as a supplement to *S. N. & Q.* some months ago (VII.)

ALEXANDER LOWSON.

Forfar, 12th May, 1894.

[*Copy Letter.*]

BUTE TO JAMES TAYLOR, TOWN CLERK, FORFAR.
Mount Stewart House,
Rothesay.

SIR,

I have had for some time in contemplation a Heraldic Work dealing with the Municipal Arms of the Burghs of Scotland, and I should be extremely obliged if you would do me the favour of helping me by referring me to some work which will give me the origin and history of the Arms of your Burgh, or, failing the existence of such work, if you would have the goodness to give me some information on the subject, including a representation or impression of the Town Seal or Seals, a representation or description of any other form in which the Arms may occur, such as a stone carving upon the Municipal or other buildings in the Burgh, especially specifying the colours, if ascertainable, any carved wooden or painted panels in the Parish Church, or elsewhere; engravings on Municipal plate; representations on stained windows, or impressed on seals attached to old deeds relating to the town, or illustrations in books.

Perhaps, also, you could indicate to me any facts throwing a light on the origin, or first assumption of the arms, such as customs, trades, connections with local families, or ecclesiastical dedications.

Should you see your way to afford me the desired information, and I be enabled to accomplish the publication of the work, it will give me much pleasure to acknowledge my sense of obligation to you by presenting a copy of the book to the Town Library, and

in the meanwhile I may add that I shall be glad to meet any expenses which you may incur in compliance with my request.

I have the honour to remain,

SIR,

Your obedient servant,

BUTE.

SCOTTISH TRADESMEN'S TOKENS.

(*Continued from VII., 147.*)

WE now reach the long list of Tokens issued by tradesmen in the Scottish Metropolis, but considering how well the picturesqueness of the city and its numerous public buildings were adapted for medallic illustration, the record is intensely disappointing. We miss the Castle and Palace, the Heart of Mid-Lothian, and the old Town Guard, the Kirks, Heriot's Hospital and many other interesting objects; and when we note that the best coins of the series were designed by Mr. James Wright, Jun., to whose taste and enthusiasm Dundee owes its handsome series, we cannot help regretting that he did not carry on business in old Edinburgh (*Vide* our Illustration).

EDINBURGH HALFPENCE.

No. 19.

Obv. St. Andrew and Cross between thistles.

Legend. "Nemo me impune lacessit." *Ex.* "1790."
Rev. The Arms and Crest of the City of Edinburgh between thistles.

Legend. "Edinburgh Halfpenny."

Edge. "Payable at the Warehouse of Thos. & Alex. Hutchison."

No. 20.

Slightly different design; date 1791.

No. 21.

Similar design; date 1792.

Note.—Ten tons of these tokens were struck, and they are very common. The three following are probably imitations or counterfeits of the above put in circulation by other shopkeepers.

No. 22.

Obv. Similar to No. 19, but smaller; spelling 'laccset.'

Rev. Similar to No. 19; date 1791.

Edge. "Payable at Edinburgh, Glasgow & Dumfries."

No. 23.

Obv. and Rev. Similar to the last.

Edge. "Payable in London, Bristol and Lancaster."

No. 24.

Obv. Similar to No. 20.

Rev. Full rigged ship sailing; laurel branches beneath.
Edge. Milled.

No. 25.

Obv. Similar to No. 19; date 1796.

Rev. Similar to No. 19.

Edge. "Payable at the Warehouse of Thomas Clarke."

No. 26.

Obv. Profile bust of a turbaned Turk; "James" beneath.

Legend. "Payable at Campbell's Snuff Shop."

Rev. Snuff Jar, bearing the figures "79."

Legend. "Saint Andrew's Street, Edinburgh, 1795."

No. 27.

Obv. Similar to No. 26, but the Turk is now smoking a pipe.

Rev. Snuff Jar bearing the figures "37," surmounted by two tobacco pipes crossed, and standing between two thistles.

Legend. "Saint Andrew's Street, Edinburgh, 1796."

No. 28.

Obv. The cipher H. H. in ornamental script. No legend.

Rev. The crest of the City of Edinburgh.

Legend. "H. Harrison, St. Leonard's, Edin., 1796."

Note.—This is a poorly executed coin, but very scarce.

The business carried on by Harrison was that of Buckle maker. There is a variety of the token in which all the N's of the legend are turned the wrong way.

No. 29.

Obv. Arms, Crest and Motto "Ditat servata fides" of the Scottish family of Archibald.

Legend. "Jos. Archibald, Seedsman, Edin., 1796."

Rev. *Legend in continuation of obverse* "Sells Garden, Grass and Flower Seeds, Fruit Trees, &c., &c., &c." *Edge.* Milled.

No. 30.

Obv. Crest of the Archibald family (a Palm branch), and Motto as in No. 29.

Legend. As in No. 29.

Rev. and Edge. Similar to No. 29.

Note.—These rare tokens are but indifferently executed.

No. 29 is found with the date 1797; there is a variety of No. 30 with a plain edge; and both pieces are found with the edge inscribed "Payable at the shop of Joseph Archibald."

No. 31.

Obv. View of the Register House.

Legend. "Edinburgh Halfpenny, 1796."

Ex. "Register Office, founded 1774." "Wright Des."

Rev. Seated figure of Britannia with spear and shield; part of a ship. *Legend.* "Britannia."

No. 32.

Obv. A ram stantant in the field.

Legend. "John Wright, High Street, Edinburgh."

Rev. Legend in continuation of obverse "Sells all sorts of woollen and linen cloths, Breeches stuffs, Fancy Vests, Hats, Stockings, Gloves, &c., cheap."

No. 33.

Obv. Male figure in a Nursery Garden, holding a shrub in left hand, and resting with the right hand upon a spade.

Legend "Nen segnes jaceant terræ etiam montes conserere juvat."

Rev. A large building; "Wright Des" beneath.

Legend "Edinburgh Halfpenny, 1797, payable by Anderson Leslie & Co." *Ex.* "University of Edinburgh."

No. 34.

Obv. Similar to No. 33.

Rev. The same building as in No. 33.

Legend. "Edinburgh Halfpenny, 1797, payable by Anderson Leslie & Co." *Ex.* "New University."

Note.—The issuers of these beautiful tokens were Nurserymen and Seedsmen. The rev. die of

No. 33 broke when only twelve impressions had been struck, and No. 34 was therefore substituted.

No. 35.

Obv. Rose and Thistle underneath a royal Crown.

Legends. "R. Sanderson & Co., No. 17 South Bridge, Edinburgh."

Rev. Legend in continuation of obverse "Sells all kinds of Woollen & Linnen Drapery Goods, Haberdashery Buttons, Watches, &c., cheap."

No. 36.

Obv. An eagle on a rock with a serpent in its talons.

Legend. Similar to No. 35.

Rev. Similar to No. 35.

No. 37.

Obv. Similar to No. 36.

Rev. "Sell all kinds of Woollen and Linen Drapery Goods, Haberdashery, Buttons, Watches, &c., cheap."

Note.—The three last mentioned tokens are struck in brass and are very rare.

No. 38.

Obv. A flower and leaves upon a shield.

Legend. "Britannia Rules the Waves."

Rev. Crest—A stag's head.

Legend. "Let Britain Flourish, 1796."

No. 39.

Obv. A shield suspended from a tied ribbon between two thistles crossed underneath, and displaying a bunch of grapes.

Rev. Water filter in a large frame.

Legend. "For purifying water." *Ex.* "1700."

Note.—The two foregoing tokens were probably manufactured as well as issued in Edinburgh, and are rather weak in both design and execution.

EDINBURGH FARTHING.

No. 40.

Obv. St. Andrew and Cross between thistles.

Legend. "Nemo me impune lacessit." *Ex.* "1700."

Rev. Arms and Crest of Edinburgh between thistles.

Legend. "Edinburgh Half-Halfpenny."

Edge. Milled.

Note.—This coin is also found with the dates 1791 and 1792. K. J.

ABERDEENSHIRE AS A FACTOR IN SCOTTISH LIFE AND THOUGHT.

(Continued from p. 183.)

In regard to the Agriculturists whose names appear on my lists, I am rather ashamed of the inadequacy of my researches into this department of Aberdeenshire enterprise; for I am sure that there must be many more than seven native Aberdonians who should obtain a place of honour here, were I only better acquainted with the agricultural history of the country. I am led to entertain this view by the strong language used by that shrewd observer the late Lord Cockburn, when speaking of the agriculture of Aberdeenshire, "I am more and more astonished," wrote that distinguished judge, "at the industry and skill of the Aberdeenshire people, in smoothing

and drying the horrible surface of their soil. It is the greatest triumph of man over nature, of obstinacy over moss and stones. Talk not of deserts, or swamps or forests, to these people. It is the fashion to abuse Aberdeenshire, but our drive here to-day through its large, reclaimed, well cultured and well walled fields, was very pleasing. It is the beauty of utility, the rejoicing of the desert. There is more of the blossoming of the rose in Strathmore; but then they have a far better soil and climate. Theirs is the rose of nature. In Aberdeenshire it is the Rose of Art." Considering, then, the high character thus given by this excellent witness to the skill displayed by the people of this shire in this very matter of agriculture, I lament the incompleteness of my statistics in this particular direction; and, indeed, I am the more thoroughly convinced, that were I properly informed, the number of names on my lists who have gained distinction by their eminence in this art, would be tenfold increased, when I recall the nobly successful way in which the farmers of this shire, headed by the late Wm. McCombie and others, grappled successfully with that terrible scourge of our herds, known as the Rinderpest. For when agriculturists everywhere else seemed to be paralysed by the ravages which that deadly plague was making all over the land, it was the resolute farmers of this northern shire, who bracing themselves up to deal effectively with the plague that threatened their ruin, successfully developed what was known as "the Stamping out system," and by thus teaching the true method of eradicating the mischief, performed an inestimable service to the agriculture of the country.

Passing from this point I must next allude to the significance of the fact that my list contains the names of only 6 persons who have distinguished themselves as mechanical inventors; while of these no name is of the highest rank. The only Aberdeenshire name indeed, of any importance in this connection, if we except perhaps that of Alexander Forsyth, the Aberdeenshire parson who invented percussion caps for use in war, is one to which we have already alluded; that, namely of Sir John Anderson, long the head of the Government Gun factory in Woolwich, and a man who is alleged to have possessed marvellous mechanical ingenuity. "One swallow," however as the proverb says, "does not make a summer." I conclude, therefore, if my statistics are correct, that the Aberdonian intellect, powerful as it is, has not sought or, at least, has not found as yet, free vent for itself in this direction of mechanical contrivance. But this, as far as I know, is almost the only region in which the Aberdonians have not

succeeded in keeping themselves well abreast of all their rivals, and that even in this region the Aberdeenshire intellect may yet be destined to win its fairest laurels, may perhaps be inferred from the fact, that the name of James Watt, Scotland's greatest inventor, though not that of a native of Aberdeenshire, has yet a very close connection with that county, as his grandfather was born and brought up in it before emigrating to the West.

The question may perhaps be put to me here, "What the direction is in which I think that the Aberdonian intellect has hitherto revealed itself most powerfully and successfully?" Well, in answering that question my reply would unhesitatingly be, it is in the direction of professional scholarship and literary activity. It seems to me, moreover, that it is in the acquisitive, expository, and didactic faculties that the men of Aberdeenshire are strongest; but that they show themselves weak as compared with the men of some other Scottish counties, in what I regard as the higher faculties of intuition, moral emotion, and spiritual passion. It is to this cause I ascribe the fact that while Aberdeenshire has played a large part in all departments of Scottish Life, she has as yet played the largest part in none. Hence it is, too, that keen and strong as has been the intellect of her sons, none of Scotland's greatest men have been born within her borders. Not hers for example, the patriot names of Bruce and Wallace, or even of Douglas and Graham. Not hers the martyr glories of Wishart and Hamilton, Guthrie and Baillie, Cameron and Renwick; nor hers, either, the high renown appertaining to such spiritual heroes as Knox and Melville, Henderson and Rutherford, the Erskines and Gillespie, and Chalmers, Cunningham and Candlish. Nor hers even, the more dubious glory of Scotland's greatest ecclesiastical leaders such as Carstairs, Robertson, and Rainy, while in literature and the scholarship of the professions themselves, which as I have said are Aberdeen's strong points, she has only the names of Barbour and Johnstone, Forbes, Dalgarno and Baxter, Fordyce, Ogilvie and Skinner, Thom, and Burton, Masson and Smith, MacDonald, Alexander and Minto, to set against the far more illustrious names of Dunbar, Douglas and Lindsay, Buchanan and Melville, Ramsay and Ferguson, Burns and Scott, Wilson and Carlyle, Lang and Black, Stevenson and Barrie. It is true that in philosophy and science Aberdeenshire's record is better, for here against such names as those of Napier and Watt, Hutton and Lyall, Adam Smith and Hume, Stewart and Hamilton, Brown, Ferrier, and the Cairds, she can set the lesser but no doubt still illustrious names of Anderson, Dalgarno and the Gregories,

Baxter, Abercrombie and Spalding, Bain, Robertson and Minto.

There are, however, two departments of Scotland's intellectual activity in which Aberdeenshire may, I think, justly claim the premier place. These are Journalism, and the scholastic or teaching profession. Of eminent editors and journalists hailing from Aberdeenshire, my lists contain at least 44 names. Some of these are of the most distinguished merit, as will be evident when I mention that among these are such names as those of Professor Masson, long Editor of Macmillan's Magazine, of John Douglas Cook, Editor and Founder of the Saturday Review, of the late Dr. William Alexander, Editor of the Free Press, of James Macdonell, Leader-writer to the Times, as well as of his Biographer, Dr. Robertson Nicoll, Editor of the British Weekly, and many others whom we cannot stay to enumerate. It would, indeed, be probably not far from the truth, were we to say, that no Scottish County at the present day has sent out proportionately as large a number of able and influential gentlemen of the Press as Aberdeen has done.

The distinguished scholars, professors, and teachers on my lists are of course much more numerous even than the journalists. Their names indeed reach the high total of 132, of whom 109 at least were successfully engaged in the practical work of tuition. One thing, beyond almost anything else, has impressed itself on my mind, or I have studied chronologically the manner in which Aberdonian intellect has developed itself since at least the 16th century. And that is the unusual extent to which, as compared with many other Scottish counties, Aberdonian students have crowded into the different learned professions, as well as the distinguished success of their work, and the high position they have won for themselves there. This explains the extraordinary number of Professors that Aberdeenshire has given in all departments of learning to the Universities both at home and abroad, as well as the remarkably large number of successful teachers who have emanated from that northern shire.

One of the professions into which Aberdonians have pressed in very large numbers, and where for centuries they have attained the very highest distinction, is the profession of Medicine. Thus of notable medical men connected with this county, my lists contain no fewer than 82 names: and some of these as will be readily admitted by any medical readers I may be fortunate enough to have, hold a place in respect to their contributions to medical science of a very high order. This will be evident when I mention that among others it contains the names of such

eminent medical writers as Duncan Liddell, John Barclay and Gilbert Jack in the 16th century; of Doctors Robert & Thomas Morrison and Sir Patrick Dun, the Founder and first President of the College of Physicians, Dublin, in the 17th century; and in the 18th of such famous names as those of Charles Maitland, who was the first to introduce inoculation into England, and George Cheyne, whose writings on physiology are still readable. In this century, too, must be reckoned as of Aberdeenshire birth the numerous names of the Gregories, a family which has probably filled more medical chairs with distinction than any other in Scottish history. Dr. Fordyce also, as well as the other famous London physicians, Sir Walter Farquhar, Bart., and Wm. Saunders, must be mentioned as swelling the list of distinguished Aberdeen doctors born during last century. While coming down to the present century, among other names of lesser note, there fall to be recorded the names of Doctors Abercrombie and Farquharson, as well as Doctor Matthew Duncan, Doctor Keith and Doctor Angus MacDonald, all leading practitioners in Edinburgh. To these names must be added those of Professor John Gordon Smith of London Univ., a distinguished medical writer, of Sir Jas. McGregor, Bart., for 30 years Head of the Medical Department of the British Army, of Sir David Dumbreck, also Inspector General of the Army Medical Department, as well as of Sir Andrew Clark, Bart., the late famous London physician, popularly known as Mr. Gladstone's doctor, of Professor Forbes Watson, too, the famous anatomist, and Professor David Ferrier the distinguished physiologist. Many other names might be added; but let these suffice. Before passing from this point, however, I may be allowed to remark that Aberdeenshire has been almost as much noted for the number of great quacks it has produced as for its fertility in distinguished members of the legitimate profession. Thus, without including Adam Donald, the famous Witch Doctor and Prophet of Bethelnie who flourished in Aberdeenshire in the 18th century, it is a significant fact that even in our own century that county has been very successful in raising notable quacks. For perhaps the most successful quack of the century, James Morison, the notorious "hygeist" as he called himself, whose pills had a run that few patent medicines have ever had, was of Aberdeenshire birth, and hailed from the parish of Forgue; while Francis Couetts, the inventor of what is known as the acid cure, was also an Aberdonian bred and born.

But to turn now from those departments of enterprise in which the practical and utilitarian vent of Aberdonian genius finds most congenial

exercise, to those other spheres of effort in which it may be presumed, that the spiritual or idealist side of that genius will find freest scope for its development, I remark that of the 735 names which represent my roll of Aberdeenshire talent, no fewer than 169 belong to eminent clergymen, evangelists and divines of all denominations of Christians, and if to these be added the names of 11 distinguished missionaries, and 17 noted philanthropists and enthusiasts, and lay leaders of religious thought and life, we have, as the number of Aberdonians influentially engaged in promoting the religious development of Scotland, the large total of 197 names. Out of this grand total it is very significant to find that there are no fewer than 33 who have been bishops or archbishops either at home or abroad, while 34 have been professors of Divinity, Biblical Criticism, or some cognate subject, and a very large number have been moderators either of the General Assembly of the Church of Scotland, or of one or other of the Free Churches. All this seems to indicate as the special type of the religious life of Aberdeenshire, a peculiar moderation of temper and aptness to teach or rule, rather than the fiery evangelistic fervour and mystic enthusiasm that characterise the great preachers bred in the West of Scotland, or issuing from the Highlands. No doubt in these latter days, partly as the result of Free Church influences, several powerful evangelists and a number of successful missionaries have issued from Aberdeenshire, such for instance as the late Duncan Matheson, and the present Alexander Scroggie, the well-known evangelists, as well as Dr. James Legge, the Chinese Missionary, Dr. John Hay the Indian Missionary, Dr. Laws the great African Missionary, and Alexander Mackay, the Hero of the Uganda Mission, not to refer to any others almost equally worthy of notice. But, in spite of these exceptions, the evidence supplied by the names of the leading Scottish spiritual teachers, belonging to all denominations, that are of Aberdeenshire birth, tends to suggest that the preponderating bias of the Aberdeenshire religious mind is to a moderate, rationalised and institutional theology and worship, rather than to an intense and emotional piety, a mystic individualism in creed, or a Plymouthist rejection of an orderly church government, and suggests, at the same time, that it is also a tendency of that mind to seek after a fixed and reverent cultus or mode of public worship, and prefer it to the freer forms of religious worship popular in the West of Scotland. It was probably either as the cause or the consequence of this peculiarity of the Aberdeenshire religious mind, that the Episcopalian form of Christianity early gained so predominant an

influence in that county, and, indeed, still retains so strong a hold there.

W. B. R. W.

(To be continued.)

“ALEXANDER MITCHELL, AN AMERICAN SPECULATOR” (VII., 182).—I think this a rather unfortunate designation. Applied generally, it usually conveys a sinister meaning, and especially among Americans themselves. I do not suppose that W. B. R. W. had any such meaning in view, but I may be permitted to say that Mr. Mitchell attained high eminence as a Banker in the Western States of America, and that his sound and conservative judgment, his sagacity, his shrewdness and Scotch thrift, were recognized and appreciated in wide business circles. He was Chairman also of one of, if not the largest, Railways in the United States, which from a small beginning of 200 miles attained its present length of nearly 6000 miles under his fostering care. While his life was principally engrossed in these enterprizes, he served two terms in Congress, being first elected in 1870. In 1879 he was nominated for Governor of his State, but refused to become a Candidate.

Wandsworth.

G. R.

THE PROVERBS OF CHAUCER, WITH ILLUSTRATIONS FROM OTHER SOURCES.

VII.

WISDOM AND FOLLY (*continued*).

92. But soth is seyde, gon sithen many yeres,
That feeld hath eyen, and the wode hath eres.
Knights T., l. 663.

Compare :

Veld haueth hege, and wude haueth heare, *i.e.*

Field hath eyes, and wood hath ears.

Campushabet lumen, et habet nemusaurisacumen.

“This old proverb, with Latin version,” says Skeat, “occurs in MS., Trin. Coll., Cam., O., 2.45, and is quoted by Mr. T. Wright in his *Essays on England in the Middle Ages*, vol. I., p. 168. Cf. Cotgrave’s *Fr. Dict.*, s.v. *Oeillet*.”

Further illustrations are :

Fields have eyes and woods have ears.—*Haslitt*.

Le bois a oreilles, et le champ des yeux.—*Le Roux*.

Bois ont oreilles, et champs oeillets.—*Ray*.

Bois a orelles, et plain a eus.

Zacher (Old French Proverbs).

Some hear and see him whom he heareth and seeth not,

For fields have eyes, and woods have years, ye wot.
Heywood.

Haslitt says: In a MS., 15th Cent., ap. *Retr. Rev.*, 3rd S., ii. 309, there is this preferable version :

Feld hath eye, wood hath ere.

Compare also :

Walls have ears.

Haslitt.

93. For out of old felde, as men saith,
Cometh al this newe corn fro yeer to yere,
And out of old bokes, in good feith
Cometh al this newe science that men lere.
Parlement of Foules, l. 22.

Compare :

That which hath been is that which shall be ;
and that which hath been done is that which
shall be done : and there is no new thing
under the sun. Is there a thing whereof
men say, See this is new ? it hath been already,
in the ages which were before us.

Ecclesiastes I., 9-10.

Tatianus the Assyrian, showing the Grecians
how all the arts which they valued them-
selves upon owed their original to those
nations which they counted barbarous, thus
reasons with them : " For shame, do not
call those things εὑρήσεις—inventions, which
are but μιμήσεις—imitations.

Matthew Henry in loc.

Cauld Kail het again. Scotch Proverb.

In Krumbacher's " Middle-Greek Proverbs,"
he translates one in language strikingly like this
Scotch proverb :

Was Du mir erzählst, ist alter Kohl (59).

94. Therfor I wol seye a proverbe,
That he that fully knoweth therbe
May sauffy leye hit to his yē.
I.e. : He that fully knows the herb may safely
lay it to his eye. *House of Fame*, l. 290.

Compare :

L'herbe qu' on cognoist, on la doit lier à son
doigt ; Prov. Those, or that, which a man knows
best, he must use most.

Cotgrave's Dict, s.v. *Herbe*.

Herbe congneue soit bien venue.—*Le Roux*.
L'herbe que l'en conoist doit l'en lier a sun oil.—
Zacher. Altfranzösische Sprichwörter.

95. Men seyn thus, send the wyse, and sey no thing.
Miller's Tale, l. 412.

Compare :

Send a wise man of an errand, and say nothing
to him. *Hazlitt*.

Accenna al savio e lascia far a lui.
Italian Pro., *Ray*.

- 96a. Youre fader is in sleighte as Argus eyed.
Troyl. IV., l. 1431.
96b. Lo, Argus, which that had an hundred eyen.
March Tale, l. 867.
96c. Though thou praydest Argus with his hundrid
yen,
To be my wardcorps, as he can best,
In faith he schulde not kepe me but if me lest.
—*Bathe Pro.*, l. 358.

Compare :

Mieux voyant que Argus.—*Le Roux*.
De super intentans oculatus prospicit Argus.—
Perets. Altprovenzalische Sprichwörter.

97. Therfore cesseth her jangling and her wonder,
As sore wondren somme on cause of thonder.
Squire's Tale, l. 258.

Compare :

What is the cause of thunder ?
King Lear, III., 4, l. 160.
Mirantur taciti et dubio pro fulmine pendent.
Statius.

98. Unhardy is unsely, as men seith.
Rieves Tale, l. 289.

The more modern form of this proverb, as
Bell remarks, is " Nothing venture, nothing
have."

Compare :

Nought venture nought have.—*Hazlitt*.
Chi non s' arrischia non guadagna.—*Italian*.
Qui ne s' aventure n'a cheval ny mule.—*French*.
Quien no se aventura, no ha ventura.—*Spanish*.
Quid enim tentare nocebit ?
Conando Graeci Trojâ potiti sunt.

These five examples are given by Ray. *Haz-
litt* also quotes the proverb as in Chaucer.

99. But as a blind man stert an hare.
House of Fame, l. 681.

" As a blind man," says Skeat, " should
accidentally frighten a hare, without in the least
intending it."

Compare :

The hare starts when a man least expects it.
Hazlitt.

The blind man sometimes hits a crow.—*Do*.

100. Of harmes two, the lesse is for to cheese.
Troyl. II., l. 470.

Compare :

Better bear those ills we have than fly to others
that we know not of.—Shakespear's *Hamlet*.
Of two ills choose the least. *Hazlitt*.
Del mal el menos. *Spanish. Ray*.
De deux maux prend-on le plus petit.—*Le Roux*.
L'en doit prendre de deus maus le menor.
Zacher.

This proverbs occurs in several collections.

101. A proverb that saith this same word,
Wel bette is roten appul out of hord
Than that it rote al the remenaunt.
Cokes Tale, l. 41.

Compare :

The rotten apple injures its neighbours.—*Hazlitt*.
Aerotten applespoils its neighbours.—*Henderson*.

Henderson has also among his " Scottish
Proverbs,"

Ae scabbit sheep will smit a hail hirsell,
and it is interesting to find this proverb word
for word in a collection of Cretan proverbs, thus :

*Εναν ὄζο ψωράρικο ψωράζει τὸ καρπάδι :

One scabbit sheep infects the whole herd.

Jeannar.

Compare also :

One ill weed mars a whole pot of pottage.

Hazlitt.

Il en vaut mieux perdre un que le remenant.

Kadler.

Evil communications corrupt good manners.

1 Cor. xv., 33.

The idea contained in this proverb is one that is frequently insisted on by the moralist. Seneca is fond of dwelling on it, as for example in *De Ira*, iii., 8; *De Tranq.*; *Anim*, c., 7, and *Ep.* vii., 6. Many other illustrations might be added from ancient and modern writers, but the following from Plutarch must suffice here: "For there is a proverb, not at all unsuitable, which expresses the idea—"If thou livest with the halt, thou wilt learn to halt." (*Καὶ δι παροιμαζόμενοι δὲ φασιν, οὐκ ἀπὸ τρόπου λέγοντες, ὅτι ἄν χωλῶ παροικῆσ, ὑποσκάξεν μαθήση.*—*De Educat. Pueror*, c., 6.

102. The yerde is bet that bowen wole and wynde
Than that that brest. *Troyl. I.*, l. 257.

Compare :

Better to bow than to break.—*Hazlitt.*

Oaks may fall when reeds brave the storm.—*Do.*

Better bow than break.—*Henderson.*

Il vaut mieux plier que rompre.—*French.*

E meglio piegare che scavezzar.—*Italian.*

Melhor he dobrar que quebrar.—*Portuguese.*

In opposition to this the Latin proverb says, *Meluis frangi quam flecti*. On certain occasions it is better to yield than to persist in ruinous obstinacy.—*Ray.*

Mieux vaut ployer que rompre.—*Le Roux.*

Mesure dure: Mieiz vaut tirer que rumpre.

Zacher.

Jouk and let the jaw gae by.—*Henderson.*

Das alte Wort, das Wort erschallt:

Gehorche willig der Gewalt!

Goethe Faust, ii., V.

The proverb old still runs its course:

Bend willingly to greater force.

Bayard Taylor's Translation.

103. They that han been brent,
Allas! can thei nat flee the fyres hete?
Chanouns Yem. Tal., l. 1408.

Compare :

Brent child of fier hath mych drede.

Rom. Rose, l. 1820.

The corresponding French text is:

Eschaudés doit iave donter.

Brunt bairns dread the fire.

Ramsay.

Brend child fur dreadeth, quoth Hendyng.

Proverbs of Hendyng.

A burnt child feareth the fire, and a beaten dogge escheweth the whippe.

Wilson's Arte of Rhetorique.

Children brent still after drede the fire.

Barclay's Eglogs.

(these are quoted by *Hazlitt*).

Ray says: "Almost all languages afford us

sayings and proverbs to this purpose; such are—

παθὼν δὲ τε νηπιὸς ἔγνω.—*Hesiod.*

Ἐρχθὲν δὲ τε νηπιὸς ἔγνω.—*Homer.*

Piscator ictus sapit; struck by the scorpion fish or *pastinaca*, whose pricles are esteemed venomous."

Eschandez chaude yaue orient.—*Le Roux.*

Ein gebranntes Kind fürchtet das Feuer.

Düringsfeld.

104. For sely child wol alday sone lere.

Prioresses Tale, l. 1702.

Compare :

Sely chyld is sone ylered, quoth Hendyng.

Proverbs of Hendyng.

Quick child is soon taught.—*Hazlitt.*

Silly bairns are eith to lear.—*Hislop.*

105. Theschewing is the only remedye.

Parlement of Foules, l.

"This is only another form of a proverb," says *Skeat*, "which also occurs as 'Well fights he who well flies.'"

Compare :

The first eschue is remedye alone.

Sir Thomas Wyat.

He fights well that fleeth well, quoth Hendyng.

Prov. of Hendyng.

It is suggested that *Chaucer* took it from the *Roman de la Rose*, l. 16818, where it appears in the form—

Sol foir en est medicine. (O. F. *foir* = Lat. *fugere*) *Skeat*.

Compare also :

Discretion is the best part of valour.

Beaumont and Fletcher.

And the famous lines, the authorship of which is unknown (they appear first in *Ray's History of the Rebellion*, 1758):

He that fights and runs away

May turn and fight another day;

But he that is in battle slain

Will never rise to fight again.

106. Allas! he nadde holde him by his ladel!

(Alas! he did not stick to his ladle).

Maunciples Prol., l. 51.

Compare :

Ne sutor ultra crepidam. *Latin Proverb.*

Souters shouldna be sailors, wha can neither

steer nor row. *Henderson.*

GEORGE JAMESONE, "THE SCOTTISH VANDYCK."

IT is with peculiar satisfaction that we publish the following correspondence in the *Scotsman* on this subject:—

Edinburgh, March 6, 1894.

SIR,—George Jamesone, "The Scottish Vandyck." Mr Bulloch, in his life of this eminent and very deserving Scottish artist, after quoting

a remark of Allan Cunningham, the poet, in his "Eminent British Painters," to the effect that of George Jamesone much less is known than we could wish, goes on to add one of his own, that this was specially applicable to the decade of his life from 1608 to 1618. I am happy to have it in my power to lift the veil of obscurity that attaches to Jamesone and his doings during the period referred to by communicating through the medium of your columns a piece of information hitherto unknown, which, while it will doubtless interest his admirers, will at the same time add to the reputation of the Scottish capital as an early school of art. When consulting the Guildry registers of the city of Edinburgh in the Council Chambers some time ago I came upon an entry relating to Jamesone's being apprenticed to an Edinburgh painter, which I give *verbatim et literatim*, as follows:—"1612, May 27—George Jamesone, son to Andro Jamesone, burges in Aberdein, enteris prenteis to John Andersone, paynter, for aucht yeiris, conforme to thair indentouris schawen, and payit of entre silver xiijs. iiijd." In the margin of the register is, "Jamesone, paynter."

Mr Kennedy, in his "Annals of Aberdeen," in giving an account of the portrait painter who had reflected so much credit on his native city, hazards the assertion that Jamesone, after passing through the usual course of education at the schools and the College of Aberdeen, went abroad and studied at Antwerp, being fellow-student with Vandyck, under the celebrated Peter Paul Rubens, and afterward returned to Aberdeen *circa* 1620. This is directly in the teeth of the extract given *ante*; and, unless Jamesone did not serve the period of his apprenticeship, which, in the absence of direct evidence, is not to be assumed, must be held to be erroneous, and nothing better than mere conjecture on the part of Mr Kennedy. On the other hand, the entry in the Guildry Register seems to countenance somewhat Mr Cunningham's statement to the effect that in the year 1623 Jamesone was pursuing his profession in Scotland, and was thirty years old before he visited the Netherlands.

Can any of your readers give any information concerning Andersone, Jamesone's master? The presumption is against his having been a mere house painter.

Mr Bulloch seems to have accepted the pater-nity of Jamesone, not as verified by documentary evidence before him, but because it was the one that had generally, if not always, been assigned to him. The entry in the Guildry Register has the merit of filiating the painter beyond dispute.—I am, &c.,

JAMES RONALDSON LYELL.

P.S.—Is there any direct evidence that Jamesone ever did more than copy from Vandyck and Rubens?—J. R. L.

Alloa, April 7, 1894.

SIR,—“Joannes Andersone, pictor burgensis” of Aberdeen, was brother to David Andersone of Finzeauch, known as “Davie do a’ things.” John was alive April 20, 1631, when he was appointed tutor to his nephew Mr David Anderson, “*in compos mentis, furiosus, fatuus, et prodigus*,” see *Inquis. de Tutela*. (No. 472.)—I am, &c.,
A. W. CORNELIUS HALLEN.

13 Osborne Place, Aberdeen, April 11, 1894.

SIR,—It was with no ordinary pleasure that I read the valuable discovery of Mr. Lyell, recorded in his letter of the 7th inst., that Jamesone served, or at least began, his art apprenticeship in Edinburgh. It is almost humiliating to think that such an interesting item of information should have remained undiscovered till now, but the fact is that burges books and guildry registers have not hitherto yielded such results as they might, if carefully collated. I recollect conversing as far back as 1865 with Dr John Hill Burton on the Jamesone data, and that he, at least, did not suspect any such revelation may safely be gathered from his insistence that it was Antwerp that must be looked to for information to fill the hiatus as to Jamesone's training in his art.

Already Mr Hallen promptly identifies the prentice master Joannes Andersone, pictor, burgensis of Aberdeen, as none other than George Jamesone's uncle.

Permit me to suggest another interesting link in this connection. About five years ago my late lamented friend Mr. John M. Gray apprised me that a portrait by George Jamesone, representing his uncle, David Anderson (Davy do a' thing) had come into the possession of the Scottish National Portrait Gallery. I sent Mr Gray for comparison a sketch from an authentic portrait of that worthy in the possession of Lady Katherine Bannerman. But neither then nor subsequently was Mr. Gray disposed to think that any error had occurred in the name of the Gallery portrait. I have my sketches of both portraits before me now, and I am bound to say that they do not bear the slightest resemblance to each other. Each bears a scroll or drawing in his right hand, but the one, the authenticated portrait, is a black-haired, low-browed man, whilst the other is fair and open-faced. The Gallery picture is inscribed “Ano. 1627” over a compass, and $\text{Æ. } 50$ between a square and plummet. The history of this picture should now be carefully investigated, and if it clearly points to an Anderson connection, I am disposed to hazard the conjecture that it represents none

other than Joannes Andersone, pictor, and not David Anderson, as I think it is catalogued.

If Mr Lyell will consult my work on George Jamesone he will see that his paternity is amply verified by documentary evidence.—I am, &c.,

JOHN BULLOCH.

The conjectural area of this period of Jamesone's life is narrowed by Mr. Lyell's happy discovery, but it would probably be a mistake to suppose that John Anderson was an artist, or one who could have given Jamesone any special training as such. His name as an artist is unknown, and he is totally unrepresented by any works. The eight years' apprenticeship of Jamesone points more clearly to the artizan than to the artist. But whilst the primary object of it may have been to qualify for a tradesman's position, the secondary result of a development towards art, pure and simple, most natural to one with artistic instincts. That Jamesone was a painter first, in the humbler sense, finds some confirmation in the tradition that he painted his *lust-house* with "his own hand." ED.

LITERATURE OF THE ROBERTSON SMITH CASE (V., 141, 159; VII., 184.)

AN interesting item omitted by me last month is:—

39. The Sergeant in the Hielans when he went down wi' Mr. Lyell in the Dunara Castle to testify to the Hielanmen against Robertson Smith. By Andrew Lyell, LL.D., [John Skelton]. Edinburgh: William Blackwood & Sons. 1881. 8vo; pp. 46. P. J. ANDERSON.

I have been able to add these eight pamphlets to the University Collection:—

40. What History teaches us to seek in the Bible. By W. Robertson Smith. Edinburgh: Edmonston and Douglas. 1870. 8vo; pp. 30.
41. Sermon preached in St. George's Free Church, Edinburgh. By the Rev. William Robertson Smith. Edinburgh: Maclaren & Macniven. 1877. 8vo; pp. 24.
42. The authority of Scripture independent of criticism. By James S. Candlish, D.D. Edinburgh: A. & C. Black. 1877. 8vo; pp. 29.
43. Case of Professor Smith; Professor Smith's Answer; Form of Libel; Minutes of Presbytery and Synod of Aberdeen. [Assembly papers: 30th April, 1878]. 8vo; pp. 162.
44. Bon-Accord Rhymes and Ballads. No. 2. The Heresy Hunters and the Heretic Hunters' Song. Aberdeen: George Middleton. 1878. 12mo; pp. 8.
45. The speeches of the dissentients on the second amended charge of the Free Presbytery of Aberdeen, on 12th, 24th, 26th September, 1878. With appendix. Edinburgh: Maclaren and Macniven. 1879. 8vo; pp. 48.

46. The proposed reconstruction of the Old Testament history. By William Binnie, D.D., Professor of Church History and Pastoral Theology, Free Church College, Aberdeen. Edinburgh: Andrew Elliot. 1880. 8vo; pp. 43.

47. Report of the speeches delivered at a meeting of Free Church office-bearers who disapproved of the action of the Commission in the case of Prof. W. Robertson Smith. Glasgow: W. G. Blackie & Co. 1881. 8vo; pp. 32. Thornhill. GEORGE WILLIAMS.

The following titles have to be added to Mr. Anderson's list—

48. A plain view of the case of Prof. W. R. Smith. By Rev. William Miller, M.A. Edinburgh: Maclaren and Macniven. 1877. 8vo; pp. 24.
49. Principal Rainy's speech at the Commission of Free Assembly on Prof. Smith's case. By John Robertson, Pulteney Town, Wick. Edinburgh: Duncan Grant & Co. 1877. 8vo; pp. 15.
50. Deuteronomy written by Moses; proved from the book itself. By James Kennedy, M.A. Edinburgh: James Thin. 1878. 8vo; pp. 40.
51. Professor Smith and his Apologists: a few words concerning [No. 48.] By a Minister of the Free Church. Edinburgh: James Gemmell. 1878. 8vo; pp. 61.
52. Why I still believe that Moses wrote Deuteronomy, etc. By George C. M. Douglas, D.D., Principal and Professor of Hebrew in the Free Church College, Glasgow. Edinburgh: Maclaren and Macniven. 1878. 8vo; pp. 113. Edinburgh. W. MACLEOD.

MR. ROBERTSON'S BIBLIOGRAPHY AND DR. GORDON STABLES (VII., 188).

You may add, if you care to,

54. Friends in fun. ... Lond.
Cycling, a cure for chronic ailments. Lond.
Diseases of dogs. ... Lond.
Diseases of cage birds. ... Lond.
The domestic cat. ... Lond., 1882.
Rota vitæ. ... Lond., 1887.
The cruise of the *Wanderer*. ... Lond., 1888.
(This is different from *The cruise of the Wanderer*.)
Sickness or health. ... Lond., 1889.
289 R: the story of a double life. ... Lond., 1890.
The Rose of Allandale. ... Lond., 1892.
For money or for love. ... Lond., 1893.
The wife's guide to health and happiness. ... Lond., 1893.
Sable and white: the autobiography of a show dog. ... Lond., 1893.
Facing fearful odds. ... Lond., 1893.
Westward with Columbus. ... Lond., 1893.
As we sweep through the deep. ... Lond., 1893.
Just like Jack. ... Lond., 1893.
A man in a million. ... Lond., 1893.
The mother's guide and family referee. Lond., 1894.
Sylbil and Sidney. ... Lond., 1894.
Tab and her friends: the autobiography of a show cat. ... Lond., 1894.

Crossing the Pole. Lond., 1894.
 Britannia needs no bulwarks. ... Lond., 1894.
 77. From plough-share to pulpit: a
 story of Aberdeen University life.
 (Dedicated to Principal Sir W. D.
 Geddes). Lond., 1894.
 Twyford. W. GORDON STABLES, R.N.

A CLEVER SCOT—JAMES GILCHRIST.—
 There has passed away in Glasgow (says a
 special correspondent of the *Glasgow Herald*),
 after a brief illness, at the age of 62, Mr. James
 Gilchrist, the *facile princeps* of modern violin
 makers. Mr. Gilchrist was a native of Rothesay,
 and began his career in Glasgow as an excep-
 tionally promising worker in metals, the hardest
 of which were to a great extent plastic in his
 hands. He was a skilled worker in woods as
 well as metals, and constructed the most ex-
 quisite models, many of them designed by him-
 self. He made all kinds of philosophical
 instruments. He taught mechanics in Allan
 Glen's School, and wrote excellent prose and
 poetry. He constructed on novel lines a loco-
 motive engine and circular railway for a High-
 land estate, which was highly successful. He
 built small screw and paddle steamers, one of
 which he sailed in Rothesay Bay. He fitted
 with gas and electric light some of the largest
 halls, saloons, and theatres, and supplied them
 with improved entrance lamps of his own design.
 He contrived and patented an ingenious arrange-
 ment for ship lamp lights, by which paraffin
 wax was kept in solution by the light acting on
 an arched band of copper which communicated
 with the wax. As far back as 1869, he assisted
 Professor J. Bell Pettigrew in his elaborate and
 difficult experiments in animal locomotion.
 Gilchrist took to violin-making only in 1890, but
 he acquired a position at once, and rapidly
 eclipsed his compeers in this art. He made in
 all 86 very high-class instruments (violins, violas,
 violoncellos, and cellettos). Violin-making be-
 came latterly the passion of his life. He worked
 at his fine instruments with child-like enthu-
 siasm, and no hand but his own was permitted
 to touch them. He earned for himself in this
 way the title of the Scottish Stradivarius. Mr.
 Gilchrist's work is characterised by great vigour
 and boldness of curve (especially observable in
 his *f* holes), by extreme accuracy and neatness,
 and high finish. His tone is round, bold, and
 remarkably rich. The celebrated violinist
 Joachim lately inspected and tried several of his
 instruments, and gave it as his opinion that they
 only required to be played upon to achieve the
 highest results. Joachim especially admired the
 exquisite workmanship, the delicate purfling and
 lovely amber varnish. Mr. Gilchrist got latterly

35 guineas each for his violins, and 150 guineas
 for his quartettes of violins; but these prices,
 large as they were for new instruments, barely
 paid him when the time and great care bestowed
 on their construction were taken into account.

SOCIETY OF ANTIQUARIES OF SCOTLAND.—
 At the concluding meeting of the present session
 of the above society, the following important
 papers were read. The first paper was by
 Bishop Dowden on the manuscript, the Gospel-
 Book of St. Margaret of Scotland, Queen of
 Malcolm Canmore, which is in the Bodleian
 Library. Dr. James Macdonald in a paper
 discussed the so-called Roman roads in Dum-
 frieshire. Mr. A. J. S. Brook's paper, on the
 archery medals of the University of St. Andrews
 and the Aberdeen Grammar School, was illus-
 trated and a collection of these medals,
 numbering over a hundred. Mr. Alexander
 Gray's subject was the discovery of a cinerary
 urn of the bronze age, at Dularuan, Campbel-
 town; and the buried site of an ancient flint-
 work encampment. EYE.

NEW HALBERTS FOR THE EDINBURGH
 CORPORATION.—Dr. Rowand Anderson has pre-
 sented to the Edinburgh Town Council a set of
 four halberts which he has had specially made,
 after visiting the Royal Armouries of Madrid,
 Turin, Berlin, and London. The new halberts
 will now be carried before the Lord Provost,
 Magistrates, and Council on state and munic-
 ipal ceremonials; the old four dated from the
 last century, but were not a complete set. In
 shape the new halbert is much like the Scottish
 Lochaber axe; the blades are of steel, the shafts
 of ash, covered with black velvet and white
 silk, ornamented with tassel and studded with
 silver nails. The blades are beautifully orna-
 mented with engraving. EYE.

SIR WALTER SCOTT'S EDINBURGH HOUSE.—
 Sometime ago, as previously mentioned, an
 anonymous donor presented to the Edinburgh
 Pen and Pencil Club a sum of £100 for the
 purpose of placing memorial tablets on historical
 houses in the city. The first of the tablets has
 just been completed on the front of 39 Castle
 Street, and bears the following words:—"In
 this house Sir Walter Scott lived from 1798 to
 1826."

IN MEMORIAM,
 THOMAS GEORGE STEVENSON.

THE death of Thomas George Stevenson,
 Antiquarian bookseller and publisher, removes
 one of the few remaining links between the
 present, and Edinburgh in its high day of

literature. When Sir Walter Scott and his circle were producing those books, which now form a goodly portion of our standard literature, Mr. Stevenson's father, who, like the late Mr. Stillie, had served under the Ballantynes, started in business in 1821, under the distinguished patronage of Sir Walter Scott, Archibald Constable, Charles Kirkpatrick Sharpe, and other famous book collectors. By Sir Walter Scott he was from old acquaintance familiarly addressed as "True Jock," in contrast to "Leeing Johnnie," a prominent publisher of their day. To this business, Thomas succeeded, in 1831, on the decease of his father, and successfully carried it on until his death, a few days ago. He was thus in business for over a period of 63 years. To the bookhunter his catalogues were a treat always to be relied on, and contained much original information. From his catalogue of Bannatyne Club publications we take these two notes of recommendation. First from Chambers's "Illustrations of the Author of Waverley." "Whose shop is well known, or ought to be so, by all true lovers of curious old smoke-dried volumes.' The other from Dr. Dibdin's "Tour thro' Scotland." This Shop is now, I believe, the only existing "Cask" in this City which preserves the true ancient Wykyn de Worde 'odour'." He edited various works in his day, the most important of which are, "Edinburgh in Olden Time, displayed in a series of 63 original drawings, letterpress by Thomas George Stevenson, 1717-1829; 1880 "The Sempills Ballates, 1567-1583"; and "Sinclair's Satan's Invisible World Discovered, 1685." He was one of the earliest members of the Edinburgh Merchant Company, having been admitted in the year 1847, was appointed auditor 1856, and in 1860 was elected to an assistantship. For the company he prepared a catalogue of the portraits and other interesting objects in the Company's Hall. He was also Clerk of the incorporation of Guildry of his City, of which Guild he published a list containing all the Deans from 1403 to 1890, with notes on the "Origin of the Gilde." As late as last month he contributed a note to the pages of *S. N. & Q.*, and was always willing to supply information on subjects on which he was an authority. He will be long remembered as one of the great school of "Mighty Bookmen."

J. I.

GODFATHERS AND GODMOTHERS (VII., 175). As regards the office of sponsor at baptisms, the rule in the Romish Church was, that the number for each infant should not exceed two, and these of a different sex. The same practice seems to have been continued in Scotland for some time after the Reformation. There

does not appear to have been any fixed rules regarding sponsors laid down by the Kirk, although the practice was sanctioned by it. They were called, indiscriminately, god-fathers and god-mothers, gossips and cummers, and sometimes simply witnesses. In course of time the numbers which were appointed became so excessive, and the immoderate feasting and drinking at baptisms so great, that the Kirk-sessions and the Magistrates (in some parts of Scotland at all events) had to interfere, in order to stop these abuses.

In an edict by the Kirk-session of Aberdeen, in 1622, it was stated that "in former tymes the custom wes to invite onlie tua god-fatheris at the maist, while now, everie base servile man in the toun invites tuelf or sixteen personis to be his gossopis and god-fathers to his bairn," and that in future it shall not be lawful to invite more than two, or four at the most. And in 1624, the Town Council of Aberdeen issued one on the same subject, ordaining that in future no one, "of whatever degree, shall invite more than four gossopis and four cummers to baptisms."

J. A.

Diurnal of Remarkable Occurrences in Scotland.—Maitland Club.

Extracts from the Records of the Kirk-Session of St. Andrews, printed by the Scottish Hist. Soc.

Acts and Proceedings of the Assemblies of the Universal Kirk of Scotland.—Ban. Club, iii. 1124.

Ecclesiastical Record of Aberdeen Spalding Club, p. 109.

Register of the Town Council of Aberdeen.—Sp. Club, p. 309.

Travels in Scotland by Sir Wm. Mereton, 1635.—Printed by the Chatham Soc., Vol. I.

A Modern Account of Scotland by an English Gentleman, 1670.

Queries.

892. COAT OF ARMS—NAME WANTED.—During the 16th or 17th centuries who had the following arms:—On a fess between a mullet in chief and a boar's head erased in base, three cocks. The charge on the fess is indistinct, and might be martlets or some other kind of bird. A. M. M.

893. THE TOURNAMENT.—On a recent visit to my native country, while taking a ramble among my boyhood's haunts, I was curiously impressed with the name of one of them, "The Tournament." This is a small knoll, level on top, evidently of artificial formation, in the farm of Little Colp, about half-a-mile from Turriff. The sides are covered with stunted trees, and round the bottom are the remains of a dry stone dyke. I inquired of several old people who had lived in the vicinity all their days why the place was called "Tournament." None knew—it had been so called ever since they could remember. Surely it could not have been so named without some reason,

The place looks as if it might have been laid out for a jousting field, in the days when knights used to tilt in the lists, and try to unhorse each other in Tournaments. Can any one say if there is any tradition or information relating to such contests taking place there? or why the place was so named?

GEORGE ST. J. BREMNER.

San Francisco, Cal., U.S.A.

894. GEORGE ROMNEY AND THE UNIVERSITY OF ABERDEEN.—In John Romney's *Life of George Romney* (Lond., 1830), p. 234, it is stated that "In the year 1794 he [G. R.] painted a large whole length of the Right Hon. Henry Dundas for the University." I cannot trace any reference to this in the University records. What was the occasion of this portrait being painted, and what has become of the picture?

P. J. ANDERSON.

895. I have lately seen an interesting little theological work, belonging to a gentleman in Broughty-Ferry. Unfortunately it wants the title-page as well as several other leaves at the beginning and end. It, however, consists of two parts, and from the first leaf of the second part, as well as from the headings of the pages throughout, it may be guessed that the title was *Jacob's Vow or Man's Felicity and Duty*. It appears from internal evidence to have been printed in 1685. It is anti-papistical, and is characterised by well-reasoned and devout argument. Several interesting references occur to current events of the time; and several books are mentioned. Amongst these are the following: "*English Manual of Prayers*, printed at Edinburgh, 1685, though it bears the name of Paris." Do any of the readers of *S. N. & Q.* know anything of this *Manual*, or of the author of *Jacob's Vow*?

Broughty-Ferry.

A. HUTCHESON.

896. BATTLE OF WATERLOO.—I will feel obliged if any will say by whom the news of the result of the Battle of Waterloo was transmitted from London to Edinburgh; and by whom it was received? I think that an incident of such Historic interest should be placed on record in the pages of *S. N. & Q.*

Edinburgh.

ST. GILES.

897. ARCHBISHOP HAMILTON'S CATECHISM.—Archbishop Hamilton of St. Andrews published in 1551, with the sanction of the Provincial Council, *The Catechisme*--that is to say, "ane commone and Catholick instruction of the Christin people in Materis of our Catholic faith and religioun, quhilk na gud Christin man or woman saul misknaw." Of this book five copies are known to be in existence, viz., one at each of the following Libraries: Blairs College, Aberdeen; St. Benedict's Abbey, Fort-Augustus; St. Andrews University: W. S., Edinburgh; and the late Mr. David Laing had a copy which was sold shortly after his death for the sum of £148. I mention this in order to say that in 1559 the Archbishop published a booklet of only four pages in Black Letter, and known as the "Twa penny Fayth," which Mr. Laing says has often been confounded with "Hamilton's Catechisme." Hill Burton in his *History of Scotland*, vol. iii., page 335, says, "no copy is known to be preserved." My desire is to say that if this should meet the eye of Mr. Law, or Mr. Clark,

Librarians, Edinburgh, or Mr. Ingram, Glasgow, or other Librarians, if they could be the means of discovering such a curiosity bound up with other similar Tracts, it would be a most interesting find, and towards this object their attention is directed.

St. Andrews.

W. C.

898. TOWIE'S HAWKS.—In Robert Forbes' *Journal from London to Portsmouth*" (Ruddiman's edition, 1785, p. 8), he employs the expression, "they might eat ither as Towie's hawks did." Can any contributor supply the tradition on which the proverbial expression is founded, and say if it is alluded to by any other author? It appears to be an Aberdeenshire parallel to the famous Kilkenny cat tale.

K. J.

899. SHOUDIE POUIDIE.—William Anderson's "Rhymes, Reveries, and Reminiscences, Abdn., 1851," a book whose only faults are that there is too little of it, and that it has no index, contains a "Local Nursery Rhyme," with the refrain familiar to bairns of Bon-Accord:—

"Shoudie-poudie, pair o' new sheen,
Up the Gallowgate, doun the Green."

A note by the author informs us that "the substance of the following Nursery Song, which I but faintly recollect, used to be sung to me by an old aunt, and it would seem, from the mention of Montrose's name in it, to be of local antiquity." The special allusion is to the fourth of its nine stanzas, wherein the "littlan" is thus interrogated:—

"Has he seen that terrible fellow Montrose,
Wha has iron teeth, wi' a nail on his nose,
An' into his wallet wee laddies he throws?
Shoudie-poudie, &c."

In the sixth stanza Anderson has introduced an ancient rhyme common to the whole of Lowland Scotland, about the "way the doggies gang doun to the mill."

"Gallowgate" and "Green" are ancient local names alike in Glasgow and Aberdeen, and I have a lingering impression that from some book, of which I have long lost trace, I gathered that the rhyme is claimed by the western city. The word "sheen" probably makes the claim untenable. But I should like to know something more about the rhyme than Anderson has told us, and whether any other version than his is in existence. The North East of Scotland was almost terra incognita to the late Dr. Robert Chambers, and we look in vain to his collection for information. The usually well informed author of the "Bards of Bon-Accord," in his splendid chapter on "William Anderson," makes no allusion to the rhyme, and from his complete neglect of our local Nursery and Child Songs, I have been driven to the conclusion that "he hizna ony bairns o's ain, an' never wiz very muckle o' a bairn himsel'." But "W. C.," Champion of Corbie and Firhill, whose Tarty Street Lyric and other epistles adorn Anderson's volume, "is still to the fore," and it may be that he or some other surviving contemporary can inform us how much we owe to the nameless purveyor of Nursery-Rhymes of the seventeenth century, and how much to the poetical Lieutenant of Police of the nineteenth. The song itself, with its quaint see-saw refrain, is an excellent medley of childish nonsense, appropriate to many incidents of

child life, and no city in the kingdom can boast its equal in local and dialectic interest. K. J.

900. REV. JAMES CORDINER.—An engraved portrait, 4to, india proof before letters, in my possession is marked in pencil "The Rev^d. James Cordiner, painted by Arch^d. Birnie. Published 1 Aug^t., 1819, by Arch^d. Birnie, Aberdeen." Certain characteristics induce me to believe the endorsement to be in the handwriting of the Artist-publisher. Where can I obtain any biographical particulars of the Rev. James, who was, I presume, the writer of several works on India, and related to the correspondent of Pennant.

K. J.

901. ROBERT BARON.—Was Robert Baron, Poet, whose portrait, ætat. suæ, 19, was engraved by Marshall in 1647, and republished by Richardson in 1796, related to the Aberdeen family of the same name and period?

K. J.

902. ARCHIBALD BIRNIE.—I should be glad to know something of this Artist and his work. Did he publish any portraits besides Cordiner's? Was he the engraver as well as painter and publisher? Where was his place of business?

K. J.

903. DATE OF DARNLEY'S DEATH AND QUEEN MARY'S MARRIAGE.—What was the exact date of Darnley's death and the exact date of Queen Mary's marriage with the Earl of Bothwell? Give authorities.

W. M.

Answers.

868. SOCIETY OF ANCIENT SCOTS (VII., 173).—An account of this Society and its publication of the "Lives of Eminent Scotsmen (Poets)," will be found in Vol. II., pages 92 and 93, of *S. N. & Q.* I sent the above mentioned account in answer to a similar inquiry, in the hope that some reader might know whether the remaining classes of Memoirs, Historians, Philosophers, &c., had ever been published. Evidently they have not. Perhaps the Manuscripts are still lying neglected and forgotten in the archives of some Scottish Society in London. What an interesting "find" they would make.

GEORGE ST. J. BREMNER.

San Francisco, Cal., U.S.A.

888. DR. ALEXANDER MONRO, PRIMUS (VII., 189).—Sir Alexander Monro of Bearcrofts married Anna, daughter of John Forbes, Second of Culloden. Their younger son was John Monro, surgeon in the army in time of William III. He joined the Royal College of Surgeons in 1712 and 1713. He married Jean, daughter of Duncan Forbes, Third of Culloden. Their son was Alexander Monro, first of that name who was Professor of Anatomy in the Edinburgh University. The above is taken chiefly from a pedigree compiled by a friend of Alexander Monro, *tertius*.

Edinburgh.

W. M.

864. NAME OF THE MINISTER OF BIRSE, 1736 (VII., 173).—Allow me to supplement W. B. R. W.'s reply in reference to this subject. In one of the Spalding Club Books, viz.: "Illustrations of the

Topography and Antiquities of the Shires of Aberdeen and Banff," 2nd Vol., 77, I find that Dr. Alexander Garden (born 1729 and died 1791), late of Charleston, South Carolina, eminent for his skill as a physician, caused a Monument, with an inscription in Latin, to be erected in front of the church there, in memory of Mr. Alexander Garden his father, who was upwards of fifty years minister of this parish. There is no doubt Roger is quite wrong with his name. W. T.

CHILDREN'S RHYMES (VII., 192).—In 1888 Mr. Elliot Stock of London published a quarto volume with the title, "The Counting-out Rhymes of Children, their Antiquity, origin, and wide distribution. A Study in Folk-Lore. By Henry Carrington Bolton." From page 63 to the end of the volume 877 "Rhymes and Doggerels for Counting-out" are given, of which 464 are English. On the last page EYE will find something very like the example he gives—

"Genity, feenity, fickety feg,
El, del, dolmen eg,
Irky, birky, story, rock,
An, tan, toosh, Jock."

JAMES GORDON.

CHILDREN'S RHYMES (VII., 192).—Your correspondent, referring to this subject, says, "As several versions of this counting out rhymes are still in existence, now is the time to preserve these before they are pushed out of existence by the growing taste for the music hall songs," and further, "Gentle reader, when the summer evenings come, get within hearing of a group of happy children at play, note well their rhymes, and let us have the result." This is, I think, unnecessary, as the Rev. Dr. Gregor, Pitsligo, has exhausted the subject in his paper of "Counting out Rhymes of Children," read before the Buchan Field Club, 1st May, 1889. To show your readers how thoroughly Dr. Gregor has gone into the matter, allow me give you particulars of how he treats his subject:

I. Use of Counting-Out Rhymes.

II. What they mean.

III. Origin.

IV. Form of the Rhymes.

V. Classification.

The Dr. gives the Rhymes under 23 different groups. On turning to Group III. he gives illustrations of Rhymes applicable to 23 different places of that Rhyme given by your correspondent, Glasgow is one. As the Dr's. version is slightly different in spelling, I give you his rendering:

Inerty, finerty, fleckerty, faig,
Ell, dell, domin aig,
Irky, birky, story, rock,
An, tan, toos, Jock.

Glasgow.

The Dr's. paper is most interesting, and I am sure your readers would be delighted if it were placed before them in *S. N. & Q.*

Leith.

WILLIAM THOMSON.

294. MABERLY'S BANK (III., 28).—I have not observed any answer to this query. To make the following reply intelligent, I consider it necessary at this period of time to give query 294 as it appears in Vol. III., page 28. "Can any of your readers give me information regarding this person, the locality of

the Bank, cause of closing it in 1842? J. R. K." The following from *Aberdeen: Its Traditions and History*, by Robbie, page 361, gives the information required. While the extract is long, it will, I trust, interest your readers, and show how banking was, in a certain extent, conducted 60 years ago.

Early in the century, Messrs. Scott, Brown & Co. feued a large portion of ground at Broadford for manufacturing purposes. About the year 1810 this became the property of John Maberly, and under his ownership the works were carried on with much success. Maberly was a man of much energy and foresight. Among Aberdonians he has, quite undeservedly, got a bad reputation, because a Bank and Paper Currency started by him in 1818 failed in 1832. The name of the bank was "The Aberdeen, Montrose, Dundee, Edinburgh and Glasgow Exchange and Deposit Bank of John Maberly & Co." The customers of the bank were mainly small depositors, who lost the bulk of their savings by the failure, and that is why the gallant Englishman's memory is not much honoured among us.

In Maberly's time, a draft in London could not be cashed in less than sixty days, and to a London merchant in receipt of large remittances from Scotland, this was bound to be a serious inconvenience. It was with the object of removing this that the Exchange and Deposit Bank was started; but the wealthy and conservative Scotch banks objected, and refused to co-operate, nay, more, they even attempted to thwart his efforts to reduce the period of Exchange by insisting on his taking gold instead of London paper for their notes that had passed through his bank. This put him to the expense of a long and tedious journey to London with Gold. Small wonder, then, that after fourteen years fighting, Maberly had to give in. With this we might close so far as the query is concerned, but what follows will really be interesting to your readers.

Specimens of the Maberly note may still be seen in the possession of Aberdeen folk who have a fancy for these things. On some of the early issues there was printed a small note that will sound curious to modern ears:—N.B. Any person presenting Notes on this House at the above stations to the Amount of £10 and upwards, may receive (paying for the stamps) Bills in London for the same at Twenty days after date, or Bills at one day's sight deducting twenty days interest. It is hoped that these accommodations will be found extremely beneficial to persons taking this paper."

The date in the query from personal recollection should be 1832 instead of 1842.

In 1835 the Broadford Works were sold to Messrs. Richards & Co., the present owners.

Leith. WILLIAM THOMSON.

865. CHRIST'S KIRK ON THE GREEN (VII., 173).—The authorship of this ancient poem is exhaustively discussed by George Chalmers in his "Poetic Remains of some of the Scottish Kings," Lond., 1824. His opinions that the poem was written by James V., and that its scene and events refer to a locality in the parish of Kennethmont, Aberdeenshire, are generally accepted by later authorities. Some of the more

recent commentators ascribe "Pebblis to the Play" to the same royal author. K. J.

866. TRAGEDY OF DOUGLAS (VII., 173).—Home's once famous tragedy was first performed in the old Canongate Theatre at Edinburgh, then under the management of West Digges, on Tuesday, 14th December, 1756. The following was the cast upon the occasion:—

<i>Douglas</i> ,	Mr. Digges.
<i>Lord Randolph</i> ,	Mr. Younger.
<i>Glenalvon</i> ,	Mr. Love.
<i>Norval</i> ,	Mr. Heyman.
<i>Lady Randolph</i> ,	Mrs. Ward.
<i>Anna</i> ,	Mrs. Hopkins.

The play had been completed for the stage in Feb., 1755, and its reverend author made a special journey to London to submit it to Garrick for production at Drury Lane. At the outset of the journey he was convoyed by "six or seven Merse ministers, and by his friend Dr. Carlyle of Inveresk, whose amusing account of the ride over the border, and of the ecclesiastical persecutions which followed the production of the tragedy, occupy the greater part of chaps. vii. and viii. of his Autobiography (edited by Dr. John Hill Burton, Edin., 1860). Garrick pronounced the tragedy unfit for the stage, but shortly after its triumph in Edinburgh, it had a successful run at Covent Garden.

In Kay's *Edinburgh Portraits*, 1842, p. 65, it is stated apparently on the authority of a writer in the *Edinburgh Evening Post* of 31st Jan., 1829, that a private rehearsal of the play took place in Mrs. Ward's lodgings in the Canongate, at which the part of *Old Norval* was taken by the Rev. Alex. Carlyle, D.D.; *Lord Randolph* by the Rev. Wm. Robertson, D.D.; *Glenalvon* by David Hume the Historian; *Anna* by the Rev. Hugh Blair, D.D.; and *Lady Randolph* by the Rev. John Horne!

Refer also to Dibdin's "Annals of the Edinburgh Stage," chap. vi. of which is entirely devoted to the subject, and to MacKenzie's "Life of the Rev. John Horne. K. J.

LITERARY NOTES.

"Romantic Stories of our Scottish Towns" is the title of a new work, by W. H. Davenport Adams, which will be shortly issued by Messrs. Morison Brothers.

The May issue of the *Leisure Hour* contains a biographical sketch of the late Dr. William Alexander, written by Mrs. Fyvie Mayo, with illustrations and portrait.

The Editor of the *Athenæum*, in a foot-note to a letter on Thos. Gray the Poet, informs his readers that this letter from the late Mr. J. M. Gray, F.S.A. Scot., was written just before his fatal illness, and he did not live to correct the proof. "Scottish Arms and Tartans," in the new *Scottish Review*; and "The Authentic Portraits of Burns," in the May number of the *Magazine of Art*, are both by our late lamented Author.

Literature.

The Milnes of Banff and Neighbourhood. By WM. CRAMOND, LL.D., F.S.A. Scot. 1894. [Pamphlet, 20 pp.]

FOUNDING on a MS., the combined and exhaustive labours of several hands, Dr. Cramond gives an excellent *resumé* of this subject. Along with a good deal of pure genealogy, there appears to be a good deal of characteristic material, throwing much interesting light on family peculiarities and manners and customs in bygone days, out of which may we yet hope for a larger published result? ED.

Annals of the Royal Botanic Garden, Calcutta. Vol. IV.—The Anonaceæ of British India. By GEORGE KING, M.B., LL.D., C.I.E., F.R.S., Superintendent of the Garden. Calcutta: 1893.

AS this volume is published at the Centenary of the death of Colonel Robert Kyd, the worthy founder of the Garden, it is appropriately dedicated to his memory, and contains his portrait and memoir, by way of preface. The book itself splendidly signalizes the occasion. To 160 pages of subject matter concerning the order of Anonaceæ, there are no fewer than 220 plates illustrative of all the species—a veritable *Hortus siccus*, all the handiwork of native artists. Dr. King is to be heartily congratulated on the success which is waiting on his enterprize and energy, and on the liberality of the government, which so creditably fosters botanical science. The Flora of India, vast as it is, will one day find itself overtaken if the present pace is maintained. ED.

SCOTCH BOOKS FOR THE MONTH.

America (Wan. in S.) C. Waterton. S. & H. L. Cr 8vo, 1s 6d Blackie.
Atlas (Wide World). 4to, 7s 6d, 12s 6d Johnston.
Bible (Making of the). (A pamphlet). C. Mackie. Brown & Co. (A.)
Brown (Recol. of Dr. J.) A. Peddie. Cr 8vo, 3s 6d net. Oliphant.
Church Defence. By a Lothian Farmer. 8vo, 2d G. Wilson (E.)
Church (H. Book of Scot.) Defence. C. N. Johnston. 8vo, 2s Hitt.
Church (Scottish) Society Conference. 1st Series. Demy 8vo, 4s 6d net. Hitt.
Church (State and) in Scotland. By a Layman. 3d McN. & Wallace.
Church (The Work and the Reproach of the). W. Smith. 4d McN. & Wallace.
Congregational (H. Book of) Principles. G. McHardy. 6d Congregational Com. (E.)
Culture & Religion in some of their relations. J. C. Sharp. Cr 8vo, 3s 6d Douglas.
Dictionary (Royal Eng.) T. T. Maclagan. Cr 8vo, 2s 6d Nelson.

Ethics of Citizenship. John Maccunn. 8vo, 4s 6d Maclehose.
Forth (Dictionary of the). D. Polloch. 8vo, 1s Jack.
Forth (Nautical Guide to the) and Tay. 4s 6d, cr. 8vo, 7s 6d Johnston.
Free (Calender for the) Church of Scotland, 1894-95. 8vo, 1s McN. & Wallace.
Golfer's Guide to the game and greens of Scotland. W. Dalrymple. 8vo, 2s, clo. 3s White.
Hieroglyphic Bible: Their origin and history. A hitherto unwritten Chapter of Bibliography, with facsimile illustrations, and a new Hieroglyphic Bible told in stories by Frederick A. Laing. W. A. Clouston. 4to, 21s nett. Bryce.
In Varying Moods. B. Harraden. Cr 8vo, 3s 6d Blackwood.
Jamaica (Our) Mission. G. Robson. 8vo, 6d Office W.P.C.
James Inwick, Ploughman and Elder. P. H. Hunter. Cr 8vo, 3s 6d Oliphant.
Mopsie. D. Walrond. 8vo, 1s 6d Nelson.
Musical Scotland. A Dictionary of Scottish Musicians. D. Baptie. Cr 8vo, 3s Parlane.
Nature. M. Michelet. Roy. 8vo, 6s Nelson.
Nelson (Life of). R. Southey. S. & H. L. Cr 8vo, 1s 4d Blackie.
Photographs of Famous Cities, &c. J. L. Stoddard. 6d nett. Citizen Office.
Presbyterianism and the Reformed Church Catholic. D. D. Bannerman. 8vo, 6d, clo. 1s Elliot.
Red Cap and Blue Jacket. G. Dunn. 3 vols, 8vo, 25s 6d Blackwood.
Religion (Philosophy and Development of). O. Pfeleiderer. 2 vols, 8vo, 15s nett Blackwood.
Reliquiæ Celticae. Texts, papers, and studies in Gaelic Literature and Philology, left by the late Rev. Alexander Cameron. Edited by Alex. Macbain and Rev. John Kennedy. Vol 2 Poetry, History and Philology. 8vo, 10s (North Coun. Pub. Co.)
Scripture Promises. S. Clark. 8vo, 1s Taylor.
The Bird. J. Michelet. Roy. 8vo, 6s Nelson.
The Carlyle Reader. J. Wood. 2s Thin.
The Rich Miss Riddell. D. Gerard. Cr 8vo, 6s Blackwood.
The Wreckers of Sable Island. J. M. Oxley. 8vo, 1s Nelson.
Tours in Scotland. 8vo, 6d, 1s MacBrayne.
Two Years before the Mast. R. H. Dana. S. & H. L. 8vo, 1s 4d Blackie.
University Rhymes. Kerr & Richardson.
Usher (John). Poems & Songs. 8vo, 4s 6d Rutherford.
Vast (A) Experiment: An Irish Tale of 189—. S. A. N. D. 8vo, 6d Banks.
Publishers will please forward lists by 15th of each month to JOHN INGLIS, 12 Glen Street, Edinburgh.

We are shortly to have a work on "The Clan Cameron."

Mr. Thomas Laurie, London, has just published "Orkney: Past and Present," by Mr. J. Foster.



OBVERSE.



REVERSE.

COPPER MEDAL FOUND IN THE FOUNDATION OF AN OLD HOUSE IN UPPERKIRKGATE,
ABERDEEN, 6TH JUNE, 1894.

A. J. MURRAY, DEL.

Alexander Burnes, C.B., and Lieutenant Charles Burnes, out of a mural crown per pale vert and gules, the rim inscribed "Cabool," in letters argent, a demi-eagle displayed or transfixt by a javelin in bend sinister proper, and second, upon the sinister, that hitherto borne, vizt., Issuant from an Eastern crown or, an oak-tree shivered, renewing its foliage proper, and in an escroll below the shield this Motto, "Ob Patriam vulnera passi." Appended to the above the Petitioner bears the personal Decoration of the Guelphic Order.

Matriculated of New the Fourteenth day of May, 1851. (Signed) JAMES LORIMER, JR.

Interim Lyon Clerk.

The following extract from the correspondence of Burns will explain the allusions to his "device" in the above excerpts.

III.

Extract of a letter from Burns to Mr. Alexander Cunningham, dated March 3, 1794:—

There is one commission that I must trouble you with. I lately lost a valuable seal, a present from a departed friend, which vexes me much. I have gotten one of your Highland pebbles, which I fancy would make a very decent one, and I want to cut my armorial bearings on it; will you be so obliging as enquire what will be the expense of such a business? I do not know that my name is matriculated, as the heralds call it, at all; but I have invented one for myself, so you know I will be chief of the name, and, by courtesy of Scotland, will likewise be entitled to supporters. These, however, I do not intend having on my seal. I am a bit of a herald, and shall give you, *secundum artem*, my arms. On a field azure a holly-bush, seeded, proper, in base; a shepherd's pipe and crook, saltier-wise, also proper, in chief; on a wreath of the colours, a wood-lark perching on a sprig of bay-tree, proper, for crest. Two mottoes: round the top of the crest, "Wood Notes Wild;" at the bottom of the shield, in the usual place. "Better a Wee Bush than nae Bield;" by the shepherd's pipe and crook I do not mean the nonsense of painters in Arcadia, but a *Stock* and *Horn*, and a *Club*, such as you see at the head of Allan Ramsay, in Allan's quarto edition of the "Gentle Shepherd."

Glasgow.

JOHN MUIR, F.S.A. Scot.

ABERDEENSHIRE AS A FACTOR IN SCOTTISH LIFE AND THOUGHT.

(Continued from p. 6.)

It has sometimes been said that it was due to the influence of Bishop Patrick Forbes and his followers that Aberdeen became, and continued to be, not only a centre of northern academic learning, but a little stronghold of loyalty and episcopacy—the marked seat of high cavalier politics, and anti-puritan sentiments of religion and church government. But, while not seeking to minimize the influence which a few great leading minds may have exerted on the religious thought and habits of the people of Aberdeen, I

suspect that there may have been something in the original temper of the people that prepared and almost predestinated them to yield to that influence whenever it came to be exerted upon them. I find *e.g.* that the Rev. George Greig, in describing the character of the Buchan people for Sir John Sinclair's Statistical Account of Scotland in 1791, makes the following comment: "Their character seems to differ considerably from that of the inhabitants of other counties. They have not the same liveliness of imagination, nor warmth of feeling. They seem to occupy a place in the scale of national character nearer the phlegm of Dutchmen than the other inhabitants of Scotland." This observation, the writer adds, forcibly struck him when he first settled in the parish of Longside, and its truth, he declares, was confirmed to him by all his subsequent experience. Now the Buchan district in general, and the parish of Longside in particular, was long, and, indeed, I believe, still is a stronghold of Episcopacy. It would be to build too large an induction, no doubt, upon an inadequate basis of fact, were I to find, in the stolid and unemotional character which the worthy minister of Longside has thus attributed to his Buchan friends and neighbours, an explanation of the preference which so many of them exhibited for the ordered liturgy and institutional method of church government and public worship, that still are, and always have been, peculiarly characteristic of the episcopalian form of Christianity. But, at all events, I think it an interesting and noteworthy circumstance, that Episcopacy should admittedly have obtained so firm a lodgment in the affection of a people described by a far more prejudiced witness, as more like Dutchmen in their phlegm than Scotsmen in their fervour. Possibly, however, Mr. Greig in disparaging, as he does in the passage above quoted, the emotional capacity of the Buchan people among whom he lived, may have been misled by the undemonstrative character of their manners into the belief that they were colder in their affections, and less passionate in their attachments than was really the case. Some one in describing the late Earl of Aberdeen, who himself, it may be observed, had a close connection with Buchan, made use of the following suggestive phrase:—"He possessed a heart of fire in a form of ice." And that account, I suspect, comes a great deal nearer the truth as a characterisation of the natives of that region, than the representation I have quoted from Mr. Greig, who would have us look upon the typical Aberdonian as all ice and no fire. A representation this, which despite a superficial appearance of verisimilitude, may be confidently set aside as utterly misleading. For assuredly however much ice there may be in

the manner and outward bearing of the Aberdonian, there is no lack of a central fire beneath the chill exterior which he alone presents to a casual observer.

I have sometimes wondered what occasions the coating of ice which covers the warm hearts of most Aberdonians, and have even asked myself, whether it is not possible that it might have been otherwise with them, if during the heroic age of Scottish History, which was also the formative age of Scottish national character, the people of this county had been absolutely homogeneous and united in their support of Bruce and the other Scottish patriots. This, we know, was to a large extent the case in the West of Scotland, where at least in Lanark, Renfrew and Ayr, the people were practically united in the maintenance of the cause of Scottish Independence. In Aberdeen, however, particularly in the district of Buchan, this was unhappily not the case. That district, as is well-known, was the centre of the patrimonial possessions of Comyn, Bruce's great rival; and of course was the centre also of the opposition to that hero's patriotic struggle on behalf of the independent national life of Scotland. Hence we find that when Bruce overthrew Comyn, his faction devastated his rival's possessions. Thus Dr. Skelton, referring to this event in Aberdeenshire history, says, "In the country of Buchan, which, before the English war, was densely wooded, no tree will grow, a change supposed to be due to the harrying of the district by Robert or Edward Bruce. The Earl of Comyn complains to Edward I. of the losses he had sustained, from which it appears that he had been attacked, and his district harried, before the final defeat on Aiky Brae sent him an exile to the English court." Of course, after the final overthrow of the Comyn family at Inverury, the devastation previously begun was carried further, for Bruce, we are told, pursued his adversary to Fyvie and burned his estates, which, at a later period (1320) were divided among Bruce's followers and supporters. Now, whether or not we are warranted in drawing any conclusion from the foregoing facts, at all events I cannot but think it is a somewhat suggestive coincidence, that Lanark, Ayr, and Renfrew, which went solid for Bruce and Wallace, have always, as districts, exhibited a warmer and intenser passion in regard to religious and other questions, and in particular have shown a predilection for Puritanism and Presbyterianism in religion which has not been found to the same extent in any other part of Scotland, and least of all, perhaps, in Aberdeenshire.

Moreover, the very part of Aberdeenshire, which was identified with resistance to the

national cause, that is to say the Buchan district, was characteristically the seat of Episcopalianism in the 17th and 18th centuries. It is well-known, for instance, that when the Presbyterian and Puritan Revolution of the 17th century reached its critical period at the Glasgow Assembly of 1638, the chief strength of those who were opposed to that movement lay in Aberdeenshire. And it is not without significance in view of that fact, that, at the outset of their proceedings, when the Assembly went forward to choose a clerk, Mr. James Sandilands was decisively rejected, "because," as Baillie suggestively mentions in one of his letters, "he came from that unsanctified place Aberdeen." This attachment to Episcopacy long continued true of a large part of this county's inhabitants, even after the final triumph of Presbytery in 1688. And this was especially true of the whole Buchan district. It was found, in fact, very difficult to establish Presbytery there at all. Mr. Pratt, in his admirable little monograph on Buchan, says, "The people attached to the old faith stood out against the innovation for nearly a quarter of a century after the Revolution, and even then, in many instances, yielded only to force." The "rabbling of Deer," as it was termed, which occurred as late as 1711, is no bad illustration of this hostile spirit in the people. For even then, upwards of 20 years after the Revolution that overthrew the Episcopalian establishment, the people of Deer parish actually strove by violence to prevent the ordination of a young man, otherwise acceptable, simply because he came as a presbyterian among them. And it is a circumstance very suggestive of the intimate way in which events far distant in time are nevertheless most closely related, that this "rabble of Deer," due to the preponderating Episcopal predilections of the people of that parish, was the proximate cause of the passing of the Patronage Act by the English Parliament of 1711, which, in its turn, has again been the cause of so many, both political and ecclesiastical, changes in Scotland—changes, the last of which has not yet been seen, and the ultimate scope and direction of which it would be difficult to estimate. When one considers attentively a series of facts like these, one begins to realise how large and important a part in producing great and lasting political events, may be played by the persistent operation of certain peculiar mental tendencies or predilections, characteristic either of a whole race, or only of the natives of a particular district. For Scotland, assuredly, would not be what it is to-day, either politically or ecclesiastically, if the people of Aberdeenshire had shown a less tenacious attachment to the Episcopal worship of their fathers.

It may be interesting, therefore, to contemplate for a moment what one of themselves says concerning the character of his fellow Episcopalians among the rustics of Aberdeenshire, especially as there can be no doubt, that everything indigenously Episcopalian in Scotland long bore, and indeed to some extent still bears the Aberdeen Mark. It is thus, then, that Wm. Meston describes the rural population of his native shire in the early part of the 18th century.

The people who this land possesses
Live quietly and pay their cesses ;
They fear the Lord and till the ground,
And love a creed that's short and sound ;
'Tis true their speech is not so pointed,¹
Nor with screwed looks their face disjointed.
If scant of Theory, their Practice
Supplies that want, which must exact is.
They are not fond of innovations,
Nor covet much new reformations :
They are not for new paths, but rather
Each one jogs after his old father.

The conservative character thus emphatically attributed to the Aberdonians by one of themselves, sounds almost grotesque in these days when the men of that county are the very pioneers of progress, both political and ecclesiastical. But there can be little doubt that for a long time in Scottish History the representation of Professor Meston might be regarded as strictly exact. In particular, there can be no doubt, that during the 16th and 17th centuries Aberdeenshire was by no means active in stirring the religious life or guiding the religious development of the Scottish people. In the latter half of the 18th century, and more especially in the 19th century, however, this state of matters can no longer be said to prevail. Thus, during the 18th century, perhaps the best defence made in Scotland against the subtle scepticism of Hume was of Aberdonian origin. And Principal Campbell's reply to the celebrated argument against miracles published by the Edinburgh philosopher was admitted by the arch-sceptic himself to be marked by a penetrating and subtle logic. While Professor Reid, whose philosophy was produced to meet the Humian Metaphysic, was, as every one knows, trained in Aberdeen, and for a time a minister in the neighbourhood. In our own century the Established Church of Scotland has again found some of her most trusted leaders and preachers among the men of Aberdeen, as will appear, when I mention that it is to that county she owes such valued guides and defenders as the late Doctors Mearns, Bisset, Robertson, Pirie, and Cumming. It is to the Free Church, however, as might naturally be expected, from what

we have said in regard to the enthusiasm with which the cause of that church was embraced in many parts of this county, that Aberdeenshire has contributed the largest number of illustrious names. It is to that county *e.g.* that among other names of note, that church owes such men as Dr. Keith, the well-known interpreter of the prophetic Scriptures, the much loved Rabbi, Professor Duncan of Edinburgh, Andrew Gray of Perth too, and Dr. Dyce Davidson of Aberdeen, the two Browns also of that city, the two Smiths, Dr. Walter of Edinburgh, the recent Moderator of the Free Assembly, and the late Professor Robertson Smith of Oxford, as well as the genial and cultured Dr. Nicoll, now Editor of the Expositor, and the late Professor Elmslie, and others scarcely less notable, whom we cannot stay to enumerate.

My own church, moreover, although by no means strong in the north, remembers with gratitude that she owes to that county perhaps the best systematic theologian she has ever produced. I refer to the late Professor Dick, a writer whose system of Divinity is still occasionally read with admiration after the lapse of 60 years from its publication. And that other Christian churches have been also greatly indebted during the last two centuries to the genius and piety of Aberdeen is manifest, when it is remembered that it was from Aberdeenshire the Episcopal Church obtained the services of such men as the Skinners, that gracious and cultivated family, who for upwards of a century have represented the best side of Prelacy in the north. Bishops Torry and Walker, too, belong to this county, those types of a saintly and primitive piety that would almost make a presbyterian himself fall in love with the prelacy whose genius they illustrated and adorned, the genial Dean Ramsay also, as well as that saintly spirit and suggestive thinker the late Bishop Ewing of Argyle, and many others whom we cannot stay to mention.

Nor is it Scotland alone that has benefited by the sacred talent of Aberdeenshire. For in England the Methodist New Connexion owes its origin to an Aberdonian evangelist the Rev. Wm. Thom; and the Congregational Church has been enriched by men of such consecrated genius and piety as Professor Wm. Lorimer of Hoxton, Theological Seminary, who flourished in the early part of the 18th century, the late Dr. John Morrison of London too, long Editor of the Evangelical Magazine, as well as the eloquent Dr. John Hunter now of Glasgow, and many others. The Baptist Church, too, can reckon up its tale of distinguished Aberdeenshire names. While of notable Roman Catholic Aberdonians the name is legion, and we decline in the mean.

¹ *i.e.* careful not to offend the proprietaries.

time to make a selection among so many almost equally illustrious. Furthermore, and finally here, I remark that in Missionary interprise, both at home and abroad, Aberdonian energy has also been largely and successfully employed. Thus Dr. William Milne, one of the earliest, as well as Dr. Legge, now of Oxford University, one of the most learned of Chinese Missionaries, are both natives of this county, and the same may be said of Dr. Murray Mitchell of Bombay, of Dr. John Hay, the translator of the Bible into Telugu, of Mackay of Uganda, Laws of Livingstonia, and many others whom we cannot notice.

W. B. R. W.

(To be continued.)

THE PROVERBS OF CHAUCER, WITH
ILLUSTRATIONS FROM
OTHER SOURCES.

VIII.

FORTUNE AND MISFORTUNE.

THE number of proverbs found in Chaucer falling to be classed under this heading is unusually large. The fickleness of fortune is a byword, and will remain so while man is a child of circumstances. It would be easy to moralize here, were this the place: We proceed to give examples:—

107. Fortune is changeable.—*Knights Tale*, l. 384.

Compare :

Fortune est chanjable.—*Le Roux*.

The same proverb is found in most collections in several languages. The next proverbs to be quoted are analogous in sentiment, and to these we shall add some illustrations.

108. Thanked be Fortune and hire false wheel
That now estat assureth to ben weel.

Knights Tale, l. 67.

109. Certynly, when fortune lust to flee
Ther may no man the cours of hir whiel holde.

Monkes Tale, l. 5.

110. Lo! who may truste on fortune any throwe?

Do., l. 146.

111. Ay fortune hath in hir honey galle.

Do., l. 357.

112. Thus can fortune hir wheel gouerne and gye,
And out of joye bring men to sorwe,

Do., l. 407.

113. Alas! fortune! and weylaway!
Thy false wheel my wo al may I wyte.

Do., l. 453.

114. Thy sys [six] fortune hath turned into as [ace].

Do., l. 595.

115. For wele fynde I that fortune is my fo:
Ne alle the men that ryden konne or go
May of hire cruel wheel the harme withstonde,
For, as hire luste, she playeth with fre and bonde.

Troyl. I., l. 837.

116. (Fortune) semeth trewest when she wol begyle.

Do., III., l. 1774.

117. When a wight is from hire whiel ithrowe,
Then laugheth she, and maketh hym the mowe.
Do., III., l. 1777.

All the above proverbs show the fickleness of fortune and the uncertainty of her favours. A few illustrations may now be given.

Compare :

Fortune is variant, ever turning her wheel;

He is wise that bewareth before he can feel.

Hazlitt.

Fortune and futurity are not to be guessed at.

Henderson's Scottish Proverbs.

Fortune brings in some boats that are ill-steered.

Cymbeline, iv. 3.

Fortune turns round like a mill-wheel, and he who was yesterday at the top lies to-day at the bottom.—*Spanish Proverb.*

Glück und Glas, Wie bald bricht das.

Düringsfeld.

Fate views the world

A scene of mutual and perpetual struggle,

And sports with life as if it were a wheel

That draws the limpid water from the well.

For some are raised to affluence, some depressed

In want, and some are borne awhile aloft,

And some hurled down to wretchedness and woe.

Mrichichuti (Hindoo Drama).

For sothe it is, that, on her tolter quhele,

Every wight cleverith in his stage,

And failyng foting oft quhen her lest rele,

Sum up, sum down, is non estate nor age

Ensured more the Prynce than the page;

So uncouthly her wurdes she divideth,

Namely in youth, that seildum ought provideth.

Kings Quhair.

“Fate makes footballs of men; kicks some up-stairs and some down; some are advanced without honour, others suppressed without infamy; some are raised without merit, some crushed without crime; and no man knows by the beginning of things whether his course shall issue in a peerage or a pillory.”

Defoe (in a letter to Lord Haversham).

Hebt mich das Glück, so bin ich froh,

Und sing in dulci júbilo;

Sinkt sich das Rad und quetscht mich nieder,

So denk' ich: nun, es hebt sich wieder.

Goethe.

118a. Hap helpeth hardy man alday.

Legend V., l. 94.

118b. Think ek, fortune, as wel thiselven wooste,
Helpeth hardy man unto his emprise.

Troyl. IV., l. 572.

Compare :

Fortune helps the hardy.—*Donald.*

Fortune gives her hand to a bold man.—*Hazlitt.*

Luck will always favour the brave.—*Wahl.*

Fortune secort les hardiz.—*Le Roux.*

On dit communement qui Fortune aide au hardi.

Le Roux.

Andantes fortuna juvat.—*Virgil* (*Ænid* x., 284).

Andantes deus ipse juvat.—*Ovid* (*Met.* x., 586).

119a. Joye after wo, and wo after gladnesse.

Knights Tale, l. 1983.

- 119b. But after wo I rede us to be merye.
Do., l. 2210.
 120. For evere the latter end of joye is wo.
N. Preestes T., l. 384.
 121. Joye of this world, for time wol not abyde :
 Fro day to nyght it changeth as the tyde.
Man of Lawes T., l. 1133.
 122. Now Jesu Crist, that of his might may sende
 Joy after wo, governe us in his grace.
Do., l. 1161.
 123. The glade nyght is worthe an hevvy morowe.
Comp. of Mars, l. 12.
 124. And next the derke nyght the glade morwe,
 And also joye is next the fyn of sorwe.
Troyl., l. 948.

Compare with above proverbs the following :

Weeping may endure for a night, but joy cometh
 in the morning.—*Psalms xxx.* 5.

After drought cometh rain,
 After pleasure cometh pain ;
 But yet it continueth not so ;
 For after rain
 Cometh drought again,
 And joy after pain and woe.

Relig. Antiq. (quoted by Hazlitt).
 Of sufferance cometh ease.—*Hislop.*

Sadness and gladness succeed each other.

Henderson's *Scottish Proverbs.*

Every inch of joy has an ell of annoy.—*Do.*

After joy comes annoy.—*Donald.*

They that laugh in the morning may greet ere
 night.—Allan Ramsay's *Scots Proverbs.*

Toute joye fault en tristesse.—*Le Roux.*

Après plor, ai oi canter.—*Kadler.*

Freud' muss Leid, Leid muss Freude haben.

Goethe (Faust).

Bayard Taylor translates the line :

Joy follows woe, woe after joy comes flying.

Οὐκ ἐπὶ πάντιν ὁ ἐφύπευθ' ἀγαθοῖς,

Δεῖ δέ σε χαίρειν καὶ λυπεῖσθαι·

Θνητὸς γὰρ ἔφυσ. κἀν μὴ σὺ θέλῃς,

τὰ θεῶν οὕτω βουλόμεν' ἔσται.

Euripides, *Iphig. in Aul.*, 31.

Δεῖ δέ σε χαίρειν καὶ λυπεῖσθαι·

Θνητὸς γὰρ ἔφυσ. *Do.*, *Ajax*, 29.

Μή νυν θέλε

λυπεῖν σεαυτὸν, εἰδὼς ὅτι

Πολλάκις τὸ λυποῦν ὀσπερον χαρὰν ἀγει,

καὶ τὸ κακὸν ἀγαθοῦ γίγνεται παραίτιον.

Do., *Fr. Antig.*

Ita dis placitum, voluptatem moeror comes con-
 sequatur.—Plautus, *Amphit.* II., 2, 5.

125. After greet heet cometh cold.—*Proverbs*, l. 3.

This is one of the proverbs given in the two
 verse poem of proverbs which we quoted in full
 in our introductory paper. Its opposite is found
 in the following :

126. Efter wynter folweth grene.—*Troyl.*, l. 111. 1013.

Compare :

Sequiter ver hyemen.—*Wander.*

“*Post nubila Phœbus!* Auf Regen folgt Sonnen-
 schein, sagt nicht bloss der Lateiner; auch
 bei uns traf es zu.” *Frederick Foerster*, the
 Historian, in a letter to his sister, 20th
 April, 1813.

127. Now in the croppe, now down in the breres,
 Now up now down, as boket in a welle.

Knights Tale, l. 674.

128. Now it shyneth, now it reyneth faste.—*Do.*, l. 676.
 Morris (following Bell) paraphrases the first
 line of 112 as :

“Now in the top (*i.e.* elevated, in high spirits),
 now down in the briars (*i.e.* depressed, in
 low spirits).”

and quotes from Occleve (*De Reg. Princip.*) :

Alas! where in this worldes stabilnesse?
 Here up, here doune; here honour, here reproof;
 Now hale, now sike; now bounté, now myscheef.

As an illustration of the second line the fol-
 lowing is from Shakespeare :

“Now is this golden crown like a deep well,
 That owes two buckets filling one another;
 The emptier ever dancing in the air,
 The other down, unseen, and full of water,
 That bucket down, and full of tears, and I
 Drinking my griefs, whilst you mount up on high.
 King Richard II., iv. i.

Compare also :

Like so many buckets in a well; as one riseth
 another falleth, one's empty, another's full.

Burton's *Anat. of Mel.*

Youth is subject to sudden fits of despondency.
 Its hopes go up and down like a bucket in a
 drawwell.

J. M. Barrie, *Better Dead*, chap. III.

As an illustration to 113, and indeed to all this
 group of proverbs, compare the following from
 Scott :

Like April morning clouds that pass
 With varying shadow o'er the grass,
 And imitate on field and furrow
 Life's chequered scene of joy and sorrow.

Marmion (Intro. to Canto III.)

129. I have seyn of a ful mysty morwe,
 Follwen ful oft a merye someres day.
Troyl. III., l. 1011.

Compare :

A misty morning may have a fine day.—*Hazlitt.*
 A misty morning may be a clear day.—*Hislop.*
 An evening red and a morning grey
 Doth betoken a bonnie day.—*Henderson.*
 Pluose matinée ne tot journée.—*Le Roux.*

130. Er thunder stynthe nether cometh rayn.
 Compare : *Bathe Prol.*, l. 732.

Quand il a tonné et encore toune,
 La playe approche et montre la corne.—*Le Roux.*
 Tant tonne qu' il pleust.—*Do.*

131. In oure wil ther stiketh ever a nayl,
 To have an hoor heed and a greene tayl.

Compare : *Prol. of Reeve*, l. 23.

Che il porro habbi il capo bianchi, che la coda
 sia verde.—Boccaccio, *Decam. Intro.*, l. 4.
 M. A. C.

DIARY OF JOHN ROW,
PRINCIPAL OF KING'S COLLEGE, &c.,
1661—1672—1790.

X.

July 7, 1724. My sister Margaret brought forth a son called John.

June 3, 1724. My brother Mr. William had his first child born and was baptised by me June 8, named Margaret.

May 20, 1725. This morning at seven a'clock my wife brought forth a daughter who in the afternoon was baptised by Mr. Udney foresaid and named Agnes.

August 8, 1725, at eleven at night dyed the Lady Burnbrae a good woman.

Nov^r. 10, 1725, at 5 afternoon died Isobel Mairtain my wife's aunt and relict to Henry Caddel.

Janry. 16, 1726, at 3 afternoon, Sabbath, my brother Mr. William had his second child born who was baptised the 17 by me named Hugh.

Aprile 26, 1726. Isobel Panton daughter to my sister Lillias was married w^t Robert Simson mert in Old Meldrum, and y^t by me.

January 5, 1731. My son John entered to the College in Mr. Blackwells class.

May 14, 1733, my aunt Isobel Mercer died at New Deer.

July 2, 1733, my sister Margaret died.

March 27, 1735. My daughter Elizabeth was married by Mr. Udney min^r at Strichen to Mr. James Wilson min^r at Gamerie.

Oct^r. 30, 1735, about half an hour after two in the afternoon my brother Mr. William had a daughter brought forth whom I baptised that evening, named Isobel.

Jan^r. 30, 1736. About half an hour after six at night my daughter Elizabeth brought forth a son whom I baptised that evening and was called John.

August 2, 1737. About half an hour after one in the morning my daughter Elizabeth brought forth her 2nd child viz. a son whom I baptised and was named George.

Nov^r. 15, 1737. My son Thomas entered to the King's College in Mr. Bradfut's class.

Sept^r. 19, 1738. This morning about 5 my daughter Elizabeth brought forth a daughter whom I baptised that evening and is named Isobel.

Janry. 8, 1738. This morning about one o'clock my Grand-child was removed by death at my house. I mean John Wilson.

June 10, 1740. This evening my daughter Elizabeth brought forth a daughter whom I baptised next day named Barbara.

Aprile 1, 1741. My son Thomas was graduate in King's College.

Oct^r. 15, 1741. My son Thomas went f^m

Tyrie for Castle Lachlan and arriv'd at that place the 30 in order to teach McLachlan of that ilk his son.

Jan^r. 2, 1742. Twixt 3 and 4 afternoon my daughter Elizabeth brought futh a son whom I baptised next day and is named Alexander.

Nov^r. 21, 1743. Twixt 5 and 6 in the morning my daughter Elizabeth brought futh a son, whom I baptised next day, and is named Thomas.

Feb. 2, 1744, my sister Liliass was removed by death.

April 24, 1745, twixt one and two afternoon my daughter Bell died of a fever, w^e had continued 19 days, buried the 27.

Feb. 23, 1748, twixt 1 and 2 afternoon my daughter Elizabeth brought forth a son whom I baptised the 24, named Hugh.

Aprile 5, 1748, my son John was married to Sofia Henderson daughter to Richard Henderson in Shivado.

My daughter Elizabeth brought forth a son Dec^r. 9, 1745, named James.

August 17, 1748, my son Thomas was licensed to preach the Gospel. May it be for the glory of God and good of souls.

May 10, 1750. This morning about 7 my daughter Elizabeth brought forth a daughter and was baptised by me upon the 11, named Agnes, she died in July that same year.

Oct^r. 8, 1750. About 7 in the morning Sophia Henderson brought forth a daughter and was baptised the 9 named Jean.

Sept^r. 4, 1750, my daughter Agnes was married to Alex^r. Wilson farmer in Cardno.

June 16, 1751, my daughter Agnes brought forth a son about 12 o'clock and was baptised the 17, named John.

Nov^r. 12, 1751, my daughter Elizabeth brought forth a son about 8 in the morning and was baptised the 14 named William, he died Janry. 29, 1752.

August 31, 1752, Christian Reid my father's widow died in Abd.

Janry. 15, 1753, twixt 1 and 2 in the morning Sophia Henderson brought forth a daughter, baptised the 16 named Elizabeth.

May 9, 1753, my daughter Elizabeth brought forth a daughter twixt 1 and 2 afternoon baptised the 10 named Elizabeth.

July 3, 1753, my daughter Agnes brought forth a son, baptised the 5 named Thomas.

July 4, 1754, my son Thomas died in my house buried July 6.

April 29, 1755, Agnes Mercer my daughter brought forth a son who was baptised on the 30th by me and his name is George.

January 27th, 1756, my daughter in law Sophia Henderson brought forth a son whom I baptised the next day and is named John.

Octr. 7th, 1755, my daughter Elizabeth brought forth a daughter and was baptised the next day by me and is named Anne.

May 25th 1757, N.S. This morning my daughter Agnes brought forth a son whom I baptised the next day and is named William.

January 17th, 1758, N.S., about 3 in the afternoon my daughter Elizabeth brought forth a daughter, baptised the 23 named Margaret.

February 6th N.S. 1759, my daughter Agnes before six in the morning brought forth a son, who was baptised by me on the 9th and is named James.

Novr. 13th, 1759, my grand daughter Isobel Wilson was married to John Sangster ship-master in Gardenstown.

What follows is insert by John Mercer, Farmer in Kirktowntyrie.

My father died 31 day of March 1761 about 12 at night after eleven weeks illness aged 74.

Aprile 3, 1761, my sister Elizbeth was delivered of dead son.

March 31 died in the 74 year of his age and 37 of his ministry Mr. John Mercer my father, he was a pious solid and judicious preacher, and in every statioun of life he behaved with the decency and dignity suitable to his profession, so that as he lived in the highest esteem of all who knew him he died justly esteemed by all especially his parishioners by whom in a particular manner he had endeared himself by a conscientious discharge of the duties of his pastorall office, this the character the news gives him.

July 17, 1762, my wife was delivered of a son and was baptised the 18th by Mr. Will. Cummine, Minister at Tyrie, named William.

March 21, 1765, my mother died at Tyrie and was buried in my sisters grave in the churchyard of Tyrie, aged 69.

July 2, 1769, my sister Agnes had a daughter born and was baptised the 5 day by Mr. Farquer minr. at Rathen, named Agnes.

Alexr. McGow farmer at Tyrie died the 10 of July about 4 in the morning and was buried the 13 of said month and said year 1769.

Richard Henderson my father in law died Janry. 13 in the year 1778 and was buried at New Deer the 16, aged about 89.

Jean Fraser spouse to Richard Henderson was removed by death the 30 day of Aprile, N.S., aged 88, and was buried at New Deer May the fourth.

Anne Wilson my sisters daughter was married Decr. 16th, 1779, to Mr. William Fraser, Minister at Tyrie.

Sept. 29th, 1780, Mr. Fraser minr. had a daughter born Sophia, another daughter born Novr. 2, 1784, named Elizabeth.

Aprile 19, 1781, my sister Elizabeth spouse to the Reverend Mr. James Wilson minister at Gamery died and was buried the 22 of said month aged 63. Married 46 years.

Aprile 30, 1789, my wife Sophia Henderson was removed by death and was buried May the third in the church of Tyrie in my fathers grave aged 58. 33 years married.

My sister Agnes was removed by death on Tuesday the 23rd of Sept., 1788, about 8 o'clock at night and was buried on the 26th said month aged 63 years and 4 months.

September 5th, 1788, Mr. Fraser minister of Tyrie had a son born, viz. Alexander, baptised by Mr. Thos. Wilson minr. at Gamery his uncle.

May 3, 1789. Mr. Alexr. Wilson minr. of the Scots church in Campveere Holland, and son to Mr. Wilson Minr. of Gamery died at Campveere. He was married in to Sara French daughter to Mr. French late Advocate Aberdeen, and sister to Doctor French Physician there. They have one daughter named Sarah Christina born.

1789. Eliz^a. Mercer daughter to John Mercer in Kirktown was married to Wm. Anderson farmer in Old Mill of Strichen.

John Mercer in Kirktown Tyrie son to Mr. John Mercer Minister of Tyrie died on Sabbath the 10th of January 1790 and was buried in his mother's grave in the churchyard of Tyrie. Aged 73 years 9 months.

(To be continued.)

THE CANTERBURY TALES.

PROLOGUE—Continued.

A Physic Doctor there also,
His like the world could never show.
In physic deep, in surgery high :
For grounded in astronomy,
He kept his patient wonder well
In hours by magic natural.
Full well he fortun'd the ascendant
Of sign or image for his patient.
He knew of every malady,
Were't cold, or hot, or moist, or dry,
And where engendered, of what humour :
A very perfect skilled practisour.
The cause thus known, and root of ailing,
He gave the sick man help unailing.
Full ready his apothecaries
To send him drugs, electuaries ;
For each did make the other win ;
Their friendship had not to begin.
He knew old Esculapius,
Eke Rufus, Dioscorides,
Hippocras, Kali, Gallien,
Serapion, Razis, Avicen,
Averroes, Dam'scene, Constantyn,
And Bernard, Gat'sden, Gilbertyn.

His diet moderate seemed to be,
Of no great superfluity,
But nourishing, and digestible ;
His study,—little of the Bible.
In sanguine persian clad o'erall,
The lining taffata, and sendalle.
He yet was easy in expense,
He laid by since the pestilence.
For gold in physic is a cordial,
Therefore loved he gold in special.

A good wife too was there, of Bathe,
But somewhat deaf, and that was scathe.
In making cloth she had a haunt
Surpassing Ipres, likewise Gaunt.
In all the parish wife was none
To th' offering 'for her durst have gone ;
And if there did, so wroth was she,
That soon she lost all charity.
Her kerchiefs were full fine of ground,
I dare swear that they weighed ten pound,
Which Sunday saw upon her head.
Her hosen of fine scarlet red
Full straitly tied ; shoes moist and new ;
Her face bold, fair, and red of hue.
A worthy woman all her life,
Husbands at church door she had five,
Not reckoning youthful company ;
For thereof needs no speech to be.
Thrice had she seen Jerusalem,
And passed o'er many a strange stream.
At Rome she'd been, and at Boulogne,
St. James in Galice, and Cologne.
Knew much of wandering by the way.
Gat toothed was she, the truth to say.
Upon an ambler easy sat,
Well wimpled ; on her head a hat
Broad as a buckler or a targe ;
Footmantle round her hips so large ;
And on her feet were spurs full sharp.
In fellowship could laugh and carp ;
Love remedies she knew perchance,
And eke of all that art the dance.

A man there whom the Church did own,
The humble Parson of a town ;
But rich in holy thought and work,
A learned man eke was he, a clerk
That Christ's own gospel truly preached,
His parishens devoutly taught.
Benign, and wonder diligent,
In adverse things full patient,
For he was proved such, often since.
Full loth to threaten for his tenths,
He'd give far rather out of doubt
To his poor parishens about,
Of his own offering and his substance ;
He could in small things have suffisance.
His parish wide, homes far asunder,
Yet left not off for rain or thunder,
In sickness and mishap to wait

Upon the farthest, early—late ;
Still on his feet with staff in hand,
A noble sample to the land,
Which first he wrought, and after taught,
The words he from the gospel caught.
This figure added he thereto,
“ If gold rust, what shall iron do ?
If priests be foul on whom we trust,
No wonder then do laymen rust ;
Shame ! if a priest a charge will keep,
To see foul shepherd and clean sheep ;
Well ought a priest ensample give
By cleanness, how his sheep should live.”
His benefice set he not to hire,
And leave sheep cumbered in the mire ;
Nor ran to London to St. Paul's,
Seeking rich chariteries for poor souls ;
Or with a Brotherhood to hold,
But dwelt at home and kept his fold ;
No wolf could make it e'er miscarry,
A shepherd he,—no mercenary.
Though holy and most virtuous,
To sinners not dispiteous ;
His speech not stingy or indignant ;
In teaching was discreet, benignant.
To draw folk heavenward by fairness
And good ensample, was his business.
Were any person obstinate,
Whether of high or low estate,
Him snubbed he sharply on the spot :
A better priest I trow was not.
No pomp he waited on, or reverence,
Nor made himself a fine spiced conscience ;
But Christ's love, and Apostles' twelve
He taught, first following it himselfe.

With him a Plowman, his own brother,
Who'd laid of dung fell many a fother.
A worker true and good was he,
Living in peace and charity.
He loved God much with all his heart,
At all times, were it gain or smart,
And then his neighbour as himselfe.
For he would thresh, and dyke, and delve,
For sake of Christ, to each poor wight
Withouten hire, if in his might.
His tithes he paid full honestly,
Both of his kine and industry ;
In tabard clad he rode a mare.

Also a Reeve and Miller there,
A Sompnour and a Pardoner so,
A Manceple, myself ; no moe.

The Miller hardy for the nonce,
Full big of brawn and eke of bones ;
Well proved, for all he overcame ;
At wrestling aye he won the game.
Short shouldered, broad, a thickish knave,
No door he could not heave off bar,
Or running, break it with his head.
His beard like sow or fox was red,

And broad as though it were a spade.
 On top of nose a wart he had,
 And thereon stood a tuft of hairs,
 Red as the bristles of sows' ears.
 His nostrils eke were black and wide.
 A sword and buckler by his side.
 His mouth wide like some great furnace.
 A jangler, and a golyardeys
 In harlotry and every vice.
 Corn he would steal, and take toll thrice ;
 Yet seemed a "thumb of gold" to be.
 A white coat and blue hood wore he.
 A bagpipe well could blow and play,
 Therewith he brought us on our way.

A Temple Manciple was there,
 To whom purveyors might repair,
 To learn the buying of vitaille,
 Whether paid down, or ta'en by taille.
 By looking after what he bought,
 To good estate his means he'd brought.
 Now is not that of God's good grace,
 That such a plain man's wit should pace
 That of a heap of learned book-men ?
 His masters more than three times ten,
 In law expert and curious ;
 There were a dozen in that house
 Apt stewards for both rent and land
 To any lord in all England ;
 To make him live on what he had,
 In honour debtless ; if as mad,
 To live as mean as he'd desire ;
 Well able they to help a shire
 In any case might fall or hap ;
 And yet this man set all their cap.

The Reeve a slender choleric man,
 With beard shaved close as e'er he can.
 His hair round by his ears was shorn ;
 His top docked like a priest beforen ;
 Full long his legs were and full lean,
 All like a staff, no calf was seen.
 His garner kept so, and his binn,
 No auditor could o'er him win.
 He wist well by the drought and rain,
 The yielding of his seed and grain.
 His master's sheep, his neat, his dairy,
 His swine, his horse, his store and poultry,
 Were all in this Reeve's governing,
 Who gave by covenant, reckoning ;
 Ay since his lord saw twenty years ;
 None e'er could make him in arrears.
 No bailiff, herd, or other wight,
 Could know his covyne or his sleight ;
 They stood in dread as of their death.
 His dwelling fair upon a heath,
 With green trees shaded was the place.
 Could better than his lord purchase.
 Full richly stored, and privily ;
 His lord he pleased full subtilly ;
 Would give and lend him his own goods,

Have thanks, and get both coats and hoods.
 In youth he learned, as I did hear,
 The mystery of a carpentere.
 Upon a right good steed he sat,
 That was a dappled grey called Scot.
 Long persian surcoat on him had,
 And by his side a rusty blade.
 Of Norfolk, he of whom I tell,
 Beside a town called Bardeswell.
 Tucked like a friar all about,
 He aye rode hindmost of the route.
 (To be continued.)

UNIVERSITY LIBRARY (VII., 153, 172).

THE notes on the University Library, which appeared in *S. N. & Q.* for March and April last, have fortunately been the means of bringing to it several most welcome gifts of books, chiefly of a local character. The collection of Aberdeen University pamphlet literature is, however, lamentably defective, and it has been suggested to me that, if the titles of some of the most striking wants were indicated, the possessors of pamphlets, of little value except as units in a collection, might be willing to help to fill the gaps. I note a few in chronological order. The list has a general interest, as indicating the scarcer academic literature of the district. The place of publication is Aberdeen, when not otherwise stated.

1616-1730. Theses for M.A. degree propugned at Marischal College, 1616 (printed at Edin.); James Sibbald, 1625 and 1626 (Bodleian libr.); John Seton, 1627, 1630, 1634 and 1637 (Bodl.); 1642, 1645, 1650 and 1666 (Burgh acct.); And. Cant, 1654 (Bodl.); Rob. Forbes, 1656 (Bodl.); Alex. Whyte, 1657 (Bodl.); Pat. Strachan, 1665 (Album 1); Thomas Burnet, 1686 (Lee); Rob. Keith, 1687 (Bodl.); Geo. Peacock, 1689, 1693 and 1714 (Bodl.), 1697 (Glasg. Univ.); Alex. More, 1699 (Bodl.); Wm. Smith, 1712 (Glasg.); Dav. Verner, 1721 (Chalmers) and 1730 (Glasg.) [The Aberdeen University possesses only the Theses of 1623, 1631, 1643, 1658, 1659, 1660, 1669, 1673, 1700, 1704, 1708, 1726 and 1732. Those for unnamed years, 1617 to 1731, have yet to be discovered].

1623. *Lachrymæ Academiae Marischallanae sub obitum Georgii Comitis Marischalli.* (Signet Libr.)

1623. *Oratio de illustribus Scotiae scriptoribus.* Principal Gilbert Gray. (Knight's Collections). Reprinted in Mackenzie's *Scottish Writers*.

1626-1711. Theses for M.A. degree propugned at King's College. John Lundie, 1626 and 1627 (Laing); And. Strachan, 1629 (Brit. Mus.); Dav. Leech, 1634, 1635, 1636, 1638 (Laing); Patrick Gordon, 1643 (Laing); Alex. Middleton, 1649 (Jos. Robertson); John Strachan, 1659 (Orem); Pat. Sandilands, 1660 (Bodl.); Hen. Scougal, 1674 (Edin. Univ.); Geo. Middleton, 1675 (Edin.); Rob. Forbes, 1680 (A. W. Robertson), 1684 (Album E); John Buchan, 1681 (Edin.); Geo. Fraser, 1683 (Album E), 1691 (Con-

- stable), 1706 (E. of Erroll); Wm. Black, 1686 (E. of Crawford), 1694 (Album E), 1705 (Glasg.), 1711 (Erroll); Geo. Skene, 1688 (Laing), 1700 and 1701 (Album E); Alex. Fraser, 1693 (Constable), 1697 (Album E). [The Aberdeen University Library possesses only the Theses of 1622, 1623, 1624, 1625, 1631, 1633, 1695, 1710].
1627. Theses for B.D. degree at King's Coll. William Leslie (Brit. Mus.); James Sibbald (Brit. Mus.)
- 1628-1714. Theses for D.D. degree at King's Coll. James Sibbald, 1628 (Laing); Alex. Scrogie, 1629 (? Laing); Rob. Baron, 1630 (? Laing); John Lundie, 1631 (Laing); Henry Scougal, 1674 (Brit. Mus.); James Garden, 1681 (Edin. Univ.); David Anderson, 1711 (Edin.); John Sharp, 1714 (Edin.) [The Aberd. Univ. Library has the Divinity Theses of John Forbes, 1620 (printed in Edin.); Robert Baron, 1627; Alex. Scroggie, 1627; Andrew Strachan, 1634; John Gordon, 1635; George Anderson, 1704].
1635. *Lachrymæ Academicæ Mareschallanæ in obitum Comitum Mareschalli Wilhelmi.* (Signet Libr.)
1637. *Querela philosophiæ . . . habita in auditorio maximo Coll. Reg. Aberd. Dav. Leech.* (Brit. Mus.)
- 1637-1707. Thesis for M.D. degree at King's Coll. William Broad, 1637 (Glasg. Univ.); James Urquhart, 1707 (E. of Erroll).
1660. *Oratio panegyrica.* Prof. William Douglas. (Gordon's Collections).
1660. Address to Charles II. from King's Coll. (Bodl.)
1661. *Natalis Domini relucet in Acad. Marischall.* Principal James Leslie. (F. C. Coll., Aberd.)
1689. The account of the Pope's procession by the students of Marischal College (F. C. Coll.)
1704. *Vindication of M. Duncan Liddell, professor of the Mathematicks.* Edin., [?]. (Adv. Libr.)
1715. Address to Pretender from Marischal College [?]
1739. An amazing instance of fraud and oppression, being the case of Mr. William Duff, professor of philosophy in the Marischal College, showing the barbarous treatment of an honest family. Lond. (Brit. Mus. See *S. N. & Q.*, I. 164).
1744. Alexis, a pastoral to the memory of Alexander Innes, professor of philosophy in Marischal Coll.
1770. Alexander Gerards *Gedanken von der Ordnung der philosophischen Wissenschaften in dem Marschalls Collegio.* Riga.
1779. *Scotticisms.* Professor James Beattie. (Privately printed for the use of his students. See Sir Wm. Forbes' *Life*, II., 16, 42. The revised edition—Edin., 1787—is well known).
1787. Collection of papers relating to the union of the colleges. Sm. qto; published by Chalmers. (Knight's Collections. The Mar. Coll. edition published by Leighton, and the King's Coll. edition published by Evans, are well known).
- 17? Supplement to the collection of papers, etc. Uniform with the King's Coll. edition. (F. C. Coll.)
1811. Catalogue of Theological library, Mar. Coll. Appendices printed in 1816 and 1828.
1825. *Things in General.* Robert Mudie.
1826. Murray Lecture. By ? (1825-26). (See *S. N. & Q.*, V., 9).
1826. Account of proceedings of Committee of graduates of Mar. Coll. (Knight's Collections).
1827. Evidence taken at King's College by Universities Commissioners.
1827. Evidence taken at Marischal College by do. (These two items were reprinted in 1837 in the well known four volumes of Evidence taken by the Commissioners at the five Scottish Universities).
- 1827-53. Murray Lectures. Geo. G. McLean (1826-27); Geo. Tulloch (1829-30); Alex. Taylor (1833-34 and 1838-39); Don. Macdonald (1837-38 and 1838-39); Adam Mitchell (1839-43, 1840-41, and 1843-44); Peter Clerihew (1843-44); John Falconer (1845-46); John Abel (1848-49); James Fraser (1849-50); Geo. G. Milne (1852-53). (See *S. N. & Q.*, I., 135, 155; III., 44; V., 9).
1831. *Aberdeen Lancet.* 3 Nos.
1833. *Tait's Edinburgh Magazine* for May, p. 182: "The two great Northern Universities." Edin.
1833. Pair of spectacles to view state of medical school: by an eminent individual.
1834. *Dioscope* or return for the Spectacles: by a citizen.
1834. Catalogue of Natural Philosophy class library. (Knight's Collections).
1835. *Aberdeen University Annual.*
1835. Letter to the Students of Marischal College.
1836. Abstract of the general report of the Universities Commissioners of 1826. Edin.
1838. *Aberdeen Universities Magazine.* No. 1. November.
1839. Reply by Marischal Coll. to King's Coll. Analysis and Review of the first report of the 1836-37 Commissioners. (Knight's Collections).
1839. Catalogue of Library of Mechanics Institution. [Professor] Alexander Bain. (His first printed book).
- 1846-47. *King's College Miscellany.* 8 Nos.
1848. Rectorial Address at Mar. Coll. Patrick Robertson.
1849. Address by Mr. Sheriff Gordon at opening of the session.
- 1854-55. *Aberdeen Magazine.* 4 Nos.
1857. Rectorial Address at King's Coll. John Inglis. Edin.
1860. Speeches of Counsel (9th April) against Ordinances of 12th March, 1859, 9th and 10th Jan., 1860. Edin. (G. King's pamphlet collection. See *S. N. & Q.*, II., 2. The Aberdeen print of 1859: Speeches of Counsel, 4th July, against Ordinance of 12th March, is not uncommon).
1860. Notes on the bursary ordinances. Professor W. D. Geddes.
1860. Murray Lecture: Labour. Charles Macdonald (1859-60). See *S. N. & Q.*, VI., 157.
1861. Records of Bageant Class, 1848-49. James W. Barclay.
1861. Rectorial Address. E. F. Maitland. Edin.
1861. Outline Chart of English Grammar. Prof. Alexander Bain.
1861. English Extracts: Prose and Poetry. Prof. Alexander Bain. Also 1870. Prose; and 1878. Poetry.
1862. Extracts collected from newspapers on the

bursary ordinances. Earl of Seafeld. (See Gen. Report of 1858 Commissioners, p. 257).

1867. Rectorial Address. M. E. Grant Duff. Edin.

1871. Memoir of Rev. Patrick Copland, Rector elect of the first projected College in the United States. New York. (See *S. N. & Q.*, V., 1; VII., 107).

1874. Local aspects of the fine arts. Professor W. D. Geddes.

1876, 1877, 1880, 1887. Programmes of the 1st, 2nd, 5th and 12th Concerts of the University Choral Society. P. J. ANDERSON.

“THE PINDAR OF WAKEFIELD.”

WE copy the following interesting note from a London contemporary of 6th ult. :—

“Since the cab strike commenced considerable discussion has taken place, not only among the strikers but in suburban discussion forums, respecting the derivation of the curious name—The Pindar of Wakefield—borne by the hostelry in Gray’s Inn-road which serves as headquarters of the employers. Some argue that Wakefield was the birthplace of Pindar, the poet, who, through a translation of his poems, has been erroneously claimed by the Greeks as one of their own celebrities. This, of course, is erroneous. Others maintain that Pindar is a fancy word, which means nothing at all out of Gray’s Inn-road. That is wrong also. A Pinnar, or Poundar, or Pindar was the old title given to an official who afterwards became known as the village constable, and whose duty it was to seize all waifs and strays—man and beast—and secure them in the communal “pound” or lock-up until the decision of the proper authorities respecting them was made known. But the Pindar of Wakefield became celebrated over all others through the exploits of George à Greene, as narrated in a drama by the unlucky and unfortunate Robert Greene, a contemporary of Shakespeare. It was written towards the end of the 16th century, and is called “The Pinner of Wakefield.” A rebellious nobleman, in one of the early wars, sent an emissary to the town named with a sealed communication demanding provisions on pain of sack. The Pinner of Wakefield stood up for his rightful King, Edward tore up the communication, compelled the messenger to swallow his master’s seals, and said :

Now let him tell his lord that he hath spoken
With George à Greene,
I light Pinner of Merry Wakefield town ;
That hath physic for a fool,
Pills for a traitor that doth wrong his sovereign ;
Are you content with this that I have done ?

The inhabitants answered unanimously :

Aye, content, George ;
For highly hast thou honoured Wakefield Town.

For a long time afterwards “The Pindar of Wakefield” became a favourite sign for popular hostelries, and one at least still remains in Gray’s Inn-road. Greene was entitled to the honour of having public-houses named after his drama, for he was a great patron of them, and died of a surfeit of wine and pickled herrings.

CHILDREN’S RHYMES.

AS I in a manner am appealed to in query 899, in your June number, let me say that in my opinion the refrain of William Anderson’s “Shoudie Poudie” is only old, and that we owe the other verses to the poet. Perhaps he also puts into verse the allusion to Montrose, which may have been a bogey story in Aberdeen, although I never heard it, such, as according to Scott, the English border mothers were in the way of using in regard to the “Black Douglas.” William Miller’s “Willie Winkie” is an adaptation somewhat on the lines of Anderson’s Shoudie-poudie, and let me humbly say that I adopt the same plan in “Johnny Norie,” and “Heat a Wimble” (*Flights of Fancy*, pp. 249, 251). Although other towns have their Gallowgate and Green, I am inclined with K. J. to claim the refrain in question for Aberdeen, and also the following, although not very flattering :

As I cam doon the Gallowgate,
And through the Narrow Wyn’
Four and twenty weavers
Were hanging in a twine ;
The tow gae a jerk
And the weavers gae a girn,
“O ! lat me doon
And I’ll never steal anither pirn” ;

and likewise,

Leerie, leerie, licht the lamps,
Lang legs and crooket shanks,
Tak’ a stick and brak his back,
And chase him up the Gallowgate.

This last, however, cannot date very far back, for Wilson tells us that the number of public lamps in Aberdeen in 1742 amounted only to 49. K. J. should endeavour to obtain the 2nd edition of William Anderson’s book (1867), when he will have to complain neither so much as to the small number of local pieces, nor of the want of an index. W. C.

Bishop Dowden has just published, through the Christian Knowledge Society, a new work entitled, “The Celtic Church in Scotland” : being an introduction to the history of the Christian Church in Scotland, down to the death of St. Margaret.

The late Mr. Edmund Yates, of the “World,” was born at Edinburgh, on July 3rd, 1831.

Queries.

904. THE ABERDEEN JOURNAL IN 1746.—In the historical sketch of the *Aberdeen Journal*, given in that paper's issue for 21st May, it is asserted that of the first number, which appeared in April, 1746, "no copy is now known to exist." The statement that the number in question contained an account of the Battle of Culloden is found in Kennedy's *Annals*, Grant's *History of the Newspaper Press*, and elsewhere. Has any contemporary description of the number been preserved?
P. J. ANDERSON.

905. PICTURE OF THE SHIPWRECKED ST. ANDREWS STUDENTS, 1710.—Kennedy, in his *Annals*, vol. I, p. 289, tells the story of the seven St. Andrews students who, in August, 1710, were shipwrecked near the Earn-heugh, four miles south of Aberdeen, and of the "painting of the scene executed by an artist, which was afterwards handsomely engraved on copper plate. A copy of the engraving, neatly glazed and framed, was presented to the magistrates, with a request that it might be hung up in the townhall in memory of the event. . . . It hung in the council room till within these few years, when it was removed, by order of the baillies, to give place to a catchpenny engraving of one of the heroes in the late war." Professor Knight, in his MS. Collections, speaks of a copy of the engraving preserved in the Library of Marischal College. I have been unable to trace either of these prints. Is anything known of them, or of the original painting?
P. J. ANDERSON.

906. ROLLAND.—Is there any record of the marriage of a Miss Rolland (Christian name and place of residence unknown) with George Haig, born at Alloa in 1712? He went to South Carolina and married Elizabeth Watson of St. John's Parish there in 1742.

Please address direct to Mrs. A. Stuart, 19 Regent Terrace, Edinburgh.

907. AUTHOR OF COLLECTION OF HYMNS WANTED.—The following is the title page of a book in my possession. Twenty-seven pages contain the names of 1822 subscribers, chiefly belonging to Buchan. Who was this James Fordyce?

"A COLLECTION OF
HYMNS
AND SACRED POEMS
IN TWO PARTS
FOR ALL DENOMINATIONS
PUBLISHED BY JAMES FORDYCE.

Who reads with candour, not to criticise,
Yet shows me friendly where an error lies:
Him as an honest faithful friend I'll love,
And studiously the useful hint improve:
For 'tis a maxim stablish'd firm with me
To learn from ev'ry friend and book I see.

ABERDEEN:
Printed by A. Leighton for the Publisher.
1787."

J. DALGARNO.

Answers.

892. NAME WANTED (VIII., 12).—The name wanted must be Ruderford. Arms are Az. on a fess between a mullet in chief and a Tiger's (not Boar's) head erased in base, three martlets az. R. P. H.

888. DR. ALEX. MONRO, PRIMUS (VII., 189).—Your correspondent W. M. states that Sir Alex. Monro of Bearcrofts married Anna, daughter of John Forbes, II. of Culloden, and that their son, surgeon John Monro, married Jean, daughter of Duncan Forbes, III. of Culloden. I am sorry to question the accuracy of these statements, but they are at variance with the best authorities on the Forbes family, including Duncan Forbes, III. of Culloden himself. According to these, John Forbes, II. of Culloden, had two daughters—Jean, married to Sir Robert Munro of Foulis, and Naomy, married to Robert Dunbar of Burgie; and Jean, eldest daughter of Duncan Forbes, III. of Culloden, was married to Sir Harry Innes of that ilk. My information is that surgeon John Monro married his *cousin*, Miss — Forbes, *niece* of Mr. Forbes of Culloden. Would she not be the daughter of Captain James Forbes of Caithness (younger brother of John Forbes, II. of Culloden), who married, circa 1650, Agnes Monro, daughter of George Monro of Pitlunzie, elder brother of Sir Alex. Monro of Bearcrofts? I shall be glad if any reader can remove the doubt on this point. If W. M. likes to communicate with me direct, Editor has my address.

Edinburgh. "SPERNIT HUMUM."

843. DALMAHOY OF THAT ILK (VII., 141).—Reference to the "Martin Genealogist MS.'s," suggested by J. B. P., proves that William Dalmahoy of Ravelrig married Helen Martin, 2nd daughter of George Martin (2nd son of Dr. George Martin of St. Salvator's College, St. Andrews), and Barbara Gladstones (daughter of Dr. Alex. Gladstones, Arch Deacon of St. Andrews) his wife. William Dalmahoy of Cambee, Pittenweem, is therefore proved to have been William Dalmahoy II. of Ravelrig, Midlothian.

Edinburgh. "ABSQUE METU."

900. REV. JAMES CORDINER (VIII., 14).—A brief notice of the author named is given in *S. N. & Q.*, VI., 104, also in *Dict. Nat. Biography sub voce*, and in Dr. Cramond's *Banff*. W. B. R. W.

903. DATE OF DARNLEY'S DEATH AND QUEEN MARY'S MARRIAGE (VIII., 14).—Tytler, in his *History of Scotland* (III., 238), says the murder of the king was committed about two in the morning of Monday, 10th Feb. (1566-7). The same writer states that Mary's marriage with Bothwell took place at four in the morning of the 15th May following, in the presence chamber at Holyrood. She was married in her mourning weeds. Next morning a paper with this ominous verse was found fixed to the palace gates—

Mense malas Mais nubere Vulgus ait. W.B.R.W.

27. LORD RECTORS' ADDRESSES (I., 59, 77; II., 27; VI., 61).—Add.—Address delivered by Mr. Sheriff Gordon, the Lord Rector of Marischal College and University, at the opening of the session, Thursday, 8th November, 1849. Aberdeen: Wyllie. 1849.

This is not the Rectorial Address, which was delivered on Friday, 23rd March, and duly printed.

P. J. ANDERSON.

MACPHERSON'S EXECUTION.—Dr. Gammack has recently pointed out a singular discrepancy in the sentence passed on Macpherson, viz., that he be executed on "Friday, the 16th November, 1700, being a public weekly market day." It cannot be explained otherwise than as a clerical error, for the 16th was a Saturday, and the weekly market was then held on Friday. The error no doubt occurred from the jury having given their verdict on the 8th November, and the judge not delivering his sentence till the 9th. What effect the error might have had on the freebooter's fate had the error been discovered before his execution I cannot pretend to say, but there can be no doubt Nicolas Dunbar's antecedents prove him to have been quite competent to find a ready solution of any such difficulty. There is another slip on the part of the clerk of court, where the deposition of Patrick Grant is signed "Pa. Baird." As is well known, the record of the trial has disappeared from the Sheriff Court Books of Banff, but a copy thereof was printed in 1846, in Vol. III. of *Miscellany of the Spalding Club*, "from the original in the possession of the Club," under the editorship of Dr. Stuart. The said original, it appears, is also now lost. I have before me a careful copy of the whole "Process against the Egyptians," taken in 1819 from the original which supplies the verdict of the jury—the only portion wanting in the *Miscellany*, where it should appear at p. 189. This copy also supplies the missing word "Receletich" after one of the witnesses, "Robert Campbell of —." If I am not mistaken, the original copy of that verdict is among Dr. Stuart's papers in a box in the Advocates' Library, Aberdeen. In spite of the musical fame that has attached to Macpherson, it is curious to observe that it is to Peter Brown only the witnesses refer as "playing on the viol." It may also be remarked that the sentence shows clearly, contrary to the popular notion, that it was at the Cross of Banff, where the Biggar fountain now stands, that Macpherson and Gordon were executed. They were hanged a week after the passing of their sentence. It was on the Gallow Hill that Peter and Donald Brown were executed, as in all likelihood they were. This was on 2nd April, 1701, sentence having been passed upon them on 21st February preceding. Subjoined is the verdict of the assize, which, with the account given in the *Miscellany*, now completes the process.

"In the Court of the Shereffdom of Bamff, holden by Nicolas Dunbar of Castlefield, Shereff deput of the said shyre, and George Leslie his clerk, and John Geills his fiscal and . . . dempster, upon the eight day of November, on thousand and seven hundred years. The whilk day Petter Broun, Donald Broun, James McPherson, and James Gordon, being entered upon pannell, delated, accused, and pursued be virtue of ane indytement raised at the instance of the said John Geills, procurator fiscall forsaid, and James Fraser, writer in Elgin, his assessor, who compiered personalie and pursued them for the crymes contained in the said indytement as in the samen more fullie is contained, after reading of the whilk indytement and of the whole alleadgances proponed by the said pannells and John Cuthbert of Brakenhills their

procurator that the said matter should not pass to the knowledge of ane assyse and of the answers made thereto by the said procurator phiscall and his assessor. The said Shereff Deput found the ditty relevant, and did put the same to knowledge of ane assyse of us persons following, viz. [see p. 182 *Miscellany of Spalding Club*, III.], and we the saids persons of assyse being chosen, sworn, and admitted, and the saids Peter and Donald Brouns, James Macpherson and James Gordone being accused of the crymes contained in the said indytement, we did enclose ourselves within the assyse house, wher we unanimsly voted and elected James Gordon of Ardmellie chancellor, and the said Alexander Grant of Bogindue, on of our number, clerk; reasoned and voated upon the poynts of the forsaid indytement, and being weil and rpyly adwysed therewith, togither with the depositions of the witnesses taken be said Shereff Deput in our presence for the verification thereof, we unanimsly, by the mouth of our said chancellor, find, pronounce and declair the saids Peter and Donald Brounes, James McPherson, and James Gordon to be fylled, culpable, and convict of the crymes of Bangstrie and oppression of his majesties leidges, and that in an hostile maner, and that they frequent mercats in companies armed, and that they are holden, known and reput Egyptians and wagabonds; and the said Peter Broun is habit and reput captain of the said band, and that they are all reput thieves and receptors of theft, and likewise *peissima fama*: and refers them to the said judge: and this our unanimous werdict is subscribed by our chancellor in name of the rest.

(Signed) Ja. Gordon, Chancellor.

Al. Grant, Clerk."

Cullen.

W. CRAMOND, LL.D.

Literature.

Poems and Songs. By JOHN USHER. Kelso: J. & J. H. Rutherford. 1894.

THERE is one special reason why this volume should be noticed in a Magazine that deals chiefly with the past. The venerable author, Mr. Usher, late of Stodrig, is probably the only man living who knew Sir Walter Scott. Mr. Usher as a boy sat on Sir Walter's knee and received from the worthy "Shirra" the gift of a pony for singing him a song. This interesting fact is full of significance in Mr. Usher's life, for the early love of song and liking for horseflesh thus displayed has been carried on to old age. As a gentleman-rider Mr. Usher has for a generation been famed on the border, while as a maker as well as a singer of songs, he has been even more widely known. This collection of "Poems and Songs," composed from boyhood to old age, will be greatly prized by the numerous friends of the kind and genial old gentleman. The poems range over a great variety of subject, but love is the prevailing theme. It is pleasant to see the bracing healthy views of life to which he gave expression in youth are retained to old

age, when the strains are sweet and strong and mellow. We shall not attempt a criticism of the poems here, but it may be said that Mr. Usher seems most successful in his poems addressed to persons. Some of the "Songs" have been set to music by their gifted author. His "Songs from Scotch Proverbs" are admirable, but are too few in number. The book is produced in Messrs. Rutherford's best style, which means that it is beautifully printed, and chaste and elegant in binding, with a highly finished photographic portrait of the author, excellent as a likeness, and a credit to Messrs. MacKintosh, the celebrated Kelso photographers.

A Bundle of Old Stories, with Illustrations.

By AN ABERDEENSHIRE LADY. Aberdeen, D. Wyllie & Son, 1894. [111 pp., 5 by 3½].
OBSERVANT, possessed of humour, and of the power of expression, the author has produced a very attractive little book. One is always thankful for a faithful, realistic rescript of life, and manners, and habits, especially of these likely ere long to be designated ancient history. At the present time, following Mr. Barrie's leading, the delineations of Scottish Life and character are both numerous and efficient, although mostly grafted on a stem of fiction. Here the stories and observations are from the quick, and after the manner of Dean Ramsay's work, and it is no little compliment to say that one is often reminded of it when reading the pleasant pages before us.

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SCOTTISH NOTES AND QUERIES

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AUGUST, 1894.

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ABERDEEN, AUGUST, 1894.

ANCIENT SUNDIALS.

EVERY contribution to our knowledge on the subject of ancient sundials is deserving of welcome.

The illustration you gave of the Robroyston sundial in the April number of *S. N. & Q.* is valuable and instructive, but I am afraid the age claimed for the dial by your correspondent cannot be maintained. The dial is said in the note to have had "the figures 1016 carved out on stone at the foundation," and it is added by your correspondent that "this was probably the date of its first erection, as sundials of this design became obsolete about the twelfth century."

The figures carved on the base, if really 1016, must have been cut by a modern hand, as no date of that age in modern figures is known to exist. If the figures were arranged—as I have seen in other examples—one figure at each angle of a square base, then the date might be read 1610, which would be more likely to be

correct. Nor does the design of although interesting, indicate such an as Mr. Muir claims for it. So far from of this design having become obsolete the twelfth century," there is, so far as no evidence that sundials of this date so far as Scotch examples are concerned than the 17th century.

Mr. Thomas Ross, Architect, Edinburgh has described and classified all the Scotch varieties, says, "he has not seen in Scotland which can, in his opinion, earlier than about the year 1500, and the dated dial belonging to the sixteenth known"—that is in Scotland. (See *Ancient Sundials of Scotland*, in Proceedings of the Antiquaries, 1890.)

Mrs. Gatty in her valuable work, *The Sundials* (London, 1890, 3rd edition) gives similar testimony. Writing of a dial in Lancashire, bearing the date 1500, she says, "this is the oldest dated dial of which I know" (p. 440). Leaving out one or two which have been ascribed to the Romans, the oldest dials in Britain are of Anglo-Saxon origin, and dates for these are largely matter for conjecture. The earliest of these were simply inscribed on the face of a stone, either originally formed as part of, or inserted in the wall of a building. They consisted mostly of a circle, or a square, divided by a few radii, common to the octaval system, which divided the 24 hours of the day into eight parts, with occasional subdivisions into sixteen and thirty-two parts. The mode of division probably had its origin in the early subdivision of the day into four parts—morning, mid-day, evening, midnight. Mrs. Gatty says (p. 18), "This the Chaldeans divided by three, the four in their hands, the twelve; in those of the Egyptians, Greeks, and Romans, twenty-four." But the north-south dial, they alone, for the same practice has been found to exist in part of Hindustan and in England, and held to the four great divisions of time, and subdividing them as follows:—

Morning, 4½ a.m., to 7½ a.m. = 1 tide (English.)

Day, 7½ a.m., to 4½ p.m. = 3 tides:

Evening, 4½ p.m., to 7½ p.m. = 1 tide

Night, 7½ p.m., to 4½ a.m. = 3 tides.

This gives for the whole twenty-four hours eight "tides" or divisions used by the Anglo-Saxons. It seems probable that the octaval mode of division was used on dials in England as late as the twelfth century; but precise information is much wanted on this question. Some of these early examples may be of still earlier origin than the churches in which they are found, and may have done service in older structures.

A. HUTCHESON.

Broughty-Ferry.

CHURCH MUSIC IN 1761.

THE following rules from a contemporary document give a more favourable idea of church music at the period referred to than might be expected to obtain in a rural parish of Banffshire. They were drawn up by the Rev. Mr. Abel, who was minister of Rothiemay from 1752 to 1764, at which latter date he was translated to Echt. He was a native of Mar, studied at Edinburgh University, and became tutor to the son of William, Lord Braco:—

(1) It will be necessary that Peter Ord attend punctually every Sunday at the church by eleven o'clock for practising the singing, and practising will be of little use if the three parts are not practised separately, and with the strictest attention. It would be best they practised with the notes, and for this purpose they should bring their books. All the tunes are to be practised in the way successively, and as many every Sunday as possible. If this is neglected the musick instead of improving must be still growing worse.

(2) If any attend at foresaid time to learn Bass, they must always get a lesson, and all possible pains be used with them. It would be fit to recommend to P. Ord to be at some pains to prevail wth any who have bass voices to apply themselves to learn it.

(3) He must constantly inculcate upon them and habituate them by practice to sing the Tenor and Treble more softly in all, but more especially in the 4 flat Tunes—Rugby, Hartfield, Bangor and Dundee, and likewise to sing all the parts in true time, which will require that they be all sung quicker, altho' less change in this respect will be necessary in the two grandest tunes, Colchester and Kintore, and the four flat ones.

(4) As he must lay himself out as much as possible to strengthen the Bass, he is likewise to teach Tenor to those who have proper voices; but must at no rate teach any more Treble, nor allow any women to have seats in the loft but those who are possessed of seats already.

(5) All the notes to be sung perfectly plain, and no quavering or gracing the notes to be ever suffered in any of the parts. This would soon reduce the church musick to its former wretched state. P. Ord must take care to give them good example in this point, otherwise the evil will be unavoidable.

(6) He is to take care that they end every measure all at once, and not run too fast from one measure to another, and likewise to make a somewhat longer pause at the end of the tune.

(7) It would be for the beauty and perfection of the musick if the singers were taught to sing some of the grandest tunes Forte and Piano.

(8) No Contra-Tenor is to be ever sung, but only in French, Dundee and Colchester, and that too as softly as possible.

(9) P. Ord is punctually to attend every Sunday, unless the Earl of Fife allow him to be absent at the Sacrament in a neighbouring congregation, or to go to Grange this winter once a month or once in six weeks. Peter Ord's absence only to be allowed upon application from time to time to the Earl, or Mr. Abel in his Lordship's absence.

(10) In time of worship he is always to be in the Loft and never in the Latron, but only during the table service at the Sacrament.

Mr. William Carnie, writing of the above "quaintly interesting extract," says:—"Two of the tunes—'Rugby' and 'Kintore'—Peter Ogg the Precentor was ordered to 'habituate' his pupils to practice—are unknown to me, though very probably they may have place in a now much sought after small collection published in 1755, by James Chalmers of the *Aberdeen Journal* (his son was precentor of the West Church in 1774). The said Peter seems to have had very hard task masters, for whatever he did in the 'leading' way, he could have but small voice in the guiding of his choir business." C.

NOTABLE MEN AND WOMEN OF BANFFSHIRE.—In Vol. VI., p. 170, occurs a slight error, which, however, it may be well to note. In the paragraph giving the biographical sketch of Principal Sir William D. Geddes, the statement appears that his birthplace, East Bodglair, "is, I believe, in the Banffshire portion of the parish of Glass." It happens not to be so, but is in the Aberdeenshire portion, and hence the ground for his inclusion among Banffshire worthies at all is taken away. The error, however, is a venial one, as East Bodglair is within a few hundred yards of the Banffshire line of march, and his mother belonged entirely to Banffshire.

NOTES ON THE PLACE NAMES OF
LEOCHEL-CUSHNIE.

The name of this upland parish, as well as most of the place names in it, may be traced to its hilly character. There are two views as to the meaning of Leochel, and Cushnie is doubtful.

Leochel.—Lochel, on old tokens, Lochale, 1457, and Loychel, 1199, leamh choill, the elm-wood; cf. Laughil, Loghill, Loughill, &c., in Ireland. Skene gives *Al* as a pre-Celtic river-name (Islay, Ulie, Allan, Elwan, &c.). On this theory of the meaning, an adjective leoch (?) with *Al* would give Leochel. *Dorsell*, further down the stream, "the Water *Al*," and the adjoining parish, the "Al-ford."

Cushnie.—Dr. Taylor gave cois (cas, a foot) as the root of *Cushnie*; cf. similar names in Ireland. The terminal syllable *nie*, being unaccented, is not a qualifying word. It may mean "the foot of the hill." There is a Cushnie in Auchterless and another in Auchindoir.

The Hill of Cushnie is hardly known in the parish as the *Sockaugh*. They call it "the Glen," because when they went to the hill for peats, they said they were going to the Glen. Hence the *hill* is usually called "the Glen of Cushnie." Its distinctive name, *Sockaugh* (ordnance survey map), is a disguised form of *socach*, the adjective formed from *soc*, "a snout." The *Socach* means "the snouty hill." The *Socach* Burn flowing through Towie, and the *Tochie* Burn, preserve the proper name of the hill. Allt an t' Socach, "the burn of the *Sockaugh*"; hence, perhaps, *Tochie*, *s* being silent in this connection.

Mr. Macdonald, Huntly, suggests that *Tochie* may be Allt tocha, "the burn of the thigh" or hough of the hill; cf. Millhochie in Tullynessle.

The O. S. map marks four tops on the hill—*The Top*, known as "the Muckle Tap," or "the Tap of Pittendirach," the most elevated point at the *great cairn, Craiglea and Scar*. In an old document, written by one of the lairds of Cushnie, it is stated that the laird of Cushnie exacts a certain quantity of bere from Cromar for liberty of peats "in our mosses in the Glen of Cushnie and moss of Craigleach." This is the *Craiglea* of the map—*craig* and *leathad*, a hillside. *Scar*, sgor, a skur, sharp rock. There is another *Scar* near Wester Coull.

The ridge extending from Balnakelly to the Ley was a little miall, meallain, hence *Culmellie*, "the back of the little hill"—the Gaelic diminutive in *ain* becoming the English diminutive in *ie*. This meaning is borne out by the fact that "the backside of the hill" has a distinct meaning on the Burn of Cushnie.

Monadh, a hill, gives *Minmore*, "the big moor." *Minmore* is Mormond, tail foremost.

Barr, a point, gives *Callievar*, coille bharr, "the woody hill-top," and *Craigievar*, creagan bharr, "the rock's point."

Cairn-Cat, "the wild-cat's cairn," is the wooded height south of the Milltown of Cushnie.

Cairmcoullie (carncullecht, in 1598), carn culaich, "the boar's cairn."

Cnoc appears in Knockandoh and Knockriach. *Knockandoh*—if it were Knockandóh, would mean "the black hill," but it is never so pronounced. Mr. Macdonald has suggested cnoc cheannach as the meaning, "the market hill." An old fair was held near the church, but in more ancient times a hill was a common market stance when the fair was not held in the churchyard or near it.

Knockriach, "the grey hill," riabhach; hence *the Wark*. Wark, "a building," would not be applied to a farm-steading. In 1600 this farm was called "the Newton of Knockreauche, *alias* Wrak." Wrak looks like a contraction and corruption of reache. The meaningless Wrak would soon be changed into the more intelligible Wark, with the definite article to emphasize the change. "The Greens of Knockriach" was called *Setonmuir* after the union of the Seton and Lumsden families. *Warkbrae* and *West-side* were once outlying portions of Wester Leochel. The former received its name from Wark in the adjacent estate, at the time the two lairds came to an agreement anent the glebe of the united parishes. Cushnie handed over part of Wark to *Craigievar*. Hence *Warkbraes*.

Knockriach, or rather the ridge of which it forms the western part, was called a druim—druim riabhach, "the grey ridge," now familiar to us as *Dumrock*. The south side of this druim, druim-leth, whence we detect *Rumblie*. *Dumrock* has lost its *r*, and *Rumblie*, like *Drumfour* occasionally, has lost its *d*. The burn rising in the Confunderland Moss, was the burn of [D]rumblie, the vale was the Howe of *Rumblie*, with *Holmhead* at the head of it, *Howehead*, written *Ha'head*, and now *Hallhead* and *Lingamend* at the lang-holm's end. This derivation of *Rumblie* would account for the *Rumblie briggie* near the Smithy of Cushnie.

Druim, a ridge, gives *Drumfotty*, *Drumfatty*, 1696, and *Drumquhat*, 1532, meaning "the cats' ridge." *Drumfour*, four = Pictish paw = pasture—Stokes—"the ridge pasture." *Drumfour* occasionally drops its initial *d*. *Drumdarg* as pronounced *Drumdaig* might be druim dealg, "the thorn ridge," but, in 1696, it was *Drumdarge*, which suggests druim dearg, "the ridge of red land."

Tullach, a knoll, Sc. knowe. Tullach and Tully are generally Tilly in this district.

Tillyskuk, or, sometimes, *Skukie*; cf. Tilly-

skyuche in Strathdon (?) Skeoch in Stirling, &c., tulach sgitheach, "the hawthorn knowe."

Tillycrov might be tulach craobhe, "the knowe of the tree"; but Mr. Johnstone, Falkirk, on the suggestion of Ioyce in Irish place names, derives *Croy* from crois, a cross. This would be an appropriate meaning in Corse (Cross) and near Terry Chapel.

Tillyorn, tulach ordan, seems to have been translated in the old name, *Knowehead*; but the old rhyme, "Tillyorn grows the corn; Waster Corse, the straw, Blackbank, the blaewort blae; Cal'ham, naething ava," tempts one to offer tulach eorna, "the barley knowe," as an alternative derivation of Tillyorn.

Ard, high, gives Ardidacker and Blairordens. When cattle or goods were stolen, the deoraid, with his ecclesiastical relics, was called in. In later times this function was called "dackering." Is Ardidacker the dackerer's or the dyker's, digear, height? *Blairordens*, the hillocky space, or "buncarty" field. Similar irregularities of ground surface may have given us *Dunsdykes*, dhunie dhac, "the turf dykes." Plough and harrows have long ago changed the aspect of things in this neighbourhood. Blairordens is a fair example of the tear and wear of every-day use. It is Blairdens in the Valuation Roll, and daily usage has turned it into Blordns.

In a charter of 1457, *Bandeem* is written Ballendene; "the town of the dun or fort," rather, perhaps, than "the Deans-town," although much of Leochel was anciently Church property.

The first of the Hallhead Gordons in this parish married a daughter of the laird of Craigie-lie, and, on her death, a daughter of Mortimer of Craigievar. The Cushnie MS. says, "Pytingtaggard" (the priest's holding) "commonly called the Mains of Cushnie, and *Craigielea*, commonly called the *Ley* of Cushnie, holden of the parson of Cushnie," &c. This gives us the older and fuller name of the *Ley* and *Craigmill*. The former has lost the beginning, and the latter the termination of the estate name.

Craigiesteps is a Scotch name, arising from the steep descent on the road going to Tarland.

Reekie, Cushnie, and Alford, might be creagan or creagach. If our lazy habits let the *c* slip out, reagie would soon become Reekie under the influence of Scotch. *Tillygray*, *Graystones*, and *Whitestones* near Reekie may be traced to the rocky nature of the ground in that neighbourhood.

Leathad, a hillside, whence *Leadhlich*, leathad leac, "the hillside of flagstones"—peasiewhins quarried there. *Laggadley* was, in 1600 Ledgadley. Mr. Macdonald suggests the derivation from gad, a wand, the slop whence materials for baskets and ancient carts were

obtained. *Lynturk*, as now written, might be lyn tuirc, "the boar's pool," but *Ledynturk*, 1407, compels us to make it "the boar's braeside." The badger, Sc. brock, has given us *Brux*. *Pitprone*, whose tenant is familiarly known as "Pronie," was anciently Petberne and Petbren. Pet, a croft, and bruinne, "the breast or front." Almost no town in the parish answers to its name so correctly, situated as it is on the breast of the brae as one crosses over to Donside.

Thornhill, Stirling. GEO. WILLIAMS.

(To be continued.)

ABERDEENSHIRE AS A FACTOR IN SCOTTISH LIFE AND THOUGHT.

(Continued from p. 22.)

Turning now to consider the next class of thinkers and actors whom I am wont to include among the specifically idealist section of my notables, viz., the class of philosophers, savants, naturalists, &c., I remark, that under this head I have the names of 40 creditable representations, 10 of these being metaphysicians and philosophers strictly so called, and 30 savants, naturalists and scientists of various descriptions. The work of Aberdeenshire in this department, though not of a preeminent character, is at all events not contemptible, and indicates a fair capacity among the natives of this district for the higher forms of scientific work. No further proof of this need be given than to rehearse the names of Gregory, Copland, Forbes, Watson, and Ferrier among savants, and Dalgarno, Campbell, Croom Robertson, and Bain among Metaphysicians.

But to come now to the consideration of Aberdeenshire's contribution to Scottish art, I observe confidently that, though it may be a surprise to some of my readers, it is nevertheless a fact, that in this department of Scottish achievement Aberdeenshire has long held, and still holds, a distinguished place. I find *e.g.* that in the dramatic art, Aberdeen took a great interest at a very early period in its history. Thus the city of Aberdeen is spoken of as having been at quite a remote period famed for theatrical exhibitions. And, indeed, the earliest recorded instance of a dramatic exhibition in Scotland, that of a play called "Holy blude," is said to have been given there in 1440 on the Windmill hill. Aberdeenshire's list of distinguished actors is indeed, it must be admitted, very meagre. But including as it does such names as that of John Abell, the famous vocalist of the Restoration stage, and that of the late Henry Talbot or (Calvert) the distinguished tragedian, recently dead, it is by no means to be

despised. It is in the department of art strictly so called, however, that the achievements of Aberdeenshire have been most remarkable. In this department the excellence of the work performed by the natives of this region is quite as noteworthy as is the number of the individuals who have shown a predilection to, and a capacity for that work. Thus it is a significant fact, that the very earliest, and one of the greatest of our Scottish painters, the well-known George Jamesone, sometimes called the Vandyke of Scotland, was born in the city of Aberdeen upwards of 3 centuries ago. And it is at least equally suggestive that never since his time to the present day has that city been long without some more or less notable artist to illustrate the genius of its people in that direction. To rehearse all the names of these students of art is unnecessary. But a few of the more illustrious may be mentioned, as *e.g.* John Campbell and James Gibbs, the famous architects who gained renown in England in the 17th and 18th centuries, John Alexander, too, the grandson of Jamesone, James Wales of Peterhead, Andrew Robertson of Aberdeen, famous for his miniatures, Sir John Steel, the great Edinburgh Sculptor, as well as William Dyce and John Phillip, both distinguished artists in London, and members of the Royal Academy there, James Cassie, Norman Macbeth, and Sir George Reid, all members of the Royal Scottish Academy, and the last of whom is the present accomplished President of that institution.

I have now, as far as I have been able, in the limited space at my disposal, reviewed the whole field of intellectual activity occupied by the people of Aberdeenshire, with the exception of that portion of it associated with the literature of imagination, as represented by the Novelists and Poets. I have reserved this subject to be treated last of all, because I believe that there is a popular but unfounded prejudice to the effect that in this region the efforts of the Aberdonian intellect have been meagre and poor. It is true, possibly, that the novelists of Aberdeenshire may as yet constitute no great host, but when one thinks of the excellence of the work in that department which has been done by Dr. George MacDonald and the late Dr. William Alexander, to allude to no other names, one sees that this north eastern Scottish county has at all events held its own with its rivals in this form of literature. In regard to poetry, on the other hand, though Aberdeenshire has contributed few of the greatest names to Scottish poetic literature, she has at any rate yielded more than her due share of second and third rate names. This will be evident when I mention that my own list of Aberdeenshire poets,

although far as yet from being complete, contains no fewer than 172 names, and among these not only such venerable names as that of the illustrious morning-star of Scottish poetry, the patriotic Archdeacon of Aberdeen, John Barbour, author of "The Bruce," but the names also of such graphic vernacular song-writers as George Halket, Alexander Ross, John Skinner, William Beattie, William Thom, William Forsyth, William Carnie, John Fullerton and hosts of others: while in addition to these lesser lights of Scottish song, Aberdeenshire can also boast that it has produced in our own generation, men of the mental grasp, imaginative force and spiritual insight exhibited by Dr. Walter Smith and George MacDonald, the two authors who are probably at the present moment, the best living representatives of Scottish poetry.

Aberdeenshire, therefore, I believe, has no reason to be ashamed of her achievements, even in the highest and most difficult department of literature. And she can well afford to treat with contempt, if not to hurl back with scorn the insinuation which is sometimes thrown out against her, that her sons are too absorbed in the coarse realities of life, or too devoted to devising schemes or practising arts of self-advancement, to be readily accessible to the finer moods of thought and the more passionate tides of feeling, out of which alone any true and valuable poetic literature can ever take its birth. It may be true, I believe it is true, that a hard, stern, and somewhat utilitarian spirit is a more marked feature of the Aberdonian mind, than it is of the mind of some of the other parts of Scotland; but, at the same time, no one who is at all acquainted with the many tenderly pathetic or strongly humorous songs of Aberdeenshire, or even with its strangely weird ballads, but must acknowledge that there is also another side to the Aberdonian character, and that faculties exist there, which, when stirred from their slumber, are capable of the highest poetic expression. James Beattie, himself one of the most illustrious of Aberdeen bards, has well and successfully enforced his claim to have a place on the Scottish Parnassus conceded to the poets of the North, equal, at least, to anything that might be granted to the poets of the South, in lines which, homely and vigorous though they are, certainly do not go beyond the truth in the claim they make.

The Southland chieis, indeed, hae mettle,
 And brawly at a sang can ettle,
 Yet we richt couthily might settle
 O' this side Forth;
 The Devil pay them wi' a pettle
 That slight the North.
 Our countrie leed is far frae barren:

It's even right pithy and auld farren :
 Oursells are neiperlike, I warran,
 For sense and smergh.
 In kittle times, when faes are yarring
 We're no' thought ergh.
 Oh ! bonny are our greensward hows
 Where through the glen the burnie rows,
 Where the bee bums, and the ox lows,
 And soft win's rustle ;
 And shepherd lads on sunny knowes
 Blaw the blithe whistle.

The truth is, that songs so good and so varied in expression as Halket's "Logie o' Buchan," or "Mill o' Tiftie's Annie," or Skinner's "Tullochgorum," a song which Burns called "the best Scotch song Scotland ever saw," or better still that most touching and thrilling lyric, "O, an I were where Gadie rins," clearly prove that whatever utilitarian hardness there may be in the Aberdonian mind, is not incompatible with a delicate tenderness of sentiment that lends a tone of plaintive sweetness and beauty to the finer lyrical efforts of the poets of the county. To adopt a fine image of the late Hill Burton, himself one of the greatest and most loyal of Aberdonians, there runs a deep vein of gentleness and beauty through the rugged nature of the men of Aberdeenshire, something like the lovely agates which nestle in the black trap rocks of their native county, or the purple amethysts that sparkle in her granite corries.

I have thus endeavoured, at somewhat wearisome length, I fear, to illustrate the share which the men of Aberdeenshire have taken in the great and glorious course of Scottish development. My task is done, though I am far enough from having fulfilled the ideal which was in my own mind when I undertook it. Meanwhile I shall not have lost my labour upon it, if I have conveyed, as I trust I may have conveyed to some minds a clearer conviction at once of the thoroughness and the earnestness, as well as of the energy and the variety that have marked the course of Scottish development. It is true we have been concentrating our attention only on a very small portion indeed of that glorious land which we all claim as our native soil, that noble land which has been consecrated as no other land on earth has ever been by the sacrifices and toils, the prayers and tears of an apostolic succession of saints and heroes, of patriot statesmen, passionate poets, and earnest thinkers, many of whom were afire with the noblest spiritual enthusiasm. But I trust the limitation of view necessitated by the subject, has served not to weaken, but to enhance our conception of the honourable position which our country may justly claim among the other countries of the earth, as a land equally illustrious for its genius and its piety.

But if I leave, and hope I may leave in all my readers' minds the conviction that as Scotsman we belong to a race of high faculty and rare achievement,—if proud of our lineage we are inclined to say, "Truly the lines have fallen to us in pleasant places. Yea, we have a goodly heritage,"—it surely becomes all the more needful for us ever to bear in mind how base a thing it must be for the inheritor of such grand traditions to degenerate from the high virtues exhibited by his ancestors, or to do anything either by sloth or cowardice, covetous greed, sensual self-indulgence, or defiant ungodliness to sully the fair fame which we have received as a priceless inheritance from our fathers.

W. B. R. W.

FINIS.

NOTES ON AYRSHIRE FOLK-LORE.

THE present articles, with illustrations drawn from Dr. Chambers's work on *The Popular Rhymes of Scotland*, is intended as a supplement to that excellent collection of national folk-lore. The pieces here given are mostly noted down from the writer's memory, corrected and supplemented by extensive enquiries among the old and young people of his acquaintance ; and are here presented in the hope that they may yield some entertainment to the reader who can so far upon occasion undo his mature man, as to enter again into the almost meaningless frolics of children. I have thought, too, that the publication of these fast-perishing relics of folk-lore might be the means of suggesting to those who are able and willing to supplement my list, the desirability of giving what assistance they can to garner these homely rhymes, and quaint proverbial sayings, which are fast becoming matter for the antiquary, and ceasing to form a part of the colloquial language of the people.

I may also explain, to prevent being misunderstood by those familiar with the subject of folk-lore, that I have used this term in order to abbreviate the title of my notes, to save needless repetitions and explanations, in the enlarged sense of the word as defined by the London Folk-Lore Society, and approved in every European country where the science of folk-lore is approached in the historic spirit, and treated on scientific methods. The word "Ayrshire," I need hardly say, is meant to localise the "Lore," as pertaining to, and as having been collected among, the "Folk" of that interesting county, although not necessarily, as we shall see from the illustrations, solely confined to that part of Scotland ; so that, with us, under the general term "Ayrshire Folk-Lore," will be included Folk Tales, Hero Tales, Traditional

Ballads and Songs, Place Legends and Traditions, Goblindom, Witchcraft, Leechcraft, Superstitions connected with material things, Local Customs, Festival Customs, Ceremonial Customs, Games, Jingles, Nursery Rhymes, Riddles, Proverbs, Old Laws, rhymed and unrhymed, Nick-names, Place Rhymes and Sayings, Folk Etymology, etc., etc. That is to say, we will include all the fragments we can gather from oral and library sources, of that vast body of curious beliefs, customs, rhymes, proverbs, etc., which have been handed down from generation to generation, the origin of which is lost in the mists of antiquity.

With these necessary explanations, I will give the following, chanted by children on the evening of 31st October, when they gathered in a ring with their lanterns, which they would swing like censers, while they sung in chorus :—

Hall'een ! Hall'een !
This nicht at e'en,
Three witches on the green—
Ane black, ane green,
Ane playing the tambourine.

Chambers quotes the following as said by boys in Edinburgh, in anticipation of this, the most endeared festival of the year to children—

Haly on a cabbage-stock, haly on a bean,
Haly on a cabbage-stock, the morn's Halloween !

He also gives two verses very closely resembling the five lines used by the Ayrshire bairns as given above :—

Halloween, ae nicht at een,
I heard an unco squeaking ;
Dolefu Dumps has gotten a wife,
They ca' her Jenny Aitken.

Hey, ho, for Halloween !
When a' the witches to be seen,
Some black and some green—
Hey, ho, for Halloween !

To complete the subject, the following passage, in a burlesque poem of the sixteenth century, *Montgomery's Flyting against Polwart*, jingles strangely in harmony with these rhymes :—

In the hinder end of harvest, on All-Halloween,
When our good neighbours do ride, if I read right,
Some buckled on a bunwand, and some on a bean,
Aye trottand in trups from the twilight.

The phrase good neighbours, meaning the fairies, was the name by which it was prudent to address these little folk, who were most sensitive on that point, and resented the indignity or opprobrium which they fancied attached to the word witch or fairy.

Before quitting the rhymes appropriate to certain seasons of the year, I shall give one

which I have never heard outside Ayrshire. It refers to the custom of children visiting their friends and neighbours on the eve of the New Year for the purpose of getting a piece, bun, or other delicacy, to hansel in the opening year :—

As I gaed bye my Granny's door
I fand the smell o' rum ;
If she disna gie's my Hogmanay,
I'll blaw her up the lum ! !

Another rhyme appropriate to the morning of Hogmanay, given by Chambers, is also widely-known in Ayrshire :—

Get up, Guidwife, and shake your feathers,
And dinna think that we are beggars ;
We're only bairns come out to play,
Rise up and gie's our Hogmanay !

Another rhyme may be quoted as having been fertile in dispute to Scotch antiquaries, as the reader will find by an inspection of the *Archæologia Scottica*, and the late Professor Robison's contributions to the subject :—

Hogmanay,
Trollolay,

Give us of your white bread, and none of your gray !

The mysterious word *Hogmanay*, and the still more inexplicable *trollolay*, have never yet been satisfactorily explained.

The following variant is of a moralising character, though a good deal of a truism :—

Get up, goodwife, and binna sweir,
And deal your bread to them that's here ;
For the time will come when ye'll be dead,
And then ye'll neither need ale nor bread.

On winter nights, when the children see the village lamplighter going his rounds, they join him, and each time he stops to light a lamp gather round the foot of the lamp-post, and, looking up at the operation, shout :—

Leery, Leery, licht the lamps,
Lang legs and crookit shanks ;
Kill a louse, kill a flae,
Ding Leery o'er the brae.

This rhyme is perhaps local, and certainly not more than a century old. It may, however, be an old fragment touched up and modernised a little. In last issue of *S. N. & Q.*, page 29, a correspondent quotes four lines closely resembling the above, recited in Aberdeen.

It was customary for youngsters at school to scribble their name on their books in the following rhyme, which I quote from one of my school-books :—

[John Smith] is my name,
Scotland is my nation ;
[Glasgow] is my dwelling-place,
A pleasant habitation.

When I am dead and in my grave,
And all my bones are rotten,
This little book will tell my name,
When I am quite forgotten.

This book is mine : if stolen away,
Remember at the Latter Day,
When our Lord shall come and say,
Where is the book you stole away ?

Chambers does not give the second verse of the above, but he has recorded the first and third verses, remarking on the one of the very awful import, that it was copied from the blank page of a manuscript book of accounts, which belonged to Hew Love, portioner of John's Hill, Renfrewshire, between 1661-1665.

On cold winter mornings, when waiting outside the school, on the door being opened, the children give vent to their impatience of Domine Ferule's delay in this rhyme :—

Master, master, let me in,
My feet's cauld, my shin's din ;
If ye dinna let me in
I'll be frozen tae the skin.

A couplet somewhat resembling the above, but much smarter, more laconic, and more to the point than the foregoing, has been preserved by Chambers :—

My feet's cauld, my shin's thin,
Gie's my cakes and let me rin !

Said by children after receiving the customary bawbee on Saturday evening :—

This is silver Saturday,
The morn's Cockerlo ;
We'll rise on Monday morning
To set the mill a-go.

In the *Popular Rhymes* we find the following :

This is siller Saturday,
The morn's the resting-day,
Monday up and till't again,
And Tyesday push away.

Two rhymes used as recitatives to regulate children's games may be given. The first one runs :—

I'm on Toddy-pee—
Toddy canna catch me.

The game was this—Half-a-dozen or more boys or girls fixed on one of their number to act as Toddy, whose duty it was to prevent any of the others from getting on the footpath. Toddy stationed himself on the footpath, the others being on the street proper, and the game was to run on to the footpath repeating the above ; on hearing which, Toddy made an effort to catch or *tig* the party who did so ; but as he could not, according to the rules of the game, leave the

curbstone, the gamsters were pretty safe from being caught, unless Toddy turned round suddenly on the children shouting at him.

Another glorious game was the "King o' the Castle." A boy standing upon a hillock or other eminence, from which he defies the efforts of his companions to dislodge him, exclaims, by way of challenge :—

I'm the King o' the Castle,
And you're the dirty rascal.

Chambers has this variation :—

I, Willie Wastle,
Stand on my castle ;
And a' the dogs o' your toon
Will no drive Willie Wastle doon.

It is said that when Oliver Cromwell lay at Haddington he sent to require the governor of Horne Castle, in Berwickshire, to surrender. There is an unvarying tradition that the governor replied in the above quatrain of juvenile celebrity, but was soon compelled to change his tune by the victor of Dunbar.

Said to a fretful child :—

Girny Gibbie,
The cat's aunty !

Chambers mentions that the following is said to peevish children in Annandale :—

Girnago Gibbie,
The cat's guid-minny !

I have been able to trace Master Gibbie's descent as far back as the sixteenth century ; and the probability is that Gibbie was a mediæval John Grumlie, whose peevishness, resembling the mewling of auld poussie Baudrons, gave rise to this homely couplet. In the old song alluded to, which gives a most humorous description of "The Blythsome Bridal" to which our hero and his spouse were invited, we find them mentioned in the list of the guests to be :—

And there'll be Girnagain Gibbie,
And his glaikit wife Jeannie Bell.

If Mistress Jean is correctly described as glaikit, was Gibbie not justified in girming a little ?

A contemptuous answer to unsolicited advice :

Speak when ye're spoken to,
Drink when ye're dry ;
Eat when ye're hungry,
And sleep when ye lie.

The following has been recorded by Chambers :—

Speak when ye're spoken to,
Drink when ye're drucken to ;
Gang to the Kirk when the bell rings,
And ye'll aye be sure o' a seat !

Said on finding anything a companion had lost, to prevent others from claiming a part :—

Them that loses greets :
Them that finds keeps.

The author from whose work our illustrations are taken gives a rhyme used on the same occasion, but differing from the above :—

Nae banchers, nor halvers,
But a' my ain.

The following is said when anxious to get more of some delicacy, such as comfits, which a companion may chance to have :—

Ane's nane,
Twa's some,
Three's a pickle,
Four's a pound,
Five's dainty,
Six is plenty,
And seven's a horse's meal.

Chambers gives a rhyme varying slightly from the above, and completing the fanciful enumeration of the numerals :—

Ane's nane,
Twa's some,
Three's a pickle,
Four's a curn,
Five's a horse's lade,
Six'll gar his back bow,
Seven'll vex his breath,
Aught'll bear him to the grun,
And nine'll be his death.

Curn and *pickle* are two of several words in Scotland used to express a small quantity. *Lade* is *load* in the above sense; but it also means a certain weight.

Sung by boys to their hobby-horse, or to walking-canes exalted to an equestrian capacity :

I had a little pony,
His name was Dapple-Grey,
I lent him to a lady
To ride a mile away ;
She whipped him, lashed him,
She threw him in the clay--
I widna lend my pony more
Tho' a' the ladies pray.

Chambers gives four lines of the above, slightly varied :—

I had a little hobby-horse,
His mane was dapple-grey,
His head was made o' pease-straes,
His tail was made o' hay.

The editor of the *Popular Rhymes* does not seem to have been acquainted with the following :—

Ding, dong dell,
Poussie's in the well :

Who put her in ?
Little Tommy Tim,
Who pu'd her out ?
Little Tommy Stout.

The following was an excellent expedient for keeping a young child in tune, much used by the old Scottish nurses :

Take the baby by the hand, and with your first finger begin by making little circles on his palm, which, of course, will tickle him, and repeat these lines :—

Roun about, roun about,
Catch a wee mouse

then lift the finger, and, stepping-wise, work up his arm making a rush for his arm-pit, jocularly shouting—

Up a bit ! up a bit ! !
In a wee house ! ! !

Another most successful mode of recalling the smile to an infantine face distorted with pain and defiled with tears, is to light a stick, and make it wave rapidly to and fro, so as to produce a semicircle of red fire before the child's eyes, at the same time reciting the following :

Rinky, rinky rowy,
Cuppy, cuppy shell,

The dog's awa to Hamilton to buy a new boll
If you don't tak' it I'll tak' it mysel.

The following is preserved by Chambers :

Dingle, dingle dowy,
The cat's at the well ;
The dog's awa to Musselburgh
To buy the bairn a bell,
Greet, greet, bairnle,
And ye'll get a bell ;
And if ye dinna greet faster,
I'll keep it to mysel.

Said by children on observing a bird :

Wee chuckle birds, toll, loll, loll,
Laid an egg on the window sill ;
The window sill begood tau crack,
Wee chuckle birds roared and grat ! !

But I fancy some of my readers, who may not be interested in these rhymes, will gladly see the following :

Them that gant,
Something want
Sleep, meat, or better company.

I also quote the following variant from Chambers :—

Them that gant,
Something want
Sleep, meat, or makin' o't.

There is a rhyme well known in Ayrshire where it is used as a recitative or "doodle"

accompaniment to the Polka dance, which latter, on account of its simplicity, and the abandon it allows the dancers, is very popular with the lower classes. Finding the services of a fiddler, the following little rhyme is used in the manner indicated above.

My wee man's
Awa tae France,
For to learn
Th' Polka dance :
First the heel
Then the toes,
That's the way
The Polka goes.

The reader will observe that each line consists of three syllables, corresponding to the three steps which constitute each movement of the dance.

The following puerile rhymes were written on Valentines by very young persons. I have never seen them in print, nevertheless they smack of the printer's room, and, if traditional, have altogether lost the antique flavour that distinguishes versicles of the pure folk-lore type :—

The rose is red,
The violet's blue,
The honey sweet,
And so are you ;
And so are they that sent you this,
And when we meet we'll have a kiss ;
And when we part we'll have another :
That's the way to love each other.

Galston. JOHN MUIR, F.S.A. Scot.

SCOTTISH TRADESMEN'S TOKENS.

(Continued from p. 3, with Illustration.)

EDINBURGH FARTHING.

No. 41.

Obv. St. Andrew and Cross between thistles.

Legend. "Nemo me impune lacessit." *Ex.* 1792.

Rev. Arms and Crest of Edinburgh between thistles.

Legend. "Edinburgh Farthing."

Edge. Milled.

Note. Issued by Messrs. Hutchison, the design being a reduction of that of their halfpence. This token is very rare, only 6 lb. weight having been struck, but counterfeits with variations are common enough.

No. 42.

Obv. Similar to No. 41.

Rev. Legend.—"Farthing, youngest son of Fortune."

Ex. A fleur de lis.

Edge. Milled.

No. 43.

Obv. Similar to No. 41.

Rev. Crest of the City of Edinburgh, with plenty of rope attached.

Legend. "Hopeful Farthing."

Edge. Milled.

Note. The last two farthings are well designed and executed. As only a few lbs. weight of each were struck, they are somewhat rare.

No. 44.

Obv. Irradiated Crown above a thistle. "1795."

Rev. Inscription. "Edinburgh Farthing."

No. 45.

Obv. Male figure seated, holding a harp.

Legend. "Picken, Fish Tacksman." *Ex.* "1793."

Rev. Arms.

Legend. "Farthing payable at Edinburgh."

No. 46.

Obv. A Tea Canister.

Legend. "A. Hendrie's Tea and Spirit Shop."

Rev. Inscription. "A. Hendrie, Grocer, Edinburgh." A star at top and bottom.

No. 47.

Obv. Three Sugar Loaves. "Steuart, Grocer."

Rev. Legend. "Steuart's Warehouse, Edinburgh." Star at top and bottom.

No. 48.

Obv. A Celestial Crown over seven rows of diamond-shaped ornaments within a floral decoration; two sceptres in saltire beneath.

No legend. The cipher H. H. in exergue.

Note. Issued by Henry Harrison of St. Leonards, and like his half-penny (No. 28) the design and execution are alike poor.

No. 49.

Obv. A coronet above two sceptres, an ornament at top, and wreaths of leaves at sides.

No legend.

Rev. A bunch of flowers; ornament at top and bottom.

Note. This token bears a close resemblance to Harrison's farthing.

No. 50.

Obv. A ship sailing. "Thomson's Warehouse, Edin."

Rev. A crown. "Thomson's Warehouse, Edin."

Note. Executed in brass.

FORFAR.

No. 51.

Obv. Perspective view of the town of Forfar, the loch in front with two small boats; background of distant hills.

Legend. "Halfpenny." *Ex.* "Forfar, 1797."

Rev. The Arms of Forfar.

Legend. "Payable on demand by John Steele."

Ex. "Wright, Des."

Edge. Engrailed.

Note. This is the most beautiful coin of the Scottish series. There is a variety with a slightly different reverse. A few proofs exist in silver. Sharp specimens of the token are extremely scarce.

GATEHOUSE-ON-FLEET.

No. 52.

Obv. Crest, a Griffin; and Motto, "Impero."

Legend. "Gatehouse Halfpenny."

Rev. Front elevation of a large building.

Legend. "Payable at the house of Thomas Scott & Co." Ex. "1793."

GLASGOW.

No. 53.

Size. Halfpenny.

Obv. Figure of a river god reclining on a bank, his legs partly in the stream, the right arm resting upon an urn bearing the word "Clyde," from which water flows; the left hand grasping an ancient helm charged with a St. Andrew Cross.

Legend. "Nunquam arescere." Ex. "MDCXC1." Initials beneath, "R. D."

Rev. Arms of Glasgow and Motto, "Let Glasgow Flourish."

Edge. "Payable at the House of Gilbert Shearer & Co."

Note. This is an exceedingly fine token, and is common, several tons having been struck. Proofs exist in brass, bronze, and silver. It was much counterfeited, and is found with the following variations, among others, of the edge inscription:—"Payable at Edinburgh, Glasgow, and Dumfries;" "Cambridge, Bedford, and Huntingdon;" "Payable in Lancaster, London or Bristol."

No. 54.

Size. Halfpenny.

Obv. A head in profile.

Legend. "John Howard, F.R.S., Philanthropist."

Rev. Arms and Motto of the City of Glasgow.

Edge. Milled.

No. 55.

Obv. Arms and Motto of the City of Glasgow.

Rev. Figure of Britannia seated with spear and shield.

Legend. "Rule Britannia." Ex. "1795."

Edge. Milled.

No. 56.

Size. Farthing.

Obv. A Sugar Loaf.

Legend. "James Angus, a Farthing."

Rev. Legends. "A Shift, 1780." "Tea Shop, Glasgow."

No. 57.

Obv. Arms of the City of Glasgow.

Legend. "Glasgow Farthing, payable at"

Rev. St. Andrew and Cross.

Legend (in continuation of the obverse). "Alex. Hamilton's Snuff Shop." Ex. "1791."

Note. The issuer kept a shop in Stockwell Street. The token is fairly well designed and executed, and specimens are somewhat rare.

No. 58.

Obv. A roll of tobacco surmounted by a jar labelled "Scots," between two other jars marked respectively "Black Rags" and "Brown Rags."

Legend. "Farthing payable at George Randolph & Co."

Rev. A nude negro standing on the seashore holding a leaf, a ship in the distance.

Legend. "Tobacconists, King Street, Glasgow."

Ex. "1799."

Edge. Milled.

K. J.

LOCHFYNNE.

LOCHFYNNE, according to eminent Gaelic scholars (says a correspondent) means a boundary line, the word *fyne* being supposed to be the old Gaelic word *fun*, meaning a boundary or *criòch*. It is allied to the Latin word *finis*, the end. Lochfyne almost cuts the county in two, and it would naturally form a boundary between the residents of the sections on each side of the loch. Others again assert that it has been named after the Fingalian hero *Fionn*, while others aver that it has been called after the *Fionnich*, or red-haired Scandinavians, who settled in Argyllshire in the days of the Northmen; but the most popular belief along its shores is that the loch has received its name through our former intercourse with France. It is averred that boats wine-laden came regularly from France to barter their wines for salted herrings, and that through the intercourse of years the loch came to be known as *Lochfion-fion* being the Celtic word for wine. This belief, we think, must have had its origin at a comparatively late date, for the French certainly came with wines in kegs and skins, and at a later date fished in the waters. These fishers were principally from the Breton coast, and their nets were composed of silk. They cured their own fish, and besides sending off large quantities to France, they despatched the herring to other countries as well. About one of their last consignments of a "parcel" of fish was sent to Belfast. Various causes induced them to leave the loch—one of them being the great destruction of their netting in the narrow waters, but the primary one that made them forever forsake Lochfyne was the breaking out of hostilities in our last war with France. The Dutch are said to have been the first to recognise the importance of the fisheries in the loch. According to one writer, they were in it as early as 1163. Sir Walter Raleigh speaks of the Dutch selling in 1603 Scotch herrings that amounted in value to a million and a-half of money, and which were caught principally in Lochfyne. The herrings were cured in bulk, and as pirates in those days swarmed upon the seas, and the capture of a herring-laden vessel was looked upon as a special prize, men-of-war had frequently to escort the fishing fleet home.

In the Robber's Den, at Ardrishaig, a beautiful glen behind the village, which is much frequented by visitors, we have a reminder of the old Scandinavian rovers. A descendant of the Vikings, named M'Ivor, lived in it. Ivor was one of three brothers who arrived in Ireland from Scandinavia in 853, with a large following. According to early historians they are said to have "disturbed all Erin." Poor Erin

has frequently been disturbed since then. All the inhabitants were completely subdued by them, and they became the kings of Ireland. Not content with the subjugation of Hibernia, they set sail for the "fatal" shores of Lochfyne. Fatal, indeed, did they prove to the M'lvors. In the 9th century they endeavoured to effect a landing, but they met with a severe check, and very little is heard about them up till the 12th century, when we find them embroiled in all the internecine struggles of the times. Their fort was erected in the neighbourhood of Ardrishaig, one of their characteristics being that they never went into battle without being accompanied by a witch.

Speaking of witches, we may mention parenthetically that a long stretch of sand at Otter Ferry, Lochfyne, is said by tradition to have been formed by one of their witches. On one occasion one of them applied to a ferry-man, requesting to be taken across Lochfyne, but as the man knew her reputed character he refused to do so. She said she would not be deterred as she would soon make a way for herself, and suiting the action to the word, she procured a spade and began to throw sand into the loch. At the second spadeful the sand appeared where the perch now stands, and she was in the act of flinging the third, which would have completely bridged the loch, when the ferry-man, seeing that his occupation would be gone, earnestly besought her to stop and he would take her across, and so the old witch was ferried across Loch Fyne.—*Glasgow Herald*.

♦♦♦

JAMES MITCHELL'S "EMINENT
NATIVES OF ABERDEENSHIRE"
(III., 72.)

In connection with the papers on "Eminent Men of Aberdeenshire" now appearing in *S. N. & Q.*, it may be well to call attention to the MS. volume on that subject compiled by James Mitchell, LL.D., and bequeathed by him to the library of University and King's College.

Dr. Mitchell prefixes to his book an appropriate quotation from Virgil :

Hic manus, ob patriam pugnando vulnera passi :
Quique sacerdotes casti, dum vita manebat
Quique pii vates, et Phoebæ digna locuti :
Inventas aut qui vitam excoluere per artes :
Quique sui-memores alios fecere merenda.

The "Preface," written apparently about 1824, is in the following terms :—

"A love to the place of our nativity is a passion which strongly actuates the human breast ; and is the usual motive for writing such a work as the present.

This passion may be expected to be strongest when many persons have arisen whose lives have been such as to do honour to their country. That this has been the case with Aberdeenshire will appear from the perusal of the work. There will be found in it the lives of the following persons, viz. :

" *Warriors* : Patrick Gordon, General of the Czar
Peter the Great.

Colonel Patrick Ferguson.
Field-Marshal James Keith.
Sir James Leith.

" *Statesmen* : First Earl of Aberdeen.
First Lord Glenbervie.
Fifth Earl Marischal.
Tenth Earl Marischal.

" *Oriental Scholar* : Alexander Nicol.

" *Theologians* : Gilbert Burnet.
George Campbell.
Alexander Cruden.
John Forbes.
Patrick Forbes.
James Fordyce.
Alexander Gerard.
Gilbert Gerard.
William Milne.

" *Physicians* : George Cheyne.
Sir Walter Farquhar.
George Fordyce.
Sir William Fordyce.
James Gregory.
John Gregory.
Charles Maitland.

" *Philosophers and Mathematicians* :
Alexander Anderson.
Andrew Baxter.
George Dalgarno.
Walter Donaldson.
David Fordyce.
Andrew Gordon.
Sir Robert Gordon.
David Gregory.
James Gregory.
Duncan Liddell.
Alexander Ross.

" *Men of General Learning* :
William Barclay.
James Hay Beattie.
Charles Cordiner.
Thomas Dempster.
Sir William Forbes.
Lord Gardenston.
David Henry.
James Perry.

" *Historians* : Patrick Abercrombie.
Thomas Blackwell.
John Skinner.

" *Botanists* : William Forsyth.
Francis Masson.
Robert Morrison.

" *Architect* : James Gibbs.
" *Painter* : George Jamesone.

" *Poets* : John Barbour.
Arthur Johnston.
James Mercer.

William Meston.
John Ogilvie.
Alexander Ross.
" *Philanthropists*: Patrick Dun.
Robert Gordon.
William Guild.
Earl Marischal.
William Johnston.
James Ramsay.

"During the periods when eminence was sought in a different manner from that of the present day, there were men who obtained a distinction suitable to the age in which they lived, and acquired the honours of saintship. Such men, we may reasonably expect, would have been eminent in more enlightened periods, when other objects were these sought by human ambition.

"An account is also given in this work of several persons who perhaps are not particularly meritorious or distinguished, yet nevertheless have had circumstances connected with their lives which may afford pleasure to the reader. Of these, Peter Garden and Peter Williamson are examples."

The lives included in the volume number 114 in all; 41 portraits are inserted.

P. J. ANDERSON.

THE EDINBURGH SIR WALTER SCOTT CLUB.

A LARGE number of gentlemen responded to the suggestion to establish a Sir Walter Scott Club in his native city, by attending the public meeting held in Dowell's Rooms. Sheriff Jamieson, who was called to the chair, spoke as to the desirability of such a club being formed. "He thought it right that there should be a gathering now and again of his countrymen, at which they should commemorate his genius, gratefully recall the great services which he had rendered to his country, and celebrate the illustrious place he had taken in the ranks of the literary immortals of all ages and all times. That was the idea which had given rise to this meeting, and he hoped that this club, in however humble and small a way, would help to keep green the memory of Sir Walter Scott, and encourage the study of his works to a greater extent than even now held among the public of Scotland." After these remarks the chairman proposed, "that an 'Edinburgh Sir Walter Scott Club' be now formed." The motion was adopted amid great applause. Mr. Charles S. Cooper accepted the Presidency. The following gentlemen also accepted office: Mr. Kenneth Sanderson, W.S., 15 York Place, honorary secretary, Mr. Elliot R. Smail, treasurer. To the last-mentioned gentleman the club owes its primary existence. The terms of subscription are, for life membership two guineas, or annual membership five shillings. I.

ANTIQUARIAN "FIND" IN ABERDEENSHIRE.

FROM an article under this heading in the Aberdeen *Free Press* of 20th ult., we glean the following particulars. In a field on the farm of Cairnhill, Monquhitter parish, the tenant Mr Norrie resolved to clear a circular space of 30 or 40 yards in diameter, covered by boulder stones. In February last operations were begun, but in reaching the lower strata the stones were found to be laid with a method, and not fortuitously heaped together. This suggested a very careful removal of the stones, and an excavation of the underlying soil, where at the depth of 4 or 5 feet, "there was laid bare quite a number of graves, containing all the familiar accompaniments of primitive places of interment in the shape of black ashes, fragments of burnt bones and other charred matter." In each of two of the graves were found a stone cist about 18 inches long, containing in one burned bones, and in the other what appeared to be personal ornaments to the number of about 60. These consisted of antique materials, including agates, Scotch pebbles, (water worn) fossils of the chalk formation, some quartz crystals, flints, artificially wrought serpentine pebbles; but the most important of all was an oval intaglio or glass impression of a gem. It is about the size of a penny with sharp clear lines of artistic beauty, and bears the form of a Greek Satyr, the half human half bestial creature of classic lore. This has naturally formed the crux of the collection, for on its antiquity largely turns that of this interesting place as memorials of sculpture. Dr. Milne of King-Edward was of opinion that the gem is one of Tassie's imitations from the antique, dating from about the middle of last century. Tassie was a Scotchman who about that period executed a large number of copies of the best Greek gems. The authorities in Edinburgh, who claimed the articles for the Queen's Remembrancer, pronounce the gem to be a cast from a real Greek gem of the fourth century, and is of very great archæological interest. The immemorial existence of the cairn lends support to this latter view. It is reasonable to believe that the grave where these personal remains were found was probably that of some distinguished lady interred there many centuries ago.

"Tales and Traditions of the Western Highlands," by the late Rev. J. G. Campbell of Tiree, which forms Vol. 5 of the series "Waifs and Strays of Celtic Tradition," is to be issued by subscription. The subscription price before publication is exceptionally low, the figure being 3/6 nett.

DEATH OF MR. EDWARD YOUNG.

IT is with much regret that we have to record the death of this gentleman, who, as senior partner of Messrs. D. Wyllie & Son, Booksellers to the Queen, Aberdeen, has been closely associated with us in the publication of *S. N. & Q.* Very early in the year Mr. Young's health gave way, and in March he was ordered a voyage to the Cape. There he seemed to rally somewhat, but on the homeward trip he died (on the 17th June,) within two days of its termination. In this way Mr. Young's lamented death had an added sense of loss to his family and friends. Mr. Young has been from his earliest years in his firm's service, and as a business man was held in high respect. He was quiet and courteous, shrewd, and particularly well informed on the subject of books and literature. He loved his business—was no mere bookseller, but a thorough book-man. Nothing pleased him better than to be able to fulfil a commission for "some quaint and curious volume of forgotten lore." The book was scarce, indeed, that finally eluded his search. Amongst authors and book-lovers Mr. Young's knowledge and advice had come to be greatly appreciated, and his death at the comparatively early age of 48, is much deplored. Mr. Young's firm has for several years taken a leading hand in publishing many important works having issued with their imprint.

TO THE EDITOR OF *S. N. & Q.*

Dear Sir,

I wish you would exert your editorial prerogative and invoke the aid of the readers of *S. N. & Q.* in an enterprise which I have long meditated, and am now trying to accomplish. This is to get together for the Public Library a collection of newspaper and other cuttings dealing with exceptional local incidents, local personages and places or buildings. We all know how much of a curious and interesting character relating to these and embodying much local history finds its way into the columns of the daily newspaper, to be straightway buried there and forgotten, or at the best to linger as a tantalising memory in the minds of a few. To be sure here and there are some, among whom doubtless are readers of *S. N. & Q.*, on whom these waifs of a late or bygone history have a value and a charm, so that they even cut them out, and are resolved some day to have them duly preserved. But, alas, to most that day never comes, and too often the overburdened collector or his thoughtless egatee bundles the whole into the wastepaper basket. Now, my

object is to prevent this lamentable disaster, and at the same time to accumulate what in time will become a perfect mine of wealth for all who have an interest in the topography, the habits and the vicissitudes of the district. Do what you can then to persuade all who are able to aid in this undertaking. Their contributions will be thankfully received and indexed, so that not only the original possessors but others shall be able at all times to refer to them.

Yours faithfully,

16th July 1894.

A. W. ROBERTSON.

[The recognition of the fact on which Mr. Robertson advances his claim was a prominent feature in the first editorial note of this magazine. Indeed it was accepted as one of the pleas for its very existence as a means of securing in a presumably more permanent form than that of the daily paper, much that deserved a better fate than falls to it. Should the Librarian's well put plea stir the interest of our readers as it quickened the consciences to help in such a good cause, it will result in a public benefit. Such work takes time and taste and intelligence, but it is its own reward. Probably Mr. Robertson will find it serviceable to issue something in the shape of suggestions or instructions as to the form and manner in which it is most desirable to carry out this object.]

BIBLIOGRAPHY OF EDINBURGH PERIODICAL PUBLICATIONS (VI., 74).—Two University magazines that have escaped Mr. Scott's observation are:—

1825. *The College Mirror*. See *The Student's Pilgrimage*, by David Cuthbertson, p. (Edin., n. d.)
 1828. *The College Observer*. See *The Student*, Vol. VI., pp. 212, 300. (Edin., 1892.) A copy in Edinburgh University Library.
 P. J. ANDERSON.

THE PROVERBS OF CHAUCER (VII., 59).—Mr. A. P. Skene wishes it to be known that his note on the above subject was written before the appearance of Mr. T. Skene's communication (VI., 105).

CHILDREN'S RHYMES (VII., 192).—I desire to thank Mr. William Thomson for his reply to my query. As I am still in ignorance as to the Rev. Dr. Gregor's work on the subject, I should be greatly obliged if your correspondent could inform me where it can be procured. I am already aware of Mrs. Gomme's great work on the subject. "EYE."

SCOTTISH UNIVERSITY LIBRARIES.—A draft ordinance dealing with the libraries of the Universities has been issued by the Scottish Universities Commission. Its most important provision is that it shall be in the power of the Library Committee from time to time to grant the use of the library to such extent and on such conditions as they shall think expedient to persons who may not be members of the University, for purposes of literary research, and the names of those privileged readers shall be reported annually to the University Court.

SCOTT MANUSCRIPTS.—The following prices were realized at a London auction sale, for autograph manuscripts of Sir Walter Scott. Manuscript of "Anne of Geierstein," £300, and a volume containing portions of "Waverley" and "Ivanhoe," £215. A contemporary informs us that the manuscript volumes of Scott's Napoleon, which recently came under the hammer, were bought by Mr. William Brown, Edinburgh, and resold to Mr. Bryce of that city. Mr. Bryce's collection of manuscripts contains many rare gems, not the least precious being the original of Allan Ramsay's "Gentle Shepherd." I.

THE EDINBURGH FORGED MANUSCRIPTS.—Mr. Carfrae, of Edinburgh, has prepared, for presentation to the Scottish Society of Antiquaries, an album containing the series of articles, published in the *Edinburgh Evening Dispatch*, which brought to light the forgeries of "Antique Smith." The volume also contains some sixty examples of the forged documents, among which are spurious Scott, Burns, Hogg, and Tannahill. I.

Queries.

908. HISTORY OF THE ARBUTHNOT FAMILY.—Principal Arbuthnot left in MS. an account of the Arbuthnot family entitled "Originis et incrementi Arbuthnoticæ familiæ descriptio historica." Where is this MS. now? Rev. G. Morrison, Benholm, is said to have translated it, and Rev. Alex. Arbuthnot to have continued it. Where are said translation and continuation? A recent writer in the *Aberdeen Journal* on "the Arbuthnots of that ilk," seems to have had access to the MS. C.

909. THE TANNERY COMPANY, ABERDEEN.—Information is desired regarding the Tannery Company which carried on business in that part of George Street, known previous to 1830 as Tannery Street. Kennedy is the only local historian who mentions this industry, but his information is of the most meagre kind. The works seem to have been extensive, as pits have been found on both sides of the street and also in Loch Street. When the Company ceased

operations the yard was broken up into several smaller ones. The writer's grandfather occupied different portions from 1836 until 1866, but beyond saying that the Ramages (of telescope fame) had something to do with it, he had no further information. JAMES LAING.

910. RUBISLAW TOLL BARS.—Information is requested as to when the first toll was removed from the Toll-house which stood athwart the point where Carden Place and Albyn Place meet, to the site further west. Also, how long it is since the toll was abolished altogether. Aberdeenshire abolished the tolls a few years in advance of the rest of Scotland. A. C.

Answers.

894. GEORGE ROMNEY AND THE UNIVERSITY OF ABERDEEN (VII., 13).—This query loses its point through the accidental omission of the words "of Aberdeen" after "University" in the quotation from the Life of Romney. P. J. ANDERSON.

322. MURRAY LECTURES AT KING'S COLLEGE (I., 135, 155; III., 44, 45; V., 9; VI., 157; VII., 28).—Add the following:—

1825-26. *The duty of hallowing the name of God explained and recommended; On the extent of Christ's spiritual kingdom, considered as the subject of the Christian's prayer, and the object of his active exertion.* By William Paul. Aberdeen: D. Chalmers and Co. 1826. P. J. ANDERSON.

907. AUTHOR OF COLLECTION OF HYMNS WANTED (VIII., 30).—The Edinburgh edition (1789) of "Collection of Hymns and Sacred Poems" is attributed in the British Museum Catalogue to Dr. James Fordyce, a member of a well known Aberdeen Family, and author of several well known works. A full account of him is given in the *Dictionary of National Biography*, and in Anderson's *Scottish Nation*.

A. W. ROBERTSON.

Literature.

The Commonly of Perwinnes, called also Scots-town Moor, an inheritance still worth caring for. Aberdeen, D. Wyllie & Son. 1894. [32 pp., 4to].

THIS is a second edition of the work noticed on its appearance last year. It is sumptuously got up, and will doubtless become a prized item of local interest with collectors. It is fitly illustrated, although it is to be regretted that Mr. Alexander Walker, the author, has omitted the bird's-eye view of the former edition from the present one.

The Old Skipper. By W. C[ADENHEAD]. June, 1894.

FOR a long half century the author of this poem has been poetizing. The present effort is in 12 verses, printed on six 8vo oblong leaves, each of which is illustrated copiously by Messrs. Thom-

son & Duncan, Lithographers. We will not say that Mr. Cadenhead has never written better poetry, but certainly he has never been so beautifully illustrated, and so daintily got up before. The souvenir would have been more complete had the modesty of the author consented to place his own portrait *en face* with that of the old skipper.

Sketch and Check-List of the Flora of Kaffraria.

By THOMAS R. SIM, F.L.S., F.R.H.S., author of the Ferns of South Africa, &c. Cape Town, Argus Publishing Co. 1894. [19 × 73 pp. 8vo.]

THE Sketch was delivered as a lecture to the King William's Town Natural History Society, of which place the author is, or rather was, the Curator of the Botanic Garden, for he has now had the good fortune to be recently appointed to the Government Department of South African Forests. Considering the wealth of floral beauty in that region of the world, it is a wonder that research has been almost exclusively confined to private efforts. These, although conducted with much enthusiasm, have not overtaken all the work. The whole Flora of S. Africa is estimated at 10,000 species, yet our author's Check-List, which is up to day, presents only 2449 species as belonging to Kaffraria. He appears to be highly sensible as to the importance of the economic aspects of the subject. Mr. Sim having very efficiently broken ground with the Ferns, it is to be hoped may be able to address himself to the larger task of the compilation of a complete Flora of S. Africa. Behind him Mr. Sim has had all the advantages of the training of Chiswick, Kew, and Harvard, and before him we trust "a length of happy days," and favourable opportunities for pursuing his investigations.

ED.

SCOTCH BOOKS FOR THE MONTH.

A Camsterie Nachet. J. M. E. Saxby. Cr 8vo, 1s, 1s 6d Oliphant.
 A Jumble of Jottings from the memories of a quiet life. 6d Brown (A).
 Alkalies (Decomp. of the). H. Davy. Cr 8vo, 1s 6d nett. Clay.
 Banking Law. W. Wallace & A. McNeil. Demy 8vo, 12s nett Green.
 Berwick (Guide to). G. Martin. 2d Martin (B).
 Burnsiana: a collection of Literary Odds and Ends relating to Robert Burns. Vol. 4. J. D. Ross. 8vo, 2s 6d Gardner.
 Chemistry (Organic) pt. 1. W. W. Perkin, E. S. Kipling. 8vo, 3s 6d Chambers.
 Children of the New Forest. Marryat. S. & H. L. 8vo, 1s 4d Blackie.
 Columbus (Lives of) and Cook. 8vo, 1s Chambers.
 Criminal Law of Scotland. N. R. Macdonald. Demy 8vo, 3s 6d Green.

Diagnosis (Treat on Medical). J. H. Musser. Demy 8vo, 24s Pentland.
 Ettrick and Yarrow. With Songs and Ballads. William Angus. Illust. by W. T. Muir. 8vo, 1s, 2s, 3s 6d nett Lewis (S).
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 Hidden Springs of Israel. J. K. Campbell. Demy 8vo. Mackay (S).
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 Memorials of Four Old Families. Campbell of Kilmartin, Gordon of Lesmoir, Irvine of Drum, Wimberley of S. Witham and Beechfield. Captain Douglas Wimberley. Imp. 8vo, 21s
 The Author (Inverness).
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 Orkney (List of Books and Pamphlets relating to) and Shetland. James W. Cursiter, F.S.A. Scot. 8vo Peace (K).
 Pathology (Compend of Gen.) and Morbid Anatomy. H. N. Hall. Cr 8vo, 4s 6d Pentland.
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 Tales of the Heather. E. R. Mackenzie. Cr 8vo, 2s 6d Mackenzie (I.).
 The Account-Book of Sir John Foulis of Ravelston, 1671-1707. Edited by A. W. Cornelius Hallen, F.S.A. Scot. 8vo. Scot. Hist. Soc.
 The Campaign Guide. 5th Ed. 8vo, 3s nett Douglas.
 The Ghost of Gairn: A Tale of the Forty Five. M. M. Black. 8vo, 1s, 1s 6d Oliphant.
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 Young Mechanics. Pt. 1. 12mo, 1s 4d Blackie.
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SCOTTISH NOTES AND QUERIE

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ABERDEEN, SEPTEMBER, 1894.

NOTES ON THE PLACE NAMES OF LEOCHEL-CUSHNIE.

(Continued from VIII., 36.)

Hill has given the *Hillock* of Leochel and the *Blackhills* of Hallhead. Cushnie has its *Whitehill* and *Elfhillock*. *Elfhillock* or *Elphin*, as the name implies, is haunted by fairies. Though a small knoll, a noise, however loud, made on the one side, could not be heard on the other side; and a cry, however shrill, uttered at the foot, could not be heard at the top. The writer made the experiment twenty or thirty years ago, and was disgusted to find that the hilllock had lost its virtue. About the beginning of the century, a young man pulled "a birn" of heather on the Elfhillock, and carried it to his aunt's at *Hillockhead*. The women were baking, and under ordinary circumstances his services would have been appreciated; but, on telling them where he got the heather, he was straightway ordered to go and replace it carefully, that his foolhardy conduct might not enrage the elves that kept court there.

A man spent "a year and a day" there, thought it was only an hour or two at utmost.

The Stane of *Bennacloig* is near Elfhillie. This seems to indicate an old tenement in locality, baile an cloich, "the town of the stone." cf. *Bennakelly* for *Balnakelly*.

Brae furnishes the farm of *Brae, Dryb, Braeside* and *Braehead*, the last of which taken its name from the brae of *Blackbau* of *Bogfern*. It is mentioned in the *Lis Pollable Persons*. From *glac*, "a narrow gl" we have the *Glacks* of *Culmellie*; and *f slochd*, "a pit or hollow," we derive the *slac* *Tillylodge*—(further south *Slog* of *Dess*). A damp ground is called a "slochter."

There was a croft called the *Knap* near old *Manse* of *Leochel*, marked by a tree.

Corbanchory is doubtful, "fair or white holl" with doubtful prefix, *cor*. Others refer it to ancient religious institution, a view which may be supported by the *Chapel Well*, near the *fi* house.

Bog is a frequent element in place near *Greenbog, Bog of Cairncoullie, Broadbog, E feedles* or *Bogfield* of *Hallhead*, &c. undrained ground at *Bogfern* would be favourite soil for *arn* or *alder* bushes, hence *fearnan*, and *Fernybrae* may have derived name from the same shrub.

Bogshalloch, *saileach*, "the saugh bog."

Bogfruskie; cf. *Tillyfruskie* in *Birse*, "bog of the crossing," *chroskie*, accounted for "the high Court gate" passing through it from *Donside* to *Cromar*. By this road *Gene Mackay* and their *Majesties'* troops marched from *Strathbogie* to *Aboyne* in July, 1689; and as a reason why *Mr. Orem* should not be translated from *Cushnie* to *Forbes* by *Presbytery*, it was pleaded, "Cushnie lies on public road from the North to the South frequented by persons of all ranks."

It is hard to find firm footing in respect *Bogsowie*. *Bog sobhaidhe*, "the bog of the fo den;" *bog soithich*, "the bog of the vessel," a *bog samhadh*, "the sourock bog," have been offered, but it is difficult to see how any of the would apply. An old spelling might conduct to *terra firma*; with a leap in the dark—*b* *suidhe*, "the bog of the seat," say the site of t

old laird of Balnakelly's house (?) *Greenesk*, near Bogsowie—does *esk* mean a boggy place? *Bogside* and *Bogend*, in 1696, included the whole brae face between the Manse and Wester Fowlis.

Part of the Manse farm was known as *Blinks-fuir*, blinks being a sort of water chickweed.

The damp nature of the ground here is further indicated in *Wetlands*.

Swellend is the end of the swail or bog at the foot of the Oldtown moss, much of which used to be carried to Cromar.

The ditcher's spade has altered the aspect of things, yet the old names remain. The *Rough Mossie* will remain so in the midst of a wood, and the *Muirton* of 1510, though no longer a moor town, is the Muirton still; so also Muirhead of the now almost entirely cultivated *Muir of Fowlis*.

Coille, a wood, gives *Balnakelly*, the wood town, with the *Brunt Widdie* near it. "The buss of Wood" is mentioned in an old retour of Lynturk. As elms may have suggested *Leochel*; alders, *Bogfern* and hawthorns *sgitheog*, *Tillyskuk* and, perhaps, *Skatebrae*, so the fir has given the *Guise* to the neighbouring parish. *Woodcote* and *Woodside* are modern, and readily explained by their situation.

Bad and badan mean a clump or cluster. There are several of them in the parish:—*Badenston*; *Badensfield* at Tillyskuk; *Badychark*, bad an chirce, the muirhen's clump; *Badenarib*, marked by a well and tree, the roe deer's clump. *Badybuller*, a name preserved in its burn, is bad an mhuillear, the miller's plantin'—the *v* sound would readily become *b*—a probable meaning on the ootfeedles of the mill-town. Trades and occupations have enriched our nomenclature with a *Badythrochar*, which we should now call "the Rogue's Widdie," bad an chrochadhair, but in ancient society the hangman, chrochadhair was a gentleman, if not a nobleman, of sufficient standing to give his name to the place which he owned.

Is *Tillychrad*, like Tillychardoch, the smith's knowe, Ininteer, in 1457 Innyteire, eudan a' t' saor; cf. Macintyre, the carpenter's braeside. Another useful man in a community was the mugger, or capper. He lived at *Muggarthaugh*; the *t* intruded between mugger and haugh is similar to the *t* in millert (miller). Rhynie has a *Hornershaugh* from a similarly humble craftsman.

Calfward and *Wardend* near the Kirkton of Cushnie derive their names from some enclosed "werdie," where calves were kept. In olden times, when fields were not enclosed, such designations would be an exact and matter of fact description. There was a croft called

Caldhame near Calfward, a name preserved by the name of a field on the farm.

The Sheil erected on the hills for shelter gives the *Sheal*, which in 1629 was *Scheilfield*; *Shealagreen* near Minmore, the sheiling on the green, and although it is hardly "laigh" land up there, *Lachlansheals* seems to be the laigh land sheiling, implying that there was nothing further up the glen.

Budfield, *Buffield*, may be buidhe, yellow; but an old spelling might settle the question.

Iverton, *Evertown*, *Overtoun* or *Upperton* of Leochel, Minmore and Fowlis indicate high situation. The town below would be *nethmost*, accordingly we have the *Netherton* or *Nether Minmore*, and a *Nether Fowlis*. The *Loanhead* of the Netherton and the *Loanhead* of Corse take their names from loans leading to Netherton and Corse.

Norham seems to be the north home.

Windsey (?) another in Cromar, occupied a windy situation before 1820, when the hill of Norham was planted. *Foggieley* indicates bad husbandry. *Blackbauk* and *Blackfield* now no blacker than their neighbours. *Gyteheads* the older name of land whose tenant may have to "gyte" his crop in harvest almost any year—*i.e.* set each sheaf on end to win.

The Ordnance Survey Map gives *Bawhinto*. In 1542 it was Balhinte and Balchinnie—baile of Kenneth or Kenny; cf. Tibberchindy, Glenkindy, &c. *Balchimmie* is probably the baile of Kimmy, Kemmy or Combie; cf. Richimmy in Abercairney estate. There was once quite a village here, and not so long ago it was divided into an East and a West Balchimmy.

Confunderland, in 1640 Corquhunderland, 1696 Corfunderland, though in 1511 it seems to have been Conquhonderland. Is it cathramp-pheighintir land, the land paying a quarter penny of feu-duty?

A quarter penny seems a small tax, but the ground annual of Balnakelly was "a penny yearly at the Feast of Pentecost" in the fifteenth century. The estate of Hallhead, of which Confunderland was in 1622 the principal farm, is yet known in the parish as, per excellence, "the Ground." If the above derivation be correct, we may dismiss the story of the gentleman that married the heiress of Confunderland, and who after examination of her dowry, exclaimed, "Confound her land."

On account of a considerable pastoral industry in the parish, one is tempted to make *Balwearie*, baile bhearraidh, the sheep shearing house. Adam of Fuddy, Rector of Cushnie, and James Mowat (of Fowlis) were allowed 12/- by the Parliament of 1357 for collecting the customs on wool for the Parishes of Monymusk, Tolynestyn,

Forbes, Cusseney, Invercanny and Alford. But the *wee* sound forbids this derivation. Mr. Johnston, in his "Place Names," makes it *baile iarach*, "the western house." This meaning will hardly suit here, and what of Dalwearie near Kintore, Blaw Weary and Castle Weary in Galloway, and the Wells of Wearie near Edinburgh! It is better to own our ignorance. We have a Bervie in the parish, "but," writes Mr. Macdonald, "neither in Leochel, Skene, nor Kincardineshire, nor elsewhere, can I or anyone else explain the name. It is humbling, but a fact all the same that an old wife in Pictish times could have given us more and correcter information in a forenigh's crack than our best scholars can now do after years of study."

Thornhill, Stirling.

GEO. WILLIAMS.

NOTES ON AYRSHIRE FOLK-LORE.

II.

IN the parish of Galston I found traces of a number of local customs and superstitions, some of which existed down to within the period of my own recollection; the practice of the last surviving custom, that known as creeling, becoming obsolete about twenty years ago. The custom of creeling, as practised among the miners of this district in the present century, is a survival, entirely changed so to retain only the name of the custom followed in Galston, and generally throughout Scotland, during a less enlightened period of our national history than the present is allowed to be.

The practice of the old form of the custom of creeling may be described thus: When a young man wished to pay his addresses to his sweetheart, instead of going to her father's house and professing his passion, he went to a public-house (of which there were only about half-a-dozen then—happy Galston); and, having let the landlady into the secret of his attachment, the object of his wishes is immediately sent for, who almost never refuses to come. She is entertained with ale and brandy; and the marriage is concluded on. The second day after the happy event the creeling takes place. The young wedded pair, with their friends, assembled in a convenient spot. A small creel or basket was prepared for the occasion, into which they put some stones: the young men carried it alternately, and allowed themselves to be caught by the maidens, who had a kiss when they were successful. After a great deal of innocent mirth, the creel falls at length to the young husband's share, who is obliged to carry it generally for a long time, none of the young women having compassion on him. At last the fair partner of his joys and sorrows kindly relieves him from

his burden; and her complaisance, in this particular, is considered as a proof of her satisfaction with the choice she has made. The creel goes round again, more merriment succeeds, and all the company dine together and talk over the feats of the field. This was the custom of creeling the gudeman as it existed in the eighteenth century. Dr. Smith conjectures that it may be a variant of a similar custom among the French.—*Adieu panniers, vandanges sont faites.*

The modern version of this custom, as I remember seeing it practised for the last time in the village, is this: If a miner enters the matrimonial state, the first morning thereafter on which he makes his appearance on the pit-head, he is requested by a deputation of his fellow workmen to celebrate the event by "standing a treat." The treat means the disbursement of several shillings to be expended on liquor, for the consumption and proper enjoyment of which the miners take a holiday. If Benedict complies with the request he is permitted to resume work with no further molestation than the good-natured banter customary on such occasions. If, on the other hand, he refuses to meet the demands of the case, he is seized by his companions, who place him in a hutch drawn by one of the pit horses, rudely decorated in honour of the event, and paraded through the principal streets of the town, followed by a grand compulsory cold bath in the Irvine, on the left bank of which the town is built at the point where it is intersected by the Burn Ann. After this he is allowed to go home.

At Bruntwood Loch, in the same parish, towards the end of last century, a bird, which the people called a *hetter blutter* (perhaps the bittern, as it is reported to have made a loud, roaring noise), built its nest on the ait in the loch; but some superstitious people suggested that its loud and uncommon cries foreboded no good, and thereupon either destroyed or banished it. This loch, together with its ominous winged inhabitants, have disappeared before the advancing march of agriculture.

Of the Holy Well at Galston it may be said, that all the information relating to it that has come down to us is embodied in the name by which it is designated, and by which it has been known in the locality from time immemorial. The epithet *holy* indicates that it belongs to that numerous class of Wells throughout Scotland, dedicated to particular saints, or bearing the general appellation of Saints' Wells, Holy Wells, etc. Obviously it belongs to that class of springs which cannot, with any degree of certainty, be attributed to any particular

ecclesiastical connection whatever. It is not mentioned in either of the Statistical Accounts, the Ordnance Gazetteer, nor in the works of Mr. John Macintosh, a local author of more than local fame, whose indefatigable researches have not been successful in expiscating the slightest information. On a recent visit to a Glasgow Library, the attendant put into my hands a work that aroused my interest, and one that promised to flatter my local patriotism by giving an account of this Holy Well. The work to which I refer is *Folklore of Scottish Lochs and Springs*, by James M. Mackinlay, M.A., F.S.A. Scot., Glasgow, 1893, recently reviewed in these columns, the only work with which I am acquainted giving anything like a comprehensive account of well-worship in Scotland. Mr. Mackinlay, however, does not so much as mention it; but, of course, his work, as he states, makes no pretention to have exhausted the subject, or even to contain a list of all the known wells. I have been able, however, from facts collected from many sources, including Mr. Mackinlay's book, to place before the reader a few interesting particulars, and I gladly avail myself of the opportunity of acknowledging such assistance; and I hope that if Mr. Mackinlay's work arrives at a second edition, as it well deserves to do, he will not omit the Holy Well at Galston.

There can be no doubt, I think, that this Well figures in the unwritten annals of hagiology, as a spring connected with some saint or holy person. The spring may have been dedicated to St. Peter, the patron saint of the parish. There are more than a dozen wells in Scotland dedicated to that apostle, including St. Peter's Well at Houston in Renfrewshire; but most of these are to be found in counties in the south-west and in the north-east. In the latter district there is a well at Marnoch, in Banffshire, called Petrie's Well; and at Rait, in Perthshire, is St. Peter's Wishing Well. There is also a Wishing Well in West Kilbride Parish, in the same shire as that in which the Holy Well at Galston is situated.

A very brief examination of the topographical nomenclature of the district may here be referred to as probably throwing a side-light on the subject. One of the principal streams in the parish, which runs at right angles to the river Irvine at the point where it joins that river and intersects the town, is variously called Burn Awn, Burn Ann, sometimes spelt with a final *e*, and frequently the noun following the adjective, with the same variations of spelling. Until a better etymology is forthcoming, to account for the origin of the word Ann, we may venture to suggest that its name was originally St. Anne's

Burn. It is well known that St. Anne is the reputed mother of the Virgin; it is a little curious therefore, and, from our point of view, most appropriate, that a little stream flowing into the Anne Burn at the southern end of the town, should be called St. Mary's Burn; that is, in honour of the Virgin, to whom a chapel in Cessnock Castle, or, as it was then called, the Towre of Galliestoune, was also dedicated.

Galston.

JOHN MUIR, F.S.A. Scot.

SIR ROBERT WALPOLE.

THE medal found the other day, in the foundation of an Upperkirkgate house, is one of a long series, issued during the reign of that statesman. From the capture of Porto Bello, in 1739, Admiral Vernon, Commodore Brown, and Sir Robert Walpole had their greatness proclaimed to the world, in gold, in silver, and in bronze. The errant medal, in copper, to which we the other month alluded, is one of these. By the kindness of a friend in Edinburgh, who has brought me these two most valuable volumes, entitled, "Medallic Illustrations on the History of Great Britain and Ireland," I am enabled to learn all that can be known.

At the date of the taking of Porto Bello, the Statesman, the Admiral, and the Commodore were popular. No fewer than forty medallic evidences of this are in existence, all struck in 1739.

In 1741, a medal was issued, hostile to Sir Robert Walpole, and meant to be helpful to the interests of His Grace of Argyle. On the reverse of that medal, we have for the first time, the die diabolic, which figures on three different 1741 medals.

The reverse of the Duke of Argyle's medal, is the first display of a desire to find accommodation for Sir Robert Walpole, in another place. The Duke has beneath his own portrait, the words declarative of his being, "No Pentitioner" of Sir Robert. Like enough, like enough; yet it is said, the statesman used his influence with the King, and thus the Duke was made "No Pentitioner" in quite another than his medallic meaning meant. In reading the descriptions given of the other two medals of 1741, in which the accommodation scene is depicted, one cannot but be struck by the frequency with which this method of annoyance was used. Coarse leaden medals for the streets. Copper and bronze, silver and gold, were materials on which the effects of many an artistic die were thrown, and as in these days we handle and examine them, we feel how very good much of the work is.

A. W.

THE VERNON MEDAL FOUND IN
UPPERKIRK GATE.

THE medal figured and described by A. W. (VIII. 49) in your issue of July is one of a series of no fewer than 130 different medals struck in London in 1740 in honour of the achievements of Admiral Vernon and his Commodore against the Spaniards in the previous year. When, in March, 1740, the news was received in London that Vernon had stormed and taken Portobello on 22nd Nov., 1739, the popular enthusiasm knew no bounds, and then, as now, tradesmen of all kinds were not slow to take advantage of it. Thus it is not surprising that your correspondent, misled by the incongruities which the medal presents, has described its obverse as its reverse, and altogether lost sight of its occasion and object. It is a bastard medal; the obverse die of an already old medal struck in derision of a popular political defeat having been utilised for its reverse by the medallist, whose only object was to multiply varieties, and sell as many as he could while the fame of the victorious Admiral divided the talk of the town with the continued unpopularity of the great Whig minister. The same Vernon obverse was used with several other reverse designs, while the Walpole reverse is used with other obverse designs celebrating the naval victory. I have examined most of the 130 varieties, and have several in my own collection, but I have never seen one which deserves to be described as "rare artistic goodness." The majority of them are exceedingly poor in design, thin and deficient in weight, and execrably executed in a low quality of metal. When found in such circumstances as described by your correspondent, they are usually quite black under a thin coating of pale verdigris. Indeed, it would be difficult to point to a single example of a British medal of the same period which can fairly be considered creditable to medallic art.

The coarsely satirical design, forming the reverse, was struck in the summer of 1733, when Walpole found that his proposal to extend the Excise Duties to wine and tobacco was so unpopular that he was compelled to relinquish it. In 1740 his unpopularity was still very great, and his political opponents, in view of the General Election to take place early in 1741, adopted every possible means to increase it.

Admiral Vernon became the candidate for Westminster, but having in the meantime failed in his attack upon Carthage, he was also defeated in his attempt to enter Parliament.

The medal is undoubtedly curious, and as an instance of the mistakes made in connection with the series, I may mention that in Decem-

ber last I observed one of them described in the catalogue of a curiosity dealer as a *Naval Reward Medal*, and priced at £7 7s. At my request it was sent for my inspection, when I found it a very ordinary specimen, of which I possessed a duplicate in much better state. Its true value was less than seven shillings. The specimen described by A. W. is more rare, and therefore of greater value, apart from any worth that may attach to it on account of the queer place where it was found. J. F. K. J.

EXTRACTS FROM THE COUNCIL
RECORDS OF OLD ABERDEEN.

12 November, 1634.

The said day it is institut and ordainit be the baillies with consent of the Inhabitantes of Auld Aberdeine that quhosoeiur within the said toune receptes any beggeris sturdie beggeris or straineris or guies them ludging or hospitalitie within the said toune fra this day forth shall pay the onlaw of Ten pundes tooties quoties and quhateiur he beis that reveiles on his neighbour and proues the receipt of beggeris shall haue the quarter of the onlaw.

15 December, 1634.

The said day the baillies decerns Agnes Morieson to pay the onlaw aboue writtin for the receipt of strong beggers to be payed within terme of law under the paine of poynding.

The said day it is statute and ordainit that no man within the Towne shall by mair meill nor serues his awin house being freman under the paine of Ten poundes toties quoties.

13 May, 1635.

The said the baillies foirsaides hes set the loch of Auld Aberdeine to George King Gilbert Bauerlay Robert George and Johne Forsythe for the space of ane yeir for the quhilk they bind and obleges thame to pay the soume of sex pundes money at Witsunday nixt to the thesaurer thairof.

16 May, 1636.

The said day wer elected threttie persones of the most honest and aged persones of the Toune as ane double assyses to pass upoun the inquest of such thinges as they should be requyred and giue thair aith de fidelitate quhair of the names followes viz Williame Troup in Spittell, Androw Youngsone, wobster, Johne Andersone tailzeour, James Innes, Thomas Merser, Robert Law, Androw Adame, Andro Hendersone, George King, David Abell, Johne Forbes, William Hay, skinner, Alexander Tellie, Williame Knolles, Alexander Schand, George Chalmer, flescher,

Robert Andersone, cordiner, Andro Barker, smythe, Johne Andersone, cordiner, James Tailzeour, George Moir, smythe, Thomas Angus, wobster, Andro Torrie, Robert George, smythe, Donald Wrquhart, George Andersone, Thomas Cuming, Williame Burnet, Mr Thomas Lillie, and Alexander Moutray To pas upoun the inquest of ane assyss of all infamous persones all ylderis, and those that hes no certaine calling to liue be and wer not provyded of kaill and fewall and other necessaries of good neighbourheid and upoun receptoris of begeris ylderis and vagaboundes or strangeris without licence as also to cognosce quhat number of brousteris may serue the whole boundes of the Auldoun Spittell, and Chanrie, and to set downe their names and the said assyss being first solemnelie soorne to delait no persone for malice nor for to conceill any through favour or to reveall any speeches of their officiales that past upoun the said inquest and being removed from the consistorie to Dumbaris yll efter conference thair amonges themselves about ane hour returned the subscrivit declaration following viz The haill inquest be the mouthe of Thomas Merser chancellor ordaines—

Thomas Elmslie to be americiat for receipt and to find caution in tyme cuming Cristiane Cruikshanke and hir dochter to be banished with the haill companie within the house, Creple Forbes and his wyff to be banished, Beatrix Cheilles hes nothing to liue on to be banished or else set caution, Alexander Couttes with his wyff to be banished, Beatrix Torrie to remoue, Issobell Gray to go to seruice, set caution or els remoue, Elspet Clerke, Thomas Turner his wyff and bairnes to remoue, Janet Heruie to set caution for receipt of beggeris, Johne Ritchie with his wyff and bairnes to be removed, Johne Garioche and his wyff to be banished, Janet Cruickshanke and her dochtir to remoue or els set caution in Mr Alexander Irwings hous, the haill houshold within the chancellaris clois to be removed, Alexander Gordoun and his wyff to remoue sic as he hes in his hous and set caution in tyme cuming to that effect, Williame Gibsone to pay the former onlaw for transgression of the former actes and set caution in tyme cuming, and if the said Williame findis it not expedient to do the samen the said Williame to be absolutlie banished with his whole familie, Williame Maxuell to set caution for his wyff, Issobell Carnecorse, Margaret Couper with her dochter all three to be banished, Robert Ros to find caution both for himselfe and his wyff under the pain of baneschment, Mariorie Carle and Williame Hutcheone, Helene Thomsonsone and Elspet Norie all to be removed, Johne Irwing to go to seruice or els to remoue, George Haldan to be americiat conforme to Thomas

Elmslie for receipt of Thomas Barnett couper. Ordaines Thomas Cumming to pay ane onlaw according as the baillies shall modifie and set down for receipt of beggeris and that for bygones, and the said Thomas to remove his sone aff of the towne, set caution or than put him to seruice.

Lykwayes the haill inquest be the mouth of thair said chancellor referris the brousteris the number thair of and quha sall brew to the baillies thamselues to judge thairin.

The said day the preceeding actes concerning the receipt of beggares and vagabondes wer ratified and all the foirnमित persones convict and declairit to be infamous be the judgment of the assyss wer ordaint by the autoritie of the baillies to red and remoue thamselues aff of the Towne under the paines following, that is to say eftir the publict proclamation of thir present actes at the mercat croce if any of the saides persones be found within the Towne for the first fault to be put in the stockes or joges all the foirnoone and imprisoned efter till they set sufficient caution for remouall. And if they be found the second tyme to lay ane burne yron on thair cheik or shoulder and both the tymes to be punished in their goodes according to the judges discretione and quha ewer induelleris in the Towne beis found to receipt thame or giue thame harbour efter the said proclamation to be americiat and pay the onlaw of four pundis toties quoties, thair of tuentie shillings to be giuen to the delaitteris of the names of the saides receptoris to the baillies.

Item the same day it was ordaint that henceforth no fewares in this Towne or landes lordis set any persones for thair sub-tenentes in any of thair housses till first they bring ane testimoniall from the minister of the parioche quhair they remained last and thair maister they served and then till thei be brought to the baillies and tryed quhat calling thay ar of and how they may liue and lastlie till thair landes lord become cautioner for thame to liue honestlie and if they be found thaireftir in any manes skaith their landes lord or thair cautioner to pay ten pundes toties quoties and thamselues to be punished according to the qualitie of thair fault and the judges discretione. And if so be that any fewar or friehalder in the said boundes beis found in thift or declaired infamous to be delaitted to the Bischope thair superior and to lose thair fewes according to the lawes of this kingdome and besyid that to be punished at the judges arbitrimet. ALEX. M. MUNRO.

“Music hath charms” is the title of Miss E. Munro-Ferguson’s new book.

SCOTTISH TRADESMEN'S TOKENS.

(Continued from p. 43, with Illustration.)

INVERNESS.

No. 59.

Obv. Thistle and Rose united by riband.

Legend. "Inverness Halfpenny."

Rev. Arms and Motto of Inverness—(Cornucopia and "Concordia et Fidelitas.")—On a stone at bottom "1793."

Edge. "Payable at Mackintosh, Inglis, & Wilson's."

No. 60.

Obv. Thistle and Rose united.

Legend. "Inverness Halfpenny, 1794."

Rev. Arms and Motto of Inverness. On a stone at bottom "Clach-na-cudden."

Edge. Similar to No. 59.

No. 61.

Similar in design and execution to No. 60, but with the date "1795."

No. 62.

Similar to No. 60, but dated "1796."

Note. These handsome tokens are a credit to the Highland capital, and rank among the best of the Scottish series for design and execution. They are rather scarce. The issuers were Linen Manufacturers at Inverness.

LEITH.

No. 63.

Size. Halfpenny,

Obv. Ship sailing into a harbour, behind a small boat with two men; pier with lighthouse and flag-staff with flag displayed.

Legend. "Success to the Port of Leith, 1796."

Rev. Female figure holding a pair of scales in one hand and a clothes prop in the other, seated upon a bale; in front of her a chest marked "Tea" and two casks, one of which is marked "Gin"; behind her a huge thistle in full bloom.

Legend. "Payable at the House of John Whyte, Kirkgate, Leith."

No. 64.

Similar in design, but only one cask shewn in the reverse, and with other slight differences; the legends as in No. 63.

No. 65.

Obv. A Barque sailing; two laurel branches crossed beneath.

Legend. "Leith Halfpenny."

Rev. Figure of Britannia holding an olive branch in her right hand and a spear in her left.

Legend. "Leith Halfpenny."

Edge. "Payable in Leith, Edinburgh, and Glasgow."

No. 66.

Similar to No. 65 in obverse and reverse.

Edge. "Payable at the shop of Joseph Archibald."

Note. The Leith Tokens are rude in design and execution. Whites are rather scarce. He was a Grocer, Spirit Merchant, and Ship Chandler. Joseph Archibald was no doubt the same individual who issued Nos. 29 and 30 in Edinburgh.

MONTROSE.

No. 67.

Obv. Perspective view of Montrose and shipping, the estuary of the Esk and old Wooden bridge appearing prominently in front.

Legend. "Mare Ditat." *Ex.* "Montrose."

Rev. Female Figure seated at a Spinning Wheel.

Legend. "Sure are the rewards of Industry." *Ex.* "1796."

Edge. "Payable by I. Bisset & Son, Montrose." No. 68.

Obv. Similar to No. 67, but larger design.

Rev. Same as No. 67.

Edge. Same as No. 67.

No. 69.

Similar to No. 68, but with the edge milled.

Obv. Similar to No. 68, but in exergue "1797."

Rev. Similar to No. 68, but in exergue "Montrose."

Edge. "London, Liverpool, or Montrose."

No. 71.

Obv. Arms of the Duke of Montrose, and Motto, "Ne Oublie."

Legend. "Montrose Halfpenny, 1799."

Rev. Front elevation of a building.

Legend. "Montrose Lunatic Asylum, Erected by Subscription." *Ex.* "1781."

Edge. Payable by Alexander Nicol, Tobacconist.

Note. The Montrose tokens are well designed and finely executed, and are rather scarce. Only a few impressions of No. 67 were struck, and they were worth 12/ each at the end of last century. Messrs James Bisset and Son were Linen Manufacturers.

PERTH.

No. 72.

Obv. Man hauling salmon net, fish on the ground at his feet, and a boat on the river bank.

Legend. "Rete trahito fauste." Wright, Jun. Des."

Rev. A bridge with hills in the background. The Arms and Motto ("Pro Rege, Lege, et Grege") of the city of Perth, within a sunk circle in exergue.

Legend. "Perth Halfpenny, 1797." *Ex.* "Tay Bridge finished, 1770."

Edge. "Payable on Demand by John Ferrier."

No. 73.

The same design but without date. Specimens are occasionally found with a plain edge.

No. 74.

Obv. View of side elevation of a church; the Arms and Motto of Perth within a sunk circle in exergue.

Legend. "Perth Halfpenny, 1797." *Ex.* "St. John's Church."

Rev. View of a Watermill and Trees.

Legend. "46 Watermills for Bleaching, Printing, Cotton Works, Corn, &c., within 4 miles of Perth." *Ex.* Wright Des.

Edge. Same as No. 72.

No. 75.

Obv. The Arms and Motto of Perth.

Rev. A hank of yarn over a package of dressed flax.

Legend. "Perth Halfpenny, 1797."

Edge. "Payable at the house of Patk, Maxwell."

- No. 76.
The same design struck from different dies; the figures and inscriptions smaller.
- No. 77.
The same design but undated.
- No. 78.
Obv. The Arms of Perth; the Motto on a riband with sprigs of thistle at each end.
Legend. "Perth Halfpenny." *Ex.* "1797."
Rev. Distilling Apparatus, Cask and Liquid Measure.
Legend. "Payable at David Peters, Wine and Spirit Shop."
Edge. Milled.
- No. 79.
Obv. A conical tower with flagstaff and flag flying, beside a quay at which three small ships are moored; trees on either side.
Legend. "Perth Farthing, 1798." *Ex.* "Monks Tower."
Rev. Female Figure watering cloth in the process of bleaching, a large tub, and some trees.
Legend. "In our vicinity are the finest streams and fields for bleaching in Britain."
Ex. T. Menzies, Des.
Note. The Perth tokens for design and execution rival those of Dundee, and are chiefly indebted for their beauty to the taste and skill of the same Author, Mr. James Wright, Jun. Specimens are now very scarce, especially Nos. 74 and 79. Proofs exist in silver. The issuers were John Ferrier, Draper and Hosier, Patrick Maxwell, Grocer, and David Peters, Spirit Merchant.
- Obv.* Bust of Dr. Adam Smith in profile.
Legend. "The Penny of Scotland (1 oz.), 1797,"
Ex. "Adam Smith, LL.D., F.R.S., born at Kirkcaldy."
Rev. A forge, an anvil, two hammers, a horse-shoe, plough and harrow, spinning wheel, shuttle, cask, and a bale lying on a quay; ships at sea.
Legend. "Wealth of Nations."
Ex. "Boog, Junr., des." Between thistles. "P. Kempson fecit."
- No. 81.
Obv. Ruined Castle with trees on an island.
Legends. "Loch Leven Penny, 1797." "Q. Mary imprisoned in the isle and Castle, A.D. 1567."
Ex. "P.K. fecit."
- Rev.* A woman with clothes kilted treading in a tub placed between thistles; the artist's initials "T. W." beneath.
Legends. "Ancient Scottish Washing." "Honi soit qui mal y pense."
- No. 82.
Obv. The arms of Paisley within a sunken oval; "P K. sculpsit—R. Boog, Jun. Des."
Legend. "Paisley Penny, Arms 1798."
Rev. View of a ruined church.
Legend. "Abbey Church." *Ex.* founded (circiter) 1160."
- No. 83.
Obv. Similar to No. 82.
Rev. Interior view of Church.

Legend. "Interior of the Abbey Church as repaired in its original stile A.D. 1788." *Ex.* "Auspiciis R.B."

No. 84.

- Obv.* Bust of Lord Duncan in Naval uniform.
Legends. "Dundee Penny, 1798." Adml. Ld. Duncan, born here 1731, defeated the Dutch Fleet 1797." Artist's name "Wyon" and "P. K., fecit."
Rev. Figures representing Adam and Eve under a tree round the trunk of which a serpent is coiled; the female with an apple in her hand.
Legend. "23,000 inhabitants in Dundee, vid. Statistical Account of R. Small, D.D."
Ex. "Be fruitful and multiply, Gen. 1. 28." "J. W. I., Des." K. J.

NOTABLE MEN & WOMEN OF ABERDEEN-SHIRE.

1. *Abell, John*, Vocalist and Musician, said to have been born in Aberdeen about 1640. He became a gentleman of the Chapel Royal in the reign of Charles II., and was celebrated for his fine counter-tenor voice, and for his skill on the lute. He was a Roman Catholic, and at the accession of William III. lost his place, and went to reside on the continent, where he maintained himself sometimes in great luxury, and sometimes with difficulty, by his singing and playing. He was a careless free liver, little solicitous how he obtained money, or how he spent it. During the reign of Queen Anne, he was at Cambridge with his lute; but his power of attraction seems to have ceased, and he died in poverty at an advanced age. Two of his songs will be found in the *Pills to purge Melancholy*. In 1701 he published a Collection of Songs.

2. *Abercrombie, John, M.D.*: The most eminent Scottish physician of his time, and a considerable author on religious and philosophic themes. The son of a parish minister, who was himself of Aberdonian origin, he was born in the Manse of the East Church, Aberdeen, 12th October, 1780. He studied medicine in Edinburgh, taking his degree in 1803, and thenceforth devoted himself to the practice of his profession in the Scottish capital. At an early age he acquired a great reputation; and after the death, in 1821, of the celebrated Dr. Gregory, he was recognised as the first consulting physician in Scotland. His principal professional writings were treatises on the pathology of the brain, and on diseases of the stomach. But he is best known by his works on *The Intellectual Powers*, 1830, and *The Moral Feelings*, 1833. These works have no pretensions to originality or depth of thought, but were in their day amazingly popular, attaining, respectively, the honour of an 18th and 14th edition. Dr. Abercrombie was held in the highest estimation by his contemporaries as a man as well as a physician. Active beneficence, guided by uncommon sagacity, prudence, earnestness and Christian zeal, was his distinguishing characteristic. He was, therefore, as universally beloved as he was highly honoured. The following are among the honours he received in the practice of his profession. In 1821 he was

appointed as Physician to the King for Scotland, and in 1837 was named first Physician to the Queen in that country. In 1834 the University of Oxford conferred on him the honorary degree of M.D., and the following year he was chosen Lord Rector of Marischal College in his native city. He was also Fellow of the Royal College of Physicians and Surgeons, Edinburgh, and a Vice-President of the Royal Society in that city. Dr. Abercrombie died with great suddenness in 1844.

3. *Adam, Robert, the Rev., B.A.*, Episcopalian Divine and Author. Born in Udny parish about 1770, after graduating at Aberdeen, Mr. Adam was sent by some persons interested in his welfare to St. Edmund Hall, Oxford. After taking his B.A. degree, he was ordained priest and deacon by Bishop Porteous of London. About 1801, he was appointed Assistant to Dr. Drummond of Hawthornden, titular Bishop of Glasgow, whom he succeeded as minister of Blackfriars Wynd Chapel, Edinburgh. In 1809 he published an elaborate work in three volumes, called '*The Religious World Displayed*,' or a view of the four grand systems of Religion, Judaism, Paganism, Christianity, and Mohammedanism, and of the Various Denominations, Sects, and Parties in the Christian World, to which is subjoined a view of Deism and Atheism. Subsequently settled in the West Indies, he died in Tobago, 1826.

4. *Adams, Francis, M.D.*: Classical Scholar and Author. Born in 1797 in Lumphanan, he graduated at King's College, Aberdeen. Having adopted the medical profession, he settled at Banchory, where he spent a long and useful life as country doctor. Retaining, however, his love for the classics, he published several translations of the least known of these works. Among which are an English Version of Musæus, also *Arundines Devæ; or Poetical Translations on a new principle*, 1853. Having devoted a portion of his spare time to a study of the works of the Greek physicians, he published, first of all, a translation of the writings of Paulus Aegineta. A translation of Hippocrates followed, and was succeeded by one of Aretæus. He died in 1861: but is remembered still in Aberdeenshire with pride on account of his unselfish devotion to rare and abstruse scholarly study.

5. *Adams, John, the Rev., A.M.*: Divine and Historian. Born in Aberdeen about 1750, he graduated in the University there. Having established an Academy at Putney, he published in connection with it several educational works. He was also minister of a Chapel in Cross Street, Hatton Garden, London, and died 1814. Among his other works are *A View of Universal History from the Creation to the present time*, in 3 vols, 1795. He also published 2 vols. of Original Anecdotes, and one volume of his Sermons.

6. *Aitken, W. S.*: Minor Poet. Said to be a native of Aberdeenshire. He published a volume of verse in 1883, entitled *Star Dust*.

7. *Alexander, Cosmo*: Artist. Perhaps the son of No. 8; or it may be the same person. He is described by one compiler as a portrait painter practising in Edinburgh, 1750. In 1766 he was a member of the

Incorporated Society of Artists, London. Gibbs, the Architect, who was an Aberdonian, left him his house, pictures, &c. He went to America when between 50 and 60, and in 1772 was painting portraits in Rhode Island. He returned to Scotland and died in Edinburgh.

8. *Alexander, Cosmo John*: Artist. A descendant of George Jamesone, said to be a grand-nephew. We may, therefore, claim him for Aberdeenshire, though neither the place nor the date of his birth has been recorded. He studied his art chiefly at Florence. On his return to Scotland in 1720 he resided for some time at Gordon Castle, having found a liberal patron in the then Duchess, a daughter of the Earl of Peterborough. He painted poetical, allegorical and ornamental pieces; also portraits and historical landscapes. Many of the paintings of Queen Mary are by Alexander. He had begun, it is stated, a picture of Mary's escape from Lochleven Castle, which he did not live to finish. In his early years he is said to have executed at Rome, about the beginning of the 18th century, sketches from the paintings of Raphael. Mr. Bulloch, editor of this journal, in his monograph on George Jamesone, says that Alexander's pictures are scattered about the mansions of the North of Scotland, but possess no special merit. They are said to be matter of fact in style, and wholly destitute of the delicate handling of Jamesone. He is alleged to have joined the Pretender and carried arms on his behalf.

9. *Alexander, John*, Engraver, described as grand-son of George Jamesone by his daughter Marjory. Mr. Bulloch, in his monograph on that artist, says he became a picture engraver, and alleges that it is to his burin that we owe the well-known engraving of the Jamesone family group.

10. *Alexander, William, LL.D.*: Novelist, Journalist, Essayist, and Poet. This notable son of Aberdeenshire was born in June, 1826, at Rescivat, Chapel of Garioch. An accident in early youth, by which he was disabled from manual labour, proved the turning-point in his career. For, giving himself to study, his literary ambition was stirred. He began to write Stories, Verses, and Essays. Coming to Aberdeen in 1852, he joined the Staff of the *North of Scotland Gazette*, for which he acted as reporter and sub-editor. In the following year that paper was merged in the *Free Press*, and with that organ of public opinion his name and fame were subsequently identified. In process of time he became its Editor, and enriched its pages from time to time with sketches of the social life of the north, as well as with other Essays of high literary ability. It was thus that the popular and realistic story of *Johnny Gibb of Gushet-neuk* was produced in 1871, as well as *Life Among My Ain Folks*, 1875, and *Northern Rural Life in the Eighteenth Century*, 1877. As a token of the esteem in which he was held in literary circles in the North, the University of Aberdeen conferred on him the honorary degree of Doctor of Laws. Dr. Alexander was a public-spirited citizen, and took an active part in the management of many of the local Institutions. He was also a staunch friend and prudent adviser of

the Free Church. In particular he interested himself greatly in the controversy that originated over the writings of Professor Robertson Smith, and was a prominent supporter of the distinguished professor. His death, which occurred early this year, was widely regretted.

11. *Allan, William*: Minor Poet. Born Footdee, Aberdeen, in 1844. Noticed by Edwards in *Modern Scottish Poets*. He writes much occasional verse.

12. *Allardyce, Alexander, M.P.*: Aberdeen Public Man. He was the eldest son of James Allardyce, burgess of Aberdeen, and Jean Jopp, sister of Provost Jopp, and was born in the year 1743. He was chosen M.P. for the Aberdeen district of burghs in 1792, and continued to represent that constituency till his death in 1801.

13. *Allardyce, Alexander*: Novelist, Journalist, &c. A native of Aberdeenshire, and educated at the University there. Mr. Allardyce is a frequent contributor to Blackwood's Magazine and other high class periodicals. He is also the author of the popular novels, *The City of Sunshine*, *Earls Court*, *Balmoral*, &c. Said to be a native of Rhynie.

14. *Anderson, Adam*: Author of the well-known *History of Commerce*. Born in Aberdeen in 1692, or according to another authority in 1695. Mr. Anderson, when about 30 years of age, obtained a situation in the South Sea House, where he afterwards rose to be chief clerk of the Stock and new Annuities. Here he remained 40 years, during which period he was engaged upon his great work, published in 1762, than which few books in the English Language afford more internal evidence of patient and laborious research. Adam Smith calls him "a sober and judicious writer." He was elected as one of the trustees for establishing the colony of Georgia in 1732, and was also a member of the Scots Corporation, London. He died in 1765.

15. *Anderson, Alexander (Professor)*: Mathematician. Born Aberdeen, 1582, he settled early in the 17th century in Paris as Professor of Mathematics. Dr. Morgan calls him an "excellent geometer," and says his writings display great acuteness. A list of these writings is given by Dr. Morgan in his account of this geometer in *The Biographical Dictionary II.* ii. 577 (1843). The last of his published works is dated 1619; but the year of his death is unknown.

16. *Anderson, Alexander (Sir)*: Provost of Aberdeen. Son of the Minister of Strichen, and born in the Manse there in 1802. He was educated at Marischal College, Aberdeen, entered the legal profession, became a most successful business man, and in 1863 was knighted by her Majesty on the inauguration of a statue to the Prince Consort during his provostship. He died in 1887.

W. B. R. W.

The complete Catalogue of the "Old Glasgow" Exhibition is now ready. The work is a bulky volume of over 400 pages, and will prove a perfect mine of useful information for future chroniclers of Glasgow.

THE CANTERBURY TALES.

PROLOGUE—*Continued*

A Sompnour eke in that same place,
With fire-red cherubicun face,
And pimpled too; his eyen narrow;
As hot and amorous as a sparrow.
With scalled brows black, and scraggy beard;
His visage made the bairns afeard;
Quicksilver, litharge, or brimstone,
Borax, ceruse, oil tartar—none,
No ointment that would cleanse or bite,
Could help him of his blotches white,
Nor of the knobs upon his cheeks.
Well liked he onions, garlick, leeks;
And drink strong wine as red as blood,
He then would speak, and cry like wud,
And when the wine had been well drunken,
Then would he speak no word but Latin.
He knew some terms, say two or three,
That he had learned of some decree;
No wonder, hearing't all the day:
And eke ye know that any jay
Can clepe Watt well as can the Pope.
But him in other things to grope,
When spent his whole philosophy;
Questio quid juris? ay he'd cry.
A well-bred rake was he, and kind;
A better fellow none could find.
He'd suffer, for a quart of wine,
A friend to have his concubine
A twelvemonth long, excusing full;
Yet privily a finch would pull.
And if a hearty soul he found,
Would teach him there was little ground
For awe in the Archdeacon's curse,
Unless one's soul were in his purse;
He there indeed would punished be:
"Purse is the Archdeacon's hell," quoth he.
But well I wot he lied indeed;
Cursing, each guilty man should dread;
Curse slayeth, as assoiling saveth;
'Ware too of his Significavit.
He had in danger at his guise,
The youngsters of the diocese,
Their counsel knew, and was their rede,
A garland had he set on's head,
As great as 'twere for some ale-stake;
His buckler, too, made like a cake.
With him a gentle Pardonere
Of Rounceval, friend and eke compeer,
That straight had come from court of Rome.
Full loud he sung, "Love, hither come,"
The Sompnour did a stiff bass bear;
Had never trump so loud an air.
The Pardoner's hair in hue like wax.
Hung smoothly like a hank of flax.
His locks by ounces from his head
Did all his shoulders overspread,

Thin laid by culpons one by one ;
 But hood for jollity wore he none ;
 Trussed up in wallet safe it lay :
 He deemed himself the gayest gay.
 Dishevelled, save his cap, all bare ;
 With glaring eyen like to a hare.
 A vernicle sewed upon his cap ;
 His wallet 'fore him on his lap
 With pardons packed, from Rome all hot.
 Small voice he had, like any goat.
 No beard, nor one should ever have,
 But smooth as if one newly shaved ;
 I trow, a gelding, or a mare.
 For trade ! from Berwick unto Ware,
 Was no such other Pardonere.
 His budget had a pillowbere
 Was said to be Our Lady's veil.
 He had a gobbet of the sail
 St. Peter had, when in his boat
 Upon the sea till Christ him caught.
 A cross of latten full of stoness,
 And in a glass he had pig's bones.
 When, with these reliques in his hand,
 He found some parson far inland,
 In one day did he get more gain
 Than the poor parson in months twain.
 Thus he with flattery fain, and japes,
 Made parson and the flock his apes.
 In truth, to tell you at the last,
 In church a noble ecclesiast.
 He redde a lesson well or story,
 But best he sang an offertory ;
 For well he wist when that was sung,
 That preach he must, and smooth his tongue,
 Silver to win, as well he could ;
 He sang the merrier, and more loud.
 I've told now, shortly, in a clause,
 Th' estate, th' array, the number, cause
 Assembled why this company
 In Southwark's gentle hostelry,
 The Tabard named, fast by the Bell.
 Now is the time, to you I'll tell
 How we did bear us that same night,
 When in that hostelry alight ;
 To tell our journey, I engage,
 And remnant of our pilgrimage.
 But first I pray your courteousness
 To deem it not as churlishness,
 Though in this matter I speak clear,
 And tell you of their words and cheer,
 Or of their sayings properly.
 For this ye know as well as I,
 Whoso repeats from any man,
 He must rehearse as nigh as can
 Each word that is within his charge,
 Though ere so rudely and so large ;
 Or else must tell his tale untrue,
 Or feign things, or find words quite new.
 He may not spare, though 'twere his brother ;

As well say one word as another.
 Christ spake full broad in Holy Writ,
 And well ye wot no harm was it.
 Eke Plato, whoso him can read,
 " Words must be cousin to the deed."
 Also I pray, forgive it me
 If folks be not in their degree
 Here in this tale, as they should stand ;
 My wit is short, so understand.
 Great cheer our host did make each one,
 To supper set he us anon,
 And served with victuals of the best ;
 The wine was strong, to drink we pressed.
 A seemly man was he withal
 To've been a marshal in a hall.
 A large man he, with eyen steep,
 A fairer burgess not in Cheap.
 Bold of his speech, wise, eke well taught,
 Of manhood true he lacked for nought.
 And eke he was a merry man,
 For supper done, he plain began,
 And spake of mirth 'mongst other things,
 When we had made our reckonings ;
 And said he thus, " Now, Lordings, ye
 Are welcome all right heartily.
 For by my troth, I do not lie,
 I've seen this year no company
 Within this house, as there is now.
 I'd give you mirth, an' I wist how.
 Of such I am right now bethought,
 To do you good and cost you nought.
 Ye go as pilgrims, God you speed !
 The blissful saint requite your meed !
 And well I wot, when by the way
 Ye turn yourselves to talk and play ;
 For comfort, wanting mirth, there's none
 To ride along dumb as a stone ;
 And therefore would I make disport,
 As said before, and some comfort.
 And if you like, by one assent,
 To stand all now by my judgment,
 And work as I to you shall say ;
 To-morrow, riding by the way,
 Now, by my father's soul that's dead,
 Be ye not merry ! smite my head ;
 Hold up your hands ! no more I speak.
 Our counsel was not long to seek ;
 'Twas not worth while to ponder twice,
 But granted without more advice,
 To say his verdict and behest.
 " Lordings," quoth he, " now for the best ;
 But take it not into disdain ;
 This is the point both short and plain,
 That each, to shorten on our way
 The journey, shall tell stories tway
 To Canterbury as his due ;
 And homeward shall tell other two
 Of ventures that did once befall.
 And who doth bear him best of all,

That is, who telleth in this case,
 Best tales of sentence and solace,
 Shall supper at the common cost
 In this place, sitting by this post,
 When come again from Canterbury.
 And for to make you still more merry,
 Myself will gladly with you ride
 At mine own cost, and be your guide ;
 And who my judgment will withsay,
 Shall pay for all spent by the way.
 If ye vouchsafe that it be so,
 Tell me anon without words moe,
 And soon I'll shape myself therefore.

'Twas granted, and our oaths we swore
 With full glad heart, and prayed also
 "That he'd vouchsafe to do thus so ;
 That he would be our chief director,
 Our judge of tales, and eke reporter ;
 And supper set at certain price,
 And we'd be ruled at his device
 In high and low." Thus one assent
 Accorded all to his judgment,
 And then the wine was fetched anon,
 We drank ; to rest went every one
 Withouten longer tarrying.

By morn, when day began to spring,
 Uprose our Host who was our cock,
 And gathered all into a flock.
 We rode no faster than a pace,
 Till nigh St. Thomas' watering place
 Our Host did there his horse arrest,
 And said, "Lords, hearken if you list ;
 Ye wot your word which I record,
 If eve and morrow song accord,
 See now who first shall tell a tale,
 As I may e'er drink wine or ale,
 Whoso rebels 'gainst my judgment,
 Pays all that by the way is spent ;
 Draw cuts ere that we further win,
 Who hath the shortest shall begin.
 Sir Knight, my master and my lord,
 Draw cuts, for that is mine accord.
 Come near my Lady Prioress ;
 Sir Clerk, let be your shamefacedness ;
 Pause not, lay hands to, every man."

Anon, to draw each wight began ;
 To tell you how it was in short,
 By case, adventure. or by sort ;
 In sooth, the cut fell to the Knight :
 Full glad and blythe was every wight ;
 He must his tale tell as in reason,
 By promise, and by composition
 As ye have heard ; what need words moe ?
 When this good man saw that 'twas so ;
 As he was wise, obedient
 To keep his word by free assent,
 He said ; "Since I begin this game ;
 Welcome thou cut in God's good name ;
 Ride on, and hark to what I say."

With that, forth rode we on our way,
 And he began with merry cheer
 His tale anon, as ye shall hear.
 (*End of Prologue.*)

ROMAN COINS FOUND AT DUFFTOWN.—
 While workmen were making the new approach
 to the mansion-house of Pittyvaich, Dufftown,
 they discovered two small copper coins. The
 one was a Marcus Aurelius, A.D. 160-180, struck
 at Rome, having on the obverse the head of the
 Emperor, and on the reverse three trophies. The
 other was struck at Alexandria, in the middle of
 the third century, and bears on the reverse the
 figure of Peace.

EPITAPHS.—It may be as well to note the
 fact, that during the dull season a goodly collec-
 tion of epitaphs, from many contributors, have
 appeared in the *Glasgow Herald*. Many of
 these are familiar enough, having appeared in
 printed collections ; a not inconsiderable num-
 ber, however, apparently appear for the first
 time. The letters relating to these quaint in-
 scriptions began to appear about the end of
 July, and were extended into the following
 month.

HISTORICAL CASTLES RECENTLY IN THE
 MARKET.—Besides Ford in Northumberland,
 St. Briavels in Monmouth, and Greystoke in
 Cumberland—all castles celebrated in the an-
 nals of history—Brochel Castle, in the island of
 Rassay, near Portree, is also in the market for
 letting. Close by Brochel is the cavern in which
 Prince Charles lay for a time concealed. Bro-
 chel Castle, which is situated near the north
 end of the east of Raasay, was until recently a
 dilapidated suite of old buildings, last occupied
 by "John the Athletic," in the reign of King
 James VI. : perched one above the other on ter-
 raced cliffs, and so strongly situated as to be ac-
 cessible only up one steep ascent, with the aid
 of the hands.

ENGLISH PRESBYTERIAN SACRAMENTAL
 TOKENS.—Mr Edward F. Herdman, of Sed-
 bergh, Yorks, is engaged in the compilation of
 a small work, which, besides its antiquarian and
 numismatic interest, will have some value for
 students of English Presbyterianism. It will be
 an illustrated descriptive account of the "Sacra-
 mental Tokens" used in the Presbyterian
 Churches in England. Of course, tokens had
 gone out of fashion before the majority of exist-
 ing Presbyterian congregations came into ex-
 istence. Mr Herdman's book is to be published
 by subscription.

DEATH OF MR. CHARLES D. WYLLIE.

It is with deep pain that we record the death, on the 28th ult., of this amiable gentleman, the representative in the third generation of his firm's name—the old established bookselling business of Messrs. D. Wyllie & Son, publishers of this periodical. What makes the present sad event the more significant is its occurrence within so short a period—two months—of the death of his partner, Mr. Edward Young. Mr. Wyllie was 37 years of age, and a year or two ago suffered an attack of Influenza, to the sequelæ of which he has rapidly succumbed. In business Mr. Wyllie's kindly and obliging disposition was highly appreciated. Mr. Wyllie's other interests lay mainly in the direction of Church life, and in the religious education of the young, in which he took a practical and prominent part, his efforts being highly esteemed. Mr. Wyllie was unmarried, but his relatives receive a widespread sympathy for their loss.

THE FIRST GREEK BOOK PRINTED IN ABERDEEN.—In the Guide to the Exhibition of MSS. Printed Books, &c., at the British Association Meeting of 1885, a small work issued from the press of Francis Douglas, (EPICETUS.—Enchiridion. Græc. et Lat. 32mo, 1760, lent by James Chalmers, Esq.) is described as the first Greek Book printed in Aberdeen. But I have found an earlier one from the same press, which, like the Epictetus, is printed partly in Greek and partly in Latin. The Title page is as follows:—"DELECTUS EX AELIANO, POLYAENO, ALIISQUE. In usum JUVENTUTIS ACADEMICAE Litterarum Græcarum studiosae. ABREDONIAE: Apud FRANCISCUM DOUGLAS. M.DCC.LVIII." 12mo. Title one leaf; Greek Text, Prose pp. 1.39. Poetry pp. 40-46; Latin Text, pp. 1-40. The pagination is separate, and the Latin version does not include any translation of the extracts from Anacreon and other Greek poets. It will be observed that the title page is entirely in Roman type and that the worthy printer's fount was deficient in diphthongs. K. T.

Gabriel Setoun (Thos. N. Hepburn) has just finished a new volume. It is after the same style as "Barncraig," which was exceptional work for a first book.

"Ebb Tide," by R. L. Stevenson, which recently passed through the pages of "To-Day," is to be published in book form in the beginning of this month. The issue of the new illustrated edition of "Suicide Club," and the "Rajah's Diamond," by the same author, has been delayed till next month. The illustrations will be by Mr. W. J. Hennessy.

LOCAL SCRAPS (VIII., 46).—Referring to my letter on this subject and the editorial note appended to it, I wish to explain, for the benefit of enquirers, that any cuttings of the nature before indicated, *whether mounted or not*, will be welcome. My intention is to assort and mount in special scrapbooks all that I receive that will admit of this treatment; but where collectors have already been at the trouble to mount and range their gatherings for themselves, I should be disposed as far as possible to retain them in the form supplied, only seeing that their contents are entered in the general index.

A. W. ROBERTSON.

Queries.

911. THE CURSE OF SCOTLAND.—I see suggested in the *Scotsman* that the nine of diamonds is the Curse of Scotland, that is, the Cross of Scotland or St. Andrew's Cross. It is well to find a reasonable explanation proposed, and not an ugly manufactured article which satisfied nobody. In Scotland the Curse is often met with, as in Kincardineshire the Cryne-corse and the Corse-bit; Aberdeenshire the Corse o' Jackston, the Corse o' Monellie, and Shand's Corse. The old local rhyme contains the same:

Cheese ye, chose ye, at the corse o' Tora,
Will ye gang to Aberdeen or Elgin o' Mora?

Is there any opposing evidence to the line of identification *Curse, Corse, Cross*.

JAMES GAMMACK, LL.D.

Plymouth, Conn., U.S.A.

912. YTHAN LODGE.—Can anyone tell me if there are any local traditions concerning the death of Miss Catherine Dalyell, who was drowned in the Ythan while bathing previous to 1790. She was on a visit to the then occupants of Ythan Lodge. Replies to Mr. Leslie of Balquhain, Fetternear House, Kemnay.

913. GATHERING OF THE CLAN GRANT.—Many years ago, I happened on a humorous descriptive Gathering of the Clan Grant. The following are the only lines of it which I remember:—

"Come the Grants o' Tullochgorum,
Wi' their pipers a' afore 'em;
Prood the mithers are that bore 'em:
Fee, fiddle, fa, fum.

"Come the Grants o' Ruthiemurchus,
Ilka ane his sword an' durk has
Ilka ane's as prood's a Turk is
Fee, fiddle fa, fum,"

I have little doubt the poem has been printed somewhere but I have never come across another copy of it. If any of your readers can inform me, through your columns, where a copy may be found, I will esteem it a great favour. J. McR.

Glasgow.

914. ASS'S HAIR A CHARM.—A friend who has recently been "doing" the English lake district, informs me that he met a young country woman wearing what to all appearance was a charm against disease,

or other evil visitation suspended round her throat. On putting a question, it appeared that his surmise was correct; the girl telling him that the amulet contained "Cuddy's hair"! This superstition probably arose from the tradition that the dark stripe running down the back of the ass, crossed by another at the shoulders, was communicated to the animal when our Lord rode on the back of an ass, in his triumphant entry into Jerusalem. Is the efficacy of "cuddy's hair" a wide spread superstition?

JAS. W. SCOTT.

915. OLD RHYME.—I have several times heard aged Border men recite a verse of an old song or ballad only two lines of which I can recall; some of our readers "up" in such matters may be able to give all the verses. The lines I remember are:

"Bread and cheese at my door cheek,
And pancakes on the riggin' o't."

At the Lanark Common Kidding it is still the custom to throw cakes among the crowd from the roof, or one of the upper windows, of a house, probably the provost's. The rhyme doubtless refers to this old custom.

MICHAEL MERLIN.

916. LATIN POEM BY MARY QUEEN OF SCOTS.—In Dr. Königsfelds "Lateinische Hymnen und Gesänge" Vol. i. the Latin poem here appended appears, and in a note the author says; "The unfortunate Queen Mary of Scotland is said to have written this poem in her prayer book a few hours before her execution." Is there any authority for this statement? The poem also appears in Dr. Schaff's "Hymns of Immanuel selected from all ages," and is attributed to Queen Mary, although Dr. Schaff puts a point of interrogation after his statement. I have made a translation of the poem, but I should like to know if it has been already translated into English. If so, it might be of interest to reproduce it in these columns. Here is the original.

O Domine Deus!
Speravi in Te!
O care me Jesu!
Nunc libera me:
In dura catena,
In misera poena,
Desidero Te;
Languendo, gemendo,
Et genuflectendo
Adoro, imploro,
Ut liberer me!

BEARSDEN.

917. ANCIENT FARM HOUSE AT LUMPHANAN.—Lumphanan, although an upland parish, and a good distance from the sea, seems to be rich in historical associations. There in a clump of trees, in a field, is shown the place where Macbeth is said to have met his death. About a mile from that, in a southerly direction, not far from the parish church, is a low thatched cottage, where one of the Kings of Scotland, (James IV. it is said) passed a night. Could any of your readers give any account of this circumstance? I carefully read Dr. Macintosh's delightfully descriptive papers in the *Weekly Free Press*, but must have missed the one about Lumphanan, as I do not remember reading it. J.

918. THE PEEL RING.—Close to the Deeside Railway, a short distance from the Parish Church of Lumphanan, is an enclosed piece of ground called the "Peel Ring." It has the appearance as if a fortified place had once existed there in the midst of a bog. Could any of your readers give any account of the family whose stronghold it may have been, or any account of this interesting parish? Such would, I am sure, please many of your readers. J.

919. BANCHORY TERNAN.—Why was Upper Banchory, in Kincardineshire, called Banchory Ternan; Was it after St. Ernan, who died in the 7th century? Also, why is a village in the same county called Kincardine O'Neil? Was it named this from the powerful race of O'Nialls in the 6th century? Any information relative to the above, and any references to the history of such, will much oblige.

SCOTCH THISTLE.

920. CUTHBERT OF INVERNESS.—Where can I find information about this family? Jean Cuthbert, d. of David Cuthbert, Inverness, married (circa 1690) Thomas Forbes (3rd son of John Forbes of Culloden), and is stated to have lived "in Raits" (Nairn?) I shall be obliged if any reader can give me her issue. Was—Cuthbert of Tillery, near Culloden, who married a sister of Sir John Gordon, 1st Bart. of Park, David Cuthbert?

SPERNIT HUMUM.

921. RUTHORN OF DUNDEE.—Who was Patrick Ruthorn of Dundee? His daughter Isobel married (circa 1650) Captain Duncan Forbes of Assynt (3rd son of Duncan Forbes of Culloden). What was her issue?

SPERNIT HUMUM.

922. CAMPBELL OF GREENYARDS.—To what branch of the Campbells did Daniel Campbell of Greenyards belong? and where can I find particulars of his family? His younger daughter, Doriel, married (circa 1740) Sir James Hay, Bt. of Hayston.

SPERNIT HUMUM.

Answers.

907. AUTHOR OF COLLECTION OF HYMNS WANTED (VIII., 30, 47).—I was informed many years ago that James Fordyce, the compiler of this collection, was a schoolmaster in the parish of Aberdour, Aberdeenshire. At the end of the preface he dates from Penan, which is in that parish. I regret I made no note of the name of my authority, not anticipating that the Rev. James Fordyce, D.D., was to have the compilation attributed to him, and I think the authorities of the British Museum are mistaken in attributing it to him. In 1786 Cadell, Publisher, London, published a volume of Poems by James Fordyce, D.D. (not noticed by Mr. Walker in his "Bards of Bon-Accord,") and it seems incredible that he would publish in the following year, by *subscription*, a collection of hymns, 140 of which he is the author, and suppress his degree of D.D.

JAMES GORDON.

897. ARCHBISHOP HAMILTON'S CATECHISM AND GODLY EXHORTATION (VIII., 13).—This is an interesting subject. Your correspondent, W. C., has given particulars of five copies of this book which he

has informed your readers are known to be in existence. Will you allow me to supplement this with such other information as I have gathered while investigating this subject? In addition to the five mentioned by W. C., there are the following copies:—British Museum, Advocates', and the University Library, Edinburgh; the Earl of Crawford and Balcarres. Walsh, in his "History of the Catholic Church in Scotland," published in 1874, p. 278, says—"I have a copy of it in my possession," which increases the number to ten copies. The Catechism narrates that it was "Prentit at Sanct Androu's be the command and expensis of the maist reverend father in God, Johne, Archbischoep of Sanct Androu's, and primat of the hail Kirk of Scotland, the xxix day of August, the yeir of our Lord MDLII." The printer's name was John Scott, and is supposed to have been the first book printed in St. Andrews. In 1882 Prof. Mitchell, of St. Andrews University, edited, with an introductory notice, a *fac simile*, beautifully printed in black letter line for line with the original. The impression was limited to 150 copies. Published by William Paterson, Edinburgh. In 1884 Mr. Law, Librarian of the Signet Library, Edinburgh, edited an edition, with introduction, glossary, and preface by the Right Hon. W. E. Gladstone. I hope these particulars may be of some utility to readers of *S. N. & Q.*

I now refer to your correspondent's second query, namely: "The Twa Penny Faith." As he said, Mr. Hill Burton, in his "History of Scotland," published in 1876, says, "Mr. Laing says it has often been confounded with Hamilton's Catechism and that of the 'Twa Penny Faith,' printed in 1559. No copy is known to be preserved." It is, I think, a matter of surprise that Mr. Hill Burton should have placed on record such a statement as that in his history. The Rev. J. F. S. Gordon, minister of St. Andrews, Glasgow, edited his "Scotchiconon," and which was published in 1867. I think I cannot do better than quote what he says at p. 294: "Spottiswoode, Keith, and others confound this Treatise with the Catechism termed 'The Twa Penny Faith' (from 2d. Scots, equal to the sixth part of a penny sterling, which the pedlars charged for its sale, or, probably, called so in derision), printed in 1558, when a Provincial Council was held. Not a copy of this 'Twa Penny Faith' was known to exist until the discovery of it by the late George A. Griffin, R.C. clergyman, Dumfries, in a volume of miscellaneous tracts which belonged to his predecessor, Rev. Henry Small. He allowed Dr. David Laing to reprint it in *fac simile* in the Bannatyne Miscellany, Vol. III., p. 313, and also supplied the deficiencies by the words in brackets. It is a tract of only four pages, in black letter, from the press of John Scott, printer in St. Andrews and Edinburgh. Besides the difference of six years in the date, the absurdity of supposing that the former bulky volume could have been sold for such a price sufficiently points out the confusion among historians. I wrote to Dr. Laing for the loan of his types, but they are lost or demolished, so that I had to get new ones specially cast for the representation given in the next four pages (295-98)." I may further state that Prof. Mitchell reproduced "The Twa Penny Faith" along

with the "Catechism" line for line as in the original. My impression is that he found the booklet in the library of the Chapel-house, Dumfries, and, with other pamphlets, bound them for preservation. I am further confirmed in my opinion from what the *Dumfries Courier* says regarding Father Small's death: "Taking an active and most useful part in the management of the charities of the town, and the Infirmary and the Parochial Board, and spending his limited leisure in antiquarian and literary pursuits." This volume of Miscellaneous Tracts is in the library of Blairs College, Aberdeen.

WILLIAM THOM

7 Madeira Place, Leith.

Literature.

Shakspeare: Fünf Vorlesungen aus dem class. VON BERNHARD TEN BRINK. Leipzig: J. Trübner. Glasgow: F. & Co. meister.

THESE five lectures were delivered in 1887 at Frankfurt, Goethe's birthplace, by Professor Ten Brink, and have now been published by his friend and successor in office. It is scarcely two years since their gifted author passed before he had attained the age of his favourite poet, Shakespeare. His loss to early English literature is very great, as all who are acquainted with the two volumes of his *Geschichte der deutschen Litteratur*, and his *Studien in Cicero und Beowulf* will readily testify. The lectures before us were addressed to mixed audiences and are popular in style. They display, nevertheless, the author's fine critical insight and exquisite grace of utterance. The character of the lectures may be generally indicated by enumerating the respective subjects:—I. The Chronology of Shakespeare's Works. II. The Chronological Order of Shakespeare's Works. III. Shakespeare as a Dramatist. IV. Shakespeare as a Historical Poet. V. Shakespeare as a Tragic Poet. The book is followed by an index of the passages quoted, and preceded by a *Geleitwort* from the Editor, and a finely engraved portrait of the Author. No better handbook, or compendium, to Shakespeare's works could be had. It contains condensed information of the poet's life, and of the different aspects of his genius; for the yet ever sane, criticism of the great dramatist, who knows nothing so good in the same country as to know nothing so good in the same country, Ten Brink glances at, but gives no countenance to, the "Bacon theory," on which a countenance of his has recently issued a big volume, to the same publishers. Nor, in his interpretation of "Julius Cæsar," does he agree with Professor Dowden that the true hero is Brutus, as the title of this tragedy is a misnomer. I hope Ten Brink's lectures on our great dramatist will soon find an English translator.

On Stráfinla Tap: A Guide to the Auchinblae and Fordoun District, by WILLIAM CRAMOND, A.M., LL.D., F.S.A. Scot. Dundee: John Leng & Co. 1894.

THE necessity for such District Guides in these days of much travelling, becomes more and more apparent. There is not a glen in our land of brown heath, nor a fishing village on our picturesque coast, that is not invaded and explored by summer visitors in ever-increasing numbers. Each separate locality has its own special attractions and history. To have these reliably pointed out, even in such brevity as he that runs may read, will be esteemed a grateful boon to the intelligent traveller. Mr Cramond, as already proved, makes an excellent cicerone. In this little book of 35 pages his large resources are amply shown, and while much information is given, there is also imparted a stimulus to seek for more. That the ground traversed is of such important historical interest as it is, is not so well known as it deserves. There are many doubtful points of history about it still occupying the ingenuity and research of the student, and on which Mr Cramond does not descant. Wisely he "boldly looks them in the face and passes on."

ED.

SCOTCH BOOKS FOR THE MONTH.

- Book-keeping. G. Lisle. Cr 8vo, 2s Chambers.
 Corea of To-day. 8vo, 6d. Nelson.
 Essays (100 Short) on Public Exam. Topics. W. S. Thomson. 8vo, 1s 6d Smith (Abdn.).
 Farmer's (The) Legal Handbook. Isaac Connel. Cr 8vo, 3s 6d nett Green.
 Forestry in Britain. B. Balfour. Morrison & Gibb.
 Glensk (Up). Rev. James Paul. 2s. Edwards (B.)
 Hymns of Cheer for Invalids. 8vo, 6d Taylor.
 In Jungle and Kraal. A. L. Knight. Cr 8vo, 2s 6d Nimmo.
 Motherwell (A Book and Directory of). Naismith (H.).
 My Man Sandy: being experiences and reflections of Bawbee Bowden, by R. L. Post 8vo, 1s, 2s. Brodie & Smith (A.)
 Our Village. M. R. Mitford. S. & H. L. 8vo, 1s 4d Blackie.
 Plants (The Natural History of): their forms, growth, reproduction, and distribution. From the German by F. W. Oliver. ½ Vol I. Royal 8vo, 12s 6d nett. Blackie.
 Scot (A True History of several Honourable Families of the Right Honourable name of), by Captain Walter Scot; a reprint, with notes by J. G. Winning, 21s nett. Kennedy (H.)
 Scottish (The) Congregational Year-book, 1894-95. Scott & Ferguson.
 The Basket of Flowers. C. von Schmid. 8vo, 1s 4d (S. & H. L.) Blackie.
 The Talisman. Sir W. Scott. 8vo, 1s 4d (S. & H. L.) Blackie.

LITERARY NOTES.

"Mad Sir Ughtred of the Hills" is the new work by S. R. Crockett. "The Lilac Sun Bonnet," by the same author, will be issued in the autumn.

Mr. John Murray announces a manual on "Comparative Religion," by Professor Allan Menzies of St. Andrews.

"The History and Antiquities of the Parish of Mid-Calder," by Mr. Hardy Bertram McGall, is to be issued in complete form in October. Parts 1 and 2 have already been issued.

The subscription edition of Mr. Robert Louis Stevenson's collected works is being well taken up.

A new volume by W. G. Stevenson, author of "Wee Johnnie Patterson," will shortly be announced.

The subscription list for the new Edition de Luxe of "Reminiscences of Yarrow" is now closed, and the book will be ready shortly.

The 123rd Anniversary of Sir Walter Scott's Birthday was celebrated in Glasgow by over ten thousand people attending a musical service in George Square. The monument of Sir Walter was tastefully decorated with flowers, which were presented by admirers. The celebration was organized by the Glasgow Scott Club.

The Literary World informs us that the successful novel, "Mona Maclean," is from the pen of Miss Todd. This novel, strange to say, failed to catch on at first.

"The Scottish Songsters" is the title of a new life of Caroline, Baroness Nairne, which is announced by Messrs. Oliphant. The work is from the pen of Mrs. A. R. Simpson.

The "Magazine of Art" contains a continuation of Mr. Robert Walker's splendid article on "The Private Picture Collections in Glasgow and West of Scotland."

"A Highland Freebooter," by Mr. J. Gordon Phillips, will be published this month by Mr. Alex. Gardner. I.

SCOTTISH TRADESMEN'S TOKENS

(p. 55).

This month's article (with accompanying Illustrations) completes the list of coins issued by Scottish tradesmen to supplement the inadequate regal coinage. There remains, however, a class of Tokens relating to Scotland, which was manufactured at the period for private circulation or for sale to collectors, and these we hope to describe in an early issue.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, OCTOBER, 1894.

ANCIENT SUNDIALS.

Mr. A. Hutcheson's article in the August issue of *S. N. & Q.* is very interesting, and I have read it with great pleasure, notwithstanding that he questions some of the statements in my note in the April number. I held the same views as himself with reference to the age of Scottish sundials; but I made the statements to which he refers in deference to the opinion of a gentleman whom I considered to be better informed on the subject than myself. In this I was mistaken; and to show that I reverted to my original way of thinking before Mr. Hutcheson pointed out the error, I give the following article which I contributed to the *Glasgow Evening Times* for July 23, 1894. I have slightly revised it:—

ROBROYSTON SUNDIAL.

A quaint and picturesque relic of historic times, not generally known or visited by the public, is the curious sundial at the front of Robroyston House, an old family mansion situated about three miles north-east of Glasgow. The sundial is about four feet high, octagonal in shape. The eight sides are marked with

figures and lines, varying on each as the rules of dialling required. It has this advantage over sundials of the usual form, that the local time could be noted not only on the flat top, but on three of its sides as well. The late tenant of Robroyston Farm, when digging some time ago round the base, observed the figures 1016 carved on the stone forming the foundation. But these figures must not be taken as recording the date of its erection; and the suggestion made by certain individuals that sundials of this design became obsolete about the twelfth century is a purely gratuitous assumption. As a matter of fact, the earliest sundial in Scotland is that on the face of one of the buttresses of the chapel at King's College, Aberdeen, founded in 1494. Mr. Ross, in a paper read before the Society of Antiquarians of Scotland ("Proceedings," vol. 24, pp. 161-273), in which he gives illustrations of 68 sundials, ranging in dates from 1623 to 1840, states that he has not seen any dial in Scotland which can in his opinion be placed earlier than about 1500, adding that there is no dated dial belonging to the sixteenth century known. The figures 1679, which are cut on the face of the Robroyston dial in bold incisions, doubtless form the correct date. The sundial is a most interesting relic in itself, and it is strange that it should have escaped the attention of most visitors to Robroyston, a place of great historic interest, as being within a stone-throw of the spot where, until the early part of the present century, an old barn stood, in which the Scottish patriot, Sir William Wallace, was betrayed by his "fause" friend Monteith. For this reason, and on account of its proximity to the city, Robroyston is visited by large numbers of pedestrians and antiquarians. Hugh Macdonald visited it in 1853, as recorded in his "Rambles round Glasgow." He, however, does not mention the sundial, probably because he did not see it, having, according to his own account, traversed the road running past the end of the mansion-house and leading through the garden, at the exit from which it joins the main road leading to Chryston, Macdonald's destination on the occasion referred to. On that visit he was accompanied by two friends, one of whom, the sole survivor, has furnished us with a few notes on the subject. One of the two friends was Professor Hennedy, the then

occupant of the Chair of Botany in the Andersonian University, a memoir of whom, by Mr. Wm. Simpson, F.R.G.S., &c., will be found in the "Clydesdale Flora." Mr. Simpson, the third member of the party, is the celebrated war artist, and a worthy son of St. Mungo. Although in his seventieth year, he is happily still with us. He recollects the visit to Robroyston with Macdonald and Hennedy, but he does not remember seeing the sundial, a sketch of which, done by Mr. Robert McClure, Buchanan St., Glasgow, was given as a supplement to the April number of *S. N. & Q.* Before leaving the subject of the sundial for a brief glance at the historical interest centered in the place, we may add the interesting information not generally known, that almost all the illustrations in that very scarce work, "Views and Notices of Glasgow in Former Times," were the early work of Mr. Simpson. The book is usually credited to Mr. Robert Stuart, but that gentleman's interest in the work was confined to the writing of the letterpress notices which accompany the illustrations.

Robroyston forms the apex of a right angle triangle, the base of which is suggested by two steadings, which constitute Robroyston farm. The building which forms the right angle of the mathematical figure we have used, is on one side of the road opposite the place where was formerly situated the barn-like edifice which has made the name of Robroyston familiar to every Scotsman. The house seems to us a modern building, or, more properly, a recent structure of which the oldest portion of the mansion forms the nucleus. Two additions at least have been made to the original structure—by a wing and an enlargement at the back of the house, on the roof of which, at right-angles to the building, there is an old crow-stepped gable jutting out from the more ancient part of the building. The house, which is now inhabited by two families of working folks, was surrounded by a profusion of trees, many of which have succumbed to old age and the storms of many years. The garden is wild and uncultivated, and the walls are overrun with green coverings of moss. The interest of a historical character which attaches to Robroyston is, as we said,

THE BETRAYAL OF WALLACE.

This shameful deed took place on the night of the 5th August 1305. According to Blind Harry (our only, but by no means entirely satisfactory authority) Sir Aymer de Vallance, who at that period held Bothwell Castle for Edward the usurper, invited Sir John Monteith, the professed friend of Wallace, to a conference at Rutherglen Kirk. The meeting took place at the time and place appointed, when the English

emissary succeeded in bribing the "fause" Monteith to betray Wallace, who was then lurking in the vicinity of Glasgow. Monteith, who had a nephew in his service, easily discovered his hiding place, which was Robroyston, or Robrastoun, as the ancient minstrel (*Wallace, Buke Eleuenth, v. 995*) calls the locality:—

Wallace past furth quhar at the tryst was set,
A spy thair made, and folowed him but let
Till Robrastoun, was ner be the way syd
And bot a howss quhar Wallace oysyt to bid.

Having obtained intelligence through his spies that the hero was to sleep at this place, Monteith, with 60 of his kinsmen, marched in the darkness and surrounded the barn. The treacherous nephew of a still more treacherous uncle was set to watch by the confiding and unsuspecting Wallace, while he and his trusty servant Keirly slept. After he was overpowered, and before his hands were bound, it is said that Wallace

THREW HIS SWORD INTO ROBROYSTON LOCH, an inspection of which, after its waters had been drained, did not result in a confirmation of this tradition. After his capture, Wallace was conveyed to Dumbarton, then in the hands of the invaders, and from thence he was carried to London, arraigned at Westminster Hall as a traitor, and executed with all the barbarity of the time. On hearing that the house in which Wallace was betrayed was about to be removed, Joseph Train, the Galloway antiquary, and friend of Sir Walter Scott, secured a portion of the rafters of the structure. These he got manufactured into a handsome arm-chair, which he presented to the great novelist, who received the gift with great pleasure.

I think the above will place the subject in a proper light; and, although it has been in print before, may be worthy of preservation in these pages.

Glasgow.

JOHN MUIR.

The book of the month is "Under Lochnagar," the Crathie Church Bazaar Book; the edition de luxe was entirely sold before the opening of the Bazaar.

Mr. Wallace Bruce writes the following to the "Scotsman." "I am desirous of making complete my list of all Scottish-American soldiers of our Civil War, buried anywhere in Scotland, in order that their names may fully appear upon the monument to their memory dedicated at Edinburgh last summer. If you or your readers know of any, and will kindly send their names and the regiments to which they belonged, I will be very much pleased." Mr. Bruce's address is 724 Temple Court, New York.

SCOTTISH TRADESMEN'S TOKENS.
(Continued from p. 56, with Illustration.)

- No. 85.
Obv. Ruins of a fortress.
Legend. "P. S. Kidmore, Medal Maker, Coppice Row, Clerkenwell, London."
Edge. "I promise to pay on demand the bearer one penny."
No. 86.
Obv. View of a Castle.
Legend. "Argyle House, Scotland." *Ex.* "Jacobs."
Rev. The cipher T. G. between palm branches.
Legend. "British Penny, 1797."
Edge. "I promise to pay on Demand the bearer One Penny."
No. 87.
Obv. View of a Castle.
Legend. "Inveraray Castle," *Ex.* "Jacobs."
Rev. and Edge. Similar to No. 86.
No. 88.
Size. Halfpenny.
Obv. Armoured bust in profile.
Legend. "Gulielmus Vallas."
Rev. Female figure representing Scotia, seated, supporting an oval shield bearing St. Andrew and Cross, holding a laurel wreath in the right hand; and a thistle behind the figure. Milton the artist's initial "M" upon the exergue line.
Legend. "Scotia Rediviva." *Ex.* Monogram "T. C. 1797."
No. 89.
Size. Halfpenny.
Obv. Bust of Dr. Adam Smith in profile. No legend.
Rev. Female figure, shields, battleaxe, and spears.
Ex. "I. Milton F."
Spence's Halfpence.
No. 90.
Obv. A full dressed Highlander; a thistle.
Legend. "The Gallant Garb of Scotland."
Rev. A Barque sailing.
Legend. "Coaly Tyne." *Ex.* "1795."
Edge. "Spence, Dealer in Coins, London."
No. 91.
Obv. Similar to No. 90.
Rev. Figure of a fawning dog.
Legend. "Much Gratitude brings Servitude."
Edge. As in No. 90.
No. 92.
Obv. Similar to No. 90.
Rev. View of Dudley Castle.
Legend. "Dudley Token." *Ex.* "James."
Edge. As in No. 90.
No. 93.
Obv. Similar to No. 90.
Rev. Two faces united, one weeping, the other laughing (portraits of Pitt and Fox.)
Legend. "Odd Fellows, Quis rides."
Edge. As in No. 90.
No. 94.
Obv. Similar to No. 90.
Rev. A Sailor.
Legend. "J. Spence, Slop Seller, Newcastle."
Ex. "James."
Edge. As in No. 90—sometimes plain.
- No. 95.
Obv. Similar to No. 90.
Rev. A bust in profile.
Legend. "T. Spence, 7 months imprisoned for high Treason, 1794."
Edge. As in No. 90.
No. 96.
Obv. Similar to No. 90.
Rev. Four men dancing round a pole with a head at top, between Cornucopiæ and branches.
Legend. "Tree of liberty."
Edge. As in No. 90.
No. 97.
Obv. Similar to No. 90.
Rev. A laureated bust in profile, a radiated star at top.
Legend. "United Token."
Edge. As in No. 90.
No. 98.
Obv. Similar to No. 90.
Rev. View of a deserted Village and distant Church.
Legend. "One only Master grasps the whole Domain, 1795."
Edge. As in No. 90.
No. 99.
Obv. Similar to No. 90.
Rev. Figure of a boy. *Legend.* "A Blue Coat Boy."
Edge. As in No. 90.
No. 100.
Obv. Similar to No. 90.
Rev. A Coining Press.
Legend. "Coining Press." Inscribed to Collectors of Medals, 1796."
Edge. As in No. 90.
Note. Nos. 88 and 89 were issued privately by Col. Fullarton, twice M.P. for the County of Ayr. The remainder of this series were issued by Kenyson and Jacobs of Birmingham and Jeremiah Spence of London, Manufacturers and Dealers in Medals, and were merely sold to Collectors in the ordinary course of their business. The inscriptions on the "Dundee Penny" are most amusing when associated with the recent census returns.

K. J.

"Caledonia, a monthly magazine of Literature, Antiquity and Tradition," is the title of a new illustrated monthly which starts its career in January first. It promises several new features. It will be edited by Mr. Alexander Lowson, and published by W. Jolly & Sons, Aberdeen.

The Highland estate of Glencoe was a few days ago sold for £15,900.

HUGH MILLER.—At Cromarty the other day, a dial which had been made by Hugh Miller, the geologist, came under the auctioneer's hammer. It was purchased by Provost Johnstone of that town, who intends placing it in his garden.

I.

NOTES ON AYRSHIRE FOLK-LORE.

III.

PREVIOUS to the cultivation of the higher lands of the parish of Galston, Druidical remains, or a Caledonian stone circle, could be seen on the summit of Molmout Hill. It is said to have measured originally sixty feet or thereby in diameter. It is now entirely demolished. The obsolete custom of kindling bon-fires, or Baal-fires, on the neighbouring heights around Galston, on the night preceeding the fair of St. Peter, may have been a relic of the festival celebrated by the Druids at Beltane tide. On these occasions it was customary for young men and maidens to assemble round the Baal-fires and indulge in games and dances, the presence of a fiddler being a necessary adjunct to the full enjoyment of the uncouth entertainment.

In the Highlands the Beltane festival is celebrated in the morning of 1st May. Sir Walter Scott says, in *Glenfinlas* :

But o'er his hills, in festal day,
How blazed Lord Ronald's Baltane-tree,
While youths and maids the light strathespey
So nimbly danced with Highland glee !

Motherwell, in his fine song, *Jeanie Morrison*, refers to the Beltane festival :

The fire that's blawn on Beltane e'en,
May weel be black gin Yule ;
But blacker far awaits the heart
When first fond love grows cule.

Old John Pinkerton, in his song *Bothwell Bank*, with the true spirit of the antiquary, drags the Druidical festival into the first verse of his lyric :

On the blyth Beltane, as I went
Be mysel attour the green bent,
Wharley the crystal waves of Clyde,
Throch saughs and hanging hazels glyde.

In more recent times Beltane was celebrated chiefly by cow-herds, who assembled in great numbers on a hill top near the village, and, having kindled a fire, cooked for themselves a repast of boiled eggs and milk. Those dishes were served with a species of cake baked for the occasion. The cake might possibly be an offering to some deity in the days of Druidism.

On the side of the water, some 300 yards below Cairnhill, on the borders of the same parish, is to be seen an old British Fort. Three of its sides are well defended by nature, on the other it is artificially defended. This mound in later times in all likelihood was a place of trial ; it is still known in the neighbourhood as the "Justice Seat."

The district around is known as the Haining Ross Barony. Haining Place, two miles further down the stream, was once the seat of the Dukes of Albany. The old folks used to tell how once

upon a time the glen was the abode of Gaint Hogtenboy and his wife Katherine. He was the terror of the countryside ; could swing a cow by the tail over his shoulder and make leisurely for his cave. The Laird of Haining had often attempted to rid the district of this scourge, but had as often failed. One fine afternoon the gaint was lying in the holm beneath the highest crags, sunning himself and stroking his shaggy breast, saying all the while to himself, "A fine shot for the Laird of Haining." His enemy was watching meanwhile, and having before learned that he was proof against lead, thought he would try if the proverbial silver button could not break the spell. He fired ; the giant received a mortal wound. He rose to his feet lamenting how one could not say a thing in jest but it had to be taken in earnest ; then fell to the ground to rise no more.

In the Romish calendar the 29th of June is a festival in honour of St. Peter the apostle. It is familiarly known that St. Peter, the son of Jonas and brother of Andrew, obtained the name signifying a rock from the Saviour in place of his original name of Simon, on becoming an apostle. For that reason Galston June Fair is called after St. Peter, and is held on the Thursday nearest to the date of St. Peter's day. The parish church was dedicated to that saint, having been founded by the monks of Fail, and, in Catholic times, it was occupied by a vicar who was in connection with Fail Abbey.

In pre-Reformation times the villagers might have been seen wending their way to the church with their Denarius St. Petri, or Peter's pence, which, in the middle ages, was a payment of one penny from every family to the Pope ; paid on the Feast of St. Peter.

We are not told whether the clergy of St. Peter's were as jolly as their brethren over at Failford. We suspect they were, for a part of the village once belonging to the church still retains the name of Brewlands. The monks of Fail never relished the following fragment of a ballad which still lingers in the locality ; and we do not wonder at their lack of appreciation —of the ballad, we mean, not of the viands enumerated therein :

The Friars of Fail

Gat never owre hard eggs or ower thin kale ;
For they made their eggs thin wi' butter
And their kale thick wi' bread ;
And the Friars of Fail, they made gude kale
On Fridays when they fasted ;
And they never wanted gear enough
As long as their neighbours' lasted.

The Friars of Fail drank berry-brown ale,
The best that ever was tasted ;
The Monks of Fail, they made gude kale
On Fridays when they fasted.

In the parish church session records, under date 1724, a farmer named John Craig of Mil-lands is accused of consulting a *wizard* for the purpose of recovering stolen property. John, with commendable Scotch caution and an euphemism which does him great credit, admits that he consulted a *woman* in Glasgow on the subject. He can see nothing wrong in so doing, despite the attempt of the minister to show him the sinfulness of such action. He is rebuked for his conduct. Public intimation of this is to be made to the congregation, and the congregation warned against such wicked practices.

In the same records, under 1746, a doctrix was consulted about the recovery of a sick child. She attributed the child's illness to a neighbour who "had a bad eye." This neighbour was summoned before the session, and commanded to say, "God bless the child," and to surrender some of her hair to be used as a charm, which she did, truly thankful that, living in a more enlightened age, she was not doomed to die the barbarous death of some of her less fortunate predecessors who were burned as witches.

In the same village it was formerly the custom for women to attend funerals dressed in black or red cloaks. The cortege was headed by the sexton who rung the morte-bell when a change of bearers were wanted. This curious instrument is preserved in the parish church session house, and bears date 1722. The church bell used to be rung at funerals, presumably to call the people to attend, or as a sign of mourning. This custom is still followed at Hawick. In 1762 the sexton was allowed to charge two pence per mile going, in ringing the small bell—never to ring the small bell under two pence; and allowed two pence each burial for ringing the big bell, that is, the large bell in the belfry.

There was a Presbyterian prejudice against burying in churches, and the *blame of kirk burial* had not only been a subject for the pamphleteer, but the legislature, and was probably a reaction of popular feeling against the Romish custom of burying notable persons within the precincts of holy places. Nevertheless, John Schaw of Sornbeg, a barony in the parish of Galston, on the death of his wife, resolved to inhum her corpse in the parish kirk in spite of all the minister and session could say or do to the contrary. Accompanied by his brother and his bailie, and attended by a numerous party, "all bodin in feir of weir," he came to the church, broke up the door with forehammers, and dug a grave in which he deposited the remains of his spouse. It is some satisfaction to learn that he was afterwards glad to make public repentance for this act and pay twenty pounds to the box-master of the kirk,

besides which the Privy Council, from whose records the above is quoted by Dr. Chambers, ordered him to appear again as a penitent, and solemnly promise never again to attempt to bury any corpse within the church.

This same local potentate, as we learn from an entry in the records of the kirk-session, gave that demure body no end of trouble. Doubtless their interference in the above case rankled in his aristocratic blood. But in those days even a local grandee and a principal heritor had to bow to the ruling of the session. In a second rencontre the result was equally mortifying: "December 24th, 1676. The which day the minister, according as he was appointed, did, openly from the pulpit, before the whole congregation, declare John Shaw of Sornbeg a contumacious, disobedient to church discipline, and scandalous person." This was hardly to be expected of a son whose father, with four other parochial notabilities, the minister, and a large number of others, had signed the National Covenant.

Twenty years ago the chief industry in Galston was handloom weaving. The following lines were often sung by the apprentices to the rolling strain of the well-known sacred tune called *Desert*:

The weaver said unto his son,
The day that he was born,
My blessings on your curly pow,
You'll rin wi' pirms the morn!

Galston.

JOHN MUIR, F.S.A. Scot.

NOTES ON THE PLACE NAMES OF LEOCHEL-CUSHNIE.

(Continued from VIII., 51.)

Allt, a burn, gives *Old Culmellie*, *Altderg*, the red burn or glen, from the colour of the sand, and *Oldtown*. The Oldtown of Hallhead would be the town of the burn before the cultivation of Blackhills. The Oldtowns have given birth to a race of *Newtons*. The Place of Corse and Cushnie, the proprietor's residence. The residence of the Lumsdens of Cushnie before the erection of the Auld Place in 1707 was further up the burn, and is traditionally known as the *Tower*. The walk between Hallhead House and the road at Whiteknowes furnishes *Walkend*. *Mains* and *Manse* are rubbed down forms of mansion—the one being the residence of the laird, the other of the minister. Mills have furnished a considerable number of the place names of Leochel-Cushnie. *Mill of Brux*, *Milton of Cairncoullie*, *Mill of Ininteer*, *Craigmill*, *Mill of Fowlis*, *Lady Mill*, presumably so called from the grandmother of Lord Sempill. *Howemill*, explained by its

situation, *Miltonbank*, the bank at the burnside of *Milton of Corse*, *Waukmill*, *Waukintoun* in 1696. The Pollable List mentions some two dozen Waukmills, the Mill of Cushnie, dated 1707, with arms above the door—Cheveron between two wolves' heads coupé in chief and an escallop in base, for Lumsden, impaled with cheveron between three fusils for Leith. The Mill of Hallhead was at Blairordens, but a former erection, traditionally known as the Mill of Thoom Raips, "where the meal fell on a divot," of which the stone was recently found at Bogfern, is marked by the *Damfauld* field there. There was a mill in Lynturk in 1640, as well as *Claymill*, which, like many other houses at that time, may have been erected of heather and dub. The name is the only evidence that there was a mill at *Oldmill*.

Querns have been found in the bed of the lade at Cushnie.

Coming to the names of the streams, Socach gives Towie its *Socach Burn*, and perhaps the *Alt Tochie* is allt an t' Socach, the Socaugh Burn, though Mr. Macdonald favours Allt Tocha, the burn of the thigh or hough of the hill, cf. Millhocie in Tullynessle. The *Lynns of the Kachel* are at the source of the Burn of Cushnie—Caoch allt, the blind burn, with the *Blin' Burn* in the neighbourhood; the *Thiefs' Burn* or *Thieves' Burn* whence the ketterin made their inroads on Cushnie and Corse in the time of Gilderoy and Dhugair; the *Bogfruskie Burn*, crossed by the Court Road; the *Badythrochar Burn*, dividing Hallhead from Cushnie, is joined by the Alt Thronach, chronnach (?) the burn of mourning, which rises in "My Lord's Well"—was "My Lord" slain here, hence Allt Thronach? The united streams are known as the *Pumpfold Burn*—an ancient pumpfold near it accounting for the name. The *Badybuller Burn* gives Cushnie its *Burnside*. There are several *Burnsides* in the parish. The *Burnend* of Cairncoullie is mentioned in a retour of 1602. *Droichsburn*, the burn of the Bridge, drochid, where there might be a bridge over the *Leochel*. In 1680 there was a place called Scuttriefoord. Scaribh, a ford, hence Pitscurry—suppose this place to have been called Scurry—the round stones in the bed of the stream giving uncertain footing to man or beast crossing would cause a passenger to say that's nae Scurry but Scuttery—it's a rael scutter o' a fuird"—hence *Scutteryfoord* and *Mill of Scuttery*. The bridge over the Cushnie Burn gives a name to *Brighton* or *Bridgeton*. *Bridgend of Knockandoh* is in the Poll List. There are two *Cowfuirds* in the parish. *Brigs* was near Wester Leochel and also *Dubsward*. The *Thundery Burn* appears to have been cut out by some terrific thunder

spate, so small a stream could hardly otherwise have formed such a ravine.

The *Langburn* on Langgadley divides the parish from Alford. The *Lady's Moss* is at the top of it. The *Shealburn* and *Burn of Rumble* are explained by farms near them. The *Black Burn* in Lynturk joins the Leochel Burn below the United Presbyterian Church. There is a *Drake's Nest* in this neighbourhood. The Burn of Leochel rises in the "flaughter spade" like marsh called the *Polsons*. We may work out Polsons from buaile, a cattle fold—pl. buailtean (*b* becoming *p* and *te* becoming *s*) brings us fair and square to Polsons. The lerrochs of these folds are still apparent above *Burnside*. The name remains though the folds have long disappeared.

Thornhill, Stirling.

GEO. WILLIAMS.

Sir,—Referring to Mr. Williams' excellent notes in your last issue on Place Names in Leochel and Cushnie, he ingeniously owns ignorance as to the etymon of Balwearie and the other *wearies* to be met with in Scotland. Without a personal observation of places (which in this instance I have not had), it is not safe to venture upon the origin of their names, but Dalwearie in Kintore is *Dal* a field, and *wearie* may mean *uir-amph* (Celtice) mole-earth, or taken together, the mole-earth field. In all fertile fields moles abounded long before they were occupied and named by man.

And next as to 'Bervie,' he states, "We have a Bervie in the parish, but," writes Mr. Macdonald, "neither in Leochel, Skene, nor Kincardineshire, nor elsewhere, can I or anyone else explain the name." Well, one explanation to be found is that of the late Rev. Dr. Clerk of Kilmallie, as Celtic editor of Jack's *Ordnance Gazetteer*, who ventures, I think correctly (although, on names of many places not seen by him, very incorrectly), that Bervie is *Bior*=water, and *buidhe*=pleasant or grateful. The river gives name to the royal burgh at its mouth, and is properly named Inverbervie. The etymon I prefer is *Borbhain* (Celtice)=the purling of a stream, or the big swelling stream, the chief river of the Mearns, which, like all mountain streams not impeded at their source by lakes and marshes, run down fast in flood. But the true meaning can be best arrived at by comparing what applies to others of the same name.

Fettercairn.

A. C. CAMERON, LL.D.

"A Little Scottish World," being a history of the parish of Monkton and Prestwick, Ayrshire. By Rev. Kirkwood Hewat, will be published this month by Brown, Kilmarnock.

EXTRACTS FROM THE COUNCIL
RECORDS OF OLD ABERDEEN.*(Continued from page 54).*

16 May 1636.

Item concerning the poore that ar allowed be the sessioun to remain within the Toune and thair names giwen up to the baillie that naine be acknowledged to be of that number but those that caries the tounes marke on thair breastes to wit ane floure de luce in leid. And that all those shall come preceislie and get almes at the zetis of honest men on such dayes allanerlie as thay have or shall appoint for dealling thair almes and shall not molest thair zetes nor housses upoun wther dayes under the pain of chastisement and remouall aff of the toune. And concerning the poore of the parioche thay shall have thair awin marke viz. ane star in lead and sall have libertie to cum in to the toune allanerlie on Sunday to heir the preiching and with this provision that thai cum in to the kirke befor the reading of the text and byd thair the tyme of the sermon, and if thay be found on any weeke dayes in the Toune in that caice to be punished as stranger beggares and chaised away be the scurger.

Item the said day Archbald Bischope was ordainit to be scurger and gave his aith of fidelitie and thair was aucht shelinges weeklie appointed to be collected for him according as the fyfteine assessores shall stent the Toune and in executing of his office if he fall upoun any strong beggeris that will not be commanded be him in that caice he shall requyre two of the neirest neighbours to that place quhair the sturdie beggar is found to assist him. And in caice they refuis their helps he shall take wtnes thairon and the saides refuiseris ar ordainit to pay for thair penaltie thrie weekes wages toties quoties. And on the contrarie if any man resist or impud him in the executioun of his office to be put in ward and pay four pundis for thair offence.

Item the said day it was statute and ordainit quahatsumeuir persones receptes thair neighbours servantes and selles thame drink or allures thame thairto by thair maisteris knowledge or againe his will thei shall pay fyw pundes toties quoties they ar found in that fault.

Item the said day the grass of the loch being roupod it was adjudged to Thomas Simsons untill the tyme of haining the nixt yeir and the said Thomas became obligit to pay to the saides baillies for the said grasse Ten pundes 6s. 8d. betuixt this and midsummer nixt 1636 yeirs. And for his better injoying of the said grasse it was ordainit that quahaieur putes in thair hors

goodes without his leive shall pay thretteine shillinges four pennies toties quoties.

13 June 1636.

The said day compeirit Williame Hay, Visitor of the Hemermen craft, David Abell, visitor of the wobster craft, Jhone Anderson, visitor of the tailzeour craft, Androw Adame, visitor of the Cordoner craft, and George Chalmer, visitor of the flescher craft, and became actit and obleist of thair awin consentis with express consentis and assent of the remanent brethren of the saidis craftis to pay and delyuer ilk ane of thair awin pairt is to the saidis baillies for thair relieff at the handis of Maister Gilbert Ross maister of the musick scoole ilk ane of the saidis visitouris to pay to the saidis baillies as efter followes viz. the said David Abell band and obleist him and his successores to pay to the saidis baillies the soume of Ten merkis Scotis money the first day of November nixt in this instant zeir of God M. sex hundreth threttie sex yeires and ilk ane of the saidis visitoures ilk ane for thair awin pairtes band and obleist thame to pay the saidis baillies the soum of fyw merkis money foirsaid at the said day and the saidis baillies bindis and obleisses thame to pay the merkis money foirsaid quhilk makis in the hail the soume of fourtie merkis Quhilk soum of fourtie merkis the saidis baillies bindis and obleisses thame and thair successores to pay to the said Mr. Gilbert Ross upon the feist and terme of Mertimes ewin nixt to cum in the said yeir of God and siclyk yeirlie upon Mertimes ewin during the said Mr. Gilbert is remaining with the said Schooll and reiderschip and the visitoures for the tyme and thair successores to be bund and obleist to pay as said is yeirlie at the dayis foirsaid upon the quhilkis premises the said Mr. Gilbert askit and tuik act of court and instrument in the handis of me notar publict and clerk of court.

The said day the hail deakenes of the craftes contained in the foirsaid instrument viz. David Abell deiken of the wobsteris, George Chalmer deakin of the fleshers, Andrew Adam deacon of the cordonaris, John Anderson deikin of the tailzeouris, and William Hay deikin of the Hammermen, being all first solemnelie suorne to be faithful in thair owin callingis and craftis and then to choose among themselvis a deikin convener they all in one voice nominat and choosed the said Williame Hay deikin of the Hammermen to be deiken convener of the hail craftis.

The said day Mr. Gilbert Ros is found to have securitie for his old stipend and likewise for the 40 merkis conditioned him by the bailies and deikenis of the toun as is at moir lenth contained in the foirsaid instrument lykeways the said Mr. Gilbert his scholleris thair stipendis are

appoynted as followis viz. thoiss that readis and wreitit onlie a merke everie quarter thoiss that are learneing to sing tuentie shilling the singeris and the tothers both tuentie sex shillingis aucht pennies, and in this regard the said Mr. Gilbert is ordayned to keipe the ordinarie houres of attendance at the kirk and schoole according to the forme of New Aberdein, viz. to read the prayeris at the chope of sewin in the morning efter the prayer bell hes rung halfe an houre, and efternoon the bell to ring betuixt halff houre to five and five chopped at quhich tyme immediatelie he sall begin to read the prayeris in summer and in winter ane houre sooner at nicht and ane houre laitter in the morning and for his schoole to frequent it betuixt sex and nyne in the morning, ten and tuelf in the fornoone and tuo efternoone and sex houres at nicht.

18 July 1636.

The quhilk day it wes statute and ordained that the hail feueris and tenementis of Old Aberdein sall cumpeir within the consistore place the 26 day of Julij at ten houres and pay thair taxatioune and such as peyed nocht according to the stent roll at that hour shall pey the double within aucht and fourtie houres thereafter.

9 August 1636.

The said day it is statute and ordained that no man shall lay muck in the wyndis of Old Aberdein or upon such pairtis of the Calsie that may devigour the toune or impede the free passage of horse and men and sick muck as lyes in thiose pairtis alreadye to be removed be the owneris within aucht and fourtie houres under pain of confiscatioun and in tyme cumming if they lay onie moir thair it shall be leasome to anie man efter aucht and fourtie houres lying to transport away and apply it to his oune uses but onie deed of violence or wrong to be incurred be him thairby.

The said day concerning the reparatioune of the calsiess it wes found that maine actis were made abefore under penalties and not put to executioun and thairfor for the hie calsie that wes appoynted so oft to be repaired it is statute that the calsier sall be sett to work before ewerie manes doore quho sall be obleidged to furnish sand and stones and the calsier to work at the common pryce of fourtie shillingis the rood proportionallie and if the saids inhabitants pey not befor the calsier goe from the dore to be poynded instantlie according to the raitt of the former actis. And because the north entrie of the toune and Loch Wynd makis the access to the toune in winter so difficult that men and horse are both in danger. Therfor it wes thocht guid be the hail toune that these tuo pairtis should be calsiess befor winter ane with uniforme

consent of the hail induelleris of the Spittell chanrie and middell toune it wes statute and ordained that thiose that hade horse sould send thair horse gratis and willinglie as it fell them in order to bring four draucht of sand or stoness to the saidis places as also all the rest of the inhabitantis that had not horse sould send at leist a sufficient servant with barrowis tulis skullis and such like instrumentis to carie sand as it fell them in thair ordour under paine of poynding the absentis or disobedientis.

ALEX. M. MUNRO.

SAINT PALLADIUS.

AS some doubts have been expressed as to the date (452 A.D.) of the Church of Saint Palladius at Fordoun, some investigation I have made confirms it as correct. Buchanan tells us that he was sent to Scotland during the reign of Eugenius, by Celestine the Roman pontiff, and under his instructions many persons sprung up, illustrious alike for the purity of their doctrine, and the sanctity of their lives, in particular, Saint Patrick, Servanus, Ninian, and Kentigern. It is believed that Palladius first created bishops in Scotland, for until that time the churches were governed by monks, without bishops, with less splendour indeed and external pomp, but with much greater simplicity and holiness. Fordun, in his chronicle, commonly called *Scotichronicon*, speaking of the mission of Palladius to the Scots of Britain, says—"That Eugenius gave him and his companions a place of residence where he asked it." In the MS. of Coupar, there is this entry, "*Apud Fordun in lie Mearns*, i.e. at Fordun in the Mearns." This entry perfectly coincides with the modern account. "The parish of Fordun is remarkable for having been for some time the residence and probably the burial place of St. Palladius, who was sent by Pope Celestine into Scotland, some time in the fifth century, to oppose the Pelagian heresy." That Palladius resided, and was probably buried here, appears from several circumstances. There is a house which still remains in the churchyard, called St. Palladius' Chapel, where it is said the image of the Saint was kept, and to which pilgrimages were performed from the most distant parts of Scotland. There is a well at the corner of the minister's garden, which goes by the name of "Paddy's Well." (*Stat. Acct.*, vol. iv., page 499). To this it may be added that the present market, held at Auchinblae, is at the present time vulgarly pronounced Paddy Fair. This is in itself a strong presumption that a church had been dedicated to St. Palladius there, as it is a well known fact that at the Reformation, when the Saints' days were abolished, the fairs,

which used to succeed the festivals, and were named from them, were retained; hence the very name, from the Latin word *Feriae*, Holidays. Camerarius asserts, on the authority of Polydore Virgil, that the precious relics of this Saint Palladius were formerly worshipped at Fordun, and that the shrines containing these, adorned with silver, gold, and jewels, had been repaired by William Scheves, of St. Andrews.

In the Breviary of Aberdeen, it is stated that Palladius died at Longforgand in Mernis, evidently a mistake for Fordun in Mernis. According to Higebert, Palladius was sent to the Scots A.D. 432. See Jamieson's *Historical Account of Ancient Culdees* pp. 10-11.

INVESTIGATOR.

NOTABLE MEN AND WOMEN OF ABERDEENSHIRE.

17. *Anderson, Arthur, M.D., C.B.*, Inspector General of Army Hospitals. Son of A. Anderson of Deebank, Aberdeenshire, he was born in 1814, and graduated M.A. of Aberdeen University, and M.D. of Edinburgh, 1835. Having entered the Medical Department of the Army, he rose through the various grades of the service till he became Inspector General, 1862. He served with distinction in the Crimea, as also in China, and has medals for both. He was created C.B. in 1867.

18. *Anderson, David*, of Finzeauch, Mechanical Genius. Known in his native town as "Davie do a' thing." He was maternal uncle to Jamesone the painter, and was born in 1568. A sketch of his life, and of his many services to Aberdeen, is given in Mr Bulloch's *George Jamesone*, from which it appears that he was a most remarkable man. He is described, indeed, as "the most skilful mechanic that lived in Scotland." He died in 1629.

19. *Anderson, David*, Minor Poet. Born at Kintore, Inverurie, in 1783. He published in 1821 *The Martial Achievements of Sir William Wallace*, an historical play in five acts. He also published *Poems, chiefly in the Scottish Dialect*, which reached a second edition in 1826. He died in 1851.

20. *Anderson, Duncan, M.A. (Rev.)*: Minor Poet. A native of Rayne parish, and born in 1828. Mr Anderson graduated at King's College, Aberdeen. After leaving College he held successively the appointments of Rector of the Grammar School of Banchory-Ternan, and Parish Schoolmaster of Monymusk. Having contemporaneously prosecuted his Divinity course, he was licensed to preach the Gospel by Garioch Presbytery in 1853, and almost immediately proceeded to Canada. There he has remained ever since, and has attained a good report, as a preacher, a poet, and an ornithologist. He has published a volume of verse, *Lays of Canada, and other Poems*.

21. *Anderson, James, D.D.*: London Divine and Antiquary. Born in Aberdeen, and brother to No. 14, he became Minister of Swallow Street Presbyterian Church, London, and also Chaplain to a Lodge of

Freemasons. This led to his publishing, in 1723, a book called *The Constitution of Freemasons*. His genealogical works, which are the result of some labour, but display little judgment, are—*Royal Genealogies*: and a *Genealogical History of the House of Yvery*. He died in 1739. His birth-date has not been ascertained, but probably occurred before 1670.

22. *Anderson, James, D.D.*: English Presbyterian Divine and Minor Poet. Born in St Fergus parish, of which he was subsequently parish minister for 21 years, he graduated at Aberdeen in 1814, and after being licensed in 1819, was ordained to the ministry in his native parish in 1821. Having come out at the Disruption in 1843, he was admitted to the English Presbyterian Church, Morpeth, 1845, and continued there till his death in 1882. He received the degree of D.D. in 1860, and was chosen Moderator of the English Presbyterian Synod. Author of hymns and other verses as well as of various sermons, &c.

23. *Anderson, Jessie Ann*: Minor Poet. A native of Ellon, born in 1861. She is noticed by Edwards in his *Modern Scottish Poets*.

24. *Anderson, John (Sir) C.E., LL.D., F.R.S.E.*: Mechanical Inventor, &c. Born at Woodside, near Aberdeen, in 1814, Mr Anderson, after considerable experience in the chief engineer works in the Kingdom, was appointed in 1842 to take charge of the Brass Gun Manufacture under the War Department. He soon showed his great mechanical ability, and was the means of effecting numberless improvements on the various forms of manufacturing guns, rifles, and other war material. Though tempting offers were often made to him to leave England for other countries, he continued all his life in the service of the British Government. His inventions were the means of effecting enormous savings to the country. He received numerous honours, both home and foreign. Shortly before his death, which occurred in 1886, he presented his native village with a free library, costing £6000.

25. *Anderson, John Henry*: "Wizard of the North," noted prestidigitateur. Son of a cottar in Kincardine O'Neil, and born in 1814, young Anderson commenced life as a herd boy, and for some time wielded the fore-hammer in a country blacksmith's shop, where he picked up some knowledge of mechanics, which was afterwards of considerable use to him when he took to professing "black art." He commenced his sleight-of-hand career as a man of all work to a humble showman of the name of Scott, in Aberdeen, from whom he learned the well-known "gun trick," and afterwards carried on his conjuring tricks for nearly 40 years, to audiences of all ranks and countries, from rustics to the greatest living rulers upon earth. He died at Darlington in 1874.

26. *Anderson, Joseph*: Minor Poet. Said to have been born in Peterhead about 1790, he published in 1818 a volume of verse entitled *The Artless Muse*. Date of death not ascertained.

27. *Anderson, Peter*: pioneer in opening up of the Highlands. Son of John Anderson and Margaret Rayne. Born 8th September, 1768, at Lentush, Rayne, in which parish his ancestors had for several

generations been tenants of the farm of Broomhillcock. Entered Aberdeen University, gaining a bursary at the competition in 1784. After leaving College acted for sometime as a private tutor, and in 1796 was admitted a procurator in Inverness, where he spent the remainder of his life taking a deep interest in the prosperity and advancement of the Highlands. He started more than one factory, for native industries, in Inverness, and thro' his enterprise the first public coach, the "Caledonian," began to run between that town and Perth, in 2½ days, in 1806. Died 4th November, 1823. His eldest son, John, a writer to the Signet, was the author of an *Essay on the State of Society and Knowledge in the Highlands* (Edin., 1827), and a *History of the Family of Fraser* (Edin., 1825). His younger sons, George and Peter, were the compilers of the well-known series of *Guides to the Highlands* (*S. N. & Q.*, V., 95). The only son of the last is Librarian to the University of Aberdeen, and Secretary of the New Spalding Club.

28. *Anderson, Thos. Gordon Torry* (Rev.): Minor Poet. See *Torry*.

29. *Anderson, William, LL.D.* (Rev.): Minor Poet and Free Church Divine. Born at Peterhead in the beginning of the century, and educated for the ministry, Mr Anderson was ordained minister of Banchory-Ternan parish in 1829. Having joined the Free Church in 1843, he was declared no longer a minister of the Church of Scotland. He assisted Cosmo Innes, the antiquary, in arranging *Origines Parochiales Scotiæ*, vol. I.; when, his health giving way, he was obliged to leave the country, and became Professor of History and Morals in the Government College, Agra. He received the degree of LL.D from Edinburgh University in 1855. On returning from India he resided partly in London and partly in Edinburgh, where he died in 1870. He published *The Family of Iona*, with other poems, in 1850.

30. *Anderson, William*: Minor Poet. Born Aberdeen, 1802, d. 1867.

31. *Anderson, William* (Rev.): Baptist Tutor and Author. A native of Durno in Chapel Garioch, and born 18th October, 1784, Mr Anderson, after embracing Baptist views, proceeded in 1804 to London, and in the following year entered Bristol Baptist College, where he continued to the close of 1808. After leaving Bristol he preached for sometime at Devonport, then at Kislbury near Northampton, and in 1809 settled at Dunstable, where he continued 16 years till his removal to Bristol in 1825. While at Dunstable, in addition to his pastoral duties, he contributed to the *Eclectic Review*, wrote a *History of the Russian Empire*, and republished with notes and a second part, an extract from Jeremy Taylor's *Liberty of Prophecy*, under the title of *The Baptists Justified*. During the years after 1825, Mr Anderson became the intimate friend of Rev. John Foster, who, after the death of his friend, speaks in the highest terms of Anderson's piety, and of the success of his labours as Tutor in the Baptist seminary there. Anderson died in 1833.

32. *Anderson, William*: Journalist. Author of *The Howe o' Buchan*. Born probably in Peterhead

in 1843, he became in 1863 connected with the *Peterhead Sentinel*, which he conducted till his death in 1866.

33. *Andrew, James* (Rev.) LL.D.: Mathematician, Teacher and Author. Born at Aberdeen in 1774, he graduated at the University there, and seems to have studied for the ministry. He gave himself, however, to teaching, and when the E. I. Co. determined upon educating the youths intended for their engineer and artillery service separately from the King's cadets, they made choice for this purpose of Dr. Andrew and a private institution then kept by him. Soon afterwards they purchased Addiscombe House, and appointed Dr. Andrew Headmaster or Principal, and Professor of Mathematics. He continued to preside over the establishment with great success for 15 years, and retired in 1823 to Edinburgh, where he died in 1833. His works are, *Astronomical and Nautical Tables*, 1810; *Institutes of Grammar as applicable to the English Language*, 1817; *Key to Scripture Chronology*, 1822. He is also said to be Author of a Hebrew Grammar and Dictionary.

34. *Andrew, Christian*: Centenarian. Born Commony, New Deer, 1785, d. 1889.

35. *Andrew, William Patrick* (Sir) C.I.E.R.B.: Writer on Indian Subjects. Said to have been born in Aberdeenshire in 1806, he was educated at Edinburgh and Oxford. Having proceeded to India in early life, he gave great attention to the subject of Indian Exploitation and Defence, and submitted to the Government plans to advance both objects which met with approval and support both in this country and in India. He was the Founder and Chairman of the Scinde, Punjab and Delhi Railway; and was the Chief Agent in obtaining in 1856 the Act of Parliament establishing the Indian Telegraph System. He was an advocate of the Euphrates Valley Railway, and wrote many works on Indian subjects. One of the most important of these, published in 1878, is entitled *India and her Neighbours*. Knighted in 1882, he died in 1887.

36. *Angus, William, LL.D.*: Distinguished Glasgow Teacher. He was born in Aberdeen in 1771, and graduated there. After which he devoted himself to the teaching profession, in which he rose to the highest position in the city of Glasgow. Among his works are *An English Spelling and Pronouncing Vocabulary*, 1808. *A New System of English Grammar*, 1812; this work reached a fifth edition in 1839, and an abridgement of the same work attained a sixth edition that year. He also published in 1812 *The Life of our Lord and Saviour Jesus Christ*. He died in 1848.

37. *Annard, James*: Editor of *Newcastle Leader*. A native of Buchan, bred a blacksmith, Mr Annard early forsook the forge for a journalist's career. He commenced his work in that line on *The Buchan Observer*, which he edited from 1865 to 1876. Since then he has occupied several influential journalistic positions in the North of England, and is at present Editor of *Newcastle Leader*. He was Liberal Candidate for Tynemouth at last election.

38. *Annard, Robert Cumming*: Inventor and Engineer. Brother of No. 36, born 1847. After 3

years in a printing establishment in Peterhead, Mr Annand settled at Middlesborough in England, where he became acquainted with the engines at use in Newspaper offices. Returning to Peterhead he became proprietor of *The Buchan Observer* from 1875 to 1882. Returning to South Shields, he established the Engineering business he now conducts. Newspaper Machinery is his speciality, for which he has many patents.

39. *Ardes, Malcolmus*: Friar and Author. Born in Auchterless in the 13th century, he is reputed to have written in elegant Latin a small volume *De Bello ad Fawokirk, 1324*, and another *De Scotia Liberata*.

40. *Adams, Andrew Smith, M.D. (Prof.)*: Naturalist, &c. Son of No. 4. Born Banchory, gazetted to 66th Foot, served in Peshawur campaign, and in the Crimea, on retiring he became Deputy Surgeon General. An excellent naturalist, he published *Wanderings of a Naturalist in India*, and other works of a similar kind, also *The Recruiting Question from Medical and Military Points of View*, and, *The Physical Requirements of the Soldier*. He became Professor of Natural History in the College of Science, Ireland, and then in Queen's University, died 1882.

W. B. R. W.

THE CANTERBURY TALES.

THE KNIGHT'S TALE.

I.

Once on a time, as old tales tell us,
There was a duke called Theseus,
Of Athens lord and governor;
And in his time a conqueror;
No greater was beneath the sun;
Many rich countries he had won.
What with his skill and bravery,
Hé won the realm of Feminie,
In olden times called Scythia,
Wed the fair queen Ipolita,
Home brought her to his own countree
With glory and great solemnity;
Eke her young sister Emilie.
With victory thus and melody,
Let this great duke to Athens ride,
With all his arm'd host him beside.

Now, were it not too long to tell,
I would rehearse you how it fell
That overcome was Feminie
By Theseus and his chivalry;
Of the great battle for the nonce,
'Twixt Athens and the Amazons;
How captured was Ipolita,
Fair, hardy queen of Scythia;
Of the great feast held at her wedding,
And of the tempest while home coming.
But all this I must now forbear,
We have a spacious field to ear;
Weak are the oxen in my plow,
My tale indeed is long enow;
Eke none I'll hinder of this route,

Let each one tell his tale about;
See now who shall the supper win;
There, where I left I will begin.

This duke, of whom you've somewhat known,
When almost come unto the town,
In all his weal and greatest pride,
Was 'ware, when cast his eye aside,
There kneeling in the broad highway
A groupe of ladies, tway and tway,
Each after other, clothed in black.
But such a cry and wail they make,
That in this world no creature living
Heard ever such sad waimenting.
And of their cry would never stint,
Till they his bridle reins had hent.

"What folks be ye at my home coming
That mar my joy with such sad crying?"
Quoth Theseus, "Have ye such envy
Of me you thus complain and cry?
Who hath you injured or offended?
Do tell me, if it may be mended?
And why ye be thus clothed in black?"

The eldest of them all then spake,
Nigh swooning, with a death-like cheer
Most sorrowful to see and hear;
"Great Lord, let Fortune ever give
Thee victory; as a conqueror live;
We grieve not at your fame or honour;
We beg your mercy and your succour.
Look on our woe and sore distress;
Some pity, through thy gentillesse
On wretched women now let fall.
For, certes, Sire, we one and all
Were either duchess, or a queen;
Now captives, plainly to be seen.
Fortune bethanked and her false wheel,
That no estate ensueth ear;
And certes, waiting for your presence
In temple of the goddess Clemence
Have we been all this fourteenight:
Now help us since 'tis in thy might."

"I, wretch that weeping, waileth thus,
Was wife to King Capaneus
Who starved at Thebes, cursed be that day:
And we, who are in this array,
And make our lamentable moan,
Lost all our husbands at that town
While that the siege about there lay.
But now old Creon, waway,
Who now is lord of Thebes citèe,
Filled full of ire,—iniquity;
He, in despite and tyranny,
Doth wreak on dead men villany;
And our dear lords who there were slain,
In heaps are left,—a ghastly train;
As yet he will not give assent
That they be buried, or be brent;
Foul dogs devour them through his spite."
And with that word, sans all respite,

They fall down crying piteously,
 "Oh! wretched we! mercy! mercy!
 Oh! let our grief sink in thine heart."

The duke down from his horse did start,
 All piteous, thus to hear them speak.
 He thought his very heart would break
 At their distresses now so great,
 That whilom were in high estate.
 Then in his arms he them up hent,
 And comforted with kind intent,
 And swore an oath, "as worthy knight
 He would put forth his utmost might
 'Gainst Creon; vengeance so would wreak,
 That all the folks of Greece should speak
 How Creon was by Theseus served,
 As one whose death was well deserved."

Then turning back from his abode,
 Displayed his banner, forth he rode
 Thebesward, and all his host beside;
 No nearer Athens would he ride,
 Nor take his ease for half a day,
 Onward anon he urged his way:
 Sending Ipolitia his queen,
 And Emilie her sister sheen
 To Athens, there meanwhile to dwell:
 And forth he rode; y there's more to tell.

(To be continued.)

AN EPIGRAM ON ST. TRIDUANA (cf. *S. N. & Q.*, VI., 1).—In his *Historia Ecclesiastica Gentis Scotorum* (Bannatyne Club) Dempster (*s.v.* S. Triduana) has the following, which he calls "lepidum epigramma Petri Tausiani Bastidæi Galli" (who is he?):—

Ut Triduanæ oculos sine crimine vidit adeptos,
 Attonitus potuit dicere jure procus,
 Heu! quo jure oculi, virgo fortissima, poenam
 Quam meruere mei, sustinuerunt tui?

The epigram seems to me not only to be "neat and witty," but also to put the story of St. Triduana, or Tredwell, as Sir David Lindsay calls her, so well, that I have ventured to give it an English rendering:—

When Nectan sees fair Tredwell's blameless eyes
 Plucked ruthless out, the woe-struck lover cries—
 "What right, brave maid, permits to eyes that pain
 Which mine deserve, but yours, alas, sustain?"

J. CALDER ROSS.

FIND OF OLD COIN AT DESKFORD—An old coin was found a few days ago by the gravedigger here when digging a grave. It was identified by Dr. Cramond as a billon plack of James III. (1460-1488). It bears on the obverse JACOBYS: DEI: GRA: REX: SCOTO, and the lion of Scotland within a tressure, and on the reverse VILLA EDINBYRG.

A small bronze spear-head has been found in the Teviot, near Weensland, Hawick.

FIND OF CISTS AT LONGNIDDRY—Two cists, in remarkably good preservation, have been unearthed at Longniddry during some building operations there. In one of the cists was found a fine specimen of the clay urn, 5½ inches in height and 7 inches in diameter at the bulge. The vessel is of an exceedingly regular and graceful shape, having evidently been turned on a wheel and moderately baked. It is ornamented with lines of triangular and dotted markings, and there is reason to believe that it had contained ashes. The bones found were those of adults, one of them being a remarkably tall man. The cists lay due east and west. No weapons or ornaments were found. The urn is in the possession of Mr. Edmond, postmaster.

KINCARDINE O'NEIL.—In Smith's *New History of Aberdeenshire*, the name Kincardine is stated to be derived from the Gaelic Ceam-na-cearn, which signifies either "the head of the hill," or the head of the quarter, region or district. O'Neil is said to have been derived from the Barony of Oneil, viz., the lands of Coule, Kincragy and le Corss, which in 1234 belonged to Colin Durward, Lord of Oneil, and that Kincarden, as the name is uniformly written in old deeds, was appointed to be "the head place of the district of Oneil, in all time coming." Edinburgh. J. E. LEIGHTON.

Queries.

923. CASTLE OF CULLEN OF BUCHAN, AND AULDHAVEN.—In Pratt's *Buchan*, p. 197, it is said that a noted scholar, named William Barclay, was born in this old Castle. A quotation is given from the introduction to the works of Tacitus, published by the said scholar to the following effect. "Nam Collonia (sic Castrum vocatur in quo primum terram tetigi) sita est in littore quod tam vasto atque aperto mari pulsatur. Quo loco, at obiter dicam, non panæ sunt vestigia veterum bellorum, cum Anglis præsertim. Est in eodem littore, in territoris gentis Barclayanae, portus quidam, qui nostrâ linguâ, Auldhaven appellatur." Is there any harbour still called Auldhaven in Aberdeenshire? And in what Buchan parish is the Castle of Cullen situated? W. B. R. W.

924. GARDEN'S MAP OF KINCARDINESHIRE.—Where can a copy of Garden's Map of Kincardineshire (1774) be seen? Cullen. C.

925. ALICK SKENE.—In announcing the death of the late Captain Charles Skene, the *Weekly Free Press* mentions a "heroic incident which occurred to the youngest brother Alick," during the Cawnpore Massacre,— "preferring death to torture, outrage and mutilation, he first shot his wife and then himself, dead." Christina G. Rossetti, in her poem on "the Round Tower at Jhansi," details the incident, but

adds, in a note (edition 1892), "I retain this little poem, not as historically accurate, but as written and published before I heard the supposed facts contradicted." Can any of your readers give the authority of the facts or of the contradiction?"

Wandsworth.

R.

926. OLD SCOTCH SONG.—Refrain :—

"Hey and the rue grows bonny wi' thyme;
The thyme it is withered, the rue is in prime."

These lines form the refrain of several verses. Can any of your readers supply them? and oblige J. R.

927. COUNTING OUT RHYME.—Has Mr. Muir of Galston, or any other of your correspondents, ever heard the following rhyme, which was frequently in use in Irvine in my boyhood? And can any reader of *S. N. & Q.* suggest any possible meaning of the somewhat nonsensical gibberish the lines make when read together?

Zeeny, Meeny,
Feg, tae, feg,
Deil's dirt
Dimmy-neg.
Zan-pan
Spin-a-rock,
Zan-pan
Toosh.

The object of repeating the rhyme was to determine which of a gang of boys was to be chosen to begin a particular game. As the reciter went over this rhyme, apportioning to each boy a several word, the boy to whom the word *toosh* fell was set aside from the rest, and pronounced out. And then the reciter began again, and went over the lines until only one boy was left in, and he was responsible for starting the game.

Dollar.

W. B. R. W.

Answers.

907. AUTHOR OF COLLECTION OF HYMNS WANTED (VIII., 30, 47, 62).—I find it stated in the life of Dr. James Fordyce that, after a chequered ministry in a Dissenting Chapel in Monkwell Street, London, that gentleman retired in 1783 to Hampshire, and finally to Bath, where he continued to reside till his death in 1796. In these circumstances I think it perfectly incredible that the author of the Collection of Hymns, published by subscription in Aberdeen in 1787, can have been the retired minister of Monkwell Street Chapel. I feel sure with Mr. Gordon that the British Museum Catalogue is here in error.

W. B. R. W.

911. THE CURSE OF SCOTLAND (VIII., 61).—I agree with Dr. Gammack that the most rational explanation of the 'Curse of Scotland' is the 'Cross of Scotland,' or St. Andrew's Cross, the word *Cross* being often pronounced *Corse*, but many do not admit this as a sufficient explanation. It is interesting therefore to note briefly these other explanations, some of them ingenious and plausible indeed—

(1.) In Queen Mary's reign, George Campbell stole ('tis said) nine diamonds from the crown of Scotland. The tax imposed to replace them originated the name. It is said the card was

often called George Campbell in the West of Scotland some 40 years ago.

- (2.) The Master of Stair signed the mandate for the Glencoe massacre. This family has nine diamonds in the shield of their coat-of-arms.
- (3.) The Duke of Cumberland wrote the first account of Culloden on the back of this card.
- (4.) Colonel Packer, who ruled in Scotland with harshness in the time of the Commonwealth, had as his arms nine diamonds or lozenges conjoined.
- (5.) A gambling game called *comet*, introduced into Scotland by the Duke of York, had the nine of diamonds as an important card.
- (6.) Many Scotch families, ruined by Comette, introduced by the French attendants of Mary of Lorraine, Queen of James V. This is the great winning card.
- (7.) The explanation supplied by the game of Pope Joan.
- (8.) The Duke of Cumberland, after Culloden, wrote on the back of this card a cruel order for the destruction of the rebels.
- (9.) The Earl of Stair promoted the Union very actively. See (2).
- (10.) The nine of diamonds is the Pope in the game of Pope Joan. The Pope called in Scotland the *Curse of Scotland*.
- (11.) Nine of diamonds, so called because every ninth monarch of Scotland was bad.

It is objected to the explanation *Curse=Corse=Cross* that the nine is less like a St. Andrew's Cross than the five in a pack of cards, and moreover the nine of any other suit would be equally applicable.

C.

911. In Dr. Murray's New English Dictionary, *sub voce Curse*, that philologist says *cur* appears in late old English, and is of unknown origin. No word of similar form and sense is known in Teutonic, Romanic, or Celtic. He then adds, "of connection with *Cross* which has been suggested, there is no trace." In connection with the phrase "*The Curse of Scotland*," the earliest quotation given in Dr. Murray's Dictionary is under the date 1715-47, and is taken from J. Houston's Memoirs, page 92, where Lord Justice Clerk Ormiston is said to have been called *the Curse of Scotland*, so that, "when the ladies were at card-playing, the nine of diamonds (commonly called *the Curse of Scotland*), they called it the Justice-Clerk." This quotation shows that during the period 1692 to 1710, which covers the time in which Adam Cockburn, Lord Ormiston, was Lord Justice Clerk, the phrase, *Curse of Scotland*, was in common use to designate the nine of diamonds. But was it in use with that connotation before that period? No evidence that I have seen proves it to have been so. And since we have all seen how, in our own day, a phrase like *Boycott*, or like *Crank*, has suddenly come into universal vogue, is it not possible, if not highly probable, that the 9 lozenges on a saltire, which constitute the armorial bearings of the Stair family, suggested to the Jacobite party the nickname given to the card which bears such a close resemblance to the armorial bearings of that Scottish family, especially

as Lord Stair was held largely responsible, not only for the Glencoe Massacre, but for the Union with England, which latter measure was long looked on by many Scotch patriots as the ruin of the country? Lord Ormiston also was associated with the Scottish Union, and was a prominent Whig. W. B. R. W.

913. GATHERING OF THE CLAN GRANT (VIII., 61).—I cannot recall any more of the Gathering of the Grants than the verses J. McR. has given, but I think I read the entire Ballad in a small volume I obtained from Milne's lending library in Union Street, Aberdeen, some years ago. It was either the Life of, or Reminiscences of, or a Biography of, Professor Aytoun. And if J. McR. can find, and give me the correct title of the book, I shall be obliged.

31 Cambridge Road, Brighton. R. P. HOOPER.

913. "J. McR." is in precisely the same position as every one else. He would naturally expect more verses, but none have ever been forthcoming, at least if they emerge from any obscure source, the author, Sir Alexander Boswell, has a distinct grievance, for more do not appear in the *Gazetteer of Scotland*, the *Scottish Nation*, and numerous other likely sources. C.

915. OLD RHYME (VIII., 62).—These lines will be found in an old song, given in *Reliques of Robert Burns*, by R. H. Cromek, 1808, p. 267. The note by Burns is "the first half of the stanza is old, the rest is Ramsay's. The old words are—

O this is no mine ain house,
My ain house, my ain house;
This is no mine ain house,
I ken by the biggin' o't.

There's bread and cheese are my door cheeks,
Are my door cheeks, are my door cheeks;
There's bread and cheese are my door cheeks,
And pan-cakes the riggin' o't.

This is no my ain wean,
My ain wean, my ain wean;
This is no my ain wean,
I ken by the greetie o't.

I'll tak' the curchie aff my head,
Aff my head, aff my head;
I'll take the curchie aff my head,
And row't about the feetie o't.

The tune is an old Highland air called *Shuan truish willighan*.

The song is a nursery one, and, I think, has no reference to the *Lanark Common Riding* custom of throwing cakes. JAMES GORDON.

916. LATIN POEM BY MARY QUEEN OF SCOTS (VIII., 62).—In reference to the Latin poem attributed to Queen Mary on the morning of her execution, it is well to view with extreme distrust the statement of the cutting of all such gems in such exceptional circumstances. It would be contrary to almost all experience, and would require for credit the very strongest evidence. Till such is forthcoming the statement may safely be discarded. "Bearsden" says he has made a translation of the poem, but he will probably not be called upon to produce it in view of the following, which is the common translation:—

O Lord and my God, I have hoped in Thee,
O Jesus beloved, now liberate me!
In this hard galling chain, in this harassing pain,
My desire is to Thee,
In languishing, groaning, and bending the knee,
I pray, I implore Thee to liberate me. C.

917. ANCIENT FARM HOUSE AT LUMPHANAN (VIII., 62).—The "low thatched cottage in Lumphanan, where one of the Kings of Scotland (James IV. it is said) passed a night," is a pure myth. C.

918. THE PEEL RING (VIII., 62).—"J" may be referred to the *New Statistical Account of Lumphanan*, by the late Dr. McCombie, and to Hill Burton's *History of Scotland*. He need trust no information as to what family occupied the fort on the Peel bog, but these sources of information, together with the O.S.A. will inform him as to the parish. He may also consult Smith's *History of Aberdeenshire*. Dr. McCombie says "that the Peel Bog, a name which is of Saxon origin, was erected in the beginning of the 13th century, when the Saxon language was probably introduced into Scotland; that a wooden castle, erected on the artificial mound, was a residence of the Durwards, who then possessed a wide domain in Aberdeenshire, stretching from Skene to the western boundary of Cromar, and that this ancient structure, guarded by a moat, and surrounded by that 'wode of Lunfanan,' into which Macbeth, according to Wyntown, had been chased, was, during that century, a strong place of defence against warlike and predatory attacks,—these are conjectures which the writer of this article is disposed to make respecting this fortress." Dr. McCombie also gives interesting particulars regarding buildings said to have stood on the Peel. He also quotes in a designation of lands, of date 1790, "all and hail the lands of Halton with the Peill and manour-place thereof, houses, biggings, yards and orchards of the said lands of Halton."

"Near the middle of the Peel Bog stands a fort built chiefly of earth from the moat around it, not perpendicular, but contracting as it rises; it appears round, but is really oval. The height is 12 yards. It measures 86½ yards in circumference at the top, and the area may grow 6 or 7 pecks of oats. The moat (?moat) at the base is 23 yards wide. Without lies another ring 350 yards round. It is uncertain who built this fort; some ascribe the work to Longueville who came over from France in Wallace's time; some to Wallace himself, and call it Gargunock. Others give it a much earlier date. Before the invention of gunpowder it has been a place of strength, and it often excites the curiosity of strangers." (O.S.A., 1793). C.

918. The following, taken from Dr. Mackintosh's paper contributed to the *Weekly Free Press*, designated "Valley of the Dee," may supply some of the information which J. is in quest of:—

XIV. LUMPHANAN,—MACBETH,—TRACES OF EARLY STRUCTURES.

Turning to traces of ancient structures, the Peel Bog lies in a marshy hollow near the church. It is a circular earthen mound, forty-six yards in diameter, eleven feet above the level of the bog, and surrounded by a moat. The Burn of Lumphanan supplied the water for the moat. It is conjectured that a wooden fort was erected on the mound at an early period. This structure seems to have been succeeded by a stone building, erected in the fifteenth century. The ruins of the stone structure existed on the top of the mound in the latter part of the last century; at that

time the walls and southern gable, though decayed and defaced, were quite visible, and it was then called Haaton House. About a century ago, the tenant of the farm of Bogloch razed the crumbling structure to the foundation, and used the stones for building purposes in the neighbourhood.

The Houff is about a mile from the Peel Bog, and it seems to have been a place of defence in early times; some traces of the structure are still visible. At a later period, according to tradition, it became the burial ground of the Duguid family."

Dr. Mackintosh also gives details of the movements of Malcolm and Macbeth, leading up to the battle in which the latter was slain. That is stated to have been probably at the hill known as Perhill. He then adds, "On the estate of Glenmillan there were once a number of sepulchral cairns, in one of which two bronze rings were discovered. There are still a number of cairns on Perhill, though many have been removed; and stone axes and other objects of the pre-historic age have been found in their vicinity. Macbeth's Cairn stood on this hill, but the stones have been removed, and the site planted and enclosed."

Dr. Mackintosh makes no mention of the ancient farmhouse to which your correspondent refers.

In Smith's New History of Aberdeenshire it is said that "The fort of the Peel Bog was no doubt occupied by the Durwards, who possessed extensive estates to the east and west of Lumphanan in the beginning of the 13th century; and here, either for strategical or other purposes, they occupied this structure, guarded by the moat, and surrounded by the 'wode of Lumphanan,' into which Macbeth, according to Wynton, had been chased, in the middle of the 11th century, and which was used as a place of defence against warlike attacks." Also, that "The course by which the water was conveyed from the Burn of Lumphanan may still be traced, and the situation of the drawbridge is still discernible. The sluice by which the water issued from the moat was laid bare by the flood of 1829; and the circumvallation by which the water was confined may still be traced."

Edinburgh.

J. E. LEIGHTON.

919. BANCHORY TERNAN (VIII., 62).—Upper Banchory in Kincardineshire is named after "St. Ternanus, who, according to Fordun, the Breviary of Aberdeen, and other authorities, flourished about A.D. 440, and was regarded, after Ninian, as the apostle and archbishop of the southern Picts. Usher, however, places his era subsequent to A.D. 684, and supposes him to have been among the last of their native prelates" (N.S.A.) Kincardine O'Neil is not, as "Scotch Thistle" imagines, in the same county. It is in Aberdeenshire. "In old registers the name is uniformly written Kincarden O'Neal. Kincardine is said to be derived from Gaelic words signifying 'the head of the hill.'" A rivulet named Neal or Neil, running by the village, gives, it is supposed, the addition of O'Neil to Kincardine" (N. S. Acct.) "O'Neil is said to have been derived from the barony of O'Neil viz. the lands of Coule, Kincragy and le Corss, which in 1234 belonged to Colin Durward,

Lord of O'Neil, and that Kincarden, as the name is uniformly written in old deeds, was appointed to be 'the head place of the district of O'Nele, in all time coming'" (Smith's *Aberdeenshire*). C.

919. This parish is variously named Upper Banchory, Banchory Trinity, and Banchory Ternan, which is short for Banchory *Saint* Ternan, (not Ernan). The old Statistical Account (1793) says that, "The latter part of the name of this parish is that of its patron saint. Hence one or two annual fairs, held near by, are called Saint Ternan's Market; and a small fountain not far distant is called Saint Ternan's Well. St. Ternan is said to have been a Culdee, bred in Culross, the companion of St. Palladius, by whom he was consecrated in 440.

With respect to the second part of the query, I quote a remark of Mr. Bulloch from his *Historic Scenes in Aberdeenshire*, as to the name Kincardine O'Neil. He says it "signifies the *head of the hill*, with the distinguishing affix, derived either from the rivulet of that name which passes by the village . . . or from the extinct barony of O'Neil." Wynton's Chronicle (Book ix.—2050) speaks of it as Kyncardyne in Nele.

O. F. M.

Literature.

Narratives and Extracts from the Records of the Presbytery of Ellon. Part I., 1597 to 1607.

By THOMAS MAIR, Ellon. Peterhead: David Scott, Sentinel Office, 1894. [59 pp., sm. 4to].

GIVEN a volume of "286 pages, 12 x 6 inches, closely written," how to make the best of it was the editor's problem. And we think the principle on which he has proceeded is so sound and sensible as to commend it to his readers. It has been that of selection, along with explanations, between which one gets the gist without the verbiage and formalism of the original tome, which by the way has evidently given Mr. Mair considerable trouble to read on account of the decayed and imperfect condition of many of the leaves. This last has let the editor into a few pardonable misprints, yet, as a whole, the work is well done, and full of interest. There is one suggestion we would make with regard to future issues of this work, and that is whether the author cannot make some typographic distinction between the exactly quoted extracts, and his own comment or explanations of the text? The work has evidently been a labour of love to the editor, and, we think, will be the same to the reader of it. ED.

The Cairngorm Club Journal, No. 3. Published by the Cairngorm Club, per D. Wyllie & Son, Aberdeen. July, 1894.

THE part before us maintains the high standard of its predecessors, and has gone further afield. The Club has taken Norway under its wing, "A

Hill Walk" there being described in a sprightly manner by Mr. John Geddie. Perhaps the gem of this number is Dr. Gordon's "An Arctic Summer Day on Cairn Toul." Here a very happy alliance of the scientist and poet has produced an article of high literary merit. Apropos of poetry, Mr. W. A. MacKenzie contributes "A Rough-shod Rhyme of Desire," entitled "For the Hills," suggestive of the breeziness of high altitudes.

The American Historical Register. A monthly magazine of the Patriotic-Hereditary Societies of the United States of America. No. 1, September, 1894. The Historical Register Publishing Co., Philadelphia.

THIS publication is the natural product of a widespread interest in the history, biography and genealogy of America by Americans. It is still a new country, but peopled by many who have a hereditary instinct after what is old. The numerous societies which exist to perpetuate the memory of the already numerous events which have gone to the formation of the national life, and the prominent personages who have helped the moulding process, prove this. This magazine has thus a ready-made constituency, under whose imprimatur it starts, and whose proceedings it will voice, or rather register, and to judge of this initial number will do it worthily. The articles are well written, well printed, and beautifully illustrated. Indeed what the Americans don't know in the production of attractive magazines is not worth knowing. The price is fixed at Three Dollars a year, or Fifty Cents a number.

SCOTCH BOOKS FOR THE MONTH.

Actors (Famous): Biographies and Portraits from Oxbergy's Dramatic Biography. 18mo, 1s 6d
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Christiania and its Environs. Dr. Y. Nielson. 2s
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College Carols. John Malcolm Bulloch. Demy 12mo,
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by Osmond Tearle. 8vo, 2s 6d
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Entail (Lecture on the Law of). John P. Wood.
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Flodden (A Visit to) Field, and adjacent places of
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Player. P. McNeill. 2nd ed, 6d
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Helensburgh U.P. Church Jubilee 1894. Sm 4to,
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Publishers will please forward lists by 15th of each
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JOHN INGLIS,
12 Glen Street, Edinburgh.

LITERARY NOTES.

Number 247 of the "Speaker" contains an article on the "Older and the Newer Scotland," it is a pleasant résumé of our modern literature descriptive of Scotch peasant life, which is so ably described in the works of Mr. Barrie, "Gabriel Seton," Mr. Crockett, and "Ian Maclaren."

Mr. Balfour Paul, Lyon King of Arms, is preparing a memorial volume on the recently deceased Mr. J. M. Gray, Curator of the National Portrait Gallery.

A feeling is afoot that Carlyle's House in Cheyne Row, Chelsea, be purchased, and retained as a memorial. Those who are willing to support the scheme will please communicate with Mr. A. C. Miller, 61 Cecil Street, Greenheys, Manchester.

"St. Ives," and "Weir of Hermiston; or the Lord Justice Clerk," are the titles of two Scottish romances, which Mr. R. L. Stevenson has on the stocks.

Mr. J. G. Hyde, of the Edinburgh G.P.O., has completed another volume descriptive of the 'Royal Mail.' It is titled "The Post in Grant and Farm."

The new edition of "Tammis Bodkin" by W. D. Latto is to be issued from a London House. We are informed that of the former editions of this work, which were published in Cupar-Fife, not less than 30,000 copies have been sold.

"The Waverley Weekly" is the title of new weekly which will shortly be issued from an Edinburgh press. Its literature will be of a light nature, it will be well illustrated, and well printed.

"Bards and the Birds" is the title of a new book by Frederick Noël Paton. I.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, NOVEMBER, 1894.

NOTES ON THE PLACE NAMES OF LEOCHEL-CUSHNIE.

(Continued from VIII., 70.)

Of well names we have in Leochel-Cushnie the farm of *Wellfold*; *Brideswell*, near the Church of Cushnie, so called from St. Bride's Well to whom the Church was dedicated; Carden's Well, near *Cardenstown*, seems to have been a holy well, connected with Saint Carden—there is a Cardensbrae in Keig, a Carden's Howe and Carden Place in Aberdeen, while Kilmaly Church, Golspie, is dedicated to Carden. The *Muscova* Well and *Muscova Brae*, near Cushnie House, might be mo uisge bheatha, my healing water, the *my* implying reverence and endearment. This might have been one of the healing wells so commonly resorted to in former times. Visits to holy and health giving wells would become an excuse for mirthful meetings among neighbours, and at such merry makings the presence of a piper would not be amiss—hence, perhaps, our *Piperwell*.

Ronald's Well is near Oldtown of Hallhead. There is a Ronald's Well in Glencuie. The *well* and *wood* of Munroe are near Reekie—

moine ruadh, red moss. Tradition tells of a man deputed to fix the marches between Hallhead and Corse. It was suggested to him that he might go to the Well of Munroe and follow the stream. He yielded so far, but his thoughts within him were vexed, and his conscience would let him proceed no further than the march between Bogfern and Wester Corse. As a consequence, the laird of Hallhead lost Wester Corse. *My Lord's Well* is at the Hole of Badychark. The *Cock Well*, cf. Cock Bridge and Alt a Choilich in Corgarff, the well of the Black Cock or Grouse Cock, is the source of the Alt Tochie.

The *Bilebrok* Well falls into the Tochie from the Mid Glen. In the wood near Mains of Hallhead is a strong spring of cold and hard water known as the *Lady's Well*, probably from some connection with Lady Henrietta, daughter of the second Earl of Aberdeen, and great great grandmother of the present laird. In the Glacks of Culmelle is the *Blackstone Well*. At Tillysheras there is a well "good for the hooping cough—a waucht o't an' ye kink nae mair." Does it owe its virtue to the fact that it springs from a spot between two lairds' lands?

The *Lousie Well*, lusach, weedy (?) is at Roadside, Cushnie. The better known *Lousie Wall* is between Cromar and Towie.

The Four and twenty puddock well is at Kirk-hill, and the *Caul' Wall* between Cushnie House and Milltown. On the south side of the road to Towie is the *Wood of Tippertawsie*—the wood of the Warlock's Well, tobar taibhse. The pool between Cushnie and Towie on the top of the hill is known as *Plausie's Peel*, and the *Drinkin' Pots* are at the source of the Thief's Burn.

The custom of naming the fields of the farm has been rendered unnecessary by the rotation of crops; we can say "the neep field," "the corn field," &c. The custom is therefore dying out. The old names of the fields of Tillyorn, taken from some prominent feature about them, are the *Muckle* and *Little* Tillyorn, the *Burn Park*, the *Dry Park*, the *Square Park*, the *Greystone Knowe* (from a farm near it, which received its name from the tenant that "took it in," because another farm so called seemed to pay well), the *Gutterfauls*, the *Summer Knowe*,

the *Howeboy* and *Munroe*. The *Stack faul* was a part of the Gutterfaul, and facing Wester Corse a part of the Greystone Park was called *Tornie's Brae*. The fields of Mains of Hallhead are the *Flate* (the laird's pronunciation of flat (?) the *Cot Fauls*, the *Garden Park*, the *Back Park*, the *Bog Park*, the *Mid Park*, and the *Green*.

Walking westward from Ley we have on the farm of Culmellie, the *Clieuds*—cluainte, meadows—where the remains of a very large cairn are visible. Then come on the left hand the *Hillock Rigs*, the *Laird's Rigs*, the *Lang Rigs*, the *Croft*, *Ringill*, roinn guala, the point of the shoulder and the *Riggies*. The hill pasture was *Badybeg*. On the right hand, proceeding from the Ley, we have the *Nether Wynans*, the *Holebutts*—Butt, a piece of the field which in ploughing must be left out, in the present instance, on account of a hole—the *Parkie*, the *Yardie*, and, where the present farm-steading is, the *Kilnseidle*. To the west of the steading was a piece of waste land, and then we came to a small field called *Bogstuff*. This name appears in the 1640 statement of the Cushnie Marches—bog stuif, the bog of the stump, a tree or yird-fast stone. The *Badenfaughs* were near Badens. There were also at Culmellie the “parks at the gale o' the hoose and back o' the hoose,” and west on the same side of the burn were the *Bogfauld*, *Cots Parkie* and *Begbare*. This last reminds us of the rhyme :

“Begbare and Brew thin,
Claw the wa's o' Clikumin.”

The *Craftie Cummer* of the Milltown is croft a' comar, the croft where two or three lands meet—at the junction of Milltown, Mains and Balchimmy. The *Gormacks* field at Blackhills may take its name from a man Wm. Gormack, who lived near Blackhills in 1741, but the *Gormacks*, now one of the Milltown Crofts, must have another explanation—enclosure of the swine (?)

The Oldtown *Glowrins* were two small fields, now united, that glowered down on one from their elevated situation.

The *Kinnahard* field, between Mill of Brux and Cairncoullie, seems to be ceann an aird, the head or point of the height—the neighbouring farm of Sinnahard is “the seat (suidhe) of the height.” There is at Tillyorn a rock called *Brokhawhit* (?) The ruins on the top of the wooded height above Kirkton of Cushnie are called *Auld Thone* (?) *Arditosk* is a part of the hill at the mouth of the Alt Tochie.

The *Broom Hill* is south of Kirkton. A man worshipping about a hundred years ago in the Church of Cushnie fell asleep during sermon, and, awakening to a sense of tiredness without realizing where he was, cried out, “Curse and

vengeance on the Broom Hillie ; my back 's sair !”

The *Lamb's Reeves* (rees) are near the Lauchlansheals. The Kirkton *Weirds* marks an old place, *Wardhead*. The *Cot Butts* are south east of the Manse, and between the steading and wood are the *Dog Holes*. The field, now called Knowehead, was the *Tath Faul* of Mains. Another field was the *Rumblin' Faul*. The *Sauchen* Meadow was near the Strype that flows alongside of the *Lady's Walk*, a path made by the late Mrs. Lumsden. The *Auld Cots* are at the bend of the road near the Smithy. The *Barfaul*, and *Waterfaul*, as also the *Strath*, are names connected with Mains of Cushnie. The high fields of Balchimmie are known as *Machash*, a word referred to in the 1640 MS.

Dukeston was in this parish till about a hundred years ago, when it was handed over to Kildrummy. Why was it so called?

The Lumsdens of Cushnie came from Berwickshire through Fife to *Maler*, 1330, now *Maildron* in Kincardine O'Neil. From that they came to Cushnie and purchased *Fowlis*. The Mortimers came from Aberdour through Perthshire. Did they bring *Fowlis* from Fowlis Castle? Fowlis has been derived from foil, a den or hiding place, and Mr. McBain derives the word from follais, a conspicuous place ; but neither a hiding place nor a public place is very appropriate for the Leochel Fowlis. It may be allied to the old Scotch word fouellis, brushwood, materials for burning, fuel. The Mowat's part of Fowlis is called *Fowlis Mowat*. *Mowat-seat* is not an old name. It is not mentioned in the 1791 Land Rental of Craigievar. Mowat Seat marks the place where the whisky began to take effect on the carriers of Mowat's coffin, when it was “reisted,” according to the tradition.

The old name of the fields here was the *Backwards of Craigievar*. The servants at Craigievar called it “the back o' Gweed's elbow.” When the farm steading was built, it was called Wester Craigievar, and subsequently, on the suggestion of Mr. Strachan, the factor, Mowat-seat. There is on this farm a *Mearns Well*, which was once defiled by a nasty person, and as a consequence of such degrading treatment, it refused to flow any more. The genius of the spring was propitiated, however, by a kindly and canny woman bringing to it a contribution of water from three lairds' lands. It has continued to flow ever since.

The *Trooper's Stone* is near Newbraes, but tradition says not who he was, what he did, or what was done to him there.

The traditional story about Sourie, whose cairn and grave are pointed out, is not without foundation, for from the Records of the 1647

General Assembly we learn that Patrick Gordon of Glenbucket, and Alexander Sowre, acknowledged their accession to the rebellion humbly upon their knees. The *Howff* in the Leochel Churchyard is traditionally connected with the burial place of the Forbesees of Craigievar, and also with resurrectionist times.

There is a spot in the Corse-hill called the *Laird's Cham'er*, where tradition tells that one of the lairds of Corse hid in troublous times. He was supplied with butter from Tillyorn, the quality of which pleased him so much, that when his troubles came to an end, he raised the rent of the farm three merks. In accordance with this tradition is the fact that, in 1644, the laird removed "his haill victuals" to Fintray to be kept from the plundering MacGregors.

Is *Craig Durward* a reminiscence of the ancient Durward proprietors of Corse?

Tarland has its Topographical rhyme,

"East town, West town, Corachree an' Melgum,
Backside, Boddemen', Tenley in Tarland."

In addition to the rhyme, "Tillyorn grows the corn, &c.," already quoted, we have another:

"At Cushnie Caul,
I bigget my faul;
At Ininteer,
I simmer'd my steer;
At Little Lynturk,
I drew my durk;
At Baldievin,
I stack it in."

Thornhill, Stirling. GEO. WILLIAMS.

NOTES ON AYRSHIRE FOLK-LORE.

IV.

CHAMBERS has recorded these two rhymes:

Rainbow, rainbow, rin awa' hame,
The cow's to calf, the yowies to lamb.

Rainbow, rainbow,
Rin awa' hame,
Come again at Martinmas
When a' the corn's in.

The following very popular rhyme is recited by children in Ayrshire when they observe the rainbow,—that arch of irised colours so charmingly sung by Thomas Campbell:

Rainbow, rainbow, rin awa' hame,
The kye 'ill be milked afore ye win hame.

It is simpler and much prettier than the lines quoted from Dr. Chambers' work. The "kye" usually "win hame" between five and six; and about the latter hour, if you chance to be near a field in which cows are grazing, you may hear the voice of the milk-maid crying from the gate—"Coo leddy, coo leddy." From this the children have originated the following rhyme:

Coo leddy, coo leddy,
You're parritch is ready.

There is a rhyme from which Burns has borrowed, or which has been borrowed from Burns, often repeated when anyone has said or done something naughty, but not sufficiently sinful to call for stronger condemnation:

[John Smith] you'll get your fairin',
And Nick 'ill roast you like a herrin';
No like a herrin', but like a trout,
For when you're in you'll no' win out.

In *Death and Doctor Hornbook*, Burns says:

But, hark! I'll tell you of a plot,
Tho' dinna ye be speakin' o't;
I'll nail the self-conceited sot
As dead's a herrin';
Neist time we meet, I'll wad a groat,
He gets his fairin'!

In *Tam o' Shanter* the same punishment is meted out to the hero:

Ah, Tam! ah, Tam! thou'll get thy fairin'!
In hell they'll roast thee like a herrin'!

The children sometimes invite their companions to inspect their eyes for the purpose of discovering the outstanding feature of their character—each colour having assigned to it a particular nature, somewhat after the language of flowers. The following rhyme denotes two of the colours, and the character attached to them:

Gray, gray greedy;
B'ue, b'ue beauty.

Here is a rhyme that baffles my orthography, but I have done my best to render it phonetically:

Izeckety, dickety dock,
The mouse ran up the clock;
The clock struck one and down she ran,
Izeckety, dickety dock.

In my first article (*S. N. & Q.*, August, p. 40) I gave a rhyme containing a fanciful enumeration of the numerals. I have since heard the following, which is more fanciful still, and seems to be a counting-out rhyme, and may be compared with that given in the June number of *S. N. & Q.*:

Anery, twaery,
Tickery, seven;
Ala ma crack,
Ten or eleven;
Fin, fan, Muscadan,
Teedlim, toddlim, twenty-one.

With reference to the counting-out rhyme given by W. B. R. W. in last number, and with which he compels my name, I never heard it before; but I should be grateful, indeed, to any correspondent who may contribute any notes he may have on Ayrshire Folk-lore.

Said to a companion, in answer to a query as to where anything came from:

I got it where it grew,
And it's no' there noo.

In reply to the question, what is your name?

Peter Plug,
The snail-gatherer!

After hearing an incredulous recital:

Johnnie Raw, ye mean to blaw,
I ken ye're up tae a thing or twa.

Another nursery jingle runs:

Chap at the door,
Keek in,
Lift the snick
And walk ben.

Each line in the above describes a certain manœuvre. First line—the nurse knocks gently on the child's forehead. Second line—looks into his eyes. Third line—pretends to lift up his nose; and, repeating the fourth line, puts her finger in his mouth.

In this district, on any occasion such as a wedding, when a cab, or, as it is called in the locality, a noddy, is employed, the children collect about the door of the house in which the happy event is being celebrated, and shout, on the machine driving forward:

Here's the noddy
Fu' o' toddy.

Mothers would sometimes say, in reply to an inquisitive child's questioning as to what mode of conveyance they were to use in a forthcoming jaunt (trip): "We'll gang on Shanks's noddy"; that is, they would walk the distance. This is a very old expression. In an old Scots song of a humorous cast, which I chanced to be reading the other day, and which dates back to the close of the sixteenth, I came across this verse:

A guid blue bonnet on his head,
An o'erlay 'bout his craigie;
And aye until the day he died
He rode on Shanks's-naigie.

Here we have a clue to the etymology of the word noddy. On the introduction of cabs into the rural districts, the country folks applied the term naigie (a diminutive form of nag, a horse) to the new vehicle. By and by the word got corrupted into noddy, and the children found it an excellent rhyme for the name of the form of the national beverage which circulates very freely on the occasions when cabs are most in requisition.

Most children are remarkably imitative, and will attempt to say or make anything which they have noticed their elders perform. A very innocent sort of beverage, much in vogue in the village twenty years ago, but now, I fear, given up in favour of more potent liquors, was treacle yill (ale). In imitation of this the children would get hold of a bottle, put a small piece of licorice in it, fill it with water, then shake it well until the water was coloured berry-brown, after

which they would treat each other to "sugar alley watter."

The children would also contrive to make miniature peep-shows. The drawer of an ordinary match-box was taken and filled with violets, daisies, and other flowers. It was then covered with a small piece of glass, enveloped in paper; the part covering the glass was cut on three sides so as to form a lid to be raised when the spectator was permitted to see the marvellous wonders within. Thus equipped, a boy or girl would accost a companion in the words of the following rhyme:

A preen to see a puppy-show,
A preen to see a die;
A preen to see an auld man
Sclimin up the sky!

You gave the pin or some other trifle, and were allowed to see the floral exhibition.

The boys had a great many games which could not be classed as athletic, such as, the blin' tollman, hounds and hares, tig, hiè-spy, hide-and-seek, buck-buck, etc. The two last mentioned, which were played to the accompaniment of a rhyme, fall to be noticed here. Three boys would agree to play at Buck-buck. After counting-out one of their number, they disposed themselves in this manner: One of them stood against a wall or house. The one that was counted out, called buck, placed himself in a stooping posture, supporting his body by putting his hands on his knees, and placing his head against the breast of the first boy standing with his back to the wall. The third bestrode buck. He held up so many of his fingers and asked buck to guess how many there were. If buck made a wrong guess, the boy on his back gave him a good scud on the hips; if he guessed correctly he was relieved and became tormentor in turn, rarely failing to pay the new buck with compound interest. The following rhyme was used. If guessed wrongly:

Buck, buck,
How many fingers do I hold up:
Two you say
And three it is,
And then you get the other fis.

If correctly guessed:

Buck, buck,
How many fingers do I hold up:
Two you say
And two it is,
Poor buck rise up.

Galston. JOHN MUIR, F.S.A. Scot.

The Christmas number of Mr. Stead's "Review of Reviews" will deal with the question of the deer-forests of Scotland.

EXTRACTS FROM THE COUNCIL RECORDS OF OLD ABERDEEN.

(Continued from page 72).

Compt of the saides Cacies giwin up be Doctor Gordoun and Mr John Lundie Collectouris and bailzies the fyft of December 1636 yeiris —

Imprimis resaived be Doctor Gordoun at thrie severall courtis and a pairt from Mr. John Lundie
39 libs 9s.

Discharge—Imprimis givin to the Caciens for sex ruid of Cacie in the Loch Wynd and fyve ruid and a quarter Cacie anent the douket grein in the North syd at 40s the ruid 22 libs 15s

Item to the officiaris for ten dayis attendance and work about sex shillingis the peace per day 5 libs 4s

Item to David Donald for nyn scoir cairt fulls of gryt stones out of Clunies yaird to the Nether Chanrie Port 12 libs

Summa 39 libs 19s

So super expsent 10s

Compt Mr John Lundie.

Imprimis be me Johne Lundie alon attour all that ues resaived be D. Gordoun according to the said Mr Johne's compt givin in writtin be himself 50 libs 15s

Discharge—Imprimis to the Caciens for laying elleven ruid of cacie about the Nether Chanrie Port and North entrie of the Town 21 libs 13s 4d

Item advanced to the said Caciens for George Bruce and Thomas Mercer's cacie 27s

Item to Nicoll Torrie for leiding sand all the tyme 5 libs 16s 8d

Item to two officiaris to attend the work for 15 dayis wage and a part of the 16 10 libs 4s

Summa 39 libs 8d

Restis in his hand 11 libs 15s

Thairof 27s of Mr George Anderson to cacie the College boundis.

5 December 1639.

The said day the act anent the resetting of strange beggaris at the Mertimes court wes put to executione and the persones folowing being lawfullie convict wes all amerciat according to the act in 4 libs everie one bot for sundrie causes

the rigor of the said act wes mitigat and thair onlayis modified as folowis—Imprimis Johne Wylie elder in the Spittall 40s; Andrew Yongsone in the Spittell 20s; John Catto thair 13s. 4d; Andrew Boyn 6s. 8d; John Robie 13s. 4d; Andrew Small 13s. 4d; Thomas Crukshank his onlay for hurting Thomas Adam 26s. 8d; James Davidson for resett of beggeris 26s. 8d;

The said day William Gibson and William Buchan wer convict be thair awin confession for deforcing the officiaris that wes poynding upon ane act of the deacon of the flesheris and amerciat to ten pundis the man bot out of commiseratione for thair ignorance it wes modified to 4 libs the peace making 8 libs. Summa of theis onlayis 16 libs.

Quhich wes distributed as folowis—

Imprimis paed to Mr. Thomas Messer be D. Gordoun for a commission raising in the proces of the customes 8 libs

Item givin to him to John Messer and James Skedow officiaris and William Wat Clerk for thair wages everie on a dolour extending in all to 8 libs 2s

Item loss upon a leadin dolour givin in 4s

Item givin out also be Doctor Gordoun for sustentation of two Wagabondis putt in ward be the Justice of Peace and giwin to a bearair to go to Pitmedden to try if it were thiose that robbed his tenentis 24s

Item given be the said D. for this Court Book 20s

30 June 1640.

We Provest and baillies of the Citie of Auld Aberdein be thir presentis admitis Meriorie Carl Inhabitant in the said Citie fre woman in all tymes cuming to use the tred of huxtar by and sell all such wairis as hes bein in use to be bought and sauld be ony of the said tred lauchfullie abefoir be this our writt and subscriwit with our handis.

Be it kend till all men be thir presentis me Maister Gilbert Ross reider of St Macher and maister of the musick scooll thair Forsameikill as by ane act of the Toun's Court of the dait the thretein day of Junij M. sex hundreth threttie sex yeires I demittit in faworis of the craftis of Auld Aberdein ony richt tytill or custum that I had to the uptaking of the fredome of the said craftis and unlawis of the toun to the effect they nicht have deakins of thair awin hold thair awin courtis and ilk craft uptak thair awin fredomes and unlawis. For the quhilk caus the saidis craftis and deakins becum bund and obleist to the baillies and the bailzeis to me yeirlie at the feast and terme of Mertimes the soume of fourtie merkis as ane pairt of my steipand as reider and scoollmaister . . . And now since it is of veritie that I the said

Mr Gilbert Ross hes receawit from Doctor Williame Gordoun and Johne Forbes baillies all and haill the forsaid soume of fourtie merkis Scotis money quhairof I hold me weill content satisfiet and payit.

2 November 1640.

The said day it is statut and ordaint that the haill twa penny candill salbe as sufficient as the rest of the candill of Abirdein and thair aucht penny breid conforme thairto under the pain of confiscatioun as lykeways ordainis that na huchsteris in Auld Aberdein by na mair meill nor serves themeselfes under the pain of fywe pundis toties quoties.

The said day it is statut and ordaint that the haill Crem stowpis in Auld Aberdeen salbe brocht to the cross the nynt of November instant to sie the sufficiencie under the pain of fywe pundis.

The said day it is statut and ordainit that all billis gifin in salbe maid and subscriwit be the clerk, utherways the samen to be rewen and not to be hard.

The said day it is statut and ordainit that the haill husbandmen in Auld Aberdein sall saw the twaill pairt of thair haill laboring in pese under the pain of fywe pundis toties quoties evri yeir.

The said day it is statut and ordainit that the officeris in Auld Aberdein ilk ane thair day about on the Saboth day sall seirche and seik ather prenteishes or any uther persones quhatsumeuer in tyme of dewyne service and gif any persone beis fund ather drinking or playing in the linkis or at any uther pastim quhatsumewer that they sall gif wp thair names leallie and trewlie as they sall answer to God and the ane halffe of the wnla to be gifin to the officer upgiffer.

9 November 1640.

The said day ordanis Johne Pettindreich to produce ane testimoniall frome the pairt come frome last the nixt court or else to remowe af of the toun.

16 November 1640.

The said day the baillies with consent of the maist pairt of the counsall hes ordainit Williame Watsone cordoner and George Gibsone to pay twantie shillingis ilk ane of thame and hes receawit thame to the toun to work quhair they pleise Quhilk twantie shillingis for ewerie ane of thame was becaus they fled out of the toun in tyme of trubill.

The said day Quhaeuer sallis aill or byis aill with onseallit stowpis efter the dait heirof sall pay fourtie s. toties quoties within the boundis of Auld Aberdein.

30 November 1640.

The said (day) Williame Watt his tenentis and

the tenentis within James Cruikschanckis houses to be sichtit to be guid nichtbouris in sua far as they have kaill and elding.

25 March 1641.

The said day George Chalmer flescher hes inactit himself be thir presentis to enter Bessie Gray his seruitor upon the twantie nynt of Merche instant befor the said baillie to ansuer at the instance of Johne Forbes lait baillie of the said cite for the stiking of ane kow of the said Jhones with ane craig knyff and that the said George sall enter the said Bessie the said day wnder the pain of fourtie pundis as also the said George oblesses him to pay the unlaw sick as salbe modiefiet aganis the said Bessie both for pairtie and toun.

ALEX. M. MUNRO.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCHYARD.

SECTION D.

(Continued from Vol. VII., p. 4.)

ON a table-stone there is :

To the memory | of | Captain John Farquharson | Late of his Majesty's 76th Reg^t of Foot | who died the 29th March 1806, aged 84 years. | This memorial is erected by his widow | Marjory Christie ; as a token of her regard | and esteem for his departed worth.

Not far from this stone there is another to a second octogenarian in the following terms—

Sacred | to the memory of | Robert Balmanno, Merchant | burgess in Aberdeen ; who departed this life ; | the 20th July 1820, aged 88 | Also his spouse Elizabeth Buchan | who departed this life the 12th April 1804, | aged 69 years. | And also six of their children. | Also his second spouse Janet Sutherland | who departed this life the 17th November, 1829 | aged 60 years.

Robert Balmanno was admitted a burgess of guild of Aberdeen on the 28th August, 1766.

On an old marble table-stone, resting on a ground-stone, the inscription of which is entirely gone, there is :

To the memory | of | James Thomson of Portlethen | Advocate in Aberdeen | who died 22^d of Dec^r 1766, aged 67 years : | and Robert Thomson of Portlethen | Town Clerk of Aberdeen | who died 29th of April 1767, aged 63 | Also of | James Thomson, Advocate, and Cashier to the Commercial | Banking Company of Aberdeen | who died the 3^d of July 1800, aged 45 years.

This is one of a series of tombstones to members of this family in the churchyard, and to which allusion has already been made. The first two were the sons of Mr Alexander Thomson, Town Clerk from 1694 till his death in 1727, by his spouse, Helen Gregory. James, the elder brother, succeeded to the estate of Banchory on his father's death, while Robert was admitted

conjunct clerk with his father three years before the latter's death, viz., 1724. Robert Thomson consequently enjoyed the office of Town Clerk for the long period of forty-two years, and on his death he was succeeded by his nephew, Alexander Carnegie, who had been conjoined with him in 1762.

On a headstone to the south of the last is inscribed :

Sacred to the memory | of | M^{rs} Elizabeth Reid, formerly Brand; | the widow of William Reid, Esquire; | formerly of Glassel, on Deeside; | who died 10th July, 1794, aged 91. | And of | Janet Reid, their youngest daughter | who died unmarried: 20th April: 1820, aged 74. | The mortal remains of both those Ladies | are interred in front of, and near to | this memorial, which was erected in 1823 | by an affectionate grandson.

On an old marble table-stone there is :

Charles Forbes of Shiells Esq^r | died in February 1764 | aged 66. | Janet Johnston his wife, daughter of | Sir John Johnston, of Caskiebain, | died in July 1748, aged 57. | Thomas Forbes of Ballogie, Esq^r | died January 8th 1777 | aged 73. | William Forbes, his son | died in November 1778, aged 10. | Christian Cumine his wife, daughter of | George Cumine of Pittuly Esq^r | died April 30th 1790, | aged 56.

Charles Forbes of Shiells was for a long period Sheriff Substitute of the County of Aberdeen, and is said to have discharged the duties of the office¹ "with great assiduity. He was thoroughly acquainted with the laws and customs of this country, had a benevolent heart, and social disposition," which made his death justly regretted. His wife was a daughter of Sir John Johnston, fourth baronet of Caskieben, by his wife Janet Mitchell, a daughter of Baillie Thomas Mitchell of Aberdeen. There was no issue of the marriage, which took place in 1725. The Forbeses of Ballogie, or Midmar as it is now called, were, it is believed, connected with the Sheriff, and this circumstance may account for them using the same burying place.

Of the family undermentioned I am unable to give more information than is contained in the inscription :

The Rev^d Doctor William Morgan, | late Rector of Kingston, in Jamaica, | and thereafter Professor of Philosophy | in the Marischal College of Aberdeen; | died the 2^d Sept^r 1788, aged 36 years. | Also Elspet Morgan his mother, | died 1st Nov^r 1792, aged 78 years. | And George Morgan, his father, | died 8th June 1798, aged 76 years. | Also of James Morgan of Bonnymuir, | their son, who died 15th July 1823, aged 67. | He lived in Jamaica 25 years, and returned to Aberdeen | in 1802: esteemed as a husband father and friend. | And of Agnes Duncan | relict of the said James Morgan | who died on the 2nd of March 1833, aged 61 years.

Professor Morgan died in the same year as that

¹ Aberdeen Journal.

in which he was presented to the chair of Civil and Natural History in Marischal College.

On a table-stone there is inscribed :

Here lies the body of | John Farquhar, | late of Newton of Murtle. | He was born 20th June 1703, and died 6 July 1791. | Also of Elizabeth Chalmers, his spouse, | who died the 22^d July 1801, | aged Eighty-Four. | Likewise the bodies of | their grandchildren, Jean and John, | children to W^m Mortimer, Mercht. in Abdⁿ | Also Jean Farquhar his spouse, | who died 20th July 1808, aged 65 years. | And Alexander Malcom Esq^r | late of Bengal, their Son-in-Law, | who died 14th May, 1807, aged 64 years. | Also of the above | M^r William Mortimer, | Merchant in Aberdeen, | who died 24th November, 1822, | aged 73 years. | And of Ann Farquhar, daughter to | the said John Farquhar, who died 25th | September 1801, aged years.

John Farquhar is supposed to have belonged to the Crimond district. The Town Council of Aberdeen in 1758 feued out the lands of Murtle in lots, and the 4th lot called Newton was taken up by Mr Robert Duncan, who, however, held it for a very short time, when it passed into the hands of Farquhar, who held it till about 1788.

A son of Farquhar's was John Farquhar, born at Bilbo, Crimond, in 1751, and who died in July, 1826, leaving a fortune of a million and a half, which was divided between his various nephews and nieces and their descendants. He went out to Bombay as a military cadet, but ultimately settled as a merchant at Palta in Bengal, where he acquired a large fortune as the sole contractor for gunpowder to the Indian Government. Returning to England in middle life with a fortune of about £500,000, he purchased, in 1822, the estate of Fonthill Abbey, Wilts, at a cost of £330,000. He embarked in several commercial enterprises, which turned out most lucrative, and being of rather penurious habits he managed to amass the large fortune above referred to. It is understood that at one time he had the intention of founding a college in Aberdeen with certain religious reservations, but notwithstanding a promised endowment of £100,000, the necessary Parliamentary sanction could not be obtained, and the scheme dropped.¹

ALEX. M. MUNRO.

Mr. Gardner, of Paisley, is about to publish the Life, Letters, and last Poems of Lewis Morrison-Grant, edited by Jessie Annie Anderson. As the author of *Protomantis*, Mr. Morrison-Grant at once established himself as a poet of the first rank, creating an interest in him and in the promise that he gave of future work. This interest comes now to be centered in the story of his all-too-short life, into which his biographer gathers the last fragments of his poetic genius.

¹ A General Account of the descendants of James Young, &c., 1894. *Free Press*, 6th March, 1894.

NOTABLE MEN AND WOMEN OF
ABERDEENSHIRE.

41. *Bain, Alexander, LL.D.* (Professor), Mental Philosopher. Born at Aberdeen in 1818, he graduated at Marischal College there in 1840. Having lectured as deputy professor for a few years in his native city, he afterwards taught Natural Philosophy at the Andersonian University, Glasgow, thereafter filled the post of Assistant Secretary to the Metropolitan Sanitary Committee, examined in Mental Philosophy for the University of London and the Indian Civil Service, and finally, in 1860, was appointed to the Chair of Logic in Aberdeen. He resigned in 1881, and the same year was chosen Rector of his University. In 1859 he was made LL.D. by Edinburgh University. Since 1840 he has contributed to the Westminster Review and other periodicals. Bain's chief works are *The Senses and the Intellect*, 1855, and *The Emotions and the Will*, 1859, which complete his philosophy of the Human Mind. Other books are, *Mental and Moral Science*, 1868, *Logic Deductive and Inductive*, 1870, *The Relation of Mind and Body*, 1873, *Education as a Science*, 1879. He wrote also a biography of James Mill, 1881, as well as a criticism of John Stuart Mill, 1882, besides several hand-books of English Grammar. He also assisted in editing Grote's Aristotle, and edited Grote's Minor Works. Bain is an empirical philosopher, and in the judgment of the late J. S. Mill, his two chief works are the most careful, the most complete, and the most genuinely analytical exposition of the human mind which a *posteriori* psychology has produced.

42. *Baird, Sir John, Lord Newbyth*: Judge. Son of the James Baird whom Charles I. meant to create Lord Doveran; but who died before the patent passed the seals, he was bred like his father to the law. His mother was a sister of the celebrated Aberdeenshire scholar, Thomas Dempster of Muireisk. He himself may have been born on his father's estate of Byth in Aberdour, or possibly in Edinburgh, about the year 1621. He was called to the bar in 1647, was knighted at the Restoration, and soon after was appointed Senator of the College of Justice by the title Lord Newbyth. He entered heartily into the Revolution of 1688, and overlived it ten years, dying in 1698.

43. *Baird, William*: Genealogist. Last of the Bairds of Auchmedden. Born 1701, died 1777. Whether he was a native of Aberdour parish I have not learned; but he was probably born in the county, as he and his wife are buried in St. Nicholas Churchyard, Aberdeen. He is said to have published a Translation of Thucydides. Having joined in the Jacobite rising of 1745, he was obliged to lie in concealment for several years, generally in Echt, which belonged to his brother-in-law the Earl of Fife. He wrote interesting Genealogical Memoirs of the Duffs, tracing the History of that noble family to its Origin. He is also author of "Genealogical Collections concerning the Sir-Name of Baird and the families of Auchmedden, New Byth, and Saughtonhall in particular."

44. *Bannerman (Sir) Alexander Burnett, Bart., M.D. (Prof.)*: Noted Medical Man. Born 1741, he

became Professor of Medicine, Kings College, 1792, and died 1814.

45. *Bannerman (Sir) Alexander, Kt.*: Politician and Colonial Statesman. Born in Aberdeen on the 17th October, 1788, he received his education at the Grammar School and Marischal College of his native city. Engaging in his father's business as a wine-merchant, he also became connected with various important manufacturing enterprises in Aberdeen, particularly in the Bannermill. He was also a partner in other large firms, and was largely engaged in the Whale-fishing. He took an active interest in public business, and in 1811 was a member of the Town Council. Considered as the leader of the Liberal Party in Aberdeen, he was chosen member for that city in 1832, and continued to represent it till 1847, when he retired. He proved an active and useful member of parliament, a good speaker, and from his tact and business habits an excellent committee man, and soon gained considerable parliamentary influence. He was the main instrument in obtaining a grant of £20,000 for the restoration of Marischal College Buildings, which had been his own Alma Mater. In 1837 he was chosen Dean of Faculty for that college, and while the Melbourne ministry was in office, he was appointed a Commissioner of Greenwich Hospital. In 1848 Mr. Bannerman was appointed Governor of Prince Edward Island, and at the same time received the honour of Knighthood. He was subsequently removed to the Bahamas in 1854, and finally in 1857 to Newfoundland, where he continued till 1863. His death, which occurred on the 30th December, 1864, was the result of an accident. At his death he was heir-presumptive to the Baronetcy of Elsieck and Crimonmogate. Sir Alexander had an interesting association with the life of the great philosopher and historian Thomas Carlyle through his having married Margaret Gordon, who was the "Blumine" of *Sartor Resartus*.

46. *Bannerman, James, M.D. (Prof.)*: Noted Aberdeen Doctor. Son of No. 44, born in Aberdeen about 1770, he succeeded his father as Professor of Medicine, King's College, and died in 1838.

47. *Barbour, John (Archdeacon)*: Poet. Supposed to have been born in 1316 or 1327, and generally claimed as a native of Aberdeen, he is chiefly remarkable as the author of the excellent early Scottish poem "The Bruce." A sketch of the author's life will be found in any Biographical Dictionary, so is here dispensed with. He died in 1395.

48. *Barclay, James William, M.P.*: Scottish Politician. Son of a builder, and born in Aberdeen in 1832, he was educated at the Grammar School and University of that city. A successful merchant and farmer, he was chosen to represent Forfarshire in the liberal interest in 1872, and held his seat till the election of 1892, when he was ousted from that constituency by Sir John Rigby. He has connection with several companies as Chairman of Directors.

49. *Barclay, John, M.A. (Rev.)*: Minor Poet and Divine. Born in Turriff about 1647, he graduated at the University and King's College, Aberdeen, in 1672, became one of the teachers of the Grammar

School, Aberdeen, and about 1674 was ordained to the parish of Monquhitter, and translated to Cruden in 1678. He scrupled for some time to take the test in 1681, and so forfeited his charge, but was allowed to take it the following year. He died in 1691. Works: *A Description of the Roman Catholic Church in Verse, represented in a Vision*, 1689. Besides other fugitive pieces, he translated Dr. Arthur Johnstone's Epigrams (*Skene's Memorials for the Government of the Royal Burghs*), 1685. He also published *Poems and Spiritual Songs*, 1689.

50. *Barclay (Sir) Robert, K.C.B.*: General. Hero of the Battle of Assaye, said to be a scion of the Towie family. He flourished 1800-1816.

51. *Barclay, William, M.D. (Prof.)*: Minor Poet, Scholar, and Medical Writer. This author, who in many Biographical Dictionaries is represented as John Barclay, was the brother of Sir Patrick Barclay of Tolly, and was born about 1570. He studied at the University of Louvain, under the celebrated scholar Justus Lipsius, to whom he addressed several letters which had been printed. Lipsius had such a high opinion of him, that he is recorded to have said that if "he were dying, he knew no person on earth he would leave his pen to but the doctor." Barclay describes himself as A.M. and M.D., but where he took these degrees we are not informed. Having been appointed a Professor in the University of Paris, he taught humanity there for several years, and was much esteemed for his learning and talent. He afterwards returned to Scotland, where he appears to have followed the Medical profession; but soon went back to France and resumed his former occupation at Nantes in Bretagne. He is thought to have died in 1630. A list of his works is given in Irving's *Lives of Scottish Writers*. Among them are *Oratio pro Eloquentia*, 1598, *Nepenthes or The Virtues of Tobacco*, 1614, *Callirhoe, commonly called the Well of Spa or the Nymph of Aberdeen, &c.*, 1615, and various Latin Poems.

52. *Barker, A. C.*: Minor Poet. Born at Woodside in 1818, this author published in 1880, *Fifty Years' Rhymes and Reminiscences*.

53. *Baxter, Andrew*: Metaphysician and Moral and Natural Philosopher. Born in Old Aberdeen about 1686, he was educated at King's College there, and afterwards became a private tutor, among his pupils being Lord Hay, Lord Blantyre and other gentlemen. His great work, *An Inquiry into the Nature of the Human Soul*, went through several editions. He died in 1750 at Whittingham, the seat of his pupil Mr. Hay. His later works were *Mathosive Cosmotheria puerilis*, *Dialogus*, and *An Appendix to the Inquiry into the Nature of the Soul*.

54. *Baxter, Wm.*: Grammarian. Born 1650 Aberdeen. He was author of a Latin Grammar published 1679, and died 1723.

55. *Beattie, Alexander*: Teacher and Minor Poet. Born near Inverurie about 1780. Educated at Aberdeen University, in 1809 he started a school at Fortrose, and 1812 became English Master in Tain Academy. In 1832 Mr. Beattie, under the title of *Poems, containing the History of the Patriarch Joseph*,

published a volume of verse chiefly religious, but including the poems published, 1813, by his cousin William, with modifications, not improvements. He died in 1840.

56. *Beattie, James Hay*: Minor Poet. Son of Prof. James Beattie, LL.D. Born and studied at Aberdeen, he graduated 1786, and next year was appointed crown assistant and successor to his father. He died in 1790, and his father published in 1799 a memoir of his son, containing his writings in verse and prose.

57. *Beattie, William*: Minor Poet. Born in Inverury (1760), he died in 1815. His volume of verse, *Fruits of Time Parings*, 1813, republished in 1873, is one of the most racy vernacular productions that have issued from the minor muse of Aberdeenshire. He wrought as a heckler in Aberdeen.

58. *Berry, —, M.D.*: Cape Politician. A native of Aberdeen, Dr. Berry emigrated early to the Cape of Good Hope, and has for the last quarter of a century resided in Queenstown there. Like Dick Whittington he has been thrice elected the chief ruler of the town, and has also held other public offices. At the election to the Cape Assembly a few months ago, he was returned member for the Queenstown Division in spite of the strenuous opposition of the Africander Bond. The election was esteemed locally so important, that the Editor of *The Free Press* of that place enthusiastically declared that he was the first politician at the Cape who had succeeded in inducing any constituency there to call an imperative halt to the Africander Bond, and to suit its action to the word.

W. B. R. W.

THE CANTERBURY TALES

THE KNIGHT'S TALE (*Continued*).

I.

Mars' statue red, with spear and targe
So shines in his white banner large
That all the field gleams up and down;
And nigh it, was his pennon flown
Of gold full rich, in it the feat
Of vanquished Minotaur of Crete.
Thus rode this duke and conqueror,
With chivalry the very flower,
Till come to Thebes, he did alight
Fair in a field where he would fight.
To speak in brief of this same thing;
With Creon, cruel Theban King,
He fought, and slew him as a knight
In combat, put his host to flight;
Assaulting, won the city after,
And rent down wall, and beam, and rafter;
To these sad dames, restored again
The bodies of their husbands slain,
For funeral rites, as was the guise.

But all too long that whole emprise;
The clamour great and waimenting
These ladies made, the lamenting
O'er funeral fires, the honours shown

By Theseus lord of Athens town
Unto these dames, when home they went ;
This much is only my intent.

When that this worthy duke, Theseus,
Had Creon slain and won Thebes thus,
A-field all night he took his rest,
With all the country did his best.
Ransacking 'mong the bodies dead,
To strip off harnessing and weed,
The pillours did their work full sure
After the dread discomfiture.
Befell, amongst the heaps they found,
Gored through with many a grievous wound,
Two youthful knights, close lying by,
Both armed alike full gorgeously ;
Of whom, Arcite was named the one,
And he the other, Palamon ;
Both, half alive, half dead appear.
By their coat armour and their gear,
The heralds knew them special well
As being of the blood royal
Of Thebes, and of two sisters born.
Away the pillours have them borne,
And carried soft unto the tent
Of Theseus, who full soon them sent
To Athens, there to dwell in prison
Perpetual, and would have no ransom.
And when the duke had thus so done,
He with his host rode home anon
With laurel crowned, as conqueror,
And there he lived in joy and honour
A term of life ; what need words moe ?
Within a tower, in pain and woe,
Dwell Palamon and eke Arcite,
For ay, and them no gold can quite.

Thus year by year, and day by day,
Till once upon a morn of May,
That Emilie, fairer to be seen
Than lily on its stalk so green ;
Fresher than May with flowerets new,
For with the rose tint strove her hue.
Unknown the finer of the two ;
Ere day, as she was wont to do,
Had risen, and was all ready dight,
For May no sluggard has o' night.
The season prompts the gentle heart,
And spurs him from his sleep to start,
And saith, " Arise, do thine observance."

This maketh Emilie have remembrance
To honour May, and thus to rise.
Clothed was she fresh for this devise ;
Her yellow hair in braided tress
Adown her back, yard-long, I guess,
While in the garden shines the sun,
Fair Emilie walketh up and down,
And gathers flowers, part white and red,
To make a garland for her head,
And angel-like, full heavenly sung.
The great tower eke, so thick and strong,

Chief dungeon of the castle, where
These kinsmen knights imprisoned were,
Of whom I've told you, one and all,
Joined nigh unto the garden wall
Where Emilie in her course doth steer.

Bright was the sun, the morning clear,
And Palamon the prisoner sad
As wont, by leave of jailor, had
Arisen, and roamed the chamber high,
Viewing the noble city nigh,
And garden eke with branches green,
Wherein is Emilie fair and sheen
Betimes, and roaming up and down.

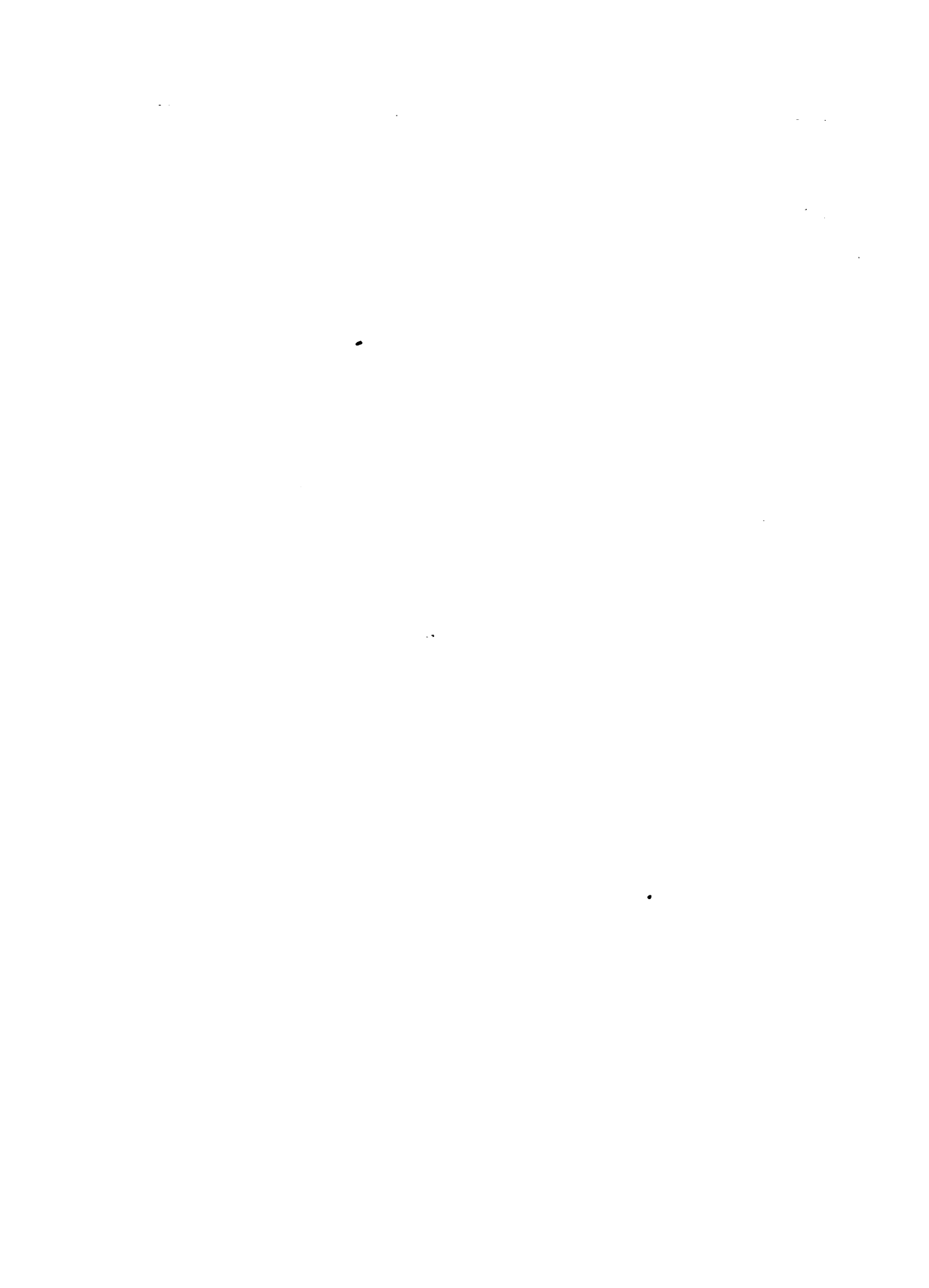
This sorrowing prisoner Palamon
Paceth his chamber to and fro,
And to himself bemoans his woe,
That ever he was born, alas !

But so, it happened then to pass,
That through a window thick with bars
Of iron, great and massive spars,
He cast his eyes on Emilie
And forthwith weeps, and cries, " Ah me !"
As he were stung unto the heart.
And with that cry Arcite doth start,
Saying, " Cousin dear, what aileth thee ?
Thou art so pale, death-like to see ?
Why didst thou cry ? why so alarmed ?
Heavens ! let us now with patience armed,
Yield, for it may no better be.
Fortune brings this adversity ;
Some baleful aspect of the stars,
Of Saturn, or the blood-red Mars,
Hath given us this ; as sure as sworn
So stood the heavens when we were born ;
We must submit 'tis short and plain."

Then Palamon to him again ;
" Cousin ! forsooth thou errest much,
Vain fancy stirs thee with her touch.
This prison caused me not to cry.
But I was hurt right through mine eye
Into mine heart ; my bane 'twill be.
A beauteous lady that I see
Roaming yon garden to and fro,
Is cause of all my pain and woe.
Unknown if woman or goddesse,
But more like Venus, as I guess."

Then on his knees low down he fell,
Saying, " Venus, if it be your will
Yourself thus 'fore me to transfigure,
Me ! sorrowful and wretched creature !
Out of this prison grant escape.
If so that destiny doth shape
By word eterne we die in prison,
Upon our lineage have compassion,
Brought thus so low by tyranny."

With that, gan Arcite to espy
This lady roaming to and fro.
The beauteous sight doth hurt him so,
If Palamon were wounded sore,



HORN-BOOKS.—Before closing his work on the old A B C Horn-book, which is to contain something like two hundred illustrations, Mr Andrew Tuer, of the Leadenhall Press, E.C., asks to be favoured with notes from those who may remember the horn-book in use, or who may have in their possession examples which he has not yet seen. Information about spurious horn-books, from the sale of which certain persons at present are said to be reaping a golden harvest, is also sought. Tablets of this kind seem to have been mostly English. Tickell sang of "The Horn Book," giving, in some eight lines, a description of these early A B C's; and Shenstone, in his "Schoolmistress," says—
 "Their books of stature small they took in hand,
 Which with pellucid horn secured are,
 To save from finger wet the letters fair."

WOLF'S CRAG.—Time and the strong north winds, says a contemporary, are destroying all that remains of romantic Fast Castle. It is situated on the most stormy part of the Berwickshire coast, and has been immortalised by Scott as "Wolf's Crag" in *The Bride of Lammermoor*. The outhouses in which Caleb Balderston prepared his mysterious dinners are level with the rock; but two sides of the main tower, in which the Master of Ravenswood resided, still stand to attest its former strength. But though the buildings may have perished, the place is fully as weird now as ever it was in the days of the novelist.

ANOTHER VERNON MEDAL.

WITH reference to the interesting notice (VIII., 49 and 53 pp.) of the Vernon Medal recently found in Upperkirkgate, Aberdeen, I may mention that I have in my possession another of these Vernon medals, but of a different design. The *obverse* has a figure of Admiral Vernon, facing to the left, with a cannon and an anchor on either side, and the inscription round the edge THE BRITISH GLORY REVIV'D BY ADMIRAL VERNON. The *reverse* has a fleet of warships before a town, with the inscription AD VERNON GEN'L OGLE TOOK CARTHAGENA BY SEA AND LAND and in the *exergue* APL. I. 1741. This seems to be a strange type of the medal, for instead of capturing Carthage, Admiral Vernon's attack upon it failed disastrously. This took place, I think, on the 4th March, 1741. Can the date APL. I be intended for a piece of satire? Perhaps your contributor, J. F. K. J. can explain. This medal is in good preservation. I enclose a rough rubbing of it for your inspection, and should you wish to reproduce it, the medal itself is at your service for this purpose.

ROBERT PAUL.

Queries.

928. EPIGRAM ON A SCOTTISH SHIP.—The following epigram, which I came across in the *Gentleman and Lady's Weekly Magazine*, Edinburgh, Vol. V., 1775, may interest your readers. Is it to be found in any printed collection of epigrams? The vessel which conveyed George I. to Britain, was afterwards, it is said, employed in the coal trade from the Firth of Forth; which curious fact gave rise to the lines in question:

Behold the far-fam'd bark, that wafted o'er
 Her favourite Brunswick to Britannia's shore.
 How sad the change of sublunary things!
 Coals she exports, who once imported Kings!

J. W. SCOTT.

929. "MARYKIN MAKER," and "MARIKINE SHOES."—I lately met these phrases in my reading, and am at a loss to know what they mean. I shall be glad to have an explanation.

CORDINER.

930. THE PHRASE "FUTT ROLLIT."—In going over some old documents relating to the latter half of the sixteenth century, bearing on succession to heritable property, I have frequently met with the expression "*futt rollit*." It seems to have been some sort of a process, distinct from, and coming after infelment or sasine, but what its procedure or purpose was, I have been unable to discover.

W.

931. ANE CROWN OF SONE.—In 1594 an action of removal was raised in a Burgh Court, in which the defenders disputed the validity of the pursuer's title, and also the competency of the Court to try or decide the case. An agreement was come to and signed by the procurators of both the parties, to refer the points at issue to the decision of two Edinburgh Advocates, who were named. As a Pledge and Security that the litigants would abide by the verdict of these Advocates, they were each ordained to deposit in Court "*Ane Crowne of Sone*." What was the "Crown of Sone?"

L.

932. THE WEIRD STONES OF FYVIE.—A curious superstition is embodied in the following lines:—

"Fyvie, Fyvie, ye'se never thrive
 As lang as there's within ye stanes three.
 There's ane in the heichest tour,
 There's ane in the Leddy's bower,
 The third's aneath the water yett,
 And that's the stane ye'll never gett."

In his interesting and erudite work, "*The Thanage of Fermartyn*," the Rev. William Temple, M.A., observes "A stone is preserved in the Castle (of Fyvie), and it is shown as one of the weird stones. It is called the dripping stone, and it is asserted that this stone gives out such a quantity of damp as to half fill the bowl in which it is kept with water." When Mr. Temple saw the stone, however, there was no sign of moisture about it. Further information on this subject will, I am sure, be welcomed by readers of *S. N. & Q.*

Glasgow. J. M. MACKINLAY, F.S.A. Scot.

933. "TO GO TO THE STONES."—I find it stated in a Lanarkshire local history that this phrase is sometimes used for "going to church." Is it used in any other part of Scotland, and how did the saying originate?

J. CALDER ROSS.

934. THE TIPPLING PHILOSOPHERS.—Who is the author of "The Tippling Philosophers"? The copy I possess was written c. 1720. It contains six stanzas, of which the first is as follows:—

Diogenes surly and proud
Who snarl'd at the Macedon youth,
Delighted in wine that was good,
Because in good wine there was truth.
Till growing as poor as was Job
Not able to purchase a flask,
He choosed for his mansion a Tub,
And lived by the scent of the cask.

C.

Answers.

827. A PHRASE CONCERNING BURNS (VII., 92).—As I have seen no reply to my query, I may, perhaps, be permitted to answer it myself; having recently "happened" upon the phrase referred to. The passage is as follows, but unfortunately I am unable to say where in Cowper's writings it is to be found. The date given is 1787.

"Poor Burns loses much of his deserved praise in this country through our ignorance of his language. I despair of meeting with any Englishman who will take the pains that I have taken to understand him. His candle is bright, but shut up in a dark lantern. I lent him to a very sensible neighbour of mine, but his uncouth dialect spoiled all; and before he had read him through, he was quite *ramfeced*."

One likes to think of the placid poet of Olney "taking the pains" to read Burns. Since Cowper's day, however, Englishmen have learned to appreciate, and *do* read, and moreover sing (with what success as to pronunciation the least said the soonest mended) the poems and songs of our peasant-poet. Burns has done much to perpetuate "braid Scots;" along with Scott, Hogg and Tannahill. At the present day few writers are more popular than those whose stories are laid north of the Tweed, and whose characters speak the tongue of Ramsay and Burns; witness the popularity of the writings of Stevenson, Macdonald, Barrie, Mrs. Oliphant, and "mony mae." It is curious to find Dr. Hugh Blair, the classic Edinburgh preacher and professor of Rhetoric, animadverting in almost identical words to those of Cowper on the phraseology of Allan Ramsay. "Honest Allan's" *Gentle Shepherd*, by the way, was done into English sixty years after it had appeared in its final form in Edinburgh: *vide*, *A. Ramsay's Gentle Shepherd, Translated into English by W. Ward*; 8vo, 1785. Ward, according to his own showing, was a naturalised Englishman, residing at Musselburgh. He does not hesitate to hint that his version is superior to the original; a delusion not uncommon among translators. Five years after Ward's production appeared, another, and in many respects better, "Translation" was published: *vide*, *The Gentle Shepherd, a Scotch Pastoral, by Allan Ramsay. Attempted in English, by Margaret Turner*. London, 1790. The list of subscribers appended to the volume contains the names of most of the nobility of Scotland; the book being dedicated to the Prince of Wales. Henry Mackenzie, also, in his famous review of the first edition of Burns's poems (in No. 97 of *The*

Lounger), laments that in consequence of the dialect in which most of the poems are written, the poet's candle tho' bright, is "shut up in a dark lantern." Says the "Man of Feeling":—

"One bar, indeed, his birth and education have opposed to his fame, the language in which most of his poems are written. Even in Scotland, the provincial dialect which Ramsay and he have used is now read with a difficulty which generally damps the pleasure of the reader; in England, it cannot be read at all, without such a constant reference to a glossary, as nearly to destroy that pleasure."

Over-against these adverse criticisms let us put the words of the greatest living master of English, John Ruskin:—"For a Scotchman, next to his Bible, there is but one book—his native land; but one language—his native tongue; *the sweetest, richest, subtlest, most musical of all the living dialects of Europe.*"

JAMES W. SCOTT.

915. OLD RHYME (VIII., 62).—This old rhyme was quite common in the Western districts of Aberdeenshire as a nursery thyme, about half a century ago, and may be so still. It had its variations, but what remains of it in my memory is as follows:—

"O this is nae my ain house,
I ken by the biggin' o't;
For bread and cheese are my door cheeks,
And pancakes the riggin' o't.

Of a like construction is Burns' song, "This is nae my ain Lassie," also the Jacobite song, "This is nae my ain plaid," &c.

EXILE.

926. OLD SCOTCH SONG (VIII., 77).—J. R. will find the song he is in quest of in any good edition of the works of Burns, under the title *Kellyburn Braes*, each verse of which contains the refrain he quotes. There are fourteen verses in all. I give the first as a specimen:

There lived a carl in Kellyburn braes,
(Hey, and the rue grows bonie wi' thyme),
And he had a wife was the plague of his days;
And the thyme it is withered, and rue is in prime.

Burns's song is founded on an old ballad common in England, under the title of *The Farmer's Old Wife*, given in No. 62 of the Percy Society's publications.

Glasgow.

JOHN MUIR.

927. COUNTING OUT RHYME (VIII., 77).—The following variation comes from Campbelltown:—

Zeeny, feenty, fickety, fae,
Zell, gell, dominae,
Zirky, birky, scoranae,
Zan, gan, toosh.

Another variation, furnished by Banff, is given in Rev. W. Gregor's "Notes on the Folklore of the North-East of Scotland":—

Eenitie, feenitie, ficker, ta,
Fae, el, del, domina,
Irky, birky, story, rock,
An, tan, toust.

W.

138. OLD RHYMES (I., 45).—Buchan will find the lines

"It was at Auld Rain I was ta'en
A prisoner for Lady Jean,"

in an old chap ballad called "the Bonny Lass of Banaphie." The copy before me was printed by W. Macnie, Stirling, in 1826.

"Once I loved a lady fair,
She was a beauty, I declare;
The only flower of the North Country
That bonny lass of Banaphie.
She being heiress of house and land,
And I alone a poor farmer's son,
It was her birth and high degree
That parted my true love and me."

The hero, William Graham, and "the bonny lass" were secretly married, but were parted by the mischievous plots of an angry father-in-law. Graham was seized at Auld Rain and carried prisoner to Aberdeen,

"In Germany a soldier to be
All for the lass of Banaphie" (Benachie?)

The lady set out in hopes of finding her lover.

"When her cruel father found
His daughter she abroad was gone,
He sent a letter on express,
'Twas to call these lovers home.
To him he gave a free discharge,
All for the sake of Lady Jean;
But now we hear he's a wealthy squire
Into the shire of Aberdeen."

The ballad extends to some thirty verses. W.

795. THE DRUM (VII., 46, 61, 62, 93, 106).—In Mackay's *Burgh of Canongate* I find the following reference to Drummers:—"The Drummer was an important person in most burghs of Scotland. When vagrants and beggars were banished from the town, the drummer accompanied the officer in charge to the outskirts of the burgh and drummed them out of the boundaries." "In more modern times the drummer was called into requisition to give notice of the loss of valuables, sales by auction, or other matters of public interest." Under date 31 December, 1587, Mr. "John Thomsoun, flescheour," is appointed drummer "to pass through the burgh at 4 hours in the morning for the space of ane year hereifter, for the auld dutie:—James Eastore, Cautioner, that he should keep his hour wind and weather under pain of twelve shillings." Dollar. W. B. R. W.

916. LATIN POEM BY MARY QUEEN OF SCOTS (VIII., 62, 78).—If not already corrected, allow me to point out a misprint in the third line of the "Latin Poem by Mary Queen of Scots," at p. 62 of September Number. For "O care me Jesu," read "O care mi Jesu." *Mi* is vocative of *mius* (as fili of filius) an old form of meus "my."

The following is an attempt at translation:—

O Lord my God
I've hoped in Thee,
O Jesu dear
Now free thou me.
In heavy chain,
In cruel pain,
I long for Thee.
I faint; I moan;
On bended knee
I Thee alone
Adore, implore
To set me free.

Manse of Arbutnott.

R. M. SPENCE.

A London contemporary publishes the following lament. "Why does not some publisher bring out a new edition of that delightful book "Dreamthorpe?" Why, because the book is procurable from any bookseller.

Literature.

Reminiscences of a Voyage to Shetland, Orkney, and Scotland, in the summer of 1839, by CHRISTIAN PLOYEN, Amtmand and Commandant in the Faroe Islands. Translated from the Danish by CATHERINE SPENCE. Published at Copenhagen, 1840. Lerwick: T. & J. Manson, 1894. [15 + 237 pp. Cr. 8vo.]

STIMULATED by "a strong desire to visit foreign countries," and having a steady view to the improvement of the people of Faroe, the author of this volume undertook the voyage. As Commissioner for the Faroese, he investigated all subjects that had any real bearing on, or interest for, his constituents, and their progress. With what intelligence and success he executed the various tasks involved in his journey, the reader can readily perceive. The simple-minded author takes very modest credit for his labours to develop the resources and to remove the prejudices of his fellow-countrymen. The book has, however, a curious interest for the present day reader. Although the Voyage was made, little more than half-a-century ago, certain of his observations, which have an old-time look about them for us, had for the author all the interest of great novelty.

The following quotations give a fair sample of the book, which, in passing, we may say—in get-up is highly creditable to the Lerwick press:—

"It was on the 19th of June, about 6 a.m., that I first set foot on Scottish ground at Aberdeen, where I left the steamer. Everything around me showed a large and wealthy commercial city, an innumerable multitude of crafts of various sizes were loading and unloading, many were undergoing building and repair; vans and porters passed each other on the quay, whilst cabs and elegant equipages rolled amongst them, . . . whilst several steam factories already vomited thick clouds of smoke, and emitted harsh sounds. In the midst of all this bustle I made my peaceful entry into Scotland, having paid three pence of shore duty, the only import I have had the honour of paying her Majesty Queen Victoria [!] I got my luggage placed on the back of a porter, and made him walk before me to the Aberdeen Hotel, partly that he might show me the way, and partly that he might not get out of my sight, down any of the narrow lanes we crossed. but he wore on his heart a brass badge with a number which I carefully observed. As my guide walked slowly, I had plenty of time to look about me, and could not but admire the splendid structures of which this city is composed—they are all of hewn granite, and seem built for Eternity . . .

Aberdeen is a strange city, one street sometimes lies from 16 to 20 feet higher than its neighbour, and a flight of stone steps unites them."

"Close by my hotel, Union Street is divided by a hollow, in which flows a burn that might be easily crossed by means of a plank, but, in order that the street may not be interrupted by this hollow, a bridge has been built over it, measuring 48 of my paces in length, and consisting of a single arch. The structure is splendid while you only see the arch, but the tiny burn trickling beneath it takes away from the effect."

The shops with their fine windows, 6 ft. by 4ft., are 'a luxury he never saw before.' A Highlander's dress is minutely described and admired although "if he should appear in it in any other part of the world he would be thought to commit a great indecency . . . but in Scotland he may go anywhere without exciting observation."

The stage coach which conveyed him to Arbroath, and the Railway thence to Dundee, are subjects of much comment. At Edinburgh the good man is more staggered with its Sabbatarianism than with anything else. "Anything more tedious," he says, "than a Scottish Sabbath it is impossible to imagine. It is indeed a day of rest, nothing to be heard but the ringing of bells, nothing is to be seen but grave-looking people, going and returning from the many churches. Certainly I consider it a duty to go to a church on Sunday, but according to my conviction . . . it is allowable when the service of God is concluded to seek innocent amusement to cheer the mind after the labours of the past week, and to strengthen it anew for the coming one." "Sunday is consecrated in Scotland to churchgoing, prayers, reading the Bible, weariness, and—drinking secretly." A voyage by the Forth and Clyde Canal to Glasgow is a great affair, and his observations on Glasgow and other places the author visited are if sometimes archaic none the less interesting on that account. Miss Spence of Gulberwick has to be congratulated on her happy translation of the work, reading which one feels that it has not been merely a matter of grammatical equivalents, but that she has succeeded admirably in reproducing the spirit of the book. ED.

SCOTCH BOOKS FOR THE MONTH.

Accountants (Exam. Papers for C.), with Answers by G. Lisle. 8vo, 2s 6d nett. Green.
 Adventure and Adventures. 8vo, 2s 6d Chambers.
 A Fair Norwegian. A. Stewart. Cr 8vo, 3s 6d Oliphant.
 Aids (First) to Injured. E. J. Lawless. 8vo, 3s 6d Pentland.
 Airlie's Mission. A. S. Swan. Cr 8vo, 1s Oliphant.

A Lost Ideal. A. S. Swan. Cr 8vo, 3s 6d Oliphant.
 Amphill Towers. A. J. Foster. Post 8vo, 2s Nelson.
 Annals of a Fishing Village. J. A. Owen. 8vo, 3s 6d Blackwood.
 Anti-Theistic Theories. R. Flint. New Ed, 10s 6d Blackwood.
 Apologetics (Christian). J. Macgregor. 8vo, 7s 6d Clark.
 A Prisoner of War. G. Norway. 8vo, 3s 6d Blackie.
 Auld Robin the Farmer. W. D. Campbell. Illust. by Princess Louise. Douglas.
 Auld Scotch Songs and Ballads. 2nd Ser. S. Dunn. 4to, 2s 6d, 3s 6d Morison.
 Banshee Castle. R. Mulholland. 8vo, 6s Blackie.
 Bells of St. Barnabas. 8vo, 2s Gall.
 Betty. L. T. Meade. 8vo, 5s Chambers.
 Boris the Bear-Hunter. F. Whishaw. 8vo, 3s 6d Nelson.
 Camp-Fire Musings. W. C. Gray. Cr 8vo, 6s Douglas.
 Captain of the School. H. E. Burch. 18mo, 6d Gall.
 Chinese Stories. 8vo, 5s Blackwood.
 Cholera (Koch's Articles on). Trans. by G. Duncan. Douglas.
 Come Ye Apart. J. R. Miller. 32mo, 2s 6d, 3s 6d Nelson.
 Concordance to Scriptures. J. B. R. Walker. 5s Nelson.
 Confidential Talks with Young Women. L. B. Sperry, 8vo, 3s 6d Oliphant.
 Crowned Victor. H. B. Mackenzie. 8vo, 3s 6d Oliphant.
 Curb, Snaffle, and Spur. E. L. Anderson. Cr 8vo Douglas.
 Daisy Ralston. E. L. Jackson. Cr 8vo, 1s 6d Nimmo.
 Diamond Rock. G. M. Fenn. 8vo, 5s Chambers.
 Dulcie King. M. C. Seymour. 8vo, 2s 6d Blackie.
 Ethical (Study of) Principles. J. Seth. 8vo, 10s 6d nett Blackwood.
 Evidences (Studies in Chr.). A. Mair. 8vo, 6s Clark.
 Expository Times. Vol. 5. 4to, 7s 6d Clark.
 Favourite Book of Birds. 8vo, 1s, 1s 6d Nelson.
 Forester (The). 6th Ed. Edited by J. Nisbet. Royal 8vo, 42s Blackwood.
 From Spring to Fall. J. A. Owen. 8vo, 3s 6d Blackwood.
 Gazetteer (Concise). 8vo, 6s Chambers.
 Great Warriors. R. Horsley. 8vo, 2s Chambers.
 Grettir the Outlaw. S. Baring-Gould. 8vo, 4s Blackie.
 Hammond's Hard Lines. S. Kuppord. 8vo, 2s 6d Blackie.
 Hand and Eye. 8vo, 1s 6d Blackie.
 Hebrew (Intro.) Grammar. A. B. Davidson. 8vo, 4s 6d Clark.
 Her Awakening. A. J. Buckland. Cr 8vo, 2s Gall.
 Heroic Lives. R. Horsley. 8vo, 2s Chambers.
 Hindu Koh: Wandering in the Himalayas. D. Macintyre. Cr 8vo, 3s 6d Blackwood.
 Hugh Hubert's Inheritance. C. Austin. 8vo, 2s 6d Blackie.

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theologie et juris pontificii primas possidebunt sedes et honores.

Preterea volumus ut talis sit ordo perpetuus in divinorum celebratione: Primo ante finem tertii pulsus congregentur omnes in habitibus induti qui ad illam horam astringuntur in porticu australi¹ ecclesie collegii, quo finito pulsu incendant bini et bini templum ingrediendo et chorum, ubi coram venerabili sacramento in medio ejusdem chori humiliter se inclinent, non genua flectentes sed caput et corpus; deinde singula sua loca seu stalla aggrediantur. Eruntque hoc modo locati:—

Imprimis per chori quatuor angulos quatuor doctores, principalis (1)² et civicus (15) a dextris, canonista (16) et medicus (30) a sinistris;

A dextris vero principalis ad meridiem subprincipalis (2), a sinistris canoniste ad boream grammaticus (17);

Subsequentibus vero tribus stallis a dextris subprincipalis theologie studentes, viz., Audiell (3) Dunlugus (4) et Bawhelvy (5), a sinistris vero grammatici Bannakeddill (18) Berihill (19) et Bethelny (20);

Subinde bachalarii jurium a dextris (6) et sinistris (21); Cantor a dextris (7) post theologie studentes, et tres capellani in stallis subsequentibus (8, 9, 10);

Similiter et sacrista a sinistris sive ad aquilonem chori (22), cum tribus aliis capellanis (23, 24, 25);

Pueri chori ante capellanos a dextris sint (34, 35, 36), et a sinistris (45, 46, 47);

Et artium bursarii reliqua stalla occupabunt.”

The chaplain of St. Mary Magdalene had thus no special seat. Although the Cantor is said to come “post theologie studentes,” this cannot mean in immediate succession to a student of theology, as a bachelor of law apparently intervened. It is not obvious how the thirteen arts bursars could occupy *all* the remaining stalls. The want of correspondence between the number of the stalls and the number of members of the College perhaps lends countenance to the conjecture, “that Elphinstone found the whole structure readymade somewhere in France and brought it over.”³

It would be interesting to compare the King's College arrangement with the arrangement of dignitaries in the stalls of other College chapels or of cathedrals.

P. J. ANDERSON.

Messrs. Ross & Co. of Dingwall will shortly issue an account of the origin and descent of “The Douglasses of Fearn and Kiltarn, and the Robertsons of Kindeace.”

Messrs. Lawrence and Bullen have just added the poems of William Drummond of Hawthornden to their “Muses Library.”

¹ Obviously the more westerly of the two doors in the south wall of the Chapel.

² These figures refer to the numbers of the stalls as given in the Plan which accompanies this number of *S. N. & Q.*

³ *Trans. Aberd. Phil. Soc.*, I., 20.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCHYARD.

SECTION D.

(Continued from page 87.)

ON a ground-stone within the enclosure of the Skene burying-place there is recorded—

Sacred to the Memory | of John Russel, Esq. | Post Captain, R.N. | who died at Aberdeen | 16th Octr., 1813, aged 45 years. | His son Robert | June, 1813, aged 6 months. | His daughter Elizabeth | 14th June, 1814 | aged 5 years and 9 months. | His wife | Anna Russel | who died 29th August, 1835 | aged 65 years. | His son | George | who died 9th July, 1843, aged 31. | And of his son | Thomas | Surgeon H.E.I.C.S. | who died at Aberdeen | 28th September, 1856 | aged 46.

Captain John Russel was the eldest son of Thomas Russel of Rathen.

On a table stone at the west wall there is inscribed—

Sacred | to the memory of | Anne Bowman | spouse of John Forbes, Esq. | who died the 8th of Jan^r, 1805 | aged 62 years. | Also to the memory of | John Forbes, Esq. | who died on the 24th January, 1830; | in the 96th year of his age. | Likewise to 5 of their children who died in infancy. | And in memory of their daughter | Barbara, widow of | Andrew Davidson Esq. | Advocate in Aberdeen | who died in Edinburgh, 27th August, 1852 | in the 84th year of her age.

Another table-stone at the west wall records the names of three persons whose combined ages give no less than 225 years.

Sacred to the memory | of | Sophia Forbes | eldest daughter of | Capt. John Forbes of New, | and spouse to | William Forbes, Esq., of Skellater, | who died 28th October, 1804, | aged 68 years 8 months. | And of the said | William Forbes, Esq. | who died 10th Septr., 1819, | aged 86 years. | And of | Nathaniel Forbes, Esq. | who died 17th Nov^r, 1818, | aged 71 years.

The Forbesees of Skellater, in the parish of Strathdon, were descended from a younger son of the first laird of Brux, who branched off about 1400. In addition to Skellater they had also possession of Balbithan near Kintore, and the present house bears evidence of the improvements made upon it by William Forbes. Balbithan descended by entail from Forbes of Skellater to Benjamin Abernethy Gordon, who sold the estate to the Earl of Kintore. The William Forbes mentioned in the inscription was the son of George Forbes of Skellater by his spouse Christian Gordon, who died on the 3rd of January, 1784. A daughter of William Forbes was married in 1788 to James Urquhart of Meldrum, who died without issue.

On a table-stone there is—

Here lie interred the Remains | of | Robert Duncan | late Merchant in Aberdeen, | who departed this life

1st March, 1789, | aged 72. | Also Jean Milne, his spouse, | who died 7th May, 1818, aged 92. | Alexander their son, | who died 9th March, 1789, aged 21. | Also of Helen Carr, | Relict of the Rev^d. William Milne, | Minister of Kildrummy, | who died 23rd May, 1787, | aged 87. | And of their daughters, | Helen, Margaret, Dorothy and May. | Also Ann Edwards, spouse of | Thomas B. Duncan, Merchant in | Aberdeen, who died 6th February, 1828, | aged 27.

Jean Milne, the wife of Robert Duncan, described as "senior" to distinguish him from merchant of the same name, was one of the daughters of the Rev. William Milne, by his wife Helen Carr. William Milne¹ was ordained to the charge of Kildrummy in 1720, deposed by the Synod in 1721 for "repeated instances of Sabbath-breaking," but in the following year the sentence was revoked by the General Assembly, he receiving an admonition to be more circumspect in his walk in time coming. He died on the 16th August, 1762, aged 72, so that his wife must have been his junior by thirty-six years. Besides the daughters mentioned in the inscription, he had one other, Isobel, and seven sons, one of whom, David, was for some time minister of Edenkeillie.

On a table-stone of Aberdeen granite, which has replaced an older stone,² there is—

In memory of | Jean, spouse to Alexander Stephen | of Forresterhill, | who died 17th February, 1804, aged 67 years. | And of Agnes their daughter, | who died 12th November, 1793, aged 3 years. | Also of Alexander, their son, | who died at Walchern | the 8th September, 1809, aged 32 years. | Also the above named Alexander Stephen, | who died in Aberdeen | the 18th January, 1827, aged 84 years. | And his son-in-law William Black, | wine merchant in Aberdeen, | who died the 26th September, 1833, aged 73 years. | Also Margaret, | daughter of the said Alexander Stephen, | who died the 9th January, 1845, aged 71 years. | And Jane, | daughter of the said Alexander Stephen, | and wife of the above named William Black, | who died in London the 1st May, 1866, | in the 94th year of her age. | Also of Alexander, William, Thomas and George Black, | Grandsons of the aforesaid Alexander Stephen, the two eldest of whom died at Aberdeen, | aged respectively 77 years. | Thomas died at Calcutta in July, 1825, | aged 24 years. | And George at Melbourne in May, 1858, aged 54 years. | In memory also of Katherine Mary Kilgour, | Granddaughter of the above | William Black and Jean Stephen, who died at Aberdeen the 26th February, 1867.

Alexander Stephen, described as sometime of Pitmeddin, acquired the estate of Forresterhill from Roderick McKenzie of Flowerburn in 1799, and sold it again in 1806 to John Black, then of St. John's, Nova Scotia.

Within an enclosure at the west wall there is

a ground-stone with the following inscription, which has replaced one of older date—

In memoriam | Alexander Gordon, M.D., | died October 19th, 1799, aged 47 years. | Elisabeth Harvey his wife, | born February 21, 1760, died March 8, 1840. | Elisabeth their younger child, | died Jan^y. 7, 1793, aged 6 years. | Also | James Gordon his twin brother, | sometime Farmer in Mains of Orrock, | died Nov. 6, 1841, aged 89 years.

Dr. Gordon, as the older inscription tells us, was a surgeon in the Royal Navy, and afterwards Physician to the Aberdeen Dispensary. He was at one time surgeon on board H.M. Ship "Otter," and on retiring from the navy acquired a considerable practice in Aberdeen. As an author, his treatise on "Puerperal Fever" was long held as one of the best treatises on the subject, and it has been reprinted by the Sydenham Society. His daughter Mary married Robert Harvey of Braco mentioned below.

On the wall above this stone there is a granite tablet with the following—

Here rest in hope of the better life | Robert Harvey of Braco | Born Feb. 14, 1770, Died Dec. 5, 1825. | Mary Gordon his wife | Born Nov. 12, 1784, Died June 14, 1818. | Robert Harvey of Broomhill, M.D., | their eldest son, | Born Oct. 21, 1805, Died June 19, 1831. | Erected by their second son | Alexander Harvey, M.D.

Within the same enclosure there is also a small granite cross, on the base of which is the following inscription to the memory of the third and youngest son of Professor Alexander Harvey, M.D.—

Reverend | William Harvey, B.A., | St. Mary's Auchindoir. | Died June 26, 1872, Aged 27.

Robert Harvey of Braco acquired Broomhill, near Ruthrieston, in 1813 (charter 21st June), and his eldest son Robert was returned to him on 12th November, 1827. On 2nd August, 1830, he had from the Town Council a Charter of Confirmation of the lands of Broomhill, and on his death without issue in 1831, he was succeeded by his immediately younger brother Alexander Harvey, M.D., who was the first professor of Materia Medica in the University of Aberdeen, and died in London, 1889.

On a very small head-stone close to the main walk there is—

Burying Place | of | James Morison of Elswick. | Under these granite slabs | will be found a marble | grave-stone.

This same stone marks the spot where, about two feet below the walk, protected by three large granite slabs, there lies a marble stone with the following inscription—

This Stone Marks the Burying Place of | James Morison, | sometime Provost of Aberdeen, | who departed this life Feb^y. 26th, 1748, in the 84th | year

¹ Scott's Fasti. ² A. Dingwall Fordyce's Notes.

of his age. And of Anna Low his spouse, | who died April 4th, 1713, in the 41st year of her age. | Of their children, Thomas, Jannet, | Ann, Christian & James are buried here. | James held the office of Chief Magistrate in this City, died Jan^y. 5th, | 1786, in the 78th year of his age. Here are also interred his | spouse, Isobel Dyce, who died Jan. 23rd, 1781, | aged 64, & their children, William-Augustus | & Sophia who died in Infancy; | & Rachel, aged 17 years. | Also Isobel Morison, widow of | James Abercromby of Bellfield, who | died May 16th, 1809, in her 70th year. | And | Thomas Morison, M.D. | of Elsick and Disblair, | who died 21st June, 1824, | in the 75th year of his age. | And also | Helen Morison, who died 2nd | Nov^r. 1840, in the 86th year of her age.

James Morison was elected provost for a term of two years from Michaelmas, 1730, having previously served the community as a councilman and in the Magistracy. Nothing is known regarding the Provost's parentage, except that he was born in 1665, and that when admitted a Burgess of Guild in 1690, he paid dues as an extraneous. He married on 29th March, 1692, Anna Low in Old Aberdeen, and had a family of six sons and three daughters. In 1696 he returned his stock for the Poll Book at 5,000 merks. The Provost lived to see the troubles of the '15 and the '45; having died in 1748, and the "Aberdeen Journal," in referring to his death, states that he departed "with an unblemished character. He behaved himself in every station of life in such a fair, straight way as procured him the universal love and affection of his fellow-citizens, and his relations have by his death lost a most affectionate parent and sincere friend."

Provost James Morison, Junior, described as of Elsick, was the fifth son of the foregoing, and was born in 1708. He married in 1740 Isobell Dyce, the eldest daughter of James Dyce, merchant and proprietor of Disblair. The issue of this marriage was five sons and eleven daughters, but of the sons only two survived infancy, viz., Thomas, who was an army surgeon and served during the American War, and on his retirement succeeded to his aunt's property of Disblair. It was to Dr. Thomas Morison, in great measure, that the Spa of Strathpeffer owes much of its popularity. His death in 1824 is recorded in the inscription. The other son of the provost who survived was George, who was settled in 1783 as minister of Oyne, and two years later at Banchory-Devenick, where, through a long ministry of sixty-one years, he was held in the highest respect and esteem. He it was who built the present Suspension Bridge across the Dee at Cults. Of the Provost's daughters are married Robert Farquhar, merchant in Aberdeen, and his grandson is Admiral Sir Arthur Farquhar, K.C.B., of Drumnagesk.

Provost Morison's first term of office as Chief Magistrate was for two years from Michaelmas, 1744, and the outbreak of the rebellion in the following year made his term of office one of considerable interest. It is also worthy of note that the Provost was only 36 years of age when called upon to assume the highest civic position. On the 25th September, 1745, the rebels entered and took possession of the town without resistance, and having secured the Provost they took him to the Cross where James VIII. was proclaimed king. Pledging of healths then took place, but no amount of persuasion would make Morison drink the health of the Pretender, and so enraged were the rebels with him that they poured the wine down his shirt front. It was doubtless the firm stand that the Provost made on this occasion, which earned for him the soubriquet of "Provost Positive." Morison had a second term of office as Provost for two years from Michaelmas, 1752.

ALEX. M. MUNRO.

AN ABERDEENSHIRE ROMANCE.

THE noble author of the recently published Records of Aboyne, in an allusion¹ to the once famous Capucinian Evangelist, John Forbes, Father Archangel, falls into a curious mistake and raises some interesting questions by remarking that he must have died before 20th Dec., 1598, because on that date, Arthur, his half brother by their father's second marriage, obtained a Charter of the lordship of Forbes. But John Forbes and his mother were both then alive, and their story is one of the most romantic in the Annals of the House of Huntly.

The long drawn period of the Scottish Reformation was the most intensely exciting and troubled in the whole public and domestic history of the country. In Aberdeenshire the contention was especially keen, for the greatest county magnate, George, 4th Earl of Huntly, Lord High Chancellor of Scotland, and "Terror of England," for many years maintained the cause of the ancient church against the popular change. He was taken prisoner at the Battle of Pinkie in 1547, and detained in England for a considerable length of time. During this absence his youngest daughter, Lady Margaret Gordon, married John, 8th Lord Forbes, who subsequently became a Protestant. But his lady remained a staunch Catholic, and their sons, William, who was being educated to the priesthood, and John, also adhered to the old faith. Matters were not remedied by the revival of old quarrels between the rival clans,

¹ Records of Aboyne, pp. 223-224. New Spalding Club, Aberdeen, 1894.

and, finally, in the height of the religious struggle, Lord Forbes completed the family rupture by turning his Catholic lady and her youthful son out of doors. John Forbes left his native land, and by the influence of his elder brother, joined to the persuasions of his mother and of his uncle, James Gordon (Huntlæus, d. 1620), an eminent member of the Society of Jesus, he also adopted the ecclesiastical vocation. Both brothers entered the Capuchin Order of Franciscans, and resided chiefly in Flanders, whither they were followed by their mother, who subsisted there on a pension awarded to her by the King of Spain. Their father formed a second matrimonial connexion with Janet Seatoun of Tough, whose eldest son Arthur succeeded him in the barony of Forbes, as stated in the Records of Aboyne.

Both William and John Forbes were called Father Archangel, and were esteemed very highly distinguished Members of their Order, and both laboured hard in the Low Countries to stem the flowing tide of reformed doctrine. Some of their adventures were of the most thrilling description, and it is said that John Forbes converted three hundred soldiers of a single Scottish regiment quartered in Holland. William died on 21st March, 1591-2; Margaret, Lady Forbes, died at Ghent on 1st January, 1605-6; and seven months afterwards, on 2nd August, 1606, John drew his last breath. He lies buried in the Church of the Capuchins at Dendermonde. Memoirs of his life were written and published by a Flemish Member of the Order, Father Faustinus Cranius of Diest, with the title "*Altar Alexius, natione Scotus, nobili familia oriundus nuper in Belg: felici S. Spiritus afflatu delatus, et in familiam Seraphici Patris S. Francisci Capucinatorum adscriptum sub nomine F. Archangeli. Colon, 1620.*" A French translation of the work was published at Paris in 1621; an English translation, with portrait engraved by Picart, at Douay, 1623; and an Italian with the title "*Narrativa della Vita d'un Figlio et d'una Madre,*" at Modena, 1634. Twenty years ago the story was retold in "*The Brothers Archangel, by an English Catholic,*" Lond., 1872.

We are not aware how the second marriage of Lord Forbes was legalised, or what measures were taken to procure for its issue precedence in the title and estates over the son of Margaret Gordon. The Protestant Baron's harsh treatment of his Catholic wife very naturally embittered the feud between the families, but the result of the desperate struggle of conflicting religious parties favoured his views, and no doubt the means adopted to evade the strict law of succession were facilitated by the difference of

creed, and by the monastic vows and celibacy of the rightful heir.

The ecclesiastical designation Archangel appears to have been frequent among the Capuchins. A third Aberdeenshire Capucinian mentioned in the Balfour MSS., printed in Maidment's *Analecta Scotica*, vol. ii., among the "priests and trafficking seminaries in the Dyoceis of Aberdene and Murraye" is there described as "Capucian Leslie commonly called the Archangell." The person here indicated is now commonly known as George Leslie of Monymusk, who died in 1639, and may almost be considered cotemporary with Forbes. The frequency of the designation has caused confusion before to-day, and it is remarkable that one of the many errors in Evan's Catalogue of Engraved Portraits occurs under the name of John Forbes, therein described (vol. ii., 156,) as "son of Lord Forbes and Margaret Gordon, daughter of the Marquis of Huntly; a Scotch Capuchin; died 1606;" "with a large square beard, and holding a book;" "Reverendus Pater Archangelus a Pembrok," &c., "12mo, very rare, £1 11s 6d." On examining our own copy of the portrait we find that the entire legend runs—"Reverendus Pater Archangelus a Pembrok Anglus Capucinus Prædicator et Definitor provinciæ Parisiensis, qui obiit Anno Domini 1631, 12 D. Augusti, ætatis vero suæ 67, et a conversione ad Religionem Seraphicam, ubi cum summa laude vixit, 45." But none of this can refer to John Forbes. Two other portraits of him are described by Evans, both of which are genuine, one of them. "¾ holding a crucifix," being a well executed engraving by J. Picart for the English translation of the Life by Cranius.

In connection with this subject may we venture to suggest the systematic preparation by the New Spalding Club of an Iconographia of the Counties within its province from the earliest period down to the close of last century. The reproduction of the fine old engraved and curious old painted portraits of local worthies of byepast times, by one of the numerous processes facilitated by photography, is comparatively inexpensive. The Roll of suitable names is already being reduced by the issue of excellent portraits in illustration of the Club's published volumes, no fewer than sixteen having already been engraved. But there are many important names which would have no topical prospect of appearing in the class of works published by the Club. The rarer portraits are scattered over all the world, and their discovery and preparation would occupy several years. No more important work can be conceived than this, none more useful if accompanied by brief well-written biographical notices, and none more likely to

make the name of the Club illustrious. The fame of the old Spalding Club will live for ever in the "Sculptured Stones," and the Portrait Gallery of the Northern Shires may well be chosen as the *magnum opus* of its successor. We would also suggest that the columns of this Magazine form an exceedingly suitable medium for collecting and preserving particulars of portraits which it would be desirable to include in such a work.

K. J.

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NOTABLE MEN AND WOMEN OF
ABERDEENSHIRE.

59. *Beverly, Alexander, LL.D. (Rev.)*: Teacher and Scholar. Born in Aberdeen in 1823, Dr. Beverly, who has given his life to the teaching profession, published in 1868 an excellent volume of Exercises in Latin Prose composition, which has passed through several editions.

60. *Bissett, George, M.A.*: distinguished teacher. Born Keith-hall 1751. In 1784 he was appointed to the parish school of Udney, in connection with which, for many years, he carried on a large and flourishing boarding-school, known as the Udney Academy. Here, first under the father and then under his sons, many of the sons of the Aberdeenshire county gentlemen were educated; and not a few of the scholars distinguished themselves in after life. Among them may be mentioned the names of Sir James Outram, Joseph Robertson, LL.D., J. Hill Burton, LL.D., Wm. Leslie of Warthill, M.P. for Aberdeenshire, Rev. Robert Adam, Professor Samuel Trail, D.D., LL.D., Rev. William Temple, M.A., F.S.A., and many others. Mr. Bissett died in 1812.

61. *Bissett, James, D.D.*: Ecclesiastical leader of Moderate party in Church of Scotland. Son of the above. Born at Udney 1794 or 5, graduated at Marischal College; by his father's death succeeded to the management of the Academy while still a mere youth, and was very successful as a teacher. Having studied for the church, however, he resigned his connection with the school on being ordained to the parish of Bourtie in 1826. He took a leading part in the Non intrusion controversy on the Moderate side. In 1850 Marischal College conferred on him the degree of D.D., and in 1862 he was chosen Moderator of the Church of Scotland, but died the same year. His published writings are chiefly on passing ecclesiastical affairs, and are numerous.

62. *Bissett, John (Rev.)*: Noted Preacher and eccentric Divine. Born 29th August, 1692, licensed by the Aberdeen Presbytery 1716, and ordained to the parish of New Machar 1717. He was translated to the 2nd charge Aberdeen in 1728, and continued there till his death in 1756. A choleric peculiar man, he was opposed both to the Seceders and the Moderates, though more in sympathy with the former. He both preached and wrote against Whitfield in 1741. After the Porteous Act was read by many ministers of the Church he withdrew himself from attendance on all Church Courts. He published, 1731, *The Right of Patronages Considered*, and 1732, *Modern Erastianism*

Unveiled, also *Discourses*, 1763, with various single sermons, &c. Extracts from his Diary have been published by the Spalding Club.

63. *Black, Alexander, D.D. (Prof.)*: Free Church Professor. Born in Aberdeen in 1781, and educated at Marischal College there. He first studied for the Medical profession; but finally preferred theology. After license he was for a time assistant to Dr. Ross of the East Church, and at the same time acted as tutor to his son, with whom he proceeded on a continental tour. An unsuccessful candidate for the chair of Divinity in King's College in 1816, his acquirements made such an impression on the judges that he was recommended to the University for the degree of D.D., which was duly conferred on him. He was at the same time ordained to the parish of Tarves. Here he continued till 1831, when he was appointed Professor of Divinity in Marischal College. He was recognised as one of the most learned men of his time in the Church of Scotland, and when in 1839 a Deputation was sent by the General Assembly of that Church to Palestine on a mission of enquiry, he was one of that deputation, accompanying Dr. Keith and Messrs. McCheyne and Bonar. At the Disruption he resigned his chair and joined the Free Church. In 1844 he was appointed Professor of Exegetical Theology in the New College, Edinburgh, and held that post till 1856, when he resigned. He survived till 1864. He published in 1856 *The Exegetical Study of the Original Scriptures considered in connection with the training of Theological Students*. This is the only publication which Dr. Black gave to the world as evidence of his vast and varied learning. But he was recognised by all who knew him as one of the best scholars of his generation.

64. *Black, Isobel, Mrs. David Gill*: Authoress. Born 1836 at Linhead, Foveran. She married in 1870 David Gill, LL.D. of Blairythian, Astronomer Royal, Cape of Good Hope. She has published a volume entitled *Six Months in Ascension Isle*.

65. *Blackie, Gregory Watt*: Actor. Brother of Professor Stuart Blackie. He was born in the second decade of this century, and died in 1868.

66. *Blackwell, Alexander, M.D.*: Scottish Adventurer. Born in the first decade of the 18th century, he studied at Marischal College and at Leyden under Boerhaave, where he took his M.D. degree. After various unsuccessful attempts to win fortune for himself, first in Scotland and then in London, where in 1734 he was declared bankrupt, he came under the notice of the Swedish Ambassador in London through a work which he published on Agriculture. The result was that he received an appointment at Stockholm, whither he proceeded in 1740. Here having the good fortune to prescribe successfully for the King during a serious illness, he became a court favourite, and was seemingly on the high road to success, when, getting involved in a plot to change the succession to the Swedish throne, he was arrested, tried and executed August, 1747.

67. *Blackwell, Elizabeth*: Botanist and Artist. Wife of the foregoing. Born in Aberdeen, and seemingly a cousin of the man she married, she has attained distinction through an illustrated Botanical

Work entitled *A Curious Herbal, containing five hundred cuts of the most useful plants now used in the practice of physic, 1737-9.*

68. *Blackwell, Thomas (Rev. Principal):* Scholar. Born Aberdeen 4th August, 1701, graduated Marischal College 1718, he became Professor of Greek 1723, and Principal 1748. Works, *Inquiry into the Life and Writings of Homer, 1737, Danger of the Rebellion, 1746, Letters concerning Mythology, 1748.* He died in 1757.

69. *Blaikie, William G., D.D., I.L.D. (Prof):* Divine, Journalist, and Biographer. Born in Aberdeen 1820, and educated there for the ministry, he graduated in 1837, ordained in 1842, his first charge was Drumblade, where he laboured at the time of the Disruption, and after a year's pastorate led forth most of his flock to form a Free Church Congregation. In the year 1844 he set to work at Piltig, Edinburgh, to raise a new congregation, and was very successful in that task during a ministry of 24 years. His first volume, *Better Days for Working People*, went through several editions, and reached a circulation of 80,000. Subsequently he edited the *Free Church Magazine* from 1849 to 1853, and the *North British Review* from 1860 to 1863. He is D.D. of Edinburgh 1864, and LL.D. of Aberdeen 1872. He was transferred to the Chair of Apologetics and Pastoral Theology in 1868, and has, among other works, published *David King of Israel, in 1856, and The Personal Life of David Livingstone, 1884, and Preachers of Scotland, 1888.* He has also published a homiletic work, entitled, *For the Work of the Ministry*, and has edited *The Sunday Magazine* for many years. He was Moderator of the Free Assembly in 1891.

70. *Bonar, Wm.:* Farmer Poet of Smiddycroft, Bourtie. Born 1794. In an obituary notice he is said to have written a poem entitled *The World*, in ten parts. He died in 1860.

71. *Booth, William:* Artist. Born in Aberdeen, 1807. He exhibited at the Royal Academy from 1827 to 1845. He was a miniature painter, and specially successful with female portraits. He died 1845.

72. *Bower, Thomas, Dr.:* Mathematician. Born in Aberdeenshire, and educated at the University in Aberdeen. Dr. Bower, who was a distinguished mathematician, was employed in 1707 by the Scots Parliament to calculate the equivalents payable to Scotland by England in return for the liability of the former country, for the debts contracted by England before the Union.

73. *Brechin, George:* Minor Poet. Born Ellon, 1829. Practising as a house-painter in Edinburgh, Mr. Brechin published, in 1881, *Sketches in Outline of Facts and Fancy.*

74. *Brodie, Robert, A.M. (Rev.):* Dissenting Divine and Author. Son of the Relief Minister, Aberdeen, and born there in 1784, he was educated for the ministry, and ordained pastor of East Campbell Street Church, Glasgow, in 1807. He was Moderator of the Relief Synod in 1830, and died in 1846. He published in 1819 *An Address on the late riots in Glasgow*, and another work on *The Prevalence and Danger of Negative Error in Matters of Faith.* A

volume of his discourses was published posthumously with Memoir prefixed.

75. *Brown, Archibald (Rev.):* Original Secession Divine. Born in Peterhead in 1804, Mr. Brown, who entered the Secession Church from the Establishment, was ordained minister of the Original Secession Church, Leslie, in 1829, and translated to Kirriemuir in 1840, and to Edinburgh in 1843. He was suspended by the Synod in 1858, and died in 1879. Author of many pamphlets as well as of a volume entitled *The Strength of the Church.*

76. *Brown, Charles John, D.D.:* Free Church Divine and Author. Born in Aberdeen 21st August, 1806, he was educated at the University of his native city, and ordained in 1831 as minister of Anderston Church, Glasgow. Translated to the New North Church, Edinburgh, in 1837, he took an active part in the Non-intrusion Controversy, and joined the Free Church in 1843. He was a much esteemed leader of that religious body, and in 1872 was chosen Moderator of the Free Assembly. Among his published works may be mentioned *State of Religion in the Land: a Letter to the Rev. E. Bickersteth, 1844, The Divine Glory of Christ, 1868,* as well as various individual sermons, addresses and pamphlets. He died in 1884.

77. *Brown, David, D.D. (Principal):* Free Church Theologian, Prolific Author and Scholar. Brother of the last, and born like him in Aberdeen, 17th August, 1803, he graduated at Aberdeen University in 1821, and was licensed in 1826. After serving for some time as assistant in Dumbarton, he was ordained minister at Ord, Banffshire, in 1836; but on joining the Free Church in 1843, he ceased to be minister of Ord, becoming minister of Free St. James's, Glasgow, that same year. He had D.D. conferred upon him in 1852, and was promoted to the Free College, Aberdeen, in 1857. He has for many years been Principal of the Free College, Aberdeen, and was chosen Moderator of the Free Assembly, 1885. Dr. Brown, who is still alive in a green old age, is one of the most highly respected ministers of his native town, and still takes a deep interest in all current events. Among his works may be mentioned one on *Christ's Second Coming*, which has passed through many editions, also *A Commentary on the Old and New Testaments*, which he wrote in collaboration with Dr. Robert Jameson and Mr. Fausset. He has also written on *The Restoration of the Jews*, as well as a Biography of Professor John Duncan. He took an active part in the controversy which agitated the Free Church over the question of Professor Robertson Smith's views. W. B. R. W.

Mr. Geo. F. Black, Assistant Keeper of the National Museum of Antiquities, Edinburgh, has in preparation a work dealing with "Scottish Charms and Amulets," to be published by Mr. Geo. P. Johnston, Edinburgh. Mr. Black is desirous of making the work as complete as possible, and will be grateful to any one for information of such Scottish Charms or Amulets as have not hitherto been described. All assistance given will be acknowledged in the work.

THE PROVERBS OF CHAUCER, WITH
ILLUSTRATIONS FROM
OTHER SOURCES.

IX.

DECISION AND PROCRASTINATION.

HALF the failures in life are the result of not being able to act with promptitude at the right moment. Procrastination is not only the thief of time, but the thief of character, and eats into a man's life with a dangerous and subtle power. On the other hand, the power of striking the iron while it is hot, of taking the tide of fortune at its flood, explains many of the successes in the lives of men who have had no great education, or possessed no very brilliant talents. Human nature has always displayed these characteristics, and the men of Chaucer's day, that is of five hundred years ago, were singularly like the men of our day. Thus their foibles and virtues, which passed into a proverb, are still proverbial, and find their counterpart in the aphorisms of other lands. This we shall proceed to illustrate under the present heading :—

132. Whoso first cometh to the mylle, first grynt.

Bathe Prol., l. 389.

Compare :

First come, first served.—*Haslitt.*

Qui premier arrive aut moulin, premier doit

moudre.—*Fr.* (quoted by Ray).

Ante molam primus qui venit, non molat imus.

Mediaeval Latin (Hazlitt).

First come, first saired.—*Henderson.*

Qui premier vient au moulin premier doit

moudre.—*Le Roux.*

Le premier venu engraine.—*Do.*

De, dirr jårst kåmt, fåit jårst grnnen.

Friesian (Dringsfeld).

Hvo der kommer forst til Molle, faer forst

malet.—*Danish* (Do.)

Primus veniens, primus molet.—*Latin.*

Qui primo arriva al molin, molina.—*Italian.*

Qui prum ba mol au bon molin,

Prum engrane si nou lou sot coulin.—*Gascogne.*

This proverb, with slight dialectical differences, is found in various parts of France. That the idea it contains should be widely spread is not so remarkable as the fact that the image chosen by Chaucer to express the idea should be so general. He is evidently quoting a very familiar proverb.

133. Whil that iren is hoot men scholden smyte.

Mel. T., l. 145.

Compare :

When the iron is hot strike.—*Haslitt.*

Strike while the iron is hot.—*Ray.*

Man soll das Eisen schmieden, weil es heiss ist.

Dringsfeld.

Man skal smede Jernet medens det er hedt.

Danish.

Hamra skal jårn, methan heitt er.—*Icelandic.*

Ferrum, cum igni candet, tundendum.—*Latin.*

Il faut battre le fer pendant qu' il est chaud.

French.

Batti il ferro quando è caldo.—*Italian.*

Quando o ferro esta accendido, entao ha de ser batido.—*Portuguese.*

134. Ther is an olde proverbe that saith, the goodness that thou maist do this day abyde not ne delaye it nought unto to morwe.

Mel. T., l. 193.

135. Whoso yeveth a yift, or doth a grace,

Do hit by tyme, his thank is wel the more.

Leg. Prol., l. 451.

These two proverbs contain the same thought, and may therefore be taken together for illustration.

Compare :

He gives twice who gives in a trice.—*Ray.*

One to-day is worth two to-morrows.—*Haslitt.*

Delay not till to-morrow what may be done to-day.—*Henderson.*

Bis dat, qui cito dat.—*Latin.*

Qui tt donne, deux fois donne.—*Le Roux.*

Ein Heut ist besser, denn zehn Morgen.

Dringsfeld.

Un bon aujourd'hui vaut mieux que deux

demain.—*French.*

Was du heute thun kannst, verschiebe nicht

bis morgen.—*Dringsfeld.*

136a. The proverbe saith, He hastith wel, that wisly can abyde.—*Mel. T.*, l. 146.

136b. He hastith wele that wysly kan abyde.

Trol. I., l. 956.

Compare :

Most haste, worst speed.—*Ray.*

Ride softly that we may come sooner home.

Haslitt.

Htez-vous lentement.—*Le Roux.*

Qui bien attent ne surattent.—*Do.*

Meulz valt un bon atente que malveis a haste.

Do.

Eile mit Weile.—*German* (Dringsfeld).

Far i Mag (Go, or travel, with rest).—*Danish.*

σπεδε βραδως.—*Greek.*

Festina lente.—*Latin.*

Presto et bene non si conviene.—*Italian.*

"Tarry a little that we may make an end the sooner," was a saying of Sir Amias Paulet.

Ray.

The truth embodied in this proverb,—most neatly expressed in the Greek, Latin and German forms—is ancient as well as widely spread. Suetonius, in his biography of the Emperor Augustus (c. 25), relates as follows : Nihil minus perfectoduci quam festinationem temeritatemque convenire arbitrabatur. Crebro itaque illa jactabat : σπεδε βραδως. 'ασφαλς γρ 'εστ' 'αωελνω η θρασς στεατηλτης. Et, sat celeriter fieri, quidquid fiat satis bene. Goethe makes a reference to this in *Hermann und Dorothea*, v. 82 :

Eile mit Weile ! das war selbst Kaiser Augustus' Devise.

Somewhat akin to above proverb is the following, which occurs in three places :

137a. The proverbe saith, in wikked haste is no profyt.—*Mel. T.*, l. 146.

137b. Wikked haste doth no profyt.—*Pers. T.*, l. 359.

137c. Hastif man ne wanteth nevere care.
Troyl., IV. 1540.

Compare :

Haste makes waste, and waste makes want, and want makes strife between the good unan and his wife.—*Ray* (and *Henderson*.)

Ahasty man never wants woe.—*Ray* (and *Hazlitt*).

“The mair haste the less speed,” as the tailor said, wi’ his lang thread.—*Henderson*.

Fools’ haste is nae speed.—*Hislop*.

Oft rap reweth.—*Proverbs of Hending*.

Oft and lome rake ful rewit.—*Do*.

Haste qui n’est cuite ne vault rien.—*Le Roux*.

Hastivité engendre repentance.—*Do*.

Qi trop se haste se empesche.—*Do*.

Bithidh breith luath, lochdach.

(A hasty decision may prove erroneous).

Mackintosh’s Gaelic Proverbs.

138. Now draweth cut, er that we ferrer twinne,
He which that hath the shortest shal beginne

* * * * *
Now draweth cut, for that is myn acord.
Prol., l. 838.

It may be said that this is a method of arriving at a decision rather than a proverb, and in this particular instance it is, but the words used have passed into a proverb. When men are unable, or unwilling, to decide for themselves, they are tempted to leave the decision to chance or fate, or divinity, according to their ideas of the unknown. Froissart calls it *tirer à longue paille*, to draw the long straw (Vol. I., c. 294). The custom of deciding by lot has been common among all nations, and the weightiest and most solemn matters were often settled in this way. The Scriptures afford many examples as well as the writings of the Greeks and Romans, while among the Teutonic races it seems to have been equally practised. To trace the history of this custom would be interesting, but would take us too far afield.

139. Lat se, which of yow shal here the belle
To speke of love aright.—*Troyl. III.*, l. 149.

Compare :

To bear the bell.—*Hazlitt*.

Hazlitt has the following note to this proverb : “This seems to be equivalent in import to, ‘To win the race.’ It appears that a *silver bell* was sometimes the prize at horse-races. See Manningham’s *Diary*, edit. 1868, p. 49.” This may be so, and Hazlitt might have quoted in further support of the explanation he offers, the proverb : “It is evil to hop before them that run for the bell” (See also Gascoigne’s *Posies* (1575) Works, I. 429). The meaning of the passage quoted from Chaucer is quite clear. It is : “Let us see

which of you shall surpass the other in speaking of love,” but the origin of this figure of speech, “to bear the bell,” may have another explanation. It may be derived from the custom of the *leader* in a flock of sheep wearing a bell. Hence the proverb : “It is a silly flock where the ewe bears the bell.” Carlyle (quoting Jean Paul) says : “Mankind follow their several bell-wethers,” *i.e.* their several leaders.

The following proverb may be inserted under this heading for want of a better place :

140. Wynne whoso may, for al is for to selle.

Bathe Prol., l. 414.

Compare :

Win whoso may, it is all for to sell.—*Hazlitt*.

M. A. C.

THE

ENGLISH DIALECT DICTIONARY.

WE gladly call attention to this important undertaking—a prospectus of which has lately been issued, mainly with the view of enlisting the cooperation “of two or three hundred additional workers.” It is not possible for us to do more than give a brief resumé of the project as a whole, and to give readers a few hints as to the manner in which they can help in a work which, when completed, will be “the largest and most comprehensive Dialect Dictionary ever published in any country. The Editor in chief is Joseph Wright, M.A., Ph.D., Deputy Professor of Comparative Philology, Oxford, and the Rev. W. W. Skeat, LL.D., &c., Professor of Anglo-Saxon, Cambridge, is his coadjutor. In their own words the plan and scope of the dictionary will include “the complete vocabulary of all dialect words which are still in use or are known to have been in use at any time during the last two hundred years. All words occurring in the literary language, and the dialects, but with some local peculiarity of *meaning* in the latter, will also be included. On the other hand, all words which merely differ from the literary language in pronunciation, but *not* in meaning, will be rigidly excluded, as belonging entirely to the province of grammar and not to that of lexicography. It will also contain (1) the exact geographical area over which each dialect word extends, together with quotations and references to the sources from which the word has been obtained; (2) the exact pronunciation in each case according to a simple phonetic scheme, specially formulated for the purpose; (3) the etymology so far as relates to the immediate source of each word.”

Lest any possible Scottish helpers might feel restricted in any way by the phrase *English Dialects*, Dr. Wright explains in a private note that “the Dictionary will include all (English)

dialect words used in Great Britain and Ireland. English Dialects is used in the widest sense *i.e.* in the linguistic and not in the political or geographical sense." He adds that "any help that the readers of *S. N. & Q.* may kindly give in this important work will be thankfully received."

Correspondents may aid by (i) forwarding sentences and phrases which they have actually heard used. Care in supplying the pronunciation is here enjoined. (ii) Workers are asked to read books written wholly or partially in *dialect*, as distinguished from the "make ups" written to sell. Readers are cautioned to communicate with the Editors before collating any book, to prevent reduplication of work. (iii) Readers are also asked to make a note of all dialect words found in the course of their general reading, as in many novels, magazine articles, agricultural treatises, country histories, local topographers, sporting books, and even in the daily newspapers they are occasionally to be found.

The following are more specific directions to readers for the English Dialect Dictionary.

1. Write *invariably* on a half-sheet of ordinary-sized note-paper (7 inches by 4½). Half-sheets of old letters may be used, and there may even be writing on the back, provided it is crossed out.

2. Write (i) the *word* you are dealing with, boldly and *legibly*, in the left-hand top corner; and (ii) the *pronunciation* in 'glossic' within square brackets, if you are *sure* of it (otherwise not); then (iii) the *meaning* of the word (if ascertained) a little below; then (iv) the *county* where it is used.

3. In making your extract, give (i) *date* of the book (if known), (ii) *author's name* (if known), (iii) *title* (shortened if at all long), (iv) *exact reference* to volume, and book, and chapter, and page (so far as possible) — in poetry give stanza and line (when possible). Thus:

1886. M. PRACOCK, *Lindsey Tales* [for 'Tales and Rhymes in the Lindsey Folk-Speech'], page 62.

4. Make a quotation for (i) every word which is obviously a dialect word, and (ii) for standard English words used in a dialectal form or sense.

5. Quote the sentence in full, or if *very* long, as much as will make connected sense, and show the meaning and use of the word.

6. Carefully preserve the spelling of the original.

7. Kindly sort your slips into alphabetical order before returning them to the Editor, and send with them the *full title* of your book, and your own name and address, to Prof. JOSEPH WRIGHT, 6 Norham Road, Oxford."

Modern lexicography is gone about in a very different way from what was Dr. Johnson's plan of operations. With him it was the learned man catering for the literary world, now it is the literary world catering for the learned men who know how to utilize all the aid they plead for or can possibly get. The promoters of this noble undertaking have already been 20 years engaged at it, and deserve all encouragement.

THE CANTERBURY TALES.

THE KNIGHT'S TALE (*Continued*).

I.

Strife, great and long was 'twixt these tway,
If I had leisure but to say.

As to th' effect; it happed one day,
To tell it shortly as I may,
A worthy duke hight Perithous
Sworn comrade of duke Theseus,
Since that day they as children played,
To Athens now a visit made
To sport as he was wont to do.
None else he gave such love unto;
He was himself beloved again,
So well, as olden books maintain,
That when one died, in sooth to tell,
His fellow sought him down in Hell:
But of that tale I do not write.

Duke Perithous loved well Arcite;
At Thebes had known him many a year,
And finally, at request and prayer
Of Perithous, without a ransom
Duke Theseus let him out of prison,
To go where'er he pleased himself,
In such a guise as I shall tell.

The bargain, plainly to endite,
'Twixt Theseus duke, and him Arcite;
That if so were, Arcite were found
Ever, by day or night, on ground
Pertaining to duke Theseus,
And caught, it was accorded thus:
With sword that he should lose his head,
There was no remedy nor rede.
Thus taking leave, homeward he sped;
Let him beware, - his neck lith to wed.

Great sorrow suffereth now Arcite,
For through his heart he feels death smite.
He weeps, wails, cries full piteously,
To slay himself waits privily.
"Alas!" saith he, "that I was born!
My lot is worse now than before.
I'm doomed for ever now to dwell
In no mere torment, but in Hell.
Had I ne'er known this Perithous,
I then had dwelt with Theseus
Fettered in prison evermoe;
Yet I had been in bliss, not woe.
The sight alone of her I serve,
Though I her grace may ne'er deserve,
Would have sufficed enough for me.
O cousin Palamon! quoth he,
Thine is the victory most sure.
In prison blissful thou mayest dure;
In prison? nay in paradise.
Fortune to thee hath turned the dice.
Thou'st sight of her, and I the absence,
It may, - since thou art in her presence,
And art a worthy knight and able,

It may,—since Fortune is unstable,
That thou sometime thy wish attain.
But I in exile must remain
Out of all grace,—in such despair,—
Nor earth, nor water, fire, nor air,
No creature made of them that is,
Can heal, or comfort give in this.
I pine in wanhope and distress,
Farewell my life, joy, gladness.
Ah ! why complain men so in common
Of God's purveyance, or of Fortune,
That gives full oft in many a guise
Much better than they can devise ?
A man desires to have great riches
That oft occasion death or sickness ;
And some would out of prison fain,
At home are oft by menials slain.
Infinite ills in these appear,
We know not what we pray for here.
We fare like one as drunk, as mouse,
A drunk man wots he hath a house,
But not which is the right way there ;
To such 'tis slippery, causing care ;
So in this world full oft fare we.
Keenly we seek felicity,
But oft go wrong egregiously.
Thus all may say, and chiefly I
That weened, and had some great opinion,
If I might once escape from prison,
Joy would be mine, and perfect bliss ;
But I am far removed from this.
Seeing you not, my Emilie,
Is death, I see no remedy."

Return we now to Palamon ;
When that he wist Arcite was gone
Such wailing made, the great strong tower
Resounded loud from hour to hour.
Upon his limbs the fetters great
Were with his bitter tears all wet.
Quoth he, " Ah, Arcite ! cousin mine,
Of all our strife the gain is thine.
Thou walkest now in Thebes at large,
And of my woe giv'st little charge.
Thou may'st, since thou are wise and brave,
Assemble all the kin we have
And war so sharp upon this land,
That by some hap or deed of hand,
May'st have this lady for thy wife,
For whom I need must lose my life.
And certes, 'tis most like to be,
Since thou'rt at large ; of prison free ;
And eke a lord ; thy chance is great,
More so than mine in prisoned state.
I weep and wail may, while I live,
With all the pain restraint may give,
And eke with that love gives also ;
Doubling my torment and my woe."

Then fire of jealousy doth start
Within him, takes him by the heart
So fiercely, him you might behold

As box or ash tree dead and cold.
He cries out, " O thou Goddess stern
Ruling this world by word eterne,
Writing in page of athamant
Your will and everlasting grant.
What more do you all mankind hold
Than sheep close lying in the fold ?
For slain is man even as a beast ;
Eke dwells in prison and arrest ;
Sick, and in great adversity ;
Yet oft is guiltless as we see.
What rule is in this prescience
That so tormenteth innocence ?
Yet this increaseth all my penance,
That man is bound to his observance
For sake of Heaven, to stay his will,
Nor like a beast his last fulfil.
When dead, a beast feels no more pain ;
Men after death may weep and 'plain,
Though here he have much care and woe.
Without a doubt it standeth so.
I leave the answer to the wise ;
I wot, here are enow of sighs ;
I see a serpent or a thief
Unto a true man do mischief,
Yet go at large, do every turn,
While I am prisoned through Saturn,
And eke through Juno, jealous, wud,
That hath well-nigh destroyed the blood
Of Thebes, o'erturned its walls so wide :
Venus me slay'th on th'other side
With jealousy, and him I dread."
To stint of Palamon I'm led,
So let him in his prison dwell,
And now of Arcite I will tell.

(To be continued.)

♦♦♦
MR. JOHN RUSSELL.—The death was announced a month ago of Mr. John Russell, for many years the assistant editor of *Chambers's Journal*. Born at Cupar-Fife about fifty years ago, he started as a printer, and afterwards took charge of the *Border Advertiser*, which position he resigned to join the staff of Chambers. He will long be remembered by his "Haigs of Bemersyde," an excellent family history.

♦♦♦
VERNON MEDAL (VIII., 17, 53, 92).—Carthage was taken by Admiral Vernon with six sail of the line. Admiral Hozier, a very brave officer, failed to take it though he had eighteen sail of the line, being fettered by his instructions. He died of mortification and sorrow. In the classic poem of "Hozier's Ghost," by Glover, are these lines, spoken by the Ghost of Admiral Hozier :

"I with eighteen sail had done,
What thou, brave and happy Vernon,
Hast achieved with six alone."

MAC ROBERT.

EDINBURGH LIKE A TURTLE!—The praises of Edinburgh have been often sung. The high-flown panegyric of Sir David Wilkie is familiar to every one; nor was Christopher North less enthusiastic in describing her natural and artificial charms. Paxton Hood wrote—"Everyway, and everywhere, Edinburgh is wonderful. Probably there is no spot on the face of the earth of which so much has been written, so much has been well said, and well sung." The late George Gilfillan is credited with saying that Edinburgh, on an autumn Sabbath evening, "reminded him of the new Jerusalem"! Probably the most curious thing ever "said or sung" respecting "Auld Reekie" appeared in *Brooke's General Gazetteer*, of the year 1812. Under the heading "Edinburg" (*sic*), the following bold figure of speech is employed in describing the city:—"The form of the Old Town resembles that of a *turtle*; the Castle being the head, the High Street being the ridge of the back, the narrow lanes or closes the shelving sides, and Holyrood House the tail." Could anything be more flattering or explicit?

MICHAEL MERLIN.

COUNTING OUT RHYMES.—The following counting out rhymes have been given me by children from the places represented, and may be interesting to readers of *S. N. & Q.* on account of the localities to which they belong. First a rhyme from Belize or British Honduras to the following effect:—

Rara chookera, Ronce Ponce,
Pingie-ningie Na,
Ittie-pittie, westak, cantee poo,
Ittie-pittie, Chittie-pittie, Chinee Choo.

The second is from Honolulu, Sandwich Island, and is as follows:—

Eeeny, meeny, miney, mo,
Crack a feeny, finey, fo,
Pop a jujee, mumma jujee,
Raik, Baik, Ban, Do.

The last hails from England, and is as follows:

My father had an old horse-shoe,
And how many nails were in that shoe?
One, two, three, O, U, T, spells out.

Dollar. W. B. R. W.

THE LATE MR. J. M. GRAY'S BEQUEST.—The Lyon Office has received an important addition to the Library. By the will of the late Mr. J. M. Gray, Curator of the Scottish National Portrait Gallery, he bequeathed his library of Heraldic works to that Office. The collection numbers over 100 volumes, many of them works of the first importance, as may be seen by the following specimens:

Introductio ad Latinam Blasonium, by John Gibbon, Bluemantle Pursuivant, 1682.
Discourse and Defence of Arms and Armoury, by Edward Waterhous.
Ferne's Blazon of Gentry, 1586.
Bolton's Elements of Armories, 1610.
Guillim's Display, 1611.
Carter's Analysis of Honour.
Favine's Theatre of Honour, 1623; and
Segoing's Armorial Universal, 1654.

These works may be consulted at the Lyon Office, by those who are enquiring for a definite purpose.

I.
FIND OF SCOTT LETTERS.—A remarkable find of Scott letters was made last month, at Galashiels. As to the genuineness of these letters there is not the slightest doubt. The letters were discovered among an accumulation of old papers and letters which were being overhauled by Mr. Alexander Rutherford of Galashiels. The letters, which number one hundred and three, are all addressed to Mr. George Craig, who was a partner of the Leith Bank, and agent of that Bank in Galashiels. In 1834 Mr. Alexander Rutherford's father joined Mr. Craig in business, and on the death of Mr. Craig in 1843, the books, correspondence and other papers were left in the hands of Mr. Alexander Rutherford. The letters, which are neatly docketed, mostly pertain to banking negotiations of bills for great amounts on Constable, the Ballantynes, and others, and such business as Mr. Craig conducted for Sir Walter. Twenty-one of the letters bear the Edinburgh post mark, three from Melrose, while the remainder of the batch had been conveyed by messenger. A few of the notes contain invitations to join in the hunt or to dine.

The most important letter in the collection is from Edinburgh. It is dated January 28th, 1826. He writes of "the most unexpected failure of Messrs. Constable," and his great desire that his "affairs could only be brought to an advantageous conclusion for all parties by a private trust which will leave me at liberty to make exertions in completing some matters which will in a few weeks bring forward very large funds. I have the pleasure to think that no other person is likely to be a loser but myself, if this mode of settlement should be generally adopted, and that in my own life, if God grant me life and health."

I.

THE EDINBURGH SIR WALTER SCOTT CLUB.—The first meeting of the above club was held in the Waterloo Hotel. The membership of the club now numbers 496. After the business of the meeting was over, the members dined. Mr. Charles A. Cooper, the president of the club, proposed "The Memory of Sir Walter Scott."

THE KINGDOM OF FIFE.—The "Kingdom" is becoming an important world in literature. This month we have three new books on Fife and Fife Village Life, while a fourth volume is announced "Fringes of Fife," by J. Geddie, illustrated by L. Weiterer, two members of the staff of the Cockburn Street Press; "Our Town and some of its People, Sketches of Fife Folk," by John Menzies (Our Town is Auchtermuchty); "Tammis Bodkin: Swatches O' Hodden-Grey," by W. D. Latto. This is a reprint of a volume formerly published at Cupar, price 1/-, but now that the swatches are issued from a London house you are asked to pay 6/-. "Sunshine and Haar," by Gabriel Setoun, will shortly be issued by John Murray. Why should three of the above four works be issued from London Houses? I.

Queries.

935. ROBERT GORDON, 1685.—Can any one tell me to what family a person of this name belonged, who is entered thus in the "*Chamber Mails*" of Marischal College for the session 1685-86?—"1st Class, Robert Gordon and his servant Robert Blinshell." The fact that as a student he had a servant, would seem to indicate that he was a man of good family. He took his degree (M.A.) in 1689 (*Theses for 1689 in Bodleian Library*). His *Arms* were, Az. three boars' heads coupé Or; *Crest*, a star; *Motto*, Fato Prudentia Maior.

Dollar.

R. P.

936. HUGUENOT REFUGEES IN THE NORTH OF SCOTLAND.—Information is desired as to refugee families and their descendants in the northern counties, especially the *Jollie* or *Joly* family in Kincardineshire. Particulars may be sent to R. S. Faber, Hon. Sec. Huguenot Society of London, 10, Primrose Hill Road, N.W.

937. ROBIN ADAIR.—Who was the author of this popular song? It is often wrongly attributed to Burns. The poet himself applied the reduplication "*crinkum-crankum*" to "Robin Adair," which he also styled "a cramp, out-of-the-way measure." AMO.

938. STEVENSON FAMILY.—A cadet of Hermishields was living in Chester in 1693; and about the same time was born William Stevenson, afterwards of Allerton, near Liverpool, the son of Henry Stevenson by his wife *née* Blackburn. Was there any kinship between these last and the abovementioned Alexander? And can any correspondent refer me to a pedigree of the Chester branch of the Hermishields family?

Please reply direct to F. Dunston, Burltons, Donhead, W. Salisbury.

939. THE ANCIENT CUSTOM IN ERINN—EARRINGS WORN BY THE SONS OF THE FREE OR NOBLE FAMILIES IN IRELAND—ONLY AS ORNAMENTS FOR MALES.—Eugene O'Curry, "Manners and Customs of the Ancient Irish," pp. 185-186, *Lecture XXVIII.*,

see Dress and Ornaments in Ancient *Erinn*, Vol. iii., London, 1873, has, "We now pass to articles of ornament with which our remote ancestors adorned the head, namely, 'ear-rings.'" To this class of ornament, however, I have met but few references, and in each case the wearers were men only. This ornament appears under two names, differing apparently in signification. The first name is *Au-Nasc*, or *ZI-Nasc*, which signifies literally an ear-ring; the second name is *Au-Chaimiuch*, which literally signifies earband, or ear-ligature. In Cormac's Glossary this appears *Au-Nasc*, that is a ring for the ear, that is a ring of gold which is worn upon the fingers or in the ears of the sons of the free or noble families." There are several notices to gold ornaments therein, for Ireland had goldsmiths. As Ireland had a Celtic population at this period, I am anxious to know whether Scottish Celts—of noble families—thus decorated their sons of free or noble families with rings of gold. Will any Antiquarian in *S. V. & Q.* kindly solve my query? Amongst the Ancient Greeks an ear-ring was worn in right ear by males, a sign of noble birth. The Vienna theory is curious. The dust likewise occasions complaints in the eyes. Numbers of men on that account wear ear-rings, which they assert are good for the eyes; the hole in the ear, and the weight of the ear-ring, drawing any humour in the eyes to those parts. At the marriage of the present Duke of Norfolk, several gentlemen had gold in ears. Ear-rings are commonly worn by sailors, being an ancient superstition. Our continental neighbours early pierce the ears of their boys for prudential reasons, having decided faith in gold ear-rings to cure chronic ophthalmia. "Harum usus in Gracia—puellæ utraque dure, pueri tantum dextra ferebant." Thus—"ὅτι πλάτων μὲν ὁ φιλόσοφος, Ἀριστοχλῆς ὑπέρτερον ἐχάλειτο, καὶ ἐτέθητο τὸ ὄψ ἐλλόβιον φορήσας ὅτι ἦν μετραχίλοχος"—*Sexti Empirici Adversus Grammaticos*, Lib. I., Cap. 12. The Malmoe "M.D." is noticed—"Fugit hic locus Casparem Bartholinum in erudito de inauribus veterum syntagmate, qui inter alia docet etiam pueris ornamenti causa lobos aurium pertusos exillisque suspensa stalagmia." During the Fifteenth Century, and until a recent time, ear-rings were fashionable for men and boys in aristocratic circles of Europe.

GULIELMA RHODA.

Cale Street,
London, S.W.

940. EAR-PIERCING BY JEWELLERS.—Gradually the public is coming to acknowledge that educated skilled labour in medicine and surgery is cheaper in the long run than haphazard empirical un instructed performances, whose cures, if not romances, are exceptional flukes. The old practice of ear-piercing by the vendors of ear-rings has often given patients to the doctors, owing to the clumsy process adopted. A cold needle is screwed through the lobe of the ear, giving much pain at the time, and invariably exciting inflammation and suppuration. "Pride must feel pain" is at the same time instilled into the ears of the unfortunate victim, and the poor adolescent has to cultivate the spartan virtues. Thinking nothing too trifling for our consideration where pain is concerned,

we have recently persuaded some of our fair young vestal friends to let us take the place of the jeweller; and by simply heating the needle to a red heat, it has almost painlessly passed through the lobe into the cork behind; and the ear-ring having been adjusted, and occasionally rotated, neither inflammation, suppuration, nor inconvenience of any kind has ensued.

Vide— W. C.

"British Medical Journal,
Being the Journal of the British Medical Association."

(Saturday, August 10). London, 1867, No. 345, Vol. 2. July, Dec., p. 120.—"Will any Contributor to *S. N. & Q.* kindly explain chemical reason for this almost painless result mentioned by W. C." *Durchbohrung des Ohr läppchens*—"Diese Operation gehört jetzt vorzugsweise der Chirurgia cosmetica an. Von den Aerzten der frühern Zeit ist sie als ein Ableitungsmittel bei verschiedenen Krankheiten, die am Kopfe vorkommen, namentlich bei chronischen Entzündungen und Ausflüssen des Ohrs, bei chronischen Augentzündungen und bei rheumatischen Zahn- und Kopfschmerzen empfohlen worden." Vide—

Encyklopädie
der
Gesamten Medicin,
im
Vereine mit mehreren Aerzten
herausgegeben von
Carl Christian Schmidt,
Doctor der Medicin und Chirurgie,
Zweite Ausgabe
Zweiter Band,
Leipzig, 1848,

p. 177. This extract is taken from an article upon "Durchbohrung des Ohr läppchens."

I merely mention this circumstance to strengthen my position, proving therefrom that this operation has many cogent reasons for its adoption as a remedial agency when Chronic Ophthalmia prevails. The panacea being perforation of the ears, and inserting gold wires as therapeutics for both sexes. Even in all civilized nations the precaution of earboring is resorted to. When sailors or soldiers have their eyes thus attacked, wires of gold or silver are worn. Boys thus wear ear-rings from childhood or babyhood.
Kingsland. SUSAN DAVIS.

Answers.

908. HISTORY OF THE ARBUTHNOT FAMILY (VIII., 47).—See the eighth Report of the Historical Manuscripts Commission, p. 297.

P. J. ANDERSON.

916. LATIN POEM BY MARY QUEEN OF SCOTS (VIII., 78).—As "C" seems to be an authority on this subject, perhaps he will oblige me, and doubtless others, by stating where the poem first appeared, when and by whom it was first attributed to Queen Mary? Where is the "common translation" which he gives to be found? Who is its author? It is very desirable in matters of fact to give references to authorities, rather than an anonymous *ipse dixit*. I

am not sure to what the "it" refers in "C's" second sentence. The opinion expressed in the last sentence is so caustic and final that I shall not dare to let my translation see the light of day, but I may venture to quote one of the three German versions that I know exist. There is doubtless a French setting—can any one quote it? Here is Dr. Königsfeld's translation:

In Allem, O Vater!
Nur hofft' ich auf Dich;
O Jesu, mein Heiland!
Nun rette Du mich:
Mit Ketten umhangen,
Und schimpflich gefangen,
Verlang' ich nach Dir;
Verschmachtet, vergehend
Und demüthig stehend,
Herr! ruf' ich und bete:
Sei Retter Du mir!

BEARSDEN.

933. TO GO TO THE STONES (VIII., 92).—One would have liked had Mr. J. Calder Ross mentioned the name of the Lanarkshire local history in which this phrase occurs. The origin of the phrase is interesting. When Christianity was preached in our land by the early missionaries, the structures of the new faith were occasionally built close to groups of standing stones. We may assume that, in some cases at least, the latter served to furnish materials for building the former. Sir Daniel Wilson, in his *Prehistoric Annals of Scotland* (Second Edition, Vol. I., p. 158), tells us that it is not uncommon for Highlanders to speak of going to the clachan, *i.e.* the stones, to indicate that they are going to church. It is curious to find the phrase in use in Lanarkshire.

Glasgow. J. M. MACKINLAY, F.S.A. Scot.

933. The phrase, "to go to the stones," or to the "clachan," was commonly used in the North of Scotland for "going to church." It is supposed to have originated from the fact of so many churches being built near, or on the site of a stone circle. By this means so intimately were the "stones" (clachan in Gaelic) and the "church" associated in the minds of the Gaelic-speaking population, that going to the "clachan" was equivalent to going to the "church." The phrase, however, may be of far greater antiquity, probably coming down to us from druidical times, when the "clachans" or "standing stones" were the only churches of our pagan forefathers. H. F. L.

JOHN FARQUHAR OF FONTHILL (VIII., 87).—The *Free Press* account of Farquhar, which Mr. Munro quotes, was inaccurate. In 1814 he executed a will in duplicate, bequeathing large sums to the Universities of Aberdeen, St. Andrews, Glasgow and Edinburgh, and to the Parochial Schoolmasters of Scotland. Farquhar died in 1826, and one of the executors nominate endeavoured to obtain probate of the copy which had been left in Calcutta. But the other copy, which had been in the testator's possession, was not forthcoming, and Sir John Nicholl held this to raise a legal presumption that it had been destroyed *animò cancellandi*—and gave judgment for the next of kin.

P. J. ANDERSON.

A new edition of William Leighton's Poems, has just been issued by Mr. Elliot Stock,

Literature.

WE have just received from the Skandinavisk Antiquariat, 49 Gothersgade, Copenhagen, a catalogue (No. 1) of rare, old, and valuable modern books. Specialism is invading the book trade, as it is dominating other professions and walks of life, and this catalogue is devoted to works on the languages, literature, history and topography, &c., of Iceland, Denmark, Norway and Sweden, Eddic Skaldic, and Saga literature. It is very carefully arranged under twelve different classifications of subjects, and English students of Scardianavian Antiquities, for whom this edition has been specially printed, will find it an excellent repertory and very easy of reference.

Reminiscences of Yarrow. By the Late JAMES RUSSELL, D.D., Minister of Yarrow. With Preface by Professor Campbell Fraser, LL.D., D.C.L. Edited and annotated by the late Professor Veitch, LL.D. Illustrated by Tom Scott, A.R.S.A. Second Edition. Selkirk: George Lewis & Son. MDCCCXCIV.

THIS book was happily written before the old order of things had passed away, and the march of civilization had not introduced more artificial modes of living and thinking. The historian, too, does not write from the outside, basing his statements on venerable documents; nor has he had to grope in "detestable Dust-Abysses," as Carlyle would say, for his facts. The author, with his father, Dr. Robert Russell, were ministers of the parish of Yarrow for nearly a hundred years, and knew the people and every spot of ground with a keen and sympathetic knowledge that none other possessed. The parish of Yarrow (much larger then than it is now), with its classic stream and wealth of traditional lore, could not fail to be interesting to any thoughtful Scotchman, but to a Borderer, to a son of Yarrow who could appreciate its weird beauty, and with gracious sympathy enter into the joys and sorrows of its people, how fascinating must be the theme! The "Reminiscences" are full of perpetual charm. Anecdote, history, topography, folk-lore, humour, poetry and old world superstitions are here in abundance. Ecclesiastical life, as it displayed itself in the Border, naturally occupies much space. The prejudices of the people towards paraphrases, pulpit gowns, and other "rags of Popery," were often keen; shepherd life with its hardships and adventures; post and newspaper "amenities"; farmhouse and cottages; smuggling and snow-storms, all come in for notice. Exceedingly racy is the sketch of the old parish school and schoolmaster, who, in spite of rather primitive appliances, and by methods that would not

satisfy Her Majesty's Inspector in these days, nevertheless turned out good scholars. There is, of course, a good deal about Thomas Hogg, the Ettrick Shepherd, Tibbie Shiel (whose funeral sermon Dr. Russell preached in 1878), Sir Walter Scott, Willie Laidlaw, and others, not Borderers, like Professor Wilson and Wordsworth, who were under the spell of the mystic glen and stream. It is not possible in a short notice to do justice to this volume, but it should be added that this second edition is presented in as perfect a form as could be imagined. Its sponsors, all enthusiastic Borderers, have evidently resolved to make it in every way worthy of its theme. Almost the last lines, if not the very last, from the pen of Professor Veitch, were written for this edition. The Rev. Alexander Williamson as first editor, and Professor Fraser, in his delightful prefatorial essay, have done their work well; while Mr. Tom Scott has been lavish in illustrations of the most effective kind. In mechanical equipment, such as paper, printing and binding, the book is one of the most tasteful and elegant ever issued from the Scottish press. It is a book that every loyal Scot will delight to own.

The Annals of Fordoun, being extracts from Records relating to the affairs of the parish of Fordoun, from the earliest times to the year 1891. By W. CRAMOND, A.M., LL.D., F.S.A. Scot., Schoolmaster of Cullen. Montrose, 1894. [108 pp. Fcap. 8vo.]

THIS is an unpretentious but excellent little volume—an *omnium gatherum* of historical gleanings on the subject. The author is a native of the parish, and, as such, has executed the work *con amore*. As a body of facts it leaves nothing to be desired. The book contains two excellent features, 1st "Extracts from the Roll of Fame," being brief biographical notices of notable natives of the parish; and, 2nd, an attractive map. In all this Dr. Cramond has performed a distinct public service, which we hope will be duly appreciated.

"Broomieburn," by John Cunningham, is the latest addition to the J. M. Barrie school of literature.

Messrs. Lawrence and Bullen will shortly publish "Twelve Border Ballads," with a dozen etchings by C. O. Murray, and an introduction by Andrew Lang.

Messrs. Carson & Nichol will shortly publish the first of a series of volumes of abstracts of the Protocols of the Glasgow Town Clerks, commencing in the middle of the sixteenth century. The volumes will be edited by Mr. Robert Renwick, Town-Clerk-Depute of Glasgow.

SCOTCH BOOKS FOR THE MONTH.

- A Little Scottish World, dealing with Antiquarian matters and Folk-Lore in Ayrshire. Rev. K. Hewat. Cr 8vo, 3s 6d, La paper 5s net Menzies.
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Publishers will please forward lists by 15th of each month to
JOHN INGLIS,
12 Glen Street, Edinburgh.

Born at Edinburgh on November 17th, 1894, "The Liberal," a weekly review of Politics, Literature, Science, and Art." In size and style it is much like "The Speaker," but is printed on good paper, and protected by a cover which is a beautiful piece of typography. Under the able Editorship of Mr. Balsillie the paper should have a large circulation.

Waverley, the little Surrey village from which Sir Walter Scott named his famous novel, will be no longer known under this name, as the local government board have decided to attach it to the Parish of Farnham.

To the new edition of Robert F. Murray's Poems, Mr. Andrew Lang has contributed a memoir of the author. The volume is dedicated to "J. M. D. Meiklejohn, Esq., most indulgent of masters and kindest of friends."

SCOTTISH NOTES AND QUERIES

VOL. VIII.] No. 8. JANUARY, 1895.

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ABERDEEN, JANUARY, 1895.

COLLECTION OF PORTRAITS.

IT will be noted with satisfaction with what promptness the New Spalding Club has adopted the suggestion of one of our correspondents last month (p. 101) to form an Iconographia of the Northern Counties. In the forecast of its publications the Club has committed itself to the issue of a work of this character, and nothing more worthy the energies of the Club could be undertaken, or more befitting the localities where, first, Jamesone so surely laid the foundations on which such a project must rest. Many considerations confirm the opinion that a work of this nature must necessarily be one of slow growth, for the materials of which it would be composed cannot be brought into immediate service at the fiat of any Club, except on such cost conditions as would spell bankruptcy. The Club, however, is already in possession of a small collection of plates, which would form a nucleus for the work. As time passes this nucleus will increase, in aid of the Iconographia Septentrionale. Besides this, it may reasonably be expected that the work would meet with such sympathy as to induce those who have the means to bear the expense of reproducing portraits of special interest to them. Happily the newer mechanical processes

used in reproductions of the kind are both excellent in quality and not so expensive as the older methods. The utility of such a work will be appreciated by all; and whilst we shall have to lament the absence of faces we should like to see, because no authentic effigy of them exists, it is to be hoped that few considerable personages within the area will be omitted from the contemplated Valhalla.

LOCAL BIBLIOGRAPHY.

LESS than a year ago the New Spalding Club issued to its members, as the precursor of a contemplated much larger work, a "Hand List of Bibliography of Aberdeen, Banff, and Kincardine, by A. W. Robertson, M.A., Librarian of Aberdeen Public Library." Although the book contains 133 pp., and catalogues upwards of 6000 items, it can convey but a faint idea of the laborious work which its compiler has performed. Still it is far from being complete, and we understand that he has received but slight response to his prefaced request for additions and corrections. In order to arouse a wider interest in this great and permanent record of local authorship, the present writer takes advantage of a recent suggestion by the Editor of *S. N. & Q.*, that additions might appear in these pages, and he also considers this the most appropriate place for a few general remarks on the subject.

Mr Robertson has not lightened his labours by imposing severe restrictions upon the scope of his undertaking, the limits of which are only ascertainable by inference from an analysis of the contents of the list. It embodies—

- I. Books, Pamphlets, and Periodicals, published or printed in the three Shires.
- II. Publications outside the three Shires:—
 - (a) The works of authors connected with them by birth, parentage, property, title marriage, and education, or by residence at the period of publication.
 - (b) Biographies of natives.
 - (c) A few books containing topographical or pictorial allusion to the locality, whose authors have no connection with it.

Within the above limits, the design, whatever it may be, has been somewhat arbitrarily followed

by the compiler. But the line is not easily drawn, and numerous instances could doubtless be adduced to illustrate the difficulty of deciding upon admission or rejection. There are a few authors whose works the compiler could only omit with regret. To every one there will at once occur the name of a marvellous genius belonging, on the distaff side, to one of the most ancient families in Aberdeenshire, who, for ten of his early years, lived beneath the shadow of Old Marischal College, and who, long afterwards, wrote :—

“ But I am half a Scot by birth, and bred
A whole one, and my heart flies to my head
As ‘Auld Langsyne’ brings Scotland, one and all,
Scotch plaids, Scotch snoods, the blue hills and clear
streams,
The Dee, the Don, Balgownie’s brig’s black wall,
All my boy feelings, all my gentler dreams
Of what I then dreamt, clothed in their own pall,
Like Banquo’s offspring—floating past me seems
My childhood in this childliness of mine :
I care not—’tis a glimpse of Auld Langsyne.”

But the plan of the work seems to exclude all the publications of the celebrated poet except an Edinburgh edition of “Hours of Idleness,” and we venture to believe that this treatment will not be approved by Dr. W. G. Blaikie, who not long ago contributed an able article to Harper’s Monthly Magazine on Byron’s Aberdeenshire connections, nor by many other Aberdonians of literary acquirement. We think also that the range of the work might, with advantage, be extended in directions of daily increasing consequence. Good Bibliographies very properly stand in the highest rank as works of reference, and the exclusion from Mr. Robertson’s list of names of world-wide fame, in the honorable profession of journalism, is to be deplored. The literary treasures which James Chalmers, James Perry, Alexander Thom, James Adam, James Gordon Bennet, Alexander Johnston Wilson, John Macdonell, and numerous others, have contributed to journalism, are surely worthy of simple mention, and many minor names dear to local recollection in connection with the literary administration of the public press of the Shires should not be permitted to sink into unmerited obscurity, by exclusion from this local literary monument.

Local bibliographies should contain a complete and easily accessible record of all that pertains to the literary history of the locality, and of omissions from the present one, it is customary to catalogue :—

- (1) The MS. works of local authors deposited in Public Libraries.
- (2) Important local contributions to the transactions of the learned societies, and to the scientific and professional press.

- (3) The names of local contributors to collected works, e.g., “Whistle Binkie”; “The Aberdeenshire Lintie, &c.
- (4) The names of contributors of the first rank to local periodicals and journals.
- (5) The contributions of eminent local authors to magazines, reviews, encyclopædias, &c.
- (6) Names of local authors whose unpublished effusions appear in works of distinction, e.g., “Bards of Bon-Accord,” “Bishop Forbes’ Funerals, &c.”
- (7) Brief memoranda of the literature of important events or singular popular movements, originated by natives of the locality or occurring within it, e.g., Gordon Riots; the Buchanites; Robertson Smith case.

Even National Biographies contain such items, and there is no reason for their exclusion from a local list.

One of the greatest difficulties to be surmounted by the local bibliographer is the affiliation of authors whose antecedents, from lapse of time or long absence from their native Shires, have become forgotten. The *Works of George Conn, William Davidson, John Leitch, James Cadenhead*, and many other Aberdonians who adorned the professorial chairs of Continental Universities in bygone centuries, are but slightly remembered and rarely consulted, and it would appear to be a useless waste of precious time to seek to discover whether the Fraser, who wrote “The Genuine History of Khuli Khan, London, 1742,” was of the family of Philorth, whether he was a Banffshire George Glass, whose “History of the Canaries,” issued from the London press in 1664; or whether the anonymously published “Considerations upon Herring and Cod, London, 1749,” was the production of a meditative Fish Curer in Aberdeen. Yet it is in the elucidation of such obscurities that he finds his greatest triumphs, and it is in this direction also that information from all possible sources is most required. Such knowledge lingers long in the traditions of families, and should be speedily and freely communicated to the bibliographer by those who possess it. The compiler of so important a work as Mr. Robertson’s is entitled to the sympathetic co-operation of all who possess special and exclusive information on these subjects, and it is with real pleasure that we ourselves add a few stones to the Cairn of Remembrance, which his assiduous research has already enabled him to erect. Space cannot be afforded for more than the shortest possible description of the works noted, and no doubt error may be found, for no compilation is more liable to mistake than a Bibliographical List.

<i>Abbott, Jacob</i> , The Child at Home	Abd. 1839.	<i>Adventures of Jock of Enzie</i>	,, 1831.
The Path of Peace	,, "	<i>Agreement</i> between the Abdn. Booksellers	,, 1835.
<i>Abell, John</i> , Songs from Various Languages	Lond. 1701.	<i>Aitken, W. S.</i> , Star Dust	,, 1883.
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<i>Abercromby, Patrick</i> , Vindication of the Act of Security	Edin. 1707.	<i>Alexander, William</i> , Memoir of A. Jervise	Abd. 1879.
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<i>Aberdeen Harbour</i> , Report by Hawkshaw and Abernethy	Abd. 1876.	<i>Allan, John</i> , A Council Canticle	,, N.D.
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Bills in Parliament, 1832-89	Lond. v.y.	A Second Address, &c.	,, 1801.
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Minutes of Univ. Court.	,, 1887.	<i>Anderson, Alex.</i> , Letter to the Citizens	,, 1792.
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<i>Aberdeen Water Cure Journal</i> . Vol II.	,, 1860.	Discovery of their Ceremonies	,, 1725.
<i>Aberdeen Year Book</i> for 1892	,, 1893.	Royal Genealogies, 2 parts	,, 1732.
<i>Abstract of Laws</i> : Farmers Club at Gordons Mill	Abd. 1760.	Prisoners for Debts	,, 1737.
<i>Act</i> for better paving, &c. (1829)	,, 1843.	Genealogical Hist. of the House of Yvery, 2 vols.	,, 1742.
<i>Act</i> for improving the Harbour	,, 1869.	<i>Anderson, James</i> , Ancient Fortifications in the North of Scotland	Edin. 1776.
<i>Adam, Hector A.</i> , James Jolly	Edin. 1888.	Practical Treatise on Chimneys	Lond. 1776.
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<i>Adams, Andrew Leith</i> . Monograph on British Fossil Elephants	Lond. 1877.	The Corn Laws	,, "
<i>Adams, Jane</i> , Artless Lays. No. 3	Abd. 1849.	Agriculture in Europe	,, 1779.
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English Parnassus	,, "	The North British Fisheries	,, 1783.
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Moral Tales	,, "	View of the Agriculture of Aberdeen	,, "
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History of France. 3 Vols.	,, "	<i>Anderson, James</i> , Letters on Cochineal	,, 1788.
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Mr. George Eyre-Todd has edited a volume
of Ancient Scottish Ballads, which have been
specially arranged to music by Emile Berger.
The volume will shortly be published by Messrs.
Bayley & Ferguson.
The Editor of the "Celtic Monthly" will
shortly issue a history of Sutherland and the
Reay Country.

POEMS IN ABERDEEN SASINE
REGISTER.

THE dialogue printed below is written at the end of the second volume of the Register of Sasines, extending from January, 1501-2 to April, 1504. Unfortunately one of the leaves on which the poem is written is very much frayed and torn, and the transcript is therefore deficient from this cause as also from the character of the writing.

It is signed at the foot C. Craufurd, but whether as author or transcriber is unknown. Can any reader suggest who Craufurd was?

ALEX. M. MUNRO.

I.

ADAM OUR HELT.

As fadir ande mane
Incurit dede throue ane Woman
Hir ewyle consele nois ws ilk ane
Full happy is he that has not ane.

The Mane
Gode walde nen ane Woman be
Nor zit hir ane prist as he
Nor confessour ale is is plane
Fule happy is he that has not ane.

The Woman
Ihu yat bocht ande ransomt man
Was borne in erde of ane Woman
Ane Wirgene cleir as cristiale stane
Unhappy is he that has not ane.

The Woman
The master lorde and kyng ale thre
Off ale pristis was borne suchlie
Fist of ane Woman and ane madin
Vnhappy is he that has nocht ane.

The Mane
Nyne angelis in to Womane is hone
Apperis tile ws bot fendis anone
In thar schape tempis mony ane
Fulhappy is he that has not ane.

The Woman
To the deuot Woman ande trowe
Mony angelis apperit and schew
The sone of gode that sufferit pane
Vnhappy is he that has not ane.

The Mane
Be ane Woman Joshepe was in pressone
Ande baron slane was wt tressone
Ande Daiude in adulteri tane
Fulhappy is he that has not ane.

The Woman
For to deliver ws and ransone
In the wirgene he come dome
Goddis discendit ande was sclane
Vnhappy is he that has not ane.

The Man

Be ane Woman was sclane Amone
Dissaut was wise solomone
Ande to edolatri is gane
Fulhappy is he that has not ane.

The Woman

Ane Woman that was richt gudly
Quhene gode in to this liff wardly
Obeit tile hir as his souerane
Vnhappy is he that has not ane.

The Man

Wirgile that was wiser in a trell
Was hunging as is kende fule weile
Be ane Woman throwe his fals tranc
Fulhappy is he that has nocht ane.

The Woman

Womane alquhar has honoring
Baithe quene of hewyne and erd to ring
The quhilk reconsellit gode a gane
Vnhappy is he that has not ane.

The Man

Ane godis ande vther rascis
Is na wiser man ane tham traistis
Thar tressone gerris dee mony ane
Fulhappy is he that has nocht ane.

The Woman

Ane Woman's tressone grace is
Quhilk mercy oft tile ws purches
Scho is advocat to ws to saue
Vnhappy is he that has nocht ane.

The Mane

None yat men trowis ar wise
. . . baitht land and gudis oft sysis
Be woman cumis to gret disdane
Fulhappy is he yat has not ane.

The Woman

Be woman oft yai geit office
. . . and gret benefice
. . . woman dois marbellis is certain
Vnhappy is he yat has not ane.

The Man

Woman cane say ande gane say ale
In worde nocht reide yocht yai sa fals
. . . mak ane craft to lee a lane
Fulhappy is he yat has not ane.

The Woman

. . . cumin of crist Jesu
. . . not women wart enoble
. . . ande trewe prophes ilk ane
Vnhappy is he yat has not ane.

The Woman

. . . loss and plane in ane ballance
. . . my sone set ye defferance
. . . ane awe war saide be ane
Vnhappy is he yat has not ane.

The Woman

If ale ye blame and the offens
 She loising may weile recoupens
 Off our lady yat schene madin
 Fulhappy is he yat has not ane.

The Woman

The mene gathe ar infamyt
 At wald saue haue women solamyt
 Sum ewell of woman has precedit
 Bot yar grct gudness has accedit
 Of women is outrage and ewele doing
 Quhilkis is our gret to spek no thing
 Can sclewe abile his broyer
 Ande Judas als Rubiene his fayr
 Ane his moder gert opping be
 Ane vyer Jesu crist ofert dee
 Ane sald him ande him self hingit
 Quhilk be trasand his master wrangit.

The Woman

Gode has randerit tile ws ilk ane
 Paradise throue woman is zeile
 Of ye quhilk we suld ale be fane
 Vnhappy is he yat has nocht ane.

The Man

Tovnis distroit ande gret ceteis
 Sa mony men throue woman deis
 Sum hangit sum witht suerdis sclane
 Fulhappy is he yat has nocht ane.

The Woman

Be ester was ale the Iovis
 Fra dede deluerit the kynkro wis
 Scho prait for thame and nocht in wane
 Vnhappy is he yat has nocht ane.

The Mane

Priame paris and phebuis
 Troilus hector helenus
 War sclane straith be goddis trane
 Fulhappy is he that has nocht ane.

The Woman

Iudith ande hundreth thousand this
 Gert fle ye bibile tellis ws
 Sa waizant hir w^etu sclane
 Vnhappy is he yat has not ane.

The Man

Ane woman oft schawis suet lukiing
 For tile decende baicht alid and zing
 Stak samsone bot band bot man
 Fulhappy is he yat has nocht ane.

C. CRAUFURD.

EPITAPHS AND INSCRIPTIONS IN
ST. NICHOLAS CHURCHYARD.

SECTION D.

(Continued from page 100.)

A LITTLE to the north of the last mentioned stone there is a second "buried" inscription to the memory of another chief magistrate. The tombstone lies partly under the main walk and partly under the adjoining lair, and is inscribed as follows :—

Here lye the Remains of William Duncan, who departed this life the 18th of December, 1752, in the 75th year of his age. Also of Euphemia Kirkwood his spouse, who departed this life the 1st of October, 1740, in the 59th year of her age. Also of John Duncan of Mosstown, Merchant and late Provost of Aberdeen, who died the 20th December, 1798, aged 80. And of Margaret Wight his spouse, who died 21st June, 1802, aged 84.

Provost Duncan served three terms of two years each as chief magistrate, his first term being from Michaelmas, 1758, to Michaelmas, 1760, and the last from 1766 to 1768. As indicated by the inscription the Provost was the son of William Duncan by his wife Euphemia Kirkwood, and the family is believed to belong to the Crimond district. Of the provost's family only two members have been identified, William, the only son, who died in London, 7th Sept., 1722, and Helen, married on 3rd October, 1787, to the Rev. Gilbert Gerard, minister of the English church at Amsterdam, and afterwards Professor of Divinity at King's College. Provost Duncan acquired the property of Mosstown, in the parish of Logie Buchan, about 1758.¹ On the death of Miss Gerard of Old Aberdeen, a few years ago, who was a grand-daughter of the Provost, a series of five portraits were given by her executor to the Town Council of Old Aberdeen. Two of the portraits represent the provost, one as a boy, and the other while holding the office of chief magistrate, while the remaining three represent the provost's wife, and his father and mother. The painter's name is unknown, but the picture of the provost is very well executed, and represents him with wig and black velvet coat, such as we find the Council ordaining as the most suitable dress for the provost. Provost Duncan died in his house in Old Aberdeen on the 20th December, 1798, at the advanced age of 80 years. James and Alexander Forbes, Albyn Terrace, are descendants of William Duncan, a brother of the provost.

On a table-stone, within an enclosure close beside the main walk, there is :—

Sacred to the Memory | of | Captain Andrew

¹ Thanage of Fermartyn.

Mason | of Leith | Born 15th January, 1743, | Died 9th April, 1808. | Also here rests his daughter | Lydia, | Born 5th January, 1806, | Died 10th August, 1806. | Also his son Andrew, Born | 2nd March, 1800, Died 6th of | May, 1811. Elizabeth, widow | of the above, died 5th Nov. | 1833, aged 62, | And is interred at Calais | In the Kingdom of France | Leaving issue two daughters.

Captain Andrew Mason was engaged in the Jamaica trade from the port of Leith, and it is unknown how he came to settle here unless it was his native place. He was married at Aberdeen on 3rd April, 1797, to Elizabeth Baird, who died, as noted above, on 5th November, 1833. The ages of the bride and bridegroom been respectively 26 and 54. Of the two daughters referred to, one became the mother of a peer of France still living, viz. the Vicomte de Gérin.

Within an enclosure there are three monuments bearing the following inscriptions:—

(1) On a square block of Aberdeen granite:—
Erected | to the memory | of | John Niven | of Thornton, | who died 11th July, 1828, | aged 85.—By his affectionate | Daughter | Rachel N. Carmichael.

(2) On a small ground stone:—

Here also are deposited | the remains of | Anne Leslie, | spouse of | John Niven of Thornton, | who died 29th Feb., 1820, | aged 71, | and of his four infant children, | Margaret, James, | Margaret and Mary.

(3) On a sarcophagus of polished Peterhead granite:—

Sacred | to the memory of | Robert Carmichael, Esquire, | who died on the 9th July, 1843, | aged 75 years. | Erected by his attached wife | Rachel N. Carmichael. | Under this stone | are also interred the remains | of the said | Rachel Niven Carmichael, | who died on the 17th December, 1855, | aged 82 years. | Not my will but Thine be done.

Anne Leslie, the wife of John Niven, was a daughter of George Leslie, Merchant in Aberdeen, by his wife Katherine Irvine. Her sister Katherine was the third wife of William Young, Merchant in Aberdeen. A sister of Mrs. Carmichael's was Christina Niven, who married on 27th November, 1798.

On a table-stone there is:—

Sacred to the memory of | Captain Peter Cuthbert, | of the Native Infantry in the Service of | the Honourable the East India Company, | who died at Bengal, 23rd September, 1769, | aged 27 years. | And of Mrs. Martha Clark, his spouse, | who died at Aberdeen; in March, 1807, | aged 69 years, and is here interred.

On another table-stone is inscribed:—

John Dingwall of Rannieston | and Family. | He was born 1716 | and died: 13th May, 1793.

On the adjoining lair belonging to the same

family, there is the following inscription, which has taken the place of an older one:

Here lie interred the remains of | Alexander Dingwall, | Merchant in Aberdeen, | who died 3rd July, 1796, aged 48 years. | Of Elizabeth Douglass his | spouse, third daughter of | John Douglass of Tilwhilly, | who died at Glasgow, 9th May, 1813, | aged 66 years, and of their children, | Elizabeth, who died in infancy, 1789, | John, who died 11th April, 1798, aged 11, | Mary, who died 9th May, 1799, aged 18, | Jean, who died at Peterhead, 11th September, | 1801, aged 17. | William, who died at | Glasgow, 18th January, 1836, aged 54.

John Dingwall,¹ first mentioned, was the fourth son of Arthur Dingwall of Broomhill, in the parish of Monwhitter, by his wife Sarah Murray, and was baptised in May, 1716. Early in life he established a large business in the manufacture of knit-stockings, and carried the industry to an extent and perfection never before known in Aberdeen. His success in business enabled him to purchase, about 1757, the estate of Rannieston, in the parish of Logie Buchan. In this connection it is interesting to note that he recorded arms in 1792, as follows:—Azure, a golden fleece suspended from the top of the shield between three spur-revels of six points or, within a bordure of the last, and that a note in the Lyon books bears that the golden fleece was assigned to him as a mark of distinction on account of the very essential services done by him to the stocking trade of the Town and County of Aberdeen.²

He was Dean of Guild in 1750, and from 1755 onward acted as one of the magistrates. Baillie Dingwall was twice married. His first wife was Mary, a daughter of the Rev. James Lumsden of Corrachie, minister of Towie, by whom he had ten sons and six daughters. His second wife, whom he married on 15th June, 1786, was Mary, a daughter of the Rev. Walter Syme, minister of Tullynessle, by whom he had no issue.

The *Aberdeen Journal*, in referring to his death in 1793, remarks that "he was a gentleman of the strictest integrity and punctuality in business, of a clear understanding, and a sincere friend. His memory will be long respected as a worthy and useful citizen, and in every respect a valuable member of Society."

Alexander Dingwall, referred to in the second inscription, was the second surviving son of William Dingwall, by his second wife, Jean Fordyce of Culsh, and a nephew of John Dingwall above referred to. Born on 25th November, 1748, he served an apprenticeship to his uncle John Dingwall, and in 1769 started

¹ Family of Dingwall Fordyce. ² An Ordinary of Scottish Arms, p. 109.

in business for himself in partnership with William Forbes, afterwards of Echt. This partnership was apparently dissolved before its proper time, and after a short period with his uncle he commenced business on his own behalf, chiefly with customers in Amsterdam, Rotterdam and Brussels.

On the 28th September, 1780, he married at Inchmarlo, Elizabeth Douglass, youngest daughter of John Douglass of Tilwhilly and Inchmarlo, and Mary Arbuthnott his wife, by whom he had issue two sons and five daughters, three of whom only survived their mother, who died in 1813. The elder daughter, Agnes, married the Rev. Robert Doig, as his third wife, and died 9th April, 1854, while the younger daughter, Magdalen, married her cousin Alexander Dingwall Fordyce, Canada, and died there in 1846. She was the mother of A. Dingwall Fordyce, the compiler of the two volumes of the Family Record, from which the above information has been taken. William, who died in Glasgow in 1826, was unmarried.

The next inscription is remarkable as having no date to indicate its age :—

To the memory | of | James Lindsay, | sometime Messenger in Aberdeen, | and Jane Forbes, his spouse, | who lived with esteem, and died regretted. | Also of their children | James, William and Ann, | all here interred. | This stone | was inscribed as a tribute of respect | by their surviving daughter, Jane.

On a table-stone, enclosed by an iron railing, there is the following inscription, which has replaced another of older date :—

In memory | of | Mrs. Mary Kinloch, | late of Golden Square, | who departed this life 14th of June, 1832, | aged 80 years. | George Kinloch, her youngest son, | who died 24th June, 1801, | aged 20 years. | Charlotte Adamson Low | her Grand-daughter, | who died 2nd April, 1824 | in the 17th year of her age. | James Kinloch, | her eldest son, | who died 29th August, 1838 | in the 63rd year of his age. | Jane Kinloch her eldest daughter, | who died 8th October, 1849, | aged 27 years.

The older inscription informs us that Mrs. Kinloch was the widow of George Kinloch, late of Shepherdshaugh, and in referring to the death of the youngest son George, says he, "in the prime of youth fell a victim to the ravages of a consumption. Reader: If Filial Regard and attention to a widowed mother, if fraternal affection and a life unstained by the follies incident to youth, can have any claim on thee for the Tribute of a Tear, on this grave let it drop." Charlotte A. Low was the daughter of Alexander Low, Merchant in Aberdeen, by his wife, a daughter of George Kinloch.

ALEX. M. MUNRO.

BERWICK-UPON-TWEED EPITAPHS.

IN a recent number it was noted that a considerable collection of epitaphs had recently been appearing in the *Glasgow Herald*; the following epitaphs, from Berwick-upon-Tweed, as they are all from one churchyard, and, what is better, are verified (which many of these inscriptions to be found in printed collections are not), deserve a place in *S. N. & Q.*

Berwick-upon-Tweed, November 24, 1894.

SIR,—In the numerous letters which have appeared in the *Herald* on the subject of "Epitaphs," I have seen no notice of the specimens to be found in the old border town of Berwick-upon-Tweed. The parish churchyard of this borough is rich in epitaphs, and the following, which I copied some years ago, may interest readers of the *Herald* :—

The following apparently is a widow's tribute to her husband :—

"No more on board the bark he'll tread,
Whose sails to commerce were unfurled,
Here ends his voyage, and hopes the dead
May anchor in a better world.

"He was a comfort to my life;
He loved his children and his wife.
His smile could banish every tear,
And smooth the ragged brow of care."

The next seems the production of a fond mother, and is to be found on another tablet, slightly altered :—

"O silent grave to thee I trust,
This sacred clod of lovely dust;
Keep it safely, sacred tomb,
Until a parent asks for room."

The mortals extolled in the ensuing lines appear to have been little lower than the angels :—

"They sleep in Jesus free from pain,
Our loss though great to them is gain,
Beloved by all who knew them here,
And to their friends none more dear."

Here are some self-evident truths :—

"If breath were made
For every man to buy,
The poor man could not live,
The rich man would not die."

"Life is a blessing can't be sold,
The ransom is too high,
Justice will never be bribed with gold,
That man may never die."

The person alluded to in the following verse must have had an eventful and unquiet career :—

"The storm, the shadow and the strife
That made and magnified his life,
Have sunk like winds along the deep,
And left him to untroubled sleep."

The next epitaph is a peculiar one, and refers to the fact that the Parish Church of Berwick, which is flat-roofed, has no steeple :—

“The peaceful mansions of the dead
Are scattered far and near,
But by the stones o'er this yard spread,
Seem numerously here.

“A relative, far from his home,
Mindful of men so just,
Reveres this spot, inscribes this tomb,
And in his God doth trust

“That he shall pass a righteous life,
Live long for sake of seven,
Return in safety to his wife,
And meet them all in heaven.

“God bless the souls departed hence,
This church without a steeple,
The king, the clergy, and good sense
Of all the Berwick people.”

Here is another upon a female :—

“Though kindlier clay ne'er went to rest,
Nor gentler mortal decked a grave,
This was her glory at the best :
See what a sinner Christ can save.”

The subsequent verses upon a sea-faring man are to be found in Tweedmouth Parish Church-yard also :—

“Tho' Neptune's waves and Boreas' storms
Have tossed me to and fro,
In spite of all by God's decree
I harbour here below.

And now I lie at anchor
With many of my fleet,
In hopes once more for to set sail
Our Admiral, Christ, to meet.”

Some inscriptions are Latinised. In the following quotation the dead person announces his fate and his expectations at the last day in this manner :—

“Eheu ! Pulvis et Umbra sum ;
Sonante Tuba
et
Apparante Christo
Spero Meliora.”

The above specimens do not include the whole of the verses to be found. I was unable to decipher some on account of the decayed state of the stones. Those given, however, are sufficient to show the humour of past generations, although none of them equals that couplet which a widow, who combined piety with the affairs of this world, caused to be engraved upon the tomb of her deceased husband, a tradesman. After the departed spouse's death, virtues, &c., had been recorded at full length, the epitaph terminated thus—

“Resigned unto the Heavenly will
His wife keeps on the business still.”

JOHN GREGSON.

SAINT PALLADIUS.

THE account of S. Palladius, patron of Fordoun, is a much more complicated and interesting question than INVESTIGATOR (*S. N. & Q.*, Vol. VIII., p. 72) appears to imagine. The allusion to Paddy's Well and Paddy Fair is as much to the point as quoting Michel Fair, Drumlithie, in proof of a visit from the Archangel. The study must go much further back than the *M.S. of Coupar*, the *Stat. Acct.* (Old and New), or Jamieson's *Culdees*. As to the contrast in holiness between the Palladian bishops and those now in Scotland, we do not appear to have authentic ground for comparison, and the matter is not worth the mentioning. The legends of S. Palladius and S. Patrick must always hang together, and the stories told of the latter probably owe a good deal to the acts of his predecessor. Palladius was a common name in the West, and our missionary appears to be the one named by Prosper of Aquitaine, a contemporary, as the deacon who in A.D. 429 interceded with Pope Celestine for an agent to be sent over to Britain to counteract the influence of the Pelagian teachers, and who, two years after, was consecrated for the special post by the same Pope : “Ad Scotos in Christum credentes ordinatur a Papa Celestino Palladius et primus Episcopus mittitur.” To this Prosper adds in another place, that “while the Pope laboured to keep the Roman island catholic, he made also the barbarous island Christian by ordaining a bishop for the Scots. This is referred to also by Bede, but it is curious that neither Prosper, Nennius, nor he alludes to S. Patrick. Thus far, however, the tradition is clear, and we can easily imagine a Briton or Gaul appealing to a neighbouring prelate for assistance against the inroads of heresy in the British church. In the lives of S. Patrick, Palladius is the temporary and feeble precursor of S. Patrick, and barely sets his foot on the Irish shore. In one account he fails in his mission, and dies among the Britons on his way to the continent : in another he suffers martyrdom among the Scots : and in still another he is driven by storms “ad extremam partem Modhaidh versus Austrum, ubi fundavit ecclesiam Fordun : et Pledi est nomen ejus ibi.” The legend is undergoing a steady evolution in details, and it is on the news of his death being reported to Celestine that consecration to the office and work is given to S. Patrick immediately before the Pope's death, A.D. 432. It may be a question as to the persons meant by the name Scoti in the fifth century, but the Scotch annalists had no hesitation in laying hold upon all that came to their net, and from them we have the minuteness of the Scotch tradition. They

connect him with being Eugenius, S. Ternan and S. Serf, and say he died at Fordun after many years of teaching. John of Fordun gives his mite, and Boethius is most precise, calling his followers the Culdees, and thus originating the ecclesiastical quarrel that lost sight of S. Palladius and his personal history. The local traditions about the parish of Fordoun are very easily explained, and most suggestive to one who has a taste for archæology. The most important relic is the Old Chapel of S. Palladius in the churchyard, which may, in whole or in part, be the church consecrated by the Bishop of S. Andrews on Monday, Oct., 17th, 1244. Was the Bishop preacher there on the Sunday, and did he gather the people around him upon the knowe in their hodden-greys? The patron-day and parish fair did not take place at that season, but near to mid-summer.

JAMES GAMMACK, LL.D.

Plymouth, Conn., U.S.A.

NOTABLE MEN AND WOMEN OF
ABERDEENSHIRE.

78. *Brown, George, LL.D. (Rev.)*: Antiquary and Teacher. Born in Aberdeen, 1789, and educated there, he studied for the ministry in the Secession Church, and was ordained minister of Ramsbottom in 1818, but resigned in 1829. Messrs. Grant of Ramsbottom, the brothers Cheeryble of Dickens's story, were the chief supporters of the Ramsbottom Church, and on the resignation of Dr. Brown the church was transferred to the Church of Scotland. From 1829 to 1844 Mr. Brown taught an academy in Liverpool; but having connected himself in that year with the English Presbyterian Church, he was inducted to the pastorate of Brompton Church, and continued there till 1851. Meanwhile in 1844 he received the degree of D.D. from Marischal College. Dr. Brown compiled a Statistical History of the United Presbyterian Church, which was very useful in producing the Annals and Statistics of that Church, published in 1873. He died in 1869.

79. *Brown, James*: Printer, Aberdeen. One of the early printers of Aberdeen. Born in the Manse of Glenbucket, or Strathdon, flourished 1650-1661.

80. *Brown, Robert Borthwick (Rev.)*: Episcopalian Divine, Hymnwriter, &c.: A native of Aberdeen, born 18th May, 1840, and educated at St. Mary's Hall, Oxford. Mr. Brown has held several cures in the Church of England, and is now Vicar of All Saints, Scarborough. His publications in addition to Prose works are: *Supplemental Hymn and Tune Book*, 1867; *Sixteen Hymns for Church and Home*, 1870; *Select Hymns*, 1871. He was one of the four editors of S.P.C.K. Hymns.

81. *Brown, William*: Journalist and Minor Poet. Second son of Rev. Wm. Brown, Secession Minister, Craigmadam, and born about 1760. He became proprietor and publisher of the *Edinburgh Weekly*

Journal, which he also edited. He wrote and published verses, and died in 1809.

82. *Bryce, James, D.D.*: Established Church Divine and Historian. Born in Aberdeen in 1787, where his father was a minister of the Relief Church, though he afterwards became a Churchman. Young Bryce was educated for the ministry. He graduated at Marischal College in 1800, and was ordained minister of Strachan Parish in 1808. Having been appointed a Chaplain in the Bombay establishment, he demitted his charge and proceeded to India in 1814. He received the degree of D.D. in 1818. Having returned home before the Disruption, he was suspended by the General Assembly for holding communion with the recalcitrant ministers of Strathbogie. He died 11th March, 1866. Works: *Sketch of the State of British India*, 1810. *On the Ecclesiastical Establishment of the Church of Scotland as it exists in Scotland, and is now extended to British India. Ten Years of the Church of Scotland*, 2 vols., 1850. He has also published a volume of Sermons and many Speeches and Letters on Ecclesiastical Affairs.

83. *Bruce, James*: Journalist and Author. Born at Aberdeen in 1808. He became a Journalist in his native town, and in 1837 was on the staff of *The Aberdeen Constitutional*. In 1840 he was appointed Editor of the *Aberdeen Monthly Circular*. To this paper he contributed a series of Pen Portraits of the Aberdeen Clergy, which have been described as unrivalled for their rasping and critical spirit. He subsequently became editor, in succession, of *The Fifeshire Journal*, *The Madras Athenæum*, *The Newcastle Chronicle*, and *The Belfast Northern Whig*. Known as a brilliant journalist in his day, he published *The Black Calendar of Aberdeen*, 1840; *Eminent Men of Aberdeen*, 1841; *Eminent Men of Fife*, 1846; *Classic and Historic Portraits*, 2 vols., 1853; and *Scenes and Sights in the East*. He died 19th August, 1861.

84. *Bruce, John, F.S.A.*: Antiquary. Born 1802, and educated for some time at the Grammar School, Aberdeen; he studied law, but finally gave himself to literature, manifesting a special interest in antiquarian pursuits. He published *Hayward's Annals of Elizabeth*; *Verney's Notes on the Long Parliament*; *Letters and Papers of the Verney Family down to the end of the year 1639*; *Calendar of State Papers, domestic series, of the reign of Charles I., 1625-36*, 9 vols., 1858-66. He died in 1869.

85. *Bruce, Robert, D.D.*: Congregationalist Divine. Born in Aberdeenshire 4th August, 1829, and educated for the church, Dr. Bruce has for many years been a leading Yorkshire Congregationalist Minister. He has been long settled in Huddersfield, where he is much respected. He was chosen chairman of the Congregational Union a good many years ago.

86. *Bulloch, John*: Biographer and Antiquary, Editor of *Scottish Notes and Queries*. A native of Aberdeen, born in 1837. He has published an excellent *Life of George Jamesone the Scottish Vandyck*, 1885, also *Aberdeen 300 Years Ago*, 1884, and *The*

Pynours, 1887, both of which exhibit great research. Besides these he contributed a long series of articles entitled *Historic Scenes in Aberdeenshire*, which appeared in the columns of the "Aberdeen Weekly News, 1883-85, and has edited this journal from the outset. Mr. Bulloch was for two terms a member of the Aberdeen School Board, and takes much interest in the training of the young.

87. *Bulloch, John Malcolm*: Minor Poet and Journalist. Born in Aberdeen in 1867. Son of the Editor of this Journal, he graduated at Aberdeen University in 1888, and devoted himself to journalism. He was for a time a sub-editor of the *Aberdeen Free Press*: but is now in London and on the staff of *The Sketch*. Mr. Bulloch has written a great deal of choice verse, and was a large contributor to the *College Magazine* of his time. He published *The Lord Rectors of the Universities of Aberdeen*, 1890, *University Centenary Celebrations* in 1894, and *College Carols* in 1894. His verses *The Sunniest Season in Life* have been adopted as the Academic Song of his Alma Mater.

88. *Buchan, Patrick, M.A., M.D., Ph.D.*: Poet and Antiquary. Born in Peterhead in 1814, he took his degree at Aberdeen. After practising some time as a doctor, he became a West India Merchant. He was one of the contributors to *Whistlebinkie*. In 1872 he published *Legends of the North*; *The Guidman o' Inglis Mill*, and *The Fairy Bride*. He has also published *Legendary Tales of the Highlands*. He died in 1881.

89. *Buchan, Peter*: Journalist, Minor Poet, Ballad Collector, Antiquary, Author. Born at Peterhead in 1790, he set up a printing press there in 1816. He published for a few months *The Selector*, in the summer of 1817. If the number and variety of the works issued by Mr. Buchan are taken into account, it will be felt that his industry was wonderful. Among his works are the following: *Recreations of Leisure Hours, being Songs chiefly in the Scottish Dialect*, 1814; *Annals of Peterhead*, 1819; *Historical and Authentic Account of the Noble Family of Keith*, 1820; *Scripture and Philosophic Arguments that Brutes have Souls*, 1824; *Gleanings of Scarce Old Ballads*, 1825; *Ancient Ballads and Songs of the North of Scotland*, 2 vols., 1828; *Drama of Peterhead Smugglers and The Orphan Sailor*, both in 1834; *The Parallel, or Whigs and Tories Contrasted*, 1835; *The Eglinton Tournament*, 1839, besides many other historical and poetical pieces. He died in London in 1834.

90. *Buchan, Thomas*: (Major General), Jacobite Leader. Scion of the family of Auchmacoy, Logie Buchan, where he was born about the middle of the 17th century. After serving in both France and Holland, he was appointed in 1682 Lieut. Colonel by Charles II., and in 1686 Colonel of the Earl of Mar's Regiment of Foot in Scotland. Having received the thanks of the Privy Council for various services, he was in 1689 promoted by King James to the rank of Major General, and after the death of General Dundee, and the repulse of General Connon at Dunkeld, he obtained the Chief Command of James's forces in

Scotland. General Buchan, though not in command, was present at the battle of Sheriffmuir. In 1721 he was still in communication with the exiled family. Date of his death not ascertained.

91. *Burnett, Alex.*: Diplomatist. Only son of George Burnett of the Kemnay family, and born there in the first half of the 18th century. Appointed in 1756 Secretary to Mr. afterwards Sir Andrew Mitchell, Envoy, and in 1759 Minister Plenipotentiary to the King of Prussia. That monarch was then about to enter on his great "Seven Years War," and by the express command of George II., Mitchell and his Secretary accompanied Frederick in all his campaigns. In August, 1764, Burnett was left as charge d' affaires during Mitchell's absence at the Spa, and in Scotland, the Secretary conducting the correspondence of the Embassy till the Spring of 1766, when his principal returned to Berlin. He continued Secretary till Sir Andrew Mitchell's death in 1771. On leaving Berlin, Mr. Burnett brought with him an effort of royal genius that deserves to be mentioned as a curiosity in Kemnay House. It is a painting done by the great Frederick in a fit of gout, with an inscription at the foot, *Fredericus pinxit in tormentis*. I have not learned the date of Mr. Burnett's death, but he was dead before 1794.

92. *Burnett, George*, of Kemnay: Agricultural Improver. Son of Thomas Burnett, who was the friend of the Electress Sophia, and born towards the end of the 17th century. It has been remarked that he made what were then among the most beautiful pleasure-grounds in the North of Scotland out of a peat moss. He was father of the preceding.

93. *Burnett, George, LL.D.*: Antiquary, Lyon King at Arms. Born Kemnay, 1823. His most valuable contributions to Scottish History are to be found in Vols. 1-14 of the *Exchequer Rolls of Scotland*, issued under his editorship. Among his other writings may be mentioned, *Popular Genealogists: or the Art of Pedigree-making*, 1865, and *The Red Book of Meville Reviewed*, 1881. He died in 1890.

94. *Burnett, John*: Founder of Aberdeen "Burnet Prizes." Born in Aberdeen in 1729. Educated there he began business as a merchant in 1750. Acquiring a considerable fortune, he bequeathed, in addition to other gifts for charitable purposes, a fund to accumulate for 40 years at a time, till two prizes of not less than £1200 and £400 could be offered for Essays illustrative of the goodness of God, without reference to Revelation. The prizes in the last competition, 1855, were won by Dr. Thomson, afterwards Archbishop of York, and Principal Tulloch, St. Andrews.

95. *Burnett, John*: Lawyer. Born 1763 at Aberdeen, and educated there. He passed Advocate, 1785, became Sheriff of Haddington, 1803, Judge Admiral of Scotland, 1810, and died the same year. Author of a Treatise on *The Criminal Law of Scotland*. His portrait is given in a sheet with other advocates in Kay's Edinburgh Portraits.

W. B. R. W.

OUR ILLUSTRATION.

WE reproduce the sculptured tablet built into the square tower, Tolbooth Wynd, over the entrance to the Old Sugar House Close, Leith. It is a graphic representation of the ancient methods of handling goods, certainly very primitive compared with modern ways. Daniel Wilson, in his *Memorials of Edinburgh in the Olden Time*, refers to this "striking piece of sculpture, and especially to the representation of a singularly rude specimen of mechanical ingenuity. This consists of a crane, the whole machinery of which is comprised in one large drum, or broad wheel, made to revolve like the wire cylinder of a squirrel's cage, by a poor labourer who occupies the quadruped's place and clambers up, sisyphus-like, in his endless treadmill." The quaint operation of carrying a barrel on a "sting" by two men, and the ancient sailing craft, fill up one side of this most interesting and historical stone, which is dated 1678, and it is to be hoped will be long preserved.

FOLK-LORE—COUNTING OUT RHYMES—CABS IN ABERDEEN.—With reference to rhymes given in the "Notes on Ayrshire Folk-Lore" in the November number of *S. N. & Q.* (p. 83), it may be mentioned that in Forfarshire *circa* 1838-44, the following lines were common—

Grey e'en greedy ;
Blue e'en beauty ;
Black e'en bloody ;

and other definitions that the writer cannot recall. The difference between Forfarshire and Ayrshire seem to have lain in this, that "e'en" was used in each line in the former county, while in the latter county the colour of the eyes ("Gray, Blue," &c.) was given twice. The form in Forfarshire of "The mouse ran up the clock" was this (phonetic spelling being followed according to recollection)—

Ickery, dickery, dock,
The mouse ran up the clock ;
The clock struck wan,
Doon the mouse ran ;
Come ickery, dickery dock again.

The punctuation is marked as indicating the pauses when the lines were repeated by seniors to children—usually by a mother, grandmother or aunt, standing in front of an eight-day clock (changing the words of Robert Nicoll, "ae bairn in her arms and twa at her knee"), and pointing to the face of the timepiece as the words were spoken. On p. 84 is a nursery jingle that was common in Forfarshire at the period already mentioned. Another jingle not given by Mr.

John Muir was (the places being touched as named)—

This is broo brinkie ;
This is e'e winkie ;
This is cheek cherrie ;
This is mou' merry ;

An' this is whaur the dogs a' worry.

These lines were spoken almost solely to young children—by mother or nurse (sometimes by father, grandfather, or an intimate friend of the family) when the child was reclining or sitting on the knees of the rhymster. At the concluding line the child was always laid on its back, supported by the left hand of the elder person, and tickled on the throat or under the chin by the right hand. On p. 93 are given two counting-out rhymes—one from Campbeltown, another from Banff. This was in common use in Dundee (phonetic spelling)—

Eenitie, feenitie, ficketty, faig ;
Ell, dell, doman, aigg ;
Irkie, birkie, story, rock ;
Ann, tan, toosh, jock. You're oot.

The boys or (sometimes and) girls stood in a row with the counter in front of them. The counter usually began with himself, and was generally cute enough to arrange for getting "oot." Each word reckoned one, so that each sixteenth "count" was free, the words being gone on with from beginning to end although there might not be more (as often happened) than five, six, or seven in the game, of which one had at first to take the obnoxious part, such as being "it," or catcher at "tig," "peecoo" (keehow), &c. As to cabs in Aberdeen see p. 94, where a quotation is given from a work published at Copenhagen in 1840, and now translated from the Danish and reprinted at Lerwick this year. The author is represented by the translator as saying that at Aberdeen in June, 1839, "cabs and elegant equipages rolled amongst" vans and porters passing each other on the quay. Is it not a misnomer to use the word "cab" here—at least if it is desired to have it believed that any vehicles in use in Aberdeen in 1839 were similar to those now termed cabs? "Noddies" (see p. 84) were in provincial towns in Scotland the first successors of the sedan chairs that could be hired as private conveyances. The writer remembers the introduction of noddies into Dundee, *circa* 1841-43. They were, if he recollects rightly, set on four wheels; certainly they were rather heavy and lumbering, and had not very good springs. The door was at the back of the vehicle, and there was a seat at each side—each seat accommodating two adults. Two noddies were put on the streets in Dundee at the same time, and were soon followed by other two. The first two were named (the titles

being printed in large letters on the outer sides of the vehicles) "Bonnie Dundee" and "The Tay." The connection of these matters with Aberdeen is this: Recently the writer was talking about conveyances in former use with two Aberdonians whose recollections extended over a like range, and they assured him—giving reasons for fixing the dates—that carriages almost exactly similar to those called "noddies" in Dundee were first brought into use in Aberdeen not earlier than 1841 or 1842, their novelty causing them to be specially noted and remembered, while the time of the introduction of cabs as now known could not be recalled. J. W. D.

DR. BERRY (*Aberdeenshire Notables*, VIII., 89).—The following additional details concerning Dr. Berry's career may be interesting. Wm. Bisset Berry was born in Aberdeen, 25th July, 1839, studied at his native University, and graduated M.A. and M.D. of Marischal College and University, 1858-62. After a year's experience of a country doctor's life in the parish of Kincardine O'Neil, he took an appointment as Medical Officer on board one of the Cape Mail Steamers. Here he also continued a year, and thereafter settled at the Cape, first in Burghersdorp, and thereafter at Queenstown, which he now worthily represents in the Cape Parliament. Under the Cape Government he acted as one of the Commissioners for the supply of water to the Colony, and he has also acted as a Commissioner on the Educational Work of that colony.

SELLING DEGREES IN SCOTTISH UNIVERSITIES.—A correspondence has recently been going on in one of our dailies respecting the medical qualification of "Vaccination Jenner." With that we have nothing to do here; but the point to which I wish to direct attention is, that in one of the letters it is stated that Jenner *bought* his medical degree for £15, from St. Andrews University. I have always understood that it was only in hybrid American colleges, and certain of the less reputable German universities, that degrees can be bought. Did our premier university ever sell her degrees, and if so when was the practice discontinued? This is not the first time I have seen this charge made against St. Andrews. Some ten years ago I contradicted a similar story, which appeared in a Glasgow literary journal. My letter drew from the Secretary of the University of St. Andrews, Mr. J. Maitland Anderson, a statement (part of which I quote) which is surely authoritative and final:—"No university in this country ever conferred degrees in the manner described

(*i.e.* by application and purchase), and it is a pity that the writer should have thought fit to associate the good name of St. Andrews with it. It is a reproach—albeit a very clumsy one—for which there is not the slightest foundation."

JAMES W. SCOTT.

THE DUKE OF CUMBERLAND IN BANCHORY-DEVENICK.—When the Duke of Cumberland, at the head of the Royal Army which was sent north to quell the Stuart rising of the '45, reached Tollochill, Banchory, on the estate of Lord Provost Stewart, a concourse of people was seen approaching the Bridge of Dee from the town. The Duke, thinking it not improbable that the citizens contemplated resistance to his progress, sent forward a party of his men to ascertain the cause of the gathering. On their return they reported that it was "an honest man's funeral on its way to Banchory-Devenick." His Royal Highness, thereupon, rode up and accompanied the mourners for some distance. Mr. Duncan, who was an intimate friend of the late Dr. Paul, noted these facts in 1837, adding, "The name of the deceased was Nelson. I recollect upon a half-witted daughter of his, who, when her friends were talking of fine clothes, or the like, used to say, 'Aye, but there's vane o' you sae gran's me, for the Duke was at my father's burial!'" Notwithstanding the mass of facts which have been published respecting the rising of the 45, it is singular that this anecdote has hitherto remained unnoticed, and it is all the more pleasant to record it now as a certain redeeming feature in the character of the Duke, who, from his harshness and severity in Scotland, earned the unenviable title of "Butcher Cumberland."

JOHN A. HENDERSON.

Queries.

941. ALDERMEN IN SCOTLAND.—About what date did the style "alderman," to designate the chief magistrate of a royal burgh in Scotland, give place to that of "provost"? In early Registers of Scottish Town Councils one frequently reads such entries as: "The saide day it is statut and ordanit be the Alderman Bailzeis and Consale for the commone profit of the toun according to, &c., &c." The "prouest" was the man of a later age. AMO.

942. SKINIE.—In "Delta's" classic Scots story, *Mansie Wauch*, "skinie" is more than once used in the sense of string or twine; *e.g.*—"James Batter, aye a staunch friend to the family, despatched a bare foot cripple lassie down the close to me, with a brown paper parcel, tied with *skinie*." Is this a local word? (I do not remember having met with it anywhere, save in Moir's book); and if so, where is its *locale*? I am

given to understand that it is a word derived from the old hand-loom weavers. MICHAEL MERLIN.

943. FAMILIES OF SMITH OF HUENTLY AND MESTON OF ABERDEEN.—Information is earnestly desired in these cases. (1) Isabella Smith, who left Huently and went to America in 1819; (2) Peter Meston, who left Aberdeen and went to America in 1819. Will any one who can give names of brothers and sisters, or who possesses any information of the above—no matter how trivial—kindly communicate with Mrs. Adelaide Meston Odiorne, Langham Hotel, South End, Boston, Massachusetts, U.S.A.

944. DR. JOHN HILL BURTON ON DR. JAMES MELVIN.—James Riddell, in his *Aberdeen and its Folk* (Aberd., 1868), p. 26, writes of Dr. Melvin:—"I shall not attempt to illustrate in detail the methods he so successfully adopted in imparting to his scholars a knowledge of Latin, this having been most ably done by two of his quondam pupils, Professor Masson, lately editor of *Macmillan's Magazine*, and Dr. John Hill Burton, author of the *Scot Abroad* and other works." Professor Masson's article is well known. Where can Dr. Hill Burton's account be found?

P. J. ANDERSON.

945. ABERDEEN GRADUATES SIGNING THE DECLARATION OF INDEPENDENCE.—Professor Ramsay brings from America the story that three of the fifty-six names appended to the Declaration of Independence were those of Aberdeen graduates. Not having access to Sanderson's *Biographies of the Signers of the Declaration of Independence* (Philadelphia, 1827), I am unable to identify these. Can Dr. Gammack help?

P. J. ANDERSON.

Answer.

916. LATIN POEM BY MARY QUEEN OF SCOTS (VIII., 78, 110).—The annexed translation appeared in "Once a Week" (10th December, 1874), and is prefaced by the remark that "the musical sweetness of the Latin is scarcely translatable into English."

My Lord and my God, my one hope and my stay,
My Jesus, thou dearest, O take me away;
In the bonds of my anguish, the woe of my pain,
I have longed but for thee—let me long not in vain;
Fast failing, bewailing, all lowly I bow,
Adoring, imploring—O rescue me now!

Wandsworth.

R.

Literature.

LOWTHER'S DIARY, 1629.

AFTER remaining unpublished for 265 years, the diary of Sir Christopher Lowther, who, at the age of twenty years or so, made a tour into Scotland, has been issued by Mr. David Douglas, Edinburgh. The young man, during his three weeks' sojourn, seems to have used his eyes to some purpose, with the result that the volume makes interesting reading, and gives a useful picture of domestic life in Scotland at that period. The book is entitled *Our Journall into Scotland,*

A.D. 1629, from Lowther. On Nov. 5, 1629, young Sir Christopher Lowther, accompanied by his uncle and another companion, set out from Lowther for the North. After visiting Langholm and Selkirk, the party went by Galashiels to Edinburgh. In church Lowther informs us:

"The women are churched before the service begins; through Scotland the people in church, when the parson saith any prayers, they use a humming kind of lamentation for their sins."

A footnote indicates that a survival of this custom prevailed so late as twenty years ago in a church in Brodick. Edinburgh seems to have pleased the visitors. They appear especially to have been interested in a meeting of the Court of Session, held in the High Kirk. One of the most racy passages in the book, and a fair sample of the interest and value attaching to the narrative, is the account given of a dinner at Old Gala House, under the presidency of the proprietor, Sir James Pringle. The description gives a good idea of the domestic customs and hearty hospitality of the times.

"Each dish was covered with another, then was there a basin with water for to wash our hands before we sat down, then being seated Sir James said grace. The cheer was big pottage, long kale, bowe or white kale, breoh sopps (*sic*), powdered beef, roast or boiled mutton, a venison pic in the form of an egg, goose, then cheese, a great company of little bits laid on a pewter platter, and cheese also uncut, then apples, then the tablecloth taken off and a towel the whole breadth of the table and half the length of it, a basin and ewer to wash, then a green carpet laid on, then one cup of beer set on the carpet, then a little long lawn serviter (linen napkin) plaited up a shilling or little more broad, laid cross over the corner of the table, and a glass of hot water set down also on the table, then be there three boys to say grace, the first the thanksgiving, the second the paternoster, the third a prayer for a blessing to God's Church, the goodman of the house, his parents, kinsfolk, and the whole company, they then do drink hot waters, so at supper, when to bed, the collation which is a doupe (flagon) of ale."

These brief excerpts sufficiently prove the value of the book, which requires no apology for its appearance.

Narratives and Extracts from the Records of the Presbytery of Ellon, Part II., 1607 to 1628.

By THOMAS MAIR, Ellon. Aberdeen: W. Jolly & Sons, 1894.

LIKE Part I., noticed before, this new issue makes excellent reading. It contains much that is curious and instructive, and provides a genuine insight to the life and habits domestic, conjugal, social, religious. But like all such narratives, for there is no finality, one misses

items of interest, which, just because they lie, however little, outside the scope of the narrative, are not so much as named. There is, however, not a tiresome page in the present issue, and it is well printed and got up.

BIBLIOGRAPHY OF ABERDEEN PERIODICAL LITERATURE.

The Catholic Herald, for Aberdeen, Inverness and the Northern Counties of Scotland, No. 1, Friday, October 5th, 1894. One Penny. Imprint, Printed by C. Diamond & Co., and published by the proprietor, J. J. Morgan, at 115 Union Street, Aberdeen [same date].

CONSISTS OF 48 columns ordinary newspaper size, and "comes as an humble addition to the Catholic Press of Great Britain." In the eleventh week of its publication it is increased by 12 additional columns. A considerable portion of the subject matter is "supplied" by a central agency which caters for the interest of Catholic constituencies, leaving the purely local colouring and news pabulum to be added on the spot. The prospectus explanatory of the functions of the paper is plain, frank, and moderate, and it will no doubt be found a welcome guest with the Catholic community.

SCOTCH BOOKS FOR THE MONTH.

Abstracts of Protocols of the Town-Clerks of Glasgow.

Vol. I., 1547-55. R. Renwick. Cr 4to, 6s nett

Carson & Nicol.

A Vade Mecum to and through the Cathedral of Saint Kentigern, Glasgow. 8vo, 6s Sime.

Behind an Eastern Veil. C. J. Wills. Demy 8vo, 9s Blackwood.

Chemistry (Text Book of Organ.) A. Bernthsen. 8vo, 7s 6d Blackie.

Cook (The Modern). W. C. Butler. 8vo, 5s Menzies.

Cynewulf's Elene. Jane Menzies. 4to, 3s 6d nett Blackwood.

Dairy Farming (Elements of). J. Long. 8vo, 2s Collins.

Dellburn House. A. Whamond. 8vo, 2s 6d Gray (M.)

Gazetteer (Concise) of the World. 8vo, 6s Chambers.

Lovedale, South Africa. J. Stewart. 4to, 5s, 7s 6d net Elliot.

Kate Gridley. S. Watson. 8vo, 1s 6d Drummond.

Lennox (Past Worthies of the). D. MacLeod. 8vo. Bennet & Thomson.

Life's Golden Morn. G. Philip. 8vo, 1s 6d Stevenson.

My Man Sandy. J. B. Salmond. 8vo, 1s, 2s Brodie & Salmond.

Our Children for Christ. S. MacNaughton Hunter. Parish (The) Councillor's H. Book. H. Shennan. 1s 6d net Green.

Pigtails and Chopsticks. 8vo, 1s R. Tract Soc.

Pyramids, Palestine, Pompeii. [Mr. D. Fraser. 1s 3d Bryce.

Rosetty Ends. A. D. Willock. Illust. by Cynicus (Martin Anderson). 8vo, 1s Douglas.

Simon Peter. C. S. Robinson. 3s 6d Nelson.

Smellie (Dr. W.) and his Contemporaries: A contribution to the History of Midwifery. 8vo, 10s 6d. Maclehose.

Talk at a Country House. E. Stracey. 8vo, 4s 6d net. Blackwood.

The Ascent of Man (lecture). G. C. Hutton. 4to, 1s net Gardner.

The Diversions of a Prime Minister. B. Thomson. Demy 8vo, 15s Blackwood.

The Lamplighter. Cummins. 8vo, 1s 4d. Blackie.

The Last Parliament. A. P. Melville. 1s. Cowan.

The Literature of the Georgian Era. W. Minto. 8vo, 6s. Blackwood.

The Pathfinder. J. F. Cooper. 1s 4d. Blackie.

The Three Tales of the Three Priests of Peebles. C. B. Guun. 8vo, 3s 6d net. Lewis.

The Viking Path: a tale of the White Christ. J. J. Haldane Burgess. 8vo, 6s. Blackwood.

Thistledown, a Book of Scotch Humour, &c. New and Enlarged Edition. Robert Ford. 8vo, 3s 6d. Gardner.

Tuck-up Tales. A. Dweedy. 8vo, 1s. Nelson.

Publishers will please forward lists by 15th of each month to

JOHN INGLIS,
12 Glen Street, Edinburgh.

A YEAR'S SCOTCH LITERATURE—1894.

	*E.	G.	P.	M.
Fiction, Children's Books, & Minor Fiction, - - - - -	95	46	3	7
Annual Serials, Directories and Guides, - - - - -	32	13	2	32
Educational and School Books, - - - - -	42	31	1	4
Religion and Theology, - - - - -	60	6	2	4
Local History, Folklore, Heraldry, Archæology, &c., - - - - -	23	8	2	9
Biography and History, - - - - -	29	2	4	5
Medical, - - - - -	31	4	0	0
Poetry and Drama, - - - - -	10	10	4	3
Music, - - - - -	6	13	3	1
Law, - - - - -	16	2	0	1
Other Subjects, - - - - -	45	13	3	4
	E.	G.	P.	M.
	389	148	24	70
	G.	148		
	P.	24		
	M.	70		
	631 Total Books for year.			

* E. Edinburgh; G. Glasgow; P. Paisley; M. Other Towns.

JOHN INGLIS,
12 Glen Street, Edinburgh.

CIRCULAR, and the tablet at foot bore the address 12 ST ANDREW SQUARE instead of the value. (Fig. *d*)

3. [Twopence] yellow.
4. [Threepence] red brown.

In 1866 the Company issued two stamps similar in design and lettering to 1, but of smaller size, 22 × 29 mm. (Fig. *b*).

5. One farthing, mauve.
6. One halfpenny, green.

In 1867 the size of the "Circular" Stamps was still farther reduced, 19 × 23 mm.; and a new address, 12 ELDER STREET, took the place of the value. (Fig. *c*).

7. [?] black on yellow.
8. [?] red brown.

On the other hand, the value now appeared on a new type of the "Parcel" stamps, 24 × 29 mm., bearing a horse and cart with driver in a lozenge: the Edinburgh arms on miniature shields in the upper corners, the Leith arms in the lower. (Fig. *e*).

9. Twopence, yellow.
10. Threepence, red brown.

In the same year stamps were issued in Aberdeen, Dundee, and Glasgow, by offshoots of the Edinburgh Company.

Aberdeen.—Rectangle, 18½ × 22½ mm. Device: the arms of the City (Gules three towers triple towered within a double tressure flory counterflory argent.) It will be noticed that the towers, which rather resemble heraldic castles, are incorrectly placed, one and two. Above: ABERDEEN. Below: CIRCULAR DELIVERY COMPANY. At foot: value in words. (Fig. *f*.)

11. One farthing, orange.
12. Halfpenny, blue.

Dundee.—Size as last. Device: the arms of the City. (Azure, a pot of growing lilies argent.) Above: DUNDEE. Other lettering as last. (Fig. *g*.)

13. One farthing, pink.
14. Halfpenny, vermilion.

Glasgow.—Size 21 × 27 mm. Device: the arms of the City. (Argent, on a mount in base vert an oak tree proper, the stem at the base thereof surmounted by a salmon on its back also proper, with a signet ring in its mouth or; on the top of the tree a redbreast, and in the sinister fess point an ancient handbell, both also proper.) Above: GLASGOW. Other lettering as last. (Fig. *h*.)

15. One farthing, black.
16. Halfpenny, vermilion.

Similar stamps, with which I am not here concerned, were issued in London and in Liverpool.

Nearly all the stamps 1 to 16 are found imperforate, rouletted and perforate. Later series are perforate, appearing imperforate only as reprints.

In August 1867 the action of these Companies attracted the attention of Government, and the Solicitor to the Post Office obtained a conviction against one of their messengers for "delivering letters contrary to the privilege of the Postmaster General," under the Acts 7 Wm. IV., cap. 33, and 1 Vict., cap. 36. After this conviction the promoters of the scheme proceeded to form a company on the mutual system, in which the privilege of making use of the stamps was reserved to the shareholders; claiming immunity on the ground that, as an exception to the monopoly of the Post Office is made in favour of private individuals employing their own servants to distribute letters, a company so constituted should be in a similar position. The new Company was incorporated on February 22nd, 1868, with its chief office in London, and with branches in Liverpool, Manchester, Birmingham, Edinburgh and Leith, Aberdeen, Dundee and Glasgow. Series of stamps uniform in size (except for Edinburgh), values and colours, appeared for these towns, the word CIRCULAR no longer forming part of the lettering.

Edinburgh and Leith.—21 × 28 mm. Arms as in 1. Above: EDIN^R & LEITH. Below: DELIVERY COMPANY. At foot: value in words. (Fig. *i*.)

17. One penny, green.
18. One halfpenny, blue.
19. Three farthings, mauve.
20. One penny, vermilion.

Aberdeen.—21 × 26 mm. Arms: the towers are now rightly placed, but the tressure has vanished; some unrecognisable object appears in chief. Above: ABERDEEN. Other lettering as last. (Fig. *j*.)

21. One farthing, green.
22. Halfpenny, blue.
23. One halfpenny, blue.
24. Three farthings, mauve.
25. One penny, vermilion.

Dundee.—21 × 26 mm. Arms as in 13. Above: DUNDEE. Other lettering as last. (Fig. *k*.)

- 26-30. As with Aberdeen.

Glasgow.—21 × 26 mm. Arms as in 15. Above: GLASGOW. Other lettering as last. (Fig. *l*.)

- 31-34. As with Edinburgh and Leith.

The Company was again attacked by the Post Office in May, 1868, when the magistrate granted a case, which was argued before the Court of Queen's Bench on June 2, 1869. The report will be found in the *Law Times* for June 26. It was held that the society was acting illegally, and judgment was given for the Post Office. This prosecution was a death-blow to the scheme.

The agitation, remark Messrs. Philbrick & Westoby, may be considered as not having been absolutely fruitless, for it directed the attention of the public to the excessive charges of the Post Office for the conveyance of printed matter of small weight, and in 1870 the halfpenny rate for circulars was conceded by Government.

The stamps from which figures *a, d, e, h* to *l* have been lithographed, are in my own possession unused. Those shown in figures *b, c, f, g*, have been kindly lent by Mr. Westoby. Nos. 22 and 27 I have not seen, but copies are in Mr. Philbrick's collection.

In connection with the Aberdeen Company and its stamps, I should be glad to learn:—

1. Where the offices of the branch were situated.
2. Whether any references are to be found in the contemporary newspapers.
3. Whether any copies of the stamps have been preserved on the original circulars and bearing postmarks.

P. J. ANDERSON.

THE EDINBURGH MSS. FORGERIES.

ON Nov. 22, 1892, the *Edinburgh Evening Dispatch* commenced a series of articles, arising from a discovery of a "Burns' MS." which had appeared in the *Cumnock Express*. The subject once opened, it soon became evident that for fully five years past the market had been deluged with many hundreds of suspicious MSS., chiefly, but by no means exclusively, through the medium of two well known Edinburgh booksellers, certain auctioneers, and pawnshops. Bundles of these spurious papers had repeatedly been examined and rejected by learned and expert gentlemen. But none of these seemed to have recognised the duty of openly denouncing the costly imposture, and warning the public to be on its guard, until the *Cumnock* correspondence gave the Editor of the *Evening Dispatch* his opportunity. The MSS. comprised vast numbers of letters and original poems by Burns, letters and autographs of Scott, Thackeray, Dickens, Collingwood, Nelson, Abercromby, Edmund Burke, Southey, Hume, Hogg, Mrs Hemans, Carlyle, and Coleridge; and a very large number of "Historical MSS.," National Covenants, called "Solemn Leagues and Covenants," one of them said to be dated 1648 (!), passports and letters by "Marie R.," Montrose, Dundee, Dalryell, Cromwell, Monck, Prince Charles, &c., and whole clouds of Covenanting witnesses. Hardly a large town in Great Britain, where there is any market for such commodities, but had contributed its victims, and patriotic Scots in America and the Colonies had been buying up our original history and

literature in sackfuls. Every day the correspondence in the press laid bare dozens of these frauds, and the obstinate credulity of some of the victims. Suspicion became concentrated on an ex-lawyer's-clerk, known among his associates as "Antique Smith." In December this celebrity, for such he had become, was arrested. A veto was then laid by the Courts on the correspondence, as tending to prejudice the prisoner's case. In June, 1893, Smith was tried and found guilty, but recommended to mercy, on the ground that "his crime was an unusual one." He was sentenced to imprisonment for twelve calendar months.

Seldom seeing the *Dispatch*, and hearing, in conversation, only of the "Burns forgeries," I had felt no great personal interest in the subject. But on Dec. 7th a friend advised me to purchase that day's paper for some useful test of ink described in it. The copy happened to contain the list and dockets of 202 MSS. purchased by a Mr. Kennedy (U.S.) for a public library in America. Most of these were "Burns MSS.," but some 24 of them were "Historical," ranging from "Marie R." to Prince Charles Edward, including three Montrose signatures. Examination of the last, so far as their contents appeared in the dockets, convinced me that the dates and places given were impossible, and I was led on to apply the same test to the rest in this and other similar lists. Not long before the exposure I had purchased an interesting Montrose signature, and as it now appeared that the bookseller from whom the purchase was made was deeply compromised in the sale of the spurious MSS., I turned up his catalogue, with the result that some 25 "Montroses," "Cromwells," and Covenanting bonds and testimonies refused to stand the test of chronology. Other occupations delayed further exposure of MSS. in these lists, and the veto laid on the correspondence foreclosed the discussion, leaving me with notes on some 50 spurious or highly suspicious documents. As these, for all we know to the contrary, may some day creep back into the market as authentic MSS., they must now share the fate of their congeners and be nailed to the counter. It will be understood that my knowledge of them is confined in almost all cases to the printed details of their dockets (the folded sheet of paper in which MSS. are usually offered for sale, inscribed with a heading of their contents). Of the ink, handwriting, paper, and other *nuances*, I knew and know nothing. But it is obviously sheer waste of time, and to the public, after all, not very convincing, to be told that the writing and colour are suspicious, and the paper probably a fly-sheet torn from an old book, when the

date of the document itself is a chronological monstrosity. In law no proof is more absolute than a well-established *alibi*, and there need be no further question of doubts and probabilities. Thus, if, as I found on inspecting one of the Kennedy MSS., the MS. itself was signed by the Regent Morton *after his death*—though the date on the docket was *ten years earlier*, and therefore possible—none but the most inveterate spiritualist could maintain its authenticity. An order, signed by Montrose, “to the captain commanding in Aberdeene,” was dated 19th September, 1644, the *very day* that Argyll, in pursuit of Montrose, entered Aberdeen, three days after Montrose had left it, on hearing of his rival's approach. According to one document, Montrose was still “Before our camp of Philliphaugh” on October 2nd, 1645, though the battle was fought on September 13th.

In the following criticisms I shall, as a rule, forbear to give authorities, where the dates and events are such as can easily be verified in the common books and histories of the period.

KENNEDY MSS.

1. Elizabeth R. Queen Elizabeth—Letter to Lord Moray. From Windsor, “this 15th of Januarie, 1575.” Relative to “the Prince.”

The Regent Moray was shot at Linlithgow, 23rd January, 1570. In 1575, “the Prince” had for eight years been James VI., king of Scotland.

2. Marie R., Queen of Scots. Warrant to a peer and “others under you to be ready to repair with all speed ye can to such leage as may be appointed,” etc., 20th May, 1564.

The inverted commas are so printed in the *Dispatch's* list of Kennedy MSS. The spelling is modern and un-Scotch. There do not appear to have been any disturbances in 1564 to warrant such haste. Mary was then contemplating her project of marriage with Henry Darnley.

3. Viscount Dundie, Graham of Claverhouse. Proclamation against misaffected noblemen and others. The Leaguer near Dundie, this 17th of Januarie, MDCXXXIX.

In the *Dispatch* of Dec. 9, “J. A.” cast doubt on the expression, and pointed out the absurdity of “1639.” In Arabic figures 3 might have been confused with 8, but in Roman letters it is not so easy to account for the omission of the L. Was this a mere error in transcribing the docket? A sight I had of the Kennedy MSS. subsequently showed that here at all events the docketter or cataloguer had not tampered with the egregious absurdity of the MS. Anyhow, in January, 1689, Dundee was in England, afterwards going north to attend the Con-

vention appointed to be held on March 13th. He reached Edinburgh about the end of February. On the 16th March a plot to assassinate him and Sir George Mackenzie was revealed. On the 18th he left Edinburgh to raise the king's standard. These facts dispose of the next MS.

4. Viscount Dundie, Graham of Claverhouse. Order to the Town of Perth on supplies, Mar. 18th, 1689. “The samen was ordered to be erased from the buiks of the Counsal.”

Dundee spent the night of the 18th at Linlithgow. Thence he proceeded to his house near Dundee. Several attempts to recall him to the Convention failed. On March 30th he was proclaimed a traitor.

5. Sir John Cope. Proclamation prohibiting assisting the Rebels, 26th August, 1745, Stirling. Countersigned by Duncan Forbes (of Culloden), 26th August, 1745.

Cope set out from Edinburgh on August 19th, to rendezvous his troops at Stirling. On the 22nd he was at Amulree; on 23rd at Tay Bridge; 24th at Trinifuir; 25th at Dalnacardoch. Thence he marched to Dalwhinnie, where it was decided in a council of war to turn aside to Inverness. Duncan Forbes was then at his own house at Culloden. Cope, shortly after passing Dalwhinnie, received a letter from Forbes, written from Culloden.

I take this opportunity of protesting against the persistent practice in some school histories of calling Cope's force the “English.” The *Hanoverian* army routed at Prestonpans was composed mainly of Lowland Scots and some (Whig) Highlanders. National self-glorification on the strength of the Highland Jacobites and their achievements is a curious mark of the change of feeling towards the Highlanders, then generally regarded by Lowlanders with suspicion, horror, fear, or contempt.

6. James VII. Letter to Lord Viscount Kilsyth, signed at Commerey (Comrie), 26th Oct., 1715.

In the MS. itself “VII.” did not appear. James VII. died in 1701. The “Chevalier,” James VIII., landed at Peterhead, December 22nd, 1715, and sailed from Montrose in February, 1716. “Commerey” should be Commercy.

7. Prince Charles Edward—Proclamation for raising Troops. Perth, 10th September, 1745. By his Royal Highness' commands. George Murray, Halirood House, September, 1745.

In the *Dispatch*, Dec. 15, 1892, Mr John Russell showed that the Prince was styled simply “Highness,” and “Halirood House” was spelt Holy-rood-house.

Prince Charles was at Perth Sept. 4-11th, and Lord George Murray was with him. The Prince entered Edinburgh 18th Sept. The MS. would seem to infer that Charles was at Perth, and G. Murray at "Halirood House" on Sept. 10th. "George Murray" is probably the forger's error for Jo. Murray (v. No. 8), the Prince's Secretary.

Mr Russell's criticism applies also to the following :—

8. Prince Charles Edward—Commission to Colonel George Buchanan in Dunbarton. Halyrude House, 25th October, 1745. Countersigned by J. Murray.

A genuine document quoted by Mr. Russell, runs—"Given at Holy-Rood-house," "By his Highness's command, Jo. Murray." Here, as far as date goes, the document might be genuine. Charles left Holyrood, Oct. 31st.

9. Duke of Cumberland—Despatch to the Provost, Baillies and Council of Perth. To give up the names of those who assisted the Rebels. Fort Augustus, 21st June, 1746.

I have not been able to verify this date. The Duke was back at St James's July 25th. It is more to the point to note that his proclamations were addressed to the General Assembly and Parish Ministers. Chambers, in his History of the Rebellion, ch. xxv., specially mentions that such proclamation "was read in the churches of Perth and its vicinity."

H. F. MORLAND SIMPSON.

(To be continued.)

LOCAL BIBLIOGRAPHY.

WE continue our List of additions to Mr. A. W. Robertson's "Hand List of Bibliography of the Shires of Aberdeen, Banff and Kincardine," and believe a few notes on some remarkable names and works contained in it will make it more generally interesting.

It is singular to note how the pent up patriotism of a representative of the old local family of Cadenhead, who had settled at Padua, finds expression in two poems in honour of the restoration, and of the marriage of K. Charles II. The only copies known to us are preserved in the British Museum, and probably came from the King's Library. We have the high authority of the late Dr. Joseph Robertson for translating *Camerarius* and *Chambre* into the familiar local surname of *Chalmers*, and we think it is to be regretted that in the "Hand List" the error of the Brit. Mus. Catalogue has been repeated by recording as the works of David Chambre (Lord Ormond) two books which Dr. J. Hill Burton long

ago pointed out were written by another local David Camerarius. The works which we have added to Lord Ormond's Bibliography are frequently bound up with the *Histoire Abrégée*, and may thus have escaped notice. *Christ's Kirk on the Green* is included for its vivid representation of a phase of rural life in an ancient Aberdeenshire parish four centuries ago, by an unknown author, said to have been a Scottish king, in verse which later poets have frequently imitated, but rarely excelled. The political agitations of a hundred years ago are significantly illustrated by the publication in our city of two works by William Cobbett. The younger Colman's vivacity and wit were never better exemplified than in the *Random Records* of his life at our University, and in a play written during, what he termed, his "exile" at Aberdeen. The name of George Conn, of the family of Auchry, one of the keenest Catholic controversial writers of the 17th century, is worthy of local preservation. The esteem in which he was held in his native shire, in his own time, is marked by the existence of his portrait at Gordon Castle, with an inscription recording that he was papal legate to Henrietta, Queen of Charles I., and that, but for his early death, he would have been exalted to the purple. He died at Genoa, 10th January, 1640, aet. 42, and his tomb in the church of San Lorenzo at Rome bears his effigy and armorial bearings.

The earliest printed works of any Aberdeen author that we are able to record are two books by Gilbert Crab (1517), both of which are excessively rare. No copy of either has ever occurred in the Sale Catalogue of any Scottish Library during the last 150 years, so far as we have been able to discover. The first noted by us is in the Advocates' Library at Edinburgh, and the Aberdeen University Library fortunately possesses a beautiful and perfect copy of the second, the binding of which ought to be very carefully repaired. It was presented to the University by William Rait (Humanist, 1587), and the printer's name is James Mareschal. Sir Thomas Craig appears on our List upon the authority of his best biographer, supported by the opinion of his descendant, the late Sir James Gibson Craig. His *Epithalamium* on the marriage of George Gordon, Earl of Enzie, eldest son of the 1st Marquis of Huntly, and Lady Anne Campbell, daughter of the 7th Earl of Argyll, in 1607, in any event entitles his name to inclusion, and assists us to believe Tytler's assertion that he was probably born at Craigston. We cannot afford space for the titles of the superabundant works of the late Dr. John Cumming, but any one interested will find most of them in Allibone. Works relating to the Dioceses of Moray and

Brechin are included, because they comprise many parishes in our three Counties. An excellent notice of Dr. William Davidson (1593-1670), the great Aberdeenshire Alchemist, was contributed by Mr. John Smith to the Proceedings of the Society of Antiquaries in 1873. His works are rather scarce. So are those of Thomas Dempster, whose remarkable personal history is now little known. He was a voluminous writer, and we believe that Mr. Robertson's List (14) with our own (15) combined, do not exhaust his Bibliography.

We close our remarks by simple reference to three names of high rank in the annals of human genius which we, this month, add to those in the "Hand List." Sir Andrew Clark and James Matthews Duncan were bright examples of the long line of eminent physicians who, for more than three hundred years, have successively done honour to their Alma Mater; and here in Aberdeen, the birthplace of Scottish Art, we feel proud to remember that the Royal Academicians of England have seldom enrolled a more illustrious name than that of William Dyce. ————— K. J.

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 (To be continued.)

Mr. J. J. Haldane Burgess contributes an important article, on Some Shetland Folk-Lore, to the January number of the "Scottish Review."

LOCAL BIBLIOGRAPHY.

I DESIRE to offer my best thanks to the anonymous writer on this subject, the first instalment of whose contribution appears in the January number. The extent and variety of his knowledge, as shown in his mention of many works which ought to find a place in my contemplated Bibliography, as well as his manifest genuine and intelligent sympathy with the aims of that enterprise, are such as clearly entitle him to the warm gratitude of all interested in the subject.

From this brief expression of my grateful recognition of the value of his services, present and prospective, I proceed to make a few observations upon some of his introductory remarks, and also upon some of the authors whose names appear in his list so far as published; and I do this the more readily, as it may enable both him and others to understand somewhat of the position I have been compelled by circumstances to take up.

Like most of those who have ever embarked, or thought of embarking, on a work of the kind in question, the writer evidently has dreams and visions which, as such, excite interest and admiration by their very largeness and usefulness. But the case is somewhat altered when the attempt has seriously to be made to convert these airy fabrics into substantial structures, every stone of which has to be hewn out, and dressed, and adjusted. It is then that the practical difficulties present themselves, and by their multiplicity and variety damp the ardour, and so often kill the enterprise of many enthusiasts.

To those who have the courage to persevere, it not seldom happens that, as their work proceeds, they find themselves more and more constrained to limit their desires and restrict their field. Especially must this be the case with those who, like myself, can give to their arduous and usually self-imposed task only the spare moments that can be gleaned from a full and busy life. It would be otherwise, undoubtedly, if any could be found who, in addition to the requisite knowledge and enterprise, possessed the qualification of abundant leisure; while an almost ideal condition would be attained if a few such favourably endowed individuals could be got to agree to attack the work by sections. Only in such circumstances, as it seems to me, could it reasonably be expected that an enterprise of the magnitude and exhaustiveness, shadowed forth by the writer, should be successfully carried through. For myself, working single-handed in the way already indicated, I have found it necessary, the farther I have gone, to limit my range, and to exclude from my scope much that I believed and hoped at the outset I

should be able to overtake. Even in my "Hand-List," rough and imperfect as it necessarily and confessedly is, there are many items mentioned which will have to be ruled out of the "Bibliography" itself, because their retention would consistently lead to the inclusion of other items quite beyond my attainment, and to the swelling of the more material volume beyond reasonable limits. On a like showing Journalistic matter, the absence of which is so pathetically bewailed by the writer, will be rigidly excluded, as will also all contributions to Magazines, volumes of Transactions of Societies and such like, unless, indeed, they have been reproduced in separate book or pamphlet form. A pity it is that it is so, for in many of these occasional and ephemeral contributions lies embedded material of the greatest interest and value. But for this very reason they deserve a separate treatment of their own, and the individual who will give them it will deserve, and will doubtless receive, a special meed of grateful recognition.

More than this however, I have also found it necessary to exclude writers whose claim rests on the fact that, though not born or bred in the district, they are more or less remotely related to families belonging to it. Byron, (*Argenis*) Barclay, and Bishop Burnett are types of such cases. To recognise these would open the door to an almost endless host of writers gathered from all parts of the civilised world. So with writers like James Anderson (the Agriculturist), and Professor J. S. Blackie, they are recognised by me only in so far as they made contributions to literature while they were identified with the district; for it would be absurd to claim them as local authors in respect of all their literary productions, simply because they happened in the course of their career to reside for a short time in the district, and to produce one or more works during that residence.

Other points are suggested to me by entries in the writer's list, so far as it is revealed, but having already occupied so much of your space I will not now refer to them, but only express the hope that, with regard to such of them as should clearly find a place in my Bibliography, the writer is in a position to favour me, if not with the opportunity of examining the actual works, at least with a full and accurate bibliographical description of them.

A. W. ROBERTSON.

Public Library, Aberdeen.

Scots Lore is the title of a new magazine which will be issued this month by Messrs. Wm. Hodge & Co., Glasgow.

NOTABLE MEN AND WOMEN OF
ABERDEENSHIRE.

96. *Burnett, Thomas*, of Kemnay: Literary and Political News Writer, Friend of the Electress Sophia, Leibnitz, &c. Born in 1655, he spent a large part of his early and middle life on the continent in France, Holland, and particularly in Hanover, where he was held in much esteem by the Electress Sophia, by whom he was trusted with many delicate negotiations. The numerous letters which passed between him and that princess on a variety of subjects, political, theological and philosophical, are full of valuable materials for a literary history of the period. Mr. Burnett, who had travelled extensively, possessed a good amount of knowledge, gathered from books, and improved by experience at home and abroad. He was a correspondent of his cousin, Bishop Burnett, and of the celebrated Leibnitz, the latter of whom, in a letter to George Stepney, who was English Ambassador at Dresden and Vienna, says in 1695, "There is here (Hanover) a Scotch gentleman named Burnett, a relation of the Bishop of Salisbury, who is a man of much acquirement, and has profited well by his travels." Sometime after this, in 1703, when returning through France from a secret mission of the Electress to England, Mr. Burnett was, by contrivance of the Jesuits, arrested and committed to the Bastille, where, but for the repeated and earnest intercession of the Electress, and of her daughter the Queen of Prussia, he might have perished unheard of. By the interposition, however, of the Duchess of Orleans, niece of the Electress, he was at length set at liberty. Leibnitz was also active in obtaining the release of the incarcerated Scot. Notwithstanding the desire of his mother that Mr. Burnett should be rewarded for his services on the accession of the Hanoverian dynasty to the English throne, George I. neglected to do anything on his behalf. He died in 1729.

97. *Burr, James*: Minor Poet. Born at Tarves, 1863. Noticed by Edwards in *Modern Scottish Poets*.

98. *Burton, John Hill*: Historian, &c. Born at Aberdeen, 22nd August, 1809, he graduated at Marischal College in 1829. After studying law, he devoted himself chiefly to letters. In 1854 he was appointed Secretary to the Prison Board of Scotland, and subsequently Historiographer of Scotland. He died 1881. He was a D.C.L. Oxford, and LL.D. Edinburgh and Aberdeen. A contributor to the *Westminster Review*; *Blackwood*, *The Scotsman* and *Encyclopaedia Britannica*. Among his original works may be named *Life of Hume*, 1846. *Lives of Simon Lord Lovat and Duncan Forbes of Culloden*, 1847. *Political and Social Economy*, 1849. *A Manual of Scottish Law*; *A Treatise on the Law of (Scottish) Bankruptcy*; *History of Scotland from the Revolution to the Extinction of the last Jacobite Insurrection*, 1853. *The History of Scotland from Agricola's Invasion to the Revolution of 1688*, 7 vols., 1867-70. New Edition, 8 vols., 1873. *The Book Hunter*, 1862. *The Scot Abroad*, 2 vols., 1864. *The Cairngorm Mountains*, 1864. *Reign of Queen Anne*, 1880. He has also edited the *Register of Privy Council of Scotland for 1545-78*, and assisted in editing Bentham's Works, &c.

99. *Byres, James*, of Tonley: Antiquary, Art Connoisseur. Born Tonley, Tough Parish, about 1730, and died 1817. He was distinguished for his knowledge of architectural antiquities and the fine arts, and lived much at Rome, where he gave lectures on his favourite themes. A posthumous and valuable work on *Scpulchres of Etruria* contains interesting archaeological lore.

100. *Booth, Jane, Mrs. Ferrier*: Minor Poet. Mrs. Ferrier is a native of Auchmaldie, New Deer, and was born there sometime in the 6th decade of this century. Her father was an eminent agriculturalist, and her mother, through whom she inherits that estate, belonged to the family of Parkhill, Monquhitter. Educated at Aberdeen and Dublin, Miss Booth was a young lady of high accomplishment and culture, when, through the death of her uncle, Alexander, in 1889, she became proprietrix of Parkhill. She was married to Dr. Thomas Ferrier on 13th December, 1892. This able and promising young physician, who was in the colonial service, unfortunately died six months after on board ship returning from Africa, smitten by malarial fever. His widow has issued a volume of poems entitled *Beyond the Shadows*. She is a frequent contributor to magazines. An active philanthropist, she is president of "The Women's Guild, Monquhitter," and takes a deep interest in "The Scotch Girls' Friendly Society," and "The Onward and Upward Association." To the monthly organ of the Society she contributes frequently. Mrs. Ferrier is at present engaged on a literary work which will probably soon appear in volume form.

101. *Cadenhead, William*: Minor Poet. Born in Aberdeen, 1819, bred a factory worker, his mind early took a poetical bent through the reading of Beattie's *Minstrel*. As early as 1839 he published a tale in verse, entitled *The Prophecy*, being an endeavour to realise the fulfilment of Thomas the Rhymer's vaticination concerning the old brig of Balgownie, near Aberdeen, celebrated by Byron in *Don Juan*. Continuing to write to the newspapers and other periodicals in 1853, he published a volume *Flights of Fancy and Lays of Bon-Accord*. In 1856 he published a guide book to his native city, under the title *The New Book of Bon-Accord*. This little volume has been very popular. Latterly Mr. Cadenhead has been a wholesale wine and spirit merchant in Aberdeen. Some of his verses have appeared in Rogers's *Scottish Minstrel* and other similar collections.

102. *Culder, John, D.D.*: Dissenting Divine, London; Journalist, &c. Born in Aberdeen in 1732, he graduated at the University of his native city. In later life he became Private Secretary to the Duke of Northumberland, but is described as having been originally a clergyman of the Church of Scotland. He came to London under the patronage of the noble Duke referred to, with whom he had become acquainted while residing in the neighbourhood of Alnwick Castle. He published in association with Mr. John Nichols *The Tatler, with notes*, 6 vols, 1786, also *Pierre Francois le Courayer's last Sentiments on Religion, from the French*, 1787. While minister of a Dissenting Congregation near the Tower, he contributed to the London press, and is known as having engaged

in an abortive attempt to prepare for the press an edition of the *Cyclopaedia*, afterwards edited by Dr. Rees. He died in 1815.

103. *Calvert, Henry (Talbot)*: Tragedian. Born in Aberdeen, 1833, bred as an architect, he followed that profession till, in 1862, by the advice of his father, he went on the stage. From the outset he took a good position in his profession, and was highly popular both in Great Britain and the Colonies. He spent his closing years as teacher of elocution in Glasgow, and died in 1894.

104. *Cameron, Alexander (Rev.)*: Bishop of Roman Catholic Church. Born Auchindryne, Braemar, in 1747, he was consecrated Bishop of Maximinopolis in 1798, resigned his charge, 1825, and died 1828.

105. *Cameron, William (Rev.)*: Poet and Hymnist. Born at or near Pananich, a hamlet near Ballater, in 1751. He graduated at Marischal College, 1770, was ordained minister of Kirknewton Parish, 1786, and died 1811. His first work, a collection of poems published 1780, was anonymous. Along with Rev. John Logan and Dr. John Morison of Canisbay, Mr. Cameron aided greatly in preparing the paraphrases sung in the Scottish Church. He is author of the 14th, 17th and 66th paraphrases, and of portions of the 32nd, 40th and 49th. He died in 1811, and a posthumous volume of verse was issued in 1813. He also wrote a review of the French Revolution, and his song, *As o'er the Highland hills I hied*, is still sung.

106. *Campbell, Colin*: Architect. A countryman of the famous architect Gibbs, and said to have had fewer faults, but less imagination. He published between 1715 and 1725 a series of architectural designs named *Vitruvius Britannicus*. He also published, 1716, *The Ancient and Modern History of the Balearic Islands*, translated from the Spanish. Mr. Campbell was surveyor of works at Greenwich Hospital, and died 1734.

107. *Campbell, George, D.D. (Prof.)*: Theologian. Born 25th December, 1719, in Aberdeen, he was educated at the Grammar School and University of his native town. Trained at first for the law, he was apprenticed to a Writer to the Signet, Edinburgh; but abandoning that profession he studied for the church, and in 1748 was ordained to the pastorate of Banchory-Ternan parish; but in 1757 was translated to Aberdeen, and in 1759 was promoted to be Principal of Marischal College. His first important work, an answer to Hume's *Essay on Miracles*, appeared in 1763, and in 1771 Dr. Campbell was appointed to the Chair of Divinity and Church History in Marischal College, resigning at the same time his parochial charge. In 1776 appeared his *Philosophy of Rhetoric*. In 1777 he published a sermon on *The Success of the First Publishers of the Gospel considered as a proof of its Truth*. His largest and in various respects his greatest work was his *New Translation of the Gospels*, accompanied by preliminary Dissertations on the language and more peculiar phrases of the New Testament, and with critical notes on the portion translated. It appeared in 1778. As a critical commentary it is superior to any production of the period, and is still deserving of careful perusal. Dr.

Campbell died in 1796. His lectures on Church History and those also on Divinity, and on the Composition of Discourses, were published after his death. His work on Miracles is still valued, and has been described as "one of the most acute and convincing treatises that has ever appeared on the subject." Herzog's *Encyclopaedia of Historical, Doctrinal and Practical Theology* speaks of him "as the acutest and most cultivated theologian the Church of Scotland has produced." His portrait, by Archibald Robertson, hangs in the Trinity Hall, Aberdeen; and a copy is introduced in the Mitchell window, Marischal College.

108. *Cant, Andrew (Rev.)*: Noted Covenanter. Said to have been a native of Aberdeen, and born 1584, but more probably of the family of Glendye in Strachan parish, Kincardineshire. He was educated at the Grammar School and King's College, Aberdeen, where he graduated in 1612. Acting as Humanist at King's in 1614, he was settled at Alford as parish minister prior to December, 1617. Though coveted by the presbyterians of Edinburgh, Cant, by the opposition of the bishops, failed to obtain translation, but continued at Alford till 1629, when he took service with Lord Forbes of Pitsligo as tutor to his family, and held the appointment till 1633. In that year Cant was settled at Pitsligo in a new church built by Lord Forbes. Here as well as in Alford Cant gave himself with great earnestness to promote the interests of presbyterianism. He was a member of the famous Glasgow Assembly of 1638, and took an active part in the suppression of Episcopacy. In the same year he was translated to Newbattle, near Edinburgh. In 1640 he was appointed a chaplain to the Scottish army in England, and was present at the entry into New-castle. Cant did not continue long in Newbattle, as in 1641 we find him again in Aberdeen, minister of St. Nicholas parish church. Here he continued to labour till the Restoration, when he was deposed from the ministry, and died in 1663. He has often been called "the apostle of the covenant in the north," and certainly was the most active partisan of the extreme presbyterian party in that quarter, and had great influence with the nobles who adhered to the covenant. He was opposed to the Engagement and joined the Protestors in 1651. His writings are *Titles of our Blessed Saviour*, Aberdeen, 8vo; *Sermon preached in the Greyfriars' Church, Edinburgh*, 1638; *Two sermons and a discourse and exhortation on Renewing the National Covenant*, republished in Glasgow 1841. A portrait is in the possession of the University of Aberdeen.

W. B. R. W.

"BROKEN MEN" FROM THE HIGHLANDS.

MANY Scotchmen in the last century had to come under this category, when they found it necessary, as a matter of prudence, to lose their identity, and reappear as new men in parts of the country far from the place of their birth. It was truly a case of *Vae victis* after the loss of Sherriffmoor and Culloden, and the Lowlands

along the east and south of Scotland became a precarious refuge for those Highlanders who had fought unsuccessfully for the House of Stewart, and were thankful to escape with their lives. Under the circumstances they sacrificed home and family ties, and sought only for oblivion till better days should come. The clan name was laid aside for Smith, Black, or Thomson, and perhaps the old familiar glen was depopulated, so that there was no call to revert to unpleasant memories. The clan feuds, again, were often productive of similar necessities, when the quickest remedy for a violent deed of vengeance was a "moonlight flitting" and a careful covering up of the tracks. In those days the means of transport were few and limited: distance was a very important consideration, and within the limits the powers of extradition might be rather summary. There is certainly a kind of "honour among thieves," but the prospect of the hangman's cravat and the lone sough of the *widdie* were heavy tests to the strength of fidelity. The safest course was at all costs to decamp and make their feet their friends. Now, the Highlandmen may have been good cragsmen, and they could step high on the hillside and through the heather, but they were indifferent sailors, and their chief treasures were pride and poverty. They could generally do well when they found their way across the Borders, but they had usually to leave their nest first on a short flight. When, then, *Donald Menzies* would find it barely safe for him to remain on the Moor of Rannoch, he would vanish from the view and no questions would be asked, but he would reappear in the Lothians as a stalwart ploughman, and William Moon might live in peace, marry there, and prove a useful prosperous citizen. It was no one's particular business to search into the antecedents of his neighbour, and a Scotchman can always be trusted to parry the thrusts of one who is bent on inquisitiveness.

This leads me to ask your correspondents if any attempt has ever been made to follow up the track of those who had for political reasons to leave their birthplace in the highlands and become the "Broken Men?" They formed a recognised class, and were generally treated with a certain respect because they were known to have passed through hardships and difficulty: they were for the most part "political martyrs," and there may have been, even in those days, an "underground railway" to transmit the fugitives into places of safety, but these details must long be forgotten. The chief object of interest is the family history, and it is only at this late date that such a matter can be attended to. The tradition of my own name may be given as an example of what must have been true of

many others. It is said that, early or about the middle of the last century, three brothers came down from the highlands and settled in Buchan under a new name, but there is no suggestion as to the origin of the assumed name. They threw, as usual, their staff, and each brother took his own path as the head of his staff pointed. Thus there were three families in Buchan called Gamack or Gammack, and the members of two or three generations ago could count kin and name the clan from which they were descended. In the present day all is lost except the vague tradition, and with another generation it will pass out of memory. Yet this is only one of many such cases that the times were producing, and I have often wondered if any one, with access to the records of the eighteenth century, has taken up the matter as a curious study, or whether it is for all time to be left untilld as a piece of fallow land. There is more than romance in the life of the old clans, and there is a strange fascination in those high grey hills and long winding glens. But part of our reverence for them may have its strength in their having been the homes of our forefathers, and to many of us the name of Culloden comes with a very pregnant meaning. This corner of archæology would yield, I am convinced, very interesting results, and there should be no special difficulty in beginning to work with the attention directed to it. It might be useful, however, at the outset, to gather up and put on record how much has already been done.

JAMES GAMMACK, LL.D.

Plymouth, Conn., U.S.A.

SAMUEL RUTHERFORD'S PRISON.—In his classic Letters Rutherford frequently speaks about his "prison," and of himself as a "prisoner." He never was a prisoner in the generally accepted meaning of the term. By his utterances on ecclesiastical matters, and still more by the attacks on Arminianism, Rutherford gave offence to the Bishops of Galloway, and was, in consequence, banished to the city of Aberdeen. Although prohibited from preaching, he was allowed to come and go as he pleased within the town, but like Shimei the son of Gera, in the reign of Solomon (1 Kings ii., 36, 37), he was not permitted to extend his walk beyond the city gates. This appears to have been a favourite mode of silencing a too out-spoken preacher; and there are many instances of ministers being similarly confined within the "granite city" and other towns in Scotland.

"Bog, Myrtle and Peat" is the title of a new volume of stories by Mr. Crockett, which will be published next month.

THE LATE
ROBERT LOUIS STEVENSON'S WORKS.

LIST OF FIRST EDITIONS.

- The Pentland Rising, a Page of History, 1666.
Inland Voyage, 1878.
Picturesque Notes on Edinburgh, 1878.
Travels with a Donkey in the Cevennes, 1879.
Virginibus Puerisque, and other Papers, 1881.
Familiar Studies of Men and Books, 1882.
New Arabian Nights, 1882.
Treasure Island, 1883.
Silverado Squatters, 1883.
The Body Snatcher, 1884.
Child's Garden of Verses, 1885.
Prince Otto: a Romance, 1885.
Strange Case of Dr. Jekyll and Mr. Hyde, 1886.
Kidnapped: Adventures of David Balfour, 1886.
Merry Men and other Tales and Fables, 1887.
Underwoods, 1887.
Memories and Portraits, 1887.
Black Arrow: a Tale of the Roses, 1888.
Master of Ballantrae, a Romance, 1889.
Father Damien: Letter to Rev. Doctor Hyde, 1890.
Ballads, 1891.
Across the Plains, with other Memories and Essays, 1892.
Beach of Falesa and the Bottle. Imp. 1892.
Footnote to History, Eight Years of Trouble in Samoa, 1892.
Island Nights Entertainments, 1893.
Catriona, a sequel to Kidnapped, 1893.
- R. L. Stevenson and Fanny Van de Grift (Mrs. Stevenson).
More New Arabian Nights—The Dynamiter, 1885.
- Fleeming Jenkins Papers by Colvin, with Memoir by R. L. Stevenson, 1888.
- R. L. Stevenson and L. Osbourne.
The Wrong Box, 1889.
The Wrecker, 1892.
The Ebb Tide, 1894. I.

Queries.

946. GEORGE STEVENSON.—George Stevenson, a Banffshire man, born 1751, educated for the ministry, went to Virginia, U.S.A., lost his property by fire, and became a schoolmaster there. Would some Aberdeen reader kindly let me know whether that name is borne on the University and Divinity Hall Records in Aberdeen during the period, say, 1765-1780, and if so would he kindly furnish me with extract?

SCOTT'S FASTI.—Has any one done for the other divisions of the Church of Scotland a parallel work to Scott's Fasti? if so, titles will oblige

"SOUTHERN CROSS."

947. ELSMLIE, . . . —Elmslie, a contractor and master builder, owned Garden Nook Close near Royal

Infirmity, Aberdeen, and died shortly after 1826. Wanted full particulars, Christian name, parentage, and where buried. His son Mr. William Elmslie, Treasurer to the Commissioners of Police, Aberdeen, died at Kidd Lane about 1849. Married (2nd time) about 1826 Miss Margaret Brodie, daughter of Rev. John Brodie, Relief Church, Aberdeen. Wanted his mother's name, exact dates, and where he was buried. South Australia. "SOUTHERN CROSS."

948. PARODY OF SONG JOHNNIE COPE.—On the Queen's first visit to Scotland, Her Majesty, owing to the discomforts of the voyage, landed at Leith at a much earlier hour than the one announced, and proceeded to Holyrood, thus upsetting the arrangements of the magistrates of Edinburgh and other civil and military dignitaries who had intended to welcome her with all due pomp and ceremony. Many were the jokes at the expense of the discomfited Town Council; one of the best taking the form of a parody of the familiar song "Johnnie Cope." James Forrest, it may be as well to premise, was Lord Provost of Edinburgh at the time. I can only recall a few lines, can any reader supply the whole of the verses, and give the name of the author?

"Hey! Jamie Forrest, are ye waukin' yet?

Or are your Bailies snorin' yet?

Gin ye were waukin' I would wait,

And gang to the pier i' the mornin'.

Gie me ma hat an' robes o' state,

Come Bailies we may catch her yet.

Na, na, ma Lord, ye are too late,

She's been through the toon this mornin'."

It is scarcely necessary to add that the Queen, with her usual courtesy, made a formal entry into the ancient capital of Scotland at a more reasonable hour, and received the homage of the city fathers.

MICHAEL MERLIN.

949. CORKLIT, A DYE.—In his now familiar volume *The Stickit Minister*, Mr. Crockett puts into the mouth of one of his characters the "famous quatrain," as he styles it, —

"The Slock, Milquharker, and Craignine,

The Breesie and Craignaw;

The five best hills for corklit,

That ere the Star wife saw."

A footnote (quoted from *Harper's Rambles in Galloway*), explains the meaning of the word "corklit," which I have italicised:—"In old times the rocks and cliffs of the Dungeon of Buchan were famous for a kind of moss known as "corklit," used for dyeing, the gathering of which formed part of the livelihood of the peasantry. At one time it was much used for dyeing soldiers' red coats." What is the botanical name for this moss, and can any reader supply particulars respecting its use in Galloway or other parts of Scotland, and when it was superseded by more modern dyes?

MICHAEL MERLIN.

950. CHARLES LESLIE, JACOBITE BALLAD SINGER.—Can any one give particulars of the history of Chas. Leslie, a celebrated Jacobite ballad singer, who died in 1782, aged 105 years. Any reference to books or magazines containing information about Leslie would be highly appreciated.

L.

Answers.

648. ALEXANDER WATSON, AUTHOR OF "KAIL BROSE," &c. (V., 171, 188).—In his very characteristic volume, *Scottish Song: Its Wealth, Wisdom, and Social Significance*, Professor J. S. Blackie introduces the popular song "The Kail Brose of Auld Scotland" with the following particulars concerning the origin of the verses:—

"It was a favourite notion with the London philosopher, Mr. Buckle, that the character of different races of men depends on the kind of food on which they are nourished; and no doubt there is a certain amount of truth in his view; enough, at all events, to give a hue of philosophic plausibility to Fielding's famous song, in which the eating of roast-beef is accredited with the production of that stout warrior-breed of the seas, each one of whom, Nelson used to say, was equal to three Frenchman:—

'When mighty roast-beef was the Englishman's food,
It enobled our hearts and enriched our blood,
Our soldiers were brave, and our courtiers good—
Oh, the roast-beef of Old England,
And oh, the Old English roast-beef!'

This song, naturally a great favourite with the substantial feeders of the English army and navy, happened to be played persistently by an English regiment in the granite capital of the north, when stationed there during the time of the American war. The Aberlonians as good Scotsmen, boast indeed the toughest brains and the broadest skulls of all broad Scotland; they also glory in the birth or the entertainment of not a few very notable poets, as Barbour, Ross, Beattie, William Thom, Skinner, Still, Grant, Dr. Walter Smith, and not a few others; so it was but natural that the constant echo of this English glorification of beef-eating should rouse a counterblast in favour of Scottish diet, as it did in the breast of Alexander Watson, a tailor and deacon of the Incorporated Trades in the city that lies between two rivers. Watson was a man of no literary pretensions, and sang, like many of our best popular song-writers, so to speak, only by accident, or 'for fun,' as Burns used to say; his pride, so far as he had any, was confined to the fact that he had made Lord Byron's 'first pair o' breeks,' of which Moore, in his *Life of the noble rhymer*, failed to make due mention; but his hard-headed fellow-citizens will be prouder of his singing than of his tailoring; and the 'Kail Brose of Auld Scotland' will be sung from the Ganges to the Mississippi, on festive occasions, as long as Highland tartan shall not duck before London red-tape, and genuine Highlanders, bred on the hills, shall not be ashamed of showing their brawn."

The version given by Professor Blackie differs slightly from the one printed in these columns. An additional verse is given, following the one commencing "Thou our sodgers were dress'd," &c.; and verse 5, which appears in *S. N. & Q.*, is not inserted. The additional verse is as follows:—

"In our free, early ages, a Scotsman could dine
Without English roast-beef, or famous French wine,
Kale brose, when weel made, he aye thought it divine.
Oh, the Kail brose," &c.

The concluding verse of the song, as printed by the Professor, runs:—

"But each true-hearted Scotsman, by nature jocose,
Can cheerfully dine on a dishful of brose;
And the grace be a wish to get plenty of those.
Oh, the Kail brose," &c.

JAMES W. SCOTT.

747. SALT IN SCOTLAND (VI., 143, 174).—From his answer to this query one would infer that "Mac" is of opinion that Scotland, instead of relying for supplies of salt on other countries, was always in a position not only to supply her own wants, but to export large quantities. This supposition is not borne out by facts. The Ledger of Hugh Halyburton (which extends from the years 1493 to 1505), a Scottish merchant conducting commission business for his countrymen at Middleburg, and conservator of Scottish privileges there, contains many entries of salt imported from Continental towns. "Salt was imported from France," says M. Francisque-Michel in his *Critical Inquiry into the Scottish Language*, "at least before 1588, the date of an agreement passed between James V., and Eustacius Roghe, Fleming, for the making of this substance. It did not come from Salius, so celebrated for its manufacture of salt, but from Brouage, and was 'recuit to be worth in fraught' so many 'tunnis Aleron'—i.e., Oleron in Aunis, Jamieson, in supposing Aleron might be from *Fr. à la ronde*, or from the name of Orleans, is in error." In the *Customs and Valuation of Merchandises, 1602*, "Bay or French Salt" is charged 20s. the boll. The "tun Aleron" seems to have been a standard weight. The laws of Oleron, says the authority already quoted, which are said to have been drawn up as early as the twelfth century, formed a sort of maritime code, and guided decisions not merely in France, but in other countries.

JAMES W. SCOTT.

821. CONTRACTIONS IN OLD DEEDS, &c. (VII., 92).—In days of old scribes were wont to shorten their tedious labours by using contractions; this appears to be the only explanation of the practice to which "J." draws attention. The early printers also employed an elaborate system of contractions in their printed copies of MSS. The printer's reason for following the custom of the scribes was probably scarcity of type, or "letter," as it is technically termed. Contracted words were distinguished by a short stroke placed over the letter immediately preceding the one omitted; e.g. ād=and; hī=him; frō=from; thā=than (or then); and so on. The letter "y" in the contractions ye=the; yt=that; are corruptions of the Anglo-Saxon character or symbol for "th."

The following verses, from the Bible of Tyndale, Coverdale, and Rogers (the first complete printed version of the Bible in English), will illustrate the practice followed by our early printers. This version of the Scriptures was admitted into England by royal license in 1536; the verses are from the Book of Jonah, which Tyndale printed about the year 1532.

¶ "Thē they sayde unto hī, tel vs for whose cause we are thus trowbled: what is thine occupaciō, whence comest thou, how is thy cōtre called, & of what nacion art thou?"

¶ And thē they toke Jonas, & cast hī in to ye se, & the se leftē ragynge. And ye men feared the lorde

exceedingly : & sacrificed sacrifice unto the lorde : and vowed vowes."

This excerpt also illustrates the accuracy of the translation, and its close relation to the "Authorised Version" of 1611, which, indeed, was largely based upon it.

JAMES W. SCOTT.

941. ALDERMEN IN SCOTLAND (VIII., 126).—In Rev. Kirkwood Hewat's interesting work, "A Little Scottish World," just published, the author remarks that in the Burgh Records which begin in 1470, "the rather English-sounding word 'alderman' for magistrate twice occurs." He however states elsewhere, p. 20, that the officials of the burgh are "a Provost (formerly Chancellor, still earlier Pursueman), two Bailies, four Councillors, a Treasurer, a Fiscal, and a Liner." From this it may be inferred that in the Ayrshire burghs, prior to 1470, the descriptive epithet alderman for magistrate had practically died out, though for a little after that date the memory of its use still lingered on the minds of some.

Dollar.

W. B. R. W.

933. "TO GO TO THE STONES" (VIII., 92, 110).—Peccavi! because (1) I should have acknowledged sooner the courtesy of the two gentlemen who have answered my query; and (2) the loose wording of that query has caused Mr. Mackinlay to suppose the phrase quoted is still in use. At the time of writing I had not the book beside me for reference. The book (though of course that is a matter of indifference now) is Robert Naismith's *Stonehouse, Historical and Traditional*, and the exact words employed are, "This is a form of expression that was common up to recent times in some localities." J. CALDER ROSS.

Literature.

THE CAIRNGORM CLUB JOURNAL.

NUMBER Four comes attesting the zeal and earnestness of the Club. The opening article on Hill Climbing in Skye, by Prof. Adamson, is perhaps mainly interesting in its Forewords, which are a philosophical apology for hill climbing. A short paper by Mr. J. C. Barnett on Mountain Measurements is followed by an important and exhaustive article by Prof. Trail on The Flowering Plants and Fern Allies of the Cairngorms. Mr. John Clarke describes the "Climbs" of the Club at Ben-Alder, whilst The Brimmond Hill finds in Mr. Alex. Copland a most genial and racy historian. The indefatigable editor, Mr. McConnochie, brings up the rear with an article descriptive of the Eastern Cairngorms. The Club, chiefly through its publications, is doing a great deal to promote a cult which may be said to be only in its perambulator yet.

SCOTCH BOOKS FOR THE MONTH.

Ancient Scots Ballads, with the Traditional Airs to which they were wont to be sung. Edited by G. Eyre-Todd. Royal 4to, 12s 6d, 21s Bayley & Ferguson.

Auld Scotch Songs (The) and Ballads, arranged by S. Dunn. 2nd Series. 4to, 2s 6d, 3s 6d, 7s 6d Morrison.

Caledonia on a Historical and Topographical account of North Britain from the most Ancient to the Present Times. By late George Chalmers, F.R.S., from the hitherto unpublished MSS. in the Advocates Library. Volume 7. 4to, 21s nett. Gardner.

Central Truths and Side Issues. R. G. Balfour. Cr 8vo, 3s 6d Clark.

Comte, Mill, and Spencer: an outline of Philosophy. J. Watson. 8vo, 6s nett. Maclehose.

Christianity and Agnosticism. H. Wace. 8vo, 10s 6d Blackwood.

Common Words commonly Mispronounced. W. R. Crawford. 8vo, 2s Blackie.

Concordance (Anal.) to the Bible. R. Young. New Ed. 4to, 24s, 28s, 40s Young.

Concordances (The Battle of the). W. P. Dickson. 8vo, 3d Young.

Edinburgh (New Lights on Old). J. Reid. 12mo, 2s 6d Douglas.

From Exile to the Advent. W. Fairweather. 8vo, 2s Clark.

Grip the Old Book. John Philip. 8vo, 6d Milne (A.)

Her Awakening. A. J. Buchland. Cr 8vo, 2s Gall.

How to Read the Prophets. Part 5. B. Blake. Cr 8vo, 4s Clark.

Laboratory Exercise Book for Chemical Students. E. Francis. 4to, 6d Blackie.

Life's Tranquil Centre. B. West. 12mo, 1s, 1s 6d Hunter.

Masonry (Nearly 100 years) in Hamilton. R. Main. Hamilton Adver.

Natural History of Plants. Vol. 1. A. K. Marillan and J. W. Oliver. 4to, 25s nett. Blackie.

Old Carroll's Will. S. G. Goodrich. 8vo, 1s Gall.

Pilgrim's Progress. New Ed. Cr 8vo, 1s Gall.

Poverty and Old Age in relation to the State: a Practical Solution of the Problem. 8vo, 3d Colston.

Singing (The Principles of). A. B. Bach. 2nd Ed. 8vo, 6s Blackwood.

Students' II. Bk. of Forensic Medicine. H. A. Husband. 12mo, 10s 6d nett. Livingstone.

Syntax of the Moods and Tenses in the New Testament Greek. E. de W. Burton. 8vo, 5s 6d nett. Clark.

Talk at a Country House: Fact and Fiction. E. Strachey. 8vo, 4s 6d nett. Blackwood.

The Home Book of Medical Treatment. R. Bell. 8vo, 6s Bryce.

The Literature of the Georgian Era. W. Minto. 8vo, 6s Blackwood.

The Nat. History of Selbourne. G. White. 8vo, 1s 4d Blackie.

The Vicar of Wakefield. O. Goldsmith. 8vo, 1s 4d Blackie.

Valour Story of a Century: Battle History of Gordon Highlanders. J. Cromb. 8vo, 6d Leng.

Women and Children. R. Bell. 8vo, 6s Bryce.

Publishers will please forward lists by 15th of each month to JOHN INGLIS, 12 Glen Street, Edinburgh.

V. of the *Archæologia Scotica*, to illustrate Professor Norman Macpherson's paper *On the Chapel and Ancient Buildings of King's College, Aberdeen* (republished by D. Wyllie & Son in 1890). This, a lithograph, is an exact reproduction; $7\frac{1}{4}'' \times 5''$, lettered KING'S COLLEGE OF OLD ABERDEEN FROM A PICTURE IN THE COLLEGE SUPPOSED TO HAVE BEEN PAINTED BY JAMIESON.

Next come the representation in a view of Old Aberdeen in Slezer's *Theatrum Scotiae*, Lond. 1693; FACIES CIUITATIS ABERDONIAE VETERIS THE PROSPECT OF OLD ABERDIEN. The point of view is again the South West. The North East tower appears battlemented, with a small dome shaped erection at one corner. This view has been reproduced, not merely in the later editions of Slezer, but, reduced to $10\frac{3}{4}'' \times 6''$, in Gordon's *Description of Both Towns*, 1842; and, reduced to $6\frac{1}{4}'' \times 5''$, with a slightly altered foreground, in Beeverell's *Les Délices de la Grande Bretagne*, Leiden, 1707; lettered VUE DE LA VIEILLE ABERDEEN.

In the Grangerised copy of Kennedy's *Annals* bequeathed to the University Library by Dr. James Mitchell (*S. N. & Q.*, III., 72) is inserted a curious print, $11\frac{1}{2}'' \times 6\frac{1}{2}''$, lettered A SOUTH EAST VIEW OF KING'S COLLEGE OLD ABERDEEN, 1785. This shows, in most peculiar perspective, the range of dormitories erected circa 1725 through the munificence of Dr. James Fraser, "Collegii Regii Maecenas"; also the new manses built for the professors of Greek and Mathematics, and still tenanted by the occupants of these chairs.

Cordiner in his *Romantic Ruins and Remarkable Prospects of North Britain*, Lond., 1795, gives a view from the North West, $7\frac{1}{2}'' \times 5\frac{1}{2}''$, lettered "KING'S COLLEGE, ABERDEEN. C. Cordiner pinx. P. Mazell sculp. Published as the Act directs, April 1792, by Peter Mazell, engraver, 7 Bridges Street, Covent Garden". This print is the first to do justice to the beauty of the Crown Tower, the details of which, however, are incorrectly rendered. The north wall of the chapel shows six buttresses instead of seven. The print also gives a glimpse of the colonnade which formed so characteristic a feature of the North side of Dr. Fraser's building.

In Dr. Mitchell's collection is what seems to be a reduced copy of Cordiner's view, $3\frac{1}{2}'' \times 2\frac{1}{4}''$, lettered "KING'S COLLEGE ABERDEEN. W. Read Sc."

Wilson's *Historical Account and Delineation of Aberdeen*, Abd., 1822, contains an excellent steel engraving of the College as seen from the South; $4\frac{1}{2}'' \times 3\frac{1}{2}''$. "G. Smith del. Engd. by J. Swan, Glasgow". A portion of the Chapel

is visible—also the Hall of 1500. Lithographic reproductions of this view are found in Rettie's *Aberdeen fifty years ago*, Abd., 1868; Robbie's *Aberdeen, its traditions and history*, Abd., 1893; and Macpherson's *Notes*; impressions from the original plate in the New Spalding Club's *Officers and Graduates of King's College*, Abd., 1893.

In 1824-5, at a cost of £2000 granted by Government and £5000 publicly subscribed, the present West front of the College was erected, unfortunately in a style that harmonises but ill with that of the Crown Tower. Of this new front numerous views appeared. With the University copy of volume I. of the *Aberdeen Censor*, 1825, is bound up a "GEOMETRICAL ELEVATION OF THE PROPOSED WEST FRONT TO KING'S COLLEGE. L. Schönberg's Lithogr., Abdn.", $6'' \times 3\frac{1}{2}''$; but this lithograph is seemingly not referred to in the volume. Dr. Mitchell's collection includes another GEOMETRICAL ELEVATION OF THE PROPOSED WEST FRONT ACCORDING TO A PLAN AGREED UPON AS TO INTERIOR ACCOMMODATION, $10'' \times 5\frac{1}{2}''$, accompanied by a GEOMETRICAL ELEVATION OF THE PROPOSED EAST TOWER WITH AN OBSERVATORY (no lithographer's name); also a perspective view of the West front, $10\frac{1}{2}''$ by $7''$, "KING'S COLLEGE ABERDEEN. J. Henderson fecit. S. Leith lithogr.", with an apparently companion view of the interior of the Chapel looking Eastward (much clipped). One of the illustrations in *Smith's Pocket Guide to the City of Aberdeen*, 1836, is a reduced outline copy of Henderson's view, $4\frac{1}{2}''$ by $3\frac{3}{4}''$, "KING'S COLLEGE. J. H., W. C., S. L.": sometimes also inserted in the *Book of Bon-Accord*. A more effective representation is furnished by the second plate in the 1830 edition of Orem; $5''$ by $3\frac{3}{4}''$, "WEST FRONT OF KING'S COLLEGE, OLD ABERDEEN. Engd. by G. Aikman, Edinr. Published by John Rettie, bookseller, Aberdeen".

One of the plates in *Aberdeen illustrated in Nine Views*, Montrose, 1840, shows the College from the North West, also the two manses above referred to; $11''$ by $8''$, "KING'S COLLEGE, ABERDEEN. Nichol lithogr. Edin."

Infinitely superior, both in accuracy of detail and in artistic effect, is the beautiful plate which appears in Billings' *Baronial and Ecclesiastical Antiquities of Scotland*, Vol. I., Edin., 1852; $8\frac{1}{2}''$ by $6''$, "Drawn by R. W. Billings. Engraved by T. H. le Keux". This shows the West end of the chapel with the adjoining face of the Crown Tower, and charitably suppresses the 1825 frontage. "No other building in Scotland", writes Mr. Billings, "exhibits the same cloister-like repose as this old college, whether its pinnacles be seen from a distance clustering over the trees, or the footsteps tread its echoing

courts. . . The lantern of crossed rib arches springing from a tower, which the northern architects seem to have derived from edifices in the style and character of the tower of Antwerp Cathedral, is here exhibited in more marked and stern simplicity than either at Newcastle or Edinburgh, where the specimens partake more of the spiral character. The royal crown perched on the meeting keystones adjusts an imitation of reality with great felicity to the tone of Gothic architecture". Two other plates in the same volume show respectively a portion of the Chapel screen, and the Ante-Chapel (then used as the Library) looking towards the West window.

Our second illustration exhibits the group of College buildings as they appeared immediately before the Fusion of the College in 1860—the year which witnessed at once the reorganisation of the university curriculum and the rebuilding in their present form of the South and East sides of the quadrangle. The Hall of 1500 then still survived, as did the range of buildings erected by Dr. Fraser, but the latter had long ceased to be used as dormitories by students. The lower stories were occupied as classrooms, the attics were tenantless. The tower at the S.W. corner had disappeared, its site being covered by part of the 1825 addition; but the N.W. tower is still seen, though its quaint spire had been blown down on Candlemas Day, 1715. "It was mainly", Professor Macpherson tells us, "owing to the efforts of Dr. John Hill Burton, the historian, that this tower was preserved [in 1860]; and now that the hall and its window have been removed and replaced by a much loftier building, the tower, which is still interesting as a landmark, would require the replacing of the quaint old spire to give it effect and significance".

P. J. ANDERSON.

EPITAPHS AND INSCRIPTIONS IN ST. NICHOLAS CHURCHYARD.

SECTION D.

(Continued from page 121.)

ON a table-stone :—

Under this stone is deposited the body of | Gilbert Gerard, late Advocate in Aberdeen | who departed this life the 8th day of July 1766, | aged 37 years. | Also of Adam Gerard, his son, | who departed this life the 29th day of November 1779, | aged 17 years. | This stone is erected in memory of | an affectionate husband and son | by Agnes Hay. | Also in memory of | John Gray Gerard | son of the above Gilbert Gerard | he was born at Aberdeen | 14th October 1760, | and died much lamented | and respected at Camberwell | 19th May 1840 | where his remains are interred.

It is believed that Gilbert Gerard was the son of the Rev. Gilbert Gerard, Minister of Chapel

of Garioch in 1719, by his wife Margery Mitchell. If so, he was brother to the Rev. Alex. Gerard, Professor of Divinity in King's College. John Gray Gerard, who died in 1840, was for forty-nine years a member of Lloyds.

On another table-stone there is :—

In memory | of | William Fidler | late of Carriston in the County of Fife | and formerly of the Island of Antigua. | He departed this life on the 22^d day of March 1809, | aged 75 years. | In the same grave are deposited the remains of | Samuel Read, | formerly of Gardenstone Bleachfield, | who died the 24th day of May 1796, aged 38. | And of Isabella Edmond, | his spouse, | who died the 18th of May 1806, aged 43. | And of | Elizabeth Isabella Glennie | wife of William Read, Merchant in Aberdeen | who died the 6th day of April, 1833, | aged 46 years. | Likewise of | the said William Read | who died at London the 24th day of June 1841 | aged 55.

Mr Fidler was uncle to Samuel Read, who was grandfather to the late Professor Spalding. Elizabeth Isabella Glennie, wife of William Read (who was a manufacturer in Aberdeen), was daughter of Arthur Glennie, the second son of the Rev. John Glennie, D.D., minister of Maryculter, and sister of the late Professor George Glennie of Marischal College.

On a marble table-stone there is cut :—

In memory | of | Thomas Paull, | who died the 7 May 1748, aged 50. | Margaret Sandilands, his spouse | who died the 7th August 1778, aged 90. | Their son, Andrew Paull, | who died the 30th August 1778, aged 53. | His spouse, Susanna Sandilands, | who died the 7 June 1798, aged 71. | Margaret Black | spouse to James Paull, | who died the 2^d February 1804 aged 64. | Her son Thomas, who died at | Trinidad the 31st December 1803, aged 26. | James Paull, | who died the 13th January 1809, aged 84 | His sister Marjory Paull, | who died 8th November 1809, aged 80. | And Margaret Paull | who died 9th September 1815, aged 82. | Also of his daughter | Susanna Jane Paull, | who died 25th August 1836 aged 55. | And of his son | James Andrew Paull Sandilands | who died 14th February 1846 aged 62, | And of Basil Fisher their near relation | who died at Seaton House | 29th December 1866 aged 61 years. | And Wilhelmina Pirie Duff his spouse | who died at Alness Ross-shire | 18th December 1874 aged 44 years.

Margaret Sandilands, the wife of Thomas Paull, was a daughter of Patrick Sandilands of Cotton, by his second spouse, Magdalene Boyes, widow of Alexander Davidson of Newton. Of the marriage of Thomas Paull and Margaret Sandilands there was issue two sons and two daughters. James, the elder son, was a merchant in London, and Andrew married his cousin-german, Susanna Sandilands. James Andrew Paull Sandilands was the son of James Paull above mentioned, and was in his day a "well known figure in the streets of Aberdeen, with his half-dozen little dogs trotting about his feet—the

envy of dog fanciers. He was never married, and with him closed the long record of the Sandilands family about Aberdeen."¹

On a table-stone :—

Sacred to the memory of | Marjory | the third daughter of P. Reid | and for upwards of xxvi years | the beloved and affectionate wife of | John Innes, | Merchant Tailor of this City : | As a Christian she was pious & resigned | under many severe trials ; | As a Mother, truly exemplary ; | and as a Friend sincere. | She died suddenly on the xxix Novr. MDCCCXXI | aged _____ years, | leaving a disconsolate husband, | and v children to deplore her loss. | In this and the adjoining grave | are deposited the remains of viii of their children, | who died in infancy. | Also their second son, | Alexander Innes, Esq., | a member of the Royal College of Surgeons, London, | who died the xvii Novr. MDCCCXXV. | in the xxviii year of his age.

On a ground-stone :—

This | burying Ground, | containing two Graves, | belongs to | William Raitt, | Merchant in Aberdeen, | 1800. | Isaiah chap xl. | ver. 6. The voice said, Cry | and he said, what shall I Cry? | All flesh is grass, and all the | goodness thereof is as the | flower of the field.

The following inscription is on a ground-stone, but it is very much worn, and part is now illegible :—

Here lyes under the hope of a blessed resurrection James Bartlet Merchant burges of Abd. who departed this life the 20th of Octr _____ his age 42 | And Isobell Collie his spouse | who departed the 22 of Jan^r | 1701. | Ja^s Bartlet Mert _____ 1722 aged _____ Ann Gregory his wife dau^r of David Gregory of Kin-nairdie _____ 17 _____ 66 | Mr. Geo. Bartlet their son, Min^r | of O. Abd. December 7th 1753, aged 38. Also Helen Cuming Daughter of James Cuming Merchant in Aberdeen and spouse to | David Bartlet, Advocate | in Aberdeen, who died | May the 23rd 1767, aged _____ | Also David Bartlet Advocate | who died March the 2^d 1780, | aged 62 years | Likewise Helen Gellie, spouse to the | Rev^d Mr. George Bartlet died May _____ 1766, aged 52. | And Ann Bartlet their daughter | spouse to James Maitland Mercht. Abdⁿ | died _____ May 1790, aged 35.

The Bartlets may be counted as among the "old blood" of the city, as the name occurs not infrequently in local records. Isobel Collie, the relict of James Bartlet, by her will, dated 13th January 1701, bequeathed to the Dean of Guild Box of Aberdeen, by the hands of her executor, Baillie John Ross, the sum of four hundred pounds Scots money (£33 6s. 8d.). The purpose of this bequest was that the annual rent, after the death of a life-renter, should be devoted "to any necessitous burges of Gild and his familie for ther better mantinence and support."² James Bartlet, the next member of the family

mentioned, had by his spouse, Ann Gregory, two sons, George born in 1715, and David born in 1718. George¹ was licensed by the Presbytery of Ellon on the 27th July 1738, and was presented to the charge of Footdee, Aberdeen, on 8th September 1740. His ministry at Footdee lasted four years, when he obtained the church of Crimond in 1744, on the presentation of Mr Buchan of Auchmacoy. On the 3rd June 1747 he was admitted to the second charge of Old Machar, where he continued till his death in 1753, at the early age of 38 years. The *Aberdeen Journal*, in referring to his death, remarks:—"Besides his exemplary Conduct, both in private and publick character, he was possessed of such Talents, as fitted him for the most useful Services in the Church, had God been pleased to prolong his valuable life in this World, and his death is truly lamentable, as the Church has thereby lost one of its most able and faithful Pastors ; his Parish a tender Father, whom they justly esteemed, and all his acquaintances a most agreeable Companion and benevolent friend." His wife, Helen Gellie, was in all probability a daughter of either Baillie William Gellie or his relative of the same name, at one time Dean of Guild. David, the second son of James Bartlet, became an advocate, and was twice married. His first wife, whose death is recorded in the inscription, was Helen Cuming, who at the time of her death was said to be one of the few remaining descendants of the house of Altyre. David Bartlet's second wife was Anne Westland, and her death occurred on the 22nd March 1795, at the age of 72 years.

On a ground stone :—

Here Lies | William Ogston merchant in Aberdeen | who died in the year 1726 aged 46 | With his spouse Christian Jaffrey | who died in the 71st year of her age in 1748 | Also their Son in Law | Tighe Gibson, Lieut. of the 27th Regt of Foot | Likewise Sarah his daughter | And Christian Ogston his spouse | who ordered this to their memory.

This William Ogston is referred to at pp. 110 and 201 of *A Genealogical History of the Families of Ogston*, Edin., 1876. Christian Jaffrey probably belonged to the well known Quaker family, but it does not appear clear who her parents were, unless she was a daughter of Provost John Jaffray of Dilspro, by his second spouse, Margaret Gordon. The testimony of the christian names, Sarah and Christian, would, on the other hand, lead to the inference that she was a daughter of Andrew Jaffray of Kingswells, by his wife Christian Skene, did we not know that a son was born in 1677.

ALEX. M. MUNRO.

¹ Family of Moir-Byres. *Annals of Woodside*
² Mortification Book.

¹ Scott's Fasti.

THE PROVERBS OF CHAUCER, WITH
ILLUSTRATIONS FROM
OTHER SOURCES.

X.

NECESSITY AND COMPULSION.

THE last group of proverbs with which we dealt illustrated the fact that men at sometime are masters of their fate, if they have the power to seize the golden opportunity; while dallying, on the other hand, brings disaster. An opposite experience, equally true, is enforced in the proverbs under the present heading—that men are sometimes mastered by fate. "There's a divinity that shapes our ends, rough-hew them how we will," says Shakespeare. We must at times bend to the stern necessity of circumstances, for necessity knows no law and allows no exceptions. This fact has passed into a proverb, and appears in various forms and in many lands. Chaucer, as we shall see, quotes several, and we shall find their equivalent in other directions. We begin with a familiar proverb of this class.

141. Nede has na peere. — *Reev. Tale*, l. 106.

This is Chaucer's way of putting our proverb — "Necessity has no law." Hazlitt, who has this proverb, says that "here *law* means rather liberty or choice of action," and refers to Jenning's *Obs. on W. Country Dialects*, in voce, and Hunter's *Hallamshire Glossary*, 1829, *ibid.* In the metrical *Robert the Deuyll* we find, "Nede hath no cure;" and Skelton, in his *Colyn Clout* (circa 1520), puts it, "Nede hath no lawe." He calls it *an old sawe*. Heywood has the same form.

But (as the auncient Proverbe goes)
Perforce obaies no lawe;
The crabbed carters whip will cause
A stately steed to drawe.

Turberville's Tragical Tales, 1587 (repr. 1837, p. 238).

"Necessity hath no law" is also found in Ray's collection of "English Proverbs." He quotes the Greek: *'Αναγκη ουδε θεοι μαχονται*. And the Italian:

La necessita non ha legge.

Also:

Ingens telum necessitas. — Cicero *De Amic.*

Compare:

Cha'n 'eil beart an aghaidh na h-eigin.
(There is no guard [machine] against necessity).
Mackintosh's Gaelic Proverbs.

Noth hat kein Gebot. — *German* (Düringsfeld).

Nod bryder Budet. — *Danish* (Do.)

Necessitas non habet legem. — *Latin*.

Nécessité n'a point de loi. — *French*.

Many other examples might be quoted with slight deviations in form. The Portuguese, for instance, say:

Necessidade não tem lei, mas a da fome sobre todas póde. (Necessity has no law, but that of hunger exceeds all).

Compare also:

But who can turne the streame of destinee,
Or breake the chayne of strong necessitee,
Which fast is tyde to Joves eternal seat?

Spenser's Faery Queene, B. I., v. 25.

Who then can strive with strong necessitie,
That holds the world in his still changing state.

Do., B. I., ix. 42.

Gesetz ist mächtig, mächtiger ist die Noth.

Goethe.

There is a decided fatalism in the following proverb:

142. Al that cometh, comth by necissite.

Troyl. iv., l. 930.

Compare:

Tout avenra ce que doit avenir. — *Le Roux.*

Tout avient quanqu' avenir doit. — *Kadler.*

143a. To maken vertu of necessite. — *K. T.*, l. 2184.

143b. Thus maketh vertu of necessite.

Troyl. iv., l. 1586.

143c. That I made vertu of necessite.

Sq. T. ii., l. 247.

Compare:

Make a virtue of necessity. — *Hazlitt.*

Ray (whom Hazlitt generally follows) has the same, and also gives the Italian form:

Il savio fa della necessità virtù. He adds: "Την αναγκαίαν τύχην τριβειν and 'Αναγκαίφαγειν, Erasmus makes to be much of the same sense, that is, to do or suffer that patiently which cannot well be avoided. *Levius fit patientia, quicquid corrigere est nefas*. Or to do that ourselves by an act of our own, which we should otherwise be compelled to do. So the abbeys and convents, which resigned their lands into King Henry VIII.'s hands, made a virtue of necessity."

Compare also:

Man muss aus der Noth eine Tugend machen.

Düringsfeld.

Fac de necessitate virtutem. — *Latin* (Do.)

Il faut faire de nécessité vertu. — *French*.

The proverb is found in many languages. The following illustrations are now offered, but it may be mentioned here that the Latin quotation which Ray makes above is from Horace, *Carm.* l. 24:

Durum! sed levius fit patientia

Quidquid corrigere est nefas.

Again:

Are you content to be our general?

To make virtue of necessity,

And live as we do, in this wilderness?

Two Gentlemen of Verona, IV., i. 60.

All places that the eye of heaven visits

Are to a wise man ports and happy havens.

Teach thy necessity to reason thus :
There is no virtue like necessity.
Think not the king did banish thee,
But thou the king.

King Richard II., I. iii. 278.

The art of our necessities is strange,
That can make vile things precious.

King Lear, III. ii. 65.

Mr. Morris says that Chaucer got this proverb from *Le Roman de la Rose* (l. 14217) :

S'il ne fait de necessité
Vertu.

Mr. Skeat says "It was a common proverb." This is likely to have been the case from the wide currency that the proverb has since obtained.

The converse form of this proverb is the following :

144. For whiche men seyne may nought distourbed be
That shal bytyden of nessite.

Troyl., II., l. 622.

Compare :

Need makes virtue.—*Hazlitt*.
Die Noth lehrt beten.—*Düringsfeld*.
Optimus orandi magister necessitas.—*Latin*.
Was nur aus reiner Noth passiert,
Wird nie für schimpflich deklariert.—*Wander*.

145. Who may holde a thinge that wol away?

Troyl., IV., l. 1600.

Compare :

Who may hold that will away?—*Hazlitt*.
Wha can haud wha will awa?—*Hislop*.
L'on doit laisser aller ce que l'en ne peut tenir.

Le Roux.

146a. Be as be may, be ye no thing amased.

Yem. Prosl., l. 382.

146b. Be as be may, I wol noght hir accusen.

Monk T., l. 139.

146c. Be as be may, I make of hit no cure.

Legende of Goode Women, III., l. 220.

146d. Be as be may, quod she, of forgyfyng.

Ebd., V., l. 173.

146e. Be as be may, for erneste or for game.

Ebd., IX., l. 142.

This proverbial expression it will be seen occurs no less than five times in Chaucer. *Hazlitt* has :

Be as be may, be is no banning.

He adds : "Davies, however (*Scourge of Folly*, 1611, p. 141), puts it differently : 'Be as he may, no banning is.'" We have more likely a simple misprint, which could be very easily made, even in these days of greater accuracy in the printing-office. *Hazlitt* does not seem to be aware of the frequency with which the proverb occurs in Chaucer, and always in exactly the same form to a letter.

The same idea is found in the proverb :

147a. Bityde what bityde.—*Sir Thopas T.*, l. 163.

147b. But natheless, bitide what bitide.

Troyl., V., l. 750.

148. Thought in his herte, happe how happe may.

Troyl., V., l. 796.

With these two proverbs compare :

Now late it good as it may goo.

Rom. de la Rose, l. 4591.

In the original this is :

Or ant si cum aler porra.

Compare :

Tide what may betide

Haig shall be laird of Bemerside.—*Hazlitt*.

This reference to the Haigs of Bemerside (near Melrose), a famous Border family, doubtless conceals an interesting story or tradition, which, however, I have not been able to discover. Perhaps some Border reader may be able to throw light on it. *Hazlitt* gives a reference to "Pegge's Curialia, 1818, p. 266," a work which I do not know. Nor have I been able to find the proverb in the Scots collections.

Compare also :

Come what come may,

Time and the hour runs through the roughest day.

Macbeth, I., iii. 146.

Advienne ce qui pourra.—*Wander*.

149a. Harme idon is don, whoso it rewe.

Troyl., II., l. 789.

149b. But that is doon, nis not to done.

Hous of Fame, I., l. 361.

Compare :

Ce qui est fait n'est mie à faire.—*Le Roux*.

Ce qui est fait est fait.—*Wandelt*.

Geschehene Dinge leiden keinen Rath.

German (Düringsfeld).

Quod factum est, infectum fieri non potest.

Latin (Do.)

Dopo il fallo il consiglio non vale.

Italian (Do.)

Lo que hecho es, hecho ha de ser por esa vez.

Spanish (Do.)

This proverb, which is a self-evident truth, is naturally widely spread, but the above are sufficiently representative for our purpose. The following may be added by way of illustration :

Things without all remedy

Should be without regard : what's done is done.

Macbeth, III., ii. 11.

Not heaven itself upon the past has power ;

But what has been, has been, and I have had

my hour.

Dryden.

What's gone, and what's past help

Should be past grief.—*Winter's Tale*, III., 2.

150. O destinee, that mayst nat hen eschewed.

Nonne Precstes Tale, l. 517.

Compare :

Nac fleeing frae fate.—*Henderson*.

He that's born to be hanged will never be drowned.—*Do*.

Seinem Schicksal mag Niemand entrinnen.

German (Düringsfeld).

Ingen kan undgaae sin Skjaebne.—*Danish (Do.)*

151. For what I drye or what I thinke,
I wol myselven al hit drinke.

Hous of Fame, IX., iii., l. 1880.

Mr. Skeat says this is an allusion to the old proverb: "As I brew, so must I needs drink;" in Camden's *Remains*.

Hazlitt gives the proverb as quoted, and adds:

Avallez ce que vous avez brassé
*Swallow ower that which you have browen,

Mean :

If you have browen wel, you shal drinke the
better.—*Wodroephe's Spared Houres of a
Souldier in his Travels*, 1623.

Compare :

And whoso wicked ale breweth
Ful ofte be mot the worse drinke.
Gower, *Confessio Amantis*, Bk. III.

The same sentiment is expressed in various
ways as :

As ye mak your bed, sae ye maun lie doon.
Henderson.

As ye sow, so shall ye reap, &c.

152. Him fallis serve himself that has na swayn.
Reeves Tale, l. 107.

(It falls to his lot, or he is obliged, to help
himself, who has no servant,) is a proverbial
expression, rather than a proverb in the strictest
sense.

Compare :

If you would be well served, serve yourself, as
Poor Richard says.—*Benjamin Franklin*.
Qui n'a cheval si voit à piet.—*Le Roux*.
Non oez vos al vilain retraire,
Que l'aigna boit, qui n'a lo vin.—*Kadler*.

Moral obligation is illustrated in the following
proverbs :

153. Biheste is dette.
Intro. to *Man of Lawes*, Prol. l. 41.

Compare :

Promise is debt.—*Hazlitt*.

Hazlitt says the proverb is found in the
following old works: "Summoning of Every
Man" (c. 1530); Gascoigne's "Certayne Notes
of Instruction" (1572); Paradyce of Dainty
Devyses" (1578); Harvey's "Foure Letters"
(1592).

A promise is a debt.—*Gaelic*.

M. A. C.

HERALDIC EMBLAZONMENTS BY PRINCIPAL JOHN ROW.

IN Mr Cosmo Innes' *Fasti Aberdonenses*, pages
532-559, is printed the text of two manuscripts
in Aberdeen University Library (C². 5. 64):
Album Amicorum Collegii Regii Aberdonensis,
1640, and *The Names of those Benefactores
of the King's Colledge. Universitie of Abd. who
bestowed twentie poundes Scottish money, or*

*above, towards the raising of the New Build-
ing, 1658*. From the lettering on the cover,
the volume containing these seems to have been
originally the property of Principal William
Guild, but the entries are in the handwriting of
his successor, Mr. John Row, at one time Mi-
nister of the third charge in Aberdeen (*S. N. &
Q.*, VII., 38. Cf. a facsimile given on p. XLVI of
his *History of the Kirk*.)

No mention is made in the *Fasti* of the fact
that many of the entries are accompanied by
pen and ink sketches of the arms of the donors.
Such shields are found for:—

William Elphinstoun, Bishop of Aberdene,
Fundator.

Gain Dumbart, Bishop of Aberdene.

William Stewart, Bishop of Aberdene.

Alexander Reid, Doctor of Medicin.

Mr Andro Straquhan, Dr. and professour of
Divinitie.

Mr Alexander Blakwall, humanist in South-
wark.

Mr Thomas Mercer, burges of Aberdene.

Sir Francis Gordoun, Agent for his Maiestie
in Pole.

Sir Thomas Burnet of Leyes, knight Baronet.
Alexander Hamiltoun, Generall of the Artil-
lerie.

Doctor Johne Forbes, Laird of Corse.

James Lord Crichton, Vicount of Fren draught.
Doctor William Guild, Principall of the King's
Colledge.

Mr James Sandilands, Professor of the Civil
Law in the King's Colledge.

Mr Andrew Moore, Dr. and Professor of Me-
dicine in the King's Colledge.

Mr Patrick Sandilands, Sub prin^{ll} in the King's
Colledge.

Mr William Douglas, Professor of Theologie
in the K. Coll.

Alex^r Burnett of Covntesse-wells, Ballie of Abd.
Mr Alex^r Dowglas of Dunies, Dr. of Medicine,
Provest and Comissare of Bamff.

Mr Thomas Sandilands of Crabestoune, Com-
missare of Abd.

Mr Robert Gordoune of Straloch.

Mr James Gordoune, Minister at Touch in
the Pbrie of Alfoorde.

Mr George Gordoune, Regent, Professor of
Philosophie in the King's Colledge.

Sir John Gordoun of Haddo, Knight Baronett.
Colonel David Barclay.

Mr Alexander Skene of Newtile, Ballie of
Aberdene.

Jhon Burnett of Elrick, Baillie of Aberdeine.

The Laird of Monimusk.

Isobell Douglas, relic of Mr Alex^r Cant, mi-
nister of Banchorie.

P. J. ANDERSON.

LOCAL BIBLIOGRAPHY.

LAST month we remarked that the "Hand List of Bibliography of the Shires of Aberdeen, Banff, and Kincardine" catalogued fourteen works by *Thomas Dempster*, and we may fitly begin our present notes by confessing that we were mistaken. The margins of our only copy of the "Hand List" are so closely annotated that we overlooked one note that "Scolding no Scholarship, 1669," was not written till more than forty years after the pen of *Thomas Dempster* had been laid aside for ever. We are not prepared to say by whom the work was written. In the reign of Charles the Second sectarian controversies raged fiercely among the divines of Bon-Accord. The papists were emboldened by the introduction of prelacy, and *John Menzies*, Prof. of Divinity in Marischal College, the Pitfodels pervert, and Aberdonian Vicar of Bray, had a slight dispute with *Francis Dempster, Jesuit*, "otherwise surnamed *Rin* or *Logan*," for whose confutation he wrote a book entitled "Papismus Lucifugus," which was printed and published in Aberdeen at the expense of the Magistrates of the city in 1668. Notwithstanding the undoubted advantage of the addition of such patronage to the weight of his arguments, *Menzies* deemed it necessary for the final annihilation of his opponent to write a much bigger book, entitled "Roma Mendax," published in London in 1675. The literary history of the discussion would thus appear to be complete on one side, but on the other it is rather obscure, for the persecuted Papist could not find a printer in all Scotland to set up his rejoinders, and had to send his copy to the continent. We know of two works published under these difficulties, and had catalogued them under the name of *Francis Dempster*, when the chance perusal of a note by Mr. J. P. Edmond, a writer of quite exceptional accuracy (*Aberdeen Printers*, p. 112) caused us to pause and consider. Edmond says that *Francis Dempster* was also dead in 1669, and we prudently decided to postpone the matter till our Supplementary paper.

This month we catalogue a rare volume of Sermons by Adam Elder, an eminent monk of Kinloss, so excellent in quality that the late Dr. Stuart thought two of them worth reprinting in his Records of the Abbey. In Stuart's volume will likewise be found some curious correspondence between their author and John Ferrerius, who retorts in reply to a doubt concerning his right to dispose of certain books, that Elder has been making too free with the Abbot's cabbages. Hence may probably originate a peculiar signification of the word cabbage prevalent at the present day. We note also the authorship of a

lyric gem, "The Boatie Rows," and of Ewing's delightful contribution to Hymnology.

The Rev. James Farquharson wrote three curious little works on knotty points, which he hardly succeeded in clearing up. A more famous parson of Alford was John Forbes, Moderator of the Aberdeen Assembly of 1605, most of whose works were written and published during his long exile in Holland. Dr. Adam Ferguson, the Historian, of Perthshire birth, but of Aberdeenshire origin, finds a place on our List for his Memoir of Col. Patrick Ferguson. A more extended and interesting work on the same subject was published in Aberdeen a few years ago by Mr. James Ferguson, Jr. of Kinmundy, who is also the author of an excellent Memoir of Robert Ferguson, the Plotter, whose Bibliography during his chequered half-century of mingled literary aspiration and political intrigue occupies so much of our space.

Those of our readers who were at school half a century ago will not have forgotten the Class Books of Prof. George Ferguson and of Dr. James Fergusson of the West-End Academy, but our List is probably imperfect. Yet, as Educational Works, they are of minor importance compared with those which prove the versatile genius of the gifted Andrew Findlater. The name of Charles Ferme, a man of great learning and worth, recalls the abortive attempt to establish an University at Fraserburgh, the history of which was fully described in these pages some time ago by Mr. P. J. Anderson. Several of the works of Prof. John Fleming, particularly his "British Animals," are still un superseded, but many of his valuable writings are only to be found in Contemporary Scientific publications. Their author was described by Sir David Brewster as "the most distinguished Naturalist in Great Britain." The notable Aberdeenshire family of Forbes naturally swells our list considerably. *Arthur Forbes, of Brux*, is conclusively proved to have been the original author of "Don, a Poem," the interesting literary history of which is exhaustively detailed by the author of "The Bards of Bon-Accord," in a special chapter of that work. The same author joins issue with the late Mr. James Maidment on the disputed question of the authorship of "The Dominie Deposed," but his account of the local incidents upon which the poem is founded clearly establishes that *William Forbes* was author as well as hero. Truly Mr. Walker is without superior in his knowledge of the subjects treated in his able and valuable book.

The expensive and brilliantly illustrated publications of *Henry Ogg Forbes* record his important discoveries and researches in the Ethnology and Zoology of the Eastern Archi-

pelago, and deserve to be better known in his native county. He is not the only Aberdonian who owes his position on our List to his labours in the distant East, for we have Fyvie the Missionary, Falconer the Orientalist, and the two Ceylon Fergusons, whose names have not been altogether excluded from the "Hand List," although they are only Journalists.

We have again fine examples of the Aberdeen Doctor in Sir James Forbes and George Fordyce, and a sound old fashioned lawyer in Prof. William Forbes; and we adjourn for a month with a word of self-gratulation that the sumptuous Genealogical works of Sir William Fraser, noted by us, have reference to families long dominant within the boundaries of our three Shires.

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(To be continued.)

DEATH OF MR ROBERT GRANT.

THE bulk of our readers know Mr Grant only under his pen-name of "Mormond" in these pages. We regret to announce his death on the 14th ult., at the advanced age of 77. From a lengthy notice in the *Peterhead Sentinel* the following biographical facts regarding this rather remarkable man are gleaned. Mr Grant was humbly born and scantily educated at Peterhead. His natural intelligence was good, but his circumstances compelled him to graduate in a tailor's workshop, which has fostered many a budding genius. On the conclusion of his apprenticeship Mr Grant gratified his instinct for travel by going to Aberdeen, Glasgow, England, and even America. Reminiscences of these wanderings remained a life-long value and pleasure to him. He wrote a good deal for the newspapers, partly on questions of the moment, and partly on antiquarian topics. The *Banner of Buchan* (vide *S. N. & Q.* II., 180) was edited by Mr Grant during the six months of its existence, and he was for a time on the staff of *The Sentinel*. He published numerous ephemera in prose and verse.

"His tastes for literature were of a high order, and few men in a like position possessed the same intelligence and originality of thought." He was a humorist, a poet, and a bit of an artist; and although far in advance of his class, was not at all conceited or obtrusive. Mr Grant's folklore notes in *S. N. & Q.* were often favourably commented on, and only the growing frailties of age caused them to be discontinued. ED.

DUMFRIESSHIRE SMUGGLERS.—The Rev. James Fraser, in a paper recently contributed to the Dumfries Antiquarian Society, made reference to the prevalence in former days of smuggling on the Colvend coast. There were men, he said, living in the parish when he went into it, fifty years ago, who remembered the traffic and possibly profited by it. Captain John Crombie, laird of Kipp, himself a seafaring man, had a cellar under the floor of his dining-room, approached by a secret trap-door, which the carpet covered, and which was doubtless designed for the safe custody of smuggled goods. He had himself seen the captain descend by the trap door and bring up a bottle. Mr. Fraser mentioned also that there is a similar cellar

under the dining-room of his manse, approached also by a trap door, and concealed in the same manner.

REV. DR. BLAIR, EDINBURGH.—In the course of his address to the members of the Edinburgh Sutherland Association, on the occasion of their annual festival, the Rev. Dr. Blair, St. John's, Edinburgh, suggested that the younger men should, on their annual summer visit, endeavour to gather all they could of the superstitions, the incantations, charms, legends and old sayings, which he was sure must still abound in Sutherlandshire. Much good work might in this way be accomplished by the members of County and Clan Associations (whose names at the present day is legion); work for which the historian, the antiquary, and the collector of folk-lore, would for ever be grateful. As numbers of intelligent young men connected with such societies have a knowledge of Gaelic as well as English, a considerable addition might in this way be made to our knowledge of place-names; and many a "tradition, legend, tune and song" be rescued from oblivion. We trust that the good Doctor's words will not have been spoken in vain; and that the prospective antiquaries will remember that the columns of *S. N. & Q.* are always open to original and reliable information concerning Scotland in days of old.

BERWICK-UPON-TWEED EPITAPHS (VIII., 121).—Another version of that epitaph, on page 122, said to be found in Tweedmouth Parish Churchyard, is found on a tombstone in Old Churchyard of Forgan in Fife. The Forgan epitaph runs as follows:

Tho' Boreas blash and Nepton-
is waves hath tossed
me to and fro, by
the order of God's
Decree i harbour
here below, where
now I ly at anchor
sure, with many of
our fleet, expecting
on day to set sail
my Admiral Christ to meet.

On a recent tombstone in Bervie Churchyard, we have the idea in the following shape:

Here we lie moored
With many more of our fleet,
Waiting the Resurrection morn,
Our Admiral Christ to meet.

JOHN BROWN.

BIBLIOGRAPHY OF LOCAL PUBLICATIONS.—I find that James Arbuthnot—"Modes of Farming adapted to Buchan"—is not mentioned in

Mr Robertson's Hand-list. The book was written in 1736. It is not likely a copy now exists. I find it mentioned in a Memorial of the Buchan Arbuthnots. The short but old-fashioned description of its author may be of interest:—"James Arbuthnot of Wester Rora, &c. This excellent man received a classical education, which he improved by assiduous study. Accustomed to associate from his earliest years with the best families in that part of the country, his manners were those of an accomplished gentleman. His fine countenance and graceful deportment indicated the dignity of his mind. In benevolence of heart, suavity of temper, sincere piety, and universal good-will to mankind, he bore a striking resemblance to his celebrated namesake, *Dr John Arbuthnot*. As a farmer he was surpassed by none of his contemporaries. He was, if not the founder, at least the principal patron of a *Farmers' Society*, which tended greatly to promote the advancement of agricultural knowledge in that part of the County of Buchan; and he published a small volume on the modes of farming adapted to Buchan, which possesses an uncommon degree of merit, considering the period at which it was written—1736. He died in 1770, at Auchleuchries, the house of his brother-in-law—Charles Gordon, Esq. of Auchleuchries—where he had resided for some years, having left the farm of Wester Rora to his son Nathaniel.

THOMAS HUTCHISON.

Queries.

951. HIGHLAND REGIMENTS AND NEW YEAR'S DAY.—The following description of a New Year custom has been going the round of the papers:—

"At Aldershot, at five minutes to twelve, the band and pipers of the Seaforth Highlanders, preceded by "Father Time"—the oldest soldier in the ranks, in costume, with hour glass and scythe—played across the square and out of the barrack gate, which was closed behind them. The strains of "Auld Lang Syne" bade farewell to the old year. As the clock struck the hour of midnight a knock was heard at the barrack gate. To the sentry's challenge, "Who goes there,?" came the answer, "The New Year." "Advance New Year, all's well," was the sentry's reply. The gates were thrown open, the guard turned out, and the "New Year," represented by the youngest drummer boy in full highland costume, was carried shoulder high, preceded by the pipers of the regiment. After making the round of the barracks he finished at the officers' mess."

Is this custom observed by other Highland regiments? The "Gay Gordons," at present stationed at Glasgow, did not celebrate Christmas Day in any way; beyond omitting the daily parades and drill. As one of the sergeants of the regiment said: "It was just like a Sunday, or any other holiday!" I have not heard

whether, as in the case of their comrades of the Seaforth regiment, the Old and the New Year, respectively, made their exit and their entrance in *propria persona*.

AMO.

952. HOME OF RENTON.—A Pedigree of the family of Home of Renton, Berwickshire (circa 1600 to 1700), or reference to any printed source of information would oblige.

ABSQUE METU.

953. BURNET OF SETON.—Can anyone help me to connect the family of Burnet of Seton, Haddingtonshire, with either the Burnets of Leys or the Burnets of Barns, Peeblesshire. Bishop Burnet (of the former family) was for some time settled near Haddington. Did he leave any descendants in the male line in that county?

L. M. B.

Please send answer to the following address, 5 Oakhill Road, East Putney, London S.W.

954. RUTHERFORD OR RUTHERFURD?—Is not the latter of these two forms of the inimitable letter-writer's name the correct one? "Rutherford" is the spelling adopted by Murray, Bonar, Thomson, and, more recently, by Dr. Whyte of Edinburgh; but as pointed out in the review of the latter's, *Samuel Rutherford and some of his Correspondents*, which appeared in the *British Weekly*, "this form would be quite excusable had Samuel been as careless in the spelling of his own name as his contemporary, the Laodicean Baillie; but on the title-pages of all his books printed in English, in his own time, he invariably appears as 'Rutherford,' and in the St. Andrews copy of the *Solemn League and Covenant* his three signatures are in the same form."

MICHAEL MERLIN.

955. BRITISH FARMERS' MAGAZINE.—In 1827 the late Rev. George Gilfillan (at that time a lad of fourteen), contributed an article to this periodical; one of the first articles, if not the first, he sent to any magazine. Can any reader give the subject of this paper? Gilfillan's next noteworthy articles, one on Professor Wilson and another on Dr. Chalmers, appeared in 1839 in the *Edinburgh University Magazine*.

AMO.

Answers.

915. OLD RHYME (VIII., 62, 78, 93).—In answering this query, both correspondents pronounce the lines referred to to be part of a nursery rhyme; they appear to have overlooked the following version—probably the source of Ramsay's song—which is manifestly a Jacobite ballad.

"O this is no my ain house,
I ken by the biggin' o't;
For bow-kail thrave at my door cheek,
And thistles on the riggin' o't.
A carle came wi' lack o' grace,
Wi' unco gear and unco face;
And sin' he claimed my daddy's place,
I downa bide the triggin' o't.
Wi' routh o' kin, and routh o' reek,
My daddy's door it wadna steek;
But bread and cheese were his door cheek,
And girdle cakes the riggin' o't.
Say, was it foul, or was it fair,
To come a hunder mile and mair,
For to ding out my daddy's heir,
And dash him wi' the whiggin' o't?"

The above version is from *Jacobite Songs and Ballads* (Canterbury Poets), edited by G. S. Macquoid. In his Notes Mr. Macquoid says laconically: "This (the verses quoted) was paraphrased into a love song by Ramsay, and spoilt in the process."

AMO.

941. ALDERMEN IN SCOTLAND (VIII., 126).—In Dr. Black's *History of Buchan*, II. 31, reference is made to an action brought before the Lords of Council and Session in 1508, at the instance of the Alderman, bailies and burgesses of Montrose, against the citizens of Brechin for vexations and hindrances alleged to have been given to the Community of Montrose in their use of the Market of Brechin; while in John Bulloch's Monograph on *The Pynours*, quotations are given from the Registers of Aberdeen Town Council, which show that between the date of 1502 and 1522 it had ceased to be the practice to speak in these records of the "Alderman, balzes and Consale," and that in lieu thereof, the record ran "the provest, baillies and counsell."

Dollar.

W. B. R. W.

948. PARODY OF SONG JOHNNIE COPE (VIII., 142).—The following are the verses of this parody:—

Hey! Jamie Forrest, are ye waukin' yet?

Or are your Baillies snorin' yet?

If ye were waukin' I would wait,

Ye'll ha'e a merry, merry mornin'.

The frigate guns they loud did roar,

But louder did the Baillies snore,

An' thocht it was an unco bore

To rise up in the mornin'.

Hey! Jamie, &c.

An' syne the castle thundered loud,

But kipper it is savoury food,

An' that the Baillies understood.

Sae early in the mornin'.

Hey! Jamie, &c.

The Queen she's come to Granton Pier;

Nae Provost an' nae Baillies here!

They're in their beds I muckle fear,

Sae early in the mornin'.

Hey! Jamie, &c.

The Queen she's come to Brandon Street,

The Provost and the keys to meet;

And div ye think that she's to wait

Your waukin' in the mornin'?

Hey! Jamie, &c.

My lord! my lord! the Queen is here,

An' now, my lord, he lookit queer;

"An' what sets her sae sune aster?"

Its barely nine i' the mornin'."

Hey! Jamie, &c.

"Gae bring to me my robes o' state,

Come Baillies we will catch her yet."

Rin, rin, my lord, though ye're ower late,

She's through the toun this mornin'.

Hey! Jamie, &c.

Awa' to Dalkeith ye maun bie,

To mak' your best apology;

The Queen she'll say, "Oh fie! O fie!

You're lazy loons in the mornin'."

Hey! Jamie, &c.

The song was, to my certain knowledge, composed almost entirely by two of the daughters of the late Robert Scott-Moncrieff, Esq. of Fossoway, Advocate, and near relatives of my own. It was written at Dalkeith where Mr. Scott Moncrieff, who was for many years Chamberlain to the Duke of Buccleuch, resided. It was taken by an uncle of the young ladies the night it was written to Messrs. Blackwood the publishers, and printed as a broadsheet upon the

following day. One of the sisters died many years ago in India, the elder survived until last year. She told me that the line

"And now, my lord, he lookit queer"

was suggested by the parish minister who chanced to call when the song was being composed.

W. G. SCOTT-MONCRIEFF.

916. LATIN POEM BY MARY QUEEN OF SCOTS (VIII., 78, 110, 127).—I have been interested in the Latin Poem by Mary Queen of Scots, and have attempted, as follows, to put it into verse:

O Father in Heaven,
My hope is in Thee,
My Jesu, dear Jesu,
Now rescue Thou me.
In cruel chains lying,
In bitter pains sighing,
I'm longing for Thee.
I, fainting and groaning,
On bended knee moaning,
Adore Thee, implore Thee
My Saviour to be.

The Manse, Bervie.

JOHN BROWN.

949. CORKLIT, A DYE (VIII., 142).—Corklit is a lichen not a moss, and its botanical name is *Lecanora tartarea*. A beautiful crimson dye is obtained from it and other lichens by treating them with alkaline substances. A domestic dye is still prepared from lichens in many parts of the Highlands and Islands of Scotland, but the collection of these plants as an industry once flourishing in Scotland, ceased sometime in the first half of the present century. In Shetland the plant, as well as the dye prepared from it, is called Korkalett. In the Highlands it is named Corker; but throughout Scotland the dye is best known under the name of Cudbear, a corruption of the Christian name of Dr. Cuthbert Gordon, who first introduced the manufacture in Glasgow.

Edinburgh.

A. B. STEELE.

OLDEN TRADE NAMES (VII., 34).—The writer of this notice (which by the way is unsigned) asks for the meaning of several trade-names on his list, and as his query has called forth no reply, I append the meaning and derivation of those with which I am acquainted. The compilation of a complete list of obsolete trade-names, or of those the form or spelling of which merely is archaic, as suggested by this correspondent, would be a labour demanding considerable research, to which I may address myself at some future time, provided I do not learn that one already exists.

Fial, Fiall = a vassal, dependant, one holding by a feudal tenure. O. Fr. *feal*, Ir. *fael*, *feal*. Fiall, feale, is vassalage; Cf. *fealty*. "Feal and Leal," = Faithful and Loyal.

Pantounheilmaker. *Pantoun*, a slipper. This word has various forms as, *pantoufle*, *pantiuf*, *pantiuifil* (Fr. *pantoufle*). In Dunbar's "Of a Dance in the Queenis Chalmer" the form is *pantoun*:—

"Than cam in Dunbar the makkar,
On all the flure thair was nane frakker,
And thare he daunst the dirrye dantoun;
He hoppet lyk a fillie wantoun,
For luiff of Musgraiffe, men tellis me;
He tripped, quhill he tint his *pantoun*:
A mirrear dance mycht na man see."

Sir David Lindsay also in his entertaining "Historie of Squyer Meldrum" (1550), employs the word "panton":

"This was the mirrie tyme of May,
Quhen this fair ladie, freshe and gay,
Start up to take the hailsum air,
With *pantonis* on hir feit ane pair."

Quarlouris = dart or arrow makers, for a cross-bow; O. Fr. *quarrel*, *quarel*, Fr. *carreau*; Cf. surname Fletcher (Fr. *flèche*) an arrow-maker.

Sparginer = a plasterer. "To *spairge*, *sparge*, (Fr. *asperger*) a wall," says M. Francisque-Michel, "is to rough-cast a wall, to *haarl* a wall in northern dialect; whilst *spargeon* is to plaster a wall, and *sparginer* is a plasterer." JAMES W. SCOTT.

950. CHARLES LESLIE, JACOBITE BALLAD SINGER (VIII., 142).—A portrait of, and some biographical particulars regarding this man, who was known as "Mussel Mou'd Charlie," are to be found in *The Ballad Book*, Edinburgh, 1827. W. J.

950. Some years ago I bought a little book entitled "An Interesting and Faithful Narrative of the Wanderings of Prince Charles Edward Stuart and Miss Flora MacDonald, after the Battle of Culloden. From the Original Manuscript, by Alex. MacDonald (one of their Attendants), with a Memoir of his Life, and several Jacobite Poems and Songs." (Glasgow: Francis Orr & Sons, 1839.)

Amongst other matters the book contains an article on "Castle Campbell," and an account of "Mussel Mou'd Charlie." I am unable to say whether the record is authentic, but from it I give the following abridged account:

Charles Leslie was "one of the last and most singular of the followers and professors of the craft of Old Homer,—he, like his great prototype, not only composed, but sung his own compositions for his daily bread."

In his "Introductory Remarks on Popular Poetry," in a small volume of Ballads edited by Mr. G. R. Kinloch, of Edinburgh, Sir Walter Scott mentions him thus: "The contents are announced as containing the budget, or stock-in-trade, of an old Aberdeenshire minstrel; the very last, probably, of the race who, according to Percy's definition of the profession, sung his own compositions, and those of others, through the capital of the county, and other towns in that country of gentlemen. The man's name was Charles Leslie, but he was known more generally by the nick-name of Mussel-mou'd Charlie, from a singular projection of his under lip." His death was thus announced in the newspapers for October, 1792 (1782): "Died at Old Rain, in Aberdeenshire, aged One Hundred and Four (Five) years, Charles Leslie, a hawker or ballad-singer, well known in that country by the name of Mussel-mou'd Charlie. He followed his occupation till within a few weeks of his death."

Leslie was very popular in Aberdeen, and enjoyed a sort of monopoly of the minstrel calling there, no other person being allowed to chaunt ballads on the Plainstones of "the brave burgh." Most of his songs were of a jocose character.

Hogg, in his "Jacobite Relies," says he had been told the song (Geordie Sits in Charlie's Chair) was originally composed by Leslie.

The following account of this strange character is given in a letter by Mr. James Troup (who knew him personally), addressed to Alexander Irvine, Esq., of Drum:—

"Sir,—Inclosed I send you McLeod's defeat at Inverury; allow me also to send you some accounts of Charles Leslie, the last of the Shennachies or old Scots Bards, who, I believe, made the first eight lines of the song, at least some of them.

"Charles Leslie was a natural son of Leslie of Pitcaple, in the Garioch, an old family on Ury-side, commonly called 'Mussel mou'd Charlie.' James Hogg quotes him in his 105th song of Jacobite Relics. Some verses, he says, in that long song were made by 'Mussel-mou'd Charlie.' He was a remarkably thin made man, about 5 feet 10 inches high, small red fiery eyes, a long chin, reddish hair, and since I ever knew him, carried a long pike-staff a good deal longer than himself, with a large harden bag slung over his shoulder before him to hold his ballads, and a small pocket covered Bible with a long string at it. I have seen him several times at my father's when he called at Mr. Leslie's, factor at Muchels, in his way when he went to and from the south, and was a welcome guest about the time of Culloden for his news. When he knew of any to be hanged at Edinburgh, he was sure to be there that day for their last speech and dying words. He was a well-known man South and North, and could have given the genealogies of most of the old families between Dee and Don."

"About the year 1780 Mr. Wells, Painter, took his likeness, with a good many oddities in and about Aberdeen, with old Peter Garden, 132 years old, in the parish of Auchterless; Margaret Walker, in Daviot, 111 years old, &c., &c. The last time I saw Charlie was in Marischal Street, led by a woman, carrying some milk in his hand. I suppose he was blind. The magistrates of Aberdeen were very ill-natured to him: they often put him into jail for singing, and asked him what for he did it? 'Why,' says Charlie, 'for a bit of bread.' 'Why,' says the Provost, 'cannot you sing other songs than that rebellious ones?' 'Oh, aye,' says Charlie, 'but they winna buy them.' 'Where do you buy them?' 'Why, faur I get them cheapest.'

"He was in jail when the accounts of McLeod's defeat came to town, and a great many more townsmen, until it could hold no more. Mr. Alexander McDonald, Merchant, Broadgate; Mr. Francis Rose, in the Green, and a good many more were put into the guard-house. Mr. Rose was put in for lending Troup the dancing-master a pair of pistols to go to Inverury. However, next day the accounts came of the defeat, and they were all liberate, and the prisoners from Inverury put in. Charlie was no sooner at the Cross than he began to sing 'Come, countrymen,' &c. This I had from an old lass when I was a apprentice in town. She was a servant in a gentleman's house, I believe Mr. Turner of Turnerhall, who sent her every day with victuals, &c., to Charlie, who sung the whole day-time to plenty of company, and she and Charlie had the pleasure of standing in the crowd and saw some gentlemen and Provost James Morrison mount the cross, and caused him take off his hat, and drink a glass of red wine to the Prince's health, and proclaim him Prince Regent.

She said, if Charlie was ill before he was put in jail, he grew worse against the Whigs when he got out, &c." A curious portrait of Charlie forms the frontispiece, and is well worth reproducing.

Aberdeen.

JAMES LAING.

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ABERDEEN, APRIL, 1895.

THE EDINBURGH MSS. FORGERIES.

(Continued from p. 131.)

10. To the "Lordis of our Session," anent the trial of the Queen's servant, James Meldrum, dated 1 Jany. 1568. Signed Marie R. On small quarto; bears the mark of Her Majesty's seal.

"Her Majesty" had been forced to abdicate on July 24th, 1567, and at the date on this document was a close prisoner in Lochleven Castle, whence she escaped May 2nd, 1568.

11. Charles R. Commission to James McArthur, dated at Newcastle, 18th May, 1646. Seal gone.

Charles was brought to Newcastle by the Scots' Army, May 13th. He was practically their prisoner. How comes he to be signing Commissions there, and then? The Covenanters were urging him to *call in* Commissions—Montrose's and Huntly's, for instance.

12. Proclamation ordering the Lieges to assem-

ble at Perth for the cause of King James VIII. In name of Prince Charles. Signed by J. Murray and J. Drummond. Camp at Perth, 11th Sep. 1745.

As we have seen (No. 7), Prince Charles left Perth on the 11th. It is highly improbable that on or after that date he should order the "Lieges" to assemble there. Who was "J. Drummond"? James Drummond would have signed himself "Perth" [Duke of], and Lord John Drummond simply "Drummond." The latter was then in France [See No. 13 below]. J. Murray appears to have signed himself "Jo. Murray." [See No. 7].

13. Letter to Lord Cromartie. From J. Murray, secretary to Prince Charles, dated "from Holyrude House, 15th October, 1745, informing his Lordship of the arrival at Montros, and sending him the papers received, that he may present them to his Royal Highness." He also sends monies, and advises a guard so that the money and stands of arms brought may not be lost. He notes that the Marquis d'Equilles is with the party, whose appearance at this time is most opportune. He adds, "You may trust the bearer hereof as myself, and send him to return by Kingorne, as there is some talk of a body of ships being ready to intercept all News, as hath already been done." Addressed "to my Lord Cromartie or his steward. These with all speid.

J. Murray. (By Donald Grahame.)

Here is a pretty kettle of fish! For "Holyrude House," "Royal Highness" and "J. Murray," see No. 7 above.

Why did Secretary Murray, then with the Prince at Holyrude, send Lord Cromartie papers to be presented to the Prince? Comment on "a body of ships" and on the extraordinary composition of the last sentence is needless. "Marquis d'Equilles' opportune appearance," indeed, as it should have been, to the purchaser. Monsieur de Boyer, styled Marquis d'Eguilles, was received on Oct. 10th as French Ambassador at Holyrude. Chambers' Hist. of the '45, ch. xiv. It is however fair to state that the Chevalier de Johnstone in his Memoirs (Aberdeen, 1870, vol. i., 37), states that he

arrived at Montrose on Oct. 11th. He calls him "M. d' Aiguille, brother of the Marquis of Argout, who took the title of Ambassador of the King of France." It seems probable that Johnstone gives the correct title and spelling. Perhaps some Montrose correspondent could tell us when the ships arrived. Chambers further informs us that the Firth of Forth was at that time "swept by British cruisers", so that there was difficulty in getting money and arms transported to Edinburgh. The Earl of Cromarty did not join the Prince till he reached Bannockburn, shortly before the battle of Falkirk.

14. To John Campbell at Glenmore in Argyll, Nov. 29th, 1745, signed "Charles P.R.," vowing to do good to John, and praying for "law and order" in this our kingdom.

Which kingdom? On Nov. 29th Charles marched from Preston to Manchester, which he entered at 2 p.m., and was probably too busy raising recruits and money to write to "John" about his trifling business. Perhaps some reader of *S. N. & Q.* can inform us whether there is a Glenmore in Argyll.

15. Commission signed "Charles P.R.," at Glenfinn, 20th Aug. 1745, to Capt. Kenneth M'Pherson, now residing at Perth. J. D. L. had this from Macpherson's son, who denies in 1803 that his father served as above.

Like enough. I fail to find his name in the history of the '45. Nor does it seem likely at this early date in the Rebellion that Charles should be sending commissions to Perth. He raised his standard at Glenfinn Aug. 19th, and remained there two days. Who was "J. D. L."?

16. Commission signed "Dundie," 16th Dec. 1688, at Dudhopie (?) appointing Capt. Geo. Drummond major in Ewan M'Pherson's Regiment."

The note of interrogation presumably is not in the original, but may well stand. Major-General Claverhouse (created Viscount about Nov.), of the Scottish Cavalry, reached London Oct. 28th, 1688, and did not return to Scotland till the end of Feb. 1689. See No. 3.

17. "Dundie" to Lord Callander anent conduct of Argyll, 5th July, 1569.

Is it charity to assume a misprint for 1669? Claverhouse was then abroad, and was not "Dundie" till 1688 (see No. 16 above and No. 29 below). We must then assume *two* misprints for 1689. But "Dundie" was killed June 17, 1689. So we must assume at least *three* misprints!

18. Perth 13th Jan. 1729. Receipt signed "Roy

Campbell." £40 received from Jas. Anderson, writer, payable in beeves. Rob Roy was a good writer, and his signature is that of a gentleman of culture.

According to Sir Walter Scott, Rob Roy was born about the middle of the xvii. century, and died an old man in 1733. For some years previous to his death he had abandoned his predatory habits.

19. Marie R. Bot from Bailie Brown, Edin., 1696 lb. for 10 Scots.

Presumably "1696 for 10 lb. Scots?" But if so it will not suffice to suppose a *single* misprint, for 1596 (see No. 17). For Mary was executed Feb. 8th, 1587. Have we here *two* misprints for 1569? Mary was then a prisoner in England, which she entered May 16, 1568.

20. James R. 1714. Bill for £200 stg. to James Stuart of Dundee, in the county of Mearns.

See No. 6 above, on the date. "Dundee in the county of Mearns," strikes one as like "Edinburgh in the county of Midlothian," or "London in the county of Middlesex,"—true, for a geography manual, but needless. Was ever a letter to Dundee so addressed? The above include all the Kennedy "Historical" MS. I have cared to examine. The whole 202 were pronounced by the Brit. Museum palaeographers as Forgeries.

To these we now add others from the Catalogue mentioned in our introductory remarks. This catalogue is undated. It contained a list of nearly 300 documents, mainly MSS. "principally from the Charter Chests of Jacobite Families." Further, "The early portion of the Documents were collected by a wealthy Antiquary in the West of Scotland, upwards of 50 years ago, and were kept in his repositories until recently. His successors, for family reasons, decline using his name. [That is, decline to allow his name to be published]. They have also been carefully examined, and favourably reported upon, by one of our chief Genealogists, whose opinion is that the Writing and Paper are all of the dates of the period. From these statements and original inquiries, I feel assured that the Documents are all genuine." We shall see.

21. Queen Mary.—Letter, superscribed 12 March 1568. Ordering one of Her Attendants to give an account of his failure with the Earl of Huntly, and to return to Her Presence.

Mary was then a prisoner in Lochleven Castle. See No. 10 above.

22. Queen Mary.—Copy Licence to the Lord Lyle to Anaizie his Wardlands of Duchal and Lyle, 20 April 1543.

At this date Mary was *four months* old :— born Dec. 8, 1542. Apparently she was much more precocious than the Forger made Burns at seven! (Edinb. Ev. Dispatch, Nov. 26, 1892). No wonder this precious relic was offered at *four shillings!*

23. Queen Mary.—Letter (Facsimile), signed Off Carloill ye 16 July 1568. To our dearest Cousin of Argyle.

What does "Off Carloill" mean? Mary was then at Carlisle, which she reached from Workington, where she landed May 16, 1568.

24. Argyle.—Declaration, signed May 1685, by Archibald, Earl of Argyle as Heritable Sheriff and Lieutenant of the Shires of Argyle and Tarbet, and Heritable Justice General of the said Shires and the West Isles and others. To his vassals and others there to concur for the defence of their Religion, Laws, and Liberties.

Wodrow Hist. iii. 260-1 gives Argyll's Declaration in full, but without any of the above preamble. He states that it was *printed* and dispersed on May 27th at Tarbet. Note that the above gives no locality. In Wodrow's copy Argyll requires his "vassals everywhere, and all within my several jurisdictions [not otherwise specified] with the fencible men within their command to go to arms, and to join and concur with us," etc. Not a word in the document about "there" or anywhere else. *Five guineas* was the price asked for this precious *original* of the paper.

The next is of interest, as suggesting that the Forger sometimes had recourse to the Printing Press.

25. Argyle.—Deposition (printed) of Mr. William Carstairs in Presence of the Privy Council. Edinburgh Castle 8 and 18 Sept. and 22 Dec. 1684. Signed by Perth, Queensberry and Athol—relating to a Revolution in which Argyle is concerned.

Wodrow, who examined the books of the Council, quotes the minutes in full down to Sept. 6. They record nothing of what passed at his examination Dec. 8th (iii. 102). The next entry was an order to remove him to Dumbarton Castle, Sept. 13th, whence he was removed on the 30th to Stirling Castle (*ib.* 101). He adds (p. 103), "I cannot but suspect that article in Jerviswood's printed trial, page 23, where Mr Carstairs' depositions are said to be renewed upon oath, the 22d of December, in presence of His Majesty's Privy Council, as being directly contrary to the second and third conditions granted him [namely, full pardon and a pro-

mise that he should never be brought as witness against any person or judicatory, directly or indirectly, for anything contained in his answers." In all Wodrow's quotations his name is written "Carstairs." A maimed copy of his depositions was printed as "the deposition of Mr William Carstairs, when he was examined before the lords of the secret committee [*note the wording*], given in by him, and received upon oath, upon the 22d of December, 1684, in the presence of his majesty's privy council." Carstairs afterwards denied that he renewed his depositions on the 22d Dec. [*id ib.* 108-9].

26. Charles I. Superscribed 16 Sept. 1646. Remission addressed to the Earl of Loudon, and a Narrative of the Proceedings of the Marquis of Montrose.

See No. 11.

27. Charles II. Declaration, signed 14 April, 1660, on his Restoration. To be proclaimed at the Town Cross, Glasgow.

At this date Monk had not declared for Charles. The Convention Parliament began its sittings on April 25th. On May 1st Monk announced that a messenger from the King was at the door, who presented the Declaration of Breda, where Charles then was. Charles landed at Dover May 25th. He was proclaimed King in London May 8th, and at Edinburgh May 14th. The Glasgow people were a trifle "previous" in their loyalty—for once!

H. F. MORLAND SIMPSON.

(To be continued.)

FLORA MACDONALD.—A letter has been received from the executors of the late Captain John Macdonald, of the 78th Seaforth Highlanders, who claimed to be a descendant of Flora Macdonald, intimating the death of his widow, and stating that the sum of £1000, which he left to erect a statue in memory of the heroine, is now available. In his will the testator stipulates that the statue shall be of bronze, and that upon the pedestal Dr Johnson's famous and oft-quoted description shall be engraven.

Messrs Macmillan & Co. have just issued two handsome volumes, which are of special interest to Scotsmen. One is, the *Life of Adam Smith*, by John Rae. This new edition contains much material which has never been published. The other volume, a "Memoir of Sir A. C. Ramsay, by Sir Archibald Geikie, is a valuable addition to literature and science, by an accomplished writer, who was a life-long friend.

NOTABLE MEN AND WOMEN OF
ABERDEENSHIRE.

109. *Cant, Andrew* (Rev.): Principal of Edinburgh University. Younger son of the Covenanter, and born at Alford in 1625, he was educated and graduated at Marischal College, and served as regent there. In 1650 he was elected to the second charge of St. Nicholas Church as assistant to his father, and 1659 was translated to Liberton, Edinburgh, 1673 Trinity College Church there, and in 1675 became Principal of the University and minister of the High Church, Edinburgh. He died 1685. His works are: *Theses Philosophicæ; De Libero Arbitrio: Oratio de Concordia Theologorum et Discordia*, Edin., 1676. A third Andrew Cant, who was minister of South Leith and Trinity College Church, and afterwards a renjuring bishop, is styled by Dr. Joseph Robertson (*Del. Lit.*, p. 25), a son of the first Andrew, and by Dr. Grub (*Eccles. Hist.*, III., p. 387), a son of the second Andrew. In reality he was son of Alexander Cant, minister of Banchory-Ternan, and elder brother of the second Andrew.

110. *Cargill, James, M.D.*: Scottish Physician and Botanist. Son of Tomas Cargill, merchant, Aberdeen. Friend of Arthur Johnstone. He studied botany and anatomy at Basle under Caspar Bauhin, who mentions Dr. Cargill as having subsequently sent him seeds and specimens. Gesner and Lobel also acknowledge his services, and the latter speaks of him as a philosopher, and as well skilled in the sciences of anatomy and botany. He died in 1616, bequeathing considerable legacies to the Grammar School and Marischal College.

111. *Cargill, Thomas*: Rector of the Grammar School, Aberdeen, 1580-1602. Noted not merely for his skill as a preceptor, but for his powers of versification. Among his writings were an *Ode on the Erection of Marischal College* (1593), and an *Account of the Antiquity and Privileges of Aberdeen* (1601), both printed in Edinburgh at the cost of the Town Council of Aberdeen.

112. *Carnie, Wm.*: Minor Poet and Psalmody Editor. Born at Aberdeen, 12th November, 1824. Originally a letter engraver, he became a student of literature and music. In 1845 he was chosen precentor of the Established Church, Banchory-Devenick, and in 1847 was appointed Inspector of Poor for the parish. In 1852 he became subeditor of the *Aberdeen Herald*, and was precentor of the High Church, Aberdeen, from 1856 to 1871. He has acted since 1861 as Clerk and Treasurer to the Managers of Aberdeen Royal Infirmary and the Lunatic Asylum. He has acted as dramatic and musical critic for many years. Mr. Carnie has done yeoman service in the advancement of congregational singing in the North of Scotland. His *Northern Psalter* (a work not yet surpassed) has attained immense popularity all over Scotland, and amongst all Presbyterian denominations, and at the present time upwards of 60,000 copies of his psalmodic works have been issued. In 1887 Mr. Carnie published a volume of verse under the title *Waifs of Rhyme*.

113. *Cassie, James, R.S.A.*: Artist. Born at Inverurie in 1819; painted in Aberdeen till his arrival in Edinburgh in 1869, when he was elected an Associate of the Royal Scottish Academy. In his early career he devoted himself to portraiture and animal painting; but latterly gave most attention to landscape and river scenes. He became R.S.A. in 1878, and died the following year.

114. *Chalmers, Adam*: Minor Poet. Author of *The Crusader and other Poems*, published at Peterhead in 1856.

115. *Chalmers, Alexander*: Eminent Literateur and Biographer. First burser at Marischal College, 1774; M.A., 1778; LL.D., 1794. Born at Aberdeen, 29th March, 1759, and educated there for a medical career, he preferred literature to his own profession, and proceeding to London in 1779 got work there as a journalist. He contributed to many of the leading journals, and for a time edited *The Morning Herald*. It was, however, as an editor of standard works that he gained his chief distinction. Under his care appeared successively 45 volumes of the *British Essayists*, also complete editions of Shakspeare, Burns, Beattie, and of many other English Poets. He also edited Gibbon's History, Bolingbroke's Works, Johnson's Lives of the Poets, Cruden's Concordance, &c., &c. His greatest achievement, however, is his *General Biographical Dictionary* in 32 vols. For 50 years Mr. Chalmers was one of the most laborious men of letters in London, where he died in 1834.

116. *Chalmers, Charles D.*, of Monkshill: Major General. Son of an Aberdeen Advocate. The present representative of the Monkshill family. He is a Major General in the Royal Artillery.

117. *Chalmer or Chalmers, David*, Lord Ormond: Scottish Judge. A prominent courtier and lawyer in the time of Queen Mary, this notable Aberdonian is generally said in Biographical Dictionaries to have been a native of Ross-shire. As, however, Mr. Temple in his *Thanage of Fermartyn* shows that he was a son of Andrew Chalmer of Strichen, and was only connected with Ross-shire through his education there under his uncle the Chancellor of Ross, who also defrayed his education in Paris and Lorraine, it is really under Aberdeenshire that his birth should be given. This took place according to Anderson in the *Scottish Nation* about 1530, who further adds that he was educated at Aberdeen. After taking orders in Scotland, Anderson says that he proceeded to France and Italy to study, in which latter country he was pupil to Marianus Sozenus at Bologna in 1556. On his return to Scotland he became successively parson of Suddy, provost of Creighton and Chancellor of the diocese of Ross. Temple adds that he was also employed by Bothwell as his servant, and that by that noble's influence he was, in 1565, made a Senator of the College of Justice. He is alleged both by Temple and Anderson to have been a great dealer between the Queen and Bothwell. This and other presumptions led to his being accused as one of those who had a share in the murder of Darnley. After Carberry Hill and Langside he fled to Spain, but subsequently took refuge in France. In the meantime he was "forfault"

in Parliament, a sentence, however, which was removed on his return to Scotland in 1583. The General Assembly remonstrated vigorously with the king against this act, but in spite of their protest he was never tried for the crime laid to his charge, and in 1586 he was restored to his seat on the bench. He died in 1592. During his residence in France he published the following works: *Histoire Abrégée de tous les Roys de France, Angleterre, et Ecosse, mise en Ordre, &c.*, 1579; *La recherche des Singularités les plus remarquables concernant l'Etat d'Ecosse*, 1579; *Discours de la legitime Succession des Femmes aux Possessions de leurs Parens, &c.*, 1579.

118. *Chalmers or Chambers, David*: Latin Poet, Scholar and Author. Possibly a native of Fintray, he was bred a Catholic, and lived on the Continent. He published at Paris in 1631 a volume entitled *De Scotorum Fortitudine, Doctrina, et Pietate*. He was also author of a most elegant poetical History with beautiful digressions entitled *Lysander and Lucina*.

119. *Chalmers, George, D.D. (Rev.)*: Principal of King's College. Alleged to be from Strichen parish. Born about 1671; licensed 1695, ordained to Kilwinning parish 1696, became Principal of King's College 1721, presented to Old Machar parish 1728. This appointment led to great opposition on the part of many members of the Congregation, and though Mr. Chalmers was inducted in March, 1729, his settlement was reversed by the General Assembly of that year. Called anew on the 23rd September of 1729, Mr. Chalmers was admitted by a committee of Synod, which soon after was affirmed by the General Assembly, 1730. He died 1746. The only publication of his which I have seen is a pamphlet styled: "A letter from the North, in answer to another from a friend in the South, concerning Principal Chalmers, his call to Old Machar, &c.," 1730.

120. *Chalmers, James*: Journalist. Born at Aberdeen, 31st March, 1742, he succeeded his father as publisher of the *Aberdeen Journal*. Died 1810, brother of 113.

121. *Chamberlain, David, M.D.*: Royal Physician. A native of Aberdeen, he was appointed Physician to Ann, Queen of James VI. He died in 1618, bequeathing 1000 merks for the maintenance of Marischal College.

122. *Cheyne, George, M.D., F.R.S.*: Eminent Physician. Born at Auchincruive, Methlick parish, in 1671, after graduating at Edinburgh under Pitcairn, Dr. Cheyne started a London practise in 1702, in which city and in Bath he alternately practised with great success. Full living having made him enormously fat and asthmatic, he restricted himself rigorously to a milk and vegetable diet, and derived such benefit from the practice that he recommended it in all the later of his medical writings. Among these, some of which are still read, may be named *A New Theory of Fevers*, 1701; *Philosophical Principles of Natural Religion*, 1705; *Essay of Health and Long Life*, 1725; *The English Malady, A Treatise on Nervous Disorders*, 1733; *An Essay on the Gout*, 1721; *The Natural Method of Curing the Diseases of the Body*,

1738. Dr. Cheyne, who was a good mathematician, published, 1703, the following work: *Fluxionum methodus inversa*, and later he published *Rudimentorum methodi Fluxionum inversae specimina, adversus Ab. de Mouri*. He died at Bath in 1743.

123. *Cheyne, Henry (Bishop)*: Bishop of Aberdeen. This ecclesiastic is credited with having built the celebrated "auld brig o' Balgownie" over the Don. This he is said to have done about the year 1320 out of the rents of his bishopric which had accumulated during his exile in England, whither, as a supporter of his uncle Comyn, he had been compelled to withdraw on the triumph of King Robert the Bruce. This benefaction was given to the people of his diocese in token of his gratitude for being restored to the favour of king, and being permitted to return home. On the other hand, Hector Boece states that on the restoration of the Bishop to his see, the Scottish King ordered the accumulated revenues to be spent, and the Parson of Rothiemay, in 1661, says that it is probable the bridge was built out of these sequestered revenues. Bishop Cheyne was of the family of Inverugie, St. Fergus. He was chosen Bishop in 1281, and died in 1329.

124. *Cheyne, James (Prof.)*: Scholar and Author. Of the family of Arnage in Ellon parish, he was born about 1545, and educated at Aberdeen, where he profited greatly under Mr. John Henderson. He then went to Paris where he taught philosophy with high reputation. From Paris he went to Douai, and thence to St. Barbes College, Paris, of which he became a Professor. He was afterwards rector of the College, and in Dempster's time he was still regarded as a tutelary name. He was appointed Canon and Grand Penitentiary of the Cathedral, Tournay, and died there in 1602. His works are: *Analysis in Philosophiam Aristotelis*, 1573; *De Sphaera seu globi caelestis fabrica*, 1575; *De Geographia*, 1576; *Orationes duae de perfecto philosopho, &c.*, 1577; *Analysis et Scholia in Aristotelem*, lib. XIV.; *De prima seu divina philosophia*, 1578; *Analysis in Physiologiam Aristotelicam*, 1580. His *Kalendarium* is frequently quoted in Dempster's *Menologicum Scoticum*.

125. *Cheyne, or le Chein, Sir Reginald*: Public Man. Head of the Inverugie family, and brother of No. 123. He was great chamberlain of Scotland from 1267 to 1269. He possessed immense estates, and was a prominent supporter of the English interest in Scotland. He submitted to Edward in 1296.

W. B. R. W.

The autobiography of Mr A. B. Todd, of Cumnock, which is promised in the spring, will contain many hitherto unpublished reminiscences of Robert Burns. Mr Todd's father was an intimate friend of the poet, who was only his senior by nine years.

Mr Robert Ford will publish, next month, through Mr Alex. Gardner, a volume of verse, entitled "Wayside Songs and other Verses."

DR. CHALMERS.—Kilmany has long laboured under the reproach of having no tablet or monument to the memory of Chalmers, who began his ministerial work in that sequestered Fifeshire village. Tardy recognition has, however, at last (nigh half a century after the great preacher was laid to rest in the Grange Cemetery, Edinburgh) been made of his services to the district and the Church, by the erection in the Parish Church of a brass tablet bearing the following inscription:—“In commemoration of the Rev. Thomas Chalmers, D.D., having been the minister of Kilmany for twelve years. Inducted, May, 1803. Translated to Glasgow, July, 1815. This tablet has been erected by David Gillespie of Mountquhanie, 1894.” The erection of the above tablet by the venerable Laird of Mountquhanie acquits Kilmany of what might otherwise seem a lack of appreciation of this eminent Scotsman.

The *Phonetic Journal* for January gives a facsimile page of the shorthand used by Dr. Chalmers in preparing his discourses. To those of us who are accustomed to the neater forms of today (says a contemporary), it is something “fearful to behold.” It is the system of John West, who was for a time assistant of mathematics in St Andrews University—where Dr Chalmers studied. Mrs William Wood, the surviving daughter of Dr Thomas Chalmers, lives in Edinburgh, and still delights herself with the perusal of her father’s shorthand. In this respect she is more fortunate than the parents of the celebrated Dr Thomas were. The young student wrote such vile *longhand* that the father used to look at the letters with pleasure, as denoting that the son was still alive, and would then put them away with the quiet remark, “*Tannas will read them himsel’ for us when he comes hame.*”

THE HISTORY OF THE FAMILY OF SETON.
—Mr George B. Johnston, Edinburgh, has been very successful in procuring subscribers for Mr George Seton’s History of the Family of Seton. He intimates that all the 210 copies (10 being on large paper) have been taken up. Among the subscribers are Her Majesty the Queen, and many of the Scottish nobility. Copies have also been secured for the Royal Libraries at Berlin and Stockholm. The work will be illustrated by etchings, photogravures, and about 350 shields of arms printed in colours throughout the text. It is expected to be issued about midsummer.

BIBLIOGRAPHY OF ABERDEEN PUBLICATIONS, 1894.

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[Aberdeen Harbour]. Account of the Revenue and Expenditure of the Harbour of Aberdeen for the year to 30th September, 1893, and relative states. Pp. 56.

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ROBERT ANDERSON.

(To be continued).

LOCAL BIBLIOGRAPHY.

OUR additions to the "Hand List of Bibliography of Aberdeen, Banff and Kincardine" contain for this month rather less than half our notes under the initial G. The Life of Elphinstone, in rhyme, by Alex. Garden, Advocate, was first printed by the Hunterian Club, and the note by Dr. James Moir (Boece's Bishops, App. B, p. 173, Abd. 1894) with copy of the Title Page of the MSS. need cause no wavering in the belief of those who maintain that the art of printing was first introduced into Aberdeen in 1622. Garden's identity has perplexed later editors, from James Watson, the Edinburgh Printer (an Aberdonian), having designated him Prof. of Philosophy in an edition of the Scottish Kings, 1709. Besides being a good printer, Watson was a man of some literary capability, as his Collection of Songs and History of Printing sufficiently testify ; but he appears to have too hastily concluded that of the two Poets the Prof. of Philosophy was the Royal Panegyrist. That there were two of the same name in Aberdeen seems unquestionably fixed by the distinctive designations under their respective contributions to Bp. Forbes' Funeralls. The Prof. of Philosophy may have been the author of the Latin verses in William Michell's Epitaphs, Abd., 1634, but the Advocate probably wrote all the works which Dr Moir coincides with Laing and Turnbull in attributing to him. He is presumably the same individual who from 1636 to 1640 acted as Procurator for several of the King's College Rectors.

A long list marks the laborious literary life of Dr Alex. Geddes, who wrote Latin, Greek, English, and broad Scotch, in prose or verse, with equal facility and classic felicity. The writers of the same surname include his brother John, Dr Michael Geddes, who rose to high rank in the

diocese of Salisbury, in the days of its great Aberdonian Bishop; and the distinguished Principal of Aberdeen University, the singing of whose Canticum created such enthusiasm at a recent Students' Concert. It is hard to say if we have completed the Bibliography of the honoured Principal, for some of his works are so "privately printed" that we have never seen them, while others are hidden away like the admirable patriotic lines on the Old Church of Gamrie, the perusal of which, in the pages of Dr Pratt's "Buchan," quickened the pulses of our boyhood. The publication of his collected poetical works would enrich our northern literature, especially as his "Leopard Cats of Aberdeen" and other broad Scots effusions prove him as much master of our local Doric as of Attic Greek.

Andrew Gibb, of all our artists, did most to preserve to posterity the lineaments of local objects of antiquarian interest, and a complete list of his numerous publications would form a most desirable Bibliographical page. In James Gibb we have a great Architect, born in Foot-dee, whose classical education at Marischal College influenced the pursuits of his later days; and in David Gill, a truly clever Astronomer, most of whose writings are locked up in the journals of his science. Men of the Mearns and Aberdeen Folks in Glasgow do not forget the homes they have left; and it is a pleasure to record the existence of their Social and Benevolent Unions in our Bibliographical List.

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The utility of printing other communications on this subject may be doubted. The arguments have been stated, and Mr. Robertson's reply to a large extent justifies his action and plans. His views are as enlightened as any of his friendly critics'. He is not straitened in himself. Is he straitened in anyone else? We do not know what limitations may be imposed on him as to his work, but if necessary, as it seems to be, the New Spalding Club ought to give him such a big coil of rope that he might as well be absolutely free, both as to extent and as to time. In no other way can such an important work be perfected. There is a growing conviction that Mr. Robertson requires and deserves more organized help in his Herculean task. It is hardly a task for one man. The foregoing letter affords the occasion of our saying this much heartily. ED.

CARVED HORN.

IN sending us the photographs from which this month's Illustration has been taken, our correspondent, Mr. J. Smith, Strichen, says that he bought the horn from Mrs. Smith, Little Bendauch, Dyce, in December, 1892, in whose family it had been for many generations. It is conjectured that it had belonged to the Keiths of Halforest, Kintore, no great distance off, and the initials G. K. give some colour to this. The Horn measures 9½ inches in length, and 3½ at the root end, and is dated 1691.

SUICIDE OF AN OLD MINISTER OF NEWHILLS.

IN the beginning of the last century the Minister of Newhills fell into a gloomy and despondent frame of mind, which gave rise to much uneasiness in the family circle. Whether he made an unsuccessful attempt upon his life it is now impossible to tell, but certain it is that his wife not only had a presentiment of the commission of such an act, but of the place in which it would be accomplished. She thereupon kept possession of the key of the church-door, the Minister being allowed to enter only for sermon.

About a year after the suspicion had been aroused the Minister got up early one morning,

indicating that he was leaving to baptize a parishioner's child.

No sooner was he gone than the wife missed the key, and enquired eagerly of her domestics which way the Minister had gone. Being told that he had been observed going up the "kirk-loaning," she exclaimed in her anguish of mind, "then all is over." Almost at this moment the church bell was heard to toll; but before the massive door could be forced, life had fled, for the Minister had suspended himself by the bell-rope, which hung inside the church.

As may be supposed, this melancholy suicide, its deliberateness, method, and plan of execution, caused intense excitement in the district, and grave difficulty was experienced in securing a successor. It was fully two years before one could be found to accept the charge, and on his appearing the first Sunday he was to preach, he found a large crowd collected in the churchyard, but not one daring to enter the sacred edifice, which in their opinion had been polluted by so heinous an offence.

Taking off his hat, the Minister turned to the people and said—"My friends, the Devil has been here, but I will enter, and the Lord will go in with me."

Thus encouraged the people followed, taking their seats in the galleries, none entering the lower part until it had been exorcised by a sermon.

JOHN A. HENDERSON.

ROBERTSON CLAN CHARM-STONE.—A detailed notice of the charm-stone of the Clan Donnachie or Robertson is given in *Notes and Queries*, 8th S.V., 384. The notice is extracted from *A Brief Account of the Clan Donnachie, with Notes on its History and Traditions*, by David Robertson, F.S.A. Scot. Glasgow: Printed for the Clan Donnachie. 1894. The charm-stone, which figures in the history of the sept from the days of the Bruce (it was mysteriously transmitted to the chief of the clan on the eve of Bannockburn), appears to have possessed the medicinal virtues of the "Lee Penny" (*vide Scott's Talisman*). It was for a time exhibited in the Antiquarian Museum, Edinburgh; and a sketch of it appears in the *Transactions* of the Scottish Antiquaries. As strong representations are said, however, to have been made to the Chief of the Donnachaidh that it was "uncanny" for the charm not to be in his possession, it has been restored to his keeping.

Mr Andrew Lang's story, "A Monk of Fife," which is passing through the pages of *The Monthly Packet*, is an interesting new departure, and is claiming considerable attention.

SCOTTISH GOOD TEMPLARS.—From an historical sketch of the Good Templar movement in Scotland—*Good Templary in Scotland: Its Work and Workers, 1860-1894*. Compiled and Edited by Brother Tom Honeyman, G.S. Glasgow: Grand Lodge of Scotland, 72 Great Clyde Street, 1894) it appears that this temperance organisation is of American origin, and that the first society or lodge was founded in 1869. In that year Brother Thomas Roberts, a native of Montrose, who had been Grand Worthy Chief Templar of Delaware, and a Good Templar organiser in Pennsylvania, was sent to Scotland for the purpose of introducing the Order among his countrymen. On August 11, he held a meeting in the hall of the City of Glasgow United Working Men's Total Abstinence Society—(why have these societies such cumbrous titles?)—in the Candleriggs, Glasgow. The chairman of the meeting, Mr Thomas Mackie, was at the close enrolled as the first Good Templar in Scotland. Two days later a formal charter founded "Scotland's First Lodge No. 1," with a membership of forty-two. The movement has since spread all over the kingdom, and there are now hundreds of lodges, and many thousands of members, both adults and children. The historical sketch proper of the development of this phase of the temperance movement occupies but a small section of the book, the remainder being made up of portraits and biographical notices of prominent members of the body.

A NORTHERN CITY COLD.—I have often wondered where the appropriate and oft-quoted line

"A Northern City cold"

first appeared, until stumbling across it the other day in a collection of the ephemeral publications of John Davidson, writer, I thought a note of its origin should be preserved in these columns. It occurs in one of three stanzas of doggerel rhyme in "*The Speech of John Davidson, intended to be delivered at the Great Reform Meeting on the Broad Hill, Abdn. 1831.*" The line is probably the only one he ever wrote that will live as long as the city of Aberdeen exists, and as the verse is very characteristic of Johnnie's style we give the whole of it:—

"It's true in Aberdeen we live,
A Northern City cold;
But that our hearts are warm to him
King William has been told."

From Mr. Walker's note on the subject, in *The Bards of Bon-Accord*, we infer it must have been remodelled and republished at a later date.

K. J.

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P. J. ANDERSON.

SONNET BY PROFESSOR BLACKIE TO BURNS.

—The Rosebery Burns Club met last night (March 5, 1895) in the Bank Restaurant, Queen Street, Glasgow—Mr Craibe Angus in the chair.

The exhibits for the night by Mr Gabriel Blair were (1) an uncut copy of the first Edinburgh edition of the poems of Burns; (2) Lord Byron's copy of the same edition. Byron's copy was bound in calf, and had on the front board the letter "B." surmounted by a coronet. It showed considerable signs of use, and had the charm dear to Charles Lamb, "the sullied leaves" of a much-read book. The chairman exhibited a sonnet to Burns by the late Professor Blackie. It was written on the fly-leaf facing the title-page of the *Life of Burns*, written for Mr Walter Scott by the Professor, and published in 1888. Mr Angus stated that, in presenting the volume to him, the Professor said he considered the sonnet equal to any of his poems except "Jenny Geddes," and he jocularly requested him to publish it in the event of his being the longest liver. He (Mr Angus) could find no better opportunity of doing so than by submitting it to this Club. The sonnet was as follows:—

"EDINBURGH, April 1, 1888.

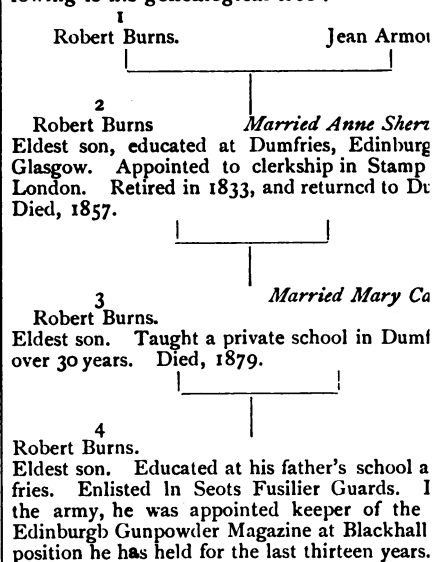
Brother of Homer, Nature's darling child,
Best prophet of this dainty-cultured age,
When men by far-sought fancies grandly spoiled,
Find Truth's fair face in thy untutored page;
Thy home-spun words let silken dames dispraise
And book-learned wits thy ploughman phrase despise,
There lives a power in thy fresh bickering lays
That kins thee with the best that star the skies.
Thy song is like the purple-vested Ben
Rooted in granite, round whose shoulders sweep
Salubrious airs, and lucid fountains leap
Joyful into the warm green-winding glen,
Where rushing rivers pour their warring tide,
And grand old pine trees toss their branchy pride.

"JOHN S. BLACKIE."

— From the *Glasgow Herald*.

Messrs Oliphant, Anderson & Ferrier have in the press a tale of Old St Andrews, by William Francis Collier, entitled "Marjorie Duddingstone."

BURNS'S DIRECT DESCENDANTS. — M'Naught, the Editor of the "Annual Chronicle and Club Directory," contribut important contributions to the new "Chronology of the Poetical Works of Burns," "Burns's Direct Descendants." In of conclusion to the latter article, Mr M'N informs his readers that "Robert Burns H son is the only male representative of the line now living. It is somewhat remarkab he bears the name of 'Hutchinson,' and i in America. There is, besides, not a sin dividual, so far as our knowledge goes, the bound of Scotland who bears the ren name and can trace direct descent fro Poet." Turning to the February number "Strand Magazine," we find a direct con tion to the above. Mr J. Munro, in a pag "The Line of Robert Burns," fully convir that the direct descent of the Poet is now on Scottish soil. Robert Burns, the descent, is at present keeper of the gunp magazine at Blackhall, a small village i three miles distant from Edinburgh. Tl lowing is his genealogical tree:—



The Rev. E. Maule Cole, F.G.S., contains an interesting article on a British Burg, Lerwick, which the reader will fail to find pages of his Murray's Guide. Mr Cole informs us that he was directed to the Burg by a telligent Lerwick bookseller. We regret that the name of the bookseller is not mentioned.

SCOTT AS A PRESBYTERIAN ELDER.—The fact that Sir Walter Scott, who is commonly regarded as an Episcopalian of a more or less mild type, was ordained an elder of the Established Church of Scotland does not seem to be widely known. This incident in Scott's life is passed over by Lockhart, but in Mr William Baird's recently-issued volume, *John Thomson of Duddingston, Pastor and Painter*, &c., &c. (Edinburgh: Andrew Elliot), the facts are gone very fully into, with the result that the ordinary conception of Scott as a Scottish Episcopalian is seen to be largely a mistake. John Thomson, the celebrated landscape painter, was presented to the parish of Duddingston in 1805, mainly through the efforts of Scott; and, significantly enough, ere a year had passed the author of the *Lay of the Last Minstrel* and his brother, though not members of the church at Duddingston, were made ruling elders of the Kirk-Session. Shortly after his ordination, "Mr" Walter Scott was chosen by the Magistrates and Town Council of Selkirk as their ruling elder to represent them at the General Assembly. He was again appointed in 1807, and on both occasions took up his commission. He acted as a member of Presbytery as well, for in the Kirk-Session book of Duddingston, at the date December 15, 1805, there is an entry to the effect that Walter Scott was then chosen to represent them in the Presbytery of Edinburgh and Synod of Lothian and Tweeddale. Scott figures much in Mr Baird's volume. When the *Provincial Antiquities of Scotland* was projected, the letterpress was entrusted to the poet, and the task of illustration to Turner and Thomson. Mr Baird's handsome volume will be read with much interest by all lovers of Scottish art; and none can now re-echo his complaint that no adequate attempt has ever been made by way of biography and criticism to commemorate one of the most notable of Scottish artists.

MICHAEL MERLIN.

Queries.

956. FUNERAL FEASTS.—Mr. E. Howlett, F.S.A., in an article on "*Burial Customs*" in "*Curious Church Customs*," recently published by Messrs. Wm. Andrews & Co., Hull, remarks:—"The Arvel Dinner appears to be an ancient custom:—This was properly a solemn festival on the day of interment, and when the corpse was exposed to view. The relations and friends were invited to attend, so that, having inspected the body, they might avouch that the death was a natural one, and thus exculpate the heir and all others entitled to the deceased's possessions from accusations of having used violence."

Arvel means literally "the heiring-ale," or "feast"

at which the heir takes possession of the property. The word is used principally in the North of England, and occurs in Brockett's *Glossary of North Country Words*, published at Newcastle-on-Tyne (1829). As we learn from Jamieson's *Scottish Dictionary* the word is also known, or at least was till lately, in the western parts of Roxburghshire. In Lowland Scotland the usual phrase applicable to a funeral supper was the *dregy*, otherwise known as *dredgy*, *dergy* or *dirgy*, all derived from the Latin words *dirige nos Domine*, used in the office for the dead. In reference to the *dredgy*, the late Mr. James Napier, in his *Folk-Lore of the West of Scotland*, says, "to be present at this was considered a mark of respect to the departed," and adds, "This custom may be the remnant of an ancient practice—in some sort a superstition—which existed in Greece, where the friends of the deceased, after the funeral, held a banquet, the fragments of which were afterwards carried to the tomb." Is *dredgy* still used in Aberdeenshire or in the neighbouring counties?

Glasgow. J. M. MACKINLAY, F.S.A. Scot.

957. BURLAW IN SCOTLAND.—The following note appears under this word in Brewer's *Phrase and Fable*:—"Burlaw or Byrlaw, a sort of Lynch-law in the rural districts of Scotland. The inhabitants of a district used to make certain laws for their own observance, and appoint one of their neighbours, called the *Burlaw-man*, to carry out the pains and penalties. The word is compounded of the Dutch *baur*, a boor or rustic." What was the nature of this primitive system of police, and at what period was it in existence? References to accounts of "burlaw" will oblige

AMO.

It may be mentioned that for the last sentence quoted from Brewer, the new edition of *Phrase and Fable*, substitutes the following:—"The word is a corruption of *byr-law*, byr=a burgh, common in such names as *Derby*, the burgh on the Derwent; *Grimsby* (q.v.), Grims-town." ED.

958. THRAIP.—In the beginning of the sixteenth century "thraip" was a weight or measure used in the corn trade. Will some of your readers please say what the term represented? ALPHA.

959. REV. JOHN BISSET'S DIARY.—In vol. I. of the "Miscellany of the Spalding Club" were printed extracts from the Diary of the Rev. John Bisset, Minister of St. Nicholas, 1728-56. The MS. of the Diary was then, 1841, in the possession of the Rev. Alexander Thom, Nigg. Where is it now?

P. J. ANDERSON.

960. ABERDEEN JOINT MEDICAL SCHOOL MINUTES.—From 1818 to 1839 the Medical Schools of King's College and Marischal College acted in conjunction, keeping Minute Books distinct from those of the Colleges. These are not among the records of the University. Are they extant in private hands?

P. J. ANDERSON.

961. STEVENSON'S WORKS.—Since making up list of the late R. L. Stevenson's works, I see the following in a recent number of the *British Weekly*:—"Mr. Lang repeats a current error in saying that Stevenson's first publication was his pamphlet on the 'Pentland Rising.' This is not so. His first publication was a

little collection of verses issued some years before the date of the 'Pentland Rising.' I believe there are only two or three copies known to be in existence." Can any of your readers inform me of the date of publication of this precious volume of verse? I.

962. AUTHOR OF "THE PIPERS O' BUCHAN."—In a note to this song, Peter Buchan, in his *Book of Ballads*, says:—"The 'Pipers o' Buchan' is the production of a tailor who could not write a single letter, and one of the most eccentric characters of his time. It was my intention at first to have given some account of the author of this singular production, as I was intimately acquainted with him; but I have lately heard that his son, a veteran from the wars, intends publishing the whole poetical works with a Life of the old man, who died about eight years ago [1817], which makes me decline it." I would like to know the name of the tailor, and also if his poetical works were published along with his Life?

ALEXANDER LOWSON.

963. SIR DAVID WILKIE.—Can any of your readers inform me in whose possession is the original painting, "The Rent Day," by Sir David Wilkie?

"EDIN."

964. "THE GRANITE CITY."—I shall be glad to be informed, when, and by whom this phrase was first employed to designate the City of Aberdeen. Of all its titles it is likely to be as enduring as the stone itself, and one would like to know if its origin can be traced.

COGNOMEN.

Answers.

60. WRITINGS OF PROFESSOR MARTIN, LL.D. (I., 108).—Add the following:—

Modern Infidelity Abd. 1848.
The relations of the Christian Revelation to Science Glasg. n.d.

P. J. ANDERSON.

322. MURRAY LECTURES AT KING'S COLLEGE (I., 135, 155; III., 44, 45; V., 9; VI., 157; VIII., 28, 47).—Add the following:—

1837-38. *The adaptation of Christianity to the wants and the moral constitution of man.* By D. Macdonald, M.A. Aberdeen: Lewis Smith. 1838.

P. J. ANDERSON.

341. STORY OF DEIL O' BALDARROCH (III., 75, 96, 107).—Recurring more particularly to our answer (III., 96), we have now to note having only just seen what is probably the original publication of the rhymed version of this story. It is a booklet of 34 pp., fcap 8vo (cut) in a coloured cover. The title runs—"The De'il at Baldarroch, and other poems in the Scottish Dialect, by Alexander Walker, Papermaker, Peterculter, Aberdeen. Printed for the Author at the Constitutional Office, Castle Street, by George Cornwall, 1839. Price Sixpence." 26 pages are occupied with the principal piece, which consists of over 900 lines, but the "Baldarroch" episode covers only two or three pages, and seems to be a nucleus, round which the pawky author gathers a fouth of similar supernatural lore. So far as we can remember the

publication formerly noted, it confined itself to the Baldarroch incident, but whether it was a reproduction of the booklet before us, we have not at present any means of verifying. To Mr. A. I. McConnochie, who has in the press a new and enlarged edition of his *Deeside Guide*, we look for a true relation of all connected with the affair. ED.

904. THE ABERDEEN JOURNAL IN 1746 (VIII., 30).—See some correspondence on this subject in the "Journal" for February 22, 23, 27, and March 5.

P. J. ANDERSON.

946. GEORGE STEVENSON, &c. (VIII., 142).—Wm. MacKellvie, D.D., has produced in his *Annals and Statistics of the United Presbyterian Church* a work corresponding to Scott's *Fasts*, and David Scott, D.D., has produced in his *Annals and Statistics of the Original Secession Church* a work of the same kind for that body. As yet there is no such volume treating of the Free Church, though I believe one is in preparation.

Dollar. W. B. R. W.

949. CORKLIT, A DYE (VIII., 142).—This, no doubt, is the same dye known as cudbear. The word lit is the substantive for dye, and cork is the attributive defining it. Dr. Murray, in his *New English Dictionary*, says of the word *Cork*, that it is apparently a contraction of *CORKIR*, Gaelic for purple, hence the lichen yielding a purple dye.

Lightfoot, *Flora Scotica* (1786), 818 has *Lichen Omphaloides* as "Dark purple Dyer's lichen": *Cork* or *Arcell*. *Crotal* of the Gaels; and *L. tartareus* (now *Lecanora tartarea*) as "Large yellow-saucered Dyer's lichen," *Corcar* of the Gaels. Both of these produce cudbear.

Dollar. W. B. R. W.

950. CHARLES LESLIE, JACOBITE BALLAD SINGER (VIII., 142).—For full notice of this remarkable character see Walker's *Bards of Bon-Accord*, sub voce.

Dollar. W. B. R. W.

954. RUTHERFORD OR RUTHERFURD (VIII., 158).—"Michael Merlin" is quite correct. I have before me an autograph signature of Samuel Rutherford, of date 24th April, 1645, where the name is written "Rutherford."

Dollar. R. P.

Literature.

New Lights on Old Edinburgh. By JOHN REID. Edinburgh: David Douglas, 1894.

UNIFORM in format with Miss Warrender's delightful little volume "Walks near Edinburgh," this book may be considered a complement in part to it. Mr. Reid deals with the city in the same topical fashion; not passing from one place to another until he has exhausted what he has to say on it. The special section of the old city which is dealt with is that roughly bounded by the High St., Blair St., Cowgate and Parliament Square. The unity of this plan is partly broken by one chapter on Edinburgh after the

Union, and another on the official life of a last century Lord Provost, but on the whole the self-imposed restrictions have been respected. Only once or twice is the thread of the narrative broken by the introduction of extraneous matter.

Mr. Reid has had special facilities of reference to the Town Council Charter Chests, and he has made judicious use of his opportunities. The book is specially valuable because of the curious side-lights which are thrown on the domestic life and manners of Old Edinburgh. One does not care to criticise where the whole is so good, yet it must be said that the general picture left on the mind is one in which the 15th century hustles the 18th somewhat. There is little shown of the progressive movement in manners, &c., one would have liked to have seen. But perhaps a consecutive view was out of the question.

A misprint seems to lurk in one of the foot-notes on p. 196; and on p. 81 there is a curious topographical mistake. The references to the *Post*, too, on p. 160, are not so clear as might be. The history of that periodical is not so simple as Mr. Reid would at first sight lead us to suppose. But these things are mere dust specks in the sky. The book is well-informed, highly readable, and betrays all the love of the subject which is necessary to a successful treatment. It should be added that the illustrations are real additions to the value of the book.

J. CALDER ROSS.

SCOTCH BOOKS FOR THE MONTH.

- A Duke of Britain: a Romance. Sir Herbert Maxwell. Cr 8vo, 6s Blackwood.
- Are the Books of Moses Holy Scripture? C. Jerdan. 8vo, 4d Macniven & W.
- Arithmetic: with examples. Part I. A. E. Layng. Cr 8vo, 2s 6d Blackie.
- Armorial Families. A complete Peerage, Baronetage, and Knightage, and a Directory of some Gentlemen of Coat Armour; and being the first attempt to show which arms in use at the moment are borne by Legal Authority. Compiled and edited by Arthur Charles Fox-Davies. La 4to, £5 5s, £10 10s nett Jack.
- Ballads of Scotland. Edited by W. E. Aytoun. 2 vols. New Edition. Blackwood.
- Cambrian Minstrelsie (Alawon Gwalia). A National Collection of Welsh Songs. Vol 6. The words in Welsh and English. Edited by Prof. Rowlands, music by Joseph Parry. La 4to, 8s 6d, 6s 6d Jack.
- Danovitch, and other stories. Walter B. Harris. 8vo, 6s Blackwood.
- Ectopic Pregnancy. J. C. Webster. 8vo, 12s 6d nett Pentland.
- Erskine-Halcro (The) Genealogy. The Ancestors and Descendants of Henry Erskine, Minister of Chirnside, his wife, Margaret Halcro of Orkney,

and their sons, Ebenezer and Ralph Erskine. By Ebenezer Erskine Scott. Fscap 4to, 6s nett

- G. P. Johnston.
- French Composition. Part I. L. Janton. 8vo, 1s Parlane.
- History (A) of the Councils of the Church from the original Documents. Vol 4. C. J. Hefele. 8vo, 12s Clark.
- History of the 21st Royal Scots Fusiliers (formerly the 21st Royal North British Fusiliers), now known as the "Royal Scots Fusiliers." P. Groves. Illust. by H. Payne. Roy. 8vo, 7s 6d net. Johnston.
- Human Nature in Rural India. R. Carstairs. Blackwood.
- In Tropical Lands: Recent Travels to the sources of the Amazon, the West Indian Islands and Ceylon. A. Sinclair. 8vo, 5s Wyllie.
- Master Masons to the Crown of Scotland. 2nd portion. Rev. R. S. Mylne. 3½ Guineas Scott & Ferguson.

- Memorable Women: Story of Two Lives. N. Crossland. Cr 8vo, 2s 6d Blackwood.
- Menzies (The Red and White Book of the). The History of Clan Menzies and its chiefs. D. P. Menzies. 4to, £2 2s Banks.
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- New Testament (Sources of) Greek. H. A. A. Kennedy. 8vo, 5s Clark.
- Ogilvie's Student's Dictionary. Revised by C. Annandale. 8vo, 7s 6d Blackie.
- Only a Mill Girl and Her Autobiography. I. M. M. Kenward. 8vo, 2d Drummond.
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- Tom Cringle's Log. M. Scott. Illust., cr 8vo, 3s 6d Blackwood.
- Wenderholme: a Story of Lancashire and Yorkshire. P. G. Hamerton. 8vo, 3s 6d Blackwood.
- Publishers will please forward lists by 15th of each month to JOHN INGLIS, 1 Glen Street, Edinburgh.

The March issue of *Blackwood's Magazine* contains an interesting article on "The Scottish School of Painting."

The special Easter number of the *Art Journal* will be devoted to the Life and Work of Sir Noel Paton, F.R.S.A.

SCOTTISH NOTES AND QUERIES

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ABERDEEN, MAY, 1895.

THE EDINBURGH MSS. FORGERIES.

(Continued from p. 163.)

28. Charles II. Commission superscribed Whitehall, 3 Dec. 1668, and countersigned by Lauderdale and Dundee (Claverhouse). “Dundee” was not Dundee till 1688 (see No. 16 above). His first appearance in Scottish history was in 1677, when he was a captain. About May he received his commission to suppress Conventicles. Claverhouse is said to have entered the Dutch service after the close of the first war between England and Holland, terminated by the treaty of Breda, July 21, 1667. In 1674 he saved the life of William of Orange at the battle of Seneff. Shortly afterwards he returned home and took service under Charles II.
29. Charles II.—Letter, signed Whitehall, 5 Jany. 1667, by the Earl of Lauderdale to the Earl of Breadalbane. As to the Rebellion (of Covenanting fame).
30. Charles II.—Letter, signed Windsor Castle, 15 March 1667, by the Earl of Lauderdale to the Duke of Athole as to the Rebellion.

What was the Rebellion “of covenanting fame?” As to these documents, it is to be noted that both dates, according to English custom at the time, are probably “Eccles-

iastical Style,” by which the year commenced on Mar. 25. If so, they belong to the “Civil Year” 1668. But what Rebellion? Rullion Green was in Nov. 1666, and Bothwell Brig not till 1679.

- Wodrow ii. 83 gives a letter of Lauderdale’s, written from *Whitehall* on “Mar. 12, 1667.” On March 15th 1667-8. Pepys met King Charles in the Park, and afterwards went “to Whitehall, and there walked with this man and that till chapel done and the King dined.” Charles was an excellent pedestrian, but the walk from Windsor Castle is not recorded! On Mar. 14 1666-7 (and undoubtedly also on Mar. 15) the King was certainly in London (Pepys’ Diary). The “Duke of Athole” was a Marquis as late as 1685 (Wodrow iv. 341).
31. Charles II.—Letter signed, From our League, 30 Nov. 1666, from General Thomas Dalziel to the Earl of Lauderdale, regarding a loan of 300 Merks.

“Our League” has long ere this become an object of suspicion. Rullion Green was fought Nov. 28th. After that there was no need for a “League” (Camp). After the battle Dalziel went West with a considerable body of men, and took up his headquarters at Kilmarnock. He cantoned his men at free quarters in the insurgent districts.

32. Letter, signed Edinburgh Castle, 26 March 1672, by Charles Erskine, Lyon King at Arms to the Earl of Lauderdale, Secretary for Scotland. As to Dutch Ships to be sold for payment of his Fees

A cavalier might ask what the “Lyon King at Arms to the Earl of Lauderdale” may have been. There is in fact a curious family likeness between the docketter’s blunders in grammar and the blunders in grammar of the MSS. themselves, when quoted. About this time Lauderdale was made a Duke. I have not the means of stating exactly when. But I infer from Wodrow that it was previous to April, when he came down to Edinburgh to hold his last Parliament. Hume says he was made a Duke shortly after the formation of the Cabal Ministry (1670). “Charles Erskine”

wished to "cook his hare" before it was caught! The Second War with Holland was declared on April 2d 1672, and a proclamation issued at Edinburgh to that effect.

33. Charles II.—Letters of Remission (in vellum) of Forfeiture in Favour of Gavin Hamilton, son of the Laird of Raplock, for his Share in the Rebellion of Bothwell Brig, 4 July 1681.

That is, more than two years after the battle. "Gavin Hamilton of Raplock" does not appear in Wodrow. (Where is Raplock?) A namesake, described as in Mauldslic in Carluke Parish, was tried on Dec. 4th 1666, for complicity in the Pentland Rising, and executed on Dec. 7th (Wodrow ii., 39-48).

Wodrow ii., 77, gives the text of such a Remission, "in favours of James Chalmers for the rebellious crime committed by him." Note the wording.

34. Charles II.—Warrant, signed 1676, by the Earls of Angus and Glencairn for Sir William Cochrane of Cowdoune, Treasurer, to pay £100 to Catherine, Daughter of Sir John Stewart of Manet.

Was it usual to sign warrants *with the date of the year alone*? I find in Wodrow no mention of these Earls, except the Earl of Glencairn, Chancellor, who was buried in St. Giles' Cathedral, July 28th 1664.

35. Charles II.—Declaration, signed Edinburgh, 13 July 1681, by the Earl of Moray and Duke of Queensberry on taking Office, and against Parties entering into Leagues and Covenants.

The Earl of Murray became Secretary of State in conjunction with John Drummond of Lundin, treasurer-depute, by patent dated Nov. 6th 1684. He had served on a Committee in the West, before he was sent by the Council on a mission to London in 1676. Queensberry is mentioned as one of the Members of Council who took the Test Oath, 22d Sep. 1681. It is more to the point to note a letter of the King "Given at our Court at Windsor Castle, the twelfth day of July, and of our reign the thirty-third year.

By his majesty's command,
Murray."

Murray therefore posted from Windsor to Edinburgh in *one day*! The letter was read in Parliament July 28th (Wodrow iii., 288). Later on we find Murray, as Secretary, writing from Whitehall, Nov. 15th 1681 (*id.* 369). We should be glad to know from the "chief genealogist" who certified these MSS., or from others, whether Murray spelt his name "Moray" in 1681?

The "Leagues and Covenants" is a mere

echo of the *modern* confusion between the National Covenant, 1638, and that infamous compact, the Solemn League and Covenant, 1643. See No. 37 below.

36. Edward, Earl of Clarendon, Lord High Chancellor of England. Articles of High Treason and other heinous Misdemeanours. Drawn by the Earl of Bristol, with the Proceedings of the House of Commons, Evidence and result. The Original Manuscript sm. folio (1677) rough calf.

Here were a real treasure—but "oh thae puddock pies!"—The date again! Clarendon fled in 1667, was sentenced to perpetual exile by Act of Parliament, Nov. 29th, 1667, and died at Rouen in 1674.

37. Covenanters.—From Rathol, 13th June 1679. Declaration of Adherence to the Solemn League and Covenant of 1648. Signed by John Balfour, James Rankine, Christie, Crawford and numerous others.

What was the "*Solemn League and Covenant of 1648*?" John Balfour of Kinloch joined the Rebels who were routed at Bothwell Brig, June 22nd, 1679. On Wed. 11th and Thur. 12th they were at Hamilton; 13th at Bradisholme Park, 14th—17th at Monkland Kirk; thence to Hamilton, where they remained till their defeat. "Rathol" I fail to find in this neighbourhood on a good map. James Rankin, for the tumult at Kilmalcolm, was sentenced, June 16, 1670, to be transported to the plantations.

38. Mutual Bond, Linlithgow, 14 Aug. 1680.—Adhering to the Rutherglen Testimony, &c., Denouncing Charles II. and Openly taking Arms against him. Signed by John Sempel, John Paton, etc.

There is no mention in Wodrow of any such Bond. According to this document this "Open" rising occurred very shortly after the Sanquhar Declaration and the affair at Ayrs Moss. Those who are familiar with Wodrow's enormous industry in searching records for every tittle of evidence as to those times will probably admit the force of this negative evidence. He mentions three John Semples (so spelt), but none in connection with Linlithgow. He gives a full account of the trial of John Paton of Meadowhead, Ap. 16, 1684, executed May 9th, for having joined the Rebels at Glasgow [Bothwell Brig] June 14 or 15, 1679. Neither his admissions nor the charges brought against "this notorious rebel these eighteen years" say a word of any rebellious act in 1680. "The assize had no more to cognosce upon but his confession." Wodrow ii., 65.

39. Letter, signed by David Hackston of Rathillot (Covenanter). Tolbooth of Edinburgh, 26 July 1680.

Here again Wodrow's silence lays this document under grave suspicion. Hackston of Rathillet, as W. spells the name, was taken at Ayr Moss July 20th, and imprisoned in the Tolbooth July 24th, till his sentence and execution on the 29th. W. quotes a portion of a letter he wrote to a friend on the 25th, describing the skirmish, and refers for the text to the "Cloud of Witnesses." It would have been interesting to compare this letter with the above.

Here I may, perhaps, be allowed to add that I find in Wodrow no authority for the oft-repeated story that R. Cameron's head (one variation makes it his "*still-bleeding head*"!) was shown to his father, then a prisoner in the Tolbooth. I suspect that Cameron's father was an Episcopalian, as his son was, to begin with. It may not, perhaps, be generally known that Hackston's son was a violent Jacobite, and went out with Mar in 1715.

40. James VIII.—Proclamation as to accepting of the Prince of Wales as Regent, &c. Dated Court of Rome, 16 Jan. 1743. To be printed and published from Perth, 8 Sept. 1745. Signed by Command, J. Murray (Secretary).

By "Court of Rome" is meant "Court at Rome." When Charles raised his standard at Glenfinnan, Tullibardine read a manifesto dated at Rome, Dec. 23 1743, and also a proclamation of the *same date* appointing Charles Prince Regent. This may be considered sufficient; but we may add that Sept. 8th, when the Prince was at Perth, was a *Sunday*.

41. Prince Charles Edward.—Warrant, signed Holyrood, 5 Oct. 1745, by Charles Prince Regent in favour of James Aird, Linlithgow, for twenty guineas. Countersigned by Earl Murray.

For "Holyrood" see No. 7. Who was "Earl Murray?" We read of *Lord* George Murray, and also of Mr John Murray of Broughton, the Prince's Secretary: and *Mr* he remained to the end of his miserable career.

42. Prince Charles.—Major McDonnell.—A supporter of Prince Charles Edward Stuart, his Speech at his Execution, 18 Oct. 1746.

Is this meant for Major Macdonald of Tiendrish, the one prisoner taken by the Hanoverians at Falkirk? One might suspect our sources of information as too meagre; but we have a positive statement that between Aug. 2nd, when Donald Mac-

donald, one of the officers taken at Carlisle, was executed at Kennington Common, and Nov. 28th, though there were many trials, there were no executions. (Chambers' Hist. '45, ch. xxix.)

43. George II.—Dispatch, signed Glasgow 22 Dec. 1745, by Lord Glencairn to the Duke of Newcastle, relative to the troops in Ayr and Renfrew Shires and Defence of Glasgow.

Glasgow at this time was quite open and destitute of the means of defence. I find no trace of any project to defend it, nor of Hanoverian troops in the Shires named. On Sunday Dec. 22 Prince Charles entered Dumfries. Up to the 24th, when he marched from Drumlanrig through the pass of Daween to Douglas Castle in Clydesdale, he endeavoured to conceal his intention of marching on Glasgow instead of Edinburgh. The Glasgow volunteers, with Hamilton's and Gardiner's dragoons, had for some weeks been stationed at Stirling and the passes of the Forth, to prevent recruits and stores from passing south to Charles. On news of his arrival at Glasgow they fell back on Edinburgh, Dec. 26th.

44. George II.—Printed Copy of the Rebel Army's behaviour while at Hamilton, 6th Jan. 1746.

This is ambiguous. Does it mean "printed on Jan. 6th," or that the Rebel Army was there on Jan. 6th? In the latter case the document is certainly wrong. On Dec. 26th Charles entered Glasgow, and left it on Jan. 3rd. On the 5th he reached Stirling, which surrendered on the 7th. With the "Rebel Army" so near, it seems an act of some temerity for the good folk of Hamilton (on the former interpretation of the date) to publish their behaviour. For another instance of a dubious *printed* paper, see No. 25.

45. Queen Anne.—Letter, signed St James. 3 Feb. 1703, to the Commissioners (Scotland) Treaty of Union betwixt Our two Kingdoms.

The Commissioners were appointed in 1706, and the Treaty of Union came into force May 1st 1707, as "every schoolboy knows."

46. William and Mary.—Panegyrique de Marie Stuart, Reine d' Angleterre, d' Ecosse, de France et d' Irlande. A very old Manuscript of 26 pages 12mo.

Is it gratuitous to suppose that this "very old Manuscript" was meant to refer to "Mary Queen of Scots," and has been catalogued as a William and Mary? William and Mary on their coins style themselves King and Queen of *Great Britain*,

France and Ireland. Will anyone assure me that 'Ecosse' was not written 'Escosse' at this period? Mary Queen of Scots—if she be the Mary Stuart of this MS.—never assumed the title of "Queen of England and Ireland."

47. Rebellion.—Letter, Dunbar, 7 May 1746. Sir Edward Falconer to Lord Justice Clerk, in which Lord Tullibandie is mentioned. An old scroll of the period.

Is "Lord Tullibandie" a recognised variant of "Tullibardine?"

48. Aberdeen.—Commission, Aberdeen, 8 April 1746, by the Duke of Cumberland to the Governors of Aberdeen for Municipal and Election Affairs. An old copy of the Period.

Can any one vouch for this Document? The Duke left Aberdeen on the 8th and was at Banff on the 10th, where he encamped. From this I should infer that he left Aberdeen *early* on the 8th.

49. Queen Mary.—Letter, superscribed and Holograph, Linlithgow, 8 May 15—. To the Lords of Session as to the cause of Mrs. Paxton against the Duke of Hamilton. A fine specimen.

50. Queen Mary.—Letter, superscribed and Holograph, signed 28 Oct. 15—. To the Lords of the Privy Council as to the case of Mrs. Janet Paxton, widow. A fine specimen.

These two obviously stand or fall together. Who was *Duke* of Hamilton in Mary's reign? The first Duke was the "Engager" of 1648, created Duke 1643.

H. F. MORLAND SIMPSON.

A PRIVATE REGISTER OF BAPTISMS.

THE great importance of the Parochial Registers to the genealogical student is apparent, and the only regret is that, at present, they are practically sealed books. Of equal importance, because so rarely can they be seen, are the private registers kept by the ministers of the various sects not in touch with the predominating religious party of the time.

The following fragment of a register kept for the recording of the baptisms of children whose parents were of the Catholic persuasion is a good example of such private registers. At the date of the first entry, the laws against "Papists" and Quakers were being enforced with the greatest severity, and numerous acts of Council were passed against the "trafficking priests," of whom Robert Francis appears to have been one. For these reasons I think the register is worth preserving in the pages of *S. N. & Q.*

ALEX. M. MUNRO.

Register of Baptismes given of Aberdeen and elsewhere beginning from Novr. 20, 1687.

The year of our Lord 1687 the 20 day of Novr. being sunday I Robert Francis unworthie priest residing for the time at Aberdeen did baptise in the same toun a girle born the same day forsaid of Mr. Thomas Forbes of Robslaw and Jean Jamison husband and wife both catholicks and of the paroch of St. Nicolas of the said toun. The child got the name of Jean. The godfather was Mr. Alexr. Irvin of Lairny and the godmother was Mrs. Jean Irvin daughter to the deceast laird of Drume (and now Lady Murtle) both liveing in the forsaid paroch. In testimony quhairof I have written and subscribit this as ane authentick copie of what was written formerly at Aberdeen the 16 of Decr. 1693.

The year of our Lord 1687 the 27 day of Novr. I Robert Francis priest residing for the time at Aberdeen did baptise a boy born some few dayes before of Alexr. Gartlay pilot and Marjorie Gayen husband and wife both protestants and of the paroch of liveing at Torrie. The child got the name of Thomas. The godfather was Mr. Thomas Forbes of Robslaw and the godmother Sarra Blackburn wife to Alexr. Ross painter both catholicks and in the paroch of St. Nicollas at Aberdeen. The baptism was given with the consent of the parents and with assurance that the child should be educat catholick. In testimony quhairof I have written and subscribit this as ane authentick copie of quhat I wrot formerly at Aberdeen the 16 of December 1693.

The year of our Lord 1688 the 15 of June was born Alexr. son of Mr. John Gordon of Seaton a protestant and of Mrs. Bettie Irvine catholick husband and wife who was baptised in the protestant mainer by Mr. John Reith minister of Old Aberdeen quhair the said Mr. John Gordon liveth. The same day I. R. F. S. P. at the desyre of the said Mrs. Bettie and of her catholick relations gave the said child the ceremonies used in the catholick church. The godfather was Mr. Alexr. Irvin of Lairny and the godmother was Margret Ædie wife to Mr. Ritchard Irvine of Carnfield both of the paroch of St. Nicolas of Aberdeen. In testimony quhairof I have written and subscribit this as ane authentick copie of quhat I did formerly at Aberdeen the 16 of Decr. 1693.

18 June. 1688.

Alexr. Burnet couper wright then catholick and Margret Craw protestant had a girle baptised born the 15 day of the same per eundem called Margret. The godfather was Ritchard Irvine and the godmother Margret Ædie etc. ut supra.

20 June. 1688.

I John Jesuite baptised a boy borne the day of the same month of Francis Innes master of the shore work of Aberdeen and of Jean Maitland husband and wife. The child got the name of Lewis. The godfather was Mr. Lewis Innes priest and principall of the Scottish colledge at Paris tho absent. Of all this the parents of the child assured me. In testimony quhairof I have writen etc. subscribit ut supra p. I. R. F. S. P.

17 August 1688.

I Robert Jesuite baptised a girle born the said daye of Mr. John Alex^r. doctor of medicine and Elizabeth Turnur husband and wife of the parish of S. N. The child was called Marjorie. The godfather was Alexr. Menzies of Buckie the godmother Mrs. Mariorie Forbes Lady dowager of Pitfodells. Of all of which I was certainly informed. In testimony quhairof etc. subscribit ut supra.

14 March 1689.

I R. F. S. P. : baptised a girle born the night before of Alexr. Couper cordiners in Aberdeen. The child got the name of Mariorie etc. ut supra.

24 Feb^{ry} 1690.

I R. F. S. P. : did baptise a boy born the same day of John Birney meason and Janet Watson husband and wife liveing at the church in Anguse. The child got the name of William etc. ut supra.

13 Aprill 1690.

I R. F. S. P. : did baptise a girle born the 11 day of the same month of Andrew Morisons in quartans near Drum. The child got the name of Anna etc. ut supra.

27 Aprili 1690.

I R. F. S. P. : did baptise a boy borne the same day (quhich was palm sunday) about 11 aclock in the morning of Francis Innes and Jean Maitland husband and wife living in the paroch of S. N. of Aberdeen. The child got the name of Robert. The godfather was William Gordon merchant of the said toune and the godmother Henriette Gordon wife to James Panton of the same toune. In testimony quhairof Mr. J. G. D. P. has writen this and I have subscribit it as ane authentick copie of what I wrote formerly the 16 of January 1694.

3 June 1690.

I R. F. S. P. baptised a girle of Alexr. Ferrier Skiper in Aberdeen and Mary More Widow liveing in the paroch of S. Clement at Futtu. The child got the name of Jean. Both father and mother of the child were protestants but

Jean Jameson wife to Mr. Thomas Forbes of Robslaw assured me that the said child should be educated in the catholick faith etc.

1691 July 7.

Was born Margret daughter of Mr. John Gordon of Seaton protestant and of Mrs. Bettie Irvine catholick his wife who was baptised by a protestant minister the 9 day of the same month as the child's mother assured me. The 5 day of August next I R. F. S. P. did give the said child the accustomed ceremonies and prayers. I gave her the name of Margret etc.

1693 April 8.

I R. F. S. P. baptised a boy borne on the third of the same month of John Gordon of Dammeath protestant and Anna Gordon catholick liveing in the same paroch. The child got the name of Francies etc.

1693 : 15 Aprill.

I R. F. S. P. in the paroch of Ruthven did baptise a boy born on the 14 of the same month of Robert Cruckshank catholick and Elspet Gray protestant liveing in the said paroch. The child got the name of John etc.

1696 Sept. 29 day.

I R. F. S. P. in the paroch of S. Nicolas at Aberdeen did give the ceremonies and prayers of baptisme to these underwritten who had been baptised when infants by protestant ministers viz. Elizabeth Collie daughter to George Collie protestant and Jean Thomson catholick husband and wife of the paroch of S. Machar of Old Aberdeen, Margret Jameson daughter to the deceast John Jameson protestant merchant of Aberdeen and to the deceast Jean Blackburn catholick husband and wife of the said paroch of S. N. : Mrs. Anna Panton daughter to Hendrie Panton of Hiltoun and Mrs. Ann Irvin Lard and Lady of Hiltoun of the said paroch of S. N. : Isobell Rob daughter to Robert Taylor and husband and wife of the paroch of S. Machar Ann Cruckshank daughter to Cruckshank and husband and wife of the paroch of S. Machar and was both deceast Agnas Mill daughter to John Mill and Margret Hall husband and wife of the forsaid paroch of St. Machar. The same day I gave the same ceremonies and prayers to Agnas Farquhar daughter to John Farquhar merchant burges of Aberdeen and the deceast Cathrin Blackhall husband and wife of the forsaid paroch of S. N. : as also to Anna Johnston daughter to John Johnston weaver in Robslaw. In testimony etc.

1696.

Was born Margret daughter of Mr. John Gordon of Seaton protestant and Mrs. Bettie Irvine his wife catholick and was baptised after

the protestant mainer by _____ and the 1 day of October the same year I R. F. S. P. in the paroch of S. Machar of quhich the parents are did give the forsaid child the accustomed prayers and cerimonies of baptisme at the mothers pious desire etc.

1 Oct. 1696.

I R. F. S. P. in the paroch of S: N: at Aberdeen did baptise a boy borne on the 27 of Aprill the same year of James Clerk protestant and Christan Robertson desirouse to be catholick husband and wife in Logie in the paroch of Udnie who gote the name of Thomas. The mother was fully content that the child should be brought up in the catholick faith etc.

1697 Sept^r. 29.

I R. F. S. P. in the paroch of S. N. gave the accustomed cerimonies and prayers of baptisme to those after named who had been baptised young in the protestant mainer to wit John Stewart son of Alexr. Stewart merchant in Old Aberdeen and Isobell Collie protestants to Isobell Hay daughter to the deceast John Hay ground labourer and Margret Fraser husband and wife both protestants who lived in Fraserburgh and to Mariorie Hay daughter to William Hay merchant burghess of Aberdeen and Anna Gordon husband and wife both protestants of the forsaid paroch of S. N. In testimony etc.

1697 Decer^r.

I R. F. S. P. in the paroch of S: N: of Aberdeen did give the accustomed cerimonies and prayers of baptisme to those afternamed who had been baptised young in the protestant mainer viz. Margret Menzies daughter to the deceast Robert Menzies in Mill of Gelcomston protestant and Jean Wachop catholick to Agnas Murray lauffull daughter to the deceast James Murray protestant merchant in Turreffe and Agnas Cuming catholick now wife to Thomas Russell in Elgin and to Janet Collie lauffull daughter of Thomas Collie shirreffes officer and Rathvin Thomson of the said parish of S. Machar. In testimony etc.

18 Decer^r. 1697.

I R. F. S. P. in the paroch of S. N. of Aberdeen did give the accustomed cerimonies and prays of baptisme to these two afternamed who had been baptised young in the protestant mainer to witt George Duncan merchant burghess of the said toun son to George Duncan in Marieculter protestant and to James Massie Merchant in the said toun son to the deceast George Massie and Margt. Oliphant husband and wife both protestants. In testimony etc.

18 January 1698.

I R. F. S. P. in the paroch of S. N. of Aberdeen did give the accustomed cerimonies and

prayers of baptisme to these afternamed of the forsaid paroch who had been baptised when young in the protestant mainer viz. to James Panton lauffull son to Hendrie Panton of Hiltoun, to Margret Couls wife of Mr. Robert Irvine laird of Cults to Jean Chamber widow of the deceast John Jameson protestant merchant burghess of Aberdeen to Jean Wachop widow of the deceast Robert Menzies in Mill of Gilcomston to Jean and Mariorie Menzies lauffull daughters of the said Robert Menzies. In testimony etc.

20 January 1698.

Mr. John Gordon widower who lived near Coulter in the paroch of Peterculter rebaptised p eundem.

29 March 1698.

I R. F. S. P. in the paroch of Dalmaik did give the accustomed cerimonies and prayers of baptisme to these afternamed to wite who are in the said parish and were baptised quhen young after the protestant mainer Andrew Cushnie servant to the Laird of Drum. John Francis Steuart my servant supleit the place of godfather to Margret Findlaytor servant to the forsaid laird daughter to the deceast John Findlaytor in Burngreins in the paroch of Medlick Mrs. Jean Gordon servant in the said familie daughter of Mr. John Gordon of Culter. In testimony etc.

MARISCHAL COLLEGE VETERANS (VI. 145).

NEXT October the new buildings so generously gifted to the University of Aberdeen by Dr. Charles Mitchell—Students' Union, Clock Tower and Graduation Hall—will be opened with some degree of ceremonial, the proceedings extending over several days. A general invitation will be issued to all graduates and alumni of the University, but it is probable that a special feature of the celebrations will be the reception, and recognition by some mark of Academic favour, of all the "veterans" of King's and Marischal Colleges who can be present. And as "veterans" will be considered all those who entered either College not later than Session 1839-40—that is twenty years at least before the last separate matriculations in 1859.

To obtain accurate information as to these and their whereabouts is not an easy task. The Matriculation Albums give of course no clue to the after careers of students, and the Register of General Council, printed in the University *Calendar*, does not help much. Many University alumni never qualified for admission to the General Council; and even of those qualified only a portion, before 1881, actually enrolled.

Appended is a list of the entrants at Marischal College that I have been able to identify as surviving. I would appeal to those named to supply information relative to any class-fellows whose addresses they may know ; and to readers of *S. N. & Q.* generally to help to render the list more nearly complete.

P. J. ANDERSON.

University, Aberdeen.

Marischal College Entrants, 1815-1839.

1815. REV. JOHN FORBES, LL.D., D.D., Professor emeritus, Aberdeen.

[Taking his degree of M.A. in the year 1819, Dr. Forbes, whose portrait accompanies this month's number, is the SENIOR GRADUATE of the University of Aberdeen. Indeed he appears to be the Senior Graduate of Great Britain. So far as can be learnt from the Calendars of the other Universities, their Seniors are :—

St. Andrews : John H. W. Waugh, M.A., 1828.

Glasgow : Rev. Hugh Moore, M.A., 1823.

Edinburgh : Patrick Keatinge, M.D., 1824.

Oxford : Rev. Sir John Warren Hayes, Bart., B.A., 1821.

Cambridge : Charles O. Dayman, F.R.A.S., B.A., 1824.]

1817. Rev. David Brown, D.D., Principal, Free Church College, Aberdeen.

1818. Rev. Robert Thomson, M.A., Hull.

1822. Rev. Charles Bisset, 18 St. Paul Street, Southport.

Rev. David Scott Ferguson, Strachan, Banchory.

1824. James Abernethy, 4 Delahay Street, London, S.W.

Rev. John Grieve, 27 Angel Hill, Bury St. Edmunds.

John Murray, M.D., Indian Medical Service (retired), 17 Westbourne Square, London, W.

George Smith, Reform Club, London.

Rev. William Webster, New Pittsligo, Abdn.

1825. Rev. John Souter, Inverkeithny, Turriff.

1826. William Hunter, LL.D., Advocate, Abdn. David Morice, M.D., 73 Foxburne Road, London, S.W.

James Wallace, 47 Waverley Place, Abdn.

Rev. Thomas Walker, St. Andrew's Orphanage, Greenside, Edinburgh.

1827. Rev. Alexander Fraser Russell, Kilmodan, Greenock.

1828. Arthur Anderson, M.D., C.B., Inspector General of Hospitals, Sunnysbrae, Pittochry.

James Chalmers, of Westburn, Aberdeen. Alexander Murray, 29 Beechgrove Terrace, Aberdeen.

1828. Rev. George Peter, Kemnay, Aberdeen. Rev. John Robb, Pittrichie, Whiterast

1829. Alexander Fraser, 3 Cravenhill, Hyde Park, London, W.

Major James Forbes, 54 Onslow Square, London, S.W.

William Alexander Gavin, M.R.C.S., Strichen.

George Grant, Advocate, Aberdeen.

David Johnston, M.D., Kair House, Fordoun.

Rev. John Murray Mitchell, LL.D., Nice, France.

Rev. Alexander Thomson, D.D., 37 Portland Crescent, Manchester.

William Yeats, Advocate, Beaconhill, Murtle, Aberdeen.

1830. Peter Duguid, of Bourtie, by Oldmeldrum.

Rev. Alexander Stuart Leslie, 4 Marine Place, Aberdeen.

Rev. Robert George Milne, Southport.

Rev. Robert Watt, Sheadle, Stafford.

1831. James Carter, Head Teacher, Adelaide, Jersey.

John Craig, late H.E.I.C.S., Brighton.

Robert Jamieson, M.D., Physician, Royal Lunatic Asylum, Aberdeen.

James Matthews, Springhill House, Abdn.

Rev. Alexander Milne, Tough, Whitehouse.

James Ross, Guelph, Canada.

Rev. Alexander Urquhart, Caberfeigh, Longside.

1832. Rev. Charles William Barclay, Academy Place, Elgin.

Bruce Allan Bremner, M.D., Canaan Lane, Edinburgh.

Rev. John Forbes Mitchell Cock, D.D., Rathen, Lonmay, Aberdeen.

Captain John Macdonald Macdonald, 6 Talbot Road, London, W.

David Mitchell, Advocate, Aberdeen.

Rev. Henry Angus Paterson, Stone House, Glasgow.

Rev. Robert Ross, Cruden, Ellon.

George Russell, retired merchant, Viewfield, Wandsworth, London.

1833. George Barclay, merchant, 17 Coates Crescent, Edinburgh.

Rev. William Garden Blaikie, D.D., LL.D., Free Church Professor, Edinburgh.

William N. Fraser, of Findrack, Aberdeenshire.

James Collie, advocate, Aberdeen.

Lachlan McKinnon, junior, advocate, Abdn.

Rev. George Philip, D.D., 52 Blacket Place, Edinburgh.

Rev. John Philip, Auchinblae, Fordoun.

1834. Alexander Davidson of Dess, Advocate, Aberdeen.

1834. Edward Dunbar Dunbar, of Glen of Rothies, Morayshire.
 GEORGE SKENE KEITH, M.D., Edinburgh. (See *S. N. & Q.*, VII., 177).
 George Gordon Scott, Blackheath.
 Charles Smith, M.R.C.S., Marnoch, Huntly
 William Thom, Hawarden, Chester.
1835. George Allan, advocate, Aberdeen.
 Alexander Cushny, landowner, Pain's Hill, Cobham, Surrey.
 Rev. Andrew Donald, Blackford, Auchterarder.
 William Duguid, 12 Albyn Terrace, Abdn.
 David Mather Masson, LL.D., professor of English literature, Edinburgh.
 Rev. James Simpson, 21 Gordondale Road, Aberdeen.
1836. Alexander Bain, LL.D., Professor emeritus, Aberdeen.
 David Reid Mackinnon, M.B., Surgeon General, Army Med. Dept., Malta.
 Alexander Cruickshank, LL.D., 20 Rose Street, Aberdeen.
 James Paull, advocate, Aberdeen.
 James Pattison Walker, M.D., Indian Med. Serv., London.
1837. Rev. Canon William Bruce, B.D., Culross.
 Rev. Robert Hunter, LL.D., Forest Retreat, Loughton, Essex.
 Alexander Simpson, advocate, Aberdeen.
 Rev. Walter Chalmers Smith, D.D., LL.D., Edinburgh.
 William Smith, teacher, Gartly.
 Rev. James Sutherland, 1 St. Swithin Street, Aberdeen.
1838. Donald George Cattanach, advocate, Abdn.
 Rev. John Crombie, D.D., Smith's Falls, Canada.
 William Ferguson, of Kinmundy, Mintlaw.
 Rev. John Fiddes, Killearn, Glasgow.
 Rev. Alex. Forbes, Drumblade, Huntly.
 John Forbes Robertson, 22 Bedford Square, London.
 William Ross, M.D., R.N., 12 Anson Road, Tufnell Park, London, N.
 David Shier, M.D., 3 Claremont Terrace, Exmouth.
 Rev. John Robert Turing, Edwinstone, Newark.
 James Webster, M.D., Elgin.
1839. Rev. Alexander Esson, teacher, Birse, Aboyne.
 CHARLES MITCHELL, LL.D., Jesmond Towers, Newcastle.
 Rev. William Murray, Royal Asylum, Aberdeen.
 Major Gen. Charles Metcalfe Young, Guildford, Surrey.

BIBLIOGRAPHY OF ABERDEEN PUBLICATIONS, 1894.

(Continued from page 169.)

OF works by Aberdeen authors and works relating to Aberdeen, published outside Aberdeen, the following are the principal:—

"The Literature of the Georgian Era," by the late Professor Minto, edited with a biographical introduction by Professor Knight, St. Andrews (William Blackwood & Sons); "Lectures on the Religion of the Semites," by the late Professor William Robertson Smith—new and revised edition—(A. and C. Black); "The Resurrection of the Dead. An Exposition of 1 Corinthians, xv," by the late Professor Milligan (T. & T. Clark); "Christianity and Evolution," by Professor Iverach (Hodder & Stoughton); "The Sabbath," by Professor Salmond—one of the Bible Class Primers edited by him—(T. & T. Clark); "The Holy Spirit: The Paraclete. A Study of the Work of the Holy Spirit in Man," by Rev. John Robson, D.D. (Oliphant, Anderson and Ferrier); "Landmarks of Church History," by Professor Cowan—one of the series of Guild Text-Books edited by Professor Charteris and Dr. McClymont (Adam and Charles Black); "Sabbath Sanctification. Prize Sermon on Neh. ix., 14," by the Rev. Wm. Frank Scott, Logie Buchan, Ellon (Edinburgh: Sabbath Observance Society); "The Great Day of the Lord: A Survey of New Testament teaching on Christ's coming in his kingdom, the resurrection, and the judgment of the living and the dead," by Rev. Alexander Brown (second edition); "The Senses and the Intellect," by Alexander Bain (Fourth edition and final); "Philosophical Remains of George Croom Robertson, Grote Professor of Philosophy of Mind and Logic, University College, London. With a Memoir," edited by Alexander Bain, LL.D., Emeritus Professor of Logic, University of Aberdeen, and T. Whittaker, B.A. (Oxon) (Williams and Norgate); "Lewis Morrison-Grant, his Life, Letters, and Last Poems," Edited by Jessie Annie Anderson (Alexander Gardner); "The Legend of Birse and other Poems," by Lord Granville Gordon (London: Messrs. Bliss, Sands, and Foster); "Gordon or The Rose of Methlic," by William Allan, M.P. (Hills & Co., 6 Fawcett St., Sunderland); "Rosemary," by W. A. MacKenzie; "The Temple of Death," by Edmund Mitchell (London: Hutchinson & Co.); "Medical Nursing," by the late James Anderson, M.D., with an introductory biographical notice by the late Sir Andrew Clark (London: H. K. Lewis); "A Manual of Ambulance," by Dr. J. Scott Riddell (Griffin & Co.); "Outlines of Biology," by P. Chalmers Mitchell, M.A., Aberdeen, et Oxon., F.Z.S. (London: Methuen & Co.); "First Exercises in English Composition," by A. M. Williams (Collins' School Series); "Readings from Carlyle. A Selection of Representative Extracts from the Works of Thomas Carlyle," Edited, with Introduction and Notes, by W. Keith Leask, M.A., late Scholar of Worcester College, Oxford (Blackie & Son, Limited); "Earls Court: a Novel of Provincial Life," by Alexander Allardyce—originally contributed to the *Weekly Free Press*—(William

Blackwood and Sons); "Macpherson the Freebooter." by J. Gordon Philipps (A. Gardner, Paisley); "A Black Diamond, or The Best and The Worst of It," "Her Day of Service" and "Rab Bethune's Double, or Life's Long Battle Won"—all by "Edward Garrett" (Mrs. Fyvie Mayo); "Essay on Wills and Bequests," by Robert Murray of the North of Scotland Bank, Dundee (Edinburgh: The Darien Press)—which gained the first prize offered by the Institute of Bankers in Scotland for essays on the subject; "What Mean these Stones?" by C. MacLagan, author of "Hill Forts and Stone Circles of Scotland"—embracing references to the stone circles at Dyce, Lonmay, and Auquhorthies—(Edinburgh: David Douglas); "Romantic Stories of our Scottish Towns" (inclusive of the "Stones of Aberdeen"), by W. H. Davenport Adams (Glasgow); "Hammond's Hard Lines," by Skelton Kuppord (John Adams) (London); "Records of the 3rd (Buchan) Volunteer Battalion Gordon Highlanders," compiled by Captain and Hon. Major James Ferguson, Yr. of Kinnmundy (D. Scott, Peterhead); Part 2 of Volume III. of the "Transactions of the Buchan Field Club" (David Scott, "Sentinel" Office, Peterhead); and "The Personal and Place Names of the Book of Deer," by Mr John Gray of London—a reprint therefrom—(David Scott).

"Wreckage," a drama in one act, from the German of Max Grube, issued during the year as one of Mr Neville Lynn's series of acting plays, was translated, adapted, and generally prepared for the stage by Herr Hein, Aberdeen. "The more interesting portions" of an autobiography of Rev. James Foote, D.D., the first minister of the Free East Church, Aberdeen, were printed in the "cover" of the *Free Church of Scotland Monthly* supplied to members of the Free East Church during the year; the introductory part was given in the number for July. An article on "William Alexander, LL.D.," by Mrs. Mayo appeared in the *Leisure Hour* for May. A new and original drama of rural life, "Mains' Woin'," by Mr Gavin Greig, Whitehill, New Deer, was produced at New Pitsligo on 12th April, 1894.

A feature of the year, in a publishing sense, was the issue by several commercial firms—including the Culter Paper Mills Company, the Northern Assurance Company, Messrs. J. Marr, Wood, & Company, and others—of "A Descriptive Account of Aberdeen, Illustrated," with additions descriptive of their respective places of business, the firm's history, &c.; these were published by Messrs. W. T. Pike & Co., Brighton. Mr William Bruce, Footdee Preserved Provision Works, issued, on somewhat similar lines, "The Manufacture of Preserved Provisions. With Description of the Works" (illustrated), to which was appended, by permission, Mr A. M. Munro's description of "Aberdeen from Bus and Car" (also illustrated). The "Free Press" proprietors issued "16 Phototype Views on the Route of the Cruden Railway."

Many readers, doubtless, will regret to learn that, though "Brown's Book-Stall" appeared continuously throughout the year, its further publication is meanwhile suspended. The year saw the commencement of a new series of "The Grammar School Magazine."

The *Aberdeen Standard* (formerly the *Labour Elector*), a weekly paper, expired on 17th February, 1894, with its 59th issue. A new weekly paper, *The Catholic Herald*, professing to be for Aberdeen, Inverness, and the Northern Counties of Scotland, was started on 5th October, 1894.

ROBERT ANDERSON.

LOCAL BIBLIOGRAPHY.

THE length of this month's List requires that an introductory commentary should be as brief as possible. Of the numerous members of the Gordon Clan who figure upon it, one of the most notable is John, Dean of Salisbury, whose story is thus quaintly told by Anthony a Wood in the *Fasti Athenæ Oxoniensis*: "John Gourden (Gordonius), of Baliol College, was created D.D. the same day (Aug. 13, 1605), because he was to dispute before the King, his kinsman. After his disputation was ended he had his degrees completed by the King's Professor of Divinity (not that there was a necessity of it) to show unto his Majesty the form of that ceremony. This noble person was born in Scotland of the House of Huntley, was instructed in his youth in the schools and colleges, as well in Scotland as in France, in liberal arts and sciences and in the knowledge of the Greek and Hebrew languages and other Orientals. Afterwards he was gentleman of three King's chambers in France, Charles IX., Henry III. and IV., and while he was in the flower of his age he was thus assailed with many corruptions, as well spiritual as temporal, and in many dangers of his life which God did miraculously deliver him from. At length King James the I. did call him into England and to the holy ministry, he being then 58 years of age, and upon the promotion of Dr. John Bridges to the See of Oxon, in the latter end of 1603, he made him Dean of Salisbury in Feby. 1604."

Another Gordon is the author of the rarest book upon our List, "Penardo and Laissa," a singularly chivalric poem, "Wherein is described Penardo his most admirabel Deeds of Arms, his Ambition of Glore, his Contempt of Love, with Love's mighte Assalto and amorus Temptationes, Laissa's fearful enchantement, hir relief, hir travells, and lastly Love's admirabel force in hir relieving Penardo from the fire." More than a century ago Pinkerton described it as "rare to excess," and at the present time only three copies are known, one of which is defective. Heber's copy brought £12. 5. 0. The author is best known through the numerous editions of his metrical History of King Robert Bruce.

The surname of Gray gives us three Aberdeen writers unexcelled in their several vocations: John Gray, Barrister at Law, author of several

- standard legal works, Peter Gray the eminent Actuary, and a locally better known Mathematician, Robert A. Gray, whose annually published Tide Tables for many years proved infallible guides to the skippers and pilots of the East Coast of Scotland. K. J.
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NOTABLE MEN AND WOMEN OF
ABERDEENSHIRE.

126. *Christie, William, M.A. (Very Rev.)*: Dean of Moray and Antiquary. Born in 1816 at Monquhitter, his first settlement was at Buckie in 1839; but he removed to Fochabers and became Chaplain to the Duke of Gordon. He is remembered by his choice collection of Scottish airs and ballads, 2 vols. He died in 1885.

127. *Chrystal, George, LL.D. (Prof.)*: Mathematician, &c. Son of Wm. Chrystal of Gateside, Foveran, Mr Chrystal was educated at Aberdeen and Cambridge. After a distinguished student career he was appointed Professor of Mathematics in St. Andrews, and was transferred to Edinburgh in 1879, where he still carries on his tutorial work with much distinction.

128. *Clark, Andrew, Sir, M.D., F.R.S., &c., Bart.*: Distinguished Physician. Born at Aberdeen, 28th October, 1826, he was educated at Aberdeen and Edinburgh, where he graduated with great distinction. He settled in London in 1854, where he acquired a world-wide fame for his skill as a physician. Among his patients were almost all the leading celebrities of his generation, and he will live in history as the medical attendant and personal friend of Mr Gladstone, and "the beloved physician" of George Eliot. His honours are too numerous to be mentioned, but among them are the following:—He was President of the Royal College of Physicians; Honorary Fellow of the Royal College of Physicians, Ireland; Consulting Physician of the London Hospital; LL.D. Edinburgh and Aberdeen; F.R.S., &c. He was made a Baronet by Mr Gladstone in 1883. Though his professional success left him scant leisure for writing, he has made many important contributions to medical science, and has published works on the following subjects: *The Theory of Asthma; The History of Dry Pleurisy in its relation to lung disease; Rival Inadequacy; The Anaemia of Girls; Newasthenia; and Mucous Disease of the Colon.* He died in 1893.

129. *Clark, George*: Nova Scotian Politician: Born 1827 at Insch, he emigrated to N. S. in 1847. A merchant in that colony, he was first returned to the House of Assembly as member for Colchester in 1886, and was re-elected at the next General election as a liberal. He believes that Confederation has been a failure so far as Nova Scotia is concerned, and considers that a Union of the Maritime Provinces and reciprocity with the U.S. would be better for Nova Scotia.

130. *Clay, John (Rev.)*: Baptist Divine and Philanthropist. Born at Aberdeen, 4th September, 1770, he early went South, and in one of the Seaport towns of the South Coast of England, Southampton, I believe, he spent a long and useful life. He was known on account of a benevolent enterprise which he initiated and carried on as "The Mopmaking Parson." He died in 1841. His life has been written.

131. *Clerihew, Francis*: Advocate and Author. Born 1808 at Aberdeen, son of a builder, educated for the bar at the Grammar School there, and employed by the Sheriff in the duty of taking proof in suits depending in his court: he became interim sheriff-substitute at Stonehaven. A zealous Conservative, he wrote various political pamphlets, and contributed to the *Aberdeen Magazine*. He died in 1865.

132. *Cockburn, Patrick*: Author. Son of Dr. John Cockburn, who was himself a voluminous author, he was born in Udny in 1678, where his father was then minister. His writings were numerous. He died in 1748 or 9. V. *Scott's Fasti*.

133. *Comyn, Alexander, Earl of Buchan*: Statesman. This noble played a prominent part in the reign of Alexander II. and Alexander III. In 1244 he was one of the guarantees of peace with England, and in 1251 was appointed Justiciary of Scotland, from which, however, he was removed in 1255. Two years later he was restored to that high office and held it till his death. In 1286, on the death of Alexander III., he was chosen one of the guardians of Scotland. He died 1289, aged about 70.

134. *Comyn, John, the black Earl of Buchan*: Partisan Soldier. He took part with his namesake, the chief of the clan, known as "Black John Comyn of Badenoch," in his rivalry with and opposition to Bruce as a claimant to the Scottish Crown. In prosecution of this feud he attacked that nobleman during his residence in Aberdeenshire; but was defeated in a pitched battle at Barra near Inverurie, 22nd May, 1308. Retiring with the remains of his army to Buchan, he was pursued thither by Edward Bruce, the King's brother, who, having come up with him at Aikay Brae, finally routed him, and left him without the hope of recovering his fortunes. At this time the earldom was wasted by Bruce's faction with such relentless severity, that we are told by Barbour, for 60 years after men mourned the desolation of Buchan. This was the ruin of the Comyns' power in Scotland. Bruce seized their estates and divided them among his partisans. Such of their number as escaped the sword fled with their wives and children to England.

135. *Con or Cone, George (Conaenus) Very Rever-*

end: Roman Catholic Dignitary and Author. Of the family of Auchry, Turriff, where he was born in 1594, he was educated for the Church at Douai, Paris, Rome and Bologna. He became Canon of St. Lawrence in Damasco, Secretary to the Congregation of Rites, and Domestic Prelate to the Pope. He has been described as "a clergyman of a singular character for piety and learning, in both which respects he was long celebrated at Rome." He besides knew men and business well, and was a favourite with Queen Henrietta of England, who tried to procure him a cardinal's hat. A fine scholar, possessed of considerable skill in Latin verse, he was also a considerable author. He published in 1621 *Praemietiae sive Calumniae Hirlandorum indicatae et Epos, &c.*; in 1624, *Vita Mariae Stuartae, Scotiae Reginae, dotariae Galliae, Angliae et Hiberniae Heredis*; in 1628, *De Duplici Statu Religionis apud Scotos*; in 1629, *Assertiones Catholicae*. He was a member of the Society of Jesus. He visited England under the patronage of Urban VIII., and arrived in London on July, 1636, where for three years he acted as papal agent. He left England in 1639, and died in 1640 on his way to Rome. In one of his works he makes the following statement interesting to Scotland. He affirms that in the time of Chalemagne, many of the Scottish allies of that king who were sent over to France under the leadership of William, brother to the Scottish monarch, settled in Italy and became founders of several noble families there. Among them he mentions the Barones and the Mariscottis in Bononia and Siena, and the Scotti in Placentia and Mantua. A portrait of him is preserved at Gordon Castle.

136. *Cook, Robert (Rev.)*: E. Church Divine and Minor Poet. Born at Rhynie, 1793, and graduated at Marischal College, he was ordained at Clatt, 3rd August, 1813, translated to Ceres, 1844, and died 1851. Publications:—*Sermon preached on the Abundant Harvest; to which are subjoined Metrical Paraphrases*, Aberdeen 1831; *The Catechists' Poetical Manual*, 1834; *The Young Communicant's Manual*, 1849.

W. B. R. W.

7th April, 1895.

In your notice of Dr. George Cheyne in the current number of *S. N. & Q.*, you style him M.D., F.R.S., therein agreeing with the biography of Cheyne in Anderson's *Scottish Nation*. In the "Globe" edition of Boswell's *Life of Johnson*, however, there is a footnote to p. 362, apparently from the pen of the editor, Mr Mowbray Morris, in which the statement is made that "he does not appear to have received any regular diploma." If this is true, Cheyne was an irregular practitioner. Your account is much the more probable of the two. Might I ask if the fact that Cheyne was an M.D. of Edinburgh is thoroughly authenticated, and what is the evidence for it?

Oxford. JAMES M.D., Aberd.

the 1990s, the number of people in the UK who are aged 65 and over has increased from 10.5 million to 13.5 million (19.5% of the population).

There is a growing awareness of the need to address the needs of older people, and the Government has set out a strategy for the 21st century in the White Paper *Ageing with Dignity* (Department of Health 1999). This paper sets out the Government's strategy for the 21st century in the White Paper *Ageing with Dignity* (Department of Health 1999).

The White Paper sets out a number of key objectives for the health care system, including: to ensure that older people have access to the services they need; to ensure that older people are treated with dignity and respect; to ensure that older people are able to live independently; and to ensure that older people are able to participate in society.

The White Paper also sets out a number of key actions for the health care system, including: to improve the quality of care for older people; to improve the access to services for older people; to improve the training and education of health care professionals; and to improve the research and development for older people.

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